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

DESCLEE & Co
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<td>3rd Sunday</td>
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<td>Easter Tuesday</td>
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<td>16th Sunday.</td>
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<td>17th —</td>
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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.

I. 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

Scandicus

Salicus

Torculus

Climacus
D. Neums of more than three notes.

Porrectus flexus
Pes subbipunctis

Torculus resupinus
Climacus resupinus

E. Liquescent neums.

Epiphonius, or Liquescent Podatus

Liquescent Torculus

Cephalicus, or Liquescent Clivis

Ancus, or Liquescent Climacus

2. Duration and value of the notes.

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

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

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

\[ \text{\raisebox{-.5em}{\includegraphics[width=0.8\textwidth]{example1.png}}} \]

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

\[ \text{\raisebox{-.5em}{\includegraphics[width=0.8\textwidth]{example2.png}}} \]

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

\[ \text{Virga} \]

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

\[ \text{Distropha} \quad \text{Tristropha} \]

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.

\[ \text{abc del} \]

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.

\[ \text{~~--"r. \'-"lE--~+} \]

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*.

\[ \text{et et Sub throno Sub throno} \]

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

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

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

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

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

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

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

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

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

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
General principles of rhythm.

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 (\(\cdot\)), to show the place of the ictus where there may be a doubt of this.

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

\[
\begin{array}{ccccccc}
n \quad a & b & c & d & e & f & g \\
\hline
\cdot \quad \cdot & \cdot & \cdot & \cdot & \cdot & \cdot & \cdot \\
\end{array}
\]

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

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 \(\cdot\) 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: * * *
General principles of rhythm.

2. On all sustained notes, that is:
   a) dotted notes:
      \[ * \] \[ \] \[ \]
   b) the first note of the pressus:
      \[ * \] \[ * \]
   c) the note that precedes a quillisma:
      \[ * \] \[ * \]

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

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

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

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

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

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

   Each ictus has its particular importance according to the syllable corresponding to it and the place it holds in the flow of the melody; and equally its character 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. xiii; 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. xiii, 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.

\textit{Kyrie XI.}

\begin{tabular}{l}
\textbf{Period} \\
\textbf{Protasis} & \textbf{Apodosis} \\
\textbf{Member} & \textbf{Member} \\
\textbf{Phrase} & \textbf{Phrase} \\
\end{tabular}

\begin{figure}
\centering
\includegraphics[width=\textwidth]{kyrie_xi.png}
\caption{Kyrie XI.}
\end{figure}

Ky-rie-e e-le-i-son.
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). n° 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

<table>
<thead>
<tr>
<th>Spondaic</th>
<th>Dómi-no mé-o</th>
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</thead>
<tbody>
<tr>
<td>Dactylic</td>
<td>pu-e-ri Dóminum</td>
</tr>
</tbody>
</table>

B. Cadence with two accents

| Dispondaic | in tó-to cór-de mé-o |
| Didactylic | pu-e-ri Dómi-num |
| Dactylic-spondaic | có-ram te fé-ci |
| Spondaic-dactylic | co-gno-vi-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
Psalmody: elementary ideas.

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

Preparatory syllables before the accent of the cadence:

one syllable:

\[
\text{Domí-nus Dó-mi-no mé-o}
\]

two syllables:

\[
\text{Domí-nus Dó-mi-no mé-o}
\]

three syllables:

\[
\text{Adjí-ci-at Dó-mi-nus súper vos}
\]

Some practical remarks:

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

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

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

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

Additional notes on the accent. Some cadences, both mediant 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:

\[
\text{A} \quad \text{Spondaic Form} \quad \text{se dé a dëxtris mé-is in córde mé-o}
\]

\[
\text{B} \quad \text{Dactylic Form} \quad \ôrdìnëm Melchï-se-dech õpe-ra Dómi-ni
\]

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 \(^2\):

![Tonal Diagram]

\[\text{Tones}\]

1, 6

spíri-tus mé-us

2, 8

spíri-tus mé-us

4

spíri-tus mé-us

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

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

---

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

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

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

**

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

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

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

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

I. Vowels and Diphthongs.

a) VOWELS.

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

A has an open sound as in father, but slightly less broad; though not as in can.
E approximately as in met; avoid any hint of a second sound as in obey.
I, as ee in feet; less broad than in sheep.
O, as the o in for; not as in go.
U, as oo in moon rather than u in put; never as in rug.
Y has always the same sound as the Latin I.

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

b) DIPHTHONGS.

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

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

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

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

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

TH is always simply t.

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

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

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

This however does not apply in the case of a feast which, when it falls on a week-day, is kept on Sunday; here the practice varies in different dioceses.
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### JANUARY.

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<th>Day</th>
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<tr>
<td>A</td>
<td>Circumcision of Our Lord and Octave of Christmas, d. II cl.</td>
<td>359</td>
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<td></td>
<td><em>Sunday between the Circumcision and the Epiphany, Feast of Holy Name of Jesus, d. II cl.</em></td>
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<tr>
<td>b</td>
<td>St. Telesphorus Pope and Mart. † 139.</td>
<td>376</td>
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<td>c</td>
<td>EPIPHANY OF OUR LORD, d. I cl.</td>
<td>377</td>
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<tr>
<td>d</td>
<td>1st Sunday after the Epiphany, The Holy Family, d. m.; com. of the Sunday.</td>
<td>389</td>
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<tr>
<td>e</td>
<td>St. Hyginus Pope and Mart. † 142.</td>
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<td>f</td>
<td>Commemoration of the Baptism of Our Lord Jesus Christ, d. m.</td>
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<td>g</td>
<td>St. Hilary Bp. of Poitiers, Conf. and Doct. † 368, d.</td>
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<tr>
<td>a</td>
<td>St. Felix of Nola Priest and Mart. † 260.</td>
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<td>b</td>
<td>St. Paul, First Hermit, in Egypt † 342, d.</td>
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<tr>
<td>c</td>
<td>St. Maurus, Abbot of Glanfeuil of the dioc. of Angers (unknown date)</td>
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<tr>
<td>d</td>
<td>St. Marcellus I Pope and Mart. † 309, s.</td>
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<td>e</td>
<td>St. Anthony Abbot in Egypt. † 356, d.</td>
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<td>f</td>
<td>Chair of St. Peter at Rome, d. m.; com. of S. Paul, Ap.</td>
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<td>g</td>
<td>St. Prisca Roman Virgin, † 270.</td>
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<td>a</td>
<td>Sts. Marius, Martha, Audifax and Abachum, Persian Mm. at Rome</td>
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<td>b</td>
<td>St. Canute, king of Denmark, Mart. † 1086.</td>
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<tr>
<td>c</td>
<td>Sts. Fabian Pope and Mart. † 250 and Sebastian Mart. at Rome † 288.</td>
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<td>d</td>
<td>St. Agnes Roman Virgin, Mart. † 304?, d.</td>
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<td>e</td>
<td>Sts. Vincent M. at Saragossa † 304 and Anastasius Persian M. † 628, s.</td>
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<td>f</td>
<td>St. Raymond of Penafort Conf. Spanish Dominican, † 1275, s.</td>
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<td>g</td>
<td>St. Emerentiana Roman Virgin, Mart. † 305?</td>
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<tr>
<td>a</td>
<td>St. Timothy Bishop of Ephesus, Mart. † 97, d.</td>
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<tr>
<td>b</td>
<td>Conversion of St. Paul Apostle in 31, d. m.; com. of S. Peter, Ap.</td>
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<td>c</td>
<td>St. Polycarp Bishop of Smyrna, Mart. † 155, d.</td>
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<td>d</td>
<td>St. John Chrysostom Bp. of Constantinople, Conf. and Doct. † 407, d.</td>
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<td>e</td>
<td>St. Peter Nolasco Found. of the Ord. of O. L. of Ransom, Conf. † 1256, d.</td>
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<td>f</td>
<td>St. Agnes Virg. and Mart. (for the second time)</td>
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<td>g</td>
<td>St. Francis of Sales, Bishop of Geneva, Conf. and Doct. Found. of the Relig. of the Visitation † 1622, d.</td>
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<tr>
<td>a</td>
<td>St. Martina Roman Virgin, Mart. † 228, s.</td>
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<td>b</td>
<td>St. John Bosco Italian Conf. Found. of the Salesians † 1888, d.</td>
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**Septuagesima (from Jan. 18 to Febr. 21)** 427
Roman Calendar.

FEBRUARY.

1. St. Ignatius of Antioch Bishop and Mart. † 107, d. 1041
2. Purification of the B. Virgin Mary, d. 11 cl. 1043
3. St. Blaise Bishop of Sebaste in Armenia, Mart. † 3167 1060
4. St. Andrew Corsini, Carm. Friar of Florence, Bp. of Fiesole C. † 1373, d. 1060
5. St. Agatha Sicilian Virgin, Mart. † 251, d. 1061
7. St. Dorothy Virgin of Cesarea, Mart. 1067
8. St. John of Matha Found. the Trinitarian Order, Cont. 1067
9. St. Cyril Bishop of Alexandria, Conf. and Doct. † 444, d. 1068
10. St. Apollonia Virgin of Alexandria, Mart. † 248 or 249. 1068
11. St. Scholastica sister of St. Benedict, Virg. 1069
12. The Holy Forty Martyrs of Sebaste in Armenia 1083
13. St. Valentine Roman Martyr, Priest † 270. 1082
14. Sts. Faustinus and Jovita of Brescia, Mart. † 117?. 1083
15. St. Simeon Bishop of Jerusalem, Mart. † 106. 1083
17. St. Peter Damian Bishop, Conf. and Doct. † 1072, d. 1084
18. St. Matthias Apostle d. II cl. 1084
19. St. Gabriel of Our Lady of Sorrows, Passionist, Conf. † 1862, d. 1088
20. February contains 29 days in Leap year; St. Matthias is kept on 25 and St. Gabriel on 28.
21. Ash Wednesday (from February 4 to March 10). 452

MARCH.

1. St. Casimir, King of Poland, patron of Poland, Conf. † 1484, s. 1089
2. St. Lucius I, Pope and Mart. † 254. 1089
3. Sts. Perpetua and Felicity Mart. of Carthage † 203, d. 1089
4. St. Thomas Aquinas Dominican, Conf. and Doct. † 1274, d. 1090
5. St. John of God, (Found. of the Brothers of) Conf. † 1550, d. 1090
6. St. Frances, Roman Widow † 1440, d. 1091
7. The Holy Forty Martyrs of Sebaste in Armenia † 320, s. 1091
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<th>Roman Calendar</th>
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<tr>
<td>A 12 St. Gregory the Great, Benedictine, Pope, Conf. and Doct. † 604, d.</td>
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<td>b 13</td>
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<td>c 14</td>
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<tr>
<td>d 15</td>
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<tr>
<td>e 16</td>
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<tr>
<td>f 17 St. Patrick Bishop, Apostle of Ireland, Conf. † 464, d.</td>
</tr>
<tr>
<td>g 18 St. Cyril Bishop of Jerusalem Conf. and Doct. † 386, d.</td>
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<tr>
<td>A 19 ST. JOSEPH SPOUSE OF THE B. V. MARY, Confessor and Patron of the Universal Church, d. I cl.</td>
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<td>b 20</td>
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<tr>
<td>c 21 St. Benedict Abbot, Found. of the Benedictines, † 547, d. m.</td>
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<tr>
<td>d 22</td>
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<tr>
<td>e 23</td>
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<tr>
<td>f 24 St. Gabriel Archangel, d. m.</td>
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<tr>
<td>g 25 ANNUNCIATION OF THE B. VIRGIN MARY, d. I cl.</td>
</tr>
<tr>
<td>A 26</td>
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<tr>
<td>b 27 St. John Damascene (or of Damascus) Conf. Doct. † by 754, d.</td>
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<tr>
<td>c 28 St. John Capistran Franciscan Conf. † 1456, s.</td>
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<td>d 29</td>
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<td>e 30</td>
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<tr>
<td>f 31</td>
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<tr>
<td>Frid. after the 1st Sund. of the Passion. Feast of the Seven Sorrows of the B. V. M., d. m.</td>
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<tr>
<td>Easter Day (from March 22 to April 25).</td>
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<td>APRIL.</td>
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<tr>
<td>g 1 St. Francis of Paula Conf. Found. of the Minims, † 1507, d.</td>
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<td>A 2</td>
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<td>b 3</td>
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<tr>
<td>c 4 St. Isidore Bishop of Seville, Conf. and Doct. † 636, d.</td>
</tr>
<tr>
<td>d 5 St. Vincent Ferrer Dominican Conf. † 1419, d.</td>
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<td>e 6</td>
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<td>f 7</td>
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<tr>
<td>g 8</td>
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<tr>
<td>A 9</td>
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<tr>
<td>b 10 St. Leo the Great Pope, Conf. and Doct. † 461, d.</td>
</tr>
<tr>
<td>c 11</td>
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<tr>
<td>d 12</td>
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<tr>
<td>e 13 St. Hermenegild Martyr at Seville † 586, s.</td>
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<tr>
<td>f 14 St. Justin Mart. at Rome † 167, d.</td>
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<tr>
<td>g 15 Sts. Tiburtius, Valerian and Maximus, Mm.</td>
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<tr>
<td>A 16</td>
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<tr>
<td>b 17 St. Anicetus Pope and Mart. † 166</td>
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<tr>
<td>c 18</td>
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<tr>
<td>d 19</td>
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<td>e 20</td>
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<tr>
<td>f 21 St. Anselm Bishop of Canterbury, Conf. and Doct. † 1109, d.</td>
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<tr>
<td>g 22 Sts. Soter † 175 and Calix † 296, Popes and Mart. s.</td>
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<tr>
<td>A 23 St. George Martyr at Nicomedia † by 304, s.</td>
</tr>
<tr>
<td>b 24 St. Fidelis of Sigmaringa Martyr in Switzerland † 1622, d.</td>
</tr>
<tr>
<td>c 25 St. MARK THE EVANGELIST, d. II cl.</td>
</tr>
<tr>
<td>d 26 Sts. Cletus † 88 and Marcellinus † 304, Popes and Mart. s.</td>
</tr>
<tr>
<td>e 27 St. Peter Canisius, Dutch, of the Soc. of Jesus, Ap. of Germany, Conf. and Doct. † 1597, d.</td>
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</tbody>
</table>
### Roman Calendar.

<table>
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<tr>
<th>Date</th>
<th>Event</th>
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<tr>
<td>2</td>
<td>St. Athanasius Bishop of Alexandria Conf. and Doct. † 373, d.</td>
</tr>
<tr>
<td>3</td>
<td>F<strong>INDING OF THE HOLY CROSS</strong> in 326, d. II cl.</td>
</tr>
<tr>
<td>4</td>
<td>St. Monica Widow, Mother of Saint Augustine † 387, d.</td>
</tr>
<tr>
<td>5</td>
<td>St. Pius V. Dominican, Pope and Conf. † 1572, d.</td>
</tr>
<tr>
<td>6</td>
<td>St. John before the Latin Gate, Apost. and Ev., d. m.</td>
</tr>
<tr>
<td>7</td>
<td>St. Stanislaus Bishop of Cracow, Mart. † 1079, d.</td>
</tr>
<tr>
<td>8</td>
<td>Apparition of St. Michael the Archangel on Mount Gargano in Italy in 525, d. m.</td>
</tr>
<tr>
<td>9</td>
<td>Sts. Gregory Nazianzen Bp. of Constantinople, Conf. and Doct. † 389, d.</td>
</tr>
<tr>
<td>10</td>
<td>St. Antoninus, Dominican, Bishop of Florence, Conf. † 1459, d.</td>
</tr>
<tr>
<td>11</td>
<td>Sts. Gordin Mart. at Rome † 362 and Epimachus at Alexandria † 250.</td>
</tr>
<tr>
<td>12</td>
<td>STS. PHILIP AND JAMES, APOSTLES, d. II cl.</td>
</tr>
<tr>
<td>13</td>
<td>STS. NEREUS, ACHILLEUS, DOMITILLA VIRG. AND PANCRAS ROMAN MART. s.</td>
</tr>
<tr>
<td>14</td>
<td>St. Boniface Mart. at Tarsus † 306?</td>
</tr>
<tr>
<td>15</td>
<td>St. J. B. de la Salle Conf., Found. of the Soc. Christ. Brothers † 1719, d.</td>
</tr>
<tr>
<td>16</td>
<td>Proper mass of St. John Baptist de la Salle</td>
</tr>
<tr>
<td>17</td>
<td>St. Ubaldus Bishop of Gubbio, Conf. † 1160, s.</td>
</tr>
<tr>
<td>18</td>
<td>St. Venantius Mart. in Italy † 1502, d.</td>
</tr>
<tr>
<td>19</td>
<td>ST. PETER CELESTINE, BENEDICTINE, FOUND. OF THE CELEST. P. AND C. † 1296, d.</td>
</tr>
<tr>
<td>20</td>
<td>ST. PUDENTIANA VIRGIN (1ST. CENT.)</td>
</tr>
<tr>
<td>21</td>
<td>ST. BERNARDINE OF Siena, Franciscan Conf. † 1444, s.</td>
</tr>
<tr>
<td>22</td>
<td>(For St. James, see p. 1827.)</td>
</tr>
<tr>
<td>23</td>
<td>BLESSED VIRGIN MARY, QUEEN, d. II cl.</td>
</tr>
<tr>
<td>24</td>
<td>In certain dioceses: Our Lady Help of Christians, d. m.</td>
</tr>
<tr>
<td>25</td>
<td>St. Gregory VII Benedictine, Pope and Conf. † 1085, d.</td>
</tr>
<tr>
<td>26</td>
<td>St. Urban I Pope and Mart. † 230</td>
</tr>
<tr>
<td>27</td>
<td>St. Philip Neri, Roman Conf. † 1595, d.</td>
</tr>
<tr>
<td>28</td>
<td>ST. BENEDETTE VIRGIN MARY, QUEEN, d. II cl.</td>
</tr>
<tr>
<td>29</td>
<td>St. Mary Magdalen dei Pazzi Dominican Virgin of Florence † 1607, s.</td>
</tr>
<tr>
<td>30</td>
<td>ST. FELIX I P!ope (Mart. ?) † 274, s.</td>
</tr>
<tr>
<td>31</td>
<td>Blessed Virgin Mary, Queen, d. II cl.</td>
</tr>
</tbody>
</table>

In certain 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.
Roman Calendar.

JUNE.

| e | St. Angela Merici or of Brescia, Virg. Found of the Ursulines † 1540, d. | 1182 |
| f | Sts. Marcellinus and Peter Mart. at Rome and St. Erasmus or Elmo Mart. in Campania † by 303? | 1201 |
| g | St. Francis Caracciolo, Conf. Found. of the Reg. Clerks Minor † 1608, d. | 1201 |
| A | St. Boniface, English Benedictine, Bishop of Mayence, Apostle of Germany, Mart. † 754, d. | 1202 |
| b | St. Norbert Bp. of Magdeburg, Conf. Found. of the Premonstr. † 1134, d. | 1207 |
| c | St. Angela Merici or of Brescia, Virg. Found of the Ursulines † 1540, d. | 1182 |
| d | St. Francis Caracciolo, Conf. Found. of the Reg. Clerks Minor † 1608, d. | 1201 |
| e | St. Boniface, English Benedictine, Bishop of Mayence, Apostle of Germany, Mart. † 754, d. | 1202 |
| f | St. Norbert Bp. of Magdeburg, Conf. Found. of the Premonstr. † 1134, d. | 1207 |

| g | Sts. Primus and Felician Mart. at Rome in 4th cent. | 1207 |
| h | St. Margaret Queen of Scotland, Widow † 1090, s. | 1208 |
| A | St. Barnabas Apostle, companion of St. Paul, 1st cent. d. m. | 1208 |
| b | St. John of St. Facundus, Augustine Conf. † 1470, d. | 1209 |
| c | St. Anthony of Padua, Portuguese Franciscan, preached in Italy, Conf. and Doct. † 1231, d. | 1209 |
| d | St. Basil the Great Bp. of Cesarea in Cappadocia, Conf. and Doct. † 379, d. | 1210 |
| e | St. Vitus or Guy, Modestus and Crescentia Mart. in S. Italy, 4th cent. | 1217 |
| f | In certain dioceses: St. John Francis Regis of the Soc. of Jesus, Conf. | 1845 |
| g | Sts. Basilides Roman Mart. Nabor and Nazarius, Milanese Mart. Cyrilus or Quirinus, Bp. and Mart. in Croatia † 309 | 1209 |

| A | St. Ephrem the Syrian, Deacon, Conf. and Doct. † 373, d. | 1212 |
| b | Sts. Mark and Marcellianus, Mart. at Rome, 3rd cent. | 1212 |
| c | St. Juliana Falconieri, Virgin of Florence † 1341, d. | 1213 |
| d | Sts. Gervase and Protase Mart. at Milan, 3rd cent.? | 1213 |
| e | St. Silverius Pope and Mart. † 537. | 1218 |
| f | St. Aloysius Gonzaga, Italian Conf. of the Soc. of Jesus † 1591, d. | 1218 |
| g | St. Paulinus Bishop of Nola in Campagna, Conf. † 431, d. | 1219 |

| g | NATIVITY OF ST. JOHN THE BAPTIST, d. I cl. | 1220 |
| A | St. William Abbot, Found. of Monte Vergine † 1142, d. | 1232 |
| b | Sts. John and Paul Mart. at Rome, d. | 1232 |
| c | Sts. Irenaeus Bishop of Lyons, Mart., d. | 1234 |
| d | THE HOLY APOST. PETER Mart. at Rome in 64 AND PAUL Mart. at Rome in 67, d. I cl. | 1235 |
| e | Commemoration of St. Paul Apostle, d. m.; com. of S. Peter, Ap. | 1247 |

JULY.

<p>| g | THE PRECIOUS BLOOD OF OUR LORD JESUS CHRIST, d. I cl. | 1256 |
| A | THE VISITATION OF THE BLESSED VIRGIN MARY, d. II cl. | 1268 |
| b | St. Leo II Pope and Conf. † 683, s. | 1271 |
| c | St. Antony Mary Zaccaria, Ital. Conf. Found. of the Barnabites † 1539, d. | 1273 |
| d | St. Antony Mary Zaccaria, Ital. Conf. Found. of the Barnabites † 1539, d. | 1273 |
| e | St. Antony Mary Zaccaria, Ital. Conf. Found. of the Barnabites † 1539, d. | 1273 |</p>
<table>
<thead>
<tr>
<th>Page</th>
<th>Event</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>St. Elizabeth Queen of Portugal, Widow † 1336</td>
<td>1276</td>
</tr>
<tr>
<td>A</td>
<td>The Seven Holy Brothers Mart. † 162?</td>
<td>1277</td>
</tr>
<tr>
<td>b</td>
<td>Sts. Rufina and Secunda Virg. and Mart. † by 257, s.</td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>St. Pius I Pope and Mart. † 155</td>
<td>1278</td>
</tr>
<tr>
<td>d</td>
<td>St. John Gualbert Abbot in Italy, Found. of the Ord. of Vallombrosa</td>
<td></td>
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<tr>
<td></td>
<td>† 1073, d.</td>
<td>1278</td>
</tr>
<tr>
<td>e</td>
<td>Sts. Nabor and Felix, Mart. at Milan (4th cent.?)</td>
<td>1278</td>
</tr>
<tr>
<td>f</td>
<td>St. Bonaventure, Franciscan, Bp. of Albano Conf. and Doct. † 1274, d.</td>
<td>1279</td>
</tr>
<tr>
<td>g</td>
<td>St. Henry II, Emperor of Germany, Conf. † 1024, s.</td>
<td>1280</td>
</tr>
<tr>
<td>A</td>
<td>Our Blessed Lady of Mount Carmel, d. m.</td>
<td>1280</td>
</tr>
<tr>
<td>b</td>
<td>St. Alexius, Roman Conf. (5th cent.?)</td>
<td>1283</td>
</tr>
<tr>
<td>c</td>
<td>St. Camillus de Lellis, Italian Conf. Found. of the Camillans † 1614, d.</td>
<td>1284</td>
</tr>
<tr>
<td>d</td>
<td>St. Symphorosa and her 7 Sons? Mart. at Tivoli, (unknown epoch).</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>St. Vincent de Paul Conf. Found. of the Lazarists and Sisters of Charity</td>
<td></td>
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<tr>
<td></td>
<td>† 1600, d.</td>
<td>1285 or 1849</td>
</tr>
<tr>
<td>e</td>
<td>St. Jerome Emiliani Conf. Found. of the Somaschi † 1537, d.</td>
<td>1285</td>
</tr>
<tr>
<td>f</td>
<td>St. Margaret Virgin and Mart. at Antioch (3rd cent.)</td>
<td>1286</td>
</tr>
<tr>
<td>g</td>
<td>St. Praxedes Virgin (uncertain date).</td>
<td>1286</td>
</tr>
<tr>
<td>A</td>
<td>St. Mary Magdalen Penitent, † 1st cent. d.</td>
<td>1287</td>
</tr>
<tr>
<td>b</td>
<td>St. Apollinaris Bishop of Ravenna Mart. † by 200, d.</td>
<td>1294</td>
</tr>
<tr>
<td>c</td>
<td>St. Liborius Bishop of Le Mans, Conf. (4th cent.?)</td>
<td>1295</td>
</tr>
<tr>
<td>g</td>
<td>St. Christina Virgin and Mart. (unknown epoch).</td>
<td>1296</td>
</tr>
<tr>
<td>c</td>
<td>St. James the Great Apostle † 44, d. II cl.</td>
<td>1296</td>
</tr>
<tr>
<td>d</td>
<td>St. Christopher Mart. (3rd cent.?)</td>
<td>1299</td>
</tr>
<tr>
<td>e</td>
<td>St. Anne, Mother of the B. V. Mary, d. II cl.</td>
<td>1299</td>
</tr>
<tr>
<td>f</td>
<td>St. Pantaleon Mart. at Nicomedia † 305?</td>
<td>1309</td>
</tr>
<tr>
<td>g</td>
<td>Sts. Nazarius and Celsus Mart. at Milan (unknown date) St. Victor I</td>
<td>1309</td>
</tr>
<tr>
<td>b</td>
<td>Pope and Mart. † by 200 and St. Innocent I, Pope and Conf. † 417, s.</td>
<td>1311</td>
</tr>
<tr>
<td>g</td>
<td>Sts. Felix II Pp. C. † 365, Simplicius, Faustinus and Beatrice Mart. † 304.</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>Sts. Abdon and Sennen Mart. (uncertain date)</td>
<td>1311</td>
</tr>
<tr>
<td>b</td>
<td>St. Ignatius of Loyola, Spanish Conf. Found. of the Society of Jesus</td>
<td></td>
</tr>
<tr>
<td></td>
<td>† 1556, d. m.</td>
<td>1313</td>
</tr>
<tr>
<td>c</td>
<td>St. Peter's Chains, d. m.; com. of S. Paul, Ap.</td>
<td>1314</td>
</tr>
<tr>
<td>d</td>
<td>The Holy Machabees Martyrs in B. C. 168 in Palestine.</td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>St. Stephen I, Pope and Mart. † 257</td>
<td>1321</td>
</tr>
<tr>
<td>e</td>
<td>Finding at Jerusalem in 415 of the Body of St. Stephen, 1st martyr. s.</td>
<td>1322</td>
</tr>
<tr>
<td>f</td>
<td>St. Dominic Spanish Conf. Found. of the Dominicans † 1221, d. m.</td>
<td>1325</td>
</tr>
<tr>
<td>g</td>
<td>Our Lady of the Snow, or Dedication at Rome by 435 of the Basilica of St. Mary Major, d. m.</td>
<td>1326</td>
</tr>
<tr>
<td>A</td>
<td>The Transfiguration of Our Lord Jesus Christ, d. II cl.</td>
<td>1326</td>
</tr>
<tr>
<td>b</td>
<td>St. Cajetan of Vicenza Conf. Found. of the Theatines in Italy † 1547, d.</td>
<td>1335</td>
</tr>
<tr>
<td>e</td>
<td>St. Donatus Bishop of Arezzo and Mart. (362?)</td>
<td>1335</td>
</tr>
<tr>
<td>c</td>
<td>Sts. Cyriacus, Largus and Smaragdus Mart. at Rome, s.</td>
<td>1336</td>
</tr>
<tr>
<td>d</td>
<td>St. John Mary Vianney Conf. Curé d'Arts † 1859, d.</td>
<td>1337</td>
</tr>
<tr>
<td>e</td>
<td>St. Romanus Mart. at Rome</td>
<td>1337</td>
</tr>
<tr>
<td>f</td>
<td>St. Laurence Deacon, Mart. at Rome † 258, d. II cl.</td>
<td>1337</td>
</tr>
</tbody>
</table>

**AUGUST.**
### Roman Calendar

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1802</td>
<td>11 Sts. Tiburtius and Susanna Mart. at Rome (3rd cent.)</td>
</tr>
</tbody>
</table>
| 1802 | 12 St. Clare Virgin of Assisi, first Abbess of the Poor Clares  
|       | d. 1253 |
| 1802 | 14 St. Eusebius Roman Conf. (4th cent.) |
| 1802 | 15 ASSUMPTION OF THE B. V. MARY, d. I cl. |
| 1802 | 16 St. Joachim, FATHER OF THE B. V. MARY, A. D. 1st cent.  
|       | d. II cl. |
| 1802 | 17 St. Hyacinth Dominican Conf. Apostle of Poland  
|       | d. 1257 |
| 1802 | 18 St. Agapitus Martyr at Palestrina (unknown date) |
| 1802 | 19 St. John Eudes Conf. Found. of the Eudists  
|       | d. 1680 |
| 1802 | 20 St. Bernard, first Abbot of Clairvaux, Conf. and Doct.  
|       | d. 1153 |
|       | of the Visitation, d. 1641 |
| 1802 | 22 THE IMMACULATE HEART OF MARY, d. II cl.  
|       | The same day: St. Symphorian Mart. of Autun, in 2nd or 3rd cent. |
| 1802 | 23 St. Philip Benizi Conf. Servite in Italy  
|       | d. 1285 |
| 1802 | 24 St. BARTHOLOMEW APOSTLE (1st cent.)  
|       | d. II cl. |
| 1802 | 25 St. Louis King of France, Conf.  
|       | d. 1270 |
| 1802 | 26 St. Zephyrinus Pope and Mart.  
|       | d. 217? |
|       | d. 1648 |
| 1802 | 28 St. Augustine Bishop of Hippo, Conf. and Doct.  
|       | d. 430 |
| 1802 | 29 St. Hermes Mart. at Rome  
|       | d. 1388 |
| 1802 | 30 Beheading of St. John the Baptist, end of March in 39, d. m.  
|       | d. 1390 |
| 1802 | 31 St. Sabina Mart. (?)  
|       | d. 1392 |
| 1802 | 32 Sts. Felix and Adauctus, Roman Mart.  
|       | d. 304? |
| 1802 | 33 St. Raymund Nonnatus Mercedarian, Cardinal, d. 1240  
|       | d. 1399 |
| 1802 | 34 Our Lady of the Seven Sorrows, d. II cl.  
|       | d. 1403 |
| 1802 | 35 St. Pius X, Pope and Conf.  
|       | d. 1914 |
| 1802 | 36 St. Laurence Justinian Bishop of Venice, Conf.  
|       | d. 1455 |
| 1802 | 37 The Exaltation of the Holy Cross, d. m.  
|       | d. 1416 |
| 1802 | 38 NATIVITY OF THE BLESSED VIRGIN MARY, d. II cl. |
| 1802 | 39 St. Gorgonius Roman Mart.  
|       | d. 303 |
| 1802 | 40 St. Nicholas of Tolentino Conf. Hermit of St. Augustine  
|       | d. 1305 |
| 1802 | 41 Sts. Protus and Hyacinth, Mart. (?)  
|       | d. 1415 |
| 1802 | 42 Feast of the Most Holy Name of Mary, d. m.  
|       | d. 1415 |
| 1802 | 43 The Exaltation of the Holy Cross, d. m.  
|       | d. 1416 |

### SEPTEMBER

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
</table>
| 1802 | 1 St. Giles, Monk or Hermit of 6th or 8th cent.? s.  
|       | d. 1401 |
| 1802 | 2 The Twelve Holy Brothers? Martyrs (unknown date)  
|       | d. 1401 |
| 1802 | 3 St. Pius X, Pope and Conf.  
|       | d. 1402 |
| 1802 | 4 St. Laurence Justinian Bishop of Venice, Conf.  
|       | d. 1402 |
| 1802 | 5 Nativity of the Blessed Virgin Mary, d. II cl.  
|       | d. 1403 |
| 1802 | 6 St. Gorgonius Roman Mart.  
|       | d. 1414 |
| 1802 | 7 St. Nicholas of Tolentino Conf. Hermit of St. Augustine  
|       | d. 1414 |
| 1802 | 8 Sts. Protus and Hyacinth, Mart. (?)  
|       | d. 1415 |
| 1802 | 9 Feast of the Most Holy Name of Mary, d. m.  
|       | d. 1415 |
| 1802 | 10 The Exaltation of the Holy Cross, d. m.  
|       | d. 1416 |

Dedication on Sept. 14, 335 at Jerusalem of the Basilica built by Constantine on the site of Calvary and the H. Sepulchre.

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
</table>
| 1802 | 11 Our Lady of the Seven Sorrows, d. II cl.  
|       | d. 1419 |
| 1802 | 12 Sts. Cornelius Pp. and M.  
|       | d. 253 and Cyprian Bp. of Carthage M.  
|       | d. 258, s.  
|       | d. 1433 |
| 1802 | 13 Sts. Euphemia Virg. and Mart. at Chalcedon  
|       | d. 303?  
|       | d. 1433 |
| 1802 | 14 Impression of the Stigmata on the body of St. Francis of Assisi  
|       | d. 1224 |
| 1802 | 15 Our Lady of the Seven Sorrows, d. II cl.  
|       | d. 1419 |
| 1802 | 16 Sts. Cornelius Pp. and M.  
|       | d. 253 and Cyprian Bp. of Carthage M.  
|       | d. 258, s.  
|       | d. 1433 |
| 1802 | 17 Impression of the Stigmata on the body of St. Francis of Assisi  
|       | d. 1224 |

Dedication on Sept. 14, 335 at Jerusalem of the Basilica built by Constantine on the site of Calvary and the H. Sepulchre.
Roman Calendar.

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>b 18</td>
<td>St. Joseph of Cupertino, Italian Franciscan † 1663, d.</td>
</tr>
<tr>
<td>c 19</td>
<td>St. Januarius Bishop of Beneventum († 305?) and his Comp. Mart., d.</td>
</tr>
<tr>
<td>d 20</td>
<td>St. Eustace (or Eustachius) and his Companions Mart., d.</td>
</tr>
<tr>
<td>e 21</td>
<td>St. MATTHEW APOST. AND EVANG., d. II cl.</td>
</tr>
<tr>
<td>f 22</td>
<td>St. Thomas of Villanova, Spanish, Hermit of St Augustine, Bishop of Valencia and Conf. † 1555, d.</td>
</tr>
<tr>
<td>g 23</td>
<td>St. Linus Pope and Mart., first successor of St. Peter † 76.</td>
</tr>
<tr>
<td>A 24</td>
<td>Feast of Our Lady of Ransom, d. m.</td>
</tr>
<tr>
<td>b 25</td>
<td></td>
</tr>
<tr>
<td>c 26</td>
<td>Sts. Cyprian (see Sept. 16) and Justina, Martyrs</td>
</tr>
<tr>
<td>d 27</td>
<td>Sts. Cosmas and Damian, Martyrs (?)</td>
</tr>
<tr>
<td>e 28</td>
<td>St. Wenceslaus, Duke of Bohemia and Mart. † 929, s.</td>
</tr>
<tr>
<td>f 29</td>
<td>DEDICATION OF S. MICHAEL THE ARCHANGEL, d. I cl.</td>
</tr>
<tr>
<td>g 30</td>
<td>St. Jerome Priest, Conf. and Doct. † 419 or 420, d.</td>
</tr>
</tbody>
</table>

**OCTOBER.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>A 1</td>
<td>St. Remigius Bishop of Rheims and Conf. † by 530.</td>
</tr>
<tr>
<td>b 2</td>
<td>The Holy Guardian Angels, d. m.</td>
</tr>
<tr>
<td>c 3</td>
<td>St. Teresa of the Child Jesus, Carmelite Virgin of Lisieux † 1897, d.</td>
</tr>
<tr>
<td>d 4</td>
<td>St. Francis of Assisi Conf. Found. of the Francisc. in Italy † 1226, d. m.</td>
</tr>
<tr>
<td>e 5</td>
<td>St. Placid and his Companions, Mart. in Sicily (4th cent.)</td>
</tr>
<tr>
<td>f 6</td>
<td>St. Bruno Conf. Found. of the Carthusians † 1101, d.</td>
</tr>
<tr>
<td>g 7</td>
<td>SOLEMNITY OF THE MOST HOLY ROSARY OF THE B. V. MARY, d. II cl.</td>
</tr>
<tr>
<td>A 8</td>
<td>St. Bridget of Sweden, Widow, mother of St. Catherine of Sweden. Found. of the Order of the Holy Saviour † 1373, d.</td>
</tr>
<tr>
<td>b 9</td>
<td>St. John Leonard, Italian Conf. Found. of the Clerks Regular of the Mother of God, and of College of Propaganda at Rome † 1609, d.</td>
</tr>
<tr>
<td>c 10</td>
<td>Sts. Dionysius first Bishop of Paris, Rusticus Priest, and Eleutherius Deacon, Martyrs (3rd cent.)</td>
</tr>
<tr>
<td>d 11</td>
<td>St. Francis Borgia, Spanish Conf. 3rd General of the Society of Jesus † 1572, s.</td>
</tr>
<tr>
<td>e 12</td>
<td>THE MOTHERHOOD OF THE BLESSED VIRGIN MARY, d. II cl.</td>
</tr>
<tr>
<td>f 13</td>
<td>St. Edward King of England, Conf. † 1066, s.</td>
</tr>
<tr>
<td>g 14</td>
<td>St. Callistus first Pope Mart. † 222?, d.</td>
</tr>
<tr>
<td>A 15</td>
<td>St. Teresa of Avila, Span. Virgin. Found. of the Discalced Carmelites † 1582, d.</td>
</tr>
<tr>
<td>b 16</td>
<td>St. Hedwig Queen of Poland, Widow † 1243, s.</td>
</tr>
<tr>
<td>c 17</td>
<td>St. Margaret Mary Alacoque, Virg. Visitandine of Paray-le-Monial, † 1690, d.</td>
</tr>
<tr>
<td>d 18</td>
<td>ST. LUKE EVANGELIST, d. II cl.</td>
</tr>
<tr>
<td>e 19</td>
<td>St. Peter of Alcantara, Spanish Conf. Franciscan † 1562, d.</td>
</tr>
<tr>
<td>f 20</td>
<td>St. John Cantius Conf. Polish priest † 1473, d.</td>
</tr>
<tr>
<td>g 21</td>
<td>St. Hilarion Abbot. Found. of a monastery in Palestine † 371?</td>
</tr>
<tr>
<td>A 22</td>
<td>St. Ursula and her Companions, Virg. and Mart.</td>
</tr>
<tr>
<td>b 23</td>
<td></td>
</tr>
<tr>
<td>c 24</td>
<td>St. Raphael the Archangel, d. m.</td>
</tr>
<tr>
<td>d 25</td>
<td>Sts. Chrysanthus and Darius, Mart. at Rome</td>
</tr>
</tbody>
</table>
Roman Calendar.

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>e 26</td>
<td>St. Evaristus Pope and Mart. † 105</td>
</tr>
<tr>
<td>f 27</td>
<td></td>
</tr>
<tr>
<td>g 28</td>
<td>ST. SIMON AND ST. JUDE (OR THADDEUS) APOSTLES d. II cl.</td>
</tr>
<tr>
<td>a 29</td>
<td></td>
</tr>
<tr>
<td>b 30</td>
<td></td>
</tr>
<tr>
<td>c 31</td>
<td>Last Sunday of October: FEAST OF OUR LORD JESUS CHRIST KING, d. I cl. (established in 1925); com. of the Sunday.</td>
</tr>
<tr>
<td>d 1</td>
<td>FEAST OF ALL SAINTS, established by 835, d. I cl.</td>
</tr>
<tr>
<td>e 2</td>
<td>Commemoration of All the Faithful Departed, established in 998, d.</td>
</tr>
<tr>
<td>f 3</td>
<td></td>
</tr>
<tr>
<td>g 4</td>
<td>St. Charles Borromeo Bishop of Milan Conf. † 1584, d.</td>
</tr>
<tr>
<td>a 5</td>
<td>In certain dioceses: Feast of the Holy Relics, d. m.</td>
</tr>
<tr>
<td>b 6</td>
<td></td>
</tr>
<tr>
<td>c 7</td>
<td></td>
</tr>
<tr>
<td>d 8</td>
<td>The Four Holy Crowned Martyrs in Hungary in 306</td>
</tr>
<tr>
<td>e 9</td>
<td>DEDICATION OF THE BASILICA OF OUR SAVIOUR (St. John Lateran) 4th cent. at Rome, d. II cl.</td>
</tr>
<tr>
<td>f 10</td>
<td>Sts. Tryphon and Respicius Mart. at Rome † 250, and St. Nympha, Sicilian Virg. (5th cent.)</td>
</tr>
<tr>
<td>g 11</td>
<td>St. Martin Bishop of Tours, Conf. † 397?, d.</td>
</tr>
<tr>
<td>a 12</td>
<td>St. Mennas, soldier Mart. in Phrygia † about 304</td>
</tr>
<tr>
<td>b 13</td>
<td>St. Didacus or Diego, Spanish Franciscan, Conf. † 1463, s.</td>
</tr>
<tr>
<td>c 14</td>
<td>St. Josaphat Polish Bishop, Mart. † 1623, d.</td>
</tr>
<tr>
<td>d 15</td>
<td>St. Albert the Great, German Dominican, Bishop of Ratisbon Conf. and Dec. † 1280, d.</td>
</tr>
<tr>
<td>e 16</td>
<td>St. Gertrude Nun Virgin of Helfta † 1302?, d.</td>
</tr>
<tr>
<td>f 17</td>
<td>St. Gregory Thaumaturgus Bishop of Neo-Cesarea in Asia Minor, Conf. † about 270, s.</td>
</tr>
<tr>
<td>g 18</td>
<td>Dedication of the Basilicas of the Holy Apostles Peter (Nov. 18, 1626) and Paul (Dec. 10, 1854), d. m.</td>
</tr>
<tr>
<td>a 19</td>
<td>St. Elisabeth of Hungary, Widow † 1231, d.</td>
</tr>
<tr>
<td>b 20</td>
<td>St. Pontianus Pope and Mart. † 235.</td>
</tr>
<tr>
<td>c 21</td>
<td>Presentation of the B. Virgin Mary in the Temple of Jerusalem. The Feast was kept in the East by 8th cent. in the West by 1372, d. m.</td>
</tr>
<tr>
<td>d 22</td>
<td>St. Cecilia Roman Virgin, Mart.? (2nd cent.?)</td>
</tr>
<tr>
<td>e 23</td>
<td>St. Clement I, Pope and Mart. † 97, d.</td>
</tr>
<tr>
<td>f 24</td>
<td>St. Felicity Roman Martyr (date uncertain)</td>
</tr>
<tr>
<td>g 25</td>
<td>St. John of the Cross Conf. and Docet. Spanish Carmelite † 1591, d.</td>
</tr>
<tr>
<td>A 26</td>
<td>St. Chrysogonus Mart. at Aquileia (3rd-4th cent.).</td>
</tr>
<tr>
<td>b 27</td>
<td>St. Catharine Virgin and Mart. (unknown date) d.</td>
</tr>
<tr>
<td>A 28</td>
<td>St. Sylvester, Priest of Ozimo, Found. of the Sylvestrines under the Rule of St. Benedict † 1267, d.</td>
</tr>
<tr>
<td>b 29</td>
<td>St. Peter of Alexandria, Bishop, Mart. † 311.</td>
</tr>
</tbody>
</table>

NOVEMBER.
### Roman Calendar

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

#### DECEMBER

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>f 1</td>
<td>St. Bibiana or Viviana Roman Virgin, Mart. s.</td>
</tr>
<tr>
<td>g 2</td>
<td>St. Francis Xavier Conf. Jesuit, Apostle of the East Indies † 1552, d. m.</td>
</tr>
<tr>
<td>A 4</td>
<td>St. Peter Chrysologus Bishop of Ravenna, Conf. and Doct. † 450, d.</td>
</tr>
<tr>
<td>b 4</td>
<td>St. Barbara Virg. and Mart.</td>
</tr>
<tr>
<td>c 5</td>
<td>St. Sabbas Abbé in Palestine † 532.</td>
</tr>
<tr>
<td>d 6</td>
<td>St. Nicholas Bishop of Myra in Asia Minor, Conf. † 342, d.</td>
</tr>
<tr>
<td>e 7</td>
<td>St. Ambrose Bishop of Milan Conf. and Doct. † 397, d.</td>
</tr>
<tr>
<td>f 8</td>
<td>The Immaculate Conception OF THE B. VIRGIN MARY, proclaimed December 8, 1854, d. I cl.</td>
</tr>
<tr>
<td>g 9</td>
<td>St. Melchiades Pope and Mart. † 314.</td>
</tr>
<tr>
<td>A 10</td>
<td>St. Damasus I, Pope and Conf. † 384</td>
</tr>
<tr>
<td>b 11</td>
<td>St. Lucy Virgin of Syracuse in Sicily Mart. † 304, d.</td>
</tr>
<tr>
<td>c 12</td>
<td>St. Eusebius Bishop of Vercelli, Mart. † 370, s.</td>
</tr>
<tr>
<td>d 13</td>
<td>St. John Apostle and Evang. † end of the first cent. d. II cl.</td>
</tr>
<tr>
<td>e 14</td>
<td>St. Stephen first Martyr at Jerusalem in 32 or 33, d. II cl.</td>
</tr>
<tr>
<td>f 15</td>
<td>For churches where the patronal feast falls between Dec. 26 and 31, see p. 1819 seq.</td>
</tr>
<tr>
<td>g 16</td>
<td>St. Thomas Apostle, d. II cl.</td>
</tr>
<tr>
<td>A 17</td>
<td>Christmas or Nativity of O. L. J. C., d. I cl. with Oct.</td>
</tr>
<tr>
<td>b 18</td>
<td>St. Sylvester I Pope and Conf. † 335, d.</td>
</tr>
<tr>
<td>c 19</td>
<td>St. Thomas Becket Bishop of Canterbury Mart. † 1170, d.</td>
</tr>
<tr>
<td>d 20</td>
<td>St. Sylvester I Pope and Conf. † 335, d.</td>
</tr>
<tr>
<td>e 21</td>
<td>St. Sylvester I Pope and Conf. † 335, d.</td>
</tr>
<tr>
<td>f 22</td>
<td>For churches where the patronal feast falls between Dec. 26 and 31, see p. 1819 seq.</td>
</tr>
<tr>
<td>g 23</td>
<td>St. Simon and Jude Apostles, d. III cl.</td>
</tr>
<tr>
<td>A 24</td>
<td>Vigil of the Nativity of Our Lord Jesus Christ</td>
</tr>
<tr>
<td>b 25</td>
<td>St. Thomas Becket Bishop of Canterbury Mart. † 1170, d.</td>
</tr>
<tr>
<td>c 26</td>
<td>For churches where the patronal feast falls between Dec. 26 and 31, see p. 1819 seq.</td>
</tr>
</tbody>
</table>

### Notes

- "Advent Sunday (from November 27 to December 3)"
- "Christmas or Nativity of O. L. J. C., d. I cl. with Oct.
- "For churches where the patronal feast falls between Dec. 26 and 31, see p. 1819 seq."
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 or three 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 intended to remedy this state of things by giving fresh directions to be followed throughout the liturgical year.

Ordinary of the Mass.

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

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

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

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

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

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

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

Sunday Vespers.

Vespers always begin with the ⁷. Déus, in adjutorium, omitting the preceding Pater and Ave.

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

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

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

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

JANUARY.

   These two commemorations count as one.
   These two commemorations count as one.
   Ecclesiam tuam. 1034.
29. O Doctor... beáte Francísce. 131. Î. Jústum. Prayer. Deus, qui ad
   animárum. 1036.

FEBRUARY.

5. Stans beáta Agatha. 1061. Î. Diffúsae est. Prayer. Deus, qui inter
   cétera. 1062.
9. O Doctor... beáte Cyrílle. 131. Î. Jústum. Prayer. Deus, qui beátum
   Cyríllum. 1068.
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.


MAY.

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

JUNE.

Directions for the use of this book.

26. Iísti sunt. 1233. V. and the Prayer that follows.

JULY.

7. Iísti sunt. 1275. V. Sacerdótes. 1275. and the Prayer that follows.
16. Glória Libani. 1281. V. Dignáre. 1280. and the Prayer that follows.
20. Hic vir. 133. Prayer. Deus, misericordiárum. 1285,
22. Múlier. 1288. V. and the Prayer that follows.

AUGUST.

These two commemoration count as one.
2. O Docteur... beáte Alfonse Maria. 131. V. Jústum. Prayer. Deus, qui per beátum. 1321.
27. Hic vir. 133. Prayer. Deus, qui per sanctum. 1387.
29. Misit rex. 1391. V. and the Prayer that follows.
Directions for the use of this book.

SEPTEMBER.

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

OCTOBER.


NOVEMBER.

21. Beáta Déli Génitrix. 1573. Ý. *and the Prayer that follows*.
22. Virgo gloriósá. 1575. Ý. *and the Prayer that follows*.
23. Dedísti, Dómine. 1585. Ý. *and the Prayer that follows*.
Directions for the use of this book.


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

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

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

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

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

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

Vespers end with the Þ. 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 Þ. Dóminus vobiscum.

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

The Sunday Antiphon and Psalms are used on weekdays:

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

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

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

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

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

Advent.

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

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

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

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

Other lesser feasts are not commemorated at Sunday Vespers.

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

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

Christmas.

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

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

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

The Holy Name of Jesus.

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

Epiphany.

There is no longer an Octave.

When the feast falls on Saturday, at Vespers there is no commemoration of the Holy Family, but only of the Sunday, as on p. 392.
At Compline, the melody and Doxology of the Epiphany are used until Jan. 13 inclusive, except on Saturday and Sunday when the Doxology of the Holy Family is said.

**The Holy Family.**

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

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

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

**The Season of Septuagesima.**

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

**Lent.**

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

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

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

Lesser feasts also have no commemoration at Sunday Vespers.

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

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

**Paschal Time.**

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

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

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

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

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

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

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

The Season after Pentecost.

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

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

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

When Dec. 7 is Sunday, the I Vespers of the feast may not be sung, but a commemoration is made at Sunday Vespers. Ant. Bedtam me dicent. 995. V. Immaculata. 1002. Prayer, 996. At Compline, the melody of the Hymn and its Doxology are of Advent.

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

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

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

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

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

December 21. St. THOMAS, Apostle.

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

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

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

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

January 25. CONVERSION OF ST. PAUL.

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

February 2. CANDLEMAS.

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

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

February 24. ST. MATTHIAS, Apostle.

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

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

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

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

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

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

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

March 25. ANNUNCIATION OF OUR LADY.

When March 24 is Sunday, I Vespers of the feast may not be sung, but a commemoration is made at Sunday Vespers: Ant. *Spiritus Sanctus.* 1111. *V.* Ave, Maria. Prayer, *Deus, qui de beátæ.* 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.
Directions for the use of this book.

June 24. NATIVITY OF ST. JOHN THE BAPTIST. *Double of I Class.*

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

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

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

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

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

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

July 1. THE PRECIOUS BLOOD.

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

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

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

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

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

August 1. ST. PETER'S CHAINS.

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

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

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

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

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

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

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

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

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

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

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

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

August 16. ST. JOACHIM.

At Mass, Common Preface, even on Sunday.
In the Hymn Isté 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.


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.
Directions for the use of this book.

September 21. ST. MATTHEW, Apostle and Evangelist.

When Sept. 20 is Sunday, at I Vespers the Sunday only is commemorated.

At II Vespers, there is no commemoration of the following day.

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

September 29. ST. MICHAEL, Archangel.

At Mass the Common Preface is used, even on Sunday.

At II Vespers, no commemoration of St. Jerome.

October 2. THE GUARDIAN ANGELS.

At Mass the Creed is said only where the feast is of I Class.

October 3. ST. TERESA OF THE CHILD JESUS.

In Missionary countries, the feast is Double of I Class.

At I Vespers, no commemoration of the Guardian Angels, but only of Sunday if necessary.

At II Vespers, there is never commemoration of the following day.

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

October 7. THE HOLY ROSARY.

When Oct. 6 is Sunday, I Vespers of the feast are sung, with commemoration of Sunday only.

At sung Mass and II Vespers of the feast, commemoration of Sunday, if necessary.

October 18. ST. LUKE, Evangelist.

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

October 28. STS. SIMON AND JUDE, Apostles.

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

FEAST OF CHRIST THE KING.

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

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

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

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

November 2. ALL SOULS DAY.

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

Vespers and Compline of the Dead, 1543 and 1550.

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

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

November 11. ST. MARTIN, Bishop and Confessor.

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

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

The Common Preface is used, even on Sunday.

At Vespers, the first verse of the Hymn Iste Confessor ends: méruit supremos làudis honores.

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

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

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

November 21. PRESENTATION OF OUR LADY.

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

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

At II Vespers, no commemoration of the following day.

November 22. ST. CECILY, Virgin and Martyr.

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

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

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

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

COMMON OF SAINTS.

The commemorations shown p. 1603 for I Vespers of Apostles are no longer to be made, except that of Sunday if necessary.
The commemorations shown p. 1695 for I Vespers and 1700 for II Vespers for the Dedication of a Church, are no longer to be made, except that of Sunday.
The 1st verse of the Hymn *Iste Confessor*, 1370, 1566, 1651, and 1663, now always ends: *méruit suprèmos Laudis honores.*
THE ORDINARY OF THE MASS.

PART I.

Preparation for the Sacrifice.

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

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

**The Priest**: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

**Ant. Introibo ad altare Déi.**

**The Servers**: R., Ad Déum qui laetificat juventútem méam.

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

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

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

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

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

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

P. Glória Pátri, et Fílio, et Spiritui Sancto.

Ant. P. Introibo ad altáre Déi.

S. Ad Déum qui laetificat juventútém méam.

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. Ostende nobis, Domine, misericordiam tuam.
S. Et salutare tuum da nobis.
P. Domine, exaudi orationem meam.
S. Et clamor meus ad te veniat.
P. Dominus vobiscum.
S. Et cum spiritu tuo.

Orémus.

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

Orámus te, Domine, per mérita sanctórum tuórum, quorum reliquiae hic sunt, et omnium sanctorum: ut indulgére dignérís omnia peccáta mea. Amen.

At High Mass, the celebrant blesses incense:

Ab illo benediciéris in cujus honóre cremáberis. 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, éléison. Kýrie, éléison.
Kýrie, éléison.
Christe, éléison. Christe, éléison.
Kýrie, éléison. Kýrie, éléison.
Kýrie, éléison.

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.


Gloria 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

V. Dóminus vobíscum.  
R. 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.

V. The Lord be with you.  
R. 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.

D Ominus vobiscum. R. Et cum spí-ri-tu tú-o... per ómni-

a saécula saeculórum. R. Amen.

2. Ancient Solemn Tone.

D Ominus vobiscum. R. Et cum spí-ri-tu tú-o... per ómni-

a saécula saeculó-rum. R. Amen.

When the prayer is preceded by: Flectámus génua.

Priest: D eacon: Subdeacon:


The Collect that follows is sung to the ferial tone.
The ordinary of the Mass.

3. Ancient Simple Tone.

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

Vouchsafe, O Lord, to bless me.

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

Un da cor meum, ac lábia mea, omnipotens Deus, qui lábia Isaiæ Prophétae cálcu lo mundásti igníto: ita me tua grata miseratione dignáre mundáre, ut sanctum Evangelíum tuum digne váleam nuntiáre. Per Christum Dóminum nóstrum. Amen.

Vouchsafe, O Lord, to bless me.

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:

V. Dóminus vobiscum.
R. Et cum spíritu tuo.

* Inítiúm or Sequentia sancti Evangélii secúndum N.
R. Glória tíbi Dómine.

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V. The Lord be with you.
R. And with thy spirit.

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

2. Another Tone ad libitum.

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3. Another more ancient Tone.

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At the end of the Gospel, the Servers answer:

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

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

Per evangélica dícta deléantur nostra delícita. | By the words of the Gospel may our sins be blotted out.

Nicene Creed.

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

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

Credo in unum Déum, Patrem omnipoténtem, factórem caeli et terrae, visiblíum omníum et invisibilíum.


Et in Spíritum Sánctum, Dó­minum, et vivificántem: qui ex Pátre Filióque procedit. Qui cum Pátre et Filio simul adorátur, et congloríficatur: qui locútus est per Prophétas.


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:

\[ \checkmark \text{ Dóminus vobiscum. } \quad \checkmark \text{ Et cum spíritu túo. } \quad \checkmark \text{ P. The Lord be with you. } \quad \checkmark \text{ S. And with thy spirit. } \]

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:

\[ \text{S} \quad \text{Uscipe sancte Pater, omnipotens aetérne Deus, hanc immaculátam hóstiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offensionibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis, vivis atque defúnctis: ut mihi et illis proficiat ad salútém in vitam aeternam. Amen. } \]

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

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

\[ \text{D} \quad \text{Eus, qui humánæae substántiae dignitátem mirabiliter condidisti, et mirabilius refor- } \]

\[ \text{O} \quad \text{God, who in creating man didst exalt his nature very wond} \]

\[ \text{O} \quad \text{erfully and yet more wonderfully didst} \]
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.

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:

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.

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:

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 benédíctum 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, orátor mea, sicut incénsum in conspéctu tuo: elevátio mánuum méarum sacrificiórum vespértinum. Pone, Dómine, custódiam orí meo, et ostium circúmstántiae lábiis meis: ut non declínét cor meum in verba maliátiæ, 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:

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:

S


R

Eceive, 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:

O

Ratem fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quae nostram, totiusque Ecclesiae suae sanctae.

B

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

R. 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:

P

ER omnia saecula saeculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

W

Orld without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have them lifted up unto the Lord.

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

R. It is meet and just.

1. Solemn Tone.

P

ER omni-a saecula saeculó-rum. R. Amen. V. Dóminus
12 The Ordinary of the Mass.

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

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, Cheru-
bim likewise and Seraphim do praise,
nor cease, day by day with one voice
crying out, to repeat:

Preface of our Blessed Lady.

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

IT is truly meet and just, right and
profitable, for us, at all times,
and in all places, to give thanks to
thee, O Lord, the Holy One, Father
almighty, everlasting God. Likewise
that with one voice we should laud,
bless and extol thee in the..... of
blessed Mary ever a Virgin. For, the
Holy Ghost overshadowing her, she
came to us, only-begotten Son,
shed forth upon the world light etern-
ial, Jesus Christ our Lord. Through
whom the Angels praise, the Domi-
nations 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 confess-
ing thee, and unceasingly to repeat:

Preface of the Apostles.

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

Hóly, 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.

bus, cumque omni militia caelestis exércitus, hymnus glóriæ tuæ 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.

VÈre dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ægere:
Dómine sancte, Pater omnipotens, actérne Deus: * per Christum Dóminum nostrum.
Per quem majestátem tuam laudant Angéli, adórant Dominatiónes, tremunt Potestátes,
Caeli, caelórumque Virtútes, ac beáta Séráphim sócia exsultá-tione concélebrant. Cum quibus et nostras voces, ut admíttí júbeas deprecámur, supplici confessione dicéntes:

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

Benedíctus qui vénit in nómine Dómini. Hosánna in excélsis.

Canon.

TÈigitur, clementíssime Pa- ter, per Iesum Christum Filium tuum Dóminum no- strum, supplices rogámus, ac pétimus, uti acépta hábeas, et benédicas hæc dona, hæc múnera, hæc sancta sacrificia illíbáta, in primis, quae tibi offerimus pro Ecclé sia tua sancta cathólica: quam pacíficáre, cu- stodíre, adunáre, et régere dignérís toto orbe terrárum: una cum fámulo tuo Papa nostro N. et Antístite nostro N. et omnibus orthodoxós, atque cathólicae et apostólicae fidei cultóribus.

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

The Commemoration of the Living:


Communícantes, et memoriae venerantès, in primis gloriosae semper Virginis Maríae, Genitricís Dei * et Dómini nostri 

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

Having communion 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 our Lord Jesus Christ * ...

During the Octave of Christmas.

Communicántes et diem sacra-tíssimum (noctem sacratíssimam) celebrántes, quo (qua) béatae Má­riae intemérrita vírginitas huic mundo éditid Salvatórem : sed et memoriae venerantès, in primis ejúsdem gloriosae semper Virgínis Máriae, Genitricís ejúsdem Dei * ...

During the Octave of the Epiphany.

Communicántes et diem sacra-tíssimum celebrántes, quo Unígé-nitus tuus in tua tecum glória coacérrnus, in veritátecarnis nostrae visibiliter corporális apparuit : sed et memoriae venerantès, in primis gloriosae semper Virgínis Máriae, Genitricís ejúsdem Dei * ...

During the Octave of Easter.

Communicántes et diem sacra-tíssimum celebrántes Resurrectió-nis Dómini nostri Jesu Christi secúndum cárnem : sed et memoriae venerantès, in primis gloriosae semper Virgínis Máriae, Genitricís ejúsdem Dei * ...

During the Octave of the Ascension.

Communicántes et diem sacra-tíssimum celebrántes : quo Dómi-nus noster, Unígénitus Fílius tuus, unitam sibi fragilitáte nostrae sub-stántiam, in glóriae tuae dextera

During the Octave of the Ascension:

Communicantes et diem sacraméntum celebrentes : quo Dómini noster, Uníginenitus Filius tuus, unitam sibi fragilitati nostrae substantiam, in gloriae tuae dextera

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 our Lord Jesus Christ * ...

During the Octave of Easter.

Communicantes et diem sacra-tissimum celebrantes Resurrectio-nis Domini nostri Jesu Christi secundum carnem: sed et memoriae venerantès, in primis gloriosae semper Virginis Mariae, genitricis ejusdem Dei * ...

During the Octave of the Ascension.

Communicantes et diem sacraméntum celebrentes: quo Dómini noster, Uníginenitus Filius tuus, unitam sibi fragilitati nostrae substantiam, in gloriae tuae dextera

Having communion in and celebrating the most sacred day of the Ascension of our Lord Jesus Christ according to the right hand in glory that frail nature of ours which he had assumed; venerat-
collocavit: sed et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitrices ejusdem Dei * ...

During the Octave of Pentecost:

Communicantes et diem sacratissimum Pentecostes celebrantes, quo Spiritus Sanctus Apostolis innúmeris linguis appáruit: sed et memoriam venerantes, in primis gloriosae semper Virginis Mariae Genitrices Dei * ...

Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andræae, Jacóbi, Joānnis, Thomae, Jacóbi, Philippi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Æ sacrificing the memory in the first place of the glorious Mary ever a Virgin, Mother of the same Jesus Christ * ... 

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 igitur oblationem servitútis nostrae, sed et cunctae familiae tuae, quaesumus Dóminum nostrum. Amen.

While, we beseech thee, O Lord, to be appeased by this oblation which we, thy servants, and with us 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; 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 oblationem tu, Deus, in omnibus, quaésimus, bene dici: ut placátus accípiás: diésque nostros in tua pace dispónas, atque ab aetérna damnatione nos eripi, et in electórum tuórum júbeas grege numerári. Per Chry- The Priest once again blesses the offerings: Stum Dóminum nostrum. Amen.

And moreover, do thou, O God, in all ways vouchsafe to bless this same
ctam, adscriptam, ratam, rationáblem, acceptabilémque fácere dignérinis: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Consecration of the Bread.

Qui pridie quam paterètur, accipit panem in sanctas ac veneráveis manus suas, et elevat tibus oculis in cælum, ad te Deum Patrem suum omnipoténtem, tibi grátias agens, benedixit, fregit, dedíctque discípulis suis, dicens: Accipite, et manducate ex hoc omnes:

HOC EST ENIM CORPUS MEUM.

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

Consecration of the Wine.

Simili modo postquam coenásum est, accipiens et hunc praeclárum Calicem in sanctas ac veneráveis manus suas: item tibi grátias agens, benedixit, dedíctque discípulis suis, dicens: Accipite et bibite 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 quotiescumque feceritis, in mei memoriam facéritis.

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

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

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

FOR THIS IS MY BODY.

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

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

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

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

Therefore, 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

The Priest adores and elevates the Precious Blood of Christ. Then he goes on:
hóstiam sanctam, hóstiam immaculatam, Panem sanctum vitae aeternae, et Cállicem salútis perpétuae.

Supra quae propítio ac seréno vultu respicere dignérís: et accépta habére, sicuti accépta habère dignátus es múnera púeri tuí justi Abel, et sacrificium Patriárchae nostri Abrahae: et quod tibi óbtulit summus sacérdoes tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

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.

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

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

The Priest strikes his breast.

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,
The Ordinary of the Mass.

Oremus.

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.

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

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

Conclusion of the Canon.

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.

Communion in the Sacrifice.

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

Let us pray.

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

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

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P

PR omnis a saecula saeculorum. R. Amen.
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O. Pax Domini sit semper vobis. Tcum.
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R. Et cum spiritu tuo.
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Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesus Christi fiat accipiendum nobis in vitam aeternam. 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 Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

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 dixisti Apostolis tuis: Pacem relinquo vobis, pacem.

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

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

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

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.

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

I will take the bread of heaven and will call upon the name of the Lord.

Striking his breast three times he says:

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.

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:


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 sumpsimus, Dómine, pura mente capiámus : et de munere 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.


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 vobiscum.
R/. Et cum spíritu túo.

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

**Dóminus vobíscum.**  
**Rj.** Et cum spíritu tíó.  
**Ite, Missa est.**  
**Rj. Déo grátias.**

_The Lord be with you._  
_And with thy spirit._  
_Go, the Mass has been said._  
_Thanks be to God._

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

**Benedícamus Dómino.**  
**Rj. Déo grátias.**

_Let us bless the Lord._  
_Thanks be to God._

**In Masses for the Dead:**

**Requiéscant in páce.**  
**Rj. Amen.**

_May they rest in peace._  
_Amen._

**The Celebrant invokes the most holy Trinity.**

**Plácet tibi, sancta Trínitas,**  
**obséquium servítús meae : et**  
**praesta; ut sacrificium, quod**  
**óculis tuae majestátis indignus**  
**óbtili, tibi sit acceptáble, mihiqve,**  
**et omnibus, pro quibus illud**  
**óbtili, sit, te miseránte,**  
**propitábile. Per Christum Dómini nos trium. 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 omnipotens Deus, Páter, et Fílius, et Spíritus Sánctus.**  
**Rj. 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.**

_The Lord's name be blessed._  
_Who made heaven and earth._  
_Now and for evermore._  
_Our help is in the name of the Lord._  
_Who made heaven and earth._

**IT nómén Dómini benedíctum.**

_Ex hoc nunc et usque in sǽculum._

_Adjuó-ri-um nóstrum in nómine Dómini._

_Quid fécit cállum et térram._
The Ordinary of the Mass.

Enédi-cat vos omnipotens Dé-us: Páter, et Fí-li-us, et


Last Gospel.

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

Dóminus vobíscum.
Rý. Et cum spíritu túo.


The Lord be with you,
Rý. And with thy spirit.

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

Rý. Thanks be to God.
The ordinary Chants of the Mass.

The Asperges.
Outside Paschal Time.

Ant. vii

XIII. c.

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

Ps. 50. Miserere mei, Deus, secundum magnam mi-seri-córdi-am tú-am. Gló-ri-a Pátri, et Fí-li-o,

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


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.

Ant. vii  

A

*spérges me, *Dó-mine, hyssó-po, et mundá-

bor: lavá-bis me, et super ní-ve-m de-

ál-bá-bor.

*Ps. Miserére, as before, p. 25.*

II.

Ant. iv  

A

*spérges me, *Dó-mine, hyssó-po, et mundá-

bor:

lavá-bis me, et super ní-ve-m de-

ál-bá-bor. *Ps. 50. Mi-

se-

ré-re mé-

i Dé-

us, *secúndum mágnam mi-

se-

ricórdi-

am

tú-

am. Gló-

ri-

a Pátrí, et Fí-

li-

o, et Spi-

rí-

tu-

i Sáncto.*

Sicut é-rat in princi-

pi-

o, et nunc, et semper, et in saécu-

la saecu-

ló-

rum. Amen.
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.

Ad quos pervénit áqua ísta, sál-vi fá-cti sunt, et dú-cent, alle-lú-ia, al-le-lú-ia. Ps. 117. Confími-ni Dómino quó-ní-am bónus: *qué-ní-am in saécu-

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


Repeat the Ant. Vidi áquam.
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.

Raciously 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.

G


G


G

Sic-ut é-rat in princi-pi-o, et nunc, et semper, et in
saecula saeculó-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

saecula saeculó-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


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

saecula saeculó-rum. Amen. or E u o u a e.
1. In Paschal Time.

(Lux et origo)

Or else: Kyrie VI ad libitum. 99.

Rex caelestis, Dé-us, Pá-ter omní-pot-ens. Dómine Fí-li
unigéni-te Jé-su Chríste. Dó-mi-ne Dó-us, Agnus
Dé-i, Fí-li-us Pátris. Qui tóllis peccáta múndi, mi-se-
ré-re nó-bis. Qui tóllis peccáta múndi, súscipe depreca-
tiónem 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

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

Hosánna in excél-sis. Bene-dítus qui vé-nit in nó-
I. In Paschal Time.

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, mis-sa 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, mis-sa est.
Dé-o grá-ti-as.
II. For Solemn Feasts. 1.

(Kyrie fons bonitatis)

**

III. c.

K

Yri- e e-lé- l-son. iiij. Chí- ste e-lé- l-son. iiij. Ky-ri-

iij. Ky-ri- e e-lé- l-son. iiij. Ky-ri-

** e-lé- l-son.

I

G Ló-ri- a in excélsis Dé- o. Et in térra pax ho-
mí- ni- bus bónae vo- luntá- tis. Laudá- mus te. Bené- ci-

II. For Solemn Feasts. 1.

mine De-us, Rex caelestis, De-us Pater omnipot- ens.

Do- mine Fí-li uni-gé-ni-te Jé-su Christe. Dómine

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

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-

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.

Sanctorum, Sæc. XII-XIII.
III. For Solemn Feasts. 2.

(Kyrie Deus sempiterne)


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

Or, more usually:

Enedí-cámus Dó-

mi-no.
III. For Solemn Feasts. 2.

e-lé-i-son. Ký-ri-e

e-lé-i-son. Ký-ri-e

**
e-lé-i-son.

VIII

G

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

homí-nibus bó-nae vo-luntá-tis. Laudámus te. Benedí-


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

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

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

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

mi-se-ré-re nó-bis. Qui tóllis pec-cá-ta mundi, 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 Chri-sté. Cum Sán-


An-ctus, * Sánctus, Sánctus 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 nómíne Dómi-ni. Ho-sánna in excél-sis.
IV. For Doubles. 1.

(Cunctipotens Genitor Deus)

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

Agnus Dé- i, * qui tól- lis peccá- ta mún- di:
dó- na nóbis pácem.

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

IV. For Doubles. 1.

(Cunctipotens Genitor Deus)


Ag-nus Dé-i, * qui tóllis peccá-ta múndi : mi-se-ré-re nó-bis. Agnus Dé-i, * qui tóllis peccáta múndi:
V. For Doubles. 2.

(Kyrie magnae Deus potentiae)

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

- te, missa est.
Dé-o gráti- as.

Enedi-cámus Dómino.

V. For Doubles. 2.

(Kyrie magnae Deus potentiae)

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

lé-i-son. iij.

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


V. For Doubles. 2.


men.

Sanctus, * Sanctus, Sanctus Dóminus Dé-us Sáb-a-oth. Pléni sunt caéli et térra gló-ri-a tú-


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


(VI) For Doubles. 3.

Kyrie Rex Genitor


(VI) For Doubles. 3.

Kyrie, eleison.
VI. For Doubles. 3.

** e- lé- i-son. Ký-ri- e

** e- lé- i-son.

VIII

Ló-ri-a in excélsis Dé- o. Et in tér- ra pax ho-
mí-nibus bónae vo-luntá- tis. Laudámus te. Benedí-cimus


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

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

Dómi-ne Fí-li unigéni- te Jé-su 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 Chráste. Cum

S
Anctus, * Sánctus, Sánctus Dóminus Dé-us Sáb-a-
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 excé-
sis.

A
- gnus Dé-i, * qui tól-
lis pec-cá-ta mún-di :
mi-se-
re-re nó-bis. A-gnus Dé-i, * qui tól-
lis pec-
VII. For Doubles. 4.

(Kyrie Rex splendens)

VII. For Doubles. 4.

VIII

KYRIE, REX SPLENDENS

KYRIE, REX SPLENDENS.

VIII

In excelsis Dóminus et virtus ejus. Et in terra pax homínibus bonae voluntatis. Laudamus te. Benedicimus
te. Adorámus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Dómine Dé-us,

Rex caeléstis, Dé-us Pá-ter omní-pot-ens. Dómine Fí-li

uni-gé-ni-te Jésu Chrí-ste. Dómine Dé-us, Agnus Dé-i, Fí-li-us Pá-tris. Qui tól-lis peccáta mundi, mise-

rére nóbis. Qui tól-lis peccáta mundi, súscipe depreca-

ti-ónem nostram. Qui só-les 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


VIII. For Doubles. 5.

(De Angelis)

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VIII. For Doubles. 5.

misssa est. Deo

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VIII. For Doubles. 5.

(De Angelis)

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VIII. For Doubles. 5.

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VIII. For Doubles. 5.

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VIII. For Doubles. 5.

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VIII. For Doubles. 5.
le-stis, Dé-us Pá-ter omni-pot-ens. Dómine Fí-li unigéni-
te Jésu Chri-ste. Dómine Dé-us, Agnus Dé- i, Fí-li-us
Pá-tris. Qui tóllis peccáta múndi, mi-se-ré- re nó-bis. Qui
tól-lis peccá-ta múndi, súcape dépreca-ti-ónem nó-stram.
Qui sédes ad déxteram Pá-tris, mi-seré-re nó-bis. Quóni-
tu só-lus sánctus, Tu só-lus Dó-mi-nus. Tu só-lus Al-tíssi-
mus, Jé-su Chri-ste. Cum Sáncto Spí-ri-tu, in gló-ri-a

IX. For Feasts of the Blessed Virgin. 1.

(Cum jubilo)


KY-ri-e ek-lé-i-son. Chrí-ste ek-lé-i-son. Chrí-

ste ek-lé-i-son. Chrí-ste ek-lé-i-son. Ky-ri-e ek-

lé-i-son. Ky-ri-e ek-lé-i-son. Kyri-e ek-

lé-i-son.

* ** ek-lé-i-son.

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

mí-ni-bus bónae vo-luntá-tis. Laudá-mus te. Bene-


Dómine Dé-us, Rex caeléstis, Dé-us Pá-ter omnípot-ens.


minus. Tu só-lus Altíssimus, Jésu Chrí-ste. Cum Sán-
IX. For Feasts of the Blessed Virgin. 1.


An- ctus, * Sánctus, Sán- ctus Dóminus


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
XI. c.


XV. c.

LÓRICA in excelsis Dé o. Et in terra pax homí-

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

propter mágnam gló-ri-am tú-am. Dómi-ne Dé-us, Rex
caeléstis, Dé-us Páter omni-potens. Dómine Fí-li unigé-
ni-te, Jésu Chré-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 depréca-ti-ónem

néstram. Qui sédes ad déxte-ram Pátris, mi-se-ré-re nó-
bis. Quó-ni-am tu só-lus sánctus. Tu só-lus Dóminus. Tu

sólus Altíssimus, Jésu Chré-ste. Cum Sáncto Spí-ri-tu,
in glória Dei Patris. Amen.


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

dona nobis pacem.

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

(Orbis factor)

K

Yrí-e * e- lé-i-son. iiij. Chrístē


Another tone.

K

Yrí-e * e- lé-i-son. iiij. Chrístē


e- lé-i-son.

G

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

mí-ni-bus bónae voluntā-tis. Laudámus te. Benedí-
címus
XI. For Sundays throughout the Year.


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

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

mi-se-ré-re nó-bis. Qui tólilit peccá-ta múndi, súscipe de-

preca-tiónem 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-

Anctus, * Sán-ctus, Sáncus 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

Agnus 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.

- te, míss-sa est.
Dé-o grá-ti-as.
XII. For Semidoubles. 1.

(Pater cuncta)

VIII

K

Yri-e * e-lé- i-son. iiij. Chríste e-lé-i-


IV

G

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


bi propter mágnam gló-ri-am tú-am. Dómine Dé-us, Rex
XII. For Semidoublés. 1.

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

géni-te, Jésu Chrístę. 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, súcipe depreca-ti-ónum nó-

strom. Qui sédes ad déxteram Pá-tris; mi-se-ré-re nó-bis.

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

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


II

An-ctus, * Sánctus, Sán-

cus Dóminus Dé-us

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

Nº 805. — 3
sánna in excél-sis. Benedíctus qui vé-nit in nómi-
ne Dómi-ni. Hosánna in excél-sis.

XII. c.

A-
gnus Dé- i, * qui tól-lis peccá-ta múndi : 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 pec-
cá-ta múndi : dóna nó-bis pá-cem.

XIII. For Semidoubles. 2.

[Stelliferi Conditor orbis]
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 ti-
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-
nó-bis. Qui tóllis peccá-ta múndi, sú-scépe depreca-ti-
ó-
nem nostram. Qui sedes ad dexterae Patris, misericordia nostra. Quoniam tu solus sanctus. Tu solus Dominus.


Hosanna in excelsis.
XIV. During Octaves,

except those of the Blessed Virgin.

(Jesu Redemptor)
Ký-ri-e * e-lé-i-son.

G

Ló-ri-a in excélsis Dé-o. Et in térra pax ho-
mí-nibus bónae vo-luntá-tis. Laudámus te. Bene-dí-cimus
tí-bi propter mágnam glo-ri-am tú-am. Dómine Dé-us,
Rex cae-lé-stis, Dé-us Pá-ter omni-po-tens. 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-re-re nó-bis. Qui tóllis peccá-ta múndi, sús-cipe
depreca-ti-ónem nóstram. Qui sédes ad dexte-ram Pá-tris,
XIV. During Octaves.

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

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

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

men.

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 excélt-

sis. Be-

dí-

cus qui vé-nit in nómíne Dó- mi-ni. Ho-

sánna in excélt-

sis.

A

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


VIII

ite, mís- sa est.
Dé- o grá- ti- as.

XV. For Simple Feasts.
(Dominator Deus)

G

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. Gra-ti-as ágimus tí-
bi propter mágnam gló-ri-am tú-am. Dómine Dé-us, Rex
caeléstis, Dé-us Pá-ter omni-pot-ens. Dómine Fí-li unigé-
ni-te Jésu Christe. Dómine Dé-us, Agnus Dé-i, Fí-
li-us Pátrís. Qui tóllis peccá-ta múndi, mi-seré-re nó-bis.

Qui tóllis peccá-ta múndi, sús-cipe depreca-ti- ónem nó-
stram. Qui sédes ad déxte-ram Pátrís, mi-seré-re nó-bis.

Quóni-am tu só-lus sánctus. Tú só-lus Dómi-nus. Tu só-lus
Altissimus, Jésu Chrí-ste. Cum Sáncto Spí-ri-tu, in

S

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

Dómini. Ho-sánna in excél-sís.

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.
XVI. For Ferias throughout the Year.


Agnum Dé- i * qui tóllis peccáta mún- di: mi- se-
ré-re nó-bis. Agnus Dé-i, * qui tollis peccáta mundi:


B

Enedicámus Dómino. R. Dé-o grá-ti-as.

XVII. For the Sundays of Advent and Lent.

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

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

*  ** e-le-ison

Another chant.

VI  

K  


*  e-le-ison.

XI. c.

S  


XVIII. For the Ferias of Advent and Lent,

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

(Deus Genitor alme)

Credo.

I

Credo I.

Omnia saecula. Deum de Deo, lumen de lumine,


Et resurrexit tertia die, secundum Scripturas. Et ascendit in caelum: sedet ad dexteram Patris. Et ite-
venturus est cum glo-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-ám. Confi-
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-

\[\text{This is the authentic tone for the Credo, but the following tones may be used where it is customary.}\]
Credo II.

III

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilibum omnium, et invisi-

bilibum. Et in unum Dominum Jesum Christum, Fil-

ium Dei unigenitum. Et ex Patre natum ante

omnia saecula. Deum de Deo, lumen de lumine,

Deum verum de Deo vero. Genitum, non factum, con-

substanti-alem Patri: per quem omnia facta sunt. Qui

propter nos homines, et propter nostram salutem descen-

dit de caelis. Et incarnatus est de Spiritu Sancto ex
Maria Virgine: Et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato passus, et sepultus est.


Et unam sanae catholicae et apostolicae Ecclesiam.
Credó III.

si-am. Confí-te-or únun baptíisma in remissi-ónem pec-
catórum. Et exspéccto resurrecti-ónem mortu-órum. Et

III

C

Rédo in únun Dé- um, Pátre omnipoténtem,
factó-rem caéli et térrae, vi-sibi-li- um ómni- um, et
invi-sibi-li-um. Et in únun 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-álem Pátri: per quem ómnia 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-púltus est. Et resurréxit térti-a di-e, secún-
dum Scriptú-ras. Et ascéndit in caé-lum: sédet ad déxte-
ram Pá-tris. Et i-terum ventúrus est cum gló-ri-a, ju-
di-cáre vivos et mórtu-os: cújus régni non é-rit fí-nis. Et

in Spí-ri-tum Sánctum, Dóminum, et vivi-fi-cántem:qui
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 Ecclé-si-am. Confí-te-or únum baptísma
in remis-si-ónem peccá-to-rum. Et exspécto resurrec-tí-
ó-nem mortu-ó-rum. Et ví-tam ventú-ri saécu-li. A-
men.

IV

C

Rédo in únum Dé-um, Pátre omnipo-tén-tem, fa-
ctórem caéli et tér-rae, vi-si-bí-li-um ómni-um, et invi-si-
bí-li-um. Et in únunm Dóminum Jésum Christum, Fí-li-um Dé-i unígé-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 Virgi-
ne: Et hómo fáctus est. Cru-ci-fi-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
caelum: sedet ad dexte-ram Patris. Et iterum venturus est

cum gloria, judicare vivos et mortuos: cuius regni

non erit finis. Et in Spiritum Sanctum, Dominum, et

vivi-ficantem: qui ex Patre Fili-que procedit. Qui cum

Patre et Fili-o simul adorat, et conglorificatur:

qui locutus est per Prophetas. Et unam sanctam catholico-

cam et apostolicam Ecclesiam. Confiteor unum baptisma

in remissionem peccatorum. Et exspecto resurrecti-

onem mortuorum. Et vitam venturi saeculi.

Amen.
Deurn, Patrern omnipotentem, factorem caeli et terrae,

visibili-um omnium, et invisibili-um. Et in unum

Dominum Jesum Christum, Filium Dei unigenitum.

Et ex Patre natum ante omnia saecula. Deum
de Deo, lumen de lumen, Deum verum de Deo vero.

Genitum, non factum, consubstantia-lem Patri:

per quem omnia facta sunt. Qui propter nos homines

et propter nostram salutem descendit de caeli. Et in-
carnátus est de Spíritu Sanctó ex Ma-rí-a Virgé-ne:

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

sub Pónti-o Pi-látó pás sus, et sepúltus est. Et resur-

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

dit in caélum : sédet ad dexteram Pátris. Et i-terum

ventúrus est cum gló-ri-a, judicá-re ví vos et mórtu-

ós.

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

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

óque

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

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

Et unam sanctam cathó-li-cam et apostó-li-cam Ecclé-
si-am. Confí-te-or únnum baptismá in remissi-ónem

Et ví-tam ventú-ri saécu-li. A-

men.

<table>
<thead>
<tr>
<th>VI</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV</td>
</tr>
</tbody>
</table>
| Ré-do in ú-num Dé-um, * or Crédo in únum Dé-um * Pátre omnipot-én-tem, factó-re caé-li et tér-rae, vi-si-bli-um ómní-um, et invi-si-bí-li-
um. |

Et in únnum Dóminum Jésum Christum Fí-li-um Dé-
unigéni-tum. Et ex Pátre ná-tum ante ómni-a saé-
cu-la. De- 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 Spi- ri-tu Sáncto ex Ma- ri- a Virgi-ne: Et hámo fáctus est. Cru-ci-fi-
xus ét-i- am pro nó- bis: sub Pónti- o Pi-lá- to pássus, et sepúltus est. Et re-surré-xit térti- a di- e, secúndum Scriptu- ras. Et ascéndit in caé-lum: sédet ad déxte-
ram Pá- tris. Et i- 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)
96 Chants “ad libitum.” — Kyrie.

II

(Summe Deus)

Kyrie

le-ision.
Chants "ad libitum." — Kyrie.

III

(Rector cosmi pie)

KYRIE * ELEISON. KYRIE ELEISON. KYRIE ELEISON. KYRIE ELEISON. KYRIE ELEISON. KYRIE ELEISON. KYRIE ELEISON. CRISTE ELEISON. CRISTE ELEISON. CRISTE ELEISON. CRISTE ELEISON. CRISTE ELEISON. CRISTE ELEISON. CRISTE ELEISON. CRISTE ELEISON.

IV

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

V

(Conditor Kyrie omnium)
VI

(Te Christe Rex supplices)

VIII

K


100 Chants "ad libitum". — Kyrie.

Kyrie * ** eléison.

VII
(Splendor aeterne)

Christe

VIII
(Firmator sancte)

Christe
Chants "ad libitum". — Gloria.

IX

(O Pater excelse)

Gloria.

I

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

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

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

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

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

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

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

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

Gloria.

Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedictus

Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex caeléstis, Deus

Pater omnipotens, Domine Fili unigenite Iesu

Christe. Domine Deus, Agnus Dei, Filius

Patris. Qui tollis peccata mundi, misere-re nobis. Qui tollis peccata mundi, suscipe depreca-tio

nem nóstram. Qui sédes ad dexte-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 Christe. Cum Sán-

III

Lo-ri-a in excél-sis Dë-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-gímus tí-bi pro-pter mágnam gló-rí-am tú-
am.

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

Iter
Gloria.

IV

(Ambrosian Chant)

Ló-ri-a in excélsis Dé-o. Et in térra pax ho-
mínibus 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 tú-am. Dómine

Dé-us, Rex caeléstis, Dé-us Pá-ter omnípot-ens. Dómine

Fí-li unigéni-te Jésu Chrísté. Dómine Dé-us,

Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis peccáta mún-
di, mi-se-rére nó-bis. Qui tóllis peccáta mún-
di, súscepe depreca-ti-ónem nóstram. Qui sé-
Chants "ad libitum". — Sanctus.

Sanctus.

I

Sanctus, * Sanctus, Sanctus Dominus Deus Sal-

ba-oth. Pleni sunt caeli et terra gloria tua. Hosanna

na in excelsis. Benedictus qui venit in nomine Domi-

ni. Hosanna in excelsis.
Anctus, * Sanctus, Sanctus Dominus Deus
Sancta, Sancta, Sanctissima

Sabbath. Pleni sunt caeli et terra gloria tua.

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

III

Anctus, * Sanctus, Sanctus Dominus Deus
Sancta, Sancta, Sanctissima

Sabbath. Pleni sunt caeli et terra gloria tua.

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

I


II

Sunday at Vespers.

A Peri, Dómine, ἔνοσ meum ad benedicéndum nomen sanctum tuum: munda quoque cor meum ab ómnibus vanis, pervérsis et aliénis cogitatióningibus; intellectum illúmina, afféctum infláamma, ut digne, attenté ac devóté hoc Officium recitáre váleam, et exaudíri méréar ante conspéctum divínæ Majestátis tuæ. Per Christum Dóminum nostrum. Rý. Amen.

Dómine, in unióné illús divínæ intentionís, qua ipse interris laudes Deo persolvisti, hanc tibi Horam persólvo.

O Pen, O Lord, my ἐλαips 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. 
Rý. 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.

<table>
<thead>
<tr>
<th>V.</th>
<th>Y. O God, come to my assistance. Rý. 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.</th>
</tr>
</thead>
</table>
From Septuagesima to Wednesday in Holy Week, the following is said instead of Alleluia:

Laus tibi Dómine Rex aetérnae gló-ri-ae.

**Solemn Tone.**

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

---

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

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

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

**Ant.**

The **Officiant:**

The **Cantor:**

---

A

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


Ant. 

Alle-lú-ia, alle-lú-ia, alle- lú-ia.

During the Year.

Psalm 109.

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

1 Ant. The Officiant:

The Cantor:

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

The Choir:

Séde a déxtis mé- is.


3. Virgąm virtútis túae emittet Dóminus ex Sión: * domináre in médio inimiçórum tuórum. The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

4. Técum principióm in die virtútis túae in splendóribus sanctórum: * ex útero ante luciferum 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 aétérnum secúndum órdínum Melchisedech. The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.

6. Dóminus a déxtis túis, * confrígit in die irae súae régés. The Lord at thy right hand hath broken kings in the day of his wrath.

7. Judicábit in nátióribus, implébit ruínas: * conquassábit cápita in tèrra multórum. He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

8. De torrente in via bibet: * 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 Spíritui Sáncto. All the Psalms end thus with the doxology Glória Pátri unless the contrary is indicated.

Sunday at Vespers.

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

Díxit Dóminus Dómino mé- o:

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

Psalm 110.

The blessings bestowed by God upon his people.

1. Confitébor tíbi Dómine in tóto cór-

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

2. Máagna ópera Dómini : * ex-

quisita in ómnès voluntátes éjus. 3. Conféssio et magnificéntia

ópus éjus : * et justitía éjus mánet

in saéculum saéculi. 4. Memóriam fécit mirabílium

suórum, † miséricors et miserátor

Dóminus : * escam dedit timén-
tibus se. 5. Mémor érit in saéculum testa-
ménti súi : * virtútém óperum

suórum annuntiábit pópulo suó : 6. Ut det illis haereditátem
géntíum : * ópera mánuum éjus

véritas et judícium. 7. Fidélia ómnia mandáta

ejus : † confirmáta in saéculum

saéculi : * fácta in veritáte et

aequitáte.

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.
Sunday at Vespers.

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

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

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.


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

Ant.


Psalm 111.

A picture of the just man and of the happiness he enjoys.

Blessed is the man that feareth the Lord: he shall delight exceeding­ly in his command­ments.

1. Be-átus vir qui tí-met Dóminus: * in mandá-tis éjus vó-let mí-mis. Flex : cómmodat, †

   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.

5. Jucúndus hómo qui miséré-tur et cómmodat, † dispónet ser-
Psalm 112.

An invitation to praise God and his overruling Providence.


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

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

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


5. Quis sicut Dóminus Déus nóster, qui in altis habitat, * et humília réspicit in caelo et in térra?

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

7. Ut cólocet éum cum princí­pus, * cum princí­pus populi sui.


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.
Sunday at Vespers.

The sea saw and fled: Jordan was turned back.

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

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

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

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

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

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

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

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

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

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

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

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

### Hebrew Text


4. Montes exsultaverunt ut arietes, * et cólles sicut ágni óvium?

5. Quid est tibi máre quod fugísti? * et tu Jordáinis, quia conversus es retrósum?

6. Monges exsultástis sicut arietes, * et cólles sicut ágni óvium?

7. A fácie Dómini móta est térra, * a fácie Déi Jácob:

8. Qui convértit péram in stága aquárum: * et rúpem in fóntes aquárum.

9. Non nóbis Dómine, non nóbís, * sed nómini túo da glóriam:

10. Super misericórdia túa et veritáté túa: * nequándo dícant gentes: Ubi est Déus eórum?

11. Déus autem nóster in caelo: * ómnia quaecúmque vóluit, fécit.


15. Mánus habent, et non palpábunt: † pédes hábent, et...
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May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord: who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, o Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord: who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, o Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

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

Dé-us autem nóster in caé-

lo: ómni- a quaecúmque vó-lu- it, fé- cit.
Benedicimus Deus et Pater Dómini nostri Jésu Christi, † Pater mi-se-
ricordiárum, et De-us to-ti-us consola-tiónis, * qui con-
so-látur nos in ómni tribula-tióne nóstra. R. Dé-o grá-ti-as.

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.

I. O blest Creator of
the Light! Whodost the
dawn from darkness
bring: and framing
Nature’s depth and
height, didst with the
light thy work begin.

lú-cis nóvae Múndi pá-rans o-rí-ginem: 2. Qui máne
júctum véspe-ri dí- em vocá- ri præé-ci-pis: Illábi-
1. When there is a commemoration of Our Lady, the doxology is as follows:

2. Who gently blending eve with morn, and morn with eve, didst call them day;—thick flows the flood of darkness down; O hear us as we weep and pray.

3. Keep thou our souls from schemes of crime, nor guilt remorseful let them know; nor, thinking but on things of time, into eternal darkness go.

4. Teach us to knock at Heaven's high door; teach us the prize of life to win; teach us all evil to abhor, and purify ourselves within.

5. Father of mercies! hear our cry; hear us, co-equal Son! who reignest with the Holy Ghost while endless ages run. Amen.

When there is a commemoration of Our Lady, the doxology is as follows:

5. Jésu tibi sit gló-ri- a, Qui ná-tus es
de Vīrgīne, Cum Pātre et almo Spī-ri-tu, In sempiti-,

terna saecu-la. Amen.

V. Di-rigātūr Dōmine orā-ti-o mé-


Or, according to a more recent custom:

V. Di-rigātūr Dōmine orā-ti-o mé-a.
R̄. Sicut incénsum in conspéctu tú-o.

At the Magnificat the Antiphon is Proper.


M Agnīficat * ánima méa Dō-

minum.

Et exsultāvit spíritus méus * in Déo salutāri méo.

Quia respéxit humilitátem an-
cillae sūae : * ecce enim ex hoc beátam me dicent ómnes genera-
rationes.

Quia fécit míhi mágna qui póntens est : * et sánctum nómēn ejus.

Et misericórdia éjus a progé-
nies in progénies : * timéntibus éum.

Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis suí.

Depósuit poténtes de séde, * et exaltávit húmiles.

M Y soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humili-

ty of his handmaid: for behold from henceforth all generations shall call

me blessed.

Because he that is mighty hath done
great things to me: and holy is his

name.

And his mercy is from generation unto generations, to them that fear

him.

He hath shewed might in his arm.

He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.
Sunday at Vespers.

Esuriéntes implévit bónis: * et dùvites dimísit inánes.

Suscépit Israél púerum súum, * recordátus misericórdiae suae:
Sicut locútus est ad pátres nóstros, * Abraham et sémíni ejus in sǽcula.


*The Antiphon is repeated: then the Officiant recites the Collect of the day.*

D

Ominus vobísicum. Rí. Et cum spí-ri-tu tú-o.... per


Older solemn tone.

D

Ominus vobísicum. Rí. Et cum spí-ri-tu tú-o.... per


*Any Commemorations are here added, ending with the Suffrage of All the Saints, if it is said, or in Paschal Time the Commemoration of the Cross.*

Suffrage of All the Saints.

Out of Paschal Time the following Suffrage is said at Sunday Vespers, unless there is a Commemoration of a feast of double rite or of an Octave. It is omitted in Advent and Passiontide.

Ant. II

B

E-á-ta Dé-i Génitrix, * Virgo

May the Blessed Virgin Mary, Mother of God, and all the Saints, intercede for us with the Lord.
Ma-rí-a, Sanctique ómnès intercéndant pro nó-bis ad Dó-


minum.

V. Mirificávit Dóminus Sán-
ctos suós.
R. Et exaudívít éos clamántes
ad sé.

Prayer.

A cunctis nos, quaésumus Dó-
mine, mentis et córporis
defénde periculis: et interce-
dénte beáta et gloríosa semper
Virgíne Dei Genitríce María,
cum beáto Joseph, beátis Apó-
stolis tuis Petro et Paulo, atque
beáto n. et ómnibus Sanctis,
salútem nobis tribue benignus
et pacem; ut destrúctis ad-
versitáribus et erróribus unív-
ersis, * Ecclé sia tua sécura tibi
sérviat libertáte. Per eúndem
Dóminum nostrum Jesum Chri-
stum Fílium tuum: * qui tecum
vivit et regnat in unitáte Spíri-
tus Sancti Deus, per ómnia saé-
cula saecúlorum. R. Amen.

In this Prayer, the Titular Saint of the Church in which the
Office is celebrated, is named at the letter n. An Archangel and St. John the Baptist
are named before St. Joseph.

In Paschal Time, this Suffrage is replaced by the Commemoration of
the Cross which is said according to the same rubrics.

Ant. vi
C
Ruci-

Ruci-

fíxus * surrexit a mórtu-

fíxus * surrexit a mórtu-

is, et red- émit nos, alle-

is, et red- émit nos, alle-

lú-

lú-

ia alle-lú-ia.
Sunday at Vespers.

V. Dícite in natiónibus, allelúia.
R. Quia Dóminus regnávit a lignó, allelúia.

V. Proclaim it to all nations, alleluia.
R. That the Lord has reigned from the tree, alleluia.

Prayer.

D Deus, qui pro nobis Fílium tuum Crucis patibulum 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. R. 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. R. Amen.

After the final Collect there follows:

V. Dóminus vobiscum.
R. Et cum spíritu tuo.

V. The Lord be with you.
R. And with thy spirit.

The Cantors.

V. Benedicámus Dómino.
R. Déo grátias v. 140.

V. Let us bless the Lord.
R. Thanks be to God.

The Officiant next says on a lower note:

V. Fidélium ánimae per mise- ricórdiam Déi requiéscant in pácem.
R. Amen.

V. May the souls of the faithful departed through the mercy of God rest in peace.
R. 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 V. on the same note as the V. Fidélium.

V. Dóminus det nóbis suam pácem.
R. Et vitam ætérnam. Amen.

V. May the Lord grant us his peace.
R. 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:

V. Divínum auxílium máneat semper nobís curn. 
R. Amen.

V. May the divine assistance remain always with us.
R. Amen.
Antiphons and Versicles
for Commemoration of the Saints at Vespers.

For Martyrs in Paschal Time.

At I Vespers.

Ant. I 📐 UX perpé-tu-a * lú-cébit Sán-
ctis tú-is, Dómine: et aetérni-tas témpo-
rum, alle-lú-ia.

V. Sáncti et jústi in Dómine gaudéte, allelúia. 
R. Vos e-légit Dé-us in haere-
dítátem síbi, allelúia.

V. O ye holy and just ones, rejoice in the Lord, alleluia. 
R. God has chosen you to himself as an inheritance, alleluia.

At II Vespers.

Ant. viii 📐 Ancti et jústi * in Dómi-
no gaudé-te, alle-lú-ia: vos e-légit Dé-us in haereti-tá-

tem síbi, alle-lú-ia.
126 Commemoration of the Saints at Vespers.

Y. Pretiosa in conspectu Domini, alleluia.
R. Mors sanctorum ejus, alleluia.

Y. Precious in the sight of the Lord, alleluia.
R. 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:

Ant. I

F

I-li-ae Je-ru-sa-lem, * ve-ni-te,

et vi-de-te Ma-rytres cum co-ro-
nis quibus coronavit eos Dominus in di-e

so-lemni-ta-tis et lae-ti-ti-ae, alle-
lu-ia, alle-
lu-ia.

Y. Pretiosa above. If it has already been said:

Y. Lux perpetua lucabit sanctis tuis Domine, alleluia.
R. Et aeternitas temporum, alleluia.

Y. Light perpetual shall shine upon thy Saints, O Lord, alleluia.
R. And eternal ages, alleluia.

For one Martyr out of Paschal time.

At II Vespers.

Ant. viii

I

-ste Sánctus * pro lége Dé-i

sú-i certá-vit usque ad mótem, et

This Saint fought to the death for the law of his God, and had no fear of the words of wicked men; for he was set firmly upon the solid rock.
Commemoration of the Saints at Vespers.

a verbis impi-ó-rum non tímu-it: fundátus enim é-

rat supra fírmam pétram.

V. Glória et honóre coronásti éum Dómine.  
R. Et constituiísti éum super ópera mánuum tuárum.

V. With glory and honour thou hast crowned him, O Lord.  
R. And madest him to have dominion over the work of thy hands.

At II Vespers.

Ant. I

If any man will come after me, let him deny himself, and take up his cross, and follow me.  
Mat. 16, 24.

UI vult ve-ní-re post me, * áb-

neget semet-ípsum, et tóllat crúcem su- am, et sequátur me.

V. Jústus ut pálma florébit.  
R. Sicut cédrus Líbani multiplicábitur.

V. The just shall flourish like the palm-tree.  
R. 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

He that hateth his life in this world, keepeth it unto life eternal.  
John 12, 25.

UI ó-dit * ánimam su- am in

hoc múndo, in vi-tam ae-térnam custó-dit é- am.

V. Jústus ut pálma. If it has already been said:

V. Thou hast placed, O Lord, upon his head.  
R. A crown of precious stones.

V. Posuísti Dómine super ca-put éjus.  
R. Corónam de lápide pre-tióso.
For several Martyrs out of Paschal Time.

At I Vespers.

Ant. VIII

I ntern. VIII

-stórum est enim * régnum

caelórum, qui contempsérunt ví-tam

múndi, et pervenerunt ad praémi-a régni, et lavé-

runt stó-las sú-as in sán-guine Agni.

✠ Y. Laetámini in Dómino, et exsultáte jústi.
✠ Y. Et gloriámini ómnes récti córde.

At II Vespers.

Ant. vi

G audent in cael-is * ánimae San-

ctó-rum, qui Chrísti vestí-gi-a sunt

se-cú-ti : et qui-a pro é-jus amó-re sán-guinem sú-
Commemoration of the Saints at Vespers.

The hairs of your head are all numbered; fear not, you are better than many sparrows. 

Exsultabunt sancti in gloria. 
Laetabantur in cubilibus suis.

If a Commemoration is to be made from another Office which has the same Antiphon, there is said:

Ant. V

Estri capil-li ca-pi-tis * omnes nume-ra-ti sunt: no-li-te timere: multis passé-ri-

bus me-li-óres éstis vos.

Exsultabunt above. If it has already been said:

Exsultent justi in conspéctu Déi.
Et delectentur in lætitia.

For a Confessor Bishop.

At I Vespers.

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.
The Lord loved him and adorned him: clothed him with a robe of glory; and crowned him at the gates of paradise. Eccles. 45, 9.

At II Vespers.

The following Antiphon for the Magnificat is used for a Pope at II Vespers. If a second Pope is commemorated the Antiphon is Amavit as above.

While he was High Priest, he had no fear of earthly things; but passed with glory to the heavenly kingdom.
Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things, says the Lord. Mat. 25, 23.

If a Commemoration is to be made from another Office which has the same Antiphon, there is said:

Ant. I

E

U-ge, * sérve bóne et fi-

dé-lis, qui-a in pása fu-ísti fi-

dé-lis, supra múlta te constí-tu-am, dí-cit Dóminus.

P. T. Alle-lú-ia.

Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things, says the Lord. Mat. 25, 23.

If it has already been said:

V. Jústum dedúxit above. If it has already been said:

V. Elégit éum Dóminus sacer-
dótem síbi. (T. P. Allelúia.)

R. To offer him the sacrifice of praise.

Ry. Ad sacrificándum éi hó-
stiam láudis. (T. P. Allelúia.)

For Doctors.

At I et II Vespers.

Ant. II

O

Dóctor óptime, * Ecclé-
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si-ae sánctae lúmen, be-áte N., * divínae légis ama-

*N Names of the Doctors of the Church.

Bé-da  Al-bérte  Básí-li  Gregó-ri
Ephrem  Am-bró-si  Bernárde  Hi-lá-ri
Lé-o  An-sélme  Cyril-le  Jo-ánnes
Pé-tre  An-tó-ni  Francísce  Ro-bér-te
Thóma

A-thaná-si  Hierónyme  Bonaventú-ra
Augustí-ne  I-sídó-re

Pétre Chrysó-loge  Alphonse Ma-rí-a

Jo-ánnes Chrysóstome

At I Vespers:

yr. Amátit éum Dóminus, et
ornátit éum. (P. T. Allelúia.)
Ry. Stolam glóriae índuit éum.

At II Vespers:

yr. Justum dedúxit Dóminus
per viás réctas. (P. T. Allelúia.)
Ry. Et ostendit illi régnum Déi.

yr. The Lord led the just by right ways.
Ry. And showed him the kingdom of God.

yr. The Lord loved him and adorned him.
Ry. He clothed him with a robe of glory.
For a Confessor not a Bishop.

At I Vespers.

Ant. I

S

Imi-lábo é- um * ví- ro sa-
pi-énti, qui aedi-fi-cávit dómum sú-am supra pétram.

P. T. Alle-lú-ia.

V. Amávit éum Dóminus, et
ornávit éum. (P. T. Allelúia.)
R. Stólam glóriæ índuit éum.
(P. T. Allelúia.)

R. He clothed him with a robe of
glory.

At II Vespers.

This man despised
the world and earthly
things, winning the vic-
tory; he laid up riches
in heaven by word and
deed.

IC vir, despi-ci-ens múndum*
et terréna, tri-úmphans, di-ví-ti-as caé-lo cóndi-dit

ó- re, mánu. P. T. Alle-lú-ia.

V. Jústum dedúxit Dóminus
per vías réctas. (P. T. Allelúia.)
R. Et osténdit illi régnum
Déi. (P. T. Allelúia.)

V. The Lord led the just by right
ways.
R. And showed him the kingdom
of God.

I will liken him to
a wise man, that built
his house upon a rock.
Mat. 7, 24.
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.

If a Commemoration is to be made from another Office which has the same Antiphon, there is said:

Ant.

Supra múlta te constí-tu-am: intra in gáudi-um Dómini tús- i. P. T. Alle-lú-ia.

V. Os justi meditabitur sa-pientiam. (P. T. Allelúia.)
R. Et língua éjus loquéatur judicium. (P. T. Allelúia.)

Y. The mouth of the just shall meditate wisdom.
R. 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.

Eni spónsa Christi, * acci-

pe co-ró-nam, quam tí-bi Dóminus praeparávit in aetér-

num. P. T. Alle-lú-ia.

V. Spécie túa et pulchritúdine túa. (P. T. Allelúia.)
R. Inténdé, prósperé procéde, et régna. (P. T. Allelúia.)

V. With thy comeliness and thy beauty.
R. Set out, proceed prosperously, and reign.
Commemoration of the Saints at Vespers.

At II Vespers.

Ant. VII


V. Grace is poured abroad in thy lips. P. T. Alle-lú-ia.

R. Therefore God has blessed thee for ever and ever.

If a Commemoration is to be made from another Office which has the same Antiphon the Antiphon Simile est, p. 136, is said with the V. Diffúsae est; or if it has already been said:

V. God shall help her with his countenance. P. T. Alle-lú-ia.

R. God is in the midst of her, she shall not be moved.

For several Virgins.

At I and II Vespers.

Ant. IV

Rudéntes Vírgines, aptáte lámpades véstras: ecce spónsus vé-nit, exíte óbvi-am é-i. P. T. Alle-lú-ia.

V. Adducéntur régi vírgines post éam. P. T. Alle-lú-ia.


V. The Virgins in her train shall be led to the King. P. T. Alle-lú-ia.

R. Her companions shall be brought to thee.
For a Holy Woman.

At I Vespers.

Ant. viii

S

Imi-le est * régnum caeló-
rum hámi-ni nego-ti-ató-ri quaerénti
bónas margá-rítas: invénta úná pre-ti-ósa, dédit ómni-a

Y. Spécie túa et pulchritúdine túa. (P. T. Allelúia.)
Y. With thy comeliness and thy beauty.

R. Inténde, próspere procéde, et régna. (P. T. Allelúia.)
R. Set out, proceed prosperously, and reign.

At II Vespers.

Ant. viii

M

Anum sú-am * apérut it
íno-pi, et pálmas sú-as exténdit ad páupe-rem:

Y. Diffúsua est grátia in lábiis tuís. (P. T. Allelúia.)
Y. Grace is poured abroad in thy lips.

R. Proptréa benédíxit te Déus inactérm. (P. T. Allelúia.)
R. Therefore God has blessed thee for ever and ever.
If a Commemoration is to be made from another Office which has the same Antiphon, there is said:

Give her of the fruit of her hands; and let her works praise her in the gates. Prov. 31, 31.

um su-a-rum, et laudent e-am in pórtis ópera é-jus.

P. T. Alle-lú-ia.

V. Diffúsa est above. If it has already been said:

V. Adjuvábit éam Déus vúltu suo. (P. T. Allélúia.)
R. Déus in médio éjus, non commovébitur. (P. T. Allélúia.)

V. God shall help her with his countenance.
R. 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.

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Glória et honóre coronásti éas, Dómine.
R. Et constituísti éas super ópera mánuum tuárum.
Benedicamus Domino.

I. On Solemn Feasts.

At I Vespers.

Another tone.

At II Vespers.
Another tone.

Enedi-camus Dó-

mi-no.

II. On lesser Feasts.

At I Vespers.

Enedi-cá- mus Dó-

dino.

Rý. Dé-

o grá-

ti-as.

At II Vespers.

Enedi-cá-

mus Dó-

dino.

Rý. Dé-

o grá-

ti-as.
Another tone.

Enedí-cá-mus Dó-mi-no.

R. Dé-o grá-ti-as.

III. The Sundays within the Octaves of the Nativity of Corpus Christi and of the Sacred Heart.

Enedí-cá-mus Dó-mi-no. R. Dé-o grá-ti-as.

IV. On Feasts of the Blessed Virgin.

On Solemn feasts of the Blessed Virgin, the V. Benedicámus Dómino, is sung as on p. 138; on other feasts, the following tone is used:

Enedí-cá-mus Dó-mi-no.

R. Dé-o grá-ti-as.

V. On Sundays during the Year, and on the Sundays of Septuagesima, Sexagesima and Quinquagesima.
VI. On the Sundays of Advent and Lent.

Benedicamus Domino.

R. Dé-o grá-ti-as.

VI

Enedí-cá-mus Dó-mi-no.

R. Dé-o grá-ti-as.

VII. On the Sundays of Paschal Time.

(In the Office of the Time.)

Enedicámus Dó-mino.

R. Dé-o grá-ti-as.

Anthems to the Blessed Virgin Mary, p. 238-245.

Hypermetric Syllables in the Hymns.

According to a decree of the S. C. of Rites, dated May 14th 1915, hypermetric or redundant syllables in the Hymns may be elided, if this method of interpretation is considered easier or more fitting. Two methods are therefore allowed:

either (a) the pronunciation of the hypermetric syllable, by giving it the separate note allotted to it in the notation, according to the rules indicated in the official edition of the Roman Antiphonary.

or (b) the suppression of the hypermetric syllable by elision, thus keeping the ordinary melodic formula.

Hypermetric syllables are printed in italics in our editions. e. g. Cum Patre et almo Spiritu.
The Eight Tones of the Psalms.

The first verse of a psalm is always intoned by the Cantor with the formula of intonation proper to each tone. The verses following begin on the dominant. This rule is applied even to the psalms (or divisions of psalms) which are sung under one Antiphon, provided that each ends with the doxology Glória Patri.

First Tone.

Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables. (In the ending D^2, the additional note of the dactylic cadence is anticipated with the accented syllable and precedes the clivis).

Int. Tenor and Flex (') Mediant Tenor

(') The flex is made by lowering the voice a second or a third, according to the tone, on the last syllable before the sign † or on the last syllable but one if this syllable is not accented. However, a different interpretation is allowed. The inflexion of the voice may be replaced by a simple prolongation of the dominant (tenor) and a slight pause. These rules are applied also to monosyllables and Hebrew words. (S. C. of Rites, July 8th and Dec. 12th 1912).
Second Tone.

Mediant of 1 accent.  

Ending of 1 accent with 1 preparatory syllable.

\[ \begin{array}{cccc}
\text{Int.} & \text{Tenor and Flex} & \text{Mediant} & \text{Tenor} \\
\hline
\text{A} & \text{B} & \text{C} & \text{D} \\
\hline
\end{array} \]

or:

\[ \begin{array}{cccc}
\text{Int.} & \text{Tenor and Flex} & \text{Mediant} & \text{Tenor} \\
\hline
\text{A} & \text{B} & \text{C} & \text{D} \\
\hline
\end{array} \]

Third Tone.

Mediant of 2 accents (the additional note of the dactylic cadence is anticipated with the accented syllable and precedes the clivis).

Endings of 1 accent with 1 preparatory syllable, a, b, — with 2 preparatory syllables, a\(^2\), g, — with 3 preparatory syllables, g\(^3\).

\[ \begin{array}{cccc}
\text{Endings} & \text{b} & \text{a} & \text{a}\(^2\) \\
\hline
\text{g} & \text{g}\(^2\) \\
\hline
\end{array} \]

1 In accordance with the decree of the Sacred Congregation of Rites, dated July 8th 1912, if a monosyllable or a Hebrew word occur in the Lessons or Versicles, or at the mediant of the psalms, it is permissible to modify the ending (B), or to keep the ordinary modulation (A).
Fourth Tone.

Mediant of 1 accent with 2 preparatory syllables.

Endings of 1 accent with 3 preparatory syllables. (In the Termination E, the additional note of the dactylic cadence is anticipated with the accented syllable and precedes the clivis.)

Int. Tenor and Flex Mediant Tenor

Another position of the same tone.

Fifth Tone.

Mediant of 1 accent. Ending of 2 accents.

Int. Tenor and Flex Mediant Tenor Sole ending.
Sixth Tone.

Mediant of 2 accents — or of 1 accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.

Seventh Tone.

Mediant of 2 accents. Endings of 2 accents.
Eighth Tone.

Mediant of 1 accent.   Endings of 1 accent with 2 preparatory syllables.

Int.   Tenor and Flex   Mediant   Tenor

<table>
<thead>
<tr>
<th>G</th>
</tr>
</thead>
<tbody>
<tr>
<td>G*</td>
</tr>
<tr>
<td>C</td>
</tr>
</tbody>
</table>

or:

| G |

| * |

---

The « Peregrinus » Tone. ¹

Mediant of 1 accent with 3 preparatory syllables, — or with 2 preparatory syllables.

Ending of 1 accent with 1 preparatory syllable.

Int.   Tenor and Flex   Mediant   Tenor   Sole ending.

Another formula.

Int.

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.


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. Dixit Dominus Domino mé-o: * Sede a dextris mé- is or : mé- is. or : mé- is. or : mé- is. or : mé- is. or : mé- is. or : mé- is.


3. Virgán virútis túae emíttet Dóminus ex Sion : * domináre in médio inimicórum tuórum.

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

5. Jurávit Dóminus et non penitébit éum : * Tu es sacérdos in aétérnum secúndum órdinem Melchisedech.(D²: Melchisedech.)

6. Dóminus a dextris tús, * confregit in die irae súae régés.

Until I make thy enemies thy footstool.

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

With thee is the principality in the day of thy strength, in the brightness of the saints: from the womb before the day star I begot thee.

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

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


**Tone 2 D.**

Mediant of 1 accent.  

Ending of 1 accent with 1 preparatory syllable.

1. Di-xit Dóminus Dómino mé-o: * Sé-de a déxtris mé-is.


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


**Tone 3 b, a.**

Mediant of 2 accents (with an extra cadences).  

Endings of 1 accent with 1 preparatory syllable.

1. Di-xit Dóminus Dómino mé-o: * Sé-de a déxtris mé-is.

or: mé-is. 9. Glóri-a Pátri et Fí-li- o,*


4. Técum principium in die virtutis tuae in splendóribus sanctórum: * ex útero ante luciferum génuí te.

**Tone 3 a², g.**

Mediant of 2 accents (with an extra Endings of 1 accent with 2 preparatory note in anticipation of the accent in dactylic syllables.)

1. Dixit Dóminus Dómino mé-o: * Sede a déxtris mé-is.

**Tone 4 E, A, A*.**

Mediant of 1 accent with 2 preparatory Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences.)

1. Dixit Dóminus Dómino mé-o: * Sede a déxtris mé-is.
1. Dixit Dominus Domino meo: * Sedet a dextris meis.


4. Tecum principium in die virtutis tuae in splendoribus sanctorum: * ex utero ante luciferum genui te.

5. Juravit Dominus, et non paenitebit eum: * Tu es sacerdos in aeternum secundum ordo Melchisedech. (E: Melchisedech.)


Tone 6 F.

Mediant of 1 accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.

1. Dixit Dominus Domino meo: * Sedet a dextris meis.


4. Tecum principium in die virtutis tuae in splendoribus sanctorum: * ex utero ante luciferum genui te.


Tone 7 a, b, c, c², d.

Mediant of 2 accents.  
Endings of 2 accents.

1. Dixit Dominus Domino me- o : * Sede a déx-tris mé- is.

or : mé- is. or : mé- is. or : mé- is. or : mé- is.

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

Tone 8 G, G*, c.

Mediant of 1 accent.  
Endings of 1 accent with 2 preparatory syllables.

1. Dixit Dominus Dómino me- o : * Sede a déxtris mé- is.

or : mé- is. or : a déxtris mé- is.

4. Técum principio in die virtútis túae in splendóribus sanetórum : * ex útero ante lucíferum génui te.
Psalm 110. Confitebor.

The blessings bestowed by God upon his people.

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences.)

1. Confi-tebor ti-bi Dómine in to-to cór-de mé-o : * in consi-li-o
   justórum et congregati-ó-ne. or : congregati-ó-ne. or : congre-
   gati-ó-ne. or : congregati-ó-ne. or : congregati-ó-ne. or : con-
   gregati-ó-ne. or : congregati-ó-ne. or : congregati-ó-ne. or : congre-
   gregati-ó-ne. or : congregati-ó-ne. or : congregati-ó-ne. or : congre-
   or : congregati-ó-ne. Flex : su-órum, †

3. Conféssio et magnificéntia ópus éjus : * et justitia éjus mánet in
   saéculum saéculi. (D² : saéculi.)
4. Memóriam fécit mirabilium suórum, † miséricors et miserátor
   Dóminus : * éscam dedit timéntibus se.
5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo suó :
6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritás et judicium. (D² : judielum.)
7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et aequítáte.
9. Sánctum et terríbile nómen éjus : * initíum sapiéntiae timor Dó­mini. (D² : Dómini.)
10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saéculum saéculi. (D² : saéculi.)

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 consíli-o

D

justórum et congregati- ó- ne Flex : su-órum, †

4. Memóriam fécit mirábilium suórum, † miséricors et misérator Dó­minus : * éscam dédit timéntibus se.
5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo suó :
6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritás et judicium.
7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et aequítáte.
8. Redemptiónem misit pópulo suó : * mandávit in aétérnum testa­mentum súum.
10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saéculum saéculi.
1. Confitebor tibi Domine in toto cor-de me-o : * in consi-li-o

justorum et congregati-ô-ne. or : congregati-ô-ne.

Flex : su-ôrum, †

2. Magna ópera Domini : *

Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllable).


4. Memóriam fécit mirábilium suórum, † miséricors et misérator Domínus : * éscam dedit tímiéntibus se.

5. Mémor érit in saéculum testámeníti suí : * virtútem óperum suórum annuñtiábit pópulo suó : *

6. Ut det illis haereditátem génitíum : * ópera mánuum éjus véritas et judicium.

7. Fidélia ómnia mandátá éjus : † confirmáta in saéculum saeúcoli : * facta in veritáte et aeguitáte.


10. Intellectus-bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saéculum saéculi.


Tone 3 a², g.

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables).

1. Confitébor tibi Domine in toto eór-de mé-o : * in consi-li-o
Confitebor tibi Domine in toto corde meo: * in consilio

justorum et congregati- one. Flex : su-orum, †

1. Confitebor tibi Domine in toto corde meo: * in consilio

justorum et congregati- one.

Flex: su-orum, †


4. Memoriam fecit mirabilium suorum, † misericors et miserator Dominus: * escam dedidit timentibus se.

5. Memor erit in saeculum testamenti sui: * virtutem operum suorum annuntiabit populo suo:

6. Ut det illis haereditaetem gentium: * opera manuum ejus veritas et judicium.

7. Fidelia omnia mandata ejus: † confirmata in saeculum saeculi: * facta in veritate et aequitate.


10. Intellactus bonus omnibus facientibus eum: * laudatio ejus manet in saeculum saeculi.


Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables. Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences.)
1. Confitebor tibi Dómine in toto córde mé- o : * in consi-li-o


3. Confessio et magnificentia ópus éjus : * et justitia éjus mánet in saeculum saéculi. (E : saéculi.)

4. Memóriam fécit mirabilíum suórum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.

5. Mémor érit in saéculum testámenti súi : * virtútem óperum suórum annuntiátit pópulo súo :

6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritas et judicium. (E : judicium.)

7. Fidélia ómnia mandáta éjus : † confirmáta in saeculum saéculi : * fácta in veritáte et aequítáte.

8. Redemptioném misit pópulo súo : * mandávit in aetérnum testa-

9. Sánctum et terríbile nómen éjus : * ínítium sapiéntiae timor Dó-

10. Intellectus bonus ómnibus faciéntibus éum : * laudátió éjus mánet in saeculum saéculi. (E : saéculi.)


12. Sicut érat in principio, et nunc, et sémper, * et in saécula saecz-

Tone 5 a.

Mediant of 2 accents.  

Ending of 2 accents.

justórum et congregati- ó- ne.  

justórum et congregatí- ó- ne.
5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo suó :
6. Ut det illis haereditátem génúntum : * ópera mánuum éjus véritas et judicium.
7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et æquitáte.
10. Intelléctus bónus omnibus faciéntibus éum : * laudátió éjus mánet in saéculum saéculi.
12. Sicut érat in princípio, et nunc, et sémper, * et in saécula saécu-
lórum. 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 tibi Dómine in tóto cór-de mé-o : * in cons-li-o justórum et congrega-
ti-ó-ne. or : congrega-
gati-ó-ne. or : congrega-
ti-ó-ne. or : congrega-
ti-ó-ne. or : congrega-
ti-ó-ne. Flex : su-órum, †

4. Memóriam fécit mirábilium suórum, † misériçors et miserátor Dóminus : * escam dédit timén-
tibus se.

Great are the works of the Lord : sought out according to all his wills.
His work is praise and magnificence: and his justice continueth for ever and ever.
He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.
5. Mémor érit in saéculum te-
stiménti súi : * virtútém óperum
suórum annuntiábit pópulo súo :
6. Ut det illis haereditátem
géntium : * ópera mánuum éjus
véritas et judícium.
7. Fidélia ómnia mandáta
éjus : † confirmáta in saéculum
saéculi : * fácta in veritáte et
aeqúitáte.
8. Redemptiónem mísit pó-
pulo súo : * mandávit in aetér-
num testaméntum súum.
9. Sánctum et terríble nómen
éjus : * inítiúm sapiéntiae tímor
Dómini.
10. Intelléctus bónus ómnibus
faciéntibus éum : * laudátio éjus
mánet in saéculum saéculi.
12. Sicut érat in princípio, et núne, et sémper, * et in saécula saécu-
lórum. Amen.

He will be mindful for ever of his
covenant: he will shew forth to his
people the power of his works.
That he may give them the inheri-
tance of the Gentiles: the works of
his hands are truth and judgment.
All his commandments are faithful:
confirmed for ever and ever, made in
truth and equity.

He hath sent redemption to his
people: he hath commanded his
covenant for ever.
Holy and terrible is his name: the
fear of the Lord is the beginning of
wisdom.
A good understanding to all that
do it: his praise continueth for ever
and ever.

Holy and terrible is his name: the
fear of the Lord is the beginning of
wisdom.
A good understanding to all that
do it: his praise continueth for ever
and ever.

He will be mindful for ever of his
covenant: he will shew forth to his
people the power of his works.
That he may give them the inheri-
tance of the Gentiles: the works of
his hands are truth and judgment.
All his commandments are faithful:
confirmed for ever and ever, made in
truth and equity.
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.)

**Tone 2 D.**

Mediant of I accent. 
Ending of I accent with I preparatory syllable.

1. Be-átus vir qui tímet Dóminum : * in mandá-tis éjus vólet ni-
D

mis. * Flex : cómmodat, †

2. Pótens in térra érit sémen éjus : * generátió rectórum benedíécétur.
3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saécu-
lum saéculi.
4. Exórtum est in tenebris 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 auditíone mála non timébit.
7. Parárum cor éjus speráre in Dómino, † confirmátum est cor 
éjus : * non commovébitur donec despiciat inimícos suós.
8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum 
saéculi : * córnu éjus exaltábitur in glória.
9. Peccatór vidébit, et irascéetur, † dǽntibus síuis frémét et tabéscet : * 
desidérium peccatórum períbit.
11. Sicut érat in principio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences.) 
Endings of I accent with I preparatory syllable.

1. Be-átus vir qui tí- met Dómi-num : * in mandá-tis éjus vólet ni-
b a

mis. or : ní- mis. * Flex : cómmodat, †

2. Pótens in térra érit sémen éjus : * generátió rectórum benedíécétur.
5. Jucúndus hómo qui miseryetur et cómmodat, † dispónet sermónes suós in júdiēlo: * quia in aetérnum non commovébitur.
6. In memória aetérna érit jústus: * ab auditoriōn mála non tímēbit.
7. Parátum cor ējus speráre in Dómino, † confirmátum ést cor ējus: * non commovébitur donec despíciet inimícos suós.
8. Dispérsit, dedit paupéribus: † justitia ējus mánet in saèculum saèculi: * córnu ējus exaltábitur in glória.

Tone 3 a², g.

Mediant of 2 accents (with an extra Endings of 1 accent with 2 preparatory note added in anticipation of the accent in syllables. dactylic cadences).

1. Be-átus vir qui ti-met Dómi-num: * in mandá-tis ējus vó-let ni-

mis. or: ni-mis. Flex: cómmodat, †

3. Glória et divítiae in dōmo ējus: * et justitia ējus mánet in saècu-
lum saèculi.
5. Jucúndus hómo qui miseryetur et cómmodat, † dispónet sermónes suós in júdiēlo: * quia in aetérnum non commovébitur.
6. In memória aetérna érit jústus: * ab auditoriōn mála non tímēbit.
7. Parátum cor ējus speráre in Dómino, † confirmátum ést cor ējus: * non commovébitur donec despíciet inimícos suós.
8. Dispérsit, dedit paupéribus: † justitia ējus mánet in saèculum saèculi: * córnu ējus exaltábitur in glória.
11. Sicut érat in princípio, et núne, et sémper, * et in saècula saecú-
lōrum. Amen.
Beatus vir. 4 E, A, A*. — 5 a.

**Tone 4 E, A, A**.

Mediant of 1 accent with 2 preparatory syllables. Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences.)

1. Beátus vir qui timet Dóminum: * in mandá-tis éjus vó-let ni-

mis. Flex : cómodat, † in saéculum saéculi.

---

1. Beátus vir qui timet Dóminum: * in mandá-tis é-jus vó-let ni-

mis. or : ni- mis. Flex : cómodat, †

2. Potens in térra érit sémèn éjus: * generátio rectórum benedícit.

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


5. Jucúndus hómo qui miseréter et cómodat, † dispónet sérmones súos in judício: * quia in aetérnum non commóvétur. (E : commóvétur.)

6. In memória aetérna érit jústus: * ab auditióné mála non timétis.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus: *

non commóvétur donec despiciat inímicós súos.

8. Dispérsit, dédit pauperíbus: † justítia éjus mánet in saéculum saéculi: * córnu éjus exaltátur in glória. (E : glória.)

9. Peccátor vidébit, et irascéter, † déntibus súis frémet et tabéscet: *

desíderium peccatórum peribit.


11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saécu-
lórum. Amen.

**Tone 5 a.**

Mediant of 1 accent. Ending of 2 accents.

1. Beátus vir qui timet Dóminum: * in mandá-tis é-jus vó- let ni-
a

mis. Flex: commodat, †

1. Beatus vir qui timet Dominum: * in mandatis ejus volvet nimirum.

2. Potens in terra erit semen ejus: * generatio rectorum benedicetur.


5. Iucundus homo qui miseretur et commodat, † disponet sermones suos in judicio: * quia in aeternum non commovetur.

6. In memoria aeterna erit justus: * ab auditione mala non timabit.

7. Paratum cor ejus sperare in Domino, † confirmatum est cor ejus: * non commovetur donec despiciat inimicos suos.


Tone 6 F.

Mediant of y accent with 1 preparatory syllables. Ending of 1 accent with 2 preparatory syllables.

1. Be-atus vir qui timit D0minum: * in manda-tis e-jus vo-let ni-

mis. Flex: commodat, †

2. Potens in te-rra erit se-ment ejus: * generatio rectorum bene-
dieetur.

3. Gloria et divitia in do-mo ejus: * et justitia ejus manet in sae-
culum saeculi.


5. Iucundus homo qui miseretur et commodat, † disponet sermones suos in judicio: * quia in aeternum non commovetur.

6. In memoria aeterna erit justus: * ab auditaione mala non timabit.
7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus: * non commovébitur donec despíciat inimícos suós.
8. Dispérsit, dédít paupéribus: † justítia éjus mánet in saéculum saéculi: * córnu éjus exaltábitur in glória.

Tone 7 a, b, c², d.

Mediant of 2 accents. 
Endings of 2 accents.


Flex: cómodat, †

5. Jucúndus hómo qui miserétur et cómodat, † dispónet sermónes suós in judício: * quia in ætérnum non commovébitur.
6. In memória ætérna érit jústus: * ab auditíone mála non timébit.
7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus: * non commovébitur donec despíciat inimícos suós.
8. Dispérsit, dédít paupéribus: † justítia éjus mánet in saéculum saéculi: * córnu éjus exaltábitur in glória.

ρ, ῥ, - ρι. 169
Beatus vir qui timet Dominum: * in manna:

datis ejus voluit nimi. or: nimi. or: voluit nimi.

Flex: commodat, †

2. Potens in terra erit semen ejus: * generatio rectorum benedicetur.


5. Jucundus homo qui misertur et commodat, † disponet sermones suis in judicio: * quia in aeternum non commovebitur.

6. In memoria aeterna erit justus: * ab auditione mala non timebit.

7. Paratum cor ejus sperare in Domino, † confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.


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).


or : Dómi-ni. or : Dómi-ni. or : Dómi-ni. or : Dómi-ni. or : Dómi-ni.

2. Sit nómen Dómini benedictum, * ex hoc nunc, et usque in saé-culum. (D² : saéculum.)

3. A sólis órtu usque ad oceásum, * laudábile nómen Dómini. (D² : Dómini.)


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

6. Súsicitans a térra ínopem, * et de stércore érigens páuperem : (D² : páuperem.)


Tone 3 b, a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic syllable. Endings of 1 accent with 1 preparatory cadences).

1. Laudá-te pú-erí Dómi-num : * laudá-te nómen Dómi-ni. or : Dómi-ni.
3. A solis ortu usque ad oceasum, * laudabile nomen Domini.
5. Quis sicut Dominus Deus nostri, qui in altis habitat, * et humilia respicit in caelo et in terra?
6. Suscitans a terra inopem, * et de stercore erigens pauerem:

Tone 3 a², g.

Mediant of 2 accents (with an extra note Eridings of I accent with 2 preparatory added in anticipation of the accent in syllables, dactylic cadences).


3. A solis ortu usque ad oceasum, * laudabile nomen Domini.
5. Quis sicut Dominus Deus nostri, qui in altis habitat, * et humilia respicit in caelo et in terra?
6. Suscitans a terra inopem, * et de stercore erigens pauerem:

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).


2. Sit nómen Dómini benedictum, * ex hoc nunc, et usque in saéculum. (E : saéculum.)
3. A sólis órtu usque ad oceásum, * laudá-bile nómen Dómini. (E : Dómini.)
5. Quis sicut Dóminus Déus nóster, qui in ál-lis hábitat, * et humília réspicit in caélo et in tér-ra?
6. Súscitans a térra inopem, * et de stércore érigens páuperem :
(E : páuperem :)

Tone 5 a.

Mediant of 1 accent. Ending of 2 accents.


5. Quis sicut Dóminus Déus nóster, qui in ál-lis hábitat, * et humília réspicit in caélo et in tér-ra?
6. Súscitans a térra inopem, * et de stércore érigens páuperem :

Tone 6 F.

Mediant of 1 accent with 1 preparatory Ending of 1 accent with 2 preparatory syllable.
syllables.

5. Quis sicut Dóminus Déus nóster, qui in altís hábitat, * et humília réspicit in caelo et in térra?
6. Súsicitans a térra inopem, * et de stércore érigens páuperem : 
7. Ut cóllocet éum cum princípibus, * cum princípibus pópuli súi.

_Tone 7 a, b, c, c², d._

Mediant of 2 accents. Endings of 2 accents.

1. Laudáte pú-e-ri Dómini : * laudáte nó-

men Dómi-ni. or : Dómi-ni. or : Dómini. or : Dómi-ni. or : Dómini.

Blessed be the name of the Lord: praise ye the name of the Lord.

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

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

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

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

Who maketh a barren woman to dwell in a house: the joyful mother of children.
Laudate pueri. 8 G, G*, c. — Peregrinus.

Tone 8 G, G*, c.

Mediant of 1 accent. Endings of 1 accent with 2 preparatory syllables.


or : nómen Dómini.

5. Quis sicut Dóminus Déus nóster, qui in álóis hábitat, * et humília réspicit in caelo et in térra?
6. Súsicitans a térra inopem, * et de stércore érigens páuperem :
7. Ut cóllocet éum cum príncipibus, * cum príncipibus pó puli súi.
10. Sicut érat in príncipio, et nunc, et sémper, * et in saécula saeco-

dórium. 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 nómen Dómi-ni. 2. Sit nómen Dó-

Dómi-ni benedíctum : * ex hoc nunc, et usque in saécu-

5. Quis sicut Dóminus Déus nóster, qui in álóis hábitat, * et humília réspicit in caelo et in térra?
6. Súsicitans a térra inopem, * et de stércore érigens páuperem :
7. Ut cóllocet éum cum príncipibus, * cum príncipibus pó puli súi.
10. Sicut érat in príncipio, et nunc, et sémper, * et in saécula saeco-

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.

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Ending of 1 accent with 1 preparatory syllable.

D

1. In éxi-tu Isra-el de Ægy-pto, *dómus Jacob de pópu-lo bárbaro.

Flex: palpábunt: †

5. Quid est tibi máre quod fugísti? * et tu Jordánis, quia convérsus es retrórum?
6. Móntes exsultástis sicut aríetes, * et cólles sicut ágni óvium?
7. A fácie Dómini móta est térra, * a fácie Déi Jacob :
10. Super misericórdia túa et veritáte túa : * nequándo dícant géntes : Ubi est Déus eórum?
11. Déus autem nóster in caélo : * ómnia quaeécumque voluit, fécit.
15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambulábunt : * non clamábunt in gútture súo.
16. Símiles illis fiant qui fáciunt éa : * et ómnes qui confidunt in éis.
17. Dómus Israel sperávit in Dómino : * adjútor eórum et protéctor eórum est.
18. Dómus Aaron sperávit in Dómino : * adjútor eórum et protéctor eórum est.
19. Qui tíment Dóminum speravérunt in Dómino : * adjútor eórum et protéctor eórum est.
24. Benedicti vos a Dómino, * qui fécit caelum et terram.
27. Sed nos qui vivimus, benédicimus Dómino : * ex hoc nunc et usque in saéculum.

Tone 3 a.

Mediant of 2 accents (with an extra note Ending of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllable).

1. In éxi-tu Isra-el de Æ-gýpto, * domus Jácob de pópu-lo bárba-
27. Sed nos qui vivimus, benedicumus Domino, * ex hoc nunc et usque in saeculum.

Tone 4 A, A*.

Mediant of 1 accent with 2 preparatory Ending of 1 accent with 3 preparatory
syllables.

In exitu. 4 A, A*.
17. Dómus Israel sperávit in Dómino : * adjútor eórum et protéctor eórum est.
18. Dómus Aaron sperávit in Dómino : * adjútor eórum et protéctor eórum est.
19. Qui timent Dóminum sperávérunt in Dómino : * adjútor eórum et protéctor eórum est.
24. Benedícti vos a Dómino, * qui fécit caéllum et térram.
27. Sed nos qui vivimus, benédictímus Dómino, * ex hoc nunc et usque in saéculum.

Tone 5 a.

Mediant of 1 accent.  Ending of 2 accents.

Flex: palpábunt : † ...et protéctor e-órum est.

1. In exi-tu Isra-el de Ægýp-to, * dómus Jácob de pópu-lo bárbaro.

Ending of verses 17, 18, 19.
15. Mánus hábent, et non palpábunt: † pédes hábent, et non ambulábunt: * non clamábunt in grútture súo.
16. Símiles illis flant qui fáciunt éa: * et ómnes qui confidunt in éis.
17. Dómus Israel sperávit in Dómino: * adjútor eórum et protéctor eórum est.
18. Dómus Aaron sperávit in Dómino: * adjútor eórum et protéctor eórum est.
19. Qui tíment Dóminum speráverunt in Dómino: * adjútor eórum et protéctor eórum est.
22. Benedíxit ómnibus qui tíment Dóminum, * pusíllis eum májóribus.
24. Benedicti vos a Dómino, * qui fécit caélum et terram.
27. Sed nos qui vivimus, benedícimus Dómino, * ex hoc nunc et úsque in saéculum.

**Tone 7 c².**

Mediant of 2 accents. Ending of 2 accents.

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

5. Quid est tibi máre quod fugísti? * et tu Jordánis, quia convérsum és retrórum?

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled: Jordan was turned back.

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

What ailed thee, O thou sea, that thou didst flee? And thou, O Jordan, that thou wast turned back?
6. Montes exsultástis sicut arietes, * et cólles sicut ágni óvium?

7. A fácie Dómini móta est térre, * a fácie Déi Jácob:


10. Super misericórdia túa et veritáte túa: * nequándo dícant gén­tes: Ubi est Déus eórum?

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


15. Mánus hábent, et non pal­pábunt: † pédes hábent, et non ambulábunt: * non clamábunt in gütture suo.

16. Similes illis fiant qui fá­ciunt éa: * et ómnès qui confi­dunt in éis.

17. Dómus Israel sperávit in Dómino: * adjútor eórum et pro­tector eórum est.

18. Dómus Aaron sperávit in Dómino: * adjútor eórum et pro­tector eórum est.

19. Qui timent Dóminum spera­vérunt in Dómino: * adjútor eó­rum et protector eórum est.

20. Dóminus mémor fúit nós­tri: * et benedíxit nóabis.


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

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

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

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

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

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

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

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

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

They have hands and feel not, they have feet and walk not: neither 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.
22. Benedíxit omnibus qui tí-
ment Dóminum, * pusíllis eum
majóribus.

23. Adjíciat Dóminus súper
vos; * super vos, et super fílios
véstros.

24. Benedícti vós a Dómino, *
quí fécit caélum et téri-
num.

25. Caélum caéli Dómino: *
térram autem dédit fíliis hómi-
num.

26. Non mórtui laudábunt te
Dómine, * neque ómnes qui des-
céndunt in ínférnum.

27. Sed nos qui vívimus, bene-
dícimus Dómino, * ex hoc nunc,
ésque in saéculum.


29. Sicut érat in princípio, et núnec, et sémper, * et in saécula saecu-
lórum. Amen.

Tone 8 G.

Mediant of i accent.

Ending of i accent with 2 preparatory
syllables.

G

1. In exí-tu Isra-el de Ægy-pto, * domus Jácob de pópu-lo bárbaro.

Flex: palpábunt : †


5. Quid est tibi máre quod fugísti? * et tu Jordánis, quia convérsum
es retrórsum?

6. Montes exsultástis sicut aríetes, * et cólles sicut ágni óvium?

7. A fácie Dómini móta est térра, * a fácie Déi Jácob:

8. Qui convértit pétram in stágna aquárum, * et rúpem in fóntes
aquárum.


10. Super misericórdia túa et veritáte túa: * nequándo dicánt géntes:
Ubi est Déus eórum?

11. Déus autem nóster in caélo: * ómnia quae cúmque vóluit, fécit.

12. Simulácra géntium argéntum et àurum,* ópera mánuum hóminum.


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.

In exitu. 8 G.


17. Domus Israel speravit in Domino: adjutor eorum et protector eorum est.

18. Domus Aaron speravit in Domino: adjutor eorum et protector eorum est.


24. Benedicti vos a Domino, qui fecit caetum et terram.


27. Sed nos qui vivimus, benedícimus Domino, ex hoc nunc et usque in saeculum.


Psalm 115. Credidi.

An offering to God of the sacrifice of thanksgiving.

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

1. Credidi propter quod loeútus sum: ego autem humil-áatus sum

\[ \text{D} \quad \text{D} \quad \text{D}^2 \quad \text{f} \quad \text{g} \]

ni- mis. or: ni- mis. or: nímis. or: ní- mis. or: ní- mis.

\[ \text{g}^2 \quad \text{a} \quad \text{a}^2 \quad \text{a}^3 \]

or: ni- mis. or: ni- mis. or: ni- mis. or: ni- mis.

\[ \text{Flex: vincu-la mé-a} \]

Flex: vincu-la mé-a: †
1. Credidi propter quod locútus sum : * ego autem humiliatus

2. Ego dixi in excessu méo : * Omnis hómo mendax.

3. Quid retribuam Dómino, * pro ómnibus quae retribuit mihi?


5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanctórnm éjus.


8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio tui Jerúsalem. (D² : Jerúsalem.)


10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saécu-
lórvm. Amen.

**Tone 2 D.**

Mediant of 1 accent.  
Ending of 1 accent with 1 preparatory syllable.

1. Credidi propter quod locútus sum : * égo autem humi-li-átus sum

2. Ego dixi in excessu méo : * Omnis hómo mendax.

3. Quid retribuam Dómino, * pro ómnibus quae retribuit mihi?


5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanctórnm éjus.


10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saécu-
lórvm. Amen.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory syllable in anticipation of the accent in dactylic cadences).

1. Credidi propter quód locútus sum : * égo autem humi-li-átus sum
ni- mis. or : ni- mis. Flex : vincu-la mé- a : †

2. Ego dixi in excéssu méo : * Omnis hómo méndax.
3. Quid retribuam Dómino, * pro ómnibus quae retribuít mihi?
5. Vótā méa Dómīno réddam coram ómni pópuli éjus : * pretiósa in conspectu Dómīni mors sanctórum éjus.

**Tone 3 a₂, g.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory added in anticipation of the accent in syllables. dactylic cadences).

1. Crédi-di propter quód locútus sum : * égo autem humi-li-átus sum

ni- mis. or : ni- mis. Flex : vincu-la mé- a : †

2. Ego dixi in excéssu méo : * Omnis hómo méndax.
3. Quid retribuam Dómīno, * pro ómnibus quae retribuít mihi?
5. Vótā méa Dómīno réddam coram ómni pópuli éjus : * pretiósa in conspectu Dómīni mors sanctórum éjus.
Credidi. 4 E, A, A*. — 7 a, b, c, c², d.

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. Cré-did-i propter quod loeútus sum : * égo autem humi-li-átus sum

Mediant of 2 accents. Endings of 2 accents.

1. Cré-did-i propter quod loeútus sum : * égo autem humi-li-átus sum

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 dixi in excéssu méo ; * Omnis hómó méndax.
3. Quid retribuam Dómino, * pro ómnibus quae retribuit mihi?
5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanctórum éjus.


**Tone 8 G, G*, c.**

Mediant of 1 accent. 

Endings of 1 accent with 2 preparatory syllables.

1. Crédi di propter quod locútus sum : * égo autem humi-li-átus sum
Psalm 116. Laudate Dominum.

All nations called upon to praise God.

Tone 1 D, D², f, g, a².

1. Laudá-te Dóminum ómnes géntes : * laudá-te é-um ómnes pópu-

2. Quóniam confirmáta est super nos miseréórdia éjus : * et véritas


4. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecul-

or: pópu-li. or: pópu-li. or: pópu-li. or: pópu-li.

1. Laudá-te Dóminum ómnes géntes : * laudá-te é-um ómnes pópu-

2. Quóniam confirmáta est super nos miseréórdia éjus : * et véritas


4. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecul-

or: pópu-li. or: pópu-li. or: pópu-li. or: pópu-li.

1. Laudá-te Dóminum ómnes géntes : * laudá-te é-um ómnes pópu-

2. Quóniam confirmáta est super nos miseréórdia éjus : * et véritas


4. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecul-

or: pópu-li. or: pópu-li. or: pópu-li. or: pópu-li.
1. Laudáte Dóminum ómnes gèntes: * laudá-te é-um ómnes pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus: * et véritas Dómini mánet in aetérnum.


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**Tone 3 b, a.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory added in anticipation of the accent in syllable.
dactylic cadences).

1. Laudáte Dóminum ómnes gèntes: * 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 aetérnum.


---

**Tone 3 a², g.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory added in anticipation of the accent in syllables.
dactylic cadences).


or : pópu-li. 3. Glóri- a Pátri, et Fi-li- o, *

2. Quóniam confirmáta est super nos misericórdia éjus: * et véritas Dómini mánet in aetérnum.

**Tone 4 A.**

Mediant of 1 accent with 2 preparatory syllables. Ending of 1 accent with 3 preparatory syllables.


2. Quóniam confirmátam est super nos misericórdiá ejus: * et véritas Dómini mánet in aetérnum.

**Tone 5 a.**

Mediant of 1 accent. Ending of 2 accents.


2. Quóniam confirmátam est super nos misericórdiá ejus: * et véritas Dómini mánet in aetérnum.

**Tone 7 a, c, c², d.**

Mediant of 2 accents. Ending of 2 accents.


2. Quóniam confirmátam est super nos misericórdiá ejus: * et véritas Dómini mánet in aetérnum. For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.
186. Laudate ... — Laetatus sum. 1 D, D, D², f, g, g², a, a², a³.

Tone 8 G, c.

Mediant of 1 accent. Endings of 1 accent with 2 preparatory syllables.


or: ómnes pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in aetérnum.


4. Sicut érat in princípio, et nunc, et sémper, * 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 dicta sunt mi-
hi : * In dórum Dómi-ni

i-bimus. or : i-bimus. or : i-bimus. or : i-bimus. or : i-bimus.

2. Stántes érant pêdes nóstri, * in átriis túis Jerú-salem. (D³ : Jerú-
salem.)


4. Illuc enim ascendérunt tribus, tribus Dómini : * testimoniónum
Israel ad confiténundum nómine Dómini. (D² : Dómini.)

7. Fiat pax in virtúte túa : * et abundántia in túrribus túis.
8. Propter frátres méos et próximos méos, * loquébar pácem de te :

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note
Endings of 1 accent with 1 preparatory
in anticipation of the accent in dactylic syllables).

1. Laetátus sum in his quae dicta sunt mi-hi : * In dórum Dómi-ni

i-bimus or : i-bimus. 3 ...quae aedíficátur ut cívitas :

3. Jerúsalem, quae aedificátur ut cívitas : * cújus participátio éjus
in idípsum.
4. Illuc enim ascéndérunt tríbus, tríbus Dómini : * testimónium
Israel ad confitendum nómini Dómini.
5. Quia illic sedérunt sédes in judícieo : * sédes super dórum Dávid.
7. Fiat pax in virtúte túa : * et abundántia in túrribus túis.

**Tone 3 a, g.**

Mediant of 2 accents (with an extra note
Endings of 1 accent with 2 preparatory
in anticipation of the accent in dactylic syllables).

1. Laetátus sum in his quae dicta sunt mi-hi : * In dórum Dómi-ni
1. Laetatus sum in his quae dícta sunt mi-hi : *

In dómum Dómini ibimus.

1. Laetatus sum in his quae dícta sunt mi-hi : * In dómum Dómini

i-bimus. or : i-bimus.

2. Stántesérant pédes nóstri, * in átriis túis Jerúsalem. Our feet were standing in thy courts, O Jerusalem.

4. Illuc enim ascendērunt tribus, tribus Dōmini: * testimōnium Israel ad confitendum nōmini Dōmini. (E: Dōmini.)


7. Fiat pax in virtūte tūa: * et abundāntia in tūribus tūis.

8. Propter frātres méos et próximos méos, * loquébar pācem de te:


Tone 5 a.

Mediant of 1 accent. Ending of 2 accents.

1. Laetatus sum in his quae dīcta sunt mihi: * In dōmum Dōmini a

ibimus.


4. Illic enim ascendērunt tribus, tribus Dōmini: * testimōnium Israel ad confitendum nōmini Dōmini.


7. Fiat pax in virtūte tūa: * et abundāntia in tūribus tūis.

8. Propter frātres méos et próximos méos, * loquébar pācem de te:


**Tone 6 F.**

Mediant of 1 accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.

1. Laetátus sum in his quae dícta sunt mi- hi : * In dómum Dómini

ibimus.


3. Jerúsalém, quae aedificátur ut eívitás : * cújus participátió ejus

in idípsum.

4. Illuc enim ascénderunt tribús, tribús Dómini : * testimónium

Israel ad consíténdum nómini Dómini.


6. Rogáte quae ad pácem sunt Jerúsalém : * et abundántia diligénti

tábus te.

7. Fiat pax in virtúté túa : * et abundántia in túrribus túís.


**Tone 7 a, b, c, c^2, d.**

Mediant of 2 accents. Endings of 2 accents.

1. Laetátus sum in his quae dícta sunt mi- hi : * In dómum Dómini

ibimus. or : i-bimus. or : i-bimus. or : i-bimus. or : i-bimus.


3. Jerúsalém, quae aedificátur ut eívitás : * cújus participátió ejus

in idípsum.

4. Illuc enim ascénderunt tribús, tribús Dómini : * testimónium

Israel ad consíténdum nómini Dómini.
5. Quia illic sedérunt sédes in judício,* sédes super dónum Dávid.
6. Rogáte quae ad pácem sunt Jerúsalem:* et abundántia diligéntibus te.
7. Fiat pax in virtúte tua:* et abundántia in túrribus túis.
8. Propter frátres méos et próximos méos,* loquébar pácem de te:
10. Glória Pátri,* et Filio,* et Spiritui Sáncto.
11. Sicut érat in princípio,* et nunc,* et sémper,* et in saécula saecu-
lórum. Amen.

Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.

1. Laetátus sum in his quae dícta sunt mí-
ti: * In dónum Dómini

i-bimus. or : i-bimus. or : Dómini i-bimus.

2. Stántes erant pédes nóstri,* in átriis túis Jerúsalem.
3. Jerúsalem, quae aedificátur ut cóvitas:* cújus participátio éjus
in idípsum.
4. Illuc enim ascéndérunt tríbus, tríbus Dómini:* testímoniónum
Israel ad confitendum nómini Dómini.
5. Quia illic sedérunt sédes in judício,* sédes super dónum Dávid.
6. Rogáte quae ad pácem sunt Jerúsalem:* et abundántia diligénti-
bus te.
7. Fiat pax in virtúte tua:* et abundántia in túrribus túis.
8. Propter frátres méos et próximos méos:* loquébar pácem
de te:
10. Glória Pátri,* et Filio,* et Spiritui Sáncto.
11. Sicut érat in princípio,* et nunc,* et sémper,* et in saécula saecu-
lórum. Amen.

Psalm 125. In convertendo.

Return from captivity in Babylon.

Tone 7 a, c².

Mediant of 2 accents.

Endings of 2 accents.

1. In converténdo Dóminus captivi-ta-
tem Si-
on:* fácti súmus
sicut eon-solá- ti. or : eon-so-lá- ti.

2. Tunc replétum est gáudio os nóstrum : * et língua nóstra exsultatióne.

3. Tunc dícent inter géntes : * Magnificávit Dóminus fácere cum éis.


Tone 8 G, G*, c.

Mediant of i accent. Endings of i accent with 2 preparatory syllables.

When the Lord brought back the captivity of Sion, we became like men comforted.

1. In converténdo Dómine captivi-tátem Si-

Then was our mouth filled with gladness: and our tongue with joy.

2. Tunc replétum est gáudio os nóstrum : * et língua nóstra exsultatióne.

Then shall they say among the Gentiles: The Lord hath done great things for them.

3. Tunc dícent inter géntes : * Magnificávit Dóminus fácere cum éis.

The Lord hath done great things for us: we are become joyful.


Turn again our captivity, O Lord, as a stream in the south.
They that sow in tears shall reap in joy.
Going, they went and wept, casting their seeds.
But coming, they shall come with joyfulness, carrying their sheaves.


Psalm 126. Nisi Dominus.

The necessity of grace. — The blessing of having many children.

Tone 1: D, D, D^2, f, g, g^2, a, a^2, a^3.

Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables.

1. Ni-si Domi-nus aedí-fi-eá-vert dó-mum, * in vánum la-bo-ravérunt qui


N° 805. — 7
Nisi Dominus. 2 D. — 5 a.

**Tone 2 D.**

Mediant of 1 accent.  

Ending of 1 accent with 1 preparatory syllable.

1. Ni-si Dóminus ædi-fícave-rit dó-mum, * in vánum laboravérunt qui 

ædi-fícant é- am.


3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sédéritis, qui manducátis pánem dołóris.


5. Sicut sagittae in mánu poténtis : * ita filii excussórum.

6. Beátus vir qui ímplévit desidérium súum ex ípsís : * non confun-détur cum loquéitur inimícis súis * in pórta.


**Tone 5 a.**

Mediant of 1 accent.  

Ending of 2 accents.

1. Ni-si Dóminus ædi-fícave-rit dó-mum, * in vánum laboravérunt qui 

ædi-fícant é- am.


3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sédéritis, qui manducátis pánem dołóris.


5. Sicut sagittae in mánu poténtis : * ita filii excussórum.

6. Beátus vir qui ímplévit desidérium súum ex ípsís : * non confun-détur cum loquéitur inimícis súis in pórta.
Nisi Dominus. 7 a, b, c, c², d. — 8 G, G*, c. 195


**Tone 7 a, b, c, c², d.**

Mediant of 2 accents. **Endings of 2 accents.**

1. Ni-si Dōminus aedi-ficāverit dō-mum, * in

*Nisi Dominus aedificavit domum,* in

vānum laboravérunt qui aedi-ficant é- am. or: é- am. or : é- am.


*Unless the Lord keep the city,* he watcheth in vain that keepeth it.

3. Vānum est vōbis ante lūcem surgere : * surgite postquam sedēritis, qui manducātis pānem dolōris.

*It is vain for you to rise before light:* rise ye after you have sitten, you that eat the bread of sorrow.


*When he shall give sleep to his beloved,* —

Behold the inheritance of the Lord are children: the reward, the fruit of the womb.

As arrows in the hand of the mighty, so the children of them that have been shaken.

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.

5. Sicut sagittae in mānu po-tentīs : * ita filii excussōrum.

*As arrows in the hand of the mighty,* so the children of them that have been shaken.


*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.


**Tone 8 G, G*, c.**

Mediant of 1 accent. **Endings of 1 accent with 2 preparatory syllables.**

1. Ni-si Dōminus aedi-ficā-ve-rīt dō-mum, * in vānum laboravérunt qui
Psalm 127. Beati omnes.

The blessings God grants to his faithful servants.

Tone 4 E.

Blessed are all they that fear the Lord: that walk in his ways.
Beati omnes. 6 F. — De profundis. 4 A, A*.

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 filios filiórüm tuórüm, * pácem super Israel.
And mayst thou see thy children's children, peace upon Israel.


Tone 6 F.

Mediant of 1 accent with 1 preparatory syllable. Ending of 1 accent with 2 preparatory syllables.

1. Be-atí omnes qui tíment Dóminum,*qui ámbulant in ví-is é-jus.


5. Ecce sic benedicétur hómo * qui tímet Dóminum.


7. Et vídeas filios filiórüm tuórüm, * pácem super Israel.


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 prófundis clamávi ad te Dómine : * Dómine
Out of the depths I have cried to thee, O Lord: Lord, hear my voice.

mine exáudi vocem mé-am. or : mé-am.
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 merciful 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.

Psalm 131. Memento.

The ark of the Covenant carried to Jerusalem, and God’s promises.

Ton 3 a², g.

1. Meménto Dómíne Dá-vid, * et ómnis mansu-e-túdi-nis é- jus :

2. Sicut jurávit Dómi-no, * vó tum vóvit Déo Jácob :

3. Si introiéro in tabernáculum dómus méae, * si ascéndero in léctum stráti méi :

4. Si dédero sómnum óculis méis, * et pálpebris méis dormítatíô-

5. Et réquiem tempóribus méis, donec invéniam lócum Dómi-no, * tabernáculum Déo Jácob.


9. Sacerdótès tuí induántur justítiam : * et sáncti tuí exsúltent:


12. Si custódierunt filii tuí testa mentum méum, * et testimónia méa haec, quae docébo éos :


15. Hæc réquies méa in saéculum saéculi : * hic habitábo quóniam elégí éam.


17. Sacerdótès éjus induam salutári : * et sáncti éjus exsultátioné exsultábunt.


19. Inimícos éjus induam confusioné : * super ipsum autem efflorébit sanctificátio méa.


Tone 8 G, G*, c.

Mediant of 1 accent.

O Lord, remember David: and all his meekness.

1. Meménto Dómine Dá vid, * et ómnis man-

su-etúdi-nis é jus : ou : é jus. or : mansu-e-túdinis é jus.

2. Sicut jurávit Dómino, * vó-
tum vóvit Déo Jácob :

3. Si introíero in taberñáculum dómus méae, * si ascéndero in léc tum strádi méi :

4. Si dédero sómmum óculis méis, * et pálpebris méis dormi-
tatiónem :

How be swore to the Lord, he vowed a vow to the God of Jacob:

If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

If I shall give sleep to my eyes, or slumber to my eyelids,
7. Introibimus in tabernáculum éús : * adorábimus in lóco ubi stétérunt pédès éús.
12. Si custodierunt filii túi testa-méntum méum, * et testimónia méa haec, quae docébo éos :
17. Sacerdótes éús induám salutas : * et sáncti éús exsulta-tatione exsultábunt.

Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

We will go into his tabernacle: we will adore in the place where his feet stood.

Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

Let thy priests be clothed with justice: and let thy saints rejoice.

For thy servant David's sake, turn not away the face of thy anointed.

The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

If thy children will keep my covenant, and these my testimonies which I shall teach them:
Their children also for evermore shall sit upon thy throne.

For the Lord hath chosen Sion: he hath chosen it for his dwelling.

This is my rest for ever and ever: here will I dwell, for I have chosen it.

Blessing I will bless her widow: I will satisfy her poor with bread.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

There will I bring forth a horn to David: I have prepared a lamp for my anointed.

His enemies I will clothe with confusion: but upon him shall my sanctification flourish.
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 syllables).

1. Confitebor tibi Dómine in toto cór-de mé-o: * quóni-am audi-

sti vérba óris mé- i. Flex : vivi-ficábis me : †

2. In conspéctu Angelórum psállam tibi : * adorábo ad templum sánctum túum, et confitébor nómini túo.


4. In quacúmque die invocávero té, exáudi me : * multiplicábis in ánima méa virtútém.

5. Confiteántur tibi Dómine ómnes régés térrae : * quia audiérunt ómnia vérba óris túi :

6. Et cántent in viís Dómini : * quóniam márgna est glória Dómini.


8. Si ambulávero in médio tribulatiónis, vivificábis me : † et super íram inimícorúm meórum extendísti mánum túam, * et sálvum me fécit dextéra túa.

9. Dóminus retribuét pro me : † Dómine, misericúrdia túa in saéeu-

lum : * ópera mánuum túarum ne despícias.


11. Sicut érat in princípio, et núnçe, et sémper, * et in saécula saécu-

lórum. Amen.

Tone 7 c.

Mediant of 2 accents.

1. Confitébor tibi Dómine in toto córde mé-
Domine probasti me. 2 D.

I will sing praise to thee in the sight of the angels: I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

In what day soever I shall call upon thee, hear me. Thou shalt multiply strength in my soul.

May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

And let them sing in the ways of the Lord: for great is the glory of the Lord.

For the Lord is high, and looketh on the low: and the high he knoweth afar off.

If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

The Lord will repay for me: thy mercy, O Lord, endureth for ever. O despise not the works of thy hands.

Psalm 138. Domine probasti me.

Hymn to the omniscience and omnipresence of God.

Tone 2 D.

Mediant of 1 accent.

Ending of 1 accent with 1 preparatory syllable.

1. Dómine probásti me et cognovísti me: * tu cognovísti sessi- ónem
Domine probasti me. 2 D.

mé-am et resurrecti-ónem mé-am. Flex: a te, †

2. Intellexisti cogitationes méas de lónge: * sémítam méam et funículum méum investigásti.

3. Et ómnes vias méas praevidísti: * quia non est sérmo in língua méa.

4. Ecce Dómine tu cognovísti ómnia novíssima et antiqua: * tu formásti me, et posuísti super me mánnum túam.

5. Mirábilis fácita 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 illic es: * si descéndero in inférmum, ádes.

8. Si súmpsero pénnas méas dilúculo: * et habitávero in extrémis máris:

9. Etenim illuc mánus túa dedúcet me: * et tenébit me déxtera túa.


11. Quía ténebrae non obscúrabúntur a te, † et nox sicut díès illuminábítur: * sicut ténebrae éjus, ita et lúmen éjus.

12. Quía tu posseásti rénes méos: * suscepísti me de útero mátris méae.


15. Imperféc tum méum vidérun tócali túi, † et in libro túo ómnes scribén tur: * díes formabúntur, et nemo in éis.


18. Si occíderis Déus peccatóres: * viri sanguínnum declínáte a me:


20. Nonne qui odérun tóte Dómine óderam? * et super inimícos túos tabéseébam?


22. Próba me Déus, et scíto cor méum: * interróga me, et cognósce sémitas méas.

23. Et vide, si via iniquitátit in mé est: * et déduc me in via aetérna.


Domine probasti me. 3 a.

Tone 3 a.

Mediant of 2 accents (with an extra note Ending of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllable).

1. Domine probasti me et eo-gnovisti me : * tu cognovisti sessi-ónem mé-am et resurrecti-ónem mé-am. Flex : a te, †

2. Intellexi cogitationés méas de lónge : * sémitam méam et funi-culum méum investigásti.
3. Et omnes viás méas praévidisti : * quia non est sérmo in língua méa.
4. Ecce Dómine tu cognovísti ómnia novísima et antiqua : * tu formásti mé, et posuísti super mé mánum túaum.
5. Mirábilis facta est sciéntia túa ex mé : * confortáta est, et non pótero ad éam.
6. Quo ibó a spíritu túdo ? * et quo a fácie túa fügiám?
7. Si ascéndero in caélum, tu illié es : * si descéndero in infernál, ádes.
8. Si súmpsero pénnas méas dilúceulo : * et habitávero in extrémis márís.
11. Quia ténébrae non obscurabútur a te, † et nóx sicut dies illumínábítur : * sicut ténébrae éjus, íta et lúmen éjus.
12. Quia tu possedísti rënés méos : * suscepísti me de útero mátris méae.
14. Non est occultátum os méum a te, quod fecísti in occultó : * et substántia méa in inferioribus térrae.
15. Imperféctum méum vidérunct óculi tuí, † et in libro túo ómnes scribéntur : * díés formabúntur, et nemo in éis.
18. Si occíderis Déus peccatóres : * víri sánguínium declínáte a me :
19. Quia dicitis in cogitatione : * accípient in vanitáte civítates túnas.
Domine probasti me. 7 a, c, c².

20. Nonne qui odérunt te Dómine óderam? * et super inimícos túos tabesésebam?


22. Próba me Déus, et séíto cor méum : * interrógra me, et cognóscce sémitas méas.

23. Et védi, si vía iniquitátis in mé est : * et déduc me in vía aetérna.


**Tone 7 a, c, c².**

<table>
<thead>
<tr>
<th>Mediant of 2 accents.</th>
<th>Endings of 2 accents.</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Mediant Diagram" /></td>
<td><img src="image2" alt="Endings Diagram" /></td>
</tr>
</tbody>
</table>

1. Dómine probásti me et cognovísti me : *

   tu cognovísti sessió nem mé-am et résurrecti-ó-nem mé-am.

   or : mé-am. or : mé-am. Flex : a te, †

2. Intellexísti cogitatiónes méas de lónge : * sémitam méam et fúniculum méum investígásti.

3. Et ómnes vias méas praevidísti : * quia non est sérmo in língua méa.

4. Ecce Dómine tu cognovísti ómnia novíssima et antiqua : * tu formásti me, et posuísti super mé manum túam.

5. Mirábilis facta est scientíá tua ex me : * confortáta est, et non pótéro ad éam.

6. Quo ibo a spiritu túo? * et quo a fácie túa fúgiam?

7. Si ascéndero in caelum, tu ilíc es : * si descéndero in inférnum, Ídes.

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. Even there also shall thy hand lead me: and thy right hand shall hold me.

10. And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

11. 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.

12. For thou hast possessed my reins: thou hast protected me from my mother's womb.

13. I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.

14. My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

15. Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be forilled, and no one in them.

16. But to me thy friends, 0 God, are made exceedingly honourable: their principality is exceedingly strengthened.

17. I will number them, and they shall be multiplied above the sand. I rose up and am still with thee.

18. If thou wilt kill the wicked, O God: Ye men of blood, depart from me:

19. Because you say in thought: They shall receive thy cities in vain.

20. Have I not hated them, O Lord, that hated thee: and pined away because of thy enemies?

21. I have hated them with a perfect hatred: and they are become enemies to me.

22. Prove me, O God, and know my heart: examine me and know my paths,

23. And see if there be in me the way of iniquity: and lead me in the eternal way.
Psalm 147. Lauda Jerusalem.

Jerusalem to praise God for his benefits towards her and for the wonders of creation.

Tone I D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

Praise the Lord, O Jerusalem: praise thy God, O Sion.

1. Lauda Jerusálem Dóminum: * láuda Dé-um

Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filled thee with the fat of corn.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels: Who shall stand before the face of his cold?

He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

Who declareth his word to Jacob: his justices and his judgements to Israel.

2. Quórium confortávit séras portárum tuárum: * benedíxit filiís tuis in te.


Who hath placed peace in thy borders: and filled thee with the fat of corn.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels: Who shall stand before the face of his cold?

He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

Who declareth his word to Jacob: his justices and his judgements to Israel.

(D²: Israel.)
9. Non fécit téliter ómni na-
tióni : * et judícia súa non mani-
festávit éis.

He hath not done in like manner
to every nation: and his judgements
he hath not made manifest to them.


11. Sicut érat in princípio, et núne, et sémper, * et in saécula saécu-
lórum. Amen.

**Tone 2 D.**

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.

1. Láuda Jerúalem Déuminum : * láuda Dé-um tú-um Si-
on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit filiis
túís in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.


5. Qui dat nívem sicut lánam : * nébulam sicut cinerem spár­git.

6. Mítit crýstállum súam sicut bucèllas : * ante fáciem frígoris éjus
quis sustinébit?

7. Émmittet vérbum súum, et liquefáctet éa : * flábit spíritus éjus, et
fluent aquae.

8. Qui annúntiat vérbum súum Jácob : * justítias et judícia súa Isráe­l.


11. Sicut érat in princípio, et nunc, et sémper, * et in saécula saécu-
lórum. Amen.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note) Endings of 1 accent with 1 preparatory
in antici­pation of the accent in dactylic syllable.

1. Láuda Jerúalem Déuminum : * láuda Dé-um tú-um Si-
on.

or : Sí-
on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit filiis
túís in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.


5. Qui dat nívem sicut lánam : * nébulam sicut cinerem spár­git.
6. Mittit crystallum suam sicut buceellas : * ante faciem frigoris ejus quis sustinèbit?


8. Qui annuntiat verbum suum Jacob : * justitias et judicia sua Israel.


**Tone 3 a², g.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables).


8. Qui annuntiat verbum suum Jacob : * justitias et judicia sua Israel.


**Tone 4 E, A, A*.**

Mediant of 1 accent with 2 preparatory

1. Láuda Jerúsa-lem Dóminum : * láuda Dé-um tú-um Si- on.
1. Laudá Jerúsá-lem Dóminum : * láuda Dé-um tú-um Si- on.

or : Si- on. 8. ...* justi-ti- as et judíci- a sú- a Isra- el.

2. Quóniám confortávit séras portárum tuárum : * benedíxit filíis túis in te.
3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.
5. Qui dat nivem sicut lánam : * nébulam sicut cínerem spárgit.
6. Mítit crístal-lum súam sicut buceéllas : * ante fáciem frígoris éjus quis sustínèbit?
8. Qui annúntiat vérbum súum Jácob : * justítiás et judícia súa Israel.
(E : Israél.)
9. Non fécit táliter ómni natióni : * et judícia súa non manifestávit éis.

**Tone 5 a.**

Mediant of 1 accent. 

Ending of 2 accents.

1. Laudá Jerúsá-lem Dóminum : * láuda Dé-um tú- um Si- on.

2. Quóniám confortávit séras portárum tuárum : * benedíxit filíis túis in te.
3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.
5. Qui dat nivem sicut lánam : * nébulam sicut cínerem spárgit.
6. Mítit crístal-lum súam sicut buceéllas : * ante fáciem frígoris éjus quis sustínèbit?
8. Qui annúntiat vérbum súum Jácob : * justítiás et judícia súa Israel.
9. Non fécit táliter ómni natióni : * et judícia súa non manifestávit éis.
Tone 7 a, b, c, c², d.

Mediant of 2 accents.

Endings of 2 accents.

1. Laudá Jerusalem Dóminus: * láuda Dé-um tú-um Si- on.

or: Si- on. or: Si- on. or: Si- on. or: Si- on.

2. Quóniam confortávit séras portárum tuárum: * benedíxit filiis tui in te.
3. Qui pósuit fines túos pácem: * et ádipe frumenti sátiat te.
5. Qui dat nívem síet lánam: * nébulam sicut éjus spárigit.
6. Mítit crysztállum súam sicut buceéllas: * ante fáciem frígoris éjus quis sustínebit?
7. Emítet vér bum súum, et lique fáci et éa: * flábit spiritus éjus, et flúent áqua e.
8. Qui annúntiat vérbum súum Jácobo: * justítiá et judícia súa Israel.
9. Non fécit táliter ómní natióni: * et judícia súa non manifestávit eís.

Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.

1. Laudá Jerusalem Dóminus: * láuda Dé-um tú-um Si- on.

or: Si- on. or: tú-um Si- on.

2. Quóniam confortávit séras portárum tuárum: * benedíxit filiis tui in te.
3. Qui pósuit fines túos pácem: * et ádipe frumenti sátiat te.
5. Qui dat nívem síet lánam: * nébulam sicut éjus spárigit.
6. Mittit crystallum suam sicut buceellas: * ante faciem frigoris ejus quis sustinebit?
8. Qui annuntiat verbum suum Jacob: * justitias et judicia sua Israel.

Canticle of the Blessed Virgin

Tone i D, D, D₂, f, g, g₂, a, a², a³.

Mediant of 2 accents. Endings of 1 accent with 2 preparatory syllables. (For the ending D₂, an extra note is added in anticipation of the accent in dactylic cadences).

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

1. Magnificat *
2. Et exsultavit spiritus meus * in D
   ánima me-a Dóminum. or: {Dóminum. or: {Dóminum.
   Dé-o sa-lu-tari mé-o. or: {mé-o. or: {mé-o.
   f g g₂ a

   or: {Dóminum. or: {Dóminum. or: {Dóminum. or: {Dóminum.
   {mé-o. or: {mé-o. or: {mé-o. or: {mé-o.
   a² a³

   or: {Dóminum. or: {Dóminum.
   {mé-o. or: {mé-o.

3. Quia respexit humilitátem aneillae suae: * ecce enim ex hoc beatam me dícent ómnes generationes.
   Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.
Magnificat. Simple tone. 2 D or A. 213

4. Quia fécit mihi mágna qui pótenst est: * et sánctum nómen éjus.

5. Et misericórdia éjus a pró-génie in pró-génies * timéntibus éum.


7. Dépósuit poténtes de séde, * et exaltavit húmiles. (D²: húmiles.)


10. Sicut locútus est ad pátres nóstros, * Abraham et sémíni éjus in saécula. (D²: saécula.)


12. Sicut érat in princípio, et núne, et sémper, * et in saécula saécu-

lórum. Amen.

Tone 2 D or A.

Mediant of 1 accent. Ending of 1 accent with 1 preparatory syllable.

1. Magníficat * ánima mé-a Dóminum.

2. Et exsultávit spíritus mé- us * in Dé-o salutári mé- o.

3. Quia respéxit humilitátem ancíllae súae: * ecce enim ex hoc beá-
tam me dícent ómnes génératiónes.

4. Quia fécit mihi mágna qui pótenst est: * et sánctum nómen éjus.

5. Et misericórdia éjus a pró-génie in pró-génies * timéntibus éum.


**Tone 3 b, a.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllables).

1. Magnificat * á-nima mé-a Dóminum.
2. Et exsultavit spíritus mé-us * in Dé-o sa-lú-tári mé-o.

or: f Dóminum. 4. Qui-a fécit míhi mágna qui póten est: * mé-o. 11. Glóri- a Pá-tri et Filí-o, *

4. Quia fécit míhi mágna qui póten est: * et sántum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * tímentibus éum.

**Tone 3 a², g.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables).

1. Magnificat * á-nima mé-a Dóminum.
2. Et exsultavit spíritus mé-us * in Dé-o sa-lú-tári mé-o.

or: f Dóminum. 4. Qui-a fécit míhi mágna qui póten est: * mé-o. 11 Glóri- a Pá-tri et Filí-o, *
Magnificat. Simple tone. 4 E, A, A*.

3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beá- 
tam me dicent ómnes generatiónes.
4. Quia fécit mihi mágna qui póten
tis est : * et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.
6. Fécit poténtiam in bráchío súo : * dispérsit superbós ménte córdis 
suí.
8. Esuriéntes implévit bónis : * et dívites dimísit inánés.
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in 
    saécula.
12. Sicut érat in princípio, et nún
e, 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. Magnifi- cat * ánima mé-a Dóminum.
2. Et exsultavit spi-rí-tus mé- us * in Dé-o sa-lu-tá-ri mé-o.

1. Magnifi- cat * ánima mé-a Dóminum.
2. Et exsultavit spi-rí-tus mé- us * in Dé-o sa-lu-tá-ri mé-o.

A* Ending on E of verses 7 and 10.

or: { Dóminum. 7. * et ex-altá- vit húmi-
     les. mé-o. 10...et sémi-ni é-jus in saéeu-la.

3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beá-
tam me dicent ómnes generatiónes.
4. Quia fécit mihi mágna qui póten
tis est : * et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.
6. Fécit poténtiam in bráchío súo : * dispérsit superbós ménte córdis 
suí.
7. Depósuit poténtes de sédé, * et exaltávit húmiles. (E : húmiles.)
8. Esuriéntes implévit bónis : * et dívites dimísit inánés.
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in 
    saécula. (E : saécula.)

**Tone 5 a.**

<table>
<thead>
<tr>
<th>Mediant of 1 accent.</th>
<th>Ending of 2 accents.</th>
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<tbody>
<tr>
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<td>a</td>
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</table>

1. Magnificat * á-nima mé-a Dóminum.
2. Et exsultavit spíritus mé-us * in Dé-o sa-lu-tá-ri mé-o.
4. Quia fécit míhi mágna qui pótenst * et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

**Tone 6 F or C.**

<table>
<thead>
<tr>
<th>Mediant of 1 accent with 1 preparatory syllable.</th>
<th>Ending of 1 accent with 2 preparatory syllables.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>F or C</td>
</tr>
</tbody>
</table>

1. Magnificat * á-nima mé-a Dóminum.
2. Et exsultavit spíritus mé-us * in Dé-o sa-lu-tári mé-o.
4. Quia fécit míhi mágna qui pótenst * et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.
Magnificat. Simple tone. 7 a, b, c, c², d. — 8 G, G*, c. 217

12. Sicut érat in princípio, et nunc, et sémpere, * et in saécula saécu-
lórum. Amen.

Tone 7 a, b, c, c², d.

Mediant of 2 accents. Endings of 2 accents.

1. Magní- fi-cat * ánima mé- a Dóminum.
2. Et exsultávit spí-ritus mé- us * in Dé- o sa- lu- tá- ri mé- o.

or : { Dóminum. or : { Dóminum. or : { Dóminum. or : { Dóminum. mé- o. or : { Dóminum. mé- o. or : { Dóminum. mé- o. or : { Dóminum. mé- o.

3. Quia respéxit humilitátem antíllae súae : * ecce enim ex hoc beá-
tam me dícent ómnes générationes.
4. Quia fécit mihi mágni qui pótenst est : * et sánctum nómen éjus.
5. Et misericórdia éjus a progéni in progéniès * timéntibus éum.
12. Sicut érat in princípio, et núnc, et sémpere, * et in saécula saécu-
lórum. 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- tá- ri mé- o. or : G*, or : c, and so for all the verses.
3. Quia respéxit humilitatem ancillae suæ : * ecce enim ex hoc beátam me décént omnes generatíones.
4. Quia fécit mihi mágna qui pó tens est : * et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

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.

1. Magníficat *
2. Et exsultávit spi-ritus mé-us * in

ánima mé-a Dóminum. or : Dóminum. mó-o.
Dé-o sa-lu-tári mé-o. or : Dómi-num. mó-o.

or : Dóminum. mó-o. or : Dóminum. mó-o.

or : Dóminum. mó-o. or : Dóminum. mó-o.

or : Dóminum. mó-o. or : Dóminum. mó-o.
Magnificat. Solemn tones. 6 F or C. — 2 D or A. 219

Tone 6. (For the ending C omit the 3).  F or C

1. Magnificat * ánima mé- a Dóminum
2. Et exsultavit spi- ri-tus mé- us * in Dé-o sa- lu- tári mé- o.

3. Quia respéxit humilitátem ancillae sángae : * ecce enim ex hoc beá­ tam me dicent ómnes genera- tiónes.
4. Quia fécit méi má­ nga que pó­ tens est : * et sánctum nóm en- és újus.
5. Et misericórdia éjus a pro- génie in progénies * timéntibus éum.
6. Fécit pó­ tentiam in brá­chió su­ o : * dispérsit supér­ bos ménte córdis sói.
7. Depósuit pó­ tente­ s de sédie, * et exaltá­ vit hú­ miles. (1 D° : hu­ miles.)
8. Esuriéntes implé­ vit bó­ nis : * et divité­ s dimísit in­ ánes.
10. Sicut locú­tus es ad pá­ tres nó­ stros, * Abraham et sé­ mini éjus in saécu­ la. (1 D° : saécu­ la.)

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation unto generations, to them that fear him.

He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant: being mindful of his mercy.

As he spoke to our fathers: to Abraham and to his seed for ever.

Tone 2 D or A.

Mediant of 1 accent with 3 preparatory syllables. Ending of 1 accent with 1 preparatory syllable.

1. Magnificat * ánima mé- a Dó­ minum.
2. Et exsultá­ vit spi­ ri-tus mé- us * in Dé- o sa- lu- tári mé- o.

3. Quia respéxit humilitátem ancillae sángae : * ecce enim ex hoc beá­ tam me dicent ómnes genera- tiónes.
4. Quia fécit méi má­ nga qué pó­ tentes est : * et sánctum nóm en- és újus.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

**Tone 3 b, a.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllable).

1. Magní-fi-cat * ánima mé-a Dóminum.
2. Et exsultávit spi-ritus mé-us * in Dé-o sa-lu-tári mé-o.

or : Dóminum. 4. Qui- a fécit mihi márgna qui póten­sus est : * mé-o. 11. Gló-ri- a Pá- tri et Fi-li-o, *

3. Quia respéxit humilitátém aneillae súae : * ecce enim ex hoc beá­tam me dícent ómnes generatiónes.
4. Quia fécit mihi márgna qui póten­sus est : * et sánctum nómen éjus.
5. Et misericórdia éjus a pro­génie in progé­nies * timentibus éum.

**Tone 3 a², g.**

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables).

1. Magní-fi-cat * ánima mé-a Dóminum.
2. Et exultávit spi-ritus mé-us * in Dé-o sa-lu-tári mé-o.
Magnificat. Solemn tones. 4 E, A, A*.

Mediant of verses 4 and 11.

G Mediant of verses 4 and 11.

or: \{ Dominum. 4. Qui- a fecit mihi magna qui potentis est: *
\{ me- o. 11. Glori- a Patri et Filio, *

3. Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beatam me diciem omnes generationes.
4. Quia fecit mihi magna qui potentis est: * et sanctum nomen ejus.
5. Et misericordia ejus a progenie in progenies * timentibus eum.
6. Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.
7. Deposuit potentiss de se de * et exultavit humiles.
8. Esuriens implavit bonis: * et divites dimisit inanes.

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).

1. Magnificat * anima me- a Dominum.
2. Et exsultavit spiri- tus me- us in De- o sa- lu- tari me- o.

1. Magnificat * anima me- a Dominum.
2. Et exsultavit spiri- tus me- us in De- o sa- lu- tari me- o.

A*  

or: \{ Dominum. 
\{ me- o.

3. Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beatam me diciente omnibus generationes.
4. Quia fecit mihi magna qui potentis est: * et sanctum nomen ejus.
5. Et misericordia ejus a progenie in progenies * timentibus eum.
7. Depósuit poténtes de sédé, * et exáltávit húmiles. (E : húmiles.)
10. Sicut locútus est ad pátres nóstros, * Abraham et sémíni éjus in saécula. (E : saécula.)

**Tone 5 a.**

Mediant of 1 accent with 1 preparatory Ending of 2 accents.

1. Magnificat * ánima mé- a Dóminus.
2. Et exsultavit spiri-tus mé- us * in Dé- o sa-lu- tá- ri mé- o.

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beá- tam me di- cent omnes genera-tiónes.
4. Quia fécit mé hi mágna qui pó- tenses est : * et sánctum nómen éjus.
5. Et misericórdia éjus a pro- génie in pro- génies * timéntibus éum.

**Tone 6, p. 219.**

**Tone 7 a, b, c, c², d.**

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences) Endings of 2 accents.

1. Magnificat * ánima mé- a Dóminus.
2. Et exsultavit spiri-tus mé- us * in Dé- o sa-lu- tá- ri mé- o.
Magnificat. Solemn tones. 8 G, G*, c. 223

or : \{Dóminus. or : \{Dóminus. or : \{Dóminus. or : \{Dóminus.
\{mé- o. \{mé- o. \{mé- o. \{mé- o.

3. Quia respexit humilitatem ancillae súae : * ecce enim ex hoc beátam me dícént ómnes generatiónes.
4. Quia fécit mihi mágna qui póntens est : * et sǽctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

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 * ánima mé-a Dóminus.
2. Ét exsultávit spi-ri-tus mé- us * in Dé-o sa-lu-tári mé- o.

or : \{Dóminus. or : \{ánima mé-a Dóminus.
\{mé- o. \{sa-lu-tári mé- o.

3. Quia respexit humilitatem ancillae súae : * ecce enim ex hoc beátam me dícént ómnes generatiónes.
4. Quia fécit mihi mágna qui póntens est : * et sǽctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * timéntibus éum.
Sunday at Compline.

The Office of Compline goes back to the period immediately after the persecutions of the Church. It is a preparation for the night’s sleep; for which it begs God’s blessing and the Holy Angels’ protection.

Pray, Father, bless us.

May the Lord almighty grant us a quiet night and a perfect end. R/. Amen.

Short Lesson.

1 Pet. 5, 8-9.

Brethren, be sober and watch, for your enemy, the devil, goeth about like a roaring lion, seeking whom he may devour. Resist him, strong in faith. But thou, O Lord, have mercy on us. R/. Thanks be to God.

Tu autem Dómi-
MAY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life.

R̄. 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:

MAY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life.

R̄. Amen.

The Choir replies:

MAY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life.

R̄. Amen.

The Officiant then says on a higher note:

MAY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life.

R̄. Amen.

The Choir replies:

MAY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life.

R̄. Amen.
The Officiant then sings:

\[ \text{V. Convert us, O God of our salvation.} \]
\[ \text{V. Converte nos Deus salutáris.} \]
\[ \text{nóster. \text{R.} And turn away thine anger from us.} \]

**Ferial Tone.** (Make the sign of the Cross).

\[ \text{V. O God, make speed to help me.} \]
\[ \text{R.} \text{Dómine ad adjuvandum me festína. Glória-Pátri, et Fí-li-o,} \]
\[ \text{et Spi-rí-tu-i Sántco. Sicut érat in princípio, et nunc,} \]
\[ \text{et semper, et in saécu-la saecu-lórum. Amen. Alle-} \]
\[ \text{lú-ia. \text{O}r: \text{Laus ti-bi Dómine Rex aetérnae glória-ae.}} \]

The Officiant intones the following Antiphon:

**During the Year.**

<table>
<thead>
<tr>
<th>VIII g</th>
<th>M</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ise-ré-re.</td>
<td></td>
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</tbody>
</table>

**In Paschal Time.**

<table>
<thead>
<tr>
<th>VIII g</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lle-lú-ia.</td>
<td></td>
</tr>
</tbody>
</table>
Sunday at Compline.

Psalm 4.

Joy and Peace 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.

The Choir.

justí-ti-ae mé- ae : * in tribula-ti-óne di-latásti mí- hi.

Flex : justí-ti-ae, †


3. Filii hóminum, úsquequo grávi éórdet? * ut quid diligitis vanitátem et quaéritis mendácium?

4. Et scitóte quóniam mirificavit Dóminus sánctum súum : * Dóminus exáudiet me cum clámávero ad éum.


6. Sacrificáte sacrificium justitiae, † et speráte in Dómino. * Multi dícunt : Quis desténdit nóbis bóna?

7. Signátum est super nos lúmen vúltus tui Dómine : * dedísti laetitiam in córde méo.


9. In pácé in idípsum * dór-niam et requiéscam.

10. Quóniam tu Dómine singu-láriter Ín spe * constituísti me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace in the selfsame, I will sleep and I will rest:

For thou, O Lord, singularly hast settled me in hope.
Psalm 90.

The Cantor.

1. Qui habi-tat in adjutó-ri-o Altíssi-

The Choir.

mi, * in protecti-óne Dé-i caéli commorá-bi-tur.

Flex: di-e, †


3. Quóniam ipse liberávit me de láqueo venántium, * et a vérbo áspe-ro.


5. Scútó circúmdabit te véritas éjus: * non timébis a timóre noctúrn̄o,

6. A sagíttá volánte in die, † a négo-tio perambulán-te in téné-bris: * ab incúrsu, et daémonio meridiano.

7. Cádent a látere túo mílle, † et décem millia a déxtrís tuis: * ad te autem non appropinquábit.

8. Verúmtamen óculus tuis considerábis: * et retributionem peccatórum vidébis.


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.
12. In mániibus portábunt te: * ne forte offéndas ad lándidem pédem túum.
14. Quóniam in me sperávit, liberábó éum: * prótegám éum, quóniam cognóvit nómen méum.
15. Clamábit ad me, et égo exáudiam éum: † cum ípsó sum in tribulatióne: * éripiam éum et glorificábo éum.
16. Longitúdine diérum replébo éum: * et osténdam illi salutáre méum.

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 sérví Dómini.


Who stand in the house of the Lord, in the courts of the house of our God.
In the nights lift up your hands to the holy places: and bless ye the Lord.
May the Lord out of Sion bless thee, he that made heaven and earth.
5. Glória Pátri, et Fílio, * et Spiritui Sáncto,

During the Year. Antiphon.

Have mercy on me, O Lord, and hear my prayer.

M
Ise-rére mí-hi Dómine, et
exáudi ora-ti-ónum mé-am.

In Paschal Time. Antiphon.

A
L-le-lú-ia, alle-lú-ia, alle-lú-ia.

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.

2. Procul recédant sómni-a, Et nó-
Chapter.  

Jerem. 14, 9.

Thou art in the midst of us, O Lord, and upon us Thy holy Name is invoked; do not desert us, O Lord our God. R/. Thanks be to God.

When at Sunday Vespers there is a commemoration of Our Lady, the melody of the Hymn at Compline is no. 2, p. 247. This occurs on: Feb. 10 and 11; July 15 and 16; Aug. 4, 17, 18, 19 and 20; Sept. 11 and 12, 23 and 24; Nov. 20 and 21.
Short Respond. During the Year.

Into Thy hands, O Lord, I commend my spirit, \( \checkmark \). Thou hast redeemed us, O Lord, the God of truth. * I commend... \( \checkmark \). Glory be to the Father and to the Son and to the Holy Ghost. Into Thy hands...


\( \checkmark \). Custódi nos Dómine, ut pupíllam ócu-li. (Another chant, p.121). \( \checkmark \). Sub úmbra alárum tuárum prótege nos.

Short Respond. During Advent.

\( \checkmark \). Redemísti nos Dómine, Dé-us ve-ri-tá-tis. * Comméndo spí-ri-tum mé-um. In mánus. \( \checkmark \). Glóri- a Pátri, et Fí-li-o,
Sunday at Compline.

et Spiritu Sancto. In manus.

\[ \textit{V.} \text{Custódi nos Dómine, ut pupíllam ócu-li.} \]
\[ \textit{R.} \text{Sub úmbra álárum tuárum prótege nos.} \]

Short Respond. In Paschal Time.

\[ \textit{VI} \]
N manus tú-as Dómine, comméndo spí-ri-tum
mé-um: * Alle-lú-ia, alle-lú-ia. In manus. \[ \textit{V.} \text{Redemísti} \]

\[ \textit{V.} \text{Glóri-a Pátri, et Fí-li-o, et Spí-ri-tu-i Sáncto.} \]

In manus.

\[ \textit{V.} \text{Guard us, O Lord, as the apple of Thine eye.} \]
\[ \textit{R.} \text{Under the shadow of Thy wings protect us.} \]

lam ócu-li, allelú-ia.
tege nos, allelú-ia.
Canticle of Simeon.

Holding the holy Child, the Messias, in his arms, the old man, Simeon, gave God thanks before he should die in peace. (See the Gospel for Febr. 2nd, p. 1051).

We, as blessed as he was, bear Christ in our hearts by grace: and before sleep, the image of death, make Simeon's words our own. We also may depart in peace, for the Light will overcome the darkness.

This is a passage of the Gospel: so we make the sign of the Cross as it begins, and remain standing.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou has prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

This is a passage of the Gospel: so we make the sign of the Cross as it begins, and remain standing.

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou has prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.
Sunday at Compline.


Amen.

Ant. Alva nos, Dómine, vi-gí-lán-
tes, custódi nos dormi-éntes: ut vi-

gi-lémus cum Chrísto, et requi-scámus 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.

Páter nóstér. cont. silently. ὥ. Et ne nos índúcas in tenta-

R bpm. Sed lí- be- ra nos a-
ti- ónem.

má-lo.

Crédo in Déum, cont. silently.

индив. Cárnis resurrectiónem.


индив. Benefíciet es Dómine Déus pátrum nostrórum.

R bpm. Et laúdábilis et glóriósus

in saécu-la.

индив. Benefícias Pátre et

Filium cum Sáncto Spíritu.

R bpm. Laudémus et superexalté-
mus ëum in saécu-la.

индив. Benefíciet es Dómine in

firmaménto caéli.

R bpm. Et laúdábilis et glóriósus

et superexáltatus in saécu-la.

индив. Benefíciet et custódiat nos

omnipótens et miséricors Dó-


промыш. Dignáre Dómine nócte ísta,

R bpm. Sine peccáto nos custodíre,

индивид. Miserére nóstri Dómine.

R bpm. Miserére nóstri.

промыш. Fíat misericórda túa Dó-

mine super nos.

промыш. Quémádmodum sperávi-
mus in té.

индивид. Dómine exáudi orationem

mèam.

R bpm. Et clámor méus ad te véniat.

I believe in God.

 thuisontvangst. The resurrection of the body.


индивид. Blessed art Thou, O Lord, the

God of our fathers.

R bpm. And worthy to be praised, and

glorious for ever.

индивид. Let us bless the Father and the

Son with the Holy Ghost.

R bpm. Let us praise and exalt Him

above all for ever.

индивид. Blessed art Thou, O Lord, in

the firmament of heaven.

R bpm. And worthy to be praised, and

glorious, and exalted above all for ever.

промыш. May the almighty and merciful

Lord bless us and keep us.

R bpm. Amen.

промыш. Vouchsafe, O Lord, this night.

R bpm. To keep us without sin.

индивид. Have mercy on us, O Lord.

R bpm. Have mercy on us.

промыш. Let thy mercy, O Lord, be upon

us.

промыш. As we have hoped in Thee.

промыш. O Lord, hear my prayer,

R bpm. And let my cry come unto Thee.

R bpm. Dóminus vobíscum.

R bpm. Et cum spíritu túdo.

Orémus.

Visita, quaésus Dómine, habi-

tationem istam, et omnes

insídias inimíci ab ea longe re-

The Lord be with you.

R bpm. And with thy spirit.

Let us pray.

Visita, we beseech Thee, O Lord, this
dwelling-place, and drive far from

it all the deceits of the Enemy: let
Sunday at Compline.

pelle: † Angeli tui sancti habitent in ea, qui nos in pace custodiant; * et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum: † qui tecum vivit et regnat in unitate Spiritus Sancti Deus, * per omnia saecula saeculorum. R. Amen.

†. Dominus vobiscum. R. Et cum spiritu tuyo.

†. Bene-dicamus Domino. R. De-o gratias.
Let us bless the Lord.

Thanks be to God.

Blessing (given by the Officiant on one note, slowly and gravely).


May the almighty and merciful Lord bless and guard us, the Father, the Son, and the Holy Ghost. R. Amen.

The †. Fidelium animae, is omitted, but one of the following Anthems is said according to the Season, pp. 238-245.

Afterwards is said on a lower note:

†. Divinum auxilium maneat semper nobiscum. R. Amen.

May the divine help remain always with us. R. Amen.

Then in silence Pater noster, Ave Maria, and Credo.

Compline is said as above throughout the year, on Sundays and Feasts, except:

1. Maundy Thursday and Good Friday, p. 567.
2. Holy Saturday, p. 637.
4. All Saints’ Day (or, if this is a Saturday, the day following), p. 1550.

Note.

The Anthems to the Blessed Virgin Mary which follow, are sung standing from Saturday Vespers until Sunday night, the rest of the week kneeling. But Regina caeli is sung standing throughout Paschal Time.

This rule holds good if they are sung apart from the Office at Benediction.
Anthems to the Blessed Virgin Mary.

Alma Redemptoris.

Solemn Tone.

† From Vespers of Saturday before the 1st Sunday of Advent to 2nd Vespers of the Purification.

Mother beloved of our Saviour, and Gate wide open of heaven, Star of the Sea, bring help to the people that weakens and wavers, strive though it may to stand. O thou, whom marvelling Nature saw to be Mother of God, and to bear the Creator within thee; Virgin before and since, O thou to whom Gabriel kneeling, uttered his “Hail”, show pity, we pray, to the sinners that ask it.
Anthems to the Blessed Virgin Mary.

Simple Tone.

L-ma * Redemptó-ris Má-ter, quae pérví- a caéli

pórtá mánes, Et stélła má-ris, succúrre cadénti, súrge-

re qui cúrat pópu-lo : Tu quae genu-ísti, natúra mi-rán-

te, tú-um sánctum Geni-tó-rem : Vírgo pri-us ac posté-

ri-us, Gabri-é-lis ab óre súmens íllud Ave, pecca-tó-

rum mi-se-ré-re.

During Advent.

V. Angelus Dómini nuntiávit

Maríae.

R. Et concépit de Spíritu

Sáncto.

Orémus.

G Rátiam tuam, quaésumus

Dómine, méntibus nostris

infúnde : † ut qui, Angelo nuntiánte, Christi Filii tui incarnationem cognóvimus, * per passionem ejus et crucem ad resurrectionis glóriam perducámur. Per eúmdem Christum Dómini-

num nostrum. R. Amen.

V. The Angel of the Lord declared

unto Mary,

R. And she conceived of the Holy

Ghost.

Let us pray.

Y Our forth, we beseech Thee, O

Lord, Thy grace into our hearts;

that we, to whom the Incarnation of

Christ Thy Son was made known by

the message of an angel, may, by

His Passion and Cross, be brought

to the glory of His resurrection.

Through the same Christ our Lord.

R. Amen.
From 1st Vespers of Christmas to 2nd Vespers of the Purification.

Post pàrtum Virgo inviolatà permansísti.

Dèi Gènitrix intercède pro nóbis.

Orémus.

D Eus, qui salútis ætérnae, beá- 
tae Mariae virginitàte foecún- 
da, humánò géneri praémia praec- 
stitísti : † tribue, quáèsimus; ut 
ipsam pro nobis intercédere sen- 
tiámus, * per quam merúimus 
auctórem vitae suscipere, Dó- 
minum nostrum Jesum Chri- 
stum Filium tuum. R. Amen.

After thy child-bearing thou 
didst remain a Virgin inviolate. 

R. 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 inter- 
cede for us, through whom we have 
been allowed to receive the Source 
of Life, Our Lord Jesus Christ, Thy 
Son. R. Amen.

Ave Regina cælorum.

† From Compline of February 2nd (even if the Feast of the Purification is 
transferred) until Compline of Wednesday in Holy Week.

Solemn Tone.

Hail, Queen of Hea- 
vén! Hail, Queen of 
Angels! Hail, blest 
Root and Gate, from 
which came light upon 
the world! Rejoice, O 
glorious Virgin, that 
surpasseth all in beau- 
ty! Hail, O most lo- 
vely, and pray to Christ 
for us.

A ve * Regina cæ- ló- 
rum, A ve Dómina Ange- ló- 
rum: Sál-ve rá-dix, sálve pórta, Ex 
quà mún-do lux est ór- ta: Gáude Vírgo glo-ri-ó-sa, 

Super ó-mnes speci- ó- 
sa: Vá- le, o valde decó-
ra, Et pro nó-bis Chrístum * exó-ra.

Simple Tone.

Ave Regina caelórum, * Ave Dómina Angeló-
rum : Sálve rádix, sálve pórtá, Ex qua múndo lux est
órta. Gáude Vírgo glo-ri-ósa, Super ómnes speci-ó-
sa : Vá-le, o valde decó-ra, Et pro nó-bis Chrístum
exó-ra.

V. Dignáre me laudáre te Vír-
go sacrátá.
R. Da míhi virtútem contra
hóstes tús.

Orémus.

Congéde, miséricors Deus,
fragilitáti nostrae praesí-
dium : ut qui sanctae Dei Ge-
nitricís memóriam ágimus, * in-
tercessiónis ejus auxílio a nostrís
iniquitátibus resurgámus. Per
eúmdem Chrístum Dóminum
nostrum. R. Amen.

V. Vouchsafe, O holy Virgin, that
I may praise thee.
R. Give me power against thine
enemies.

Let us pray,

Grant, O merciful God, Thy pro-
tection to us in our weakness;
that we, who celebrate the memory
of the holy Mother of God, may,
through the aid of her intercession,
rise again from our sins. Through
the same Christ our Lord. R. Amen.
Regina caeli.

*From Compline of Holy Saturday to None of Saturday after the Feast of Pentecost.*

**Solemn Tone.**

Ant. vi R

Regina caé-li, * laetá-

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.

me-ru-ísti por-

lú-ia: Resurre-xit, sic-ut dixit, alle-

**Simple Tone.**

VI R

Egína caé-li * laetáre, alle-lú-ia: Qui-

lú-ia.

ru-ísti portáre, alle-lú-ia: Resurrexit, sicut dixit, alle-
lú-ia: Ora pro nóbis Dé-um, alle-lú-ia.

V. Gáude et laetáre Virgo María, allelúia.
R. Quia surrexit Dóminus vere, allelúia.

Orémus.

Deus, qui per resurrectionem Filii tui Dómini nostrí Jesu Christi mundum laetificáre dignátus es: * præsta, quaesumus; ut per ejus Genitrícem Virginem Mariam * perpetuae capiámus gáudia vitae. Per eúmdem Christum Dóminum nostrum. R. 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. R. Amen.

Salve Regina.

From 1st Vespers of the Feast of the Blessed Trinity to None on Saturday before the 1st Sunday of Advent.

Solemn Tone.

Ant. I

S

Al- ve, * Re-gí- na, máter mi-
ser-icórdi- ae : Ví- ta, dulcé-
do,
et spes nós-trá, sál-ve. Ad te clama-
mus, éxsu-les, fí-li- i Hévaé. Ad te

Hail, holy Queen, Mother of mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.
Anthems to the Blessed 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 exsi-
li-um os-ténde. O clé-mens : O plí- a : O
dúlcis * Vírgo Ma-rí- a.

Simple Tone.

Alve Regína, * máter mi-se-ri-córdi-ae : Ví-ta, dul-
cé-do, et spes nóstra, sálve. Ad te clamámus, éxsu-
les, thí-li- i Hévae. Ad te suspi-rámus, gémente-
Anthems to the Blessed Virgin Mary.

in hac lacrimárum válle. E-ia ergo, Advocáta nóstra,

íllos tú-os mi-se-ricórdes óculos ad nos converte. Et

Jésum, benédíctum frúctum véntris tú-i, nóbis post hoc

exsil-li-um osténde. O clé-mens, O pi- a, O
dúlcis * Vírgo Ma-rí- a.

V. Ora pro nós-bis, sáncta Déi Génitrix.

R. Ut dígni efficiámur promissiónibus Christi.

Orémus.

Omnipotens sempitérne Deus, qui gloriósae Virginis Maríae corpus et ániam, ut dignum Filii tui habitáculum éfici mererétur, Spíritu Sancto cooperánté praeparásti : † da, ut cujus commemorationé laetámur, * ejus pia intercessióné ab instántibus malis et a morte per-pétua liberémur. Per eúmdem Christum Dóminum nostrum.

R. Amen.

V. Pray for us, holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Almighty, everlasting God, who with the co-operation of the Holy Ghost didst prepare the body and soul of the glorious Virgin Mary, to make it fit to be the worthy dwelling of Thy Son; grant that by the loving intercession of her in whose commemoration we rejoice, we may be delivered from present ills, and from everlasting death. Through the same Christ our Lord. R. Amen.

\[ This \textit{V.} \text{ is said on a lower note.} \]

V. Divinum auxílium máncat semper nobís cum. R. Amen.

V. May the divine help remain always with us. R. Amen.

\[ This \textit{Versicle} ends Vespers and Compline. \]

\textit{At Compline, Pater, Ave, and Credo} are added, \textit{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, reignest while endless ages run. Amen.
clito, Régnums per ómne saécu-lum. Amen.

2. On Feasts of B. V. M. and during their Octaves
(even in Paschal Time).

E lú-cis ante términum, Rérum Cre-á-tor, pósci-
mus, Ut pro tú-a cleménti-a, Sis praésul et custó-di-a.

2. Procul re-cédant sómni-a, Et nócti-um phantásmata :

Hostémque nómostrum cóprime, Ne pollu-ántur córpora.

3. Jésu, tí-bi sit gló-ri-a, Qui nátus es de Virgine, Cum

Pátre et álmo Spi-ri-tu, In sempi-
térna saécu-la. Amen.
3. During Advent.

E lúcis ante términum, Rérum Cré-á-tor, póschi-

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 cóprime, Ne pollu-

ántur córpora. 3. Praésta, Pa-ter pi-íssime Patriqué 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.


E lúcis ante términum, Ré- rum Cré-á-tor, póschi-
Tones for the Hymn "Te lucis ante terminum". 249

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 cóprime, Ne pollu-án-tur
córpora. 3. Jésu, tí-bí sit gló- ri-a, Qui nátus es de Vír-
gine, Cum Pátre et álmo Spí-ri-tu, 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.

In sempi-tér-na saécu-la. 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.

E lúcis ante términum, Rérum Cré-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 cóprime, 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.

On the Feast of the Holy Family, the Hymn is sung as above, with Doxology as follows:

3. To Thee, O Jesu, who Thyself hast to the Gentile world display’d, praise, with the Father evermore, and with the Holy Ghost, be paid. Amen.

3. To Thee, O Jesu, who Thyself hast to the Gentile world display’d, praise, with the Father evermore, and with the Holy Ghost, be paid. Amen.

3. Glory to Thee, O Jesus, ever obedient Son! with the Father and the Spirit, while endless ages run. Amen.

3. Glory to Thee, O Jesus, ever obedient Son! with the Father and the Spirit, while endless ages run. Amen.

3. Jésu, tú-is obédi-ens Qui fác tus es

paréntibus, Cum Pátre súmmo ac Spí-

ri-tu, Semper tí-bi sit glóri-
a. Amen.

6. During Lent.

E lú-cis ante términum, Rérum Cré-átor, pósci-
Tones for the Hymn "Te lucis ante terminum". 251

mus, Ut pro tú-a clementi-a, Sis praésul et custódi-a.

2. Procul re-cédant sómni-a, Et nócti-um phantásmata:

Hostémque nóstrum cóprime, 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.

E lúcis ante términus, Rérum Cré-a-tor, pósci-

mus, Ut pro tú-a clementi-a, Sis praésul et custó-
At Compline.

Jesus, who for thy slaves hast died, glory and honour be to thee, with Father, Spirit, ever one, from age to age eternally. Amen.

This tune is used until Maundy Thursday, unless otherwise noted.

On the Feasts of the Seven Sorrows of Our Lady in Passiontide and on September 15, the above tune is used, with Doxology as follows:

Jesus, who for thy slaves hast died, glory and honour be to thee, with Father, Spirit, ever one, from age to age eternally. Amen.

8. In Paschal Time, on Sundays and Feasts
(Feasts of B. V. M. excepted).

Now with the fast departing light, maker of all! we ask of Thee, of Thy great mercy,
Tones for the Hymn "Te lucis ante terminum". 253

through the night, our
guardian and defence
to be.

2. Far off let idle vi-
sions 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 immor-
tal rose, and Thee, O
Paraclete, be praise,
while age on endless
ages flows. Amen.

9. From the Ascension to Pentecost.

E lú- cis ante término, Rérum Cre-á-tor, pósci-
mus, Ut pro tú- a cle-ménti-a, Sis praé-sul et custó-
di-a. 2. Procul recé-dant sómi-ni-a, Et nócti- um phan-
Jesus, to thee be honour done, to Heav'n returned triumphantly, with Father, Spirit, ever one, from age to age eternally. Amen.

Jesus, to little ones displayed, glory and honour be to thee, with Father, Spirit, ever one, from age to age eternally. Amen.

On the Feast of the Transfiguration, August 6, the Doxology is as follows:

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. Jesus, to Thee be honour done, who rulest all in equity, with Father, Spirit, everyone, from age to age eternally. Amen.

11. For the Feast of Corpus Christi and its Octave.

Tone and Doxology as for Christmas, p. 248.
12. For the Feast of the Sacred Heart and its Octave.

E lúcis an-te térmi-num, Rérum Cre-á-tor, pós-
cimus, Ut pro tú-a cleménti-a, Sis praésul et cu-
sto-di-a. 2. Pro-cul recé-dant sómni-a, Et nócti-
phantásma-ta : Hostémque nó-strum cómprime, Ne pol-
lu-ántur córpo-ra. 3. Jé-su, tibi sit glóri-a, Qui Córdé
fúndis grá-ti- am, Cum Pátre et ál-mo


_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 | 5-8 Sundays |
| of the Epiphany | 9-12 Sundays |

II — Cycle of Easter or of the Redemption.

Season

| of Septuagesima | 9 Sundays |
| of Lent | 40-45 Sundays |
| of the Passion | 8 Sundays |
| of Easter (Paschal Time) | 23-28 Sundays |
| after Pentecost (Whit Sunday) |

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.

universi qui te exspectant, non confundentur.
First Sunday of Advent.

Ps. Ví-as tú-as, Dómine, démonstra mí-hí: * et sémi-tas


The Introit Ad te levávi is repeated as far as the Psalm.
This method of repeating the Introit is observed throughout the year.

Kýrie XVII. p. 76.

Glória in excélsis is omitted from the 1st Sunday of Advent until Christmas, except on Feasts.

Collect.

Excita, quaésumus Domíne, poténtiam tuam, et veni: ut ab immíniéntibus peccatórum nostrórum periculis, te meré-
mur protegénte éripi, * te libe-
ránté salvári. Qui vivís et regnas cum Deo Patre in unitáte Spíri-
tus Sancti Deus: * per ómnia saécula saeculórum. R. Amen.

A Rise in thy strength, we beseech thee, O Lord, and come: against
the dangers which threaten us be-
cause 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 Virginis útero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: † præesta supplicibus tuis; ut, qui vere eam Genitricem Dei crédimus, ejus apud te intercessiónibus, adjuvémur. (Per eúndem Dóminum).

3. For God's Holy Church.

Ecclésiae tuae, quaésumus Dómine, preces placatus admitte: ut déstructís adversitátis et erróribus universís, sécúra tibi sérviat libertáte. Per Dóminum.

3. Or for the Pope.

Dóminus nostrum Iesum Christum.

Lectio Epistolae beáti Pauli Apostoli ad Romanos.

The time draws near; we must get quickly to work. Rom. 13, 11-14.

None of them that wait on thee shall be confounded. Ἥς Show, O Lord, thy ways to me, and teach me thy paths. Ps. 24, 3-4.

If preferred, the Cantors may sing the entire Versicle, in which case the Choir then repeats the first part of the Gradual, as in the responsorial rite.

Show us, O Lord, thy mercy: and grant us thy salvation. Ps. 84, 8.
Cycle of Christmas.

et salu-tár- e tú-

The Choir

um * da nó-bis.

The Cantors The Choir

Alle-lú- ia. * [a].

The Allelúia is sung thus throughout the year unless the contrary is indicated.

★ Sequentia sancti Evangeli secundum Lucam.

The Coming of the Son of Man. The Parable of the Fig-tree.


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.
The Cantors

Offert. II

A

D te Domine

The Choir

le-vavi animam me-am:

De-us me-us, in te confi-do,

non eru-be-scam: neque ir-fide-ant me ini-

mi-ci me-i: ete-nim univer-si qui te exspe-

crant, non confun-den-tur.

Secret.

HAEc sacra nos, Domine, po-
tenti virtute mundatos, ad
suum faciant puriores venire
principium. Per Dominum.

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 mentibus nostris quaesu-
mus Domine, verae fidei sac-
cramenta confirma: ut qui
concptum de Virgine Deum
verum et hominem confitemur;
per ejus salutiferae resurrectior-
is potentiam, ad aeternam
mereamur pervenire laetitiam.
(Per eundem Dominum no-
strum Jesum Christum Filium
nuum: 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 cór- pore tibi famulémur et mente.
Per Dóminum.

3. Or for the Pope.


Preface of the Blessed Trinity, p. 12.

In certain Dioceses:

Preface of Advent.

Vére dignum et justum est, acquam et salutáre, nos tibi semper et ubique grátias ágere, Dómine sancte, Pater omnipó- tens, aetérne Deus, per Chri- stum Dóminum nostrum; quem pérdito hóminum géneri Salva- tórem miséricors et fidélis pro- misísti, cujus véritas instruérét fúscios, sánctitas justificáret ímpios, virtus adjuváret infírmos. Dum ergo prope est ut véniat quem missúrus est, et dies affúl- get liberationis nostrae, in hac promissiónum tuárum fide piis gáudiis exsultámus. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominationi- bus, cumque omni militia cae- léstis exércitus, hymnum gló- riae tuae cánimus, sine fine di- céntes :

The Lord will give goodness; and our earth shall yield her fruit. Ps. 84.
First Sunday of Advent.

Postcommunion.

**S**uscipiamus, Dómine, misericórdiam tuam in médio templi tui: ut reparatiónis nostrae ventúra solémnia cónguís honóribus praecedámus. Per Dóminus.

**M**AY 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.

**G**ratiam tuam, quaésumus Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiante, Christi Filii tui incarnatiónem cognóvimus; per pasiónem ejus et crucem, ad resurrectionis glóriam perducámur. (Per eúmdem Dóminum).

**P**Our forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the message of an Angel, may, by his Passion and Cross, be brought to the glory of his Resurrection. (Through the same).

3. For God's Holy Church.

**Q**uaésumus, Dómine Deus noster: ut, quos divína tribuis participatiónem gaudére, humánis non sinas subjacére periculís. Per Dóminum nostrum.

**S**uffer 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.

**H**aec nos, quaésumus Dómine, divíni sacraménti perséptio prótegat: et fámulum tuum N. quem pastórem Ecclésiae tuae praecéssé voluísti; una cum commisso sibi grege salvet semper, et múniat. Per Dóminum nostrum Jesum Christum.

**M**AY, 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 Benedícamus Dómino; which rule is observed whenever the Glória in excélsis is not said.
The Antiphons at Vespers during Advent are, as a rule, taken from the Prophets, and concern the speedy coming of Christ. They all express jubilation, hope and encouragement in God’s service; they prepare us for Christmas, and also for the final coming of Our Lord, when he will appear surrounded by his Saints, to admit us to the splendours of eternal glory.

1 Ant.

**The Celebrant**

**The Cantor**

---

N íl-la dí- e. Ps. Díxit Dóminus Dómino mé-o : *

Séde a déxtris mé-is. — Ps. Díxit Dóminus. viii g. p. 151.

In that day, the mountains shall drop down sweetness, and the hills shall flow with milk and honey, alleluia. *Joel, 3, 18.*

2 Ant.

---

In íl-la dí-e stillábunt món-
tes dulcēdinem, et cólles flú-ent lac

et mél, alle-lú- ia.

Ucundá-re. Ps. Confi-tébor tí-bi Dómine in
tóto córde mé-o : * in consí-li-o justórum et congręa-

---

*tí- óne. or : congregati- óne. — Ps. Confitébor. viii g*. p. 158.*
First Sunday of Advent.

Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem, alleluia. 

Zach. 9, 9.

Jucundá- re fí- li- a

Si- on, * exsúltta sa- tis fí-li- a Jerúsá- lem, ἀlle-lú- ia.

Cce Dóminus véní- et. Ps. Be-áitus vir qui tímet

Dóminum : * in mandá-tis é-jus vó-let nímis.

Ps. Beáitus vir. v a. p. 162.

Ecce Dóminus véní- et, et ómnes sáncti é-jus cum é-o : * et

é-rit in dí- e íl- la lux mágna, ἀlle-lú- ia.

Ps. Laudáte pú- e- ri Dóminum : * laudáte

nómen Dómini. — Ps. Laudáte púeri. víi c. p. 169.
All you that thirst, come to the waters; seek ye the Lord, while he may be found, alleluia. Is. 55, r, 6.

ad áquas quaé-ri-te Dómi-num
dum invení-ri pótest, alle-lú- ia.

Cce véni-et. Ps. In éxi-tu Isra-el de Aégypto, *
dómus Jácob de pópu-lo bárbaro. or: bárbaro.
Ps. In éxi-tu. IV A*, p. 173.

Behold, there shall come a great Prophet; and he shall renew Jerusalem, alleluia.

Ecce véni-et Prophe-ta má-

gnus, et ípse renová-bit Jerú-sa-lem, alle-lú- ia.

The Little Chapter consists as a rule of the opening sentences of the Epistle for the day.

Fratres: Hora est jam nos de somno súrgere: † nunc enim própior est nostra salus, * quam cum credidimus.
R. Deo grátias.

B Rethren: It is now the hour for us to rise from sleep; for now is our salvation nearer than when we believed.
R. Thanks be to God.

This Response is always made at the end of the Chapter.
First Sunday of Advent.

Hymn IV

The Celebrant

C

Re-átor álme síderum, Ætér-

na lux credénti-um, Jésu, Redéemptor

ómni-um, Inténde vó-tís súpplicum.

The Choir

2. Qui daémonis ne fráudibus Per-i-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 prínum sónat, Et caéli-tes

et ínfe-ri Treménte curvántur génu. 5. Te deprecámur,
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, bless-
ing, praise, all through the long eternity.
Amen.

Armis supérnae grá-ti-ae De-fénde

nos ab hóstibus. 6. Vírтus, 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.

V. Heavens, drop
down from above, and
let the clouds rain
down the Just One.
R. Let the earth
open and bud forth
the Saviour.

plú- ant jústum.
Salva-
tó-rem.

At Magnif.
The Celebrant The Cantors
Ant. viii G

E tíme-as. Cant. Magní-
fitat * ánima mé-a

Dóminum. Et exsultávit... Cant. Magnificat. viii g. p. 217.
Second Sunday of Advent.

**Antiphon.**


In Advent, the Suffrage of all the Saints is not said.
Benedicāmus Dōmino vi. p. 141.
At Compline, the Hymn is sung as above, p. 248.

Second Sunday of Advent.

Sunday of the 2nd Class. Station at the Holy Cross in Jerusalem.

Intr. vii

Opulus Sī- on, * ec-ce Dō-

minus vēni-et ad salvāndas gēn-
tes: et audī-tam fā-ci-et Dōmi-nus glō-ri-
vō-cis sū- ae, in laeti-ti-a cór-dis vēstri.
Ps. Qui régis Isra-el, intende: * qui dedú-cis ve-lut óvem


Collect.

Excita Dómine corda nostra ad præparándas Unigéniti tui vias: † ut per ejus advéntum, * purificátis tibi méntibus servíre mercámur. Qui tecum vivít et regnat.

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


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.

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.

Laetatus sum in his quae dicit cta sunt mihi: in domum Domini.

Sequentia sancti Evangelii secundum Matthaeum.

St John the Baptist sends representatives to Jesus. Matth. 11, 2-10.

At that time, when John had heard in prison the works of Christ: sending two of his disciples, he said to him: Art thou he that art to come, or do we look for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in me.

And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a 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.

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.
Cycle of Christmas.

Postcommunion.

Repléti cibo spirituális alimónia, súpplices te, Dómine, deprecámur: ut hujus participatiónem mystérii, dóceas nos terréna despicere, et amáre caelestia. Per Dóminum nostrum Iesum 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.

Ecce in núbibus cáéli. Ps. Díxit Dóminus Dómi-

no mé-o: * Sédé a déxtris mé-is.

Ps. Díxit Dóminus. I g. p. 147.

Antiphon.

Ecce in núbibus cáéli Dó-

minus véniet, cum potéstá-te máagna, alle-lú-ia.

Behold, the Lord will come in the clouds of heaven, with great power, alleluia. Matth. 24.

2 Ant.

Rbs. Ps. Confi-tébor tí-bi Dómine in toto córde

mé-o: * in consí-li-o justórum et congrega-ti-ó-ne.

Second Sunday of Advent.

Antiphon. Urbs fortitúdinis nóstrae Síon,

Ürbs fortitúdinis nostre Sion,

Salvátor po-né-tur in é- a múrus

Salvator pone-tur in a murus,

et antemurá- le : ape-rí-te pórtas, qui-a nobiscum

et antemurale: aperite portas, qui-a nobiscum

Dé- us, alle-lú- ia.

Dé-us, alle-lú-ia.

3 Ant.

vII a

E Cce appé-ré- bit. Ps. Be- átus vir qui tímet Dó-

Cce apparé-bit. Ps. Be-áta vir qui timet Dominus

minum : * in mandá-tis é-jus vé-let ní- mis.

Ps. Beáta vir. vii a. p. 164.

Antiphon. Ecce appéré-bit Dómi-nus,

Ecce appercebit Dominus,

et non menti-é-tur : si móram féce-

et non menti-iter: si moram fecerit,

rit, exspécta é-um, qui-a véri- et, et non tardábit,

rit, exspecta eum, qui-a veniet, et non tardabit,

alle-lú- ia.
The mountains and the hills shall sing praise before God; and all the trees of the wood shall clap their hands: for the sovereign Lord shall come to reign for ever, alleluia. Is. 55. 12.

Ps. Laudate pueri. If. p. 166.

Montes et colles cantabunt corum Deo laudem, et omnia ligna silvarum plaudent manibus: quoni-am veniet Dominus Dominator in regnum aeternum, alleluya, alleluya.


Ecce Dominus noster. Ps. In exitu Israel de Aegypto, * domus Jacob de populo barbaro.

Behold, our Lord shall come with strength, to enlighten the eyes of his servants, alleluia.
Art thou he that art to come, or look we for another? Tell John what you have seen: The blind see, the dead rise again, the poor have the Gospel preached to them, alleluia.

Matt. II, 3-5.

Chapter.

Brethren: What things soever were written, were written for our learning; that through patience, and the comfort of the Scriptures, we might have hope.


At Magnif.

Ant. VIII G.

Tu es. Cant. Magnificat * anima mea Dominum. or : mea Dominum. Et exsultavit...


Antiphon.

Tu es qui venturus es, an lium exspectamus? Dici-te Ioanni quae vidistis: ad lumen redevunt caeci, mortui resurgunt, pauperes evangeltur, alleluia.

Third Sunday of Advent.

Second class. Semidouble. Station at St. Peter's.

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 everything 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.

Phil. 4, 4-6; Ps. 84, 2.
Third Sunday of Advent.

Kýrie XVII. p. 76.

Collect.

A

Urem tuam, quaësumus Dómine, précibus nostris ac-
ómmoda : † et mentis nostrae
ténèbras * grácia tuae visitatió-
nis illústra. Qui vivis et regnas
cum Deo Patre.

B

Ow 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.

F

Ratres : Gaudéte in Dómino
semper : iterum dico, gau-
déte. Modéstia vestra nota sit
ómnibus homínibus : Dóminus
prope est. Nihil solliciti sitis :
se d in omni oratióne, et obse-
cratióne, cum gratiárum actióne,
petitiónes vestae innotéscant
apud Déum. Et pax Déi, quae
exsúperat omnem sensum,custó-
diat corda vestae et intelligénti-
tias vestas, in Christo Jesús
Dómino nostro.

B

Rethren; Rejoice in the Lord
always : again I say, rejoice. Let
your modesty be known to all men.
The Lord is nigh. Be nothing solici-
tous; 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.

Ps. 79, 2, 3 and 2.

Grad. VII

Qui sédes, Dómi-
ne,*

super Ché-
rubim, éxci-

ta poténti-
am tú-
am, et
vé-ni.

 Qui ré-
gis Isra-
el, inténde : qui de-dú-
The Jews' leaders send representatives to John the Baptist. John 1, 19-28.


A T 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.

Offert. IV

Enedixisti, * Dómine, térram túam:

aver-tísti captivi-tátem Jácob:

sísti iniqui-tátem plébis túae.

Secret.


DAY by day in devotion of heart may this divine Victim be immolated before thee, O Lord: to us may the Holy Mysteries ever recall thy teaching; and in us may they wonderfully work out thy salvation. Through Jesus Christ.

The other Secrets are as on the 1st Sunday of Advent, p. 265.

Preface of the Blessed Trinity, p. 12 (or Advent, p. 266).

Comm. VII

I-ci-te: * Pu-sil-láni-

Say, Ye faint-hearted, take courage, and fear not: behold, our
God will come and will save us.

Is. 35, 4.

Postcommunion.

We entreat of thy mercy, O Lord, that this divine Food may cleanse us from sin, and fittingly dispose us for the devout keeping of the festival we are about to celebrate.

The other Postcommunions are as on the 1st Sunday of Advent, p. 267.

AT VESPERS.

Veni-et Dóminus. Ps. Díxit Dóminus Dómino mé-o : * Sédé a dextris mé-is.


Véni-et Dóminus, et non tar-dabit, ut illúminet abscondi-ta te-nebrárum, et mani-festábit se ad ómnes géntes,
Erúsa-lem gáude. * Ps. Confi-tébor tí-bi Dómine in tóto córde mé-o: * in consí-li-o justórum et con-

O Jerusalem, rejoice with great joy; for thy Saviour will come, alle-luia.

Abo in Sí-on. Ps. Be-átus vir qui tímet Dó-

minum: * in mandá-tis é-jus vô-let mí-mis.

Ps. Beátus vir. viii g. p. 165.

I will give salvation in Sion, and my glory in Jerusalem, alle-luia. Is. 46, 13.
Cycle of Christmas.

in Jerú-sa-lem gló-ri-am mé- am, alle-lú- ia.

4 Ant.

M Ontes et ómnes cólles. Ps. Laudá-te pú- e-ri Dó-

minum : * laudá-te nómen Dómi-ni.

Ps. Laudáte púeri. v. a. p. 168.

Antiphon.

Móntes et ómnes cólles humili-

li-abúntur : et érunt práva in di-ré-

ta, et áspera in ví-as plá-nas : véni Dómi-ne, et

nó-li tardáre, alle-lú- ia.

5 Ant.

Uste et pi- e vi-vámus. Ps. In éxi-tu Isra-el de

Ægýp-to, * dómus Jácob de pópu-lo bárbaro.

Ps. In éxi-tu. II d. p. 171.
Third Sunday of Advent.

We should live justly and godly, looking for the blessed hope and the coming of the Lord. 

*Tit. 2, 12-13.*

spectantès be-átam spem, et adventum Dómi-ni.

Chapter.

Fratres : Gaudéte in Dómino
semper : iterum dico, gaudéte. † Modéstia vestra nota sit omnibus homínibus : * Dómi-nus enim prope est.


The following Antiphon for the Magnificat: Beata es, is sung only until Dec. 16 inclusive. From Dec. 17 onwards, one of the Great Antiphons is sung, p. 290-293.

At Magnif.

Ant. VIII G

**B**

E-áta es. Cant. Magní-fi-cat * ánima mé-a

Dóminum. Et exsultávit... — Cant. Magnificat. viii g. p. 217.

An-

tiphon.

Be-áta es Ma-rí-a, quae cre-
didísti : perfí-ci-éntur in te quae
dicta sunt tí-bi a Dómino, alle-lú- ia.


Nº 805. — 10
The Great Antiphons.

The Great Antiphons for the Magnificat begin on December 17. They are sung right through both before and after the Canticle, the Choir standing. The last is sung on the day before Christmas Eve. If a Feast occurs, the Great Antiphon forms the Commemoration of Advent.

These seven Antiphons all begin with O. They proclaim in turn the noblest titles of the Messias: Wisdom of God, Leader of the house of Israel, Root of Jesse, etc. They are the Church’s final appeals to its Redeemer.

December 17.

O Wisdom, who art come out of the mouth of the most High, reaching from end to end mightily, ordering all things sweetly; come and teach us the way of prudence. Eccles. 24, 5; Wisd. 8, 1.

Et exsultavit... Cant. Magnificat, solemn tone. II d. p. 219.

If this Antiphon is said as Commemoration for Advent, it is followed by the Versicle:

V. Rorate caeli desuper, et nubes pluant justum.

R. Aperiatur terra, et germinet Salvatorem.
December 18.

Ant. II D. O Adonai, * et Dux dux Israel, qui Móy-si in ígne
flámmae rúbi apparu-í-sti, et é-i in Síná lé-

gem dedí-sti: véni ad red-iméndum nos in brá-
chi-o exténto. Eu ou a e.

December 19.

Ant. II D. O rá-dix Jesse, * qui stas
in sígnurn popu-lórum, super quem
continébunt réges os sú- um, quem géntes depre-ca-bún-
tur: véni ad li-berándum nos, jam nó-li tardá-re.

December 20.

Ant. II D

O Key of David, and Sceptre of the house of Israel; who openest and none shuts thee; 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.

December 21.

Ant. II D

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.
The Great Antiphons.

December 22.

O King of the nations and their Desire; the Corner-stone, that makes both (both Jews and Gentiles) one; come and save man, whom thou hast made of the slime of the earth. Agg. 2, 8; Ephes. 2, 20 and 14; Gen. 2, 7.

December 23.

O Emmanuel, our King and Lawgiver, Hope of the nations and their Saviour; come and save us, O Lord our God. Is. 7, 14; 33, 22.
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. V. Glory.

Is. 45, 8. Ps. 18, 2.

Gloria Patri. I. p. 28. — Kyrie XVII. p. 76.

Collect.

Rise, we beseech thee, O Lord, in thy strength, and come in might to our aid; that, by the work of thy grace, that good to which our sins are a sore hindrance, may, in the fulness of thy forgiveness, speedily be vouchsafed to us. Who livest

The other Collects are as on the 1st Sunday of Advent. p. 262.

B Rethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. For I am not conscious to myself of any thing, yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge not before the time, until the Lord come: who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

Grad. v

Ps. 144, 18, 21.

Rope est Dóminus

* omnibus invocánti-

bus é-

um: omnibus qui invocant

é-

um in ve-

ritá-

té.

Laudem Dómi-ni

loqué-tur os mé-

um:
et benedícat omnis caro nómen sanctum

Come, O Lord, and do not delay; forgive the sins of thy people.

Ve ni, Domine, et nolit tardáre: relaxa fac

no ra plébis túae.

Sequentia sancti Evangelii secundum Lucam.

Annó quintodécimo imperii Tiberii Caesaris, procuránte Póntio Pilátó Judaeam, tetrárcha autem Galilææ Heróde, Philippo autem fratre ejus te-

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod his brother tetrarch of Galilee, and Philip
the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas; the word of the Lord came to John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.

Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Secret.

Sacrificis praesentibus, quaesumus, Domine, placatus tene; ut et devotioni nostrae proficiant, et salutis. Per Dominum 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 munericibus, quaesumus, Domine, ut cum frequentatione mysteriori, crescat nostrae salutis effectus. Per Dominum 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.

1 Ant.

C Ani-te tuba. Ps. Dixit Dominus Dominum me-o:

Sede a dextris me-is. Ps. Dixit Dominus. 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.

Cani-te tua ba in Sion,
qui-a prope est dies Domini:
ecce veniet ad salvandum nos, alleluia,
alleluia.

Behold, the Desired of all nations shall come; and the house of the Lord shall be filled with glory, alleluia. Agg. 2.

Ecce veniet et de-sidera-tus
cunctis gentibus: et replibi-tur glo-ri-a domus Domini, alleluia.
300 Cycle of Christmas.

3 Ant.

E

Erunt prava. Ps. Beátus vir qui tímet Dóminus : *

in mandá-tis é-jus vô-let nímis. Ps. Beátus vir. I g. p. 159.

An-
tiphon.

Erunt práva in di-récta, et

áspera in ví-as plá-nas : véri Dó-

mine, et nó-li tardá-re, alle-lú- ia.

4 Ant.

D

Ominus véri-et. Ps. Laudáte pú-e-ri Dóminus : *


An-
tiphon.

Dóminus véri-et, ocorrí-te

filli, dicéntes : Mágnun príncipi-

The crooked shall become straight, and the rough ways plain; come, O Lord, do not tarry, alleluia.

Is. 40.

The Lord shall come, go ye forth to meet him, saying : Great is his dominion, and of his reign shall be no end: God, the Mighty, the Ruler, the Prince of Peace, alleluia, alleluia Is. 9, etc.
et régni é- jus non é-rit fínis : Dé- us, fórtis, domíná-

tor, prínceps pá-ciis, alle-lú-ia, alle-lú-ia.

§ Ant. 

O -mnípote. Ps. In éxi-tu Isra-él de Àegýpto,


An-
tiphon. 

Omni- pote. Ps. In éxi-tu Isra-él de Àegýpto, * 

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.

Ratres : Sic nos existìmet ho-
mo ut minístros Christi, † et dispensatóres mysteriórìum Dei. * Hic jam quaéritur inter di-
ispensatóres, ut fidéliis quis inveniátur.


At the Magnificat, one of the Great Antiphons, according to the date, p. 290-293.

Christmas Eve.

**Double. Station at St Mary Major.**

**Intr. vi**

**H**

O- di-e sci- é- tis, * qui-a

vé-ni-et Dóminus, et salva-bit

nos: et ma-ne vidé-bi-tis gló-

ri-am é-jus. *Ps. Dómi-ni est térra, et pleni-túdo é-jus:*

órbs terrárum, et univérsi qui hábi-tant in é-o. Gló-


**Collect.**


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.

Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised before by his prophets in the Holy Scriptures, concerning his Son, who was made to him of the seed of David according to the flesh, who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead; by whom we have received grace and apostleship for obedience to the faith in all nations for his name, among whom are you also the called of Jesus Christ.

This day you shall know that the Lord will come and save us; and in the morning you shall see his glory. Give ear, O thou that rulest Israel: 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.

Grad. II

O-di-e * sci-e-tis,
qui-a vé-ni-et Dó-mi-nus,
et salvá-bit nos: et ma-ne vidé-bi-tis gló-ri-am
é-jus.

V. Qui régis Isra-el,
intén-de:
Cycle of Christmas.

The Alleluia with its Verse is only said if Christmas Eve falls on a Sunday.

Tomorrow the iniquity of the earth shall be done away; and the Saviour of the world shall reign over us.

4 Esdr. 16, 53.

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Where-
Upon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus. For he shall save his people from their sins.

On Sunday, the Creed is sung.

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.

Grant, we beseech thee, Almighty God, that we, who with joy of heart anticipate the adorable birthday of thy divine Son, may be called blissfully to share in his everlasting gifts: Who lives.

The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God. Is. 40, 5.
Postcommunion.

*Postcommunion.*

**DA nobis, quaesumus Dómine:** 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.

**V Ouchsafe unto us, we beseech thee,**

nativitate respiráre; cujus caeléstí mysterio pásćimur, et potá-mur. Per eúmdem Dóminum nostrum Jesum Christum.

*On Sunday, 2nd Postcommunion: Súmpitis, 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.

The King of peace is shown to be great; the whole earth desires to see his face.

2 Ant.

He is shown to be great, the King of peace, above all kings of the whole earth.
Mary's days were accomplished, that she should bring forth her first-born son. 

_Luke 2, 6-7._


Know that the Kingdom of God is at hand; verily I say to you, it will not tarry. 

_Luke 10._

gnum Dé-i: amen díco vóbis, qui-a non tardá-bit. 

_Ps. Laudáte pú-eri Dóminum:* laudáte nómen Dómini._

_Ps. Laudáte púcri. VIII G, p. 170._

Lift up your heads; behold, your redemption is at hand. 

_Luke 21, 28._

appropinquábit redémpti-o véstra. _Ps. Laudáte Dóminum_
Chapter. (From the Epistle for the Mass of the Dawn).

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.


Tomorrow shall the iniquity of the land be blotted out.

And the Saviour of the world shall reign over us.

At Magn.

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.
Cycle of Christmas.

sú- o. Cant. Magní- ficat * ánima mé- a Dóminum. Et

exsultávit... — Cant. Magnificat. VIII g, p. 217 or 223.

At Compline, The Hymn as given above, p. 248.

MIDNIGHT MASS.

Station at St. Mary Major, at the Crib.

The Lord hath said to me: Thou art my Son, this day have I begotten thee. Ps. Why have the gentiles raged, and the people devised vain things? Ps. 2, 7.

Collect.

Deus, qui hanc sacratíssimam noctem veri lúminis fecísti illustratióné claréscere: da, quæ-
sumus; ut cujus lucis mystéria
in terra cognóvimus, ejus quo-
que gáudiis in caelo perfruámur:
Qui tecum vivit.

of the world; grant that he, 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.


Carissime : Apparuit gratia Dei Salvátóris nostri omni-
bus homínibus, erúdiens nos,
ut abnegántes impíetátem, et
saeculária desidéria, sóbrice, et
juste, et pie vivámus in hoc sae-
culo, exspectántes beátam spem,
et adventum glóriæ magni Dei
et Salvátóris nostri Jesu Christi :
qui dedit semetípsum pro nobis :
ut nos redímeret ab omni ini-
quitáte, et mundáret sibi pópu-
sum acceptablem, sectatórem
bonorum operum. Haec lóquere,
et exhortáre : in Christo Jesu
Dómino nostro.

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. Y. The
Lord said to my Lord :
Sit thou at my right
hand, until I make thy
enemies thy footstool.
Ps. 109, 3 and 1.
Cycle of Christmas.

This is a musical score for a Christmas liturgical service. The text is in Latin and includes the Introit, a musical setting of a verse from the Fourth Gospel (John 1:14), sung on the feast of the Epiphany.

The text reads:

Introit.

The Lord hath said to me: Thou art my Son, this day have I begotten thee.

The musical notation is a staff notation with Clef symbols, indicating how the melody should be sung.

The text is set to a musical score with the notes and clefs indicating the pitch and rhythm of the melody.
At that time, there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrrinus, the governor of Syria. And all went to be enrolled, every one into his own city.

And Joseph also went up from Galilee out of the city of Nazareth, into 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.
In the brightness of the saints, from the worn b before the day-star I begot thee.

Ps. 109, 11 and 13.

et exsul-tet tér-ra an-te fá-ci-em Dó-mi-ni: quó-ni-am vé-nit.

Preface.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Dómine sancte, Pater omnipotens, aetérne Deus. Quia per incarnáti Verbi mystérium, nova mentis nostrae óculis lux tuae claritátis infúlsit: ut dum visibiliter Deum cognóscimus, per hunc in invisibilium amórem rapiamur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni militia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes.

In the brightness of the saints, from the womb before the day-star I begot thee.

Ps. 109, 3.
rum, ex ú-te-ro ante lu-ci-ferum gé-nu-i te.

**Postcommunion.**

DA nobis, quaésumus Dómine Deus noster: ut, qui nativi-tátem Dómini nostri Jesu Christi mystériis nos frequentáre gaudémus; dignis conversatió-nibus ad ejus mereámur perve-nire 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

UX fulgé-bit * hó-di-e

su-per nos: qui-a nátus est nó-

bis Dó-mi-nus: et vo-cá-bi-tur

Admi-rá-bi-lis, Dé-us, Prínceps pácis, Páter futú-

ri saé-cu-li: cú-jus ré-gni non é-rít fi-

nis. Ps. Dómi-nus regnávit, decó-rem indútus est: * indú-
Cycle of Christmas.

**Collect.**

**DA nobis, quaésumus omni-potens Deus : † ut, qui nova incarnati Verbi tui luce perfúndimur; * hoc in nostro respléndeat ópere, quod per fidem fulget in mente. Per eúm-dem Dóminum nostrum.**

**B** Athed 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 omnipotens Deus : † ut qui beatae Anastásiae Mártiris tuae solémnia colimus; * ejus apud te patro-cínia sentiámus. Per Dóminum nostrum.**

**G** Rant, 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.**

**C** Aríssime: Appáruit béñigni-tas et humánitas Salvatóris nostri Dei : non ex opércibus justitiae, quae fécimus nos, sed secúndum suam misericórdiam salvos nos fecit per lavacrum regenerationis et renovationis Spíritus Sancti, quem effúdid in nos abúnde per Iesum Christum Salvatórem nostrum : ut justifi-cátí grátia ipsús, haerédes simus secúndum spem vitae aetérnae : in Christo Jesu Dómino nostro.

**D** Early 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**

**B** Enedíctus * qui vé-nit

Blessed is he that cometh in the name of the Lord; the Lord is God, and he hath
Christmas: The Mass at Dawn.

in nó-mine Dó-mi-ni:

Dé-us Dó-mi-nus, et illúxit nó-bis.

Ps. I17, 26-27 and 23.

Deus Domino

factum est: et

est mi-rá-bi-le * in ócu-lis

nó-stris.


Sequentia sancti Evangelii secundum Lucam.


The story continues that of the Midnight Mass.

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
Cycle of Christmas.

Rejoice greatly, 0 daughter of Sion, shout for joy, 0 daughter of Jerusalem; behold thy King comes, holy and the Saviour of the world.

Zach. 9, 9.

things they had heard and seen, as it was told unto them.


Secret.

M Unera nostra, quaésumus Dómine, Nativitátis hodiénae mystériis apta provéniánt, et pacem nobis semper infúndant: ut, sicut homo génitus idem refúlsit et Deus, sic nobis haec terréna substántia cóñéfr, quod divínum est. Per eúndem Dóminum nostrum Jesum Chri-stum Fílium tuum.

are of heaven. Through the same our Lord.

Of Saint Anastasia.

A Ccipe, quaésumus Dómine, múnera dignánter oblátæ: et beátæ Anastásiae Mártýris tuæ suffragántibus méritis, ad nostræ salútis auxilium proveníre concéde. Per Dóminum nostrum

Preface of Christmas, p. 314. — In the Canon, Communicántes, p. 15.

Comm. IV

E X-súltá * fí-li-a Sí-on,

láuda fí-li-a Je-rú-sa-lém: ec-

ce Rex tú-us vé-nit sánctus, et Salvá-tor múndi.

Postcommunion.

H Ujus nos, Dómine, sacra-ménti semper nóvitás natális instáuret: cujus Natívitas singuláris humánam répulit vestståtem. Per eúndem Dómini-num nostrum.

MAY, 0 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. n° 15, p. 969.
THE MASS OF THE DAY.

Station at St. Mary Major.

A child is born to us, and a son is given to us; whose government is upon his shoulder; and his name shall be called the Angel of great counsel. Ps. Sing ye to the Lord a new canticle; for he hath done wonderful things. Is. 9, 6. Ps. 97.

P

U-er * nát- tus est nó- bis,

et fi- li- us dá- tus est nó- bis:

cújus impé- ri- um super hú- me- rum é- jus: et

vocá- bi- tur nómen é- jus, mágni consí- li- i An-
ge- lus. Ps. Can-táte Dómino cánti- cum nó- vum: * qui- a


Collect.

Oncéde, quaésumus omnipó- tens Deus: † ut nos Unigé- niti tui nova per carnem Natívitas liberet; * quos sub peccáti jugo vetússta sérvitus tenet. Per eúm- dem 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, multisque modis olim Deos loquens pártribus in prophétis: novissime diébus

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 purification 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.

Grad. v

V

Idérunt ó- mnes * fínes
tér- rae sa-lu-tá- re

All the ends of the earth have seen the salvation of our God; sing joyfully to God all the earth. V. The Lord hath made known his salvation; he hath revealed his justice in the sight of the Gentiles. Ps. 97, 3 and 2.
A hallowed day has dawned for us: come ye Gentiles, and adore the Lord; for this day a great light has descended upon the earth.
hó-di-e descéndit lux má-gna *

su-per tér-ram.


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.

O Bláta, Dómine, múnera, nova Unigénti tui Nativitáte sanctífica : nosque a peccátorum nostrórum máculis emúnda. Per eúmdem Dóminum.

IN virtue of the birth upon earth of thine only-begotten Son, vouch-safe, 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.
The Lord hath sent redemption to his people; he hath commanded his covenant for ever. Ps. 110.

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.

All the ends of the earth have seen the salvation of our God. Ps. 97, 3.

Last Gospel. Cum natus esset Jesus, as on the Epiphany, p. 381.

AT SECOND VESPERS.

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.
Cycle of Christmas.

There has sprung up a light in the darkness for the right-hearted; the Lord is merciful and compassionate and just. Ps. iii.

lumen rectis corde: misericors et miserator, et justus Dominus. Ps. Beatus vir qui timet Dominum: * in man-

datis ejus voleat nimis. Ps. Beatus vir. vii b, p. 164.

With the Lord there is mercy; and with him plentiful redemption.

di-a, et copio-sa apud e-um redemptio.
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 profundis clamavi ad te Dómine: * Dómine exaudi vocem mé-am or: mé-am.

Ps. De profundis. IV A*, p. 197.

Of the fruit of thy body I will set upon thy throne.

Psalm 131.

This Psalm, which celebrated the translation of the Ark of the Covenant to Jerusalem, and gives the promises that God then made, now sings of the Redeemer who comes to dwell in his Church, and gloriously to fulfil there the purpose of righteousness, holiness and salvation foretold to David.

Memento Dómine Dávid, * et ómnis mansu-e-túdi-


Chapter.

GOD, who diversely and many ways spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.
Cycle of Christmas.

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-bless recurring day its witness bears, that all alone, from Thy own Father's bosom forth, to save the world Thou camest down.

Hymn

1. Jesu Redemptor omnium,

Quem lucis ante originem, Parem

paternae gloriae, Pater supremus

edi-dit.

2. Tu lumen et splendor Patris, Tu spes perennis omnium:

Intende quas fundunt preces Tui per orbem servu-li.

3. Memento, rerum Conditor, Nostri quod o-lim corporeris, Sacra-ta ab alvo Virgini-nis Nascendo, formam sum-

pse-ris.

4. Testatur hoc praesens dies, Currens per ann

circu-lum, Quod solus e sinu Patris Mundis salus ad-
véne-ris. 5. Hunc ástra, tél-lus, aéquo-
ra, Hunc ómne quod caélo súb- est,
Salútis auctó-rem nóvae Nóvo sa-
lú-tat cántico. 6. Et nos, be-á-ta
quos sócri Rigávit únda sángui-
nis, Natá-lis ob dí- em
tú-i, Hýmni tribú-tum sól-vimus. 7. Jésu, tí-bi sit gló-
ri-a, Qui nátus es de Virgi-
ne, Cum Pátre et álmo

\[ \text{V. The Lord has made known.} \]
\[ \text{R\textsuperscript{7}. His Salvation.} \]

\[ \text{V. Nótum fé-cit Dóminus, alle-} \]
\[ \text{R\textsuperscript{7}. Salu-tá-re sú- um, alle-} \]
lú-ia.

The \text{V.} is sung to this melody only on the feast; on other days, the ordinary tone is used.
To-day Christ is born; to-day the Saviour has appeared; to-day Angels sing on earth and Archangels are rejoicing. To-day the righteous repeat with exultation: Glory to God in the highest, alleluia.

Commemoration of St. Stephen.

Stephen, full of grace and fortitude, did great signs among the people.

DECEMBER 26.
St. Stephen, The First Martyr.

Double of II Class, with simple Octave.
Station at St. Stephen on the Coelian Hill.

Princes sat, and spoke against me; and the wicked persecuted me: help me, O Lord my God, for thy servant was employed in thy justifications.

Ps. Blessed are the peacemakers; for they shall be called the children of God. Ps. 118, 23, 86 and 23.

St. Stephen, The First Martyr.

December 26 : St. Stephen. 329

Collect.

O wondrously 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.


Lectio Actuum Apostolorum.

IN those days, Stephen full of grace and fortitude did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke.

Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God.

And he said, Behold I see the heavens opened; and the Son of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul.

And they stoned Stephen, invoking, and saying, Lord Jesus, receive...
Princes sat, and spoke against me; and the wicked persecuted me.

Help me, O Lord my God: save me for thy mercy's sake. Ps. 118, 23 and 86; 6, 5.

And falling on his knees, he cried with a loud voice, saying:

And when he had said this, he fell asleep in the Lord.

I see the heavens opened, and Jesus standing at the right hand of the power of God. Epistle.


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, andonesthethat 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.
vi-tam, plé-num fí-de et Spí-ri-tu

Sáncto: quem lapidavé-runt Ju-
daé-i orántem, et di-céntem: Dó-mi-

Jé-su, ác-ci-pe spí-ri-tum
mé-um, alle-lú-ia.

Secret.

S Uscipe, Dómine, múnera pro-
tuórüm commemoratione
Sanctórum: ut, sicut illos pás-sio
glorióso efféct; ita nos devó-tio
reddat innócuos. Per Dóminum
nostrum Jésu Christum.

Raciously receive, O Lord, in
memory of thy saints, these our
offerings. Through suffering they
entered into glory; through hum-
bleness of heart may we deserve, to
stand before thee, without reproach.
Through our Lord.


I-de-o * caélos a-pértos,
et Jésum stántem a déxtris virtú-
tis Dé-i; Dómi-né Jésu, áccipe spí-ri-tum
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 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.

Postcommunion.

AUXILIÉNTUR nobis, Dómine, sumpta mystéria: et, intercedénte beáto Stéphanó Mártyre tuo, sempitérna protectioné confirment. Per Dóminum nostrum Jesum Christum.

Commemoration of the Nativity.
Postcommunion. Praesta, quaésumus, p. 323.

AT VESPERS.

Antiphons and Psalms from the Nativity, p. 323. These Antiphons and Psalms are said on all the Feasts which are celebrated during the Octave of the Nativity.

Chapter.

STÉPHANUS autem plenus grátia et fortítudine, * faciébat pro-dígia et signa magna in pópulo.

Hymn. 1

DÉ-us, tu-ó-rum mí-li-tum Sors

et coróna, praémi-um: Láudes ca-
néntes Mártý-ris Absólve né-xu cré-

mi nis. 2. Hic nempe mundi gáudi-a,
Et blanda fraudum pæ-bula Im-
bú-ta fêlle dépu-tans, Pervénit ad cae-
lésti-a. 3. Poénas cucúrrit fórti-ter,

Et sustulit vi-rí-li-ter: Fundénsque pro te sánquinem,

Ætérna dó-na póssidet. 4. Ob hoc precá-tu súpli-ci

Te pós-cimus pi-ís-si-me: In hoc tri-úmpho Mártý-ris,

Dimítte nó-xam sérvu-lis. 5. Jésu, tí-bi sit gló-ri-a, Qui

nátus es de Vírgi-ne, Cum Párte et álmo Spí-ri-tu,

In semi-térna saécu-lá. Amen.

Leg. Stéphanus vídit cælos apértos.

Ry. Vídít et introívit: beátus hómo, cúi cáli patébant.

Leg. Stephen saw the heavens opened.

Ry. He saw and entered; blessed is the man to whom the heavens lie open.
Devout men buried Stephen, and made great mourning over him. *Acts 8, 2.*

Et exsultavit... or Et exsultavit...

*Cant. Magnificat.* VIII G, p. 217 or 223.


**Commemoration of St. John.**

It is the same John who leaned on the Lord's breast at supper; the blessed Apostle, to whom the secrets of heaven were revealed. *John 21, 20.*

recupu-it: be-átus Apóstolo-lus, cú-i reve-lá-ta sunt

secré-ta cae-lésti-a.
December 27: St. John.

Intr. VI

N mé- di- o * Ecclé- si- ae

apé- ru- it os é- jus : et implé- vit é- um Dómi- nus spí- ri- tu sa- pi- énti- ae, et intel-

léctus : stó- lam gló- ri- ae índu- it é- um. T. P. Al-

le- lú- ia, alle- lú- ia. Ps. Bónum est confi- té- ri

---

\[ \text{Valde honorándus est beá-} \]
\[ \text{qui supra péctus Dómini in cá-} \]
\[ \text{Qui leaned on the Lord's breast at supper.} \]

Prayer. \text{Ecclésiam tuam, p. 338.}

Commemoration of Christmas.

\text{Antiphon. Hódie Christus, p. 328 and Nótum fécit. p. 327.}

\text{Prayer. Concéde, quaésumus, p. 319.}

\text{No Commemorations are made of the Octaves of St. Stephen, St. John, and the Holy Innocents, except on the Octave days.}

\text{Benedicámus Dómino I, p. 138. — Antiphon. Alma, p. 238.}

DECEMBER 27.

St. John, Apostle and Evangelist.

\text{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. \text{Ps. It is good to give praise to the Lord: and to sing to thy name, 0 Most High.}

\text{Epistle; Ps. 91.}

---

\[ \text{V. Most honourable is blessed John.} \]

\[ \text{Y. Valde honorándus est beá-} \]

\[ \text{qui supra péctus Dómini in cá-} \]

\[ \text{Qui leaned on the Lord's breast at supper.} \]

Prayer. \text{Ecclésiam tuam, p. 338.}
Collect.

Ecclesiam tuam, Dómine, be-nignus illústra; ut beáti Joánnis Apóstoli tui et Evan-gelistae illúmináta doctrínís, ad dona pervéniant sempitérna. Per Dóminum nostrum.


Lectio libri Sapientiae.

The blessings of the lover of Wisdom. Ecclesiasticus, 15, 1-6.

Grad. v

Ex i-it * sérmo inter frá-tres, quod discí-pu-lus íl-

As saying went abroad among the brethren, that that disciple should not die: and Jesus did not say, he should not die. \( \checkmark \). But: If I will have him remain till I come: follow thou me.

Gospel.
This is that disciple who giveth testimony of these things: and we know that his testimony is true.

**Gospel.**

le non mó-ri-tur.

V. Sed: Sic é-um vó-lo mané-re,

do-nec véni-am: * tu me sé-quer.e.

II

A Lle-lú-ia. * i ij.

V. Hic est dis-

cipu-lus il-

le, qui testimóni- um pé-

hi-

bet de his: et scí-

mus qui-a vé-

rum est te-stimóni- um * é-

jus.

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.

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, quae in ejus tibi solemnitáte déférimus, cujus nos confidimus patrocinio liberári. Per Dóminum nostrum.

Secret of the Nativity. Obláta Dómine, p. 322.

Preface of the Nativity, p. 314. — Communicántes of the Nativity, p. 15.

Comm. II E X-i-it * sérmo inter frátres, quod discípu-lus ílle non mó-rí-tur: et non dí-xit Jésus: Non mó-ri-tur: sed:

Sic é-um vó-lo mané-re, do-nec véniam.

Postcommunion n° 10, p. 972.

Postcommunion of the Nativity. Praesta, p. 323.

AT VESPERS.

Antiphons and Psalms of the Nativity, p. 323.

Chapter.

Qui timet Deum, faciet bonæ: † et qui continens est justitiae, apprehéndet illam, * et obviabit illi quasi mater honori-ca.

Hymn. I E Xsúltet orbis gáudi-is, Cae-

lum resúltet láudi-bus: Aposto-ló-rum gló-ri-am Tél-
6. Praise to the Father, with the Son, and Holy Spirit, Three in One; as ever was in ages past, and shall be so while ages last.

(IX century.)

5. So when the world is at its end, and Christ to judgment shall descend, may we be called those joys to see prepared from all eternity.

4. Sickness and health your voice obey; at your command they go or stay; oh, then from sins our souls restore; increase our virtues more and more.

3. Ye close the sacred gates on high; at your command apart they fly: oh, loose us from the guilty chain we strive to break, and strive in vain.

2. O ye who, thron'd in glory dread, shall judge the living and the dead! lights of the world for evermore! to you the suppliant prayer we pour.

1. Earth too high can raise the great Apostles' glorious praise.

Cycle of Christmas.
December 27: St. John.


Y. Valde honorándus est beá-tus Joánnes.
Ry. Qui supra pectus Dómini in cóena recúbuit.

At Magnif.

Ant. VI F


ánima mé-a Dóminum. Et exsultávit...

Cant. Magnificat. VI F, p. 216 or 219.

Commemoration of the Holy Innocents.

Ant. I

H

I sunt * qui cum muli-é-

ri-bus non sunt co-inqui-ná-

et sequuntur Agnus, quocumque i-erit.

V. Heródes irátus occidit múltos púeros.
R. In Béthlehm Júdae civitáte Dávid.


Commemoration of Christmas.


DECEMBER 28.

Feast of the Holy Innocents.

Double of II Class with simple Octave.
Station at St. Paul outside The Walls.

Intr. II

E

X ó-re * in-fánti-um, Dé-us,

et lacténti-um, perfe-cí-sti laú-

Out of the mouth of infants and of sucklings, O God, thou hast perfected praise because of thy enemies. Ps. O Lord, our Lord, how admirable is thy name in the whole earth. Ps. 8, 3.
December 28: The Holy Innocents.

And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers, harping on their harps. And they 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.

Collect.

Deus, cujus hodierna die praecónium Innocentium Martyres non loquendo, sed moriendo confessi sunt: ut fidem tuam, quam lingua nostra loquitur, etiam moribus vitae fateatur. Per Dominum.

Commemoration of the Nativity.

The song of the undefiled in heaven. Apoc. 14, 1-5.

In those days, I saw upon Mount Sion a Lamb standing, and with him a hundred forty-four thousand having his name, and the name of his Father, written on their foreheads.

And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers, harping on their harps.

And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women, for they are virgins. These follow the Lamb.
Hi sequintur Agnum, quocumque iterit. Hi empti sunt ex hominibus primitiae Deo et Agno: et in ore eorum non est inventum mendacium: sine macula enim sunt ante thronum Dei.

whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb; and in their mouth there was found no lie; for they are without spot before the throne of God.

Grad. v

A

- nima nostra

sicut passer, erupta est

de laqueo venantium.

V. Laqueus contritus est, et nos liberati

sumus: adjutorum nostrum in nomine

Domini, qui fecit caelum * et terram.
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.


Offert. II

Vindi-ca, Dómi-ne, ságuinem sanctó- rum

tu-ó-rum, qui effú-sus est*

su-per té-r-am.

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered. Ps. 123.
December 28: The Holy Innocents.

Secret.

Sanctorum tuórum, Dómine, nobis pia non desit oratóio: quae et munera nostra conciliet, et tuam nobis indulgentiam semper obtineat. Per Dóminum.

Secret of the Nativity. Obláta Dómine, p. 322.


Comm. VII

V

OX in Ráma * audíta est, pló-rá-tus et u-lu-látus: Ráchel pló-

rants fili-os sua-os, nó-lu-it con-so-lá-ri, qui-

A voice in Rama was heard, lamentation and mourning: Rachel bewailing her children: and would not be comforted because they are not.

Gospel.

non sunt.
Postcommunion.

V Otiva, Dómine, dona percé-pimus ; quae Sanctórum nobis precíbus, et praeséntis, quae sumus, vitae páriter et actérnae tribue 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.

Vi di supra montem Sion Agnum stantem, † et cum eo centum quadraginta quátuor millia, * habéntes nomen ejus, et nomen Patris ejus scriptum in frónibus suis.

Beheld 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.

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.)

i. 1. With you we also evermore would sing the Babe a Maiden bore, descanting on that burden sweet praise of the Father and Paraclete.

ma, Grex immo-lató-rum té- ner : Aram sub ipsam sím-
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.

December 28: The Holy Innocents.

V. Sub throno Dei omnes sancti clamant. 
R. Vindicá sanguinem nostrum, Deus noster.

At Magníf. 

Ant. II D 

Infántes occí-si sunt, ab iníquo ré-ge lacténtes inter-fécti sunt: ípsum sequúntur Agnum sine mácu-la, et dí-cunt semper: Gló-ri-a tí-bi Dómine. Cant. Magníficat * ánima mé-a Dómi-

Cycle of Christmas.

Commemoration of St. Thomas.

Ant. Iste sanctus. Ὕ. Glória, p. 126.
Prayer. Deus pro cujus Ecclesia, p. 353.

Commemoration of Christmas.


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.

Intr. VIIIUM médi-um* sile-n-ti-

um tené-rent ómní- a, et nox

in sú-o cúr-su médi-um í-ter ha-

bé-ret, omní-potens sérmo tú-us, Dó-mi-ne, de

cáé-lis a regá-libus sée-di-bus vé-nit. Ps. Dó-

mi-nus regnávit, decó-rem indú-tus est : * indú-tus est Dó-
Sunday within the Octave of Christmas.

**Collect.**

 Omnipotens sempiternus Deus, dirige actus nostros in beneplácito tuo: ut in nómine dilecti Filii tui * mereámur bonis opéribus abundáre. Quí tecum vivit.

 Deus, pro cujus Ecclesia gloriosus Pontifex Thomas gládiis impiórum occúbuit: praesta, quaeásumus; ut omnes qui ejus implórant auxílium, * petitionis suæ salutárem consecúntur effectum. (Per Dóminum nostrum.)

**Lectio Epistolae beati Pauli Apostoli ad Galatas.**


**Regem tuum, Pastor aetérne,**

placátus inténde: * et per beátum Silvéstrum Summum Pontíficem, perpé tua protectione custódí; * quem totíus Ecclesiæ praestíti esse pastórem. (Per Dóminum.)

**Decemv. 29. Commemoration: I. of St. Thomas Becket, Archbishop of Canterbury and Martyr († 1170).**

 Deus, pro cujus Ecclesia gloriosus Pontifex Thomas gládiis impiórum occúbuit: praesta, quaeásumus; ut omnes qui ejus implórant auxílium, * petitionis suæ salutárem consecúntur effectum. (Per Dóminum nostrum.)

**Decemv. 30. Commemoration of the Nativity.**


**Decemv. 31. Commemorations:**

1. of St. Sylvester, Pope (314-335).

Regem tuum, Pastor aetérne, placátus inténde: * et per beátum Silvéstrum Summum Pontíficem, perpé tua protectione custódí; * quam totíus Ecclesiæ praestíti esse pastórem. (Per Dóminum.)

2. of the Nativity: Concédæ, * p. 319.

**2. of the Nativity. Collect:** Concédæ, * p. 319.

**2. of the Nativity:** Concédæ, * p. 319.
Cycle of Christmas.

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.

Thou art beautiful above the sons of men: grace is poured abroad in thy lips. Ὡ. 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.

Grad. III

S

Peciósus * fórma praefilinis

hómi-num: diffúsa

est gráti-a in lábi-is tú-is. Ὡ. Eructávit cor mé-

um vér-bum bó-num: dí-co

égo ó-pe-ra mé-a Ré-gi:
Sequentia sancti Evangelii secundum Lucam.


In illo tempore: Erat Joseph et Maria mater Jesu, mirantes super his quae dicebantur de illo. Et benedixit illis Simeon, et dixit ad Mariam matrem:

The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself with power.

Ps. 92, 1.

V. Dominus regnavit, decorum induit: induit Dominus fortitudinem, et praecinxit se virtute.

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

Credo.

Offert. VIII

Deus enim firmávit orbem térrae, qui non commo- vébitur : paráta sé- des túa, Dé- us, ex tunc, a saéculo tu es.

God hath established the world, which shall not be moved : thy throne, O God, is prepared from of old ; thou art from everlasting.

Ps. 92, 1-2.
Sunday within the Octave of Christmas.


DECEMBER 29 2nd and 3rd Secrets n° 3 (a), p. 967, and Obláta, p. 322.

DECEMBER 30 2nd Secret. Obláta, p. 322.

DECEMBER 31 2nd and 3rd Secrets n° 1, p. 967, and Obláta, p. 322.


Comm. vii

Take the child and his mother, and go into the land of Israel: for they are dead that sought the life of the child. Matth. 2, 20.

DECEMBER 29 2nd and 3rd Postscommunions n° 3 (a), p. 971, and Praesta quaésumus, p. 323.

DECEMBER 30 2nd Postcommunion. Praesta quaésumus, p. 323.

DECEMBER 31 2nd and 3rd Postcommunions n° 1, p. 970, and Praesta quaésumus, p. 323.

AT SECOND VESPERS.

When this Sunday falls on December 31st, these Vespers are not said, but I Vespers of the Circumcision, p. 359; with no Commemoration, unless a feast of II Class occurs that day.

Antiphons and Psalms of the Nativity, p. 323, semi-double rite.

Chapter.

Fratres : Quanto témpore haeres párvulus est, nihil differt a servo, cum sit dóminus omnium : † sed sub tutóribus et actóribus est, * usque ad praefinitum tempus a patre.

V. The Word was made flesh, alleluia.
R. And dwelt among us, alleluia.

The Word was made flesh, alleluia. And dwelt among us, alleluia.

At Magnif.

Ant. vi F

Puer Jesus. Cant. Magnificat * anima me-a

Dominum. Et exsultavit... — Cant. Magnificat. vi f, p. 216.

Ant.

Puer Jesus proficiébat aetate et sapientia coram Deo et hominibus.

Prayer. Omnipotens, p. 353.


Double.

AT MASS.

Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed Martyr Thomas; at whose martyrdom the Angels rejoice, and give praise to the Son of God.

Ps. Rejoice in the Lord ye just; praise becomesthe upright.

Ps. 32, 1.


Lectio Epistolae beati Pauli Apostoli ad Hebraeos.


Fratres: Omnis pontifex ex hominibus assumptus, pro hominibus constituitur in iis, Rethren, every high priest taken from among men, is ordained for men in the things that appertain to
quae sunt ad Deum, ut offerat dona, et sacrificial pro peccatis: qui condolere possit iis, qui ignorant, et errant: quoniam et ipse circumdatus est infirmatia: et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis. Nec quisquam submit sibi honorem, sed qui vocabitur a Deo, tamquam Aaron. Sic et Christus non semetipsum clarificavit ut pontifex fieret: sed qui locutus est ad eum: Filius meus es tu, ego hodie genui te. Quemadmodum et in ali loco dicit: Tu es sacerdos in aeternum, secundum ordinem Melchisedech.

Graduel. Ecce sacerdos magnum, p. 1560.
Allel., allel. Ы. Ego sum pastor, p. 689. — Gospel as follows.
Offertory. Posuisti Domine, p. 1439.
Secret no 3 (a), p. 967.

Comm. II

Ego sum * pastor bo-

nus, et cognoscó óves mé-
as, et cognóscunt me mé-
ea.

Postcommunion no 3 (a), p. 971.


31. St. Silvester Pope and Confessor (†533)
Mass. Si díligis me, p. 1604.
January 1: The Circumcision of our Lord.

JANUARY 1.

The Circumcision of our Lord.
Octave of the Nativity.
Double of II Class.

On this Octave Day of Christmas, the Church teaches us the mystery of the Incarnation, and celebrates the union, in the person of our Lord Jesus Christ, of the divine and human natures; with this aim it brings us to the feet of her who, in virtue of that union, is truly Mother of God.

AT FIRST VESPERs. (December 31.)

All as at 2nd Vespers, p. 361, except:
Versicle: Vérbum căro, p. 358.

At Magníficat.
Ant. viii G

Ro-pter ními-am * ca-ri-tá-

tem sú-am, qua di-lé-xit nos Dé-us,

Fí-li-um sú-um mí-sit in simi-li-tú-dinem cárnis

peccá-ti, alle-lú- ia. Cant. Magní-ficat * ánima mé-a Dó-

minum. Et exsultávit... or Et exsultávit...

Cant. Magnificat. 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.

AT MASS.

Station at St. Mary across the Tiber.


God who in divers manners spoke in times past to the fathers by the prophets; last of all in these days, hath spoken to us by his Son.

Epistle of Christmas Day.


At 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.

Credo.
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.

O admi-rábi-le commerci-um! * Cré-átor gêne-ris humáni,

ani-mátum córpus súmens, de Vírgine násci digná-tus est: et procédens hómo si-ne sémíne, lárgí-tus est nó-bis sú-am de-i-tá-tem. Ps. Díxit Dóminus Dómine mé-o: * Sédé a dexteris mé-is.

Ps. Díxit Dóminus. vi f, p. 150.
When thou wast born ineffably of a Virgin, then the Scriptures were fulfilled: Thou camest down like rain upon the fleece, to save mankind; we praise thee, O our God.

Judges 6, 36-38; Ps. 71, 6.

Ps. Laudáte pú-erí Dómi-num: * laudáte nómen Dómini.

In the bramble-bush which Moses saw unconsumed, we understand the preservation of thy admirable maidhood; O Mother of God, pray for us.

Exodus 3, 2.
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. II, 17; Num. 24, 17; Matth. I, 21, 23.

Ps. Laetatus sum. IV E, p. 188.

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. II, 17; Num. 24, 17; Matth. I, 21, 23.

Ps. Laetatus sum. IV E, p. 188.

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 I, 29.


Chapter. (Epistle of the Midnight Mass of Christmas.)

Appaudit gratia Dei Salvatóris nostri ómnibus homínibus, erúdiens nos, ut abnegántes im-pétátem et saeculária désidériá, sóbrie, et juste, et pie vivámus in hoc saéculo.

Hymn. Jésu Redémptor ómnium, p. 326

V. Nótum fecit Déminus, allelúia.
R. Salutáre súum, allelúia.

At Magníf.

Ant. II A

M Agnum * haeredi-tá-

Hymn. The Lord has made known, alleluia.
R. His salvation, alleluia.

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.

factus est úte-rus nescićens ví-rum : non est pollútus

ex é-a cár-nem assumens : ó-mnes géntes véli- ent, di-
When the Feast of the Holy Name of Jesus is celebrated on Jan. 2nd, no Commemoration of this Feast is made at Second Vespers of the Circumcision.


SUNDAY BETWEEN THE CIRCUMCISION AND THE EPIPHANY.

Feast of the Most Holy Name of Jesus.

Double of II Class,

AT FIRST VESPERS.

All as at Second Vespers, p. 371, except the following:

At Magnif.

Ant. VIII G

Ecit * mí-hi mágna qui

pótens est, et sánctum nómen é-jus, alle-lú- ia.

Cant. Magníficat * ánima mé-a Dóminum. Et exsultávit.


Prayer. Deus, qui unigénitum, p. 366.

No Commemoration is made of the Sunday.
AT MASS.

In the name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father.

Ps. O Lord, our Lord, how wonderful is thy name in the whole earth!

Philipp. 2, 10-11; Ps. 8, 2.

et omnis lingua confiteatur, qui-a Dominus Jesus Christus in gloria est Dei Patri. Ps. Dominus noster: * quam admirabile est nomen tua in universa terra! Glória Patri. Eu o u a e.

Glória Pátri. III, p. 29.

Collect.

O God, who didst appoint thine only-begotten Son to be the Saviour of the world, and didst ordain that he should be called Jesus; mercifully grant that we may in heaven enjoy the blessed vision of him, to whose most holy name we do reverence upon earth. Through the same our Lord.
On January 5th, a Commemoration is made of the Eve of the Epiphany.

*Collect.* Omnipotens sempiternae Deus, p. 353.

**Lectio Actuum Apostolorum.**

Jesus is the name of man's only Saviour. *Acts, 4, 8-12.*

In those days, Peter filled with the Holy Ghost, said, Ye princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner; neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

Save us, O Lord, our God, and gather us from among the nations: that we may give thanks to thy holy name, and may glory in thy praise. *Ps. 105, 47.* Thou, O Lord, art our Father and Redeemer, thy name is from eternity.

*Is. 63, 16.*
My mouth shall speak the praise of the Lord, and let all flesh bless his holy name.

Ps. 144, 21.

Tu, Domine, pater noster, et redemptor noster: a saeculo nomen tuum.

Laudem Domini loquetur os meum, et benedicit omnis caro nomen sanctum e-
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.
Benedictio tua, clementissime Deus, qua omnis viget creatūra, sanctificet, quæsumus, hoc sacrificium nostrum, quod ad gloriam nōminis Filii tuī Dōmini nostri Jesu Christi offērimus tibi: ut majestātī tuae placēre possit ad laudem, et nobis proficere ad salūtem. Per eūndem Dōminum.

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.


Postcommunion.

Mighty 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 nóninis Filii tui, Dómini nostri Jesu Christi, majestáti tuae obtúlimus, plácido et benígno vultu suscipère dignérís; ut grácia tua nobis infúsá, sub glórióso nónime Jesu, ætérnæ prædestinationís titulo gaudeámus nónima nostra scripta esse in caelis. Per eúdem Dóminum nostrum Jesum Christum.

|| On January 5th, 2nd Postcommunion Per hujus Dómine. p. 542: then the Last Gospel as follows:

|| Sequentia sancti Evangelii secundum Matthaeeum.


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. 317, with a Commemoration of the Holy Name.

On other days, Vespers are as follows:

<table>
<thead>
<tr>
<th>Ant.</th>
<th>VIII G</th>
</tr>
</thead>
<tbody>
<tr>
<td>O</td>
<td>-mnis * qui invocáve-rít nó-</td>
</tr>
</tbody>
</table>

Everyone that shall call upon the name of the Lord shall be saved.

Joel 2, 32; Acts 2, 21.
Cycle of Christmas.

men Dómini, sál-vus é-rît. Ps. Díxit Dóminus Dómino

mé-o: * Séde a déxtris mé-is.
Ps. Díxit Dóminus. viii g, p. 151.

2 Ant. v a

Anctum et terrí-bi-le * nó-

Ps. Confi-tébor tí-bi Dómine in tó-to córde mé-o: * in

consí-li-o justórum et congré-ga-ti-óne.
Ps. Confi-tébor. v a, p. 156.

3 Ant. III a 2

E - go autem * in Dómino

gau-dé-bo, et exsultábo in Dé-o Jésu mé-o.

Ps. Be-átus vir qui tímet Dómi-num: * in mandá-tis é-jus

Holy and terrible is his name; the fear of the Lord is the beginning of wisdom.
Ps. 110, 9-10.

But I will rejoice in the Lord, and I will joy in God my Jesus (i. e. Saviour).
Habac. 3, 18.
vó-let nímis. — Ps. Beáitus vir. III a², p. 161.

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 : * laudáte nómen Dómi-ni.

Ps. Laudáte púeri. IV e, p. 167.

I will offer the sacrifice of praise, and I will call upon the name of the Lord. Ps. 115, 7.

Ps. Crédidi, propter quod locútus sum : * égo autem humi-li-átus sum nímis.

Ps. Crédidi. VIII c, p. 182.

Chapter. (Epistle of St. Paul to Philippians, 2, 8-10.)

Frateres : Christus humiliátit semetipsum, factus obédiens usque ad mortem, mortem au-

tem crucis. † Propter quod et Deus exaltávit illum, et donávit illi nomen quod est super omne

nomen : * ut in nómine Jesu omne genu flectátur.

B Rethren, Christ humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee should bow.
Cycle of Christmas.

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 seek, how quick to hear, for those that ask, 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...
The Holy Name of Jesus.

strum gáudi-um, Qui es futúrus praé-

mi-um: Sit nóstra in te gló-ri-a, Per cúnccta semper saécu-la. Amen.

This doxology never changes.

V. Sit nómen Dómini bene-
dictum, alleluia.

Ry. Ex hoc nunc, et usque in saéculum, alleluia.

At Magníf.

Ant. I g

V

O-cá-bis * nómen éjus Jé-

sum: ípse enim sálvum fáci- et pópu-lum sú-um a pec-
cá-tis e- ó-rum, alle- lú-ia. Cant. Magníf-icat * ánima

mé-a Dóminum. Et exsultávit...—Cant. Magníficat. I g, p. 212.

Cant. Magníficat. I g, p. 212 or 218.

Prayer. Deus, qui unigéntitum, p. 366.

On January 4th, a Commemoration is made of the Eve of the Epiphany (I Vespers); Ant. Puer Jesus, p. 358.
On January 2nd, in Churches where the Octave Day of St. Stephen is a Double major, a Commemoration is made as follows:


Prayer.

Omnipotens sempitérne Deus, qui primitias Mártýrum in beáti Levítæ Stephani sántuine dedicásti: † tríbue, quásuums; ut pro nobis intercéssor exísstat, * qui pro suis étiam perse­cutóribus exorávit Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit.

At Compline, Hymn. Te lúcis, n° 4 p. 248.

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 diligis me, p. 1604; and for the 3rd, those of Our Lady, as on II Sunday after the Epiphany, p. 408.

The Gospel is given on p. 371.
THE EPIPHANY OF OUR LORD.

Double of I Class with privileged Octave of II Order.

AT FIRST VESPERS. (January 5.)

As at II Vespers, p. 383, except the 5th Psalm, and the Magnificat Antiphon, which is as follows:

Ant. VIII G

Agí * vidéntes stél lam,
gníficat * ánima mé- a Dóminum. Et exsultávit...

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. Ý. Sit nómen.

Prayer. Deus qui unígéni tum, p. 366.

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.

Ps. Dé-us, judí-ci-um tú-um Régi da: * et justí-ti-am tú-am


Glória Patri. II, p. 28.

Collect.

 Deus, qui hodiéraw die Uni-génitum tuum géntibus stella ducerévelásti: † concéde propitius; ut qui jam te ex fide cognovimus, * usque ad con-templándam spécium 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.

*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.


Epistle.

All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

Grad. v

Omnes * de Sá-

ba vénient, áu-

rum et thus de-feréntes, et láudem Dómino annun-

ti-án-
V. Súrge, et illumináre Je-rúsalem: qui-a gló-ri-a Dó-mi-ni su-per te *ór-ta est.

We have seen his star in the East: and are come with gifts to adore the Lord.

Gospel.

Sequentia sancti Evangeli secundum Matthaeum.

The first manifestation, that to the Wise Men. Matth. 2, 1-12.

When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the East to Jerusalem; saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to adore him.

And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel.

Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him.

Who having heard the king, went their way; and behold the star which they had seen in the East went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother (here all kneel down), and falling down they adored him. And opening their treasures, they offered him gifts: gold, frankincense, and myrrh.

And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

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.

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SECRET.

Ecclésiae tuae, quaésus Dómine, dona propitiús intuère: quibus non jam aurum, thus, et myrrha profertur; sed quod eisdem munéribus declarátur, immolátur et súmitur, Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat.

† Secret of 1st Sunday after the Epiphany. Oblátum tibi, p. 443.

PREFACE.

Vere dignum et justum est, acéquam et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omni-potens, acérén Deus: Quia, cum Unigéntus tuus in substantia nostrae mortalitátis appáruit, nova vos immortalitátis suae luce reparávit. Et ideo 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 militia caeléstis exércitus, hymnus 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, Communicantes of the Epiphany, p. 15.

Comm. IV We have seen his star in the East, and are come with gifts to adore the Lord.

Gospel.

Postcommunion.

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. Begotten before the day-star and before the ages, the Lord our Saviour to-day appeared to the world.

Nte luci-ferum génit-us, * et

ante saécu-la, Dómi- nus Salvátor nóster hódi-e
Thy light is come, O Jerusalem, and the glory of the Lord is risen upon thee; and the Gentiles shall walk in thy light, alleluia.  

Epistle.


Opening their treasures, the Wise Men offered gifts to the Lord, gold, frankincense, and myrrh, alleluia. — Gospel.

lé-runt Má-gi Domi-no áurum, thus et myrrham, alle-
This star shines like a flame, and points out God, the King of kings; the Wise Men saw it, and offered gifts to the great King.

January 6: The Epiphany of our Lord.

O ye seas and rivers, bless the Lord; O ye fountains, sing a hymn to the Lord, alleluia. Dan. 3. 77-78.

This star shines like a flame, and points out God, the King of kings; the Wise Men saw it, and offered gifts to the great King.


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.

Ps. Laudá-te Dóminum ómnes géntes: *
At II Vespers.

laudá-te é-um ómnes pópu-li Ps. In éxi-tu Is-ra-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 éxi-tu. VII c 2, p. 175.

Chapter.

Surge, illumináre Jerúsalem, quia venit lumen tuum, * et glória Dómini super te orta est. Rise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee.

This hymn was composed by Sedulius, in the 5th century. It celebrates the three manifestations of Christ: to the Wise Men; at his Baptism; at the Wedding at Cana.

Hymn. III

Rudé-lis He-ródes, Dé- um Régem vení-re quid tímes? Non é- ri- pit mortá-li- a, Qui régna dat cae- lésti- a. 2. Ibant Mági, quam vé-de-rant, Stéllam sequéntes praévi- am : Lúmen requí-runt lúmi-ne : Dé- um fa-téntur múner. 3. Lavácre pú-ri gúrgi- tis Caeléstis Agnus áttigit :
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.

baptized in Jordan's sacred flood; there consecrating 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.

The Hymns end with this doxology throughout the Octave.

The Kings of Tharsis and the islands shall offer presents.

The Kings of the Arabians and of Saba shall bring gifts.

(Except on the Feast, the Æ. is sung to the ordinary tone.)
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, that he might save us, alleluia.

Refrain

hódi-e stélla Mágos dúxit ad praesépi-um: hódi-e

vínum ex ámba fáctum est ad núpti-as: hódi-e in

Jordáne a Jo-ánne Christus bapti-zá-ri vó-lu-it, ut

gal-vá-ret nos, alle-lú-ia. Cant. Magní-ficat * ámba mé-a

Dóminum. Et exsultávit...

Cant. Magníficat. I D, p. 212 or 218.


When January 6th falls on Saturday, the following Commemorations are added:


SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY.

If this Sunday falls on January 7th-12th inclusive:

1) In countries where the Epiphany is not a Feast of Obligation, the Feast is kept to-day, p. 378, with Commemoration (Prayers and Last Gospel) of the Sunday in the Octave of the Epiphany.

2) In countries where the Epiphany is a Feast of Obligation, the Feast of the Holy Family is kept to-day, as below.

If this Sunday falls on January 13th, the Mass is everywhere that of the Octave Day, p. 406; and the Feast of the Holy Family is kept on Saturday January 12th.

In some dioceses, the Feast of the Holy Family is kept on the 2nd Sunday after the Epiphany (see p. 407).

The Holy Family of Jesus, Mary and Joseph.
Double major.

THE FIRST VESPERS.

1 Ant.

1 g

And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Matth. 1. 16.

Acob autem * genuit Jó-seph, ví-rum Ma-rí-ae, de qua nátus est Jésus,

qui vocátur Christus. Ps. Díxit Dóminus Dómino mé-o : *

Séde a dextris mé-is. — Ps. Díxit Dóminus. 1 g, p. 147.

2 Ant.

The Angel of the Lord appeared in a dream to Joseph, saying: Joseph, son of David, fear not to take Mary thy wife;
in sōmnis Jōseph, dīcens: Jōseph,

filī Dāvid, nó-li timé-re accípere Ma-rí-am cónjugem
tū-am: quod enim in é-a nátum est, de Spí-ri-tu Sán-

tcto est. Ps. Laudá-te pú-erí Dóminum: * laudá-te nómen

Dómī-ni. — Ps. Laudáte púeri. vii c, p. 169.

Astóres * venérunt festinán-
tes et invenérunt Ma-rí-am et Jōseph, et infántem pó-
si-tum in praesépi-o. Ps. Lae-tátus sum in his quae dícta

sunt mí-hi: * In dōmum Dómi-ni f-bimus.

Ps. Laetátus sum. vii d, p. 190.
The Wise Men, entering into the house, found the child, with Mary his mother.

Matth. 2, 11.

The Holy Family of Jesus, Mary and Joseph.

4 Ant.  
M  
Agí * intrántes dómunm, in-

venérunt Pú-erum cum Ma-rí- a Mátrę é- jus. Ps. Ni-

si Dóminus aedi-ficáve-rit dómunm, * in vánum laborvé-

runt qui aedi-ficant é-am. — Ps. Nisi Dóminus. II d, p. 194.

5 Ant.  
E  
- rat Páter éjus * et Máter

mi-rántes super his quae di-ce-bántur de il-lo. Ps. Láu-

da Je-rúsa-lem Dóminus : * lauda Dé-um tú-um Sí-on.

Ps. Láuda Jerúsalem. I f, p. 207.


Y. Beáti qui hábitant in dómo túa, Dójime.  
R7. In saécula saeculórum laudábunt te.

At Magníf.  
Ant. VIII G  
V  
Erbum cáro fác tum est, *

The Word was made flesh, and dwelt among us, full of grace and truth; of his fulness we
et habitavit in nobis, plenum gratiae et veritatis; de cujus plenitudine omnes nos acceptimus, et gratiam pro gratia, alleluia.

John 1, 14-16.

Cant. Magnificat * anima me-a Dominum. Et exsultavit...

Commemoration of the Epiphany.

As on p. 403.

Commemoration of 1st Sunday after the Epiphany.

Ant. II

R

Emansit * puer Jesus in Jerusalem, et non cognoverunt parentesis ejus, existimantes illum esse in company; et

requirabant eum inter cognatos et notos.

V. Omnes de Saba, p. 403 and Prayer. Vota, quaesumus, p. 379.

ff On January 10th, a Commemoration of St. Hyginus, as on p. 403.
The Holy Family of Jesus, Mary and Joseph.

AT MASS.

Intr. vii

Et Xsúltet gáu-di-o * pá-ter

Jú-sti, gáu-de-at Páter tú-

us et Máter tú-a, et ex-súl-

tet quae gé-nu-it te. Ps. Quam di-lécta tabernácu-

la tú-a, Dómíne virtú-tum! * concupísceit et dé-fi-cit án-

ima mé-a in á-trí-a Dómi-

ni. Gló-ri-a Pátri.

E u o u a e.


Collect.

Do-míne Jesu Christe, qui Maríae et Joseph súbditus, domésticam vitam ineffabilibus virtútibus consecrásti : fac nos, utríusque auxílio, Familiae 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
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.**

Regem tuum, Pastor aetérne, placatus inténde: † et per beatum Hyginum Martýrem tuum atque Summum Pontificem, perpétua protectióne custódi; * quem totius Ecclesiae praestítiš esse pastórem. Per Dóminum.

**Lectio Epistolae beati Pauli Apostoli ad Colossenses.**

Renewal by Baptism. Col. 3, 12-17.


(On 5th Sunday after the Epiphany, the ending is: Per Jesum Christum Dóminum nostrum).
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. 

V. Blessed are they who dwell in thy house O Lord; they shall praise thee for ever and ever. 

Ps. 26, 4; Ps. 83, 5.

inhabitem in domo Domini omnibus dies vitae meae.

V. Beatitui qui habitant in domo tua, Domine, in saecula saeculorum * laudabunt te.

Truly thou art a hidden king, the God of Israel, the Saviour. 

Isaias 45, 15.

AND when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him, Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them, How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them.

And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and man.
The Holy Family of Jesus, Mary and Joseph.

Offert. IV

U-lérunt * Jé-sum

paréntes é-jus in Jerú-sa-lem,

ut sí-ste-rent é-um Dó-mino.

Secret.

Placatiónis hóstiam offérimus tibi, Dómine, suppliciter de-precantes: ut, per intercessiónem Deíparae Virgínis cum beáto Joseph, famílias nostras in pace et grátia tua firmiter constítuás. Per cúmdem Dóminum.

Oblátum tibi, p. 443.


Comm. I

Escén-dit Jé-sus * cum é-

is, et vé-nit Náza-reth, et é-rat

súb-di-tus fil- lis.

Postcommunion.

Q-Uos caeléstibus réfiscis sacra-
méntis, fac, Dómine Jesu, sanctae Familiae tuae exémpla júgité imitári: ut in hora mortis

M-Acke 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

Luke 2, 22.
by the glorious Virgin thy Mother and by Saint Joseph, we may be received by thee into our everlasting home. Who livest and reignest.


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.


The first four Antiphons and that for the Magnificat are taken from the Gospel of the Mass.

1 Ant. VIII G
P

Ost trídú- um, * invenérunt

Jé-sum in témpló, * sedéntem in médi-o doctórum, audi-én-

tem íllos et interro-gántem é- os. Ps. Díxit Dóminus

Dómino mé-o : * Sédé a détris mé-is.

The Holy Family of Jesus, Mary and Joseph.

2 Ant.

IV E

D

Jesus went down with them, and came to Nazareth; and was subject to them.

The mother of Jesus said to him, Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

The Holy Family of Jesus, Mary, and Joseph.

2 Ant.

The mother of Jesus said to him, Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

Ps. Laudáte pú-eri Dóminum:

dolén-tés quaerábamus te. Ps. Laudáte pú-eri Dóminum:

laudá-te nómen Dómi-ni.

Ps. Laudáte púeri. IV E, p. 167.

3 Ant.

VIII G

D

Escéndit Jésus cum é-is, et vénit Nazareth, et é-rat súbdítus íl-lis. Ps. Laetátus sum in his quae dícta sunt míhi: * In dómum Dómini


4 Ant.

II D

E

And Jesus advanced in wisdom, and age, and grace with God and man.
Chapter. (Gospel of the Mass.)

Jesus went down with Mary and Joseph, and came to Nazareth, and was subject to them.

Hymn. (Leo XIII, 19th century).

O lux be- á-ta Caéli-tum, Et
The Holy Family of Jesus, Mary and Joseph.

súmma spes mortáli-um: Jésu, o cui
doméstica. Arrísit órto cári-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 cús-tos Vírginis, Dúlci pátris quem nó-
mí-ne Diví-na Pró-les ínvocat: 4. De stírpe Jéssë nó-
bi-li Náti in sa-lú-tem génti-um, Audí-te nos qui su-plí-
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 détrakihit,

Nos hic ma-néntes intéimo Ex córde

vó-ta fúndimus. 6. Qua véstra sédes

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-

Qui fáctus es pa-réntibus, Cum Pátre súmmo ac Spí-

ri-tu, Semper tí-bi sit gló-ri-

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.

But Mary kept all these words, pondering them in her heart.

The Holy Family of Jesus, Mary and Joseph.

Commemoration of the Epiphany.

Each day of the Octave has its proper Antiphon, p. 404 and 405.

\[ \text{V. Réges Thársis et insulae munera of} \text ferent.} \]
\[ \text{V. The kings of Tharsis and the islands shall offer presents.} \]
\[ \text{R\text. Réges Arabum et Sába dóna addúcent.} \]
\[ \text{R\text. The kings of the Arabians and of Saba shall bring gifts.} \]

Prayer. Deus qui hodiérna die, p. 378.

Commemoration of 1st Sunday after the Epiphany.

Ant. VIII

\[ \text{I-li, * quid fecísti nóbilis} \]

\[ \text{Son, why hast thou done so to us? Thy father and I have sought thee sorrowing. How is it that you sought me? Did you not know that I must be about my Father's business?} \]

\[ \text{síc? Ego et pát-er tú-us do-lénte-tes} \]

\[ \text{Luke 2, 48-49.} \]

\[ \text{quaérebámus te. Quid est quod me quaére-bá-tis? nesci-} \]

\[ \text{é-} \]

\[ \text{bá-tis qui-a in his quæ Pátris mé-i sunt, opórtet me ésse?} \]

\[ \text{V. Omnes de Sába venient,} \]
\[ \text{V. All they from Saba shall come,} \]
\[ \text{allelúia.} \]
\[ \text{R\text. Aurum et thus deferéntes,} \]
\[ \text{R\text. Bringing gold and frankincense,} \]
\[ \text{allelúia.} \]

Prayer. Vota, quaésumus, p. 379.


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.

Matthew 2, 10 and 11.

Seeing the star, the Wise Men rejoiced with great joy; and entering into the house, they offered to the Lord gold, frankincense and myrrh.

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.

All they from Saba shall come, bringing gold and frankincense, alleluia, alleluia.  

Is. 60, 6.

Warned by an Angel in dreams, the Wise Men went back into their country another way. 

Matth. 2, 12.
JANUARY 13.

Octave-Day of the Epiphany.

Double major.

All as on the Feast itself, p. 377, except the following:

Collect.

D Eus, cujus Unigéntius in substántia nostrae carnis appárruit: † præsta, quásumus; ut per eum, quem símilem nobis foris agnóvimus, * intus reformári mercámur. 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.

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.

H Ostitias tibi, Dómine, pro nati Filii tuí apparitióné deférimus, suppliciter exorántes: ut, sicut ipse nostrórum auctor est múnerum, ita sit ipse miséricorcs et suscéptor, Jesus

W E make this offering, 0 Lord, in memory of the manifestation of thy divine Son, born into this world, humbly entreatting 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.

Cælesti lúmine, quaésumus Dómine, semper et ubique nos praéveni: ut mystérium, cujus nos participes esse voluísti, et puro cernámus intuítu, et digno percipiámus aëctú. 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.


The Second Sunday after the Epiphany.

In certains dioceses, the Feast of the Holy Family is kept to-day. The Mass is then as above, p. 393, with 2nd Collect, Secret and Postcommunion of the Mass that follows here, and at the end its Gospel. Preface of the Epiphany, p. 382, but the ordinary Communicántes.

Let all the earth adore thee, O God, and sing to thee: let it sing a psalm to thy name, O thou Most High. Ps. Shout with joy to God all the earth, sing ye a psalm to his name, give glory to his praise. Ps. 65, 4, 1-2.

Psál- mum dí-cat nó- mi- ni tú- o, Al- tís-si- me.
408 Cycle of Christmas.

Ps. Ju-bi-lá te Dé-o ómnis térra, * psálhum dí-ci-te nó-
mi-ni é-jus : dáte gló-ri-am láudi é-jus. Gló-ri-a Pá-
tri. E u o u a e. Glória Patri. iv, p. 29.

Collect.

Omípotens sempítérne Deus, qui caelestia simul et terréna moderáris : † supplicationes pópuli tui cleménter exáudi; * et pacem tuam nostris concéde tempóribus. Per Dóminum.

For the other Prayers of the Mass, in the Time after the Epiphany, see the Notes on p. 261.

2. Commemoration of our Lady.

D Deus, qui salútis actérnae, beátae Mariae virginitáte fecínda, humáno géneri prǽ-mia praestitísti : † tríbue quǽ-
sumus; ut ípsam pro nobis intercédere sentiámus, * per quam merúimus auctórems vitæ suscipere, Dóminum nostrum Jesum Christum Filium tuum. (Qui tecum vivit et regnat in unitáte...)

3. For the Church or for the Pope, p. 262.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Discretion and Charity. Mutual Goodwill. Rom. 12, 6-16.

F Ratres : Habéntes donationes secúndum grátiam, quae data est nobis, dífferéntes : síve pro-
phéttam secúndum ratió nem fidei, síve mistréstírium in-
místrándo, síve qui docet in doctrína, qui exhortátur in exhortándo, qui tríbuit in simp-
plicitáte, qui praest in sollici-

B Rethren, having different gifts, ac-
cording to the grace that is given us: either prophecy, to be used accord-
ing to the rule of faith; or ministry, in ministering; or he that teacheth in doctrine; he that exhorteth in exhort ing; he that giveth with simplicity; he that ruleth with carefulness; he that showeth mercy with cheerfulness.
Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood, in honour preventing one another. In carefulness, not slothful: In spirit fervent: Serving the Lord: Rejoicing in hope: Patient in tribulation: Instant in prayer: Communicating to the necessities of the Saints: Pursuing hospitality.

Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another; not minding high things, but consenting to the humble.

The Lord sent his word, and healed them: and delivered them out of their distresses. Ps. 106, 20-21.

Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.
410 Cycle of Christmas.

Praise ye the Lord all his Angels: praise ye him all his Hosts.
*Ps. 148, 2.*

<table>
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<tr>
<th>IV</th>
<th>Lle-lú- ia. <em>ij.</em></th>
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*V.* Laudáte Dé- um ómnes Ange- li é- jus :

lau-dá-te é- um ómnes vir- tús- tes *é* jus.

**Sequentia sancti Evangelii secundum Joannem.**

*Third manifestation: at the wedding at Cana. John, 2, I-II.*

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, Whate­soever 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.
Second Sunday after the Epiphany.


Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast: and they carried it. And when the chief steward had tasted the water made 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.

Offert. I

Ubi-lá-te * Dé-o u-ni-vér-sa tér-ra : jubi-lá-

Ps. 65, 1-2 and 16.

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.

dí-ci-te nó-mi-ni é-jus : vení-te et audí-te, et narrábo vó-bis, ó-
412 Cycle of Christmas.

mnes qui ti-mé-tis Dé-um, quànta fécit Dó-

mi-nus á-ni-mae mé-ae, al-le-le-lú-ia.

Secret.

O Bláta Dómine múnera sanctifica: nosque a peccató-rum nostrórum máculis emúnda. Per Dóminum.

2. Commemoration of our Blessed Lady.

TUA, Dómine, propitiatióne, et beátae Mariæ semper Vir-ginis intercessióne, ad perpé-tuam atque praeséntem haec oblátió nobis proficiat prosperítátem et pacem. (Per Dóminum.)

3. For the Church or for the Pope, p. 266.
Preface of the Blessed Trinity, p. 12.

Comm. vi

D I-cit Dó-mi-nus:* Implé-te hýdri-as á-qua et férte ar-chitri-clí-no. Cum gu-stás-set ar-

The Lord saith: Fill the waterpots with wa-

ter, and carry to the chief steward of the feast. When the chief steward had tasted the water made wine, he saith to the bride-groom: Thou hast kept the good wine until now. This first mira-

cle did Jesus before his disciples. 

Gospel.
Second Sunday after the Epiphany.

chitriclinus aquam vinum factam, dicit spono:

Servasti vinum bonum usque adhuc. Hoc signum fecit

Jesus primum coram discipulis sus.

Postcommunion.

A Ugeatur in nobis, quaesumus Domine, tuae virtutis operatorio: ut divinis vegetatibus sacramentis, ad eorum promissa capienda, tuo munere praeparumur. Per Dominum 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 communio, Domine, purget a crimen: et intercedente beata Virgine Dei Genitrice Maria, caelestis remedium faciat esse consortes. (Per eundem Dominum.)

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. If

D E-fici-ente vino. Cant. Magnificat * anima

me-a Dominum. Et exsultavit...

Movable Sundays.

The wine failing, Jesus commanded that the waterpots should be filled with water; which was turned into wine, alleluia. *Gospel.*

implé-ri hýdri-as ámbra, quae in ví-num convérsa est,

alle-lú-ia.

V. Dirigátur, Dómine, oratíó meá. V. Let my prayer be sent up, O Lord.

R. Sicut incénsum in con-spéctu túo. R. As incense in thy sight.


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.

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Adore God, all you his Angels: Sion heard, and was glad; and the daughters of Juda rejoiced. Ps. The Lord hath reigned; let the earth rejoice: let many islands be glad.

Ps. 96, 7-8 and 1.

---

Collect.

O Mnipotens sempiternus Deus, infirmitatem nostram propitius respice: atque ad protectionem nos Dexteram tuae majestatis extende. Per Dominum.

2nd and 3rd Collects as on p. 408.

Ratres : Nolite esse prudéntes apud vosmetípsos : nulli malum pro malo reddéntes : providéntes bona non tantum coram Deo, sed étiam coram ómnibus homínibus. Si fíeri potest, quod ex vobis est, cum ómnibus homínibus pacem habéntes : non vosmetípsos defendéntes, caríssimi, sed date locum irac. Scriptum est enim : Mihi vindícta; ego retribuam, dicit Dóminus. Sed si esuríerit inimícus tuus, ciba illum : si sitit, potum da illi : hoc enim fáciens, carbónes ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

Grad. v

Imé-bunt gén-tes *
nó-men tú- um, Dómi-

né, et ómnes ré-ges tér-ræe gló- ri-

am tú-

am. V. Quóni-

am tū-

am. V. Quóni-

am tū-

am. V. Quóni-

aedi-fi-cavit Dóminus Si-
on,

et vi-débi-
tur in ma-je-

F

B

Rethe.ren, 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.

The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. V. For the Lord hath built up Sion, and he shall be seen in his majesty. Ps. 101, 16-17.
Third Sunday after the Epiphany.

The Lord hath reigned, let the earth rejoice: let many islands be glad. Ps. 96.

VIII

L-le-lú-ia. * i:j.

V. Dóminus regnávit, exsúltet térra: laetén-
tur insulae * múltae.

Sequentia sancti Evangelii secundum Matthaeum.


N illó témpore: Cum descendisset Jesus de monte, secútæ sunt cum turbæ multæ: et ecce leprósus véniens adorábat eum, dicens: Dómine, si vis, potes me mundáre. Et exténdens Jesus manum, tétigit eum, dicens: Volo, mundáre. Et conféstim mundátæ est lepra ejus. Et ait illi Jesus: Vide, némíni díixeris; sed vade, osténde te sacerdóti, et offer munus, quod præcépit Móyses, in testimónium illis.

A t that time, when Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying, Lord, if thou wilt thou canst make me clean. And Jesus stretching forth his hand, touched him, saying, I will, be thou made clean: and forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them.

Credo.


Secret.

HÆC hóstia, Dómine quaésu-mus, emúndet nostra délí-ccta : et ad sacrificium celebrán-dum, subdítórum tibi córpora, mentésque sanctificet. Per Dó-minum nostrum.

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.

They all wondered at these things, which proceeded from the mouth of God. Luke 4.
Third Sunday after the Epiphany.

Postcommunion.

Quos tantis, Dómine, largíris uti mystériis: quaésumus; ut effectibus nos eorum verácter aptáre dignérís. Per Dóminum nostrum.

2nd and 3rd Postcommunions as on p. 413.


AT VESPERS.

All as in the Psalter, p. 110.

Omine. Cant. Magníficat. ánima mé-a Dómini. num. or: mé-a Dóminum. Et exsultávit...


Dómine, si tu vis, pótes mé mundá-re: et á- it Jé-sus: Vólo, mundá-re.

V. Dirígatur, Dómine, orátio méa. 
R. Sicut incénsum in conspéctu túo.

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.

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.

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.

At that time, when Jesus entered into the ship, his disciples followed him. And behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And they came to him and awaked him, saying, Lord, save us, we perish. And Jesus saith to
G rant, we beseech thee, Almighty God, that the sacrifice we are about to offer up, may purify and strengthen us in our weakness. Through Jesus Christ.

Secret.

C oncéde, quaésumus omnípo-tens Deus: ut hujus sacrificii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum nostrum.

2nd and 3rd Secrets: until Febr. 2nd, as on p. 412.

After Febr. 2nd, or after Pentecost, as on p. 434.

Preface of the Blessed Trinity, p. 12.

Postcommunion.

M ay the sacrament we have received, O Lord, take from us all craving for the sinful delights of earth, and nourish our souls to life eternal. Through Jesus Christ.

2nd and 3rd Postcommunions: until Febr. 2nd, as on p. 413.

After Febr. 2nd, or after Pentecost, as on p. 435.

AT VESPERS.

At Magnif.

D omine. Cant. Magníficat * ánima mé-a Dómi-

num. or: mé-a Dóminum. Et exsultávit...


O naticiphon.

Dómine, salva nos, pé-rímus: Lord, save us, we perish; command, O God, and give a calm.
Fifth Sunday after the Epiphany.

After the Epiphany, chants of 3rd Sunday after the Epiphany, p. 415.
After Pentecost, chants of 23rd Sunday after Pentecost, p. 956.

Collect.

**O** 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.

**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.

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 sowed cockle among the wheat, and went his way.

And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming, said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go and gather it up? And he said, No: lest perhaps gather-
Fifth Sunday after the Epiphany.

ait: Non: ne forte colligentes zizánia, eradicétis simul cum eis et triticum. Sínite útraque créscre usque ad messem, et in témpore messis dicam messóribus: Colligite primum zizánia, et alligáte ea in fascículos ad comburéndum, triticum autem congregáte in hórreum meum.

Credo.

Secret.

H ostias tibi, Dómine, plácitionis offérimus: ut et delicta nostra miserátus absélvas, et nutántia corda tu dirígas. Per Dóminum.

2. Exáudi nos. p. 434. — 3. At the priest’s choice.

Preface of the Blessed Trinity, p. 12.

Postcommunion.

Quaesumus, omnipotens Deus: ut illius salutaris capiámus efféctum, cujus per hác mystéria pignus accépimus. Per Dóminum nostrum Jesum Christum.


AT VESPERS.

At Magnif.

Ant. 1 g

C

Ol-lí-gi-te. Cant. Magní-fi-cat * ánima mé-a

Dóminum. Et exsultávit...

Cant. Magníficat. 1 g. p. 212.

Antiphon.

Col-lí-gi-te primum zí-zání-

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
Sixth Sunday after the Epiphany.

After the Epiphany, chants of 3rd Sunday after the Epiphany, p. 415.
After Pentecost, chants of 23rd Sunday after Pentecost, p. 956.

Collect.

Grant, we beseech thee, Almighty God, that, striving always to act according to right reason, we may come, in every word and in every deed, to fulfil thy holy will. Through Jesus Christ.


Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

Congratulations to the faithful at Thessalonica. 1 Thess. 1, 2-10.

B Rethren, 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

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Sixth Sunday after the Epiphany.

mone tantum, sed et in virtute, et in Spiritu Sancto, et in plenitudine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatióne multa, cum gáudio Spiritus Sancti: ita ut facti sitis forma ómnibus credentibus in Macedónia, et in Achaíá. A vobis enim diffamátus est sermo Dómini, non solum in Macedónia, et in Achaíá, 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 annuntiant qualem introitum habuérimus ad vos: et quómodo convérsi estis ad Deum a simulácriis, servíre Deo vivo et vero, et exspectáre Filium ejus de cælis (quem suscitátivit 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.


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.
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.

Hæc nos oblátio Deus mun-
det, quaésumus, et rénovet,
gubérnet, et prótegat. Per Dó-
minum nostrum.

2. Exáudi nos. p. 434. — 3. At the priest's choice.
Preface of the Blessed Trinity, p. 12.

Postcommunion.

Cæléstibus, Dómine, pasti de-
líciis: quaésumus; ut semper
éadem, per quae veráciter vivi-
mus, appetámus. Per Dóminum
nostrum.


AT VESPERS.

At Magnif.

Ant. 1 a 3

S

Imi-le est. Cant. Magní-fi-cat * ánima mé-

Dóminum. or : mé-a Dóminum. Et exsultávit...


Antiphon.

Sí-mi-le est régnum cæ-ló-
rum fermento quod accéptum mú-
li-er abscondit in fa-rí-nae sá-tis tríbus, donec fermen-
tá-tum est tó-tum.

If the Antiphon is sung as a Commemoration. Ὑ. Dirigátur. p. 419.
Cycle of Easter.

(See the table on p. 251).

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.
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.*

*Ps.* Dí-li-gam te Dómine, forti-túdo mé-a:* 

Dóminus firmaméntum mé-um, et refúgi-um mé-um, et

libe-rátor mé-us. Gló-ri-a Pátri. E u o u a e.


† *The Glória in excélsis. is not said from Septuagesima Sunday until Easter, except on Maundy Thursday, Holy Saturday, and Feast days.*
Collect.

P Reces pópuli tui, quaésumus Dómine, clementer exaudi: ut qui justè pro peccátis nostris affligimus, pro tui nóminis glória misericórditer liberemur. Per Dóminum nostrum.

G Raciously 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 cóporis defende periculis: et, intercedente beáta et gloríosa semper Virgine Dei Genitricé Maria, cum beáto Joseph, beáitis Apóstolis tuis Petro et Paulo, atque beáto N. et omnibus Sanctis, salútém nobis tríbue benignus et pacem; ut destrúctis adversitátabus et erróribus universalis, Ecclesiá tua sécúra tibi sérviat libertáte. (Per eúndem Dóminum).

S Ave us, we beseech thee, O Lord, from all dangers to soul or body: and, moved by the prayers of the blessed and glorious Mary, ever a virgin, mother of God, of Saint Joseph, of thy holy Apostles Peter and Paul, of blessed N., and of all thy Saints, in thy goodness ensure to us safety and peace. Do thou bring to naught all the assaults of the enemies of thy Church, make to cease all false teaching, and enable her to serve thee in freedom and in safety. (Through the same our Lord, is said only when this is the last Collect.)

3. At the priest’s choice.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

Lessons to be drawn from the races in the Games, and from the story of Israel in the wilderness. 1 Cor. 9, 24 at 10, 5.

F Ráthre: Nescitís quod ii qui in stádio currunt, omnes quidem currunt, sed unus accipit bravíum? Sic curríte, ut comprehendátis. Omnis autem, qui in agóne conténdit, ab omnibus se abstínet: et illi qui- dem ut corruptíbilem corónam accipiant; nos autem incorru- ptam. Ego ígitur sic curro, non quasi in incértum: sic pugno, non quasi áerem vérberans: sed castigo corpus meum, et in servítútem rédigo: ne forte cum áliis praedícatérim, ipse réprobos efficiam. Noló enim vos ignórares, frátres, quóñiam patres nostri omnes sub nube fuérunt, et omnes mare transié-
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.

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.
Dómini ne, non praevale at * hómo.

Do- mi- ne, exáudi vó- cem mé- am. Ὄ. 2. Fí- ant áures tú- ae in- tendén- tes

in o- ra- ti- ó- nem sér- vi tú- i. Ὄ. 3. Si iniqui- tá- tes
 observe-ris, Dó-mi-ne:

Dómi-ne, quis sustiné-bit? V. 4. Quia-
apud te propiti-átio est,
et propter légem tú-am sustinui-te,*

Dó-mine.

Sequentia sancti Evangelii secundum Mattheum.

Parable of the labourers in the vineyard. Matth. 20, 1-16.


AT that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle, and he said to them, Go you also into my vineyard, and I will give you what shall be just: and they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go you also into my

It is good to give praise to the Lord, and to sing to thy name, O Most High. Ps. 91, 2.

Offert. viii

B

O-num est * confí-té-

ri Dómi-no, et psál-le-re nó-mi-ni

tú-o, Altíssime.

1 "Good people are sometimes shocked to find that the wicked man who makes a good end wins salvation cheaply. But God is always master of his gifts. A moment of pure love can outweigh a lifetime of tepidity. Yet the labourer called at the eleventh hour does not taste the joy reserved to one who has worked and suffered without reckoning the hours". (Martin).
Secret.

Receive, O Lord, our offerings and prayers; by virtue of these heavenly mysteries wash away our sins, and in thy mercy hear us. Through Jesus Christ.

2nd and 3rd Secrets: until Febr. 2nd as on p. 412.
after Febr. 2nd as follows:

2. To implore the intercession of the Saints.

Raciously hear us, O God of our salvation, and, by virtue of this Sacrament, defend us from all our enemies whether of soul or of body: bestow upon us thy grace in this world, and thy glory in that which is to come. Through Jesus Christ.

3. At the priest's choice.
Preface of the Blessed Trinity, p. 12.

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.

May thy faithful people, O Lord, draw strength from thy divine sacrament: partaking of which may they the more hunger for it, and hungering for it, receive unceasingly of its fulness. Through Jesus Christ.
2. To implore the intercession of the Saints.

May the adorable Sacrifice we have offered up, O Lord, purify us and strengthen us, and through the prayers of blessed Mary the virgin mother of God, of Saint Joseph, of the holy Apostles Peter and Paul, of blessed N., and of all thy Saints, may it free us from all perverseness of heart, and safeguard us in all adversity. Through Jesus Christ.

3. At the priest’s choice.

℣. Benedicamus Dómino.
℟. Déo grátiás XI, p. 64.

℟. Let us bless the Lord.
℣. Thanks be to God.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

Fratres: Nescitis quod ii qui in stádio currunt, † omnes quidem currunt, sed unus accipit bravium? Sic curríte ut comprehendátis.

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.


At Magníf.

Ant. vii a

DÍxit pa-terfami-li-as. Cant. Magní-fi-cat * án-

ma mé-a Dóminum. Et exsultávit...


Antiphon.

DÍxit pa-terfami-li-as ope-rá-

The householder said to his labourers, Why stand you here all the day idle? And they answered and said, Be-
Cycle of Easter.

cause no man has hired us. Go you into my vineyard; and what is just, I will give you.

Gospel.

Benedicámus Dómino V. p. 140.

Sexagesima Sunday.

Sunday of the 2nd Class. Station at St. Paul outside the Walls.

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. 43, 23-26 and 2.
Sexagesima Sunday.

avértis, obli-vís-ce-ris tribu-la-ti-ó-nem nóstram? Adhaé-
sit in tér-ra vénter nó-ster: exsurge, Dómine, áduva
nos, et lí-be-ra nos. Ps. Dé-us, áuribus nóstris audí-
vimus: * pátres nostri annunti-a-vérunt nó-bis. Gló-
ri-a Pátri. Eu ou a e.


Collect.

D Deus, qui cónspicis quia ex
nulla nostra actióne confi-
dimus: † concéde propítius; ut
contra adversa ómnia, * Doctóris
géntium protectione muniamur.
Per Dóminum nostrum.

O God, who seest that we put no
trust in ourselves, vouchsafe, we
beseech thee, that the patronage of
the Doctor of the Gentiles may be
our safeguard from all evil. Through
Jesus Christ.

2nd and 3rd Collects: until Febr. 2nd as on p. 408.
after Febr. 2nd as on p. 429.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

To defend his ministry attacked by certain Jewish converts to Christianity,
St. Paul is obliged to defend himself. In later years, when the Christians of
Rome gathered in the church where his martyrdom was commemorated, they
liked to read this passage. 2 Corinthians, II, 19-12, 9.

F Rethren, you gladly suffer the
foolish; whereas yourselves are
wise. For you suffer if a man bring
If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands.

If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you in the face. I speak according to dishonour, as if we had been weak in this part.

Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I. They are Israelites: so am I. They are the seed of Abraham; so am I. They are the ministers of Christ; (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands.

If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even
to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth): that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And he said to me, My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Let the gentiles know that God is thy name: thou alone art the Most High over all the earth. 

Ps. 82, 19 and 14.
Cycle of Easter.

Tam, et sic-ut stí-

pu-lam an-te fá-

ci-em

* vén-

ti.

Thou hast moved the
earth, O Lord, and hast
troubled it. ¶. 2. Heal
thou the breaches the-
reof, 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.

Thou hast moved the
earth, O Lord, and hast
troubled it. ¶. 2. Heal
thou the breaches the-
reof, for it hath been
moved. ¶. 3. That thy
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Ps. 59, 4 and 6.

Thou hast moved the
earth, O Lord, and hast
troubled it. ¶. 2. Heal
thou the breaches the-
reof, 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.

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.
Secret.

O Blátum tibi, Dómine, sacrificium, vivificet nos semper et múniat. Per Dóminum. MAY the sacrifice we offer to thee, O Lord, quicken us and strengthen us. Through Jesus Christ.

2nd and 3rd Secrets: until Febr. 2nd as on p. 412.

after Febr. 2nd as on p. 434.

Preface of the Blessed Trinity, p. 12.

Comm. VIII I will go in to the altar of God: to God who giveth joy to my youth. Ps. 42, 4.

re Dé- i, ad Dé- um qui laetí- fi- cat juven-
tút- tem mé- am.

Postcommunion.

SUPplices te rogámus, omni- potens Deus: ut, quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter de- servíre concédas. Per Dómi-

num.

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 insipientes cum sitis ipsi sapiéntes: † sustinéntis enim si quis vos in servítútem rédigid, si quis dévorat, si quis accipit, si quis extólлитur, * si quis in fáciam 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 Créator. p. 119. V. 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.


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
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

et enú-tri- es me. Ps. In te Dómine spe-rávi, non con-

fundar in aetérnum: * in justí-ti-a tú-a lí-be-ra me.


Collect.

Mercifully hear our prayers, we beseech thee, O Lord; free us from the chains of sin, and deliver us from all evil. Through Jesus Christ.

2nd and 3rd Collects: until Febr. 2nd as on p. 408. 
after Febr. 2nd as on p. 429.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

Hymn to Charity. 1 Cor. 13, 1-13.

Rethren, if I speak with the tongues of men, and of Angels, and have not charity; I am become as sounding brass or a tinkling cym-
And if I should have prophecy, and know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

Charity is patient, is kind: charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, 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.
Sing joyfully to God all the earth: serve ye the Lord with gladness.  
V. 2. Come in before his presence with exceeding great joy.  
V. 3. Know ye that the Lord he is God.  
V. 4. He made us, and not we ourselves: but we are his people, and the sheep of his pasture.

Ps. 99, r-2.
Cycle of Easter.

\[ \text{Sequentia sancti Evangelii secundum Lucam.} \]


Credo.

Blessed art thou, O Lord, teach me thy justifications: blessed art thou, O Lord, teach me thy justifications: with my lips I have pronounced all the judgments of thy mouth.

Ps. 118, 12-13.
450 Cycle of Easter.

ómi-na judí-ci-a ó-ris tú-i.


2nd and 3rd Secrets: until Febr. 2nd as on p. 412.
after Febr. 2nd as on p. 434.

Preface of the Blessed Trinity, p. 12.

Comm. 1

M Anducavérunt, * et satu-
rá-ti sunt nimis, et de-sidé-ri-
um

e-ó-rum áttu-lit é-is Dómi-
nus: non sunt frau-
dá-ti a de-sidé-

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: W
ut, qui caeléstia alimenta percépimus, per haec contra ómnia adversa muniamur. Per Dóminus.

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 autem non hábeam, * factus sum velut aes sonans, aut cymbalum tinniens.

B Rethren, if I speak with the tongues of men, and of Angels, and have not charity; I am become as sounding brass or a tinkling cymbal.
Quinquagesima Sunday.

_Hymn. Lúcis Créátor. p. 119. Ἄρ. Dirigátur._

At Magnif.  
Ant. I D  

S

Tans autem Jéssus. _Cant. Magníficat * ánima mé-a Dóminum._ Et exsultávit...

_Cant. Magníficat. I D. p. 212._

An-

tiphon.

Stans autem Jésus jússit caé-

cum addú-ci ad se, et á- it fíl-

li : Quid vis fá-ci-am tíbi? Dómine, ut víde-am. Et

Jésus á- it fí-lí : Réspice, fídes tú-a te sálvum fé-cit.

Et confé-stim ví-dit, et sequebá-tur illum, magnífí-cans Dé-

um.


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.
Ash Wednesday.

Blessing of the Ashes.

Before the Mass, the Ashes are blessed. They have been made from the palm or other branches blessed the year before.

The Priest proceeds as follows to bless the ashes placed in some vessel on the Altar. The Choir first sings the Antiphon:

**Ant. VII**

Exaudi nos * Dómine, quóniam benigna est misericors.

córdia tua: secúndum multitúdinem misericórdium tuarum respice nos, Dómine.

Ps. Sálvum me fac Déus: quóniam intravérunt aquae * usque ad ániam meam. Glória Patri.


Repeat : Exaudi nos.
The Priest then says:

\[\begin{align*}
\checkmark \text{. & Dóminus vobiscum.} \\
\checkmark \text{. & Et cum spiritu tuo.}
\end{align*}\]

Orémus.

Omnipotens sempiternus Deus, parce paenitentibus, propitiae supplicantium: et mittere digneris sanctum Angelum tuum de caelis, qui benedicat cat, et sanctificet hos cínere, et sint remedium salubre omnibus nomen sanctum tuum humiliat, ac semetipsum pro conscientia delictórum suórum accusantibus, ante conspectum divinæ clementiae tuæ facíona sua deploratibus, vel serenissimam pietatem tuam supplerit obnixéque flagitántibus: et praesta per invocatió nem sanctissimi nóninis tui; ut quicúmque per eos aspérsi fuerint, pro redemptione peccatórum suórum, córpóris sanitatem, et ánimae tutelam percipliant. Per Christum Dóminum nostrum. \checkmark \text{. & Amen.}

Oremus.

 Deus, qui non mortem, sed paenitentiam desideras pecatórum: fragilitatem conditionis humanae benignissime respice; et hos cínere, quos causa proferéndae humiliatís, atque promeréndae véniæ, capítibus nostris impóni decernimus, bene dicere pro tua pietate dignáre; ut, qui nos cínerem esse, et ob pravitátis nostrae deméritum in púlverem reversúros cognóscimus; peccatórum ómnium véniam, et præmia paenitentibus repromíssa misericórditer cósequi mereámur. Per Christum Dóminum nostrum. \checkmark \text{. & Amen.}

Oremus.

 Deus, qui humiliazione flécteris, et satisfactióne placáris: aurem tuæ pietatis inclina précibus nostris; et capítibus ser-

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. \checkmark \text{. & Amen.}

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 cine- the heads of thy servants, besprinkled
rum aspersióné contáctis, ef-
fulde propítiús gratiáim tuae
funde propítiús gratiáim tuae
benedictiónis: ut eos et spirítu
compunctiónis répleas, et quae
juste postuláverint, effícacer
tribuás; et concéssa perpé tuo
stabilita, et íntácta manière de-
cérnas. Per Chrístum Dóminiúm

Orémus.

Omípotens sempitérne Deus, A Almighty and everlasting God, who,
quí Ninivitis in cinere et to the Ninivites doing penance in
cilício paeniténtibus indulgénti-
tiae tuae remédia praestítísti: make us, we
concéde propítiús; ut sic eos beseech thee, so to imitate them,
imitémur hábitu, quàtenus vé-
niae prosequámur obténtu. Per like them, may obtain from thee
Dóminiúm nostrum Jesum Chríst-
um Filium tuum.

Having put incense into the thurible, the Celebrant sprinkles the ashes three
times with holy water, while saying recto tono the Antiphon Aspérges me.
to which the psalm is not added. He then incenses the ashes three times.

During the imposition of the ashes, the Choir sings:

Ant. 1 Mmutémur * há-bi-tu, in ci-
nére et ci-lí-ci-o: je-ju-
némus, et plo-re-mus ante Dó-
mi-num:

Ant. 1

Let us change our
garments for ashes and
sackcloth: let us fast
and lament before the
Lord: for our God is
plenteous in mercy to
forgive our sins. 

Joel 2, 13.
Let us 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.  \textit{V.} Help us, O God, our Saviour: and for the honour of thy name, O Lord, deliver us. Attend, O Lord. \textit{Esth. 13; Joel 2; Ps. 78, 9.}

\begin{quote}
\textit{While placing the ashes on the foreheads of the faithful, the Celebrant says:}
\end{quote}

\begin{quote}
\textit{V.} Meménto homo, quia pulvis es, et in púlverem revertérís. \\
\textit{R.} Remember, man, that thou art dust and unto dust thou shalt return. \textit{Gen. 3, 19.}
\end{quote}

\begin{quote}
\textit{After the distribution of the ashes, the Celebrant says:}
\end{quote}

\begin{quote}
\textit{V.} Dóminus vobiscum.  \\
\textit{R.} Et cum spíritu túdo.  \\
\textit{V.} The Lord be with you.  \\
\textit{R.} And with thy spirit.
\end{quote}

\begin{quote}
\textit{Orémus.}
\end{quote}

\begin{quote}
\textit{Oncéde nobis, Dómine, praesidía militiae christianae sanctis inchoáre jejúniis : ut contra spirituales nequitias pugnáturí continéntiae muniámur auxíliis. Per Christum Dóminus nostrum.}
\end{quote}

\begin{quote}
\textit{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.}
\end{quote}

\begin{quote}
\textit{Mass is then said.}
\end{quote}
Thou hast mercy upon all, O Lord, and hastest 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. 

V. Glory. Wisd. II, 24, 25 and 27; Ps. 56, 2.

Ps. Miserere mihi Deus, miserere méi: * quóniam in te confidit ánima méa.


Kýrie XVIII, p. 79.

Collect.

Praestá Domine fidélibus tuis: | G Rant, we beseech thee, O Lord, 
| ut jejuniórum veneránda | that thy faithful people may, 
| solémnia: et cóngrua pietáte | with seemly devotion, enter upon
suscípiant, * et secúra devo-
tiónie percúrrant. Per Dóminum
nostrum.

2. To implore the intercession of the Saints, p. 429.

3. For the living and the dead, p. 464.

Lectio Joels Prophetæ.

By penance, God can still be moved to mercy.

Joel 2, 12-19.

HÆC dicit Dóminus: Con-
vertimini ad me in toto
corde vestro, in jejunio, et in
fletu, et in planctu. Et scíndite
corda vestra, et non vestímenta
vestra, et convertimini ad Dó-
minus Deum vestrum: quia
benignus et miséricors est, pá-
tiens, et multae misericórdiae, et
praestábilis super malitia. Quis
scit, si convertátur, et ignóscat,
et relínquat post se benedictió-
nem, sacrificium, et libámen
Dómino Deo vestro? Cánite
tuba in Sion, sanctificáte jejun-
nium, vocáte caetum, congre-
gáte pópulum, sanctificáte ec-
cléisiam, coadúnate senes, con-
gregáte párvolus, et sugéntes
úbera: egrediátur sponsus de
cubili suo, et sponsa de thálamo
suo. Inter vestíbulum et altáre
plorábunt sacerdótes ministri
Dómini, et dicent: Parce, Dó-
mine, parce pópulo tuo: et ne
des haereditátém tuam in oppró-
bríum, ut dominéntur eis natió-
nes. Quare dicunt in pópolis:
Ubi est Deus eórum? Zélátus
est Dóminus terram suam, et
pepercit pópulo suo. Et respó-
dit Dóminus, et dixit pópulo
suo: Ecce ego mittam vobis fru-
úmentum, et vinum, et óleum, et
replebímíni eis: et non dabo vos
ultra opprobrium in génitibus:
dicit Dóminus omnipótens.

Tus 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 hea-
thens should rule over them. Why
should they say among the nations,
Where is their God?

The Lord hath been zealous for his
land, and hath spared his people.
And the Lord answered, and said to
his people, Behold I will send you
corn, and wine, and oil, and you shall
be filled with them; and I will no
more make you a reproach among
the nations; saith the Lord Almighty.

Grad. 1

M

I-se- ré-re * mé-

Have mercy on me,
O God, have mercy on
me; for my soul trusteth
in thee. ¶ He hath
Ash Wednesday.

De-us, miserere mihi: quoniam in te confidit anima mea. 

Ps. 56, 2 and 4.

V. Misit de caelo, et liberavit me:

dedit in opprobrium conculcantes me.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. 

V. 2. O Lord, remember not our former iniquities: let thy mercies speedily prevent us, for we are
Cycle of Easter.

460 Cycle of Easter.

quaer fecimus nos: neque secundum

i-niqui-tates no-stras re-tri-

bu-as no-bis. ¥. 2. Dómine,

ne memí-ne-ris i-niqui-tá-tum nostrárum anti-

quá-rum: ci-to an-ti-cipent nos mi-se-ri-córdi-ae

tú-ae, qui-a páu-pe-res fácti súmus nimis.

Here all kneel down.

¥. 3. Adjuva nos, Dé-us sa-lu-tá-ris nó-

ster: et

propter gló-ri-am nómi-nis tú-i, Dómine, libe-

ra

nos: et propí-ti-us ésto peccátis nó-

stris,
Ash Wednesday.

A T 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
dico vobis, quia
receperunt mercédem suam.
Tu autem, cum jejunas, unge
caput tuum, et fáciem tuam
lava, ne videáris homínibus
jejúnantes. Ámen dico vobis, quia
receperunt mercédem suam.
Tu autem, cum jejunas, unge
caput tuum, et fáciem tuam
lava, ne videáris homínibus
jejúnantes. Ámen dico vobis, quia
receperunt mercédem suam.

The Credo is not said.


Secret.

FAC nos, quaésumus Dómine,
his munéribus offeréndis
conveniénter aptári : quibus
ipsius venerábilis sacraménti
celebrámus exórdium. Per Dó-
minus nostrum,


Preface of Lent, p. 471.

Comm. III

UI medi-táb-i-tur * in lége

He who shall medi-
tate upon the law of the
Lord day and night,
shall bring forth his
fruit in due season.
Ps. 1, 2 and 3.
Dómini die ac nocte, dabit fructum suum in tempore suo.

Postcommunion.

Percépta nobis, Dómine, præbeant sacramenta subsidium: ut tibi grata sint nostra jejunia, et nobis proficient ad medélam. Per Dóminum nostrum.

Per Dóminum nostrum Jesum Christum Filium tuuum.


Prayer over the people.

The Priest: Orémus. The Deacon:

Humiliáte cápita vestra Deo. Bow down your heads before God.

Inclinántes se, Dómine, mæstáti tuae, propitiátius inténde: ut qui divíno múnerre sunt réféciti, caeléstibus semper nutriantur auxiliis. 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.
During Lent the Church prepares us for Easter by more constant and humble prayer; as well as by fasting, of which our Lord sets us an example, and to which a work of inward mortification and cleansing must correspond. Though the devil tries to hinder this work, we can rely on the help of the Holy Angels; and of this we are frequently reminded.

In early days, Lent was the immediate preparation for Baptism, and for the readmission into the Church of public penitents. Many passages of the liturgy allude to this twofold discipline. They have still a lesson for us. On Ash Wednesday we all become penitents, on account of our own sins and those of our brothers. It is always good for a Christian to renew the spirit of his Baptism, and to recall the innumerable graces it gives or that flow from it, and the sacred obligations it involves.

First Sunday of Lent.

I Class. — Station at St. John Lateran.

He shall call upon me, and I will hear him; I will deliver him, and glorify him; I will fill him with length of days. Ps. He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. Ps. 90, 15 and 16.

Ps. Qui há-bi-tat
in adju-tó-ri- o Altíssimi, * in pro-tecti-óne Dé- i caéli


Gloría Patri. 8th tone. p. 30. — Kyrie XVII. p. 76.

Collect.

D Deus, qui Ecclésiam tuam ánnua Quadragesimáli ob-servatióné purificas : † praesta familiae tuae; ut quod a te obti-nére abstinéndo nítitur, * hoc bonis opéribus exsequatúr. Per Dóminum.

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.

O Mnípotens sempitérne Deus, qui vivórum domináris si-mul et mortuórum, omníümque miserérís, quos tuos fide et ópere futúros esse praenós cis: te súpplices exorámus; ut, pro quibus effúndere preces decré-nimus, quosque vel praensae saéculum adhúc in carne rétinet, vel futúrum jam exútos córporé suscépit, intercedéntibus ómnibus Sanctis tuís, pietátis tuae cleméntia, ómnium delictórum suórum véniam consequátur. 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.

F Ratres : Exhortámur vos, ne in vácuum grátiam Dei recipiátis. Ait enim : Témpore accépto exaudi vérte, et in die salútis adjúvi te. Ecce nunc tempus acceptá bile, ecce nunc dies sal-

B Rethren, we exhort you that you receive not the grace of God in vain. For he saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time,
First Sunday of Lent. 465


Gr. II

A

N-ge-lis * sú- is man-
dá- vit de te,

ut custódi-ant te in ómni-

bus ví-is tú-is.

God hath given his Angels charge over thee, to keep thee in all thy ways. V. In their hands they shall bear thee up, lest thou dash thy foot against a stone. Ps. 90, 11-12.

mánibus portá-
bunt
Tract. II

UI hábitat * in adjutó-ri-o Altís-simi,
in pro-pectió-ne Dé-i caé-
li commo-rá-bi-tur. Ὠ. 2. Dícet Dómi-no:

Suscéptor mé-us es, et re-fú-gi-um mé-um, Dé-us mé-us: spe-rá-bo in é-

um. Ὠ. 3. Quóni-am í-

pse libe-rá-vit me de láque-o ve-nán-ti-

ὡ. 1. He that dwell-

eth in the aid of the Most High, shall abide under the protection of the God of heaven.

ὡ. 2. He shall say to the Lord, Thou art my protector and my refuge: my God, in him will I trust.

ὡ. 3. For he hath delivered me from the snare of the hunters,
and from the sharp word.

\[ V. 4. \] He will overshadow thee with his shoulders, and under his wings thou shalt trust.

\[ V. 5. \] His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

\[ V. 6. \] Of the arrow that flieth in the day; of the business that walketh about in the dark: of ruin and the noon-day devil.
Cycle of Easter.

℣. 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...
First Sunday of Lent.

foot the lion and the dragon.

V. 11. Because he hath hoped in me, I will deliver him; I will protect him, because he hath known my name.

V. 12. He shall call upon me, and I will hear him; I am with him in tribulation.

V. 13. I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation.

Ps. 90, 1-7 and 11-16.

Sequentia sancti Evangelii secundum Matthaeum.

The Temptation in the wilderness. Matth. 4, i-ii.

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.
The Lord will overshadow thee with his shoulders, and under his wings thou shalt trust: his truth shall compass thee with a shield. Ps. 90, 4-5.

Secret.

We offer solemn sacrifice to thee, O Lord, for the beginning of Lent, begging that we who, by thy grace, in some measure refuse ourselves food and drink, may the more strenuously resist all craving after sinful pleasures. Through Jesus.

2. To implore the intercession of the Saints p. 434.

3. For the living and the dead.

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.

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 Potestátés, Caélí, caelo-rumque Virtútes, ac beáta Séráphim, sócia exsultatióne concélebrant. Cum quibús et nostras voces, ut admíttí júbeas deprecámur, súpplicí confessione diécentes:
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.

The Lord will over­shadow thee with his shoulders, and under his wings thou shalt trust: his truth shall compass thee with a shield. Ps. 90.

The 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.

MAY our partaking of thy sacra­mental sacrifice, O Lord, impart to us strength to serve thee in newness of spirit, and ensure our having part in the mystery of salvation. Through Jesus Christ.

2. To implore the intercession of the Saints. p. 435.

3. For the living and the dead.

Almighty and merciful God, we beseech thee, that we may be purified by the Sacraments we have received. Thy Saints pleading on our behalf, do thou grant that our Communion of to-day may not be counted to us for guilt and punishment, but rather as a saving prayer for our pard­on. May it be the washing away of our offences; our strength in weakness; our defence in all dangers; and to every one of the Faithful, whether living or dead, may it avail to the remission of all their sins. Through Jesus Christ.
AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

Fratres: Hortamur vos, ne in vacuo grátiá Dei rçpiá-
tis. † Ait enim: Témpore accépto exaudívi te,* et in die salútis
adjúvi te.

B Rethren, we exhort you that you receive not the grace of God in
vain. For he saith, In an accepted
time have I heard thee, and in the
day of salvation have I helped thee.

Hymn. II

A

Udi, be-nígne Cón-di-tor,

Nóstras pré-cés cum fle-tibus, In hoc

sácro je-júni-o Fúsas quadra-gená-

ri-o. 2. Scru-tátor álme córdi-um,

Infírma tu scis ví-ri-um : Ad te rever-sis éxhíbe

Remissi-ó-nis gra-ti-am. 3. Multum qui-dem peccávi-

mus, Sed páerce confi-téntibus: Ad nómi-nis láudem

tú-i, Cónfer medé-lam lánguidis. 4. Concéde nóstrum cán-
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.

God hath given his Angels charge over thee.

To keep thee in all thy ways.

At Magnif.
Ant. VIII G*

Cce nunc. Cant. Magnificat * ánima mé-a

Dóminum. or : mé-a Dóminum. Et exsultávit...

Cant. Magnificat. viii c*, p. 217.
Behold now is the acceptable time, behold now is the day of salvation; therefore in these days let us show ourselves the ministers of God, in much patience, in fastings, in watchings, in charity unfeigned.

At Compline, the Hymn is sung to the tone no 6, p. 250.

Remember, O Lord, thy bowels of compassion, and thy mercies that are from the beginning of the world, lest
minentur 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 án-imam mé-am: * Dé-us mé-us in te

confído, non e-rubéscam. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 7th tone. p. 29. — Kyrie XVII. p. 76.

Collect.

Deus, qui cónspicis omni nos vir-tú-te de-stíuí: intérius ex-teriúsque custó-di; † ui ab ómnibus ad-versáti-tibus munía-mur in córpo-re, * et a pravis cogita-tiónibus mun-de-mur in mente. Per Dóminus.

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 ob-secrámus in Dómino Jesu, ut quemádmodum accepístis a nobis quómodo opórteat vos ambuláre, et placére Deo, sic et ambulé-tis, ut abundé-tis magis. Scitis enim quae praecépta dédérim vobis per Dóminum

Bréthren, 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

The troubles of my heart are multiplied; deliver me from my necessities, O Lord. 

Ps. 24, 17-18.

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.
Give glory to the Lord, for he is good: for his mercy endureth for ever. Ps. 105, 1-4.

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Give glory to the Lord, for he is good: for his mercy endureth for ever. Ps. 105, 1-4.
Sequentia sancti Evangelii secundum Matthaeum.


I will meditate on thy commandments, which I have loved exceedingly: and I will lift up my hands to thy commandments, which I have loved.

Ps. 118, 47 and 48.

Understand my cry: hearken to the voice of my prayer, O my King and my God: for to thee will I pray, O Lord.

Ps. 5, 2-4.

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.


At Magnif.  
Ant. 1 f

V  
I-si-ónem. Cant. Magnífici cat ánima mé- a

Dóminum. Et exsultávit... — Cant. Magníficat, 1 f. p. 212.

Antiphon.

Vi-si-ónem quam vi-dístis,

némíni dixé-ri-tis, do- nec a mórtu- is resúrgat. Fí- li- us

hóminis.

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. Ὕ. Glory. Ps. 24, 15-16 and 1-2.


E u o u a e. Glória Pátri. 7th tone, p. 30.

Kyrie XVII, p. 76.
Collect.

QUaésumus omnipotens Deus, vota humíliam respice: ✦ atque ad defensionem nostram, * déxteram tuae majestatis ex-ténde. Per Domínnum.

Humbling ourselves before thee, we beseech thee, Almighty God, favourably to regard the desires of our heart: and in our defence to stretch forth the right hand of thy Majesty. Through our Lord.


Lectio Epistolae beati Pauli Apostoli ad Ephesios.


Fratres: Estóte imitatóres Dei, sicut filii caríssimi: et ambula-táte in diléctione, sicut et Christus diléxit nos, et trádidit semet-ípsum pro nobis oblationem, et hóstiam Deo in odórem suavitá-tís. Fornicátió autem, et omnis immundítia, aut avarítia, nec nominétur in vobis, sicut decet sanctos: aut turpitúdo, aut stul-tióquium, aut scurrítitas, quae ad rem non pértinet; sed magis gratiárum actí. Hoc enim sci-tóte intelligéntes, quod omnis fornicátor, aut immúndus, aut ávarus, quod est idolórum sér-vitus, non habet haereditátem in regno Christi et Dei. Nemo vos sedúcat inánibus verbis: propter hæc enim venit ira Dei in filios diffidéntiae. Nolite ergo participes eórum. Fratres, ne habetis partakers with them. For you were heretofore 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.
To thee have I lifted up my eyes, who dwellest in heaven. V. 2. Behold as the eyes of servants are on the hands of their masters, V. 3. And as the eyes of the handmaid are on the hands of her mistress: V. 4. So are our eyes unto the Lord our God, until he have mercy on us. V. 5. Have mercy on us, O Lord, have mercy on us.

Ps. 122, 1-3.
Third Sunday of Lent.

V. 2. Ecce sic- ut ó- cu- li

servó- rum in má- nibus dominó- rum su- ó-

rum :

V. 3. Et sic- ut ó- cu- li an-
cil- lae in má- nibus dó- minae sú- ae :

V. 4. I- ta ó- cu- li

nó- stri ad Dóminum Dé- um nó-

strum, do-nec mi- sere- átur nóstri.

V. 5. Mi- seré- re nó- bis Dó- mi- ne,

mi- se- ré-re * nóbis.
IN illo tempore : Erat Jesus ejiciens daemonium, et illud erat mutum. Et cum ejecisset daemonium, locutus est mutus, et admiratæ sunt turbae. Quidam autem ex eis dixérunt : In Beelzebub principe daemoniorum ejicit daemonia. Et aliæ tentantes, signum de calcis quærebant ab eo. Ipse autem ut vidit cogitationes eōrum, dixit eis : Omne regnum in seipsum divisum desolabitur, et domus super domum cadet. Si autem et sataænas in seipsum divísus est, quómodo stabit regnum ejus? Quia dicitis, in Beelzebub me ejicere daemonia. Si autem ego in Beelzebub ejicio daemonia : filii vestri in quo ejiciunt? Ideo ipsi conceptores vestri erunt. Porro si in digito Dei ejicio daemonia : propter pervenit in vos regnum Dei. Cum fortis armatis custodit atrium suum, in pace sunt ea quæ possidet. But 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 when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becometh worse than the first.

And it came to pass, as he spoke these things, that a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that
quae suxisti. At ille dixit: Quinimmo beati, qui audiunt verbum Dei, et custodiunt illud. Credo. bore thee, and the breasts that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.

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.

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.
ne virtútum, Rex mé-us, et Dé-us mé-us:
be-áti qui hábitant in dómo tú-a, in saé-cu-lum

saé-cu-li lau-dábunt te.

Postcommunion.

A Cunctis nos, quaésumus Dómine, réátibus et periculis propitiátus absolve : quos tanti mystérii tríibus esse participes. Per Dóminum nostrum Jesum Christum.


AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.


At Magnif.

Ant. VIII g.

E Xtolvens. Cant. Magníf- fi-cat * ánima mé-a

Dóminum. Et exsultavit... — Cant. Magnificat. VIII g. p. 217.
A certain woman, lifting up her voice from the crowd, said, Blessed is the womb that bore thee and the breasts thou didst suck. But Jesus said to her, Yea rather, blessed are they who hear God's word and keep it.


Fourth Sunday of Lent.

I Class. — Station at Holy Cross in Jerusalem.

Rejoice, O Jerusalem, and come together all you that love her; rejoice with joy, you that have been in sor-

véntum fá-ci-te ómnes qui di-lí-gi-tis
ONCÉDE, quæsumus omnipotens Deus: ut, qui ex merito nostræ actionis afflictur, tuae gratiae consolatione respirémus. Per Dominum nostrum.


LECTIO EPISTOLÆ BEATI PAULI APOSTOLI AD GALATAS.

The allegory of Sara and Agar, Galatians, 4, 22-31.

Fratres: Scriptum est: Quôniam Abraham duos filios habuit: unum de ancilla, et unum de libera. Séd qui de ancilla, secúndum carñem natus est: qui autem de libera, per promissiōnem: quae sunt per allegoriam dicta. Haec enim sunt duo testamenta. Unum quidem in monte Sina, in servi-tūtem générans: quae est Agar: Sina enim mens est in Arabia, qui conjunctus est eì, quae nunc 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.

ribus consola-ti-o-nis vé-strae. Ps. Laetátús sum in his quae dícta sunt mi-hi: * in dómum Dómi-ni f-bi-

mus. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 5th tone. p. 29. — Kyrie XVII, p. 76.

Collect.

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.

Bethren: 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
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.
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.
At that time, Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples.

Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip, Whence shall we buy bread that these may eat? And this he said to try him; for he himself knew what he would do. Philip answered, Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down.

Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples, Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.
Praise ye the Lord, for he is good: sing ye to his name, for he is sweet: whatsoever he pleased he hath done in heaven and in earth.

Ps. 134, 3 and 6.

Jerusalem, which is built as a city, which is compact together; for thither did the tribes go up, the tribes of the Lord, to praise thy name, O Lord.

Ps. 121, 3-4.
Postcommunion.

DA nobis, quaésumus miséri

cors Deus: ut sancta tua,
quibus incessanter explémur,
sincérí tractémus obséquius, et
fidéli semper mente sumámus.

Per Dóminum nostrum Jesum
Christum Filium tuum.


AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

Fratres: Scriptum est quó-
niam Abraham duos filios
hábuit: unum de ancilla, et
unum de libera: † sed qui de
ancilla, secúndum carnem natus
est: qui autem de libera, per
repromissiónem:* quae sunt per
allegoríam dicta.


At Magnificat. 

Ant. I g

S

Ubi- it ergo. Cant. Magní-fi-cat * ánima mé-

Dóminum. Et exsultávit... — Cant. Magníficat. I g. p. 212.

Antiphon.

Súbi- it ergo in móntem Jé-

sus, et i-bi se-débat cum discípu-lis sú-

is.

Gospel.

Jesus therefore went
up into a mountain,
and there he sat with
his disciples.
Prayer.

Grant, we beseech thee, Almighty God, that chastened by suffering, as because of our transgressions was meet, we may inwardly be gladdened by thy comforting grace. Through our Lord.

Benedicamus Domino VI. p. 141.
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.

Intr. iv

Judging 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.

Deus meus, et fortitudine mea. Ps. Emit-
Cycle of Easter.

The Glória Patri is not said at the Introit from this day until Easter Sunday, except on Feasts. The Introit is repeated up to the Psalm.

Collect.

Quaésumus omnipotens Deus, famíliam tuam propitiáus réspice: † ut te largiénte regátur in córpore; * et te servánté custodiátur in mente. Per Dóminum nostrum Jesum Christum Fílium tuum.

2. For the Church or for the Pope, p. 262.

No third Collect is said.

Lectio Epistólae beati Pauli Apostoli ad Hebraeos.

Jesus has entered the heavenly sanctuary once for all by his one sacrifice. Hebrews 9, 11-15.

Bæthren, 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
Grad. III

Eri- pe me *

Domine, de inimicis

me-is:

doce me facere voluntatem

tum-am.

V. Liberator me-us,

Domine, de gentibus

psalm obtulit immaculatum Deo; emundabit conscientiam nostram ab opibus mortuis, ad servandum Deo viventi? Et ideo novi testamenti mediator est: ut morte intercedente, in redemptionem eorum praeverationum, quae erant sub priori testamento, repromissionem accipiant, qui vocati sunt acternae haereditatis, in Christo Jesu Domino nostro.

Deliver me from my enemies, O Lord: teach me to do thy will. Ver. 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; Ver. Ps. 17, 48-49.
500 Cycle of Easter.

\[ \text{Tract. VIII} \]

\[ \text{S} \]

\[ \text{Æpe} \]

\[ \text{ex-} \]

Often have they fought against me from my youth. \( \text{V. 2.} \) Let Israel now say: often have they fought against me from my youth. \( \text{V. 3.} \) But they could not prevail over me: the wicked have wrought upon my back. \( \text{V. 4.} \) They have lengthened their iniquities: the Lord who is just will cut the necks of sinners.

\[ \text{Ps. 128, 1-4.} \]

\( \text{V. 2.} \text{Dí-}\] cat nunc Isra-el: saé-

\[ \text{pe expugna-} \]

\[ \text{vérunt me a ju-} \]

\[ \text{ven-tú-te.} \]

\[ \text{mé-} \]

\[ \text{a.} \] \( \text{V. 3.} \text{Ete-} \)
nim non potuērunt mihi: supra dōrsum mé-um fabricāvērunt peccāto-

res. V. 4. Pro-longā-vē-

rum

stus con-cī-det cervīces peccāto-

rum.

Sequentia sancti Evangelii secundum Joannem.

Christ's pre-existence, before Abraham. John 8, 46-59.

In illo tempore: Dicēbat Jesus turbis Judaeórūm: Quis ex vobis arguēt me de peccāto? Si veritātem dico vobis, quare non creditis mihi? Qui ex Deo est, verba Dei audīt, Proptērēa vos non audītis, quia ex Deo non estis. Respondērunt ergo Judaēi, et dixerunt ei: Nonne bene dīcimus nos quia Samaritānus es tu, et daemōnium habes? Respondit Jesus: Ego daemon-
nium non háebo: sed honorístico Patrem meum, et vos inhonó-

Credo.

I will confess to thee, O Lord, with my whole heart: render to thy servant, I shall live and keep thy words: enli-
ven me according to thy word, O Lord.

Ps. 110, 1 and 118, 17, 107.
First Sunday of the Passion.

Secret.


Preface of the Cross.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotentem, aeternae Dei. Qui salutem humani generis in ligno Crucis constituit: ut unde mors oriatur, inde vita resurgat: et qui in ligno vincit, in ligno quoque vincetur: per Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominations, tremunt Potestates, Caeli, caeloque Virtutes, ac beata Seraphim soecia exsultatione concelbrant. Cum quibus et nostras voces, ut admittere jubeas deprecamus, supplici confessione dicentes:

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 lowness to join with them in confessing thee, and unceasingly to repeat:
Comm. VIII

OC cón-pus, * quod pro vóbis tra-dé-tur: hic cá-lix nó-vi

Postcommunion.

A Désto nobis, Dómine Deus noster: et quos tuis mystériis recreásti, perpé-tuis defénde sub-sídiiis. Per Dóminum.

D Raw 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 VESPERTS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

F Ratres : Christus assistens póntifex futurórum bonó-rum, per ámblius et perféctius tabernáculum non manu-factum, id est, non hu- jus creationis: † neque per sán-guinem hircórum aut vitúlorum, sed per pró-prium sán-guinem introivit semel in Sancta, * actérna redemptioné invénta.

B Rethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.
I. 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 beauently thy stem doth shine! how glorious was its lot to touch those limbs so holy and divine!

Hymn. 1

Fúlget Crúcis mysté­ri­um, Qua ví­ta mórt­em pér­tu­lit, Et mó­r­te ví­tam pró­tu­lit. 2. Quae vulne­rá­ta lánce­ae Mucróne dú­ro, crí­minum Ut nos lavá­ret sórdibus, Ma­ná­vit unda et sán­guine. 3. Implé­tasuntquae cónci­nit Dá­vid fidé­li cárm­ine,Dícéndona­ti­ó­nibus: Regná­vit a lígno Dé­us.

4. Arbor decó­rá et fúl­gida, Or­ná­ta Ré­gis púrpura, Élécta lígno sín­pi­te Tam sán­cta mé­mbra tánge­re.
5. Beáta, cújus bráchíis Prétium pepéndit saécu-li: Státe-ra fácta córpo-ris, Tu-lít-que práédam tárta-ri. 6. O Crux áve, spes ú-nica,

Hoc Pas-sió-nis

The 3rd May: Paschá-le quae fers
The 14th Sept.: In hac trí-úmphi
tém-po-re: Pi-is adáuge grá-ti-am, Re-ís-que dé-le gáu-di-um (1) gló-ri-a (2)


(1) That bearest Easter joy. (2) In this triumphant glory.
V. Deliver me, O Lord, from the wicked man.

Ry. And save me from the evil-doer.

Abraham your father rejoiced that he might see my day: he saw it, and was glad.

Prayer.

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.

Quaesumus omnis potens Deus, familiam tuam propitius re-spice: ut te largiente regatur in corpore; et te servante custodiatur in mente. Per Dominum nostrum Jesum Christum Filium tuum.
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 _Gloria Patri_ is not said in the Short Resp. of Compline, but the _R/. In manus tuas_ 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 BLESSLED._

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 suitable time, after Terce in choir, the blessing of branches of palms, olives or other trees begins. The Asperges is omitted.

2-3. The celebrant and sacred ministers wear red vestments, without maniple. Instead of chasuble, the celebrant wears a cope (optional in the simple rite).

4. If the faithful are not already holding their palms, these are placed on a table which is covered with a white cloth and placed in a convenient place in the sanctuary so that the people can see it.

5. When everything is ready, the celebrant and the sacred ministers (or servers) genuflect or bow to the altar as usual, and go behind the table, facing the people.

While this is taking place, the following antiphon is sung:

Ant. VII H
Osáanna * fí-li-o Dávid :

benedí-ctus qui vé-nit in nómine


6. Then the celebrant, with his hands joined, blesses the palms, singing the Collect to the ferial B tone (or the simple ancient tone).

1 The rubrics printed in square brackets concern churches where a deacon and subdeacon are not available.
Let us pray

Bene dic, quaesumus, Domine, hos palmarum (or olivarum or aliarum arborum) ramos: et præsta; ut, quod populus tuus in tui veneracionem hodierno die corporaliter agit, hoc spiritualliter summa devotione perficiat, de hoste victoriâ reportândo et opus misericordiae summpere diligendo. Per Dominum.

We beseech thee, O Lord, these branches of palms, or these branches of olives, or these branches of 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.

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. Hebraeorum, * portan-
The Procession of palms

meet the Lord, crying aloud and repeating: Hosanna in the highest. 

John 12; Mark 11.

Dómi-no, clamán-tes, et dicéntes: «Hosáanna in excélsis».

Psalm 23, 1-2 and 7-10 (New psalter, p. 2037)

Our Lord's solemn entry into the sanctuary

Psalm 23, 1-2 and 7-10 (New psalter, p. 2037)

Our Lord's solemn entry into the sanctuary

Dómi-ni est térra, et pleni-tú-do é-jus: * órbis ter-

rárum et uniúersi qui hábi-tant in é-o. Flex: prínçipes,

vé-stras, † 2. Qui-a...


The antiphon Púeri is repeated, as above.

7. Attollite pórtas, prínçipes, véstras, † et elevámini, pórtae aeternáles: * et introbít rex glóriae.

8. Quis est iste rex glóriae? † Dóminus fórtis et póten sí: * Dóminus póten sí in praélío.

The antiphon Púeri is repeated, as above.

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.

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. 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 excélisus, terríbilis, * rex mágnus super ómnam térram.

The antiphon Púeri is repeated, as above.

4. Elégit nóbis hereditátem súam : * spéciem Jákob, quam ditéxit.

The antiphon Púeri is repeated, as above.


The antiphon Púeri is repeated, as above.

7. Quóniam rex ómnis térраe Déus : * psállite sapiénter.

The antiphon Púeri is repeated, as above.


The antiphon Púeri is repeated as above.


The antiphon Púeri is repeated, as above.

If these chants are not long enough, they are repeated until the distribution of palms is finished; if, on the other hand, the distribution ends first, the Glória Pátri is sung at once, followed by the antiphon.

When the distribution is ended, the celebrant goes to his place. There helped by the ministers [or servers], he washes his hands, saying nothing. The table is then taken away.

**Psalm 46**

1. O clap your hands, all ye nations: shout unto God with the voice of joy.
2. For the Lord is high, terrible: a great king over all the earth.
3. He hath subdued the people under us: and the nations under our feet.
4. He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.
5. God is ascended with jubilee: and the Lord with the sound of trumpet.
6. Sing praises to our God, sing ye: sing praises to our king, sing ye.
7. For God is the king of all the earth: sing ye wisely.
8. God shall reign over the nations: God sitteth on his holy throne.
9. The princes of the people are gathered together with the God of Abraham: for the strong gods of the earth are exceedingly exalted.
III. THE READING OF THE GOSPEL

Solemn rite

13. After washing his hands, the celebrant, standing in his place, puts incense in the thurible and blesses it.

The deacon then takes the book, kneels on the lowest step of the altar, and says silently Munda cor meum. Then he rises, and with the subdeacon and acolytes makes reverence to the altar. He comes to the celebrant to ask his blessing. When this is given, he sings the Gospel as at High Mass.

The celebrant does not himself read the Gospel, but stands at the sedilia to listen to it.

Simple rite

[13a. If the ceremony is sung, the celebrant remains in his place, and blesses incense.

He then takes the book, goes with the servers to the altar, kneels on the lowest step, and bowing says silently Munda cor meum, Jube, Dómine, 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.]


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
The Procession of palms

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:

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

O Cúrrunt túrbæ * cum fló-

With flowers and with palms crowds come forth to welcome the Saviour. As to a conqueror, in the day
Second Sunday of the Passion.

of his triumph, they
offer homage worthy of
him. With one voice
the nations acclaim
Christ the Son of God:

Second Sunday of the Passion

children winsome to
thee Redeemer sing.

sit, Rex Chríste Redémptor : Cú-
pu-e-
ri-le dé-cus prómpsit Ho-sánna pi-
um.
All : Glória, laus.

1. Thou art the King
of Israel, of David's
glorious line, In the
name of God thou
comest, thou blessed
King divine.

ínci-ta pró-les : Nómine qui in Dómi-

dícte, vénis.
All : Glória, laus.

The choir :

1. Isra-él es tu Rex, Daví-dis et

2. ‘Coétus in excél-sis te láudat caé-

All : Glória, laus.

The choir :

2. Thy praises loud
in heaven, each host
angelic sings, And
mortal man in unison with
all created things.

3. With palms the
Hebrew people went

mnis, ádsumus ecce tí-bi.

All: Glória laus.

The choir:


All: Glória, laus.

The choir:

5. Hi placu-é-re tí-bi, plác-at de-vó-
ti-o nóstra: Rex bóné, Rex clémens, cui bóna cúnta plác-cent.

All: Glória, laus.

Then the following antiphon is sung:

5 Ant. VIII G

Omnes * colláudant nómen

tú-um, et dí-cunt: «Benedíctus qui vénit in nómine Domini. Ho-sánna in excéi-sis».

All praise thy name and say: Blessed is he that cometh in the name of the Lord. Hosanna in the highest.
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 filliis tuis in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti satiat te.


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 nivem sicut lanam: * nébulam sicut cínere spárgit.
6. Mittit crystállum súam sicut buccéllas: * ante fáciem frigoris ejus quis sustinébit?
8. Qui annúntiat vérbum súum Jácob: * justítias et judícia súa Israél.

The antiphon Omnes colláudant is repeated, as above.

5. Who giveth snow like wool: scattereth mists like ashes.
6. He sendeth his crystal like morsels: Who shall stand before the face of his cold?
7. He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.
8. Who declareth his word to Jacob: his justices and his judgments to Israel.
9. He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.
10. Glory be to the Father, and to the Son, and to the Holy Ghost.
11. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Welcome, our King, David's Son, Redeemer of the world, whom prophets foretold as the coming Saviour of the house of Israel. For thee the Father sent as saving Victim into the world; thee all Saints awaited from the world's beginning. And at this day: Hosanna to the Son of David. Blessed is he who comes in the name of the Lord. Hosanna in the highest.
20. The faithful may also sing the hymn Christus vincit or any other chant in honour of Christ the King.

21. When the procession enters the church, that is, as the celebrant goes through the door, this responsory is begun:

\[\text{Resp. II} \]

\[\text{Ngredi- énte * Dó-mino} \]

\[\text{in sánctam ci- vi- tá- tem,} \]

\[\text{Hebrae-ó- rum pú- e- ri, resurre-} \]

\[\text{cti-ónem Vi-tae pro- nunti- án- tes, * Cum rámis} \]

\[\text{palmá- rum : «Hosánna, clamá-} \]

\[\text{bant, in ex- cél-} \]

\[\text{sís».} \]

\[\text{V. Cumque audíset pópu- lus, quod Jé-sus vení-ret} \]

\[\text{Je-rosó-ly- mam, exi-é-runt ób- vi- am é-} \]

\[\text{i.} \]

\[\text{* Cum rámis.} \]

22. When the celebrant reaches the altar, he gives up his palm-branch, makes reverence, mounts the steps with the ministers [or two servers], and stands between them, turned to the people. The book-bearer [or one of the servers] presents the book; and joining his hands, he sings to the ferial tone (or the ancient simple tone) the prayer that concludes the procession.
Second Sunday of the Passion

**Orémus**

Domine Jesu Christe, Rex ac Redemptor noster, in cujus honórem, hos ramos gestántes, solémnes laudes decantávimus: tunc concéde propitius; ut, quocumque hi rami deportáti fuerint, ibi tuæ benedictiónis gratia descendat, et, quavis daemonum iniquitáte vel illusióné profílgáta, dextera tua prótegat, quos redemit. Qui vivis et regnas.

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.

**Ps. 6**

O Lord, remove not thy help to a distance from me, look towards my defence; deliver me from the lion's mouth, and my lowness from the horns of the unicorns. **Ps. 21, 20, 22 and 2.**
At Mass

Collect

O Almighty and everlasting God, who, setting up an example of humility for all mankind to follow, didst will that our Saviour should take upon him our nature, and should suffer the death of the cross: enable us, we beseech thee, ever to bear in mind the teachings of his patience, and to deserve to have part in his resurrection. Through the same our Lord.

Repeat: Dómine. etc. Kyrie XVII, p. 76

Lectio Epistolae beati Pauli apostoli ad Philippenses

Christ's great humility, the cause of his triumph: Philip. 2, 5-11.

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,
Second Sunday of the Passion

vénitus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exáltávit 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 Je-sus Christus in glória est Dei Patris.

Grad. IV

T

Enu-ísti * má-num
déx-te-ram mé-am :
in vo-luntá-te tú-

a de-duxísti me : et cum gló-

ri-a as-sumpísti me.

V. Quam bó-nus Isra-ël Dé-

us ré-ctis

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. V. How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

Ps. 72, 24 and 1-3.
cor-de! mé-i autem paene mó-
ti sunt pé-des, paene ef-
fú-si sunt grés-sus mé-i: qui-a ze-lá-
vi in pec-ca-tó-
ri-bus,
pá-cem pec-ca-tó-rum * ví-
dens.

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.

* Dé-us mé-us, réspi-ce

in me: quare me dere-li-qui-sti?

℣. 2. Lon-
ge a sa-lúte mé-
V. 3. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

V. 4. But thou dwell­est in the holy place, the Praise of Israel.

V. 5. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

V. 6. They cried to thee, and they were delivered: in thee have our fathers hoped.
speravérunt, et non sunt confounded.

V. 7. But I am a worm and no man: the reproach of men, and the outcast of the people.

V. 8. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

V. 9. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

V. 10. Ipsi
V. 10. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

V. 11. Deliver me from the lion’s mouth: and my lowness from the horns of the unicorns.

V. 12. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.
At Mass

\[ Y. 13. \] There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice.

\[ Y. 14. \] To a people that shall be born, which the Lord hath made. Ps. 21, 2-9, 18, 19, 22, 24 and 32.

Psalm Tone for the Tract

O God, my God, look upon me, why hast thou forsaken me?

The intonation is repeated for each \( Y \).

\[ Y. 2. \] Longe a salute méa * vérba delictórum meórum.

\[ Y. 3. \] Déus méus, clamábo per diémen, nec exáudies : in nócte, et non ad insipiéntiam mihi.

\[ Y. 4. \] Tu autem in sáncto hábi-tas, *
laus Isra-él.

V. 5. * In te speravérunt pátres nóstri:* speravérunt, et liberásti éós.


V. 8. Omnes qui vidébant me,

aspernábántur me: locúti sunt lábiis, et movérunt cáput.

V. 9. Speravit in Dómino, eripiat éum:* sálvum fáciat éum, quóniam vult éum.

V. 10. * Ipsí vero consideravérunt,* et conespexérunt me: di-visérunt sibi vestimenta méa,* et super véstem méam misérunt sórtem.

V. 11. Libera me de óre leó-nis:* et a córnibus unicórnu-rum humilitátem méam.


V. 13. * Annuntiátur Dómino generátió ventúra:* et annuntiábunt caéli justitiam éjus,


V. 5. In thee have our fathers hoped; they have hoped, and thou hast delivered them.

V. 6. They cried to thee, and they were saved; they trusted in thee, and were not confounded.

V. 7. But I am a worm, and no man: the reproach of men, and the outcast of the people.

V. 8. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

V. 9. He hoped in the Lord, let him deliver him: let him save him, seeing he delighted in him.

V. 10. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.

V. 11. Deliver me from the lion’s mouth: and my lowness from the horns of the unicorns.

V. 12. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

V. 13. There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice,

V. 14. To a people that shall be born, which the Lord hath made.

5. After the Epistle, lecterns, quite unadorned, are placed in the sanctuary on the Gospel side. The Passion of Our Lord is sung or said in this way:

**Solemn rite**

It is sung or read by deacons. These, in amice, alb, girdle and purple stole, with two acolytes (or servers) without lights or incense come to the foot of the altar, and there, kneeling on the lowest step and bowing, say silently Munda cor meum. Then aloud they ask the celebrant’s blessing, saying
Jube, domne, benedicere. The celebrant, turning towards them, answers aloud:


The Lord be in your hearts and on your lips, that you may worthily and capably proclaim his Gospel; in the name of the Father and of the Son and of the Holy Ghost. They answer: Amen.

After the usual genuflexion or bow to the altar they go to the lecterns with the acolytes. They do not make the sign of the cross either on the book or on themselves when they begin to sing or read the Passion.

The celebrant, standing at his seat, listens to the Passion, and does not read it himself.

Simple rite

[5a. The priest, having read the gradual and tract, says in the usual way in the middle of the altar: Munda cor meum, Jube, Domine, 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, Domine, benedicere and Dominius sit in corde meo, as at low Mass.]

+= Words of Christ; C = Chronicler, or Gospel narrative; S = Synagogue, or various characters. The schola may sing the words for which notes are given.

The Passion of O. L. J. C. according to St Matthew

26, 36-75; 27, 1-60

TO GETHSEMANI


At that time, Jesus came with them into a country place which is called Gethsemani; and he said to his disciples, + Sit you here, till I go yonder and pray: C. and taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them, + My soul is sorrowful even unto death: stay you here and watch with me, C. And going a little farther, he fell upon his face, praying and saying, + My Father, if it be possible, let this chalice pass from me: nevertheless not as I will but

ARREST

C. Adhuc eo loquénté, ecce Judas unus de duodecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a principibus sacerdórum, et senióribus pópuli. Qui autem trádidit eum, dedit illis signum, dicens: S. Quemcumque osculatus fuero, ipse est, tenete eum. C. Et conféstim accédens ad Jesum, dixit: S. Ave, Rabbi. C. Et osculatus est eum. Dixitque illi Jesus: + Amice, ad quid venísti? C. Tunc accessérunt, et manus injécrunt in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesus, exténdens manum, exémit gládium suum, et percútiens servum principis sacerdórum, amputavit aurículam ejus. Tunc ait illi Jesus: + Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio peribunt. An 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.
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:

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:

At illi tenéntes Iesum, duxerunt ad Caipham principem sacerdótum, ubi scribæ, et seniores convérrent. Petrus autem sequébatur eum a longe, usque in átrium principis sacerdótum. Et ingressus intro, sedébat cum ministris ut vidéret finem.

Principes autem sacerdótum, et omne concilium, quaerébant falsum testimonium contra Iesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novís-sime autem venerunt duo falsi testes, et dixérunt:

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and in three days to rebuild it.

C. Et surgens princeps sacerdótum, ait illi: S. Nihil respondes ad ea, quae isti adversum te testificantur? C. Jesus autem tacébat. Et princeps sacerdótum ait illi: S. Adjuro te per Deum vivum, ut dicas nobis, 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.

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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. Ré-us est mórtis. C. Tunc exspuérint in fáciem ejus, et cólaphis eum cecidérunt, álii autem palmas in fáciem ejus dedérunt, dicéntes:

S. Prophe-tí-za nóbis, Chrísté, quis est qui te percússit?

SAINT PETER'S DENIAL

C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancilla, dicens: S. Et tu cum Jesu Galilaéo eras. C. At ille ne-gávit coram ómnibus, dicens: S. Néscio quid dicis. C. Ex-eun-te autem illo jánuam, vidít eum álía ancilla, et aít his, qui erant íbi: S. Et hic erat cum Jesu Názareño. C. Et íterum negávit cum jurámento: Quia non novi hóminem. Et post pusíllum accessérunt qui sta-bant et dixérunt Petro:

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

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 witnesses? Behold, now you have heard the blasphemy. What think you? C. But they answering, said:

C. Then did they spit in his face and buffeted him; and others struck his face with the palms of their hands, saying:

S. Prophesy unto us, O Christ, who is he that struck thee?
fæustum te fá-cit.
discover thee.


C. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which he had said, Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

SUICIDE OF JUDAS

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, to put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor.

Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, S. I have sinned, in betraying innocent blood. C. But they said:

S. Quid ad nos? Tu víde-ris.
S. What is that to us? Look thou to it.

C. Et projectis argénteos in templo, recéssit: et ábiens, làqueo se suspendít. Príncipes autem sacerdótum, accéptis argénteos, dixérunt:

S. Non lî-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
sán-gui-nis est.
price of blood.

And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me.

BEFORE PILATE

And Jesus stood before the governor, and the governor asked him, saying, S. Art thou the king of the Jews? C. Jesus said to him, Thou sayest it. C. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him, S. Dost not thou hear how great testimonies they allege against thee? C. And he answered him to never a word; so that the governor wondered exceedingly.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would: and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, S. Whom will you that I release to you, Barabbas, or Jesus that is called Christ? C. For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying, S. Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him. C. But the chief priests and ancients persuaded the people that they should
peterent Barábbam, Jesum vero 
pérdérent. Respondéndis autem 
praeses, ait illis : S. Quem vultis 
vobis de duóbus dimítti? C. At 
illí dixérunt:

S. Ba-rábbam.  
S. Barabbas.

C. Dicit illis Pilátus : S. Quid 
igitur fáciam de Jesu, qui dici-
tur 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. Cru-ci-fi-gátur.  
S. Let him be crucified.

C. Ait illis praeses : S. Quid 
enim mali fecit? C. At illí 
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. Cru-ci-fi-gátur.  
S. Let him be crucified.

C. Videns autem Pilátus quia 
nihil profíceret, sed magis tu-
múltus fieret : accépta aqua, 
lavit manus coram pópulo, di-
cens : S. Innocens ego sum a 
sánguine justi hujus : vos vidé-
ritis. C. Et respondéndis 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 nós-tros.
S. His blood be upon us, and upon our children.

C. Tunc dimísit illis Baráb-
bam : Jesum autem flagellátum 
trádidit eis, ut crucífigéretur.  
C. Then he released to them Barab-
bas; and having scourged Jesus, deliv-
ered him unto them to be crucified.
THE CROWNING WITH THORNS

Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying:

S. Ave, Rex Judaeorum.
S. Hail, King of the Jews.

C. Et exspuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illusérunt ei, exuérunt eum chlamyde, et induérunt eum vestimentis ejus, et duxérunt eum ut crucificerent.

C. And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

AT CALVARY


And going out they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave him wine to drink mingled with gall: and when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying:

They divided my garments among them, and upon my vesture they cast lots. And they sat, and watched him. And they put over his head his cause written: This is Jesus the King of the Jews. Then were crucified with him two thieves, one on the right hand, and one on the left.
At Mass

Praetereüntes autem blasphémábatis eum, movéntes cápita sua, et dicéntes:
And they that passed by, blaspheméd him, wagging their heads, and saying:

S. Vah, qui déstruís tempulum Dé-i, et in trídu-o illud
S. Vah, thou that destroyest the temple of God, and in three days

re-aedí-ficas: sálva temet-ipsum. Si Fí-li-us Dé-i es,
dost rebuild it; save thy own self: if thou be the Son of God,

descénde de crúce.
come down from the cross.

C. Similiter et príncipes sacerdótum illudéntes cum scribis 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- ipsum non pótest sálvum fá-
S. He saved others, himself he cannot save: if he

cere: si Rex Isra-él est, descéndat nunc de crúce, et be the King of Israel, let him now come down from the cross, and

cré-dimus é-i: confi-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. Idísum autem et latrónes, qui crucifiíxi erant cum eo, improperábant ei.


S. E-li-am vócat íste.
S. This man calleth Elias.

C. Et continuo currens unus ex eis, acéptam spóngiam implévit acéto, et imposuit arúndíni, et dabat ei bibère. Ceterí vero dicébant:

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 iterum cláman us voce magna, emísit spi-rítum.

Here a pause is made, and all kneel.

AFTER JESUS' DEATH

Et ecce velum templi scissum est in duas partes a summo usque deórum: et terra mota est, et petrae scissae sunt, et monumenta apértam sunt: et multa córpora sanctórum, qui dormierant, surrexérunt. Et ex-eúntes de monumentis post resurrectiónem ejus, venérunt in sanctam civitatem, 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. Ve-re Fí-li-us Dé- i érat íste.
S. Indeed this was the Son of God.

C. Erant autem ibi mulieres multae a longe, quae secútæ erant Jesum a Galilæa, ministrántes ei: inter quas erat Maria Magdaléne, et Maria, 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


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.

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.
Second Sunday of the Passion

nu- i qui si- mul contrista-ré- tur, et non
fú- it : con- so- lán- tem me quae- sí- vi, et
non invé- ni : et de-de- runt in
é- scam mé- am fel, et in sí- ti mé- a po- ta-
vé- runt me acé- to.

Secret


Comm. VIII

A- ter, * si non pót- est
híc cá- lix transí- re, ni- si bíbam íl- lum : fé- at vo-
lúntas tú- a.

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.

Father, if this chalice may not pass away, but I must drink it, thy will be done. Matth. 26, 42.
Postcommunion

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

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.


At Magnif. Ant. VIII G* S

Scriptum est enim. Cant. Magnificat * ánima mé-a Dóminus. or : mé-a Dóminus. Et exsultávit...


Antiphon

Scriptum est enim: Perú-ti-am pastórem, et dispergéntur óves gré-
gis: postquam autem resurrexero, praecedam vos in

Ga- li-la-e-am: i-bi me videbitis, dicit Dominus.


No commemorations are allowed.

Benedicamus Domino VI. p. 141.

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. That we may know thy way upon earth, thy salvation among all nations.

2. Ut cognoscámus in térra vi-am

tú-am: * in ómnibus génibus salu-tá-re tú-um. Nos...

3. Confi-te-ántur tí-bi pó-pu-li, Dé-us: *

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, Kyrie IX may be sung at the evening Mass.

6. When the celebrant has reached the altar with the ministers [or servers], he recites the introductory prayers with the Confiteor, goes up the steps and kisses the altar in the middle and censes it in the usual way even at a simple sung Mass.
The evening Mass

7. After censing the altar the celebrant reads the Introit and Kyrie, 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 réatus sui penam, et confessiónis sua latro praémium sumpsit, concédé nobis tuae propitiatiónis effectum : ut sicut in pasióne sua Jesus Christus, Dóminus noster, dívèrsa utríisque íntuit stipéndia merítórum; íta nobis, ablátó vetustátis erróre, resurrectionis suae grátiam lægiátur : Qui tecum vivit et regnat.

O God, who didst doom Judas to a punishment befitting his wick-edness, and on the good thief didst bestow the happiness he, by confess-ing 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 first Christians offered the holy Sacrifice after a common meal known as the Agápe (charity), in order to imitate our Lord, who had instituted the Eucharist at the end of the Passover meal of the old Law. As a result of abuses (of which St. Paul here complains), the custom disappeared.


B Rethren, when you come together therefore into one place, it is not now to eat the Lord’s supper; for every one taketh before, his own supper to eat: and one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

For I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood; this do ye, as often as you shall
sanguine : hoc facite, quotiescunque bibetis, in meam commemorationem ». Quotiescumque enim manducabis panem hunc, et calicem bibetis, mortem Domini annuntiabis, donec veniam. Itaque quicumque manducerit panem hunc vel bibet calicem Domini indigne, reus erit corporis et sanguinis Domini.


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.

Grad. v

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.
li nó- men, quod est super ómne nó- men.

+ Sequentia sancti Evangelii secundum Ioannem


A Nte diem festum Paschae, sciens Jesus quia venit hora ejus, ut tráneat ex hoc mundo ad Patrem : cum dilexisset suos, qui erant in mundo, in finem diléxit eos.

Et cena facta, cum diábolus jam misisset in cor, ut tráderet eum Judas Simónis Iscariótæ : sciens quia ómnia dedit ei Pater in manus, et quia a Deo exibit et ad Deum vátit : surgit a cena, et ponit vestíméra sua : et cum accepisset línteum, præcinxit se. Deinde mittit aquam in pelvim, et cœpit lavare pedes discipulórum, et extérge ré línteo, quo erat præcinctus.


B EFORE 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 traderet eum; propterea dixit: Non estis mundi omnes.


13. It is most suitable to have a brief sermon after the Gospel to explain the principal mysteries which this Mass recalls, i.e. the institution of the Holy Eucharist and of the Order of Priests, and also the commandment (mandatum) of Our Lord about fraternal charity.

Let the faithful be instructed about Our Lord’s love for men, shown by his institution “on the day before He suffered” of the Holy Eucharist, which is both sacrifice and sacrament, the perpetual memorial of His Passion, to be celebrated for all time by the ministry of priests.

Let the faithful also be invited to come and give their due adoration to the Blessed Sacrament after Mass.

Lastly, where the rite of the Washing of the feet takes place in church, let the faithful be instructed about its deep meaning as the sign of Our Lord’s commandment of fraternal charity, and let them be encouraged to practice abundantly this day works of Christian charity.

14. To-day the Credo is omitted.

**THE MANDATUM OR WASHING OF THE FEET**

15. Where it is desirable for pastoral reasons, the Washing of the feet takes place after the sermon.

16. In the sanctuary or the nave, benches are prepared face to face for the twelve men whose feet will be washed; everything necessary will be prepared on a table at a suitable time.

17. Meanwhile the deacon and subdeacon [or the two principal servers] bring the twelve men two by two to the place prepared for them, during which time the schola or the clergy begin to sing or recite the antiphons, psalms and verses indicated below.

The twelve men who are chosen, having genuflected to the altar and bowed to the celebrant sitting in the sanctuary, take their places on the seats prepared; the sacred ministers [or servers] help the celebrant. All take off their maniples, and the celebrant his chasuble, putting a towel around his waist.
When the washing of the feet is nearly ended the 8th antiphon Ubi 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.

**Ant. III**

*M* Andátum nóvum do vóbis: *

ut di-ligá-tis ínvícem, sicut di-léxi vos, dí-cit Dóminus. *Ps. Be-á-ti im-

macú-lá-ti in ví- a: *qui ámbu-lant in lé- ge Dómi-ni.

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.

**Ant. IV**

*P* Ostquam surréxit Dóminus *

a céna, mí-sit áquam in pél-

vim: cépit laváre pédes di-

A new command-
ment I give unto you: That you love one another as I have loved you, saith the Lord. *Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. John 13, 34 and Ps. 118, 1.*

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.*
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.

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. 

What I do, thou knowest not now; but thou shalt know hereafter. John 13, 6-7 and 8.

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 de-bé-tis álter ál-te-ri-us lavo-re pé-des? * Ps. Audí-te haec, ómnes géntes : * áuribus percípi-te,
qui habi-tá-tis órbem. Si égo.

VI

Ant. VII

N hoc cognóscent ómnes, *
qui-a mé-i éstis discípu-li, si di-le-
cti-ónem habu-é-ri-tis ad invi-cem ». * Dí-xit Jésus di-
scí-pu-lis sú-is. In hoc.

VII

Ant. VII

Ane-ant in vó-bis * fídes,
spes, cá-ri-tas, trí-a haec : májor au-

By this shall all men know that ye are my disciples, if you have love one for another. * John 13, 35.

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
The evening Mass

three things; but the greatest of these is charity. I Cor. 13, 13.

I. Cor.

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

ubi caritas et amor, Deus ibi est. V. Congregavit nos in unum Christi amor. V. Exsultemus, et in ipso jucundemur. V. Timeamus, et amemus Deum vivum.

V. Et ex corde diligamus nos sin-cre-ro.

Ant. Where are charity and love, God is there. 
V. It is Christ's love that has gathered us together. 
V. In him let us rejoice and be glad. 
V. Fearing and loving the living God. 
V. In sincerity of heart let us also love one another.
Ant. Ubi cá-ri-tas et álór, Dé-us ibi est. V. Simul ergo cum in ú-num congregámur: V. Ne nos ménte di-
ámur, cave-ámus. V. Céssent júrgi- a ma-lígna, céssent lí-tés. V. Et in médi-o nóstri sit Chrístus Dé-
us.

Ant. Ubi cá-ri-tas et álór, Dé-us ibi est. V. Simul quoque cum be-
tis vide-ámus. V. Glo-ri-ánter vúltum tú-
um, Chríste Dé-us. V. Gáudi-um quod est im-
ménsum, atque próbum: V. Saécu-la per infiní-
ta saécu-

Ant. Where are charity and love, God is there.
V. Wherefore when we gather together in one place.
V. We must heed lest in heart we be sundered one from the other.
V. May ill-feeling and all strife pass away.
V. So that in our midst be Christ who is God.

Ant. Where are charity and love, God is there.
V. With the blessed in joy may we one day see.
V. Thy countenance, O Christ our God.
V. Happiness measureless yet most sure.
V. Knowing no end for evermore. Amen.
20. When the feet-washing is finished, the celebrant washes and dries his hands, saying nothing. He takes off the towel; all put on their maniples and the celebrant, his chasuble. They return to the middle of the altar, and stand turned towards the people. The celebrant says:

Pá-ter nóster. in silence.

V. Et ne nos indúcás in tenta-ti-ó-nem.
R. Sed líbera nos a má-lo.

V. Tu mandásti mandáta túa, Dómine.
R. Custodíri nímis.

V. Tu lavásti pédes discípu-lórum tuórum.
R. Opera mánuum tuárum ne despícias.

V. Dómine, exáudi orátió-nem méam.
R. Et clámor méus ad te véniat.

V. Dóminus vóbiscum.
R. Et cum spíritu túo.

Orémus

A Désto, Dómine, quaésumus, officio servítúris nostrae: et quia tu discípulis tuis pedes laváre dignátus es, ne despícias ópera mánuum tuárum, quae nobis retínénda mandásti: ut, sicut hic nobis et a nobis extériora ablúuntur inquinaménta; sic a te ómnium nostrum inte-ríóra lavéntur peccáta. Quod ipse præstáre dignérís, qui vivís et regnas Deus: per ómnia sæcula sæculórum. R. 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. R. Amen.
After the prayer, the twelve men, first genuflexing 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 Paschae 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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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.
IN THE CANON

The Canon of the Mass is said with the modifications customary on this day.


Haec igitur oblatiónem servitúties nostrae, sed et cunctae familiae tuae, quam tibi offerimus ob diem, in qua Dóminus noster Jesus Christus tráditid discípulis suis Córporis et Sanguinis sui mystéria celebránda: quaesumus, Domíne, ut placátus accípias; diéisque nostris in tua pace dispónas, atque ab aetérna damnatióné nos éripí, et in electórum tuórum júbeas gere numerári. Per eúmdem Christum Dóminum nostrum. Amen.

Quam oblatiónem tu, Deus, in ómnibus, quáesumus, bene + dictam, adscriptam, ratio náblem, acceptálemque fáceré dignéris: ut nobis Cor + pus, et SAN- + guis fiat direc tissimi Filii tui Dómini nostri Jesu Christi.

Hæc igitur oblatiónem servitúties nostrae, sed et cunctae familiae tuae, quam tibi offerimus ob diem, in qua Dóminus noster Jesus Christus tráditid discípulis suis Córporis et Sanguinis sui mystéria celebránda: quaesumus, Domíne, ut placátus accípias; diéisque nostris in tua pace dispónas, atque ab aetérna damnatióné nos éripí, et in electórum tuórum júbeas gere numerári. Per eúmdem Christum Dóminum nostrum. Amen.

AND moreover do thou, O God, in all ways vouchsafe to bless this same oblation, to take it for thy very own, to approve it, to perfect it and to render it well-pleasing to thyself, so that, on our behalf, it may be changed into the Body and Blood of Jesus Christ, thy most dear Son, our Lord.
27. The censing of the Blessed Sacrament customary at High Mass is performed to-day in a simple Sung Mass by acolytes [or servers].

Qui pridie, quam pro nostra omniumque salute patetur, hoc est, hodie, accipit panem in sanctas ac venerabiles manus suas, et elevat is oculis in caelum ad te Deum, Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, dequit discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

Hoc est enim corpus meum. Qui pridie, quam pro nostra omniumque salute patetur, hoc est, hodie, accipit panem in sanctas ac venerabiles manus suas, et elevat is oculis in caelum ad te Deum, Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, dequit discipulis suis, dicens: Accipite, et manducate ex hoc omnes.

For this is my body.

And so on as at the Canon of the Mass, 17.

28. At the Agnus Dei, the response each time is: miserere nobis. The kiss of peace is omitted to-day, as well as the first of the three prayers: Domine Jesu Christe, qui dixisti.

The Confiteor and absolution also are omitted.

29. After receiving the Precious Blood, the celebrant says Ecce Agnus Dei and three times, Domine, non sum dignus; then he gives Holy Communion in the usual way.

The sacred ministers receive first, then the priests, deacons, and other clerics in order; then the servers.

All come to the foot of the altar, two or four at a time; and, having genuflected, go to the top step, and kneeling, receive Christ's Body with all reverence; then they return to their place in the same order.

The faithful receive at the communion-rail.

But if the number of communicants is great, other priests in surplice and white stole may distribute Communion, either with the celebrant at the rail or in some other suitable place; taking care, however, that the good order and devotion of the faithful is not disturbed.

If a bishop distributes Holy Communion, the faithful do not kiss his ring before receiving It.

30. The Communion antiphon can be sung by the schola while the celebrant distributes the sacred hosts.

Com. II

D

Omi-nus Jé-sus, * postquam
cená-vit cum discípu-lis sú-is,
During the distribution of holy Communion the following Psalms may be sung:

**Psalm 22** *(New psalter, p. 2038)*

Our Lord is the good Shepherd

1. Dóminus régit me, et ni-hil mí-hi
dé-e-rit : * in lóco páscau- ae i-bi me cołlocá- vit. 2. Super...

2. Super áquam refectiónis educávit me : * ánîmam méam convértit.
3. Dedúxit me super sémitas justítiæ, * propter nómen súum.
4. Nam et si ambulávero in médio úmbrae mórtis non ti-
mébo mála : * quóniam tu mécum es.
5. Virga túa et bácus tus : * ípsa me consoláta sunt.
6. Parásti in conspécctu méo
ménsoam, * adversus éos qui tribulánt me.

2. He hath brought me up on the water of refreshment; he hath con-
verted 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 be-
fore me, against them that afflict me.
7. Impinguáísti in óleo cáput méum: * et cálix méus iné-brians quam praeclárus est!
8. Et misericórdia túa subse-quétur me * omnibus diébus vitae méæ:

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 régi da:

et justí-ti-am tú-am ff-li- o ré-gis: Flex: Árábi-ae, †


II. HIS EVERLASTING UNIVERSAL REIGN

5. Et permanébit cum sóle, et ante lúnam, * in generatíone et generatíonem.
8. Et dominátur a mári usque ad máre: * et a flúmine usque ad términos orbis tér-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.
The evening Mass

III. HOMAGE OF ALL NATIONS

9. Before him the Ethiopians shall fall down: and his enemies shall lick the ground.
10. The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts.
11. And all kings of the earth shall adore him: all nations shall serve him.

IV. SAVIOUR OF THE POOR

12. For he shall deliver the poor from the mighty: and the needy that had no helper.
13. He shall spare the poor and needy: and he shall save the souls of the poor.
14. He shall redeem their souls from usuries and iniquity: and their names shall be honourable in his sight.
15. And he shall live, and to him shall be given of the gold of Arabia. For him they shall always adore: they shall bless him all the day.

V. PROSPERITY OF HIS REIGN

16. And there shall be a firmament on the earth on the tops of mountains: above Libanus shall the fruit thereof be exalted. And they of the city shall flourish like the grass of the earth.
17. Let his name be blessed for evermore: his name continueth before the sun.
18. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

VI. DOXOLOGY

19. Blessed be the Lord, the God of Israel, who alone doth wonderful things.
20. And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it. So be it.

The antiphon Dóminus Jésus is repeated, as above.
Psalm 103 (New psalter, p. 2040)

Hymn to our Creator

I. THE SKY

1. Bénedic, ánima mé-a, Dómino:

Dómine, Dé-us mé-us, magni-ficá-tus es veheménter.

Flex: dux est e-ó-rum:

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. 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. Thou hast set a bound which they shall not pass over: neither shall they return to cover the earth.

III. STREAMS AND RIVERS

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. 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.

IV. SEASONS AND DAYS

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. Man shall go forth to his work, and to his labour until the evening.

VI. WONDERS OF THE SEA

25. How great are thy works, O Lord! Thou hast made all things in wisdom: the earth is filled with thy riches.

26. So is this great sea, which stretcheth wide its arms: there are creeping things without number.

27. Creatures little and great. There the ships shall go.

VII. THE GIFT OF LIFE

28. This sea dragon which thou hast formed to play therein. All expect of thee that thou give them food in season.

29. What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

30. But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.

31. Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

32. May the glory of the Lord endure for ever: the Lord shall rejoice in his works.

33. He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke.

34. I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

35. Let my speech be acceptable to him: but I will take delight in the Lord.

36. Let sinners be consumed out of the earth, and the unjust, so that they be no more. O my soul, bless thou the Lord.

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.

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 Dominus 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 Dominus vobiscum he turns to the people, not from the middle but from the Gospel side, to avoid turning his back on the Blessed Sacrament.

Postcommunion

Refecti vitælibus aliméntis, quaésumus, Dómine Deus noster: ut, quod témpore nostrae mortalitátis exsequimur, 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 Benedictámus Dómino is sung; the celebrant says Plácet tibi, sancta Trinitas, and kisses the altar; but the blessing and last Gospel are omitted.

He and the sacred ministers genuflect, go down to the altar steps and at the foot of the altar genuflect on both knees. They go to the sedilia: take off their maniples and the celebrant changes his chasuble for a white cope.

THE SOLEMN TRANSLATION AND RESERVATION OF THE BLESSED SACRAMENT
AND THE STRIPPING OF THE ALTARS

1. Immediately after Mass there takes place the solemn translation and reservation of the Blessed Sacrament, which is kept in a ciborium for Holy Communion the next day.

2. A suitable place for the solemn reservation will be prepared in a chapel or on an altar in the church, as is prescribed by the Roman Missal, and it will be adorned as worthily as possible with curtains and lights.

In conformity with the decrees of the Sacred Congregation of Rites about avoiding or removing abuses in preparing this altar of Repose, an austerity in keeping with the liturgy of these days is strongly recommended.

3. The translation and reservation of the Blessed Sacrament takes place as follows:

The torches are lit, and the procession forms up in the usual way.

If possible a second fully vested subdeacon carries the cross; otherwise a cleric [server] does so.

The celebrant, standing at the foot of the altar, puts incense in two thuribles without a blessing (one thurible in the simple rite). Then kneeling, he censes the Blessed Sacrament three times.

He then puts on a white humeral veil, goes up the altar steps in the middle, genuflects, and receives standing the ciborium from the deacon: the latter then covers it with the ends of the humeral veil.

The celebrant then comes down from the altar and goes forward under a canopy: two thurifers [or two servers] cense the Blessed Sacrament continuously until the altar of Repose is reached.

The sacred ministers [or the servers] walk on each side of the celebrant.

During the procession the hymn Pange, lingua, lingua, gloriosi Córporis mystérium is sung until the verse Tantum ergo exclusive; if necessary, the hymn is repeated from the second verse. If the procession is very long, other hymns, psalms or canticles may be sung.


4. When the altar of Repose is reached, the celebrant (helped by the deacon if necessary) puts down the ciborium on the altar. He then kneels, puts incense in the thurible and censes the Blessed Sacrament: meanwhile the Tantum ergo is sung.

Then the deacon [or the celebrant himself] puts the ciborium into the tabernacle or casket.
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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 | They parted my garments among them:
mea : et super vestem mean | and upon my vesture they cast lots. (Ps. 21, 19).
misérunt sortem.

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.

lounge a salúte mea verba delictórum meórum.

V. 2 and foll., p. 613.

Or, according to the new psalter:

Ant. Dívendant 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.

After stripping the altars they return to the high altar, and the celebrant repeats the antiphon:

Divisérunt sibi vestiménta mea: et super vestem mean 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 Domini. It should continue at least until midnight, when the memory of our Lord’s passion and death takes the place of the liturgical commemoration of the Holy Eucharist.

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 Æ. Adjutórium, and the Pater noster are all omitted. Compline begins with the Confiteor, Misercrátur and Indulgéntiam. Then, the Ps. Cum invocárem is recited, with the other Psalms of Sunday, p. 227 (new psalter, p. 2035), with the Canticle Nunc dimittis, p. 234 (new psalter, p. 2036).

Then, all kneeling, is said:

Christus factus est pro nobis | Christ became obedient unto death
obédiens usque ad mórtém. for us. On Good Friday is added: Even the death of the cross.

Pater noster. in silence. Then is said aloud.

Visita, quaésumus, Dómine, habitationem istam, et omnes insidias inimici ab ea longe repélle: Angeli tui sancti hábitent in ea, qui nos in pace custódiant; et benedictio tua sit super nos semper. but Per Dóminum. is said in silence and all retire.

GOOD FRIDAY

THE HOLY COMMUNION

On Good Friday, Holy Communion may be given solely during the afternoon liturgy; except in the case of those in danger of death.
Good Friday
The Passion and Death of Our Lord

Double of the First Class

THE SOLEMN AFTERNOON LITURGY
OF THE PASSION AND DEATH OF OUR LORD
Station at the Basilica of Holy Cross in Jerusalem

The Good Friday liturgy is celebrated at Rome in the basilica built by St. Helena, mother of the Emperor Constantine, to receive the chief relics of the Passion, and in particular that of the true Cross: whence its name. Moreover, since our Lord declared that no prophet might perish outside Jerusalem, therefore the Station is held in the church which in Rome represents Jerusalem.

THE TIME OF ITS CELEBRATION

The solemn Liturgy is celebrated in the afternoon, about 3 p. m.; however, for pastoral reasons, it may begin earlier, from mid-day onwards or at a later hour, but not after nine o'clock.

PASTORAL PREPARATION

Let the faithful be instructed in the right understanding of to-day's Liturgy, in which,

a) after sacred readings and prayers, p. 572,

b) the Passion of our Lord is solemnly sung, p. 582;

c) prayers are offered for the needs of the Church and the whole human race, p. 591;

d) then the whole Christian community, clergy and laity, devoutly adore the Holy Cross, p. 596;

e) and lastly, in accordance with the rubrics of the revised Order and the custom of many centuries, all who are in good dispositions and who wish to do so may go to Holy Communion, so as to receive more abundant fruits of the Redemption, through the devout reception of the Body of our Lord which was delivered up for all men to-day, p. 609.

Let priests also insist that the faithful be recollected to-day and not forget the laws of fasting and abstinence.
1. The altar should be completely bare, without crucifix, candles or altar-cloths.

2. If there are not enough priests or clerics, the solemn afternoon Liturgy of to-day is performed by the celebrant with the assistance of servers as noted below [ ]; but if clergy are present, it is very fitting for them to assist in choir.

3. Hence all wear choir-dress; the celebrant and deacon are vested in amice, alb, girdle and black stole, the subdeacon in amice, alb and girdle.

3bis. Until the Holy Cross is unveiled, neither clergy nor servers genuflect to the altar, but only bow their heads. But where the Cross has been unveiled, until the beginning of the Easter Vigil exclusive, all genuflect before the Cross on the principal altar.

THE FIRST PART OF THE LITURGY: THE READINGS

4. When everyone is ready, the procession moves through the church to the altar in silence.

5. The clergy, ministers [or servers] and the celebrant bow to the altar when they reach it; then the celebrant and sacred ministers prostrate themselves before the altar, while the rest go to their places in choir and remain kneeling and bowing [the servers kneel in the sanctuary, bowing near the celebrant]. All pray in silence for a little while.

6. When the sign is given, the bow is ended but all remain kneeling; the celebrant alone stands facing the altar steps, and with his hands joined sings the following Prayer to the ferial tone (or ancient simple tone):

Prayer

Deus, qui peccati véreris hereditáriam mortem, in qua posteritátis genus omne succésserat, Christi tui, Dómini nostri, passi nélo solvisti, ut sicut imáginem terrénae nécessitáté portávimus, * ita imáginem caelestis gratiæ sanctificationem portémus. Per eúmdem Christum Dóminum nostrum.

All answer : Amen.

7. After the Prayer the celebrant and the ministers [or servers] go back to their places. Meanwhile an unadorned lectern is placed in the sanctuary and a reader sings the first Lesson, while all sit and listen. The Lesson begins without a title, and Tu autem is not said at the end.

[7a. If the liturgy is sung and there is a capable reader, a lectern, uncovered, is placed in the middle of the sanctuary and the reader, in surplice, sings the first Lesson without title. The celebrant, servers and people sit and listen.

If the liturgy is not sung, or there is no reader, the celebrant himself, standing in his place before an uncovered lectern, sings or reads the lesson.
The solemn afternoon liturgy

The first Lesson comes from the prophet Osee (chap. 6). It foreshadows Christ’s resurrection the third day, which is the type and assurance of our own.


Hus saith the Lord, In their affliction they will rise early to me: Come, and let us return to the Lord; for he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light; and he will come to us as the early and the latter rain to the earth.

What shall I do to thee, 0 Ephraim? what shall I do to thee, 0 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.

II

D

Omine,

audivi auditem tum, et tum: consideravi opinia rum a,

O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.
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et expávi.

V. 2. In the midst of two animals thou shalt be made known; when the years shall draw nigh, thou shalt be known; when the time shall come, thou shalt be shown.

V. 3. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy.

V. 4. God shall come from Libanus, and the holy one from the shad-
The solemn afternoon liturgy

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dy and thickly covered mountain.

V. 5. His majesty hath covered the heavens; and the earth is full of his praise.

et, et Sanctus de monte umbroso et condenso.

V. 5. Opéruit caele-

los majestas ejus: et laudis ejus

ple-na est * ter-ra.

Psalm Tone for the Responsory

Canticle of the prophet Habacuc.

O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.

V. 2. In the midst of two animals thou shalt be made known; when the years shall draw nigh, thou shalt be known; when the time shall come, thou shalt be shown.


ō. 3. In éó, dum conturbáta fúerit ánima méá: * in íra, misericórdiae mémor éris.
ō. 5. Opéruit caelos májéstitas éjus: * et láudis éjus pléna est térra.

After the responsory all rise:

The celebrant remaining in his place says: Orémus — Let us pray.
The deacon [or celebrant] says: Flectamus 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.


9. After the Collect there is another Lesson, sung at the lectern by the subdeacon, likewise without a title and without Tu autem at the end. The celebrant and all the others sit and listen.

[9a. A reader reads the Lesson at the lectern, or else the celebrant does so standing in his place.]

The second Lesson (Exod. 12, 1-11) describes the Jewish Passover and the slaying of the Paschal lamb; which is a figure of the Lamb of God, slain to-day and become our food.

In diebus illis: Dixit Dóminus ad Móysen et Aaron in terra Ægypti: «Mensis iste, vobis principium ménsium: primus
The solemn afternoon liturgy


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.

II

E

Deliver me, O Lord, from the evil man; rescue me from the unjust man.

mi-ne, ab hómine má-lo: a ví-
578 Good Friday

\( \text{V. 2.} \) Qui cogitavé-

runt ma-lí-ti-as in cór-de:

tó-tá di-e consti-

tu-é-bant praé-

\( \text{V. 3.} \) A-cu-

e-

erunt línguas sú-

as sic-

ut ser-

pén-

tes:

venénum á-

spidum sub lá-

bi-

es

\( \text{V. 4.} \) Custódi me,

Dó-

mi-

ne,

de má-

nu pecca-

tó-

ris:

et ab

homí-nibus iní-

quis líbe-ra me.

\( \text{V. 5.} \) Qui
The solemn afternoon liturgy 579

steps; the proud have hid a net for me.

V. 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.

V. 7. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication.

V. 8. O Lord, Lord, the strength of my salvation, overshadow
my head in the day of battle,

V. 9. Give me not up from my desire to the wicked: they have plotted against me; do not thou forsake me, lest at any time they should triumph.

V. 10. The head of them compassing me about: the labour of their lips shall overwhelm them.

V. 11. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.
Psalm Tone for the Responsory

Deliver me, O Lord, from the evil man; rescue me from the unjust man.

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.

V. 2. Qui cogitavérunt malítias in córde: * tótâ die constituébant praélia.

V. 3. Acuérvánt linguæ suæ sicut serpèntes: * venénum áspidum sub lábiis eórum.

V. 4. Custódi me, Dómine, de mánu peccatóris: * et ab hominibus iniquisilibera me.

V. 5. Qui cogitavérunt supplantáre gréssus méos: * abscóngérunt supérbí lágueum míhi.

V. 6. Et fúnes extendérunt in láqueum pédibus méis: * juxta scándalam posuírun míhi.


V. 8. Dómine, Dómine, virtús salútis méae:* obúmbra cáput méum in die bélíi.

V. 9. Ne trádas me a desidério méo peccatóri: † cogitavérunt adversum me: * ne derelínquas me, ne unquam exaltémur.

V. 2. Who have devised wickedness in their heart; all the day long they designed battles.

V. 3. They have sharpened their tongues like a serpent; the venom of asps is under their lips.

V. 4. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.

V. 5. Who have proposed to supplant my steps; the proud have hid a net for me.

V. 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.

V. 7. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication.

V. 8. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle.

V. 9. Give me not up from my desire to the wicked: they have plotted against me; do not thou forsake me, lest at any time they should triumph.
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:

Dominus sit in cordibus vestris et in labiis 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:

Dominus sit in corde meo et in labiis 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:

Dominus sit in corde meo et in labiis 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 tempore: Egressus est Jesus cum discipulis suis trans torrentem Cedron, ubi erat hor-
The solemn afternoon liturgy

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S. Jésus Nazarénum.

S. Jesus of Nazareth.

C. Dicit eis Jesus: + Ego sum. C. Jesus saith to them, + I am he. C. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them, I am he, they went backward, and fell to the ground. Again therefore he asked them, + Whom seek ye? C. They answered him:

S. Jésus Nazarénum.

S. Jesus of Nazareth.

C. Respondit Jesus: + Dixi vobis, quia ego sum: si ergo me quaeritis, sinite hos abire. C. Simon Peter having a sword, drew it, arid 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?

C. Ut impleretur sermo, quem dixit eis: Quia quos dedisti mihi, non pérdidi ex eis quemquam. C. The solemn afternoon liturgy 583

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. 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 striketh thou me? C. And Annas sent him bound to Caiphas the high priest.

C. And Simon Peter was standing, and warming himself. They said therefore to him:
Then they led Jesus from 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. 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

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. If he were not a malefactor, we would not have delivered him up to thee.

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. It is not lawful for us to put any man to death.

C. That the word of Jesus might be fulfilled which he said, signifying...

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 milités plecténtes coronam de spinis, imposuérunt cápití ejus: et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicé-bant:

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 álalpas. Exivit ergo iterum Pilátus foras, et dicit eis: S. Ecce addúco vobis eum foras, ut cognoscatis, quia nullam invéntio in eo causam. C. (Exivit ergo Jesus portans corónam spíneam, et purpúreum vestiméntum). Et dicit eis: S. Ecce homo. C. Cum ergo vidissent 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. Accipite eum vos, et crucifigite: ego enim non invéntio in eo causam. C. Respondérint 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 sermonem, magis tímuít.
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
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release thee? C. Jesus answered, +

Thou shouldst not have any power
gainst me, unless it were given thee
from above. Therefore he that hath
delivered me to thee, hath the greater
sin. C. And from thenceforth Pilate
sought to release him. But the Jews
cried out, saying:

S. Si hunc dimittes, non es amicus Caesa-ris. Omnibus enim, qui se regem facit, contradicit Caesa-ri,

maketh himself a king, speaketh against Caesar.

C. Pilatus autem cum audisset
hos sermones, adduxit foras Jesus, et sedid pro tribunali, in
loco qui dicitur Lithostrotos, hebraice autem Gabba-tha. Erat autem
Parascève Paschae, hora quasi sexta, et dicit Judaeis: S. Ecce Rex vester. C. Illi autem
clamabant:

S. Tolle, tolle, crucifige eum.

S. Away with him, away with him, crucify him.

C. Dicit eis Pilatus: S. Regem
vestrum crucifigam? C. Respon-
dérunt pontifices:

S. Non habémus régem, nisi Caesa-rém.

S. We have no king but Caesar.

C. Tunc ergo tradidit eis illum
ut crucifigerétur.

C. Then therefore he delivered him
to them to be crucified.
AT CALVARY


And they took Jesus, and led him forth; and bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha: where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross: and the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate:

S. Nó-li scribere, Rex Judae-órüm, sed qui- a ípse díxit: S. Write not, The King of the Jews, but that he said,

Rex sum Judae-órüm.
I am the King of the Jews.

C. Respondít Pilátus: S. Quod scripsi, scripsi.
C. Milites ergo cum crucifíxissent eum, accepérunt vestímenta ejus et fecérunt quatuor partes: unicuque mériti partem, et túnica. Erat autem túnica inconsútilis, déseuer contempta per totum. Dicérunt ergo ad ínvicem:

C. Pilate answered, S. What 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.


Pōstea sciens Jesus quia omnia consummātā sunt, ut consūmmāretur Scriptūra, dixit : + Sítio. C. Vas ergo erat pūllum acēto plenum. Illi autem spōngiām plenam acēto, hyssopō circumponēntes, obtulerunt ori ejus. Cum ergo accepisset Jesus acētum, dixit : + Consummātum est. C. Vas ergo erat positi. C. Et inclināto cápite tradidit spirītum.

Here a pause is made, and all kneel.

C. Judaei ergo quōniam Parasceve erat, ut non remanērent in cruce cōrpūra sābbato, erat enim magnūs dies ille sabbati, rogavērunt Pilātum, ut frangērunt eōrum crura, et tollerērunt. Venērunt ergo mīlites : et primī quidem frēgērunt crura, et altērius, qui crucīfixus est cum eo. Ad Jesum autem cum venissent, ut vidērunt eum jam mūrtum, non frēgērunt ejus crura, sed unus mīlitum lāncea latus ejus apērūt, et continuo exīvit sanguis, et aqua.


C. That the scripture might be fulfilled which saith, They have parted my garments among them, and upon my vesture they have cast lots. And the soldiers indeed did these things.

Now there stood by the cross of Jesus, his mother, and his mother’s sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing whom he loved, he saith to his mother, + Woman, behold thy son. C. After that, he saith to the disciple, + Behold thy mother. C. And from that hour the disciple took her to his own.

Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said, + I thirst. C. Now there was a vessel set there full of vinegar: and they put a sponge full of vinegar about hyssop, and put it to his mouth. When Jesus therefore had taken the vinegar, he said, + It is consummated. C. And bowing his head, he gave up the ghost.

C. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear, and immediately there came out blood and water.

And he that saw it hath given testimony, and his testimony is true; and he knoweth that he saith true, that you also may believe. For these things were done that the scripture might be fulfilled, You shall not break a bone of him. And again another scripture saith, They shall look on him whom they pierced.
THE BURIAL

AND after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night: bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

SECOND PART OF THE LITURGY:
THE SOLEMN COLLECTS,
ALSO CALLED THE PRAYER OF THE FAITHFUL

The Good Friday liturgy has preserved the ancient prayers that, in early days, always followed the Gospel. Now-a-days at Mass, at the same place, the priest before the Offertory bids the people pray by saying: Orémus.

12. When the singing or reading of the Passion is finished, the celebrant, at the sedilia, puts on a black cope, the deacon and subdeacon a black dalmatic and tunicle.

Meanwhile, two acolytes [or two servers] spread a single linen cloth on the altar and put the book in the middle.

Then the celebrant, with the ministers [or servers], goes to the altar; he mounts the steps, and kisses the altar. Standing in the middle, by the book, he begins the solemn Collects, while the sacred ministers [or servers], one on either side of him, lift the edge of his cope.

13. The solemn Collects are said as follows:

The celebrant begins with an introduction which announces a particular intention; he sings it, with hands joined, to the special tone given in the Missal. He then sings Orémus; the deacon [or the celebrant] adds 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

O Rému, dilectissimi nobis, pro Ecclesia sancta Dei: ut eam Deus et Dominus noster pacificare, adunare, et custodire dignetur toto orbe terrarum; subjiciens ei principatus et potestates: detque nobis, quietam et tranquillam vitam degentibus, glorificare Deum Patrem omnipotentem.

The celebrant: Orémus. — Let us pray.

The deacon [or the priest]: Flectamus genua. — Let us kneel down.

All, including the celebrant, kneel and pray in silence for a little while.

The deacon [or the priest]: Levate. — Rise up from your knees.

O Mnipotens sempiternus Deus, qui gloriari tuam omnibus in Christo gentibus revelasti: custodi opera misericordiae tuae; ut Ecclesia tua, toto orbe diffusa, stabili fide in confes- sione tui nominis perseveret. Per eumdem Dominum...

All: Rv. Amen.

2. FOR THE POPE

O Rému et pro beatissimo Papa nostro N.; ut Deus et Dominus noster, qui eligit eum in ordine episcopatus, salvum atque incolumem custodiatu Ecclesiae suae sanctae, ad regendum populum sanctum Dei.

Orémus.

Flectamus genua.

Levate.

O Mnipotens sempiternus Deus, cujus judicio universa fundantur: respice propitius ad preces nostras, et elictum nobis Antistitem tua piétate conserva; ut christiana plebs, quae te gubernatūr auctore, sub tanto pontifice, credulitatis suae meritis augeatur. Per Dominum nostrum Jesum Christum...

All: Rv. Amen.

LET us pray, most dearly beloved, for God's holy Church, suppliant the Lord our God to bestow on him 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.

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 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.

A 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 prov- idence are ruled over by so great a Pontiff, may be continually enriched by the growing merits of their faith. Through Jesus Christ... Rv. Amen.
3. FOR THE CLERGY AND THE FAITHFUL

Oremus et pro omnibus episcopis, presbyteris, diaconibus, subdiaconibus, acolythiis, exorcistis, lectóribus, ostiáriis, confessóribus, virginibus, viduis: et pro omni pópulo sancto Dei.

Oremus.
Flectamus génua.
Leváte.

Omnipotens sempitérne Deus, cujus Spíritu totum corpus Ecclesiae sanctificá tur et régitur:* exaudi nos pro universis ordinibus supplicantes; ut grátiæ tuæ munere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum nostrum...

All: R. Amen.

4. FOR RULERS

Oremus et pro ómnibus res públicas moderántibus, eorumque ministeriis et potestáti bus: ut Deus et Dóminus noster mentes et corda eórum secúndum voluntatem suam dirigat ad nostram perpetuam pacem.

Oremus.
Flectamus génua.
Leváte.

Omnipotens sempitérne Deus, in cujus manu sunt ómnium potestátes et ómnium jura popúlorum:* respice benignus ad eos, qui nos in potestáte regunt; ut ubiqué terrarum, dextra tua protegente, et religionis intégritas, et pátriae securitas inde sineánter consistat. Per Dóminum. All: R. Amen.

5. FOR THE CATECHUMENS

Oremus et pro catechúmenis nostris: ut Deus et Dóminus noster adaperiat aures praecordiórum ipsórum, juanámque misericórdiae; ut, per

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.

A 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... R. Amen.

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
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lavácrum regenerationis accepta remissione omnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

Orémus.
Flectámus génua.
Leváte.

Omni potens sempitérne Deus, qui Ecclésiam tuam nova semper prole fecundas: ut, renátis fonte baptismatis, adoptionis tuae filiis aggregentur. Per Dóminum nostrum Jesum Christum...

All: R. Amen.

6. FOR THE NECESSITIES OF THE FAITHFUL


Orémus.
Flectámus génua.
Leváte.

Omni potens sempitérne Deus, maestórum consolátió, laborántium fortitúdo: * pervé­niant ad te preces de quacúmque tribulatióne clamántum; ut om­nes sibi in necessitátibus suis misericórdiam tuam gáudeant affiusse. Per Dóminum.

All: R. Amen.

7. FOR THE UNITY OF THE CHURCH

O Rémus et pro haerétiis et schismáticis: ut Deus et Dóminus noster éruat eos ab erróribus universíss; et ad san­ctam matrem Ecclésiam cathó­licam atque apostólicam revo­cáre dignétur.

Let us pray, most dearly beloved, to God, the Father almighty, entreat 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, 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 our Lord. R. Amen.

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.
8. FOR THE CONVERSION OF THE JEWS

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.

A Mighty and everlasting God, from whose mercy not even the faithlessness of the Jews is shut out: pitifully listen to us who plead for that blinded nation, that opening at last their eyes to the true light, which is Christ, he may dispel the darkness in which they are shrouded. Through the same our Lord. R/. Amen.

9. FOR THE CONVERSION OF THE HEATHEN

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.
OMnipotens sempiternus Deus, qui non mortem peccatórum, sed vitam semper inquiris: * suscéipe propitius oratiónem nostram, et libéra eos ab idolórum cultura; et ággrega Ecclesiæ tuæ sanctæ, ad laudem et gloriánum nómínis tui. Per Dóminum. All: R. Amen.

A Almighty and everlasting God, who willest not the death of sinners, but ever seest to recall them to life: mercifully receive our prayers: deliver the heathen from the worship of idols, and gather them into thy holy Church to the praise and glory of thy name. Through Jesus Christ our Lord. R. Amen.

THIRD PART OF THE LITURGY:
THE ADORATION OF THE HOLY CROSS

The culminating point of to-day’s Liturgy is the adoration of the Cross, the sign of our salvation. This ceremony began at Jerusalem, and is described at length by the Spanish pilgrim Etheria, when, in 385, she visited the holy places. The wood of the true Cross was honoured and kissed.

14. After the solemn collects, the celebrant and ministers [or servers], bowing to the altar, go back to the sedilia by the shortest way: the celebrant takes off his cope, the ministers the dalmatic and tunicle: the solemn adoration of the Cross then begins.

A large Cross is used whose figure is covered by a purple veil which can be easily removed.

15. The Cross is first brought from the sacristy to the middle of the sanctuary, while all stand. It is carried in this way: the celebrant and the subdeacon stay at their bench, standing; the deacon goes to the sacristy with the acolytes [or servers] and from there he brings the Cross in procession to the church. The acolytes [or servers] go first, then the deacon with the Cross, walking between two more acolytes [or servers] who carry lighted candles.

When they reach the sanctuary, the celebrant and subdeacon go to meet them, and the celebrant receives the Cross in the middle, in front of the altar.

[15a. The celebrant goes to the sacristy with the servers and from there brings in the Cross, as above].

16. The holy Cross is then unveiled in this way:

The celebrant goes to the epistle side on floor-level, stands facing the people, and uncovers the top of the Cross a little. He then intones the antiphon Ecce lignum crúcis by himself and the sacred ministers sing it with him until Venite, adorémus, which is sung by the schola and the whole congregation, standing. Two acolytes [or two servers] with lighted candles accompany the Cross to right and left of the celebrant.

After the antiphon, all, except the celebrant and the candle-bearers, kneel and adore in silence for a few moments.

The celebrant then goes up the altar steps on the Epistle side and uncovers the right arm of the crucifix: he then raises the Cross a little, helped, if necessary, by the sacred ministers, and in a higher key than before sings again Ecce lignum crúcis. The others join in the singing and kneel down, as before.
The solemn afternoon liturgy

The celebrant then goes to the middle of the altar and uncovers the Cross completely. He raises it, and in a still higher key sings again Ecce lignum Crucis. The others join in the singing and kneel down, as before.

[16 a. The celebrant is helped to uncover the Cross by the servers; but he alone sings the antiphon Ecce lignum Crucis, until Venite, adorémus, exclusive.]

ANTIPHON AT THE UNVEILING OF THE CROSS

\[
\text{Behold the wood of the cross, on which has hung the world's salvation.}
\]

\[
\text{Quo salus mundi pepén-dit.}
\]

The congregation standing, answer:

\[
\text{O come let us adore him.}
\]

\[
\text{Vení-te, ad-o-ré-mus.}
\]

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 Sempiterna sit beatae Trinitati gloria from the hymn Pange, lingua, gloriösi laurateam certaminis, 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 :

\[
\begin{align*}
\text{P} & \quad \text{Opum-\-le më\-us, quid fë\-ci} \\
\text{tî\-bi? Aut in quo contristávi} \\
\text{te? Respónde mí-hi. Y. Qui-\-a e-dú-\-xi te de tér-} \\
\text{ra Ægypti: pa-rá-\-sti Crúcem Salva-tó-\-ri} \\
\text{tú-\-o.}
\end{align*}
\]
The TRISAGION, threefold act of homage to the Trinity, reminds us that the death of Christ is the perfect act of worship made to God, Three in One. It alternates with the opening verses of the Reproaches, and is sung first in Greek, then in Latin, by the two choirs.

One Choir sings in Greek:  
The other Choir replies in Latin:

\[H\]  
Agi- os o The- ós.  
Holy art thou, O God.  

\[S\]  
Anctus Dé- us.  
Holy art thou, O God.  

The first Choir:  
The second Choir:

\[H\]  
Agi- os Ischyrós.  
Holy art thou, O mighty One.  

\[S\]  
Anctus Fórtis.  
Holy art thou, O mighty One.  

The first Choir in Greek:  
The second Choir in Latin:

\[H\]  
Agi- os Athánatos, e- lé- i- son  
Holy art thou, O immortal One: have mercy  

\[S\]  
Anctus Immortá- lis, mi- se- ré- re  
Holy art thou, O immortal One: have mercy  

hymás.  
on us.  
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
ser-tum quadraginta annis, et

manna ci-bávi te, et introdú-xi in tér-ram sa-tis

óptimam: pa-rá-stí Crúcem Salva-tó-ri tú-o.

The two Choirs respond in turn Hágios o Theós, Sántus Déus, etc.

Then two Cantors of the first Choir sing:

What was there more that I ought to have done for thee, and did not do? I planted thee to be of all my vineyards the most beautiful; yet exceeding bitter hast thou been to me. For, I was athirst and thou didst give me vinegar to drink; yea with a spear thou didst pierce my side, — mine, thy Sa-viour's.

The two Choirs sing again in turn Hágios o Theós, Sántus Déus, etc.
The solemn afternoon liturgy

II

The following Reproaches are sung in turn by the Cantors. After each Reproach, the two Choirs together reply Pópule méus, as on p. 598, as far as the V. Quia.

Two Cantors of the second Choir sing:

V. 1
E -go propter te flagellávi Ægy-

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:

V. 2. Ego te edúxi de Ægypto, demér-

so Pha-ra-óne in Má-re Rú-brum : et

tu me tradi-dísti princi-pibus sacerdó-tum. Pópule méus.

Two Cantors of the second Choir:

V. 3. Ego ante te apéru-

tu 'aperu-ísti lánce-a látus mé-

um. Pópule méus.

It was I who for thy sake scourged Egypt with her first-born; and thou didst scourge me, and deliver me up to death.

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.

It was I who opened a way for thee through the sea: and thou hast opened my side with a spear.
Two Cantors of the first Choir:

It was I who went before thee in a pillar of cloud: and thou hast dragged me before Pilate's judgment seat.

Pópule méus.

Two Cantors of the second Choir:

It was I who fed thee with manna in the wilderness; and thou hast smitten me with heavy blows and hast scourged me.

Pópule méus.

Two Cantors of the first Choir:

It was I who drew from the rock the water of salvation for thee to drink: and thou hast brought me gall and vinegar in my thirst.

Pópule.

Two Cantors of the second Choir:

It was I who for thy sake struck down the kings of Canaan: and thou hast struck me on the head with a reed.

Pópule méus.
It was I who bestowed upon thee a kingly sceptre: and thou hast set upon my head a crown of thorns.

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.

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.
There follows the hymn composed by the author of the "Vexilla Regis", Venantius Fortunatus, † 609, Bishop of Poitiers, in honour of the holy Cross, when Queen Radegunde received a portion of it from Constantinople, which she placed in her monastery at Poitiers, dedicated for this reason to the holy Cross. This hymn recounts man’s fall and his salvation through the incarnate Word, who suffered and died for us on the Cross.

Crux fidelis is then sung and the hymn Pange, lingua, gloriosi. After the first stanza of the hymn, Crux fidelis is repeated as far as *Dulce lignum; after the second stanza, Dulce lignum is repeated.

Faithful cross, amidst all others, noble tree alone art thou! There’s no forest that hath yielded flower as thine, or leaf or bough. Sweet thy wood, thy nails still sweeter, sweetest weight thou bearest now.
Sing, my tongue the crowning guerdon of a glorious combat fought! Sing above the cross's trophy hymns with strains triumphal fraught! How the Saviour's blood-oblation won the victory earth had sought.

Red-emptor orbis immo-latus ví-ce-rit.

Crux fidelis is repeated as far as * Dúlce lignum.

God, our Maker, led to pity by the guile which led astray Adam when he ate the apple, bringing death no man can stay, marked this tree to crush the other, and the ills it bore allay.

This, the plan of our salvation, preordained by God had been, that the arts of wily Satan should be foiled by him
unseen, whence the foeman's tool he fashioned, as our race's healing mean.

Therefore, when there came the fulness of the time by God decreed, he, his Son, the world's Creator, sent to earth in man's dire need, who from womb of Virgin peerless did endued with flesh proceed.

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.
When the thirty years were over and his life approached its close, freely yielding, our Redeemer to his passion's deathly throes, on a rood a victim lifted, there atones for human woes.

Bitter gall become his potion, failing limbs his languor show: thorns and nails and spear now open founts whence blood and water flow: by this flood is cleansed creation, starry orb, and earth below.

Lofty tree, bow down thy branches, and thy sinews tense unstring: soften, ay! thy native hardness,
smooth the knots that to thee cling: then, thy gentle arms extending, greet the limbs of heaven's own King.

laxa víscera, Et rí-gor lentéscat ille, quem dédít na-tí-vi-tas: Et su-pégni -mémbr


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.

̄. 9. Só-la dígna tu fu-í-sti férrre múndi víctimam: Atque pórtum prae-

pa-rá-re arca múndo náufra-go: Quam sá- cer crú-

per-únxit, fúsus Agni córpo-re. Crux fidélis.

* The following conclusion is never omitted.

̄. 10. Sernpi- 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.
The solemn afternoon liturgy

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. Xī c.  

- do-rámus te, * Chríst-ye, et

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
mundum.

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.

ER líignum* sérvi fá-cti sú-

mus, et per sánctam Crúcem libe-

rá-ti sú-mus: frúctus ár-bo-ris se-dú-xit nos, Fí-li-us

Dé-i red-emit 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. Præcéptis salutári-us móniti.

But since the Pater noster is the prayer for the Communion, all present, clergy, servers and people, standing, récitez it in Latin with the celebrant, gravely and distinctly; and all add Amen at the end.

The celebrant, with hands joined, alone:

Orémus. Præcéptis salutári-us móniti, et divína institutióné formátí, audémus dicere:

The celebrant keeps his hands joined, and all present continue with him:

Pater noster, qui es in cælis:
Praeceptis salutaribus moniti. Let us pray. Taught by the Saviour’s precepts and instructed by his divine command, we are bold to say:

Sanctificetur nomen tuum.

Advéniat regnum tuum.

Fiat voluntas tua, sicut in caelo, et in terra.

Panem nostrum quotidíanum da nobis hodie:

Et dimitte nobis débita nostra,

Sicut et nos dimittimus débitóribus nostra.

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:

Liberam, quaésumus, Dómine, ab ómnibus malis, prætériitis, præséntibus et futúris: et intercedénte beáta et gloriósa semper Virgine Dei Genitríce María, cum beáti apóstolís tuís Petro et Paulo, atque Andréá, et ómnibus Sanc-tís, da propítius pacem in diébus nostríis; ut, ope miseri-córdiæ tuae adjúti, et a peccátó simus semper liberí, et ab omni pertúrbatióne secúri.

Per eúmdem Dóminum nostrum Jásum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum.

All answer: Amen.
28. The celebrant at once recites in a subdued voice the following prayer: he makes the usual inclination and places his joined hands on the altar:

Percepcio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniit in judicium et condemnationem: sed pro tua pietate prosi mihi ad tutametum mentis et corporis, et ad medelam percipientem: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

29. He then uncovers the ciborium, genuflects, takes one of the hosts holding it over the ciborium, bows and striking his breast says three times:

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

30. After this he signs himself with the Blessed Sacrament, and then adds in a subdued voice:

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

He reverently receives Holy Communion and then waits a little while meditating on the Blessed Sacrament.

31. At once the deacon [or servers] and the others who are present say the Confiteor in the usual way. The celebrant genuflects, turns towards the people with his hands joined before his breast, and says in an audible voice:

Misericórat vestri omnipotens... May almighty God have mercy on you...

All answer: Amen.

The celebrant continues:

Indulgéntiam, absolútiónem... 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 peccátta mundi.

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.
Psalm 21 is a striking prophecy of our Saviour’s passion. In the first part (vv. 1-22) are described the sufferings of his soul (vv. 1-11) and body (vv. 12-22); in the second, his resurrection (vv. 23-28), the conversion of the nations (vv. 29-32), and his work as Messiah (vv. 33-34). The opening verse is one of Christ’s Words from the Cross (Matth. 27, 46).

O God, my God, look upon me, why hast thou forsaken me? Far from my salvation are the words of my sins.

2. Deus meus, clamabo per diem, et non exaudies: * et nocte, et non ad insipientiam mihi.

3. Tu autem in sancto habitas, * laus Israel.

4. In te speraverunt patres nostri: * speraverunt, et liberasti eos.

5. Ad te clamaverunt, et salvi facti sunt: * in te speraverunt, et non sunt confusi.


7. Omnes videntes me, dixerunt me: * locuti sunt labiis, et moverunt caput.

8. Speravit in Domino, crepitavit eum: * salvum faciavit eum, quoniam vult eum.
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.
The solemn afternoon liturgy

25. Timet éum ómne sémen Israēl: * quóniam non sprévit, neque despéxit deprecātiōnem páuperis.
26. Nec ávertít fáciem súam a me: * et cum clamárem ad éum, exaudívit me.
27. Apud te laus méa in eccléśia máňa: * vóta méa réddam in conspécctu timéntium éum.
29. Reminiscéntur et conver-téntur ad Dóminum * universi fines térrae.
30. Et adorábunt in conspécctu éius * universae familiae gén-tium.
31. Quóniam Dómini est régnum: * et ipsé dominabitur gén-tium.
32. Manducávérunt et adora-vérunt ómnes pingues térrae: * in conspécctu éius cándent ómnes qui descéndunt in térram.
33. Et ánima méa illi vívet: * et sémen méum sérviet Ípsi.
34. Annuntiábitur Dómino generatio ventúra: † et annun-tiábunt caéli justitiam éius pó-pulo qui nascétur, * quem fécit Dóminus.

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.

Oremus

SUpér pópulum tuum, quæsu-mus, Dómine, qui passiōnem et mortem Filii tui devóta mente recóluit, † benedictio copiósa descéndat, indulgéntia véniat,

First Collect

Less abundantly, we beseech thee, O Lord, this people which has devoutly venerated the passion and death of thy Son: may they receive pardon and encouragement, may
Good Friday


Orémus

Omnipotens et misericors Deus, qui Christi tu beata passione et morte nos repastisti: † conserva in nobis operam misericordiae tuae; * ut, hujus mysteriorii participatione, perpetua devotione vivamus. Per eundem Christum Dominum nostrum. R\Y. 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. R\Y. Amen.

Orémus

Eminiscere miseratiónum tuarum, Dómine, † et fábulos tuos aeternae protectione sanctifica, * pro quibus Christus, Fílius tuus, per suum crúorem, instituit paschal mystérium. Per eundem Christum Dominum nostrum. R\Y. 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 Jesus Christ our Lord. R\Y. 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

H

Odi-e * affiictus sum v sublime.

sed cras solvam vincu-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. Creli-di, propter quod locu-tus sum: *


mé-a : †
Holy Saturday

2. Ego dixi in exessu meo: *
   Omnis homo mendax.
3. Quid retribuam Domino, *
   pro omnibus quae retribuit mihi?
5. Vota mea Domino reddam 
   coram omni populo ejus: * 
   pretiosa in conspectu Domini 
   mors sanctorum ejus.
6. O Domine, quia ego servus 
   tuus: * ego servus tuus, et 
   filius ancillae tuae.
7. Dirupisti vincula mea: tibi 
   sacrificabo hostiam laudis, * 
   et nomen Domini invoçabo.
8. Vota mea Domino reddam 
   in conspectu omnis populi ejus: * 
   in atriis domus Domini, in 
   medio tuui, Jerusalem.

The antiphon is repeated after each psalm.

Ant.

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 Domini, cum tribulá-rer, cla-
Deliver me, O Lord, from unjust men.

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 deliverance (7-12): finally, confidence in God's help (13-14).

1. Eripe me, Dómine, ab hómine má- 

lo: * a ví-ro iníquo é-ripe me. Flex: peccató-ri : †
2. Qui cogitáverunt iniquitátes in córde : * tóta díe constituébant praélia.

3. Acúrunt línguas súas sicut serpéntis : * vénenum áspidum sub lábus éorum.

4. Custódí me, Dómine, de mánu peccatóris : * et ab hominibus iniquis éripé me.


7. Dómine, Dómine, virtus salútis méae : * obumbrásti super cáput méum in díe bélíi : * Né trádas me, Dómine, a desidérió méo peccatóri : † cogi-táverunt contrá me, * ne deré-línquas me, ne forte exáltentur.


9. Cádent super éos carbó- nes, † in ígnem dejicies éos : * in misériis non subsístent.


13. I know that the Lord will do justice to the needy : and will revenge the poor.

14. But as forthe just, they shall give glory to thy name : and the upright shall dwell with thy countenance.

Keep me from the snare, which they have laid for me : and from the stumbling-blocks of them that work iniquity.
Psalm 140 (New psalter, p. 2044)

This psalm continues the preceding one. It is a prayer to be kept from the company of the wicked and from all share in their malice. Christ offers himself to his Father as an “evening sacrifice” with his hands stretched out on the cross towards heaven (v. 2)

1. I have cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

1. Domine, clamavi ad te, exaudi me: intende voci meae, cum clamavero ad te.

2. Let my prayer be directed, as incense, in thy sight; the lifting up of my hands, as evening sacrifice.

2. Dirigatur oratio mea sicut incensum in conspectu tuo: elevatio manuum meorum sacrificium vespertinum.

3. Set a watch, O Lord, before my mouth: and a door round about my lips.

3. Pone, Domine, custodi amori meo: et ostium circumstantiae labiis meis.

4. Incline not my heart to evil works: to make excuses in sins.


5. With men that work iniquity: and I will not communicate with the choicest of them.

5. Cum hominibus operantibus iniquitatem: et non communicabo cum electis eorum.

6. The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

6. Corripiet me justus in misericordia, et increpabit me: oleum autem peccatoris non impinguet caput meum.

7. For my prayer also shall still be against the things with which they are well pleased: their judges falling upon the rock have been swallowed up.


8. They shall hear my words, for they have prevailed: as when the
Holy Saturday

1. I cried to the Lord with my voice: with my voice I made supplication to the Lord.

2. In his sight I pour out my prayer, and before him I declare my trouble.

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.

5v. 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. Voce me-a ad Dominum clamá-vi: * voce mé-a ad Dominum de-precátus sum.

Flex: Dómine, †

2. Effúndo in conspéctu éjus orationem méam, * et tribulationem méam ante ipsum pra-nuntio.
3. In deficiendo ex me spiritum meum, * et tu cognovisti semitas meas.


5. Considerabam ad dextera et vidébam : * et non erat qui cognósceret me.

6. Périt fugā a me, * et non est qui requirat ániam meas.


8. Inténde ad deprecationem méam : * quia humilíatus sum nímis.

9. Libera me a persequéntibus me : * quia confortáti sunt súper me.

10. Educ de custódia ániam meam ad confitendum nónini tuo : * me exspectant justi, donec retribuas mihi.

The Little Chapter, the Hymn and the V. are not said.

**At Magnificat, Antiphon**

The chief priests and the pharisees made the sepulchre sure, sealing the stone and setting guards.

Matth. 27, 66.

ánima mé-a Dóminum. Et exsultávit...

Cant. Magníficat. I g. 212 without Glória Pátri.
Immediately after the antiphon is repeated, the prayer is said:

Prayer

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.
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. 639f.

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]:

Let us pray

O Deus, qui per Filium tuum, angularem scilicet lapidem, claritatis tuae ignem fideli bus contulisti: + productum e silice, nostris profuturum usibus, novum hunc ignem sancti + fica: et concede nobis, ita pet haec festa paschalia caelestibus desideriis inflammari; * ut ad perpetua claritatis, puris mentibus, valeamus festa pertingere. Per eumdem Christum Dominum nostrum. R. Amen.

He then sprinkles the fire with holy water three times, in silence.

4. An acolyte [or server] takes the lighted charcoal which has been blessed and puts it in the thurible; the celebrant puts on incense, blesses it as usual, and censes the fire three times.

II. THE BLESSING OF THE PASCHAL CANDLE

5. After the blessing of the new fire, an acolyte [or a server] brings the paschal candle to the middle, in front of the priest. The priest with a style inscribes a cross between the outer holes made to receive the grains of incense. At the head of this cross he then traces the Greek letter Alpha, and at the foot Omega, and between the arms four figures, the date of the current year. At the same time he says the following words aloud:

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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.
The blessing of the paschal candle

1) Christus heri et hodie,
   (he marks the vertical line)
2) Princípiun et Finis,
   (he marks the horizontal line)
3) Alpha
   (above the vertical line he writes A)
4) et Omega;
   (below the vertical line he writes Ω)
5) Ipsius sunt témepora
   (he writes the first figure of the year in the left upper angle of the cross)
6) et saécula;
   (he writes the second in the right upper angle)
7) Ipsi glória et impérium
   (he writes the third in the left lower angle)
8) per univérsa aeternítatis
   (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 vúlnéra
   2) gloriósa
   3) custódiat
   4) et consérvet nos
   5) Christus Dóminus. Amen.

7. Then the deacon [or a server], lighting a small candle at the new fire, gives it to the priest, who with it lights the paschal candle, saying aloud:

   Lumen Christi glorióse resurgéntis
   Dissipet ténébras cordis et mentis.
   May the light of Christ gloriously rising
   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:

\[\text{V. Dóminus vobiscum.} \]
\[\text{Rj. Et cum spirítu tuo.} \]

Orémus

\[\text{Veniat, quáésumus, omnipotent Deus, super hunc incénum céréum larga tue ne \( \dagger \) dictiónis infúsio; \( \dagger \) et hunc nocturñum splendórem invisibi-lis regéntor inténde; ut non solum sacrificíum, quod hac nocte litátum est, arcána lúminis tui admíxtióne refúlget; * sed in quócumque loco ex hujus sanctificatiónis mysté rio álíquid fúerit deportárum, expúlsa diábolicae fraudis nequitia, virtus tue majéstátis assístat. Per Christum Dó-mi-num nostrum. \text{Rj. Amen.} \]

9. During this time the lights in the church are extinguished.

III. THE SOLEMN PROCESSION

AND THE PRAISE OF EASTER

Solemn rite

10. Then the celebrant again puts incense in the thurible; the deacon takes off his purple vestments and puts on a white stole and dalmatic; he then takes the lighted paschal candle, and the procession is formed as follows:

a) the thurifer, first of all,
b) then the subdeacon with the cross,
c) the deacon with the lighted candle,
d) the celebrant immediately after him,
e) then the clergy in order,
f) lastly the people.

Simple rite

[10a. Then the priest takes off his purple vestments and puts on a white stole and dalmatic; he then puts incense again in the thurible; then he takes the lighted paschal candle and the procession is formed as follows:

a) the thurifer, first of all,
b) then the cross-bearer,
c) the priest, uncovered, with the lighted candle,
d) then the other servers,
e) lastly the people].

11. When the deacon [or priest] has entered the church, he stands erect and sings alone:

\[\text{Lúmen Chrísti,} \]
\[\text{Christ's Light.} \]
All the others except the subdeacon [or cross-bearer] and thurifer kneel towards the paschal candle and answer:

\[ \text{R. Dé-o grá-ti-as.} \]

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:

\[ \text{Jube, domne, benedicere. \quad Pray, sir, a blessing.} \]

The celebrant answers:

\[ \text{DOminus sit in corde tuo, et in lábiis tuis : ut digne et} \]
\[ \text{competénter annunties suum paschále præcónium : In nó-} \]
\[ \text{mine Patris, et Filii, + et} \]
\[ \text{Spíritus Sancti. Amen.} \]

**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.]
The Paschal Vigil

Having first put incense in the thurible, the celebrant takes the book from the chief server; then he kneels on the lowest step of the altar, towards the Epistle side, and says silently:

Jube, Dómine, benédícere.

Pray, Lord, a blessing.


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 Exsúltet.

Exsúltet

I. Introduction

Solemn invitation to praise God

Let all the angels now rejoice in heaven; let God’s hidden creatures also rejoice, and let the trumpet of salvation sound forth the victory of the King of kings.

Let the earth too be glad, at the glory of the radiance that spreads over her; enlightened by the brightness of the King of ages, let her feel that her darkness has passed away for ever.

Let Mother Church also rejoice, adorned as she now is in dazzling light; and let this building resound with the joyful voices of God’s people.

The deacon’s personal and humble prayer

Quapropter astántes vos, fraters carissimi, ad tam miram hujus sancti lúminis claritátem, una mecum, quae so, Dei omnipoténtis misericórdiam invocáte. Ut, qui me non meis méritis intra Levitárum númerum dignátus est aggregäre: lúminis sui claritátem infúndens, céréi hujus laudem implére perfíciet.

Wherefore, dearest brethren, who are gathered here by the light of this holy candle, I beseech you all to join with me in calling upon the mercy of almighty God. May he who deigned to number me among the deacons without any merit of mine now enlighten me and teach me to complete the praise of this holy candle.
The praise of Easter

**Conclusion**

Per Dóminum nostrum Jesum Christum Filium suum : Qui cum eo vivit et regnat in unitáte Spiritus Sancti Deus... Through our Lord Jesus Christ his Son, who lives and reigns with him in the unity of the Holy Spirit...

**Dialogue introducing the Preface**

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

II. The Praise of Easter

**Praise to God for redemption**

V Ere dignum et justum est, invisibilem Deum Patrem omnipoténtem Filiumque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis affectu et vocis ministérió personáre. Qui pro nobis aeterno Patri Adae debitum solvit: et véteris piáculi cau-tiónem pio cruóre détersit.

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 occiditur, cujus sanguine póstes fidélium consecrántur.

Now this is that paschal feast in which the true Lamb is sacrificed and the doorposts of the faithful hallowed with his blood.
Haec Nox est, in qua primum patres nostros, filios Israël educatos de Aegypto, mare Rubrum sicco vestigio transire fecisti. 

Haec igitur Nox est, quae peccatórum tenebras, columnae illuminatiónis purgátivit. Haec Nox est, quae hódie per univérsum mundum in Christo credéntes, a vitís saéculi et calígine peccatórum segregátos, reddit grátiae, sóciat sanctitátii. 

Haec Nox est, in qua, destrúctis vinculis mortis, Christus ab inférís victor ascendit. Nihil enim nobis nascit prófuit, nisi rédimi profuisset.

This is that very night on which thou didst formerly bring our fathers, the children of Israel, out of Egypt and madest them pass dryshod through the waters of the Red Sea.

This then is that night in which a shining pilar of fire chased away the dark clouds of sin.

This is the night that now restores thy grace all who believe in Christ throughout the world, separates them from the darkness of sin and the evils of the world, and unites them for the pursuit of holiness.

This is the night when Christ broke the chains of death and rose triumphantly from the grave. For it availed us nothing to be born unless we were also to be redeemed.

Exclamations of wonder at the work of redemption

The "Four Os"

O mira circa nos tuae piétátis dignátio!
O inaestimábilis diléctio caritátis: ut servum redímeres, Filium tradísti!
O certe necessárium Adae peccátum, quod Christi morte delétum est!
O felix culpa, quae talem ac tantum méruit habére Redemptórem!

The paschal night again

O vere beáta Nox, quae sola méruit scire tempus et horam, in qua Christus ab inféris resurréxit! Haec Nox est, de qua scriptum est: Et nox sicut dies illuminábitur: et nox illuminátio mea in deliciis meis.


And happy too is this night, chosen to witness alone the time when Christ rose from the dead! Of this night indeed was it written: The night shall shine as the day; and again: The night shall be my light in my pleasures.

Therefore this holy night puts guilt to flight, washes sin away, gives back their innocence to sinners, and to mourners the joy which had left them. It banishes discord, ensures goodwill and humbles the pride of evil in the dust.

Act of offering and prayer

In hujus igitur noctis grátia, suscépe, sancte Pater, incénsi hujus sacrificiúm vespertinúm:

On this night, then, receive, O holy Father, the evening sacrifice of this fire which Holy Church presents to
The praise of Easter

quod tibi in hac cérei oblatióne solémi, per ministrórump manus de opéribus apum, sacrosáncta reddit Ecclésia.

Symbolism of the candle and its flame

Sed jam columnae hujus praecónia nóvimus, quam in honórem Dei rútilans ignis accéndit. Quí licet sit divisus in partes, mutuátí tamen lúminis detriménta non novit. Alitúr enim liquántibus cerís, quas in substánìam pretiósa hujus lámпадis, 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 béata Nox, quae exspoliávit Ægéytiós, ditávit Hebraéos! Nox, in qua terrénis caelestía, humánis divína juncuntur.

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, Dómíne: ut céréus iste in honórem tui nóminis consecrátus, ad noctis hujus caliginem destruéndam, indeférci persevéret. Et in odórem suavitátis accéptus, supérsís lumináríbus miscéatur. Flámmas ejus lúcifer matutínus invéniat. Ille, inquam, lúcifer, qui nescit occásum. Ille, qui regréssus ab ínfinís, humánó géneri seréns illúxit.

who, rising from the grave henceforth for evermore, sheds his peaceful light over all the children of men.

Final supplication

Precámur ergo te, Dómíne: ut nos fámulos tuos, omnémque clérum, et devotíssimum pópulum: una cum beatíssimo Papa nostro N., et Antístite nostro N., quiéte témporum concéssas, in his paschálibus gáudiís, assidua protectione régère, gubernáre et conserváre dignérís.

Résptide étiam ad eos, qui nos in potestáte regunt, et, inef-

Wherefore, O Lord, we beseech thee, grant us tranquillity and peace in these joys of Easter; deign by thy unceasing protection to guide, rule and sustain all the clergy and thy devoted people with our holy Father Pope N. and our Bishop N.

Look favourably also on those who rule us, and, by the wonderful gift
The Paschal Vigil

of thy mercy, guide their thoughts to justice and peace, so that they may come with all their people from the difficulties of this world to their true home in heaven.

Conclusion

Per eúmdem Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus:


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.


Dixit quoque Deus: Fiat firmamentum in medio aquarum, et dividat aquas ab aquis.

Et fecit Deus firmamentum: divisitque aquas, quae erant sub firmamento, ab his quae erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum, Caelum. Et factum est vespere et mane, dies secundus.


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, lignînumque fâciens fructum, et habens unumquodque semîntem secûndum spîcium suam. Et vidit Deus quod esset bonum : et factum est vespere et mane, dies tertius.


Et pòsuit eas in firmamento caeli, ut lucrent super terram : et praeëssent diëi ac nocti, et dividereânt lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere et mane, dies quartus.


Dixit quoque Deus : (Prodûcat terra ânimam vivëntem in génere suoe : jumenta, et reptilia, et bestías terrae, secûndum speciès suas ). Factûmque est ita. Et fecit Deus bestias terrae juxta speciès suas : et jumenta, et omne réptile terrae in génere suoe. Et vidit Deus quod esset bonum : et ait : (Faciamus hòminem ad imàginem et similitùdinem nostram : et praesit piscibus maris, et and the tree that beareth fruit, having seed each one according to its kind: and God saw that it was good; and the evening and the morning were the third day.

And God said, Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years; to shine in the firmament of heaven, and to give light upon the earth: and it was so done. And God made two great lights, a greater light to rule the day, and a lesser light to rule the night; and the stars; and he set them in the firmament of heaven to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness; and God saw that it was good; and the evening and the morning were the fourth day.

And 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 the 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, the fowls of the air,
volatilibus caeli, et bestiis, universaliter terrae, omnique reptili quod movetur in terra ».


igitur perfecti sunt caeli et terra, et omnis ornament eorum. Complevitque Deus die septimo opus suum, quod fecerat : et requievit die septimo ab universo operc quod patraret.

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] : Flectamus genua. — Let us kneel down.

All, including the celebrant, kneel and pray in silence until bidden to rise.

The deacon [or the priest] : Levate. — Rise up from your knees.

All rise, and the celebrant sings the Collect in the name of all the people.

Desus, qui mirabiliter creasti hominem, et mirabilius redemisti : * da nobis, quaesumus, contra oblectamenta peccati, mentis ratione perseverere; ut mereamur ad aeterna gaudia pervenire. Per Dominum nostrum Jesum Christum.

No 805. — 21
2. THE PASSAGE THROUGH THE RED SEA

Exodus 14, 24-31 and 15, 1

This is the great type of Baptism. God's people, escaped from bondage to Pharaoh, find safety through the sea, while the Egyptians are swallowed up. Christians, having passed through the water of Baptism, are freed from Satan's slavery, leaving for ever their sins behind them. If they sin again, the sacrament of Penance allows them to recover their baptismal grace.

IN diebus illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Aegyptiorum per columnam ignis et nubis, interficit exercitum eorum: et subvertit rotas currum, ferebanturque in profundum. Dixérunt ergo Aegyptii: «Fugiamus Israelem: Dominus enim pugnat pro eis contra nos».

Et ait Dominus ad Móysen: «Extende manum tuam super mare, ut revertantur aquae ad Aegyptios super currus et equites eorum». Cumque extendisset Móyses manum contra mare, reversum est primo dulculo ad primum locum: fugientibusque Aegyptiis occurrerunt aquae, et involvit eos Dominus in mediis fluctibus. Reversaeque sunt aquae, et operuerunt currus et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare; nee unus quidem superfit ex eis. Filii autem Israel perrexerunt per médium sicci maris: et aquae eis erant quasi pro muro a dextris et a sinistris.


IN those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us.

And the Lord said to Moses, Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned, at the first break of day, to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left:

And the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them; and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord and said:
The readings or lessons

Across the centuries, our grateful praises echo those of Israel set free, and sing our Baptism.

Canticle VIII

Anté-mus * Dó-mino:

Let us sing to the Lord, for he is gloriously magnified: the horse and the rider he hath thrown into the sea: he is become my helper and protector unto salvation.

V. He is my God, and I will glorify him: the God of my Father, and I will exalt him.

V. The Lord crushing wars; the Lord is his name.

Exodus 15, 1-3.
Psalm tone for the Canticle

Cantémus * Dómino: glo-ri-óse enim hono-ri-fi-
cátus est: † équum et ascensórem projé-cit in má-
re: *

adjútor et protec-tó fác-tus est mí-hi in sa-lú-
tem.

The intonation is repeated for each verse.

✈. 2. Hic Dé-us mé-us, et honorábo éum: * Déus pá-tris méi
et exaltábo éum.

✈. 3. Dóminus cónterens bélla: * Dóminus nómen est il-li.

Let us pray.
Let us kneel down.
Rise up from your knees.

 Deus, cujus antiqua mirácula
étiam nostris saéculis coru-
scáre sentímus: * dum quod uni
pópulo, a persecutione A-
egy-piáca liberándo, déxtera tuae
poténtia contulísti, id in salútem
géntium per aquam regenera-
tiónis operáris: * praesta; ut in
Abrahae filios, et in Israélíticam
dignitátem; totús mundi tráns-
crat plení-túdo. 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 Abra-
ham'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 germén Dómini
in magnificéntia, et glória,
et fructus terræ sublímis, et

In that day, the bud of the Lord
shall be in magnificence and glory,
and the fruit of the earth shall be
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

\[ V \quad \text{Ine-a fácta est} \]
\[ \text{di-lécto in córnu,} \]
\[ \text{in lóco ú-be-ri.} \]
\[ \text{Et} \]
\[ \text{macé-ri-am circúmdedit, et circumfó-dit:} \]
\[ \text{et plantávit víne-am Só-rec, et aedi-fi-} \]

The beloved had a vineyard on a hill, in a fruitful place.

\[ \text{V. And he surround-} \]
\[ \text{ed it with a wall, and} \]
\[ \text{dug round about it,} \]
\[ \text{and he planted the vine} \]
\[ \text{of Sorec, and built a} \]
\[ \text{tower in the midst of it.} \]

\[ \text{V. And he dug a} \]
\[ \text{wine-press therein: for} \]
\[ \text{the vineyard of the Lord} \]
\[ \text{of hosts is the house of} \]
\[ \text{Israel. Is. 5, 1-2 and 7.} \]
The Paschal Vigil


Psalm tone for the Canticle

VIII

Vi-ne-a * fácta est dilé-cto * in córnu, in loco úbe-ri. Æ. 2. Et macé-ri-am circúmdedí Vit circumfódit :† et plantávit vínea Só-rec, * et aedi-fi-cávit túrrim in médío é-jus.


Oremus.

Flectámus génua.

Leváte.

Deus, qui in ómnibus Ecclesiae tuae filiis, sanctórum prophetárum voce manfestásti, in omni loco dominationís tuæ, satórem te bonórum sémínurn, 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
By Moses' lips God threatens punishment to Christians who are unfaithful to their Baptismal promises; while those who glorify God by their faithfulness will be filled with blessings.

In those days, Moses wrote the canticle, and taught it the children of Israel. And the Lord commanded Josue the son of Nun, and said, Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had written 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, mini, dieens: 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 contentions against me, and ingrediente vobis, 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 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.

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth.

V. 2. Let my speech be expected like rain; and my words descend like dew, as a shower upon the grass.

V. 3. And like snow upon hay: because I will invoke the name of the Lord.

V. 4. Give ye magnificence to our God: God’s works are true, and all his ways are judgments.

V. 5. God is faithful, in whom there is no iniquity: the Lord is just and holy. Deut. 32, 1-4.
The readings or lessons

De-us, véra ópera é- jus, et ómnes vi- ae
e- jus judí- ci- a. Ý. 5. Dé- us fidé-lis, in quo

non est in-íquí- tas : jú- stus et sánctus * Dómi-
nus.

Psalm tone for the Canticle

VIII

Atténde,* caélum, et ló- quar : * et audi- at térra

vérsa ex ore mé- o. Flex : élóqui- um mé- um : †

Ý. 2. Exspectétur sicut plúvia élóquium méum : † et descéndant sicut ros vérsa méa,* sicut ímber super grámina.

Ý. 3. Et sicut nix super fénum : * quia nómen Dómini invocábo.

Ý. 4. Date magnitúdinem Déo nóstro : † Déus, véra ópera éjus,* et ómnes viæ éjus judícia.

Ý. 5. Déus fidélis, in quo non est iníquitas : * jústus et sánctus Dóminus.

Orémus. Let us pray.

Flectámus génua. Let us kneel down.

Leváte. Rise up from your knees.

Déus, celsitúdo humilíum, et fortitúdo rectórum, qui per sanctum Móysen púerum tuum, ita erudire póplum tuum sacri cárminis tui decantatióne vo- luísti, ut illa legis iteratío fíret étiam nostra diréctio: * excítta in omnem justiciárum gén- tium plenitúdinem poténtiam tuam, et da laetitiam, mitigándo terrórem; * ut, ómnium peccátis 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;
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 Propitius esto exclusive.

The Litany is sung by two cantors kneeling in the middle of the sanctuary; the celebrant kneeling in his place. If there are no cantors, it is sung or said by the celebrant himself, kneeling with the servers on the lowest step of the altar towards the Epistle side.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us. Christ, graciously hear us.

God, the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have...
God, the Holy Ghost, have...
Holy Trinity, one God, have...

Holy Mary, pray for us.
Holy Mother of God, pray.
Holy Virgin of virgins, pray.
St. Michael, pray.
St. Gabriel, pray.
St. Raphael, pray.

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...
God, the Holy Ghost, have...
Holy Trinity, one God, have...

Holy Mary, pray for us.
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Holy Virgin of virgins, pray.
St. Michael, pray.
St. Gabriel, pray.
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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...
God, the Holy Ghost, have...
Holy Trinity, one God, have...

Holy Mary, pray for us.
Holy Mother of God, pray.
Holy Virgin of virgins, pray.
St. Michael, pray.
St. Gabriel, pray.
St. Raphael, pray.
The first part of the litany

Omnes sáncti
Angeli et Archángel-i, óráte pro nóbis.
Omnes sáncti beatórum Spirituum ór-dines, óráte pro nóbis.

Sáncte Jóhannes Baptísta, óra pro nóbis.
Sáncte Jóseph, óra pro nóbis.
Omnes sancti Patriáchae et Prophé-tae, óráte pro nóbis.

Sáncte Paúle, óra.
Sáncte Andréa, óra.
Sáncte Joánnis, óra.
Omnes sáncti Apóstoli et Evangelístae, oráte.
Omnes sáncti Discípuli Domini, oráte.
Sáncte Stéphane, óra.
Sáncte Lauréntii, óra.
Sáncte Vincénti, óra.
Omnes sáncti Mártýres, oráte.
Sáncte Silvéster, óra.
Sáncte Gregórii, óra.
Sáncte Augustíne, óra.
Omnes sáncti Pontífices et Confessóres, oráte.
Omnes sáncti Doctóres, oráte.
Sáncte Antóni, óra.
Sáncte Benedícte, óra.
Sáncte Domínice, óra.
Sáncte Francísce, óra.
Omnes sáncti Sacerdótes et Levítae, oráte.
Omnes sáncti Mónachi et Eremitae, oráte.
Sáncta María Magdálena, óra.
Sáncta Agnes, óra.

Saint Paul, pray.
Saint Andrew, pray.
Saint John, pray.
All holy Apostles and Evangelists, pray.
All holy Disciples of our Lord, pray.
Saint Stephen, pray.
Saint Lawrence, pray.
Saint Vincent, pray.
All holy Martyrs, pray.
Saint Silvester, pray.
Saint Gregory, pray.
Saint Augustine, pray.
All holy Bishops and Confessors, pray.
All holy Doctors, pray.
Saint Anthony, pray.
Saint Benedict, pray.
Saint Dominic, pray.
Saint Francis, pray.
All holy Priests and Levites, pray.
All holy Monks and Hermits, pray.
Saint Mary Magdalen, pray.
Saint Agnes, pray.
Omnes Sancti et Sanctae Dei, intercede pro nobis.

All rise from their knees. The cantors return to their places.

19. Then, if the church has a Font for Baptism, the ceremony continues with the Blessing of water for Baptism, VI, as below.

Otherwise the Renewal of Baptismal Promises follows at once, VII, p. 639Q.

VI. THE BLESSING OF WATER FOR BAPTISM

20. While the Litany is being sung, a vessel of water with everything needed for the Blessing is made ready to the middle of the choir on the Epistle side, in view of the people.

It should be suitably decorated.

21. For the blessing of water for Baptism the priest stands facing the people. The vessel of water is in front of him and the paschal candle on his right, on his left stands another subdeacon, or a cleric [or server], with the cross.

The celebrant, with hands joined, sings to the ferial tone A (or the ancient simple tone):

V. Dóminus vobiscum.  
Ry. Et cum spiritu tóo.

Orémus

Omnipotens sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacramentis : et ad recreándos novóss pópulos, quos tibi fons baptismatis pariturit, spiritum adoptionis emitte; ut, quod nostræ humilitatis gerendum est ministério, virtútis tuæ impleáitur effécctu. Per Dóminum nostrum Jesum Chri-stum, Fílium tuum : Qui tecum vivit et regnat in unitáte Spi-ritus Sancti Deus :
With his hands joined, he sings to the tone of the Preface: Per omnia saecula saeculorum, (simple tone, p. 631).

Vere dignum et justum est,aequum et salutare, nos tibi semper et ubique gratias ágere:

Dómine, sancte Pater, omnipotens aetérne Deus: Qui invisibili potentia, sacramentórum tuórum mirabilíter operáris effectum: et licet nos tantis mystériis exsequéndis simus indigni: tu tamen grátiae tuae dona non désérnus, étiam ad nostras preces aures tuae pietátis inclínas.


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, regenerandis hominibus praeparatam, arcána sui númeris admixtione fecúndet: ut, sanctificacióne concépta, ab immaculátó divíni fontis útero, in novam renátam creatúram, progénies caeléstis emérgat: et quos aut sexus in córporé, aut ætas discéri-nil in témpeporé, omnes in unam paríat.

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-
The Paschal Vigil


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, libera ab omni impugnatóris incúrsu, et totius nequitiae purgátæ discéssu. Sit fons vivus, aqua regénerans, unda purificans : ut omnes hoc lavácro salutífera diluéndi, ope-ránte in eis Spíritu Sancto, per-fectae purgationis indulgéntiam consequántur.

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 separavit ab árida : cujus Spíritus super te ferebátur.

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”.


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.

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.

Un Herefore, 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.

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 thouwert, 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
The blessing of water for baptism

baptizátus est. Qui te una cum sánguine de làtere suo prodúxit: ut discipulis suis jussit, ut cren-dentes baptizárentur in te, dicens: « Ite, docéte omnes gentes, baptizantes eos in nómine Patris, et Filii, et Spiritus Sancti ».

Then the celebrant says, not singing:

IN thy mercy be thou, O God, with us who obey thy command: do thou graciously breathe upon this water.

He breathes three times on the water in the form of a cross, and says:

With thine own mouth do thou bless this pure water.

He dips the candle three times in the water to signify that Christ hallowed water by going down into Jordan, while at the same time the Holy Trinity was manifested. Each time he sings, to the tone of the Preface:

UPon the plenteous waters of this font may the power of the Holy Ghost come down.

The third time, before lifting out the candle, he breathes three times on the water.

AND may that same Spirit of God render fruitful in new births of men, the whole substance of this water.

He takes the candle out of the water, and says:

HERE may the stain of every sin be blotted out: here may that nature, which was formed by thee to thine own image, and afterwards by thee restored to its first honour, be 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. R. Amen.

Then a cleric [or server] takes some of this water, which is to be used for sprinkling the people after the renewal of Baptismal promises as on p. 639Q n. 25 and for sprinkling in houses and elsewhere.
When this is done, the celebrant pours some oil of Catechumens on the water in the form of a cross, saying aloud:

SAnficicetur et fecundetur fons iste Oleo salútis renascéntibus ex eo, in vitam actérmam. R/. Amen.

With the oil of salvation may this font be hallowed: to them who in it shall be born anew, may it be fruitful even unto life everlasting. R/. Amen.

Then he pours chrism into the water, saying:


MAY this infusion of the Chrism of Jesus Christ our Lord, and of the Holy Ghost the Paraclete, be made in the name of the Holy Trinity. R/. Amen.

Finally, he pours chrism and oil of catechumens both together into the water, and breathes three times in the form of a cross, saying:


MAY this commingling of Chrism of sanctification, of Oil of unction and of Water of baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost. R/. Amen.

He then mixes the oil with the water.

If Baptism is not given, no 22 follows at once. 639N.

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 vocátis?” (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): R/. I do believe.

in the Son

PRIEST: Do you believe in Jesus Christ his only Son our Lord, who was born, and suffered?

R/. I do believe.
in the Holy Ghost

PRIEST: Do you also believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

R/. I do believe.

PRIEST: N., will you be baptised?

R/. I will.

THE BAPTISM

The celebrant pours the water of Baptism three times on the candidate's head, saying in Latin.


ANOINTING WITH CHRISM

May almighty God, the Father of our Lord Jesus Christ, who has given you new life through water and the Holy Ghost, and forgiven you all your sins, himself anoint you with saving chrism in the same Christ Jesus our Lord, that you may have eternal life. R/. Amen.

R/. Peace be with you.

R/. 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. R/. 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.

R/. Amen.

DISMISSAL

Go in peace, N., and our Lord be with you. R/. Amen.

22. When the Blessing (and Baptism) is finished, the baptismal water is carried to the font, in procession. The celebrant puts incense in the thurible and blesses it. The procession takes place as follows:

a) the thurifer goes first,

b) then the subdeacon or cleric with the cross,

c) the clergy,

[a) the thurifer goes first,

b) then the cross-bearer,

c) then the servers,
d) then the deacon with the vessel of water — unless an acolyte carries it,
e) finally the celebrant with head covered.

The paschal candle remains in its place: meanwhile the following is sung:

**Canticle**

Ps. 41, 2-4

As the hart panteth after the fountains of waters; so my soul panteth after thee, O God.

V. 2. My soul hath thirsted after the living God; when shall I come and appear before the face of God?

V. 3. My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

---

_sung_
The procession to the Font

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):

1. Dum dicitur mihi per singulos dies: Ubi est Deus tuus?

Psalm tone for the Canticle

VIII

Sicut cervus * de-side-rat ad fontes aqü- rum:

...-

ita de-side-rat anima mea ad te, Deus.

1. Sitivit anima mea ad Deum vivum: * quando veniam et apparebo ante faciem Dei mei?

2. Fuerunt mihi lacrimae meae panes die ac nocte, * dum dicitur mihi per singulos dies: Ubi est Deus tuus?

When the blessed water has been poured into the font, the celebrant, with his hands joined, sings to the ferial tone A (or the ancient simple tone):

V. Dóminus vobiscum.
R. Et cum spíritu tuyo.

Orómus

Omnipotens sempitérne Deus, réspece propitius ad devotionem populi renascéntis, qui sicut cervus, aquarum tuarum expetit fontem: † et concédé propitius; * ut fidei ipsius sitis, baptismatis mystério, animam corrupte sanctificet. Per Dóminum nostrum. R. Amen.

He then censes the font.

V. The Lord be with you.
R. And with you.

Let us pray

O Almighty and everlasting God, look down with favour upon the devout fervour of those who are about to be born again in thee, and who, as a hart longing to slake its thirst, speed to the font of thy life-giving waters: vouchsafe that, by virtue of the sacrament of baptism, this their thirst for faith may avail to sanctify them in soul and in body. Through Jesus Christ our Lord. R. Amen.
All then go back in silence to the choir, and the Renewal of Baptismal promises begins, n. 24.

B 23. If however the baptistry is separate from the church and it is preferable to bless the water in the baptistry itself, the procession goes to the font after the invocation Sancta Trinitas, unus Deus, in this order:
   a) first a cleric with the lighted paschal candle,
   b) then a subdeacon with the cross, or a cross-bearer between two acolytes with lighted candles,
   c) then the clergy in order,
   d) lastly the celebrant with the sacred ministers.

The cantors and people remain in their places and continue the Litany. If necessary, they repeat the invocations from Sancta Maria, óra pro nóbis.

The Blessing of the water takes place as above, except that the canticle Sicut cervus is sung on the way to the font, and the celebrant sings the prayer Omnipotens sempitérne Deus, réspicte 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.

H oly Mother Church, dearest brethren, recalling in this most holy night the death and burial of our Lord Jesus Christ, in order to return his love is keeping vigil, and, celebrating his glorious resurrection, rejoices with great joy.

Since, as the Apostle teaches, we have been buried with Christ through baptism into death, so, as Christ rose again from the dead, we should live and move in newness of life. We know that our human nature as it was has been crucified with Christ, that henceforward we may not serve sin. Let us then think of ourselves as dead indeed to sin, but alive to God in Christ Jesus our Lord.

So then, dearest brethren, now our Lenten time of training is over, let us renew the promises of Holy Baptism, by which once we renounced Satan and his works and also that world which is God’s enemy, and promised to God faithful service in the Holy Catholic Church.
I ask you therefore:

PRIEST: Do you renounce Satan?
PEOPLE: We do renounce him.

PRIEST: And all his works?
PEOPLE: We do renounce them.

PRIEST: And all his pomps?
PEOPLE: We do renounce them.

PRIEST: Do you believe in God, the Father almighty, Creator of heaven and earth?
PEOPLE: We do believe.

PRIEST: Do you believe in Jesus Christ, his only Son, our Lord, who was born, and suffered?
PEOPLE: We do believe.

PRIEST: Do you also believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?
PEOPLE: We do believe.

PRIEST: And now let all of us together pray to God, in the prayer our Lord Jesus Christ has taught us:

PEOPLE: Our Father...

PRIEST: And may God almighty, Father of our Lord Jesus Christ, who has given us birth anew from water and the Holy Ghost and forgiven us our sins, himself preserve us by his grace in the same Christ Jesus our Lord unto eternal life.

PEOPLE: Amen.

Then the priest sprinkles the people with the holy water that was put aside, as said above, p. 6391, n. 21, during the Blessing of the water for Baptism; but if this was omitted, ordinary holy water is used.

Every one extinguishes his candle.

26. For the priest's address and the Renewal of Promises the language of the country may be employed, provided the translation has the Ordinary’s approval.

VIII. THE SECOND PART OF THE LITANY

27. After the Renewal of Baptismal Promises, the cantors begin the second part of the Litany, from the invocation Propitius esto to the end. All kneel and make the responses.

28. The priest himself and the ministers go to the sacristy, and put on white vestments for the celebration of Mass.
The Paschal Vigil

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.

Be merciful, hear us, O Lord.

From all evil, O Lord, deliver us.

Ab ómni peccató, A mórtē perpétua,
Per mystérium sánctae Incarnationis tūae,
Per Adventum tūum, Per Nativitātem tūam,
Per Baptismum et sánctum Jejūnium tūum,
Per Crucem et Passiónem tūam,
Per Mórtēm et Sepultūram tūam,
Per sánctam Resurrectiōnem tūam,
Per admirābilem Ascensiōnem tūam,
Per adventum Spíritus Sáncti Parácliti,
In die judicii,

Peccatóres, te rogámus, áudi nos,
Ut nóbis parcas, te rogámus, áudi nos.
Ut Ecclesiæ tūam sánctam, régere et conserváre dignérhis, te rogámus, áudi nos.

From all sin, From everlasting death,
Through the mystery of thy holy Incarnation, Through thy Coming,
Through thy Nativity, Through thy Baptism and holy Fasting,
Through thy Cross and Passion, Through thy Death and Burial,
Through thy holy Resurrection, Through thy wonderful Ascension,
Through the coming of the Holy Ghost the Comforter, In the day of judgment,

We, sinners, beseech thee, hear us.

That thou spare us, we beseech thee, hear us.
That thou vouchsafe to rule and preserve thy holy Church, we beseech thee, hear us.
The second part of the litany

Ut dómnum apostólicum et omnes eclesiásticos órdines in sáncta religióne conserváre dignérís, te... That thou vouchsafe to keep steadfast in religious fervour the Bishop of the Apostolic See and all orders in thy Church, we...

Ut inimícos sánctae Ecclésiae humiliáre dignérís, te... That thou vouchsafe to humble the enemies of thy holy Church, we...

Ut régibus et principibus christianís pácem et vérám concórdiam donáre dignérís, te... That thou vouchsafe to grant peace and true concord to Christian kings and princes, we...

Ut nosmetípsos in túa sáncto servítió confortáre et conserváre dignérís, te... That thou vouchsafe to confirm and preserve us in thy holy service, we...

Ut omnibus benefactóribus nóstris sempiterna bona rétribuas, te... That thou render eternal good things to all our benefactors, we...

Ut frúctus térrae dáre et conserváre dignérís, te... That thou vouchsafe to give and preserve the fruits of the earth, we...

Ut omnibus fidélibus defunctís réquiem aeternam donáre dignérís, te... That thou vouchsafe to give eternal rest to all the faithful departed, we...

Ut nos exaudíre dignérís, te... That thou vouchsafe graciously to hear us, we...

The Cantors

Agnus Dé-i, qui tóllis peccá-ta mundi, * parce nóbis, Dómine. Agnus All

Dé-i, qui tóllis peccá-ta mundi, * exáudi nos, Dómine. All


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.
The Mass of the Paschal Vigil

1. At the end of the Litany the cantors solemnly intone Kyrie, eléison, as at Mass.

Kyrie, eléison I. Lux et origo. p. 31.

Meanwhile the celebrant with the ministers in white vestments [or the servers] comes to the altar; after the usual bow or genuflexion, he omits the psalm Júdica me, Deus, and the Confiteor etc., goes up the steps directly, kisses the altar in the middle, and, if the Mass is sung, censes it.

Incense may be used whenever the Mass is sung.

2. When the choir has finished the Kyrie, 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:

V. Dóminus vobiscum. R. Et cum spíritu túo. V. The Lord be with you. R. And with you.

Collect

Deus, qui hanc sacramíssimam nocítem glória Domínicae Resurrectiónis illustres: * consérvā in nova famíliae tuæ progenie adopciónis spíritum, quem dedísti; ut, córpore et mente renovátis, puram tibi exíbíceant servítútem. Per eúmdem Dómino num nostrum Jesum Christum. All: R. Amen.

O God, who ennoblest this most sacred night with the glory of our Lord’s resurrection: foster in the offspring which thou but now hast bestowed upon thine household, the spirit of adoption with which thou hast enriched it. In body and in soul made new, may the service it renders thee be ever pure. Through the same our Lord.
Give praise to the Lord, for he is good: for his mercy endureth for ever.

Ps. 117, 1.

In the simple rite, at sung Mass, a reader in surplice may sing the Epistle; the celebrant standing at the altar to listen.

**Lectio Epistolae beati Pauli apostoli ad Colossenses**

Baptism is a death and a resurrection. Colos. 3, 1-4.

Fratres: Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens: quae sursum sunt sapite, non quae super terram. Mortui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, vita vestra: tunc et vos apparebitis cum ipso in gloria.

Rethren, 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:

A Lle-lúa ia.

He sings this Allelúia three times, each time at a higher pitch. The Choir each time repeats it after him.

Then the Choir goes on:

C Onsi-témi-ni Dó-mi-no,

Give praise to the Lord, for he is good: for his mercy endureth for ever. Ps. 117, 1.

quó-ni-am bónus: quó-ni-am in saécu-lum mi-se-ri-córdi-a * é-jus.

Allelúia is not repeated.

Ps. 116 VIII Audá-te * Dó-minum,

O praise the Lord, all ye nations; and praise him together, all ye people. ¶ For
Ps. 116.

ómnès géntes:

Ps. 116.

laudá- te é- um,

lau- dá- te é- um,
o- mnes pó-

dum.

Quoni- am confirmá- ta est su- per

nos mi- se- ri- córdi- a é- jus:

vé- ri- tas Dómi- ni má- net * in aetér-

num.

The Mass of the Paschal Vigil

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


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 sepulcre. And behold there was a great earthquake. For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his raiment as snow. And for fear
of him, the guards were struck with terror, and became as dead men.

And the angel answering, said to the women, Fear not you, for I know that you seek Jesus who was crucified. He is not here: for he is risen, as he said. Come and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen; and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

The Creed and Offertory antiphon are not said.

Prayers of offering, p. 8.

Secret

Look favourably, we beseech thee, O Lord, upon the prayers of thy people, and upon the sacred victim we offer up: and may those mercies of thine, of which these Paschal mysteries are the firstfruits, avail us by thy grace to the winning of life everlasting. Through Jesus Christ...

Preface

P

ER ómni-a saécu-la saecu-ló-rum. R. Amen. V. Dó-

minus vobiscum. R. Et cum spí-ri-tu tú-o. V. Súrsum cór-

da. R. Habémus ad Dóminum. V. Grá-ti-as agámus Dómi-

no Dé-o nóstro. R. Dígnüm et jústum est.
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:

Sanctus. p. 32.

At the Canon of the mass, Communicantes and Hanc igitur, as below.

Having communion in and celebrating the most sacred night of the Resurrection of our Lord Jesus Christ according to the flesh; venerating the memory in the first place of the glorious Mary, ever a Virgin, Mother of the same Jesus Christ our God and our Lord; but also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all thy Saints: for the sake of whose merits and prayers do thou grant us to be in all things safeguarded by thy sure defence. Through Jesus Christ our Lord. Amen.

The celebrant spreads his hands over the offerings.

Wherefore, we beseech the, O Lord, to be appeased by this oblation which we, thy servants, and with us thy whole family, offer up to thee.

Special prayer for the newly baptised.

For those also whom thou hast been pleased to make to be born again of water and the Holy Ghost, granting them the forgiveness of all their sins.

Graciously receive it, O Lord; do thou establish our days in thy peace, nor suffer that we be condemned, but rather command that we be numbered in the flock of thine elect. Through Jesus Christ our Lord. Amen.

The rest as in the Canon, p. 16.

The Agnus Dei is not said, nor the prayer Dómine Jesu Christe, qui dixisti. The kiss of peace is not given.

8. After the Priest’s Communion, Holy Communion is distributed, and the purification and ablutions take place as usual.
For LAUDS of Easter Sunday the following antiphon is sung:

Ant. vi

A


Psalm 150 (New psalter, p. 2044)

A solemn chorus in praise of God

1. Laudate Dóminum in sǽctis e-

jus : * laudate é-um in fírmaménto virtú-tis é- jus.

Flex : benesonántibus : †

2. Laudate éum in virtútibus éjus : * laudate éum secúndum multítudínem magnítúdínis éjus.


4. Laudate éum in týmpano,
et chóró : * laudate éum in chórdis et órgano.

5. Laudate éum in cýmbalís benesonántibus : † laudate éum in cýmbalís jubilatiónis : * ómnis spíritus lǽudet Dóminum.


The antiphon Allelúia is repeated.

There is no Little Chapter, hymn or ἕν : the celebrant intones the Benedictus 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;

Isra-ël,* qui-a vi-si-tavit, et fé-cit redempti-ónem plélis sú-ae:

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. Ut si-ne timó-re, de manu in-im-i-
córum nostrórum libe-rá-ti, * servi-ámus íl-li:
8. In holiness and justice before him, all our days.
9. Et tu, pú-er, Prophé-ta Altíssimi
vocábe-ris: * prae-í-bis enim ante fáci-
em Dómi-ni pa-ráre ví-as é-jus:
10. To give knowledge of salvation to
his people, unto the remission of their sins;
plébi é-jus: * in remissi-ónem peccatórum e-ó-rum:
For Lauds

11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us:

nóstri: * in quibus vi-si-távit nos, ó-ri-

ens ex álto:

12. To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace.


et in úmbra mórtis sédent: * ad di-

rigéndos pédes nós-tros in ví- am pácis.


* The antiphon Et valde mane, p. 639AA is repeated.

No 805. — 21bis
Simple tone for the same canticle

1. Benedíctus Dóminus, Dé-us Israél, * qui-a vi-si-

távit et fé-cit redempti-ónem plébis su- ae : 2. Et eréxit...

The intonation is repeated for each verse.

2. Et eréxit córnu salútis nóbis, * in dómo Dávid, púeri súi :

3. Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophé-
tárum éjus:

4. Salútem ex inimícis nóstris, * et de mánu ómnium qui odérunt

nos :

5. Ad faciéndam misericórdiam cum pátribus nóstris : * et

memorári testaménti suí sáncti :

6. Jusjurándum, quod jurávit ad Abra-ham pátre nóstrum, *

dátúrum se nóbis :

7. Ut sine timóre, de mánu inimicórum nostrórum liberáti, *

serviámus fili

8. In sanctitáte et justítia córam ípso, * ómnibus diebus nóstris.

9. Et tu, púer, prophéta Altíssimi vocáberis : * praefíbis enim ante

fáciem Dómini paráre vias éjus :

10. Ad dándam sciéntiam salútis plébi éjus, * in remissiónem

peccatórum eórum :

11. Per víscera misericórdiae Déi nóstri : * in quábus visitávit nos,

óríens ex álto :

12. Illumináre his qui in ténebris et in úmbra mórtis sédent : *

ad dirigéndos pédes nóstros in viam parcís.


14. Sicut érat in princípio, et nunc, et sémper, * et in saécu-
saeculórum. Amen.

The antiphon Et válde máne, p. 639AA, is repeated.

Then the celebrant says :

V. Dóminus vobíscum. | V. The Lord be with you.
R. Et cum spirítu túo. | R. And with you.
Postcommunion or prayer

Oremus

Let us pray

Spiritum nobis, Domine, tuae caritatis infunde: ut, quos sacramentis paschalibus satiasti, tuae pietate concordes. Per Dominum... in unitate ejusdem Spiritus...

All: R. Amen.

Then the celebrant says:

V. Dominus vobiscum.
R. Et cum spiritu tuo.

The deacon [or the priest] turns towards the people and sings:

Go, the Mass has been said.

Ite, missa est, alle-lú-ia, alle-lú-ia. Thanks be to God.
Dé-o grá-ti-as, alle-lú-ia, alle-lú-ia.

The celebrant says:

May the lowly homage of my service be pleasing to thee, O most holy Trinity: and do thou grant that the sacrifice which I, all unworthy, have offered up in the sight of thy majesty, may be acceptable to thee, and by thy loving-kindness atone for myself, and for all those for whom I have offered it up. Through Christ our Lord. Amen.


The Last Gospel is omitted, and all return to the sacristy.
The solemn Mass of Easter day
Station at Saint Mary Major

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.

Ps. Domine, probasti me, et cognovisti me: * tu cognovisti sessi-ónum mé-am, et resurrec-ti-ó-num mé-am.

The solemn Mass of Easter day

Collect.

Deus, qui hodierna die per Unigéntum tuum, aeternitátis nobis aditum devicta morte reserásti: † vota nostra, quae praeveniendo aspiras, * étiam adjuvando proséquere. Per cùndem Dóminum.

God, who this day by thine only-begotten Son didst conquer death, opening unto us the gates of everlasting life: to the desires of our hearts which thou inspirest, do thou, by thy gracious help, enable us to attain. Through the same our Lord.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The new life of the Christian. i Cor. 5, 7-8

Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our Pascha nostrum immolatús est Christus. Itaque epulémur: non in fermento véteri, neque in fermento malítiae, et nequitiae: sed in azymis sinceritátis, et veritátis.

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.

Grad. ii

Hæc diés, * quam fécit Dóminus:
exsultémus, et laetémur in éa.

V. Confími-ni Dómi-no, quá-no-ni-am in saé-

642 Easter Sunday

Epistle.

Christ our Pasch is sacrificed.

V. Páscha nó-strum

immo-lá-

tus est * Chrí-

stus.

Allelúia. is not repeated, but there is then said:

WIPON († 1050), chaplain to the Emperors Conrad II and Henry III. (?)

1. To the Paschal Victim, hymns of praise, come, ye Christians, joyous raise!

2. Lamb unstained, unmeasured price hath paid, ransom for the sheep that strayed. To a Father kind, rebellious men sinless Son hath led again.

Seq. I

Vicitimae paschá-li láudes * Ím-

mo-lent Christi- áni. 2. Agnus redémit

óves: Christus Innocens Pátri reconcili- ávit peccá-
The solemn Mass of Easter day

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.

The Alleluia. at the end of the Sequence replaces that omitted after the Versicle. Accordingly, it must not be added here unless the Alleluia. and V. were sung before the Sequence.

At that time, Mary Magdalene, and Mary the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen: and they said one to another, Who shall roll back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished: who saith to them, Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here; behold the place where they laid him. But go, tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

The earth trembled and was still, when God arose in judgment. Ps. 75, 9 and 10.

Offert. IV

The earth trembled and was still, when God arose in judgment.

Secret.

Offert. IV
Preface

V*ere dignum et justum est, aequum et salutare: Te quidem, Dómine, omni témpore, sed (1) in hac potíssimum die (2) in hoc potíssimum glóriósísum praedicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui abstulit peccátum mundi. Qui mortem nostram moriéndo destruxit, et vitam resurgéndo reparavit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cu*que omni militia caeléstis exércitus, hymnum glóriæ tuae cánimus, sine fine dicentes:

In the Canon. Communicántes and Hanc igitur proper, p. 15 and 16.

Comm. vi P

Ascha nóstrum * immolá-tus est Chrístus, alle-

lú-ia: í-ta-que epu-lé-mur in á-zy-mis

since-ri-tá-tis et veri-tá-tis, alle-
lú-ia, alle-
lú-ia, al-le- lú-ia.

1 Easter Day to Easter Saturday.
2 Low Sunday to the Eve of the Ascension.
Postcommunion.

Spiritum nobis, Dómine, tuae caritátis infunde: ut, quos sacraméntis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejúsdem Spiritus...

Ite, missa est, allelúia, allelúia, p. 639 ff.

AT VESPERS.

The antiphons are from the last chapter of St. Matthew’s Gospel, and are found in the Gospel on p. 639 w.

1 Ant. VIII G

Angelus autem Dómini * descendit de caelo, et accéndens revólvit lápidem, et sebat super eum, allelúia, allelúia. Ps. Díxit Dóminus Domino mé-o: * Sede a déxtris mé-is.

Ps. Díxit Dóminus. VIII g. p. 151.

2 Ant. VII c

Ecce terraemó-tus * fáctus est mágnus: Angelus enim Dómini descendit de caelo, allelúia. Ps. Confitébor tibí Dómine in tóto córde.
And his countenance was as lightning, and his raiment as snow.


And for fear of him the guards were struck with terror, and became as dead men.

And 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 Ægypto: * dómus Jácob de pó-

pu-lo bárbaro. Ps. In éxi-tu. viii g. p. 177.

Chapter, Hymn, and Ṣ are omitted, but the following antiphon is said:

This is the day which the Lord hath made: let us be glad and rejoice therein.

fécit Dómi-nus: exsulté-

At Magníf.

Ant. III a

E

T respi-ci-én-tes * vidé-

runt revo-lú-tum lápidem : érat quippe mágnus válde, alle-
lú-ia. Cant. Magní-ficat * ánima mé-a Dóminum. Et ex-
sultávit... Cant. Magníficat. IIIa. p. 214 or 220.


B

Enedicámus Dómi-no, alle-lú-ia, alle-
lú-ia. 

Rý. Dé-o grá-ti-as, alle-lú-ia, alle-
lú-ia. 

Rý. Let us bless the Lord. Rý. Thanks be to God.

This V. with double Allelúia, is sung at Vespers also on Easter Monday and Tuesday.

† On Easter Sunday, however, and on the two following days, the V. may be sung as follows:

Vý. Benedicámus Dó-
mi-no, alle-
lú-ia. Rý. Dé-o grá-
ti-as, alle-
lú-ia, 

alle-
lú-ia.

Fidélium ánimae per misericórdiam Dei requiéscant in pace. Rý. Amen.
AT COMPLINE.

As on Sunday, p. 224, except:

After the *D. Deus in adjutorium*, the Psalm is intoned (Tone 8 G) without antiphon.

After the Psalms, is sung:

Ant. VIII

A

Lle-lú-ia, alle-lú-ia, alle-lú-ia, alle-lú-ia.

Here is sung the Canticle Nunc dimittis.

Canticle of Simeon.

The Cantor.


1. 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.


Then the ant. Haec dies. p. 648.


Compline is sung in this way until Easter Friday inclusive.
Easter Monday.

Double of I Class. Station at St. Peter.

The Lord hath brought you into a land flowing with milk and honey, alleluia; and that the law of the Lord may be ever in your mouth. Ps. Give glory to the Lord, and call upon his name: declare his deeds among the gentiles.

Exodus 13, 5 and 9.
Ps. 104.


Collect.

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.

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.

Y. Let Israel now say that he is good, that his mercy endureth for ever.

V. Dí-cat nunc Israel, quóniam bonus: quóniam in sæc-
Easter Monday.

An Angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. *Gospel.*

\[\mathrm{V.~Ange-lus~Dómi-ni~dscen-dit~de~caé-lo:~et~acce-dens~revól-vit~lá-pidem,~et~sedé-bat~*~su-per~é-um.}\]

\textit{Sequence. Victimae pascháli with Alleluia at the end, p. 642.}

\textbf{\textit{*Sequentia sancti Evangelii secundum Lucam.*}}

\textit{On Easter Day, Jesus appears to two disciples going to Emmaus. Luke 24, 13-35.}

At that time, two of the disciples of Jesus went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also, drawing near, went with them. But their eyes were held that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them whose
tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quae facta sunt in illa his diebus? Quibus ille dixit: Quae? Et dixerunt: De Jesu Nazareno, qui fuit vir prophetæ potens in ópera et sermone, coram Deo, et omni pópulo: et quómo modo eum tradiderunt summi sacerdotes, et príncipes nostri in damnationem mortis, et crucifixérunt eum. Nos autem sperábamus, quia ipsa esset redemptúrus Israel: et nunc super hactéria, tértia dies est hódie, quod haec facta sunt. Sed et mulieres quaedam ex nostris terrérun tur nos, quae ante lucem fuérunt ad monuméntum, et non invénto córpre ejus, venérunt, dicéntes se étiam visionem Angelórum vidísse, qui dicunt eum vivére. Et abíerunt quidam ex nostris ad monuméntum: et ita invenérunt sicut mulieres dixerunt, ipsum vero non invenérunt. Et ipse dixit ad eos: O stulti, et tardí corde ad credendum Christum, et ita intráre in gloriam suam. Nonne haec opórtuit pati Christum, et ita intráre in omnis, quae de ipso erant. Et appropinquaverunt castéllo, quo ibant: et ipse se finxit lón­gius ire. Et coëgérunt illum, dicéntes: Mane nobiscum, quóniam advesperáscti, et inclínáta est jam dies. Et intrávit cum illis. Et factum est, dum recúmeret cum eis, accépit panem, et bene­dixit, ac fregit, et porrigébat illis. Et apérti sunt óculi eórum, et cognóverunt eum; et ipse evánuit ex óculis eórum. Et dixerunt ad invicem: 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 regréssti sunt in Jerúsa-lem; et invenérunt congregatós únde-
cim et eos, qui cum illis erant, dicéntes: Quod surrexit Dómi-
nus vere, et appárruit Simóni. Et ipsis narrábant quae ges- 
ta erant in via: et quómodo cogno- 
vérunt eum in fractióne panis. Credo.


Secret, Preface, Communicántes and Hanc igitur, as on p. 644.

Comm. VI

S

Urré-xit * Dó- minus, 

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.

What are these dis- 
courses that you hold 
one with another as 
you walk, and are sad?

Gospel.

Alle-lú- ia, alle-lú- ia. Cant. Magní-fi-cat * ánima mé- a Dó-

minum. or : Dóminus. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. viii G*. p. 217 or 223.


Easter Tuesday.

Double of I Class. Station at St. Paul.

Intr. VII


Glória Pátri. 7th tone, p. 30.

Collect.


O God, who ever enrichest thy Church with fresh offspring: strengthen thy servants to hold fast, by a good life, to the grace of the sacrament which, by faith in thee, they have received. Through Jesus...
IN those days, Paul standing up, and with his hand bespeaking silence, said, Men, brethren, children of the stock of Abraham, and whatsoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets which are read every sabbath, judging him have fulfilled them; and finding no cause of death in him, they desired of Pilate that they might kill him. And when they had fulfilled all things that were written of him; taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day; who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present time are his witnesses to the people. And we declare unto you that the promise which was made to our fathers, the same God hath fulfilled to our children, raising up our Lord Jesus Christ.

V. Let those now speak who have been redeemed by our Lord: whom he hath redeemed out of the hand of the enemy, and gathered out of the nations.

Ps. 106, 2.

Dómiño: quos redemíti de mánu inimíci, et de regi-
Sequence. Victimae paschalí with Alleluia 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.

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 frightened, supposed that they saw a spirit. And he said to them, Why are you troubled, and why do thoughts arise in your hearts? See my hands, and my feet, that it is I myself; handle me, and see; for

The Lord thundered from heaven, and the most High gave his voice: and the fountains of waters appeared.

Ps. 17, 14 and 16.
If you be risen with Christ, seek the things that are above, alleluia, where Christ is sitting at the right hand of God; mind the things that are above.

Epistle p. 634.

Suscipe, Dómine. p. 720.

Preface, Communicántes and Hanc'gitur, as on p. 645.

Comm. vii

I consur-rexístis * cum Christo, quae sur-sum sunt quaé-

ri-te, al-le-lú-ia, ubi Christus est in dexte-ra

Dé-i sé-dens: quae sur-sum sunt sá-pi-te, al-le-

lú-ia.

Postcommunion.

Concéde, quaésumus, omnípo-
tens Deus, ut paschális per-
céptio sacraménti, contínuá in
nostris méntibus perseveréret. Per
Dóminum nostrum.

A lmighty 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

Idéte mánuis mé-as * et See my hands and my feet, that it is I myself.

pédes mé- os, qui-a égo ípse sum; alle-lú-ia, alle-
Easter Wednesday.

Station at St. Lawrence outside the Walls.

Intr. vii

\[ \text{Ení- te * be- nedí- cti Pá-} \]

\[ \text{tris mé- i, percí- pi-te régnum,} \]

\[ \text{alle- lú- ia: quod vóbis parátum est ab o-rí-} \]

\[ \text{gine mundi, alle- lú- ia, alle-lú- ia, alle-} \]

\[ \text{lú- ia. Ps. Can-táte Dómino cánticum nó-vum : * cantáte} \]


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.
Collect.

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.


Grad. II

ÆC dí- es,* etc.p.64

V. Dextera Dó-

mi-ni fé-

cit virtú-

tem,
The Lord is risen indeed; and hath appeared to Peter.

Gospel, p. 655.

Sequence. Victimae pascháli with Allelúia at the end, p. 642.

Sequentia sancti Evangelii secundum Joannem.

Jesus appears by the lake of Tiberias. The miraculous catch of fishes. John 21, 1-14.

At that time, Jesus shewed himself again to his disciples at the sea of Tiberias. And he shewed himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee and two others of his disciples. Simon Peter saith to them, I go a fishing. They say to him, We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing.

But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Jesus therefore said to them, Children, have you any meat? They answered

Credo.

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.
Easter Thursday.

Secret.

A Midst the joys of Easter we offer up to thee, O Lord, that adorable sacrifice which, wondrously, thou didst establish to be the food and nourishment of thy Church. Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 266.

Preface, Communicantes and Hanc ãgitur of Easter, p. 645.

Comm. viii

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 fí-li

ultra non dominábi-tur, ale-lú-ia, alle- lú-ia.

Postcommunion.

MAY the sacrament which we, O Lord, have reverently received, cleanse us from all taint of past guilt, and make us truly to become a new creation in Christ. Who livest...

2. for the Church or for the Pope, p. 267.

Easter Thursday.

Station at the Twelve Apostles.

Intr. viii

They praised with one accord thy victorious hand, O Lord,
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.

**Collect.**

 Deus, qui diversitatem Gen- 

tium in confessione tui nö-

minis adunasti : † da, ut renatis 

fonte baptismatis, una sit fides 

mentium, et pietas actiónum. Per Dóminum nostrum.

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 Dómi-
ni locútus est ad Philippum, 
dicens : Surge, et vade contra 
meridiánum, ad viam, quae de-
scéndit ab Jerusalem in Gazam : 
haec est déserta. 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,
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 Isaiah 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 Isaiah; 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 opened 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.
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.

Lápidem, quem reprobavérunt aedificantes, hic factus est in caput anguillae: a Domino factum est, et est mirabile in oculis nostris.

Surrexit Christus, qui creavit omnia: et misertus est humano génere.
Easter Thursday.

Sequence. Victimae pascháli with Allelúia at the end, p. 642.

Sequentia sancti Evangelii secundum Joannem.

Jesus appears to Mary Magdalen. John 20, 11-18.

At that time, Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She thinking it was the gardener, saith to him, Sir, if thou hast taken him hence, tell me where thou hast laid him; and I will take him away. Jesus saith to her, Mary. She turning, saith to him, Rabboni (quod dicitur Magister). Dicit ei Jesus: Noli metangere, nondum enim ascéndi ad Patrem meum: vade autem ad frateres meos, et dic eis: Ascendo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum. Venit Maria Magdaléne annuntians discípulis: Quia vidi Dóminum, et haec dixit mihi. Credo.

In the day of your solemnity, saith the Lord, I will bring you...
Purchased people, declare his virtues, alleluia: who hath called you out of darkness into his admirable light. 

Epistle, p. 676.

Secret.

Mercifully regard, we beseech thee, O Lord, the offerings of thy people: confessing thy name, and born again in Baptism, may they reach that happiness which is without end. Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 266.

Preface, Communicantes and Hanc igitur of Easter, p. 645.

Comm. VII

Opus * acquisi-
tiónis, annuntiáte

virtútes é-jus, alle-
lú-ia: qui vos de ténc-bris
vo-cá-vit in admi-rá-bi-le lúmen sú-um, al-

le-
lú-ia.
Postcommunion.

Graciously hear us, who entreat thee, O Lord, that the means of salvation the grace of our Redeemer affords mankind, may be to us an assurance of thy help in this world, and of everlasting happiness in that which is to come. Through Jesus...

2. for the Church or for the Pope, p. 267.

Easter Friday.

Station at St. Mary of the Martyrs.

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.

Omnipotens sempiternus Deus, qui paschæ sacramentum in reconciliatiōnis humānæ foedere contulisti; * dā mentibus nostris; ut quod professiō celebrāmus, * imitēmur effectu. Per Dōminum.

2. for the Church or for the Pope, p. 262.

Lectio Epistolae beati Petri Apostoli.

The Flood was the type of Baptism. 1 Peter 3, 18-22.

Carissimi: Christus semel pro peccātīs nostrīs mōrtuus est, justus pro iūnītīs, ut nos offerret Deo, mortificātus quidem carne, vivificātus autem spīritu. In quo et his, qui in cárcere erant, spīritibus vēnīmus praedicavit: qui incrēdui fuerant aliquando, quando exspectābant Dei patiēntiam in diēbus Noē, cum fabricāretur arca: in qua pauci, id est octo ànimae salvae factae sunt per aquam. Quod et vos nunc sūmilis formae salvos facit baptismam: non carnis depōsitiō sōrdium, sed conscientiae bonae interrogatio in Deum per resurrectionem Jesu Christi Dōmini nostri, qui est in dēxtera Dei.

Y. 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.
Easter Friday.

Sequence. Victimae pascháli with Allelúia at the end, p. 642.

* Sequentia sancti Evangelii secundum Matthaeum.*

Jesus institutes the sacrament of Baptism. Matth. 28, 16-20.


At that time, the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them: and seeing him they adored; but some doubted.

And Jesus coming, spoke to them, saying, All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.
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.

All power is given to me in heaven and on earth, alleluia: going teach all nations,
Easter Saturday. 675

et in terra,

caeloe-stas

---

baptizing them in the
name of the Father,
and of the Son, and
of the Holy Ghost.

Gospel.

le- lú- ia : e- úntes, docé- te ómnes gén- tes, bap-
zántes é- os in nó-mi- ne Pá- tris, et Fí- li- i,

et Spí- ri- tus Sáncti, alle-lú- ia, alle-
lú- ia.

Postcommunion.

Espice, quaésumus, Dómine, G Racially look down, we beseech thee, O Lord, upon thy people:
populum tuum : et quem and vouchsafe to forgive the sins of
aetérnis dignátus es renováre those whom thou hast been pleased,
mystériis, a temporálibus culpis by virtue of these heavenly mysteries,
dignánter absólve. Per Dó- to quicken again to life. Through
minum. Jesus Christ our Lord.

2. for the Church or for the Pope, p. 267.

Easter Saturday.

Station at St. John Lateran.

Intr. vii

E dúxit Dómi- nus * pópu- lum

sú- um in exsulta-ti- ó- ne, al-

The Lord brought forth his people with joy, alleluia: and his chosen with gladness.
Ps. Give glory to the Lord, and call upon his name: declare his deeds among the Gentiles. Ps.104,43 and 1.
676 Cycle of Easter.

Collect.

V Oughtsafe, 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.

D Early 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, sacerdótiurn sanctum, offerRE spirituáles hóstias, acceptábles Deo per Jesum Christum. Propter quod cónínet Scriptúra: Ecce pono in Sion lápidem summum angulárem, éléctum, prétiosum: et qui credíderit in eum, non confundétur.

Vóbis ígitur honor crédentibus: non crédentibus autem lapis, quem reprobáverunt ædificántes, hic factus est in caput anguli: et lapis offensiónis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pó siti sunt. Vos autem genus éléctum, regále sacerdótiurn, gens sancta, pópulus acquisitiónis: ut virrótes annuntiés ejus, qui de tenebris vos vocavit in admiráble lumen suum. Qui a líquando non pópulus, nunc autem pópulus Dei: qui non consecutí misericórdiam, nunc autem misericórdiam consecutí.

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.

Laudáte pú- e-ri Dómi-num,

laudáte nómen * Dómi-ni.

Allelúia. is not repeated, but the Sequence Victimæ 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.


AT that time, on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simón Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went out, and that other disciple, and they came to the sepulchre; and they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in.

Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.
Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed: for as yet they knew not the scripture, that he must rise again from the dead.

Blessed is he that cometh in the name of the Lord: we have blessed you out of the house of the Lord: the Lord is God, and he hath shone upon us.

Ps. 117, 26-27.

Secret.

Grant to us, we beseech thee, Almighty God, ever on earth to rejoice with Easter gladness: and may thine unceasing working out of our redemption, ensure to us in heaven the joy which has no end. Through Jesus Christ our Lord.

Preface, Communicantes and Hanc igitur of Easter, p. 645.
2. for the Church or for the Pope, p. 266.
Cycle of Easter.

Comm. II

Omnes * qui in Christo

All you who have been baptized in Christ, have put on Christ.

Galatians 3, 27.

Postcommunion.

Redemptionis nostri munere vegetati, quaesumus, Domine: ut hoc perpetuid salutis auxilio, fides semper vera proficiat. Per Dominum.

Strongened 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.

Low Sunday.

I Class. Double major. Station at St. Pancras.

Intr. vi

Quasi modo * generis infantes, alleluia: ratio-nal-biles, sine do-lo lac concupisci-te, alleluya, alleluya, alleluya.

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.
Collect.


Lectio Epistolae beati Joannis Apostoli.

The victory of faith. I John 5, 4-10.

Carissimi: Omne, quod natum est ex Deo, vincit mundum: et haec est victoria, quae vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quóniam Jesus est Fílius Dei? Hic est qui venit per aquam et sanguinem, Jesus Christus: non in aqua solum, sed in aqua et sanguine. Et Spiritus est, qui testificat, quóniam Christus est veritas. Quóniam tres sunt, quia testimonium dant in caelo : Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra : Spiritus, et aqua, et sanguis: et hi tres unum sunt. Si testimonium hominum acclampus, testimonium Dei majus est: quóniam hoc est testimonium Dei quod majus est: quóniam testificatus est de Filio suo. Qui credit in Filium Dei, habet testimonium Dei in se.

Collect.

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.

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.

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.
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.

A

IX. Post di- es o- cto, jā- nu- is cláu-sis,

sté-tit Jé- sus in mé- di- o discipu- ló- rum su- ó-

rum, et dí-xit : * Pax vó- bis.

† Sequentia sancti Evangelii secundum Joannem.


Α

In illo témpore : Cum sero esset die illo, una sabbátórum, et fores essent clausae, ubi erant discipuli congregáti propter me-
An angel of the Lord descended from heaven, and said to the
fear of the Jews, Jesus came, and stood in the midst, and said to them,
Peace be to you. And when he had said this, he shewed them his hands
and his side. The disciples therefore were glad, when they saw the Lord.
He said therefore to them again,
Peace be to you : as the Father hath
sent me, I also send you. When he had
said this, he breathed on them; and
he said to them, Receive ye the Holy
Ghost; whose sins you shall forgive,
they are forgiven them, and whose sins
you shall retain, they are retained.

Now Thomas, one of the twelve,
who is called Didymus, was not with
them, when Jesus came. The other
disciples therefore said to him, We
discipuli : Vidimus Dominum. have seen the Lord.

Bu~ he said to

themselves, when Jesus came. The other
disciples therefore said to him, We
discipuli : Vidimus Dominum. have seen the Lord.

Thomas autem unus ex duó-
decim, qui dicitur Didymus,
non erat cum eis, quando venit
Jesus. Dixérunt ergo ei álii
discípuli : Vídímus Dóiminum.
Ille autem dixit eis : Nisi videro
in manibus ejus fixuram clavó-
rum, et mittam digitum meum in
locum clavórum, et mittam ma-
num meam in latus ejus, non cre-
dam. Et post dies octo, iterum
erant discípuli ejus intus, et
Thomas cum eis. Venit Jesus
já-
nuis clausis, et stetit in médico, et
dixit : Pax vobis. Defínde dicit
Thomae : Infr digitum tuum
huc, et vide manus meas, et
affer manum tuam, et mitte in
latus meum : et noli esse incre-
dulus, sed fidélis. Respondít
Thomas, et dixit ei : Dóiminus
meus, et Deus meus. Dixit ei
Jesus : Quia vídisti me, Thoma,
credídisti : beáti, qui non credi-
runt, et credérdunt. **

Multa quidem et álía signa
 fecit Jesus in conspéctu discípu-
lorum suórnum, quae non sunt
scripta in libro hoc. Hæc autem
scripta sunt, ut credátis, quia
Jesus est Christus Fílius Dei : et
ut credéntes, vitam habeáátis
in nómine ejus.  Credo.

Offert. VIII

A

Nge-
lus *Dó-

An angel of the Lord
Cycle of Easter.

women: He whom you seek is risen as he said. Gospel, p. 635.

Secret.

Raciously receive, we beseech thee, O Lord, the gifts offered in this season of her gladness, by Holy Church to thee: and even as thou makest her so greatly to rejoice on earth, so do thou call all her children to share in the endless delights of heaven. Through Jesus Christ...

Preface of Easter, p. 645.

G-~~f_._

Put in thy hand, and know the place of the nails, alleluia; and be not incredulous, but believing. Gospel.

G---t-:----

le- lú- ia.
Postcommunion.

Quiæsumus, Dómine Deus nostrér: ut sacrosáncta mystéria, quae pro reparationís nostrae munímine contúlsti; et præsens 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 Alleluia and Psalms as on Sunday in Paschal Time, p. 113; but to-day the whole Ant. is sung before as well as after the Psalms. The same rule applies to the Ant. at the Magnificat.

Chapter.

Cariássimi: Omne quod natum est ex Deo, vínict mun-dum; et haec est victória quae vínict mundum, * fides nostra.

Early beloved, whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith.

At least since the VI century, the Church has expressed, in these verses, the thanksgivings of those who, on Holy Saturday, were admitted to Baptism and the Eucharist. Now-a-days, though that ancient practice has largely disappeared, we are still bidden to thank for these benefits the risen Christ, to whose sufferings and triumph we owe them.

Hymn. VIII

Ad régi-as Agni dápés,
Stó-lis amícti cándi-dis, Post tránsi-
tum má-ris Rúbri, Christo ca-námus

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.

Prínci-pi. 2. Di-ví-na cú-jus cá-ri-tas Sácrum propínat sán-

guinem, Almíque mémbræ córpo-rís Amor sa-cérdos ím-
3. Where the Paschal blood is poured, Death's dark Angel sheathes his sword; Israel's hosts triumphant go through the wave that drowns the foe.

4. Christ, the Lamb whose Blood was shed, Paschal victim, Paschal bread; with sincerity and love eat we manna from above.

5. Mighty Victim from the sky, powers of hell beneath thee lie; Death is conquered in the fight; thou hast brought us life and light.

6. Now thy banner thou dost wave; vanquished Satan and the grave; see the prince of darkness quelled; heaven's bright gates are open held.

7. Ut sis per-éenne
7. Paschal triumph, Paschal joy, only sin can this destroy; from sin's death do thou set free souls re-born, dear Lord, in thee.

8. Hymns of glory, songs of praise, Father, unto thee we raise; risen Lord, all praise to thee, ever with the Spirit be.

Trans. R. Campbell.
Second Sunday after Easter.

The earth is full of the mercy of the Lord, alleluia: by the word of the Lord the heavens were established. Ps. Rejoice in the Lord, ye just: praise becometh the upright. Ps. 32, 5-6 and 1.

Glória Patri. 4th tone. p. 29.

Collect.

 Deus, qui in Filii tui humilitate, jacéntem mundum erexísti: † fidélibus tuis perpétuam concéde laetítiam; * ut quos perpétuae mortis eripuísti cási bus, gáudiis fácias pérfrui sempiternís. Per eúmdem Domínum....

2. Commemoration of Our Lady.

Ora pro nobis, Domine, et præsenti liberári tristitíæ, et ætérna pérfrui laetítia. (Per Dóminum).

3. for the Church or for the Pope, p. 262.
Early beloved, Christ suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree; that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.

The disciples knew the Lord Jesus in the breaking of bread.

Gospel, p. 653.
The Good Shepherd. John 10, 11-16.

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.
Second Sunday after Easter.


ne tū- o le-vá- bo má- nus mé-as, al-

le- lú- ia.

Secret.

B


M


2. Commemoration of Our Lady.


The Communion of Easter, p. 645.

Comm. II

E


nus, alle-lú- ia: et cognósco óves mé- as, et
cognóscent me mé- ae, alle-lú- ia, alle-lú- ia.

Postcommunion.

P


G

Rant, we beseech thee, O Almighty God, that quickened by thy grace, we may ever glory in the greatness of thy gifts to us. Through Jesus Christ our Lord.
2. Commemoration of Our Lady.

GIVE unto us, O Lord, who have received these helps to salvation, 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. 287.

AT VESPERS.

Ant. Allelúia, Psalms of Sunday, p. 111.

Chapter.

Early beloved, Christ suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth.


At Magníf.

Ego sum. Cant. Magníficat * ánima mé- a Dó-

minum. 2. Et exsultávit... — Cant. Magníficat. III a. p. 214.

Gospel.

I am the good shepherd, who feed my sheep; and for my sheep I lay down my life.


Commemoration of the Cross, p. 123.

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

Gospel, p. 304.

SOLEMNITY OF SAINT JOSEPH

Spouse of the Blessed Virgin Mary,
Confessor, and Patron of the Universal Church.

Double of I Class with common Octave.

AT FIRST VESPERS.

As at II Vespers, p. 699, except:

V. Constituit eum domínunm

dómus suae, allelúia.

R.V. He made him master of his

house.

R.V. Et príncipem ómnis pos-
sessionis suae, allelúia.

At Magnif.

Ant. III a 2

Constituit eum domínunm
dómus suae, allelúia.

V. He made him master of his

house.

R.V. And lord of all his possessions.

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.

Má-ter Jésu Ma-rí- a Jó-seph, án-te-quam

convení-rent, invénta est in útero há-
bens de Spí-ri-tu

Sáncto, al-le-lú- ia. Cant. Magníf-fi-cat * ánima mé- a Dó-

minum. 2. Et exsultávit... Cant. Magníficat, III a², 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.

Ps. Give ear, 0 thou that rulest Israel: thou that leadest Joseph like a sheep. Ps. Qui régis Isra-el, intende: * qui dedú-cis ve-lut óvem Jó-seph. Gló- ri-a Pátri. Eu o u a e.


Collect.

Deus, qui inef-fá-bili providé-n-tia beá-tum Joseph sanctís-simae Genitrícis tuae spon-sum eligere dignátus es: † praesta, quaésumus; ut quem protectórem veneramur 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...
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”.


In whatever tribulation they shall cry to me, I will hear them, and be their protector always.

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 which Jacob likens the certainty, efficacy and immensity of his benediction.
ne clamá-ve-rint ad me, exáudi-am éos,
et é-ro protéctor e-ó-rum * semper.

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.

V. Fac

nos innó-cu-am, Jó-seph, de-
cúr-
rere ví-tam: sít-que tú-o semper
tú-
ta * patrocí-
ni-o.
Sequentia sancti Evangelii secundum Lucam.

Jesus' baptism; he is looked on as Joseph's son. Luke 3, 21-23.

IN illo tempore: Factum est autem cum baptizaretur omnis populus, et Jesus baptizato et orante, apertum est caelum: et descendit Spiritus Sanctus corporali specie sicut colúmba in ipsum: et vox de caelo facta est: Tu es Filius meus dilectus, in te complácui mihi. Et ipse Jesus erat incípiens quasi annórum triginta, ut putabátur filius Joseph.

Credo.

Offert. III

Lauda * Jerú- salem Démi-num: qui-
ni-am confortávit sé-ras portá-rum tu-
rum, bene-dí-xit fí-li-is tú-is † in te,
alle-lú-ia, alle-
lú-ia.

Out of P. T. † in te.

Secret.

Sanctissimae Genitrícis tuæ Sponsi patrocinio suffúlti, ro-
gámus, Démine, cleméntiam tuam: ut corda nostra fácias

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.

Rellying 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
terreà cuncta despiciere, ac te verum Deum perfecta caritate diligere: Qui vivis et regnas.


Preface of St. Joseph.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, acterne Deus: Et te in Festivitate beatí Joseph débitis magnifice praecóniis, benedicere et praedicare. Qui et vir justus, a te Deiparae Virginis Sponsus est datus: et fidelis servus ac prudent, super Familiam tuam est constitutus: ut Unigenitum tuum, Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Jesus Christum Dóminum nostrum.

Per quem majestátem tuam laudant Angéli, adorant Dominatiónes, tremunt Potéstates. Cæli, caelorumque Virtútes ac beáta Séráphim, sócia exsultatione concéptum, patérna vice custodiret, Jesus Christum Dóminum nostrum.

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.

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Gospel.

seph ví-rum Ma-rí-ae, de qua natus est Jé-sus, qui vo-cá-tur Chrí-stus, alle-lú-ia, alle-lú-ia.
Solemnity of Saint Joseph. 699

Out of P. T. † Christus.

**Postcommunion.**

D\textit{ivini muneris fonte refecti, quaesumus, Dómine Deus noster: ut, sicut nos facis beáti Joseph protectione gaudére; ita ejus méritis et intercessióné, caelestis glóriæ fácias esse partícipes. Per Dóminum nostrum.}  

R\textit{Effresht 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.

\textit{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 prævenísti. p. 1095, is said and then Allelúia, allelúia. Fac nos innócuam. p. 696. After Septuagesima, the Allelúia. and its ἀλ. are omitted, and the Tract Beátus vir. p. 1096, is said.}

**AT SECOND VESPERS.**

1 Ant.  

\textit{Jacob beget Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Comm. p. 698.}

2 Ant.  

\textit{The Angel Gabriel was sent from God into a city of Galileæ, called Nazareth, to a}
a Dé-o in civi-tá-tem Ga-lilaéae,
cú-i nómen Náza-reth, ad Virginem despónsá-tam ví-
ro, cú-i nómen é-rat Jó-seph, alle-lú-ia. Ps. Confi-
tébor tíbi Dómine in tóto córde mé-o : * in consí-
ilaé-a de ci-vi-tá-te Náza-reth, in
laga-am in ci-vi-tá-tem Dá-vid, quae vocátur Béthle-
Judea into the city of David, which is called
Bethlehem.

Joseph also went up from Galilee out of the
city of Nazareth, into


Joseph also went up from Galilee out of the

city of Nazareth, into Judea to the city of

Ps. Be-átus vir qui tímet Dóminum : * in man-
dá-tis éjus vó-le-t nímis. Ps. Beátus vir. VI F. p. 163.
And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph.


And they came with haste; and they found Mary and Joseph, and the infant lying in a manger.

Ps. Laudate pueri. VII d. p. 169.

And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph.

Gospel.

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. 1

E Jó-seph cé-lebrent ágmi-
na caéli-tum: Te cúncti résonent chri-
stí-adum chó-ri, Qui clá-rus mé-ri-tis,
júnc-tus es íncl-y-tae Cásto foé-de-re

Virgi-ni. 2. Almo cum túmi-dam gér-
mine cónjugen Admi-rans, dúbi-o tánge-ris ánxi-

Afflá-tu súpe-ri Flámi-nis Ange-lus Concéptum pú-
rum dó-cet. 3. Tu ná-tum Dóminum stríngis, ad éxté-ras

Ægéypti prófugum tu séque-ris plá-gas: Amíssum Sóly-

1. May heaven’s loud host the virgin spouse proclaim, and faithful choirs resound great Joseph’s fame, who, bright with merit, has deserved to be in nuptial ties, O Mary, joined with thee.

2. The pregnant maid he saw with wondering eyes and anxious thoughts increased his just surprise; till an Archangel from above revealed the sacred mystery in her womb concealed.

3. His arms embraced the world’s new-born delight, from Herod’s rage secured his Saviour’s flight; him lost he sought and in the temple found; thus happy tears are with possession crowned.

Ψ. I sat down under his shadow whom I desired.

Ῥ. And his fruit was sweet to my palate.

Cant. 2, 3.
Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

Gospel, p. 396.

Cant. Magnificat. III b. p. 214 or 220.


Third Sunday after Easter. (1)

Ps. 65, 1-3.

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.

In some dioceses the Solemnity of St. Joseph is celebrated to-day, p. 693.

1 In some dioceses the Solemnity of St. Joseph is celebrated to-day, p. 693.
Collect.

Deus, qui errantibus, ut in viam possint redire justitiae, veritatis tuae lumen ostendis: t da cunctis qui christiana professione censentur, et illa respüere quae huic inimica sunt nōminī; * et ea quae sunt apta sectāri. Per Dōminum nostrum Jesum Christum.


Lectio Epistolae beati Petri Apostoli.

The apostolate of good example. Submission to authority. I Peter 2, 11-19.


The Lord hath sent redemption to his people.

Ps. 110, 9, (p. 114).
The text contains a portion of the liturgy for the Third Sunday after Easter, with a focus on the Gospel reading from John 16:16-22. The Latin text is followed by the English translation:

**Sequentia sancti Evangelii secundum Joannem.**

**Christ lost to sight and seen again. John 16, 16-22.**

*In illo tempore :* Dixit Jesus discipulis suis : Módicum, et jam non vidébitis me : et iterum módicum, et vidébitis me : quia vado ad Patrem. Dixérunt ergo ex discipulis ejus ad invicem : Quid est hoc, quod dicit nobis : A T that time, Jesus said to his disciples, A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another, What is this that he saith...
Módicum, et non vidébitis me; et iterum módicum, et vidébitis me, et quia vado ad Patrem? Dicébant ergo: Quid est hoc, quod dicit: Módicum? nescimus quid loquitur. Cognóvit autem Jesus, quia volébantum interrogaére, et dixit eis: De hoc quaeritis inter vos, quia dixi: Módicum, et non vidébitis me; et iterum módicum, et vidébitis me. Amen, amen dico vobis: quia plorabitis, et flebitis vos, mundus autem 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.

Credo.

Offert. IV

Lauda, ánima mé-a, Dómino numer : laudá-bo

Dóminus in víta mé-a : psál-lam

Dé-o mé-o, quàmdi-u é-ro, ál-le-

lú-ia.

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.
Third Sunday after Easter.

Secret.

**HIS nobis, Dómine, mystéris conferátor, quóteréna désidería mitigántes, discámus amáre caeléstia.** Per Dóminum nostrum Jesum Christum.


Preface of Easter, p. 645.

**Comm. VIII**

**M**

O-di-cum * et non vi-de-

tis me, alle-lú-ia : i-terum mó-
di-cum, et vi-debi-tis me, qui-
a vádo ad Pá-
trem, alle-lú-ia, alle-
lú-ia.

Gospel.

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...

Postcommunion.

**S**Acraménta quae súmpsimus, quaésísumus, Dómine: et spir-itualibus nos instáurent alimen-
tis, et corporálibus tucántur aux-
liiis. Per Dóminum.


**AT VESPERS.**

**Ant. Allelúia. Psalms of Sunday,** p. 111.

**Chapter.**

**C**Aríssimi : Obsecro vos tam-
quam ádvenas et peregri-
nos, abstinére vos a car-nálibus
desidéris, * quae militant adversus ánima.

Fourth Sunday after Easter.

Sing ye to the Lord a new canticle, alleluia; for the Lord hath done wonderful things, alleluia; he hath revealed his glory upon us, alleluia; alleluia, alleluia.
nó-vum, alle-lú-ia : qui-a mi-ra-

bi-li-a fé-cit Dómi-nus, alle-lú-ia : ante con-

spectum gén-ti-um reve-lá-

vit justí-ti-am sú-

am, alle-lú-ia, alle-

lú-ia. Ps. Salvá-vit sibi déxter-

éjus : * et bráchi-

um sánctum é-jus. Gló-

ri-a Pátri.

Collect.

D Deus, qui fidélium mentes

uniús effícis voluntátis : †
da pópulis tuis id amáre quod

práécipis; id desideráre quod

promíttis; * ut inter mundánas

varietátes, ibi nostra fixa sint

corda, ubi vera sunt gáudia. Per

Dóminum nostrum Jesum Chri-
stum Filium 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 mani-

fold 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.


C Aríssimi : Omne datum ópti-
mum, et omne donum per-
féctum desúrsum est, descéndens

a Patre lúminum, apud quem

non est transmutátio, nec vicis-
sitúdinis obumbratíio. Voluntárie

D Early beloved, Every best gift,

and every perfect gift is from

above; coming down from the Father

of lights, with whom there is no

change, nor shadow of alteration.

For of his own will hath he begotten

You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. Ps. 117, 16.

Christ rising again from the dead, dieth now no more; death shall no more have dominion over him. Romans 6, 9.
Fourth Sunday after Easter.


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.

Credo.

Secret.

Deus, qui nos per hujus sacrificii veneranda commercia, unius summae divinitatis participes effecisti: praesta, quaesumus; ut, sicut tuam cognoscimus veritatem, sic eam dignis moribus assequamur. Per Dominum 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.

Comm. VIII

D

UM vende rit * Pa-ra-

clitus Spiritus veritatis,

ille argu et mundum de peccato, et de justitia, et de judicio, alleluia, alleluia.

When the Paraclete shall come, the Spirit of truth, he shall convince the world of sin, and of justice, and of judgment.

Gospel.

AT VESPERS.


Chapter.

Carissimi: Omne datum optimum, et omne donum perfectum descendens, descendens
Fifth Sunday after Easter.

a Patre lúminum, † apud quem of lights, with whom there is no non est transmutátió, * nec change, nor shadow of alteration. vicissitúdinis obumbrátio.


At Magníf.

Ant. II D

V

Ado ad é-um. Cant. Magníf-icat * ánima

mé-a Dóminum. Et exsultávit... — Cant. Magnificat. II D. p. 213.

An-
tiphon.

Vádo ad é-um qui mí-sit

me: sed qui-a haec locútus sum vó-

bis, tristí-ti- a implévit cor véstrum, alle-lú- ia.


Commemoration of the Cross, p. 123.


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Fifth Sunday after Easter.

_Intr._

V

O-cem jucundi-tá-tis * annun-
ti-á-te, et audi-
á-tur,

Declare the voice of joy, and let it be heard, alleluia: declare it even to the ends of the earth; the Lord hath delivered his people. 

_Ps._ Shout with joy to God, all the earth:
sing ye a psalm to his name, give glory to his praise. *Isaias 48, 20.*

Ps. 65.

nuntiáte la: ad extré-

mum tér-rae: libe-rávit Dó-
mí-nus

 pó-pu-lum sú-

um, alle-

lú-

ia. *Ps. Jubí-lá-te Dé-o ómni
terra:* *psál
um dí-ci-
te nómi-ni é-jus, dá-te gló-

ri-am láudi é-jus. Gló-

ri-a


**Collect.**

Deus, a quo bona cuncta pro-
cédunt, largíre supplícibus tuis: † ut cogitémus, te inspi-

ránte, quae recta sunt; *et, te
gubernánte, éadem facíamus.

Per Dóminum.

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...


**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 tan-
tum: falléntes vosmetípos. Quia si quis auditor est verbi, et non factor: hic comparábitur viro consideránti vultum nativitátis

Early beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance

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.**

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.

**Sequentia sancti Evangelii secundum Joannem.**

Prayer in Jesus' name will be heard. John 16, 23-30.


Haec in proverbiis locutus sum vobis. Venit hora, cum jam non in proverbiis loquar vobis, sed palam de Patre annuntiabo vobis. In illo die in nomine meo petitis : et non dico vobis, quia ego rogabo Patrem de vobis : ipse enim Pater amat vos, quia vos me amatistis, et credidistis, quia ego a Deo exivi. Exivi a Patre,
et veni in mundum: iterum relinquo mundum, et vado ad Patrem.


I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

His disciples say to him, Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee: by this we believe that thou camest forth from God.

O bless the Lord our God, ye Gentiles, and make the voice of his praise to be heard: who hath set my soul to live, and hath not suffered my feet to be moved: blessed be the Lord, who hath not turned away my prayer and his mercy from me.

Ps. 65, 8-9 and 20.
Sing ye to the Lord, alleluia; sing ye to the Lord, and bless his name: shew forth his salvation from day to day. 

Ps. 95, 2.

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.

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.
quis auditor est verbi, et non factor: hic comparabitur viro consideranti vultum nativitatis suae in speculo: * consideravit enim se, et abiit, et statim oblivitus est quals fuerit.


At Magnif. Ant. VIII G*

P E-ti-te. Cant. Magnificat * anima me-a Dominum. or: me-a Dominum. Et exsultavit...


Antiphon.

Pé-ti-te, et accipiét-tis, ut gaudium vestrum sit plé-num: ípse enim Pá-ter ámat vos, qui-a vos me amástis, et credi-

dístis, alle-lú- ia.

Prayer.

Deus, a quo bona cuncta pro-
écidunt, largire supplicibus

tuis: † ut cogitémus te inspi-
rante quae recta sunt; * et te
gubernante, éadem faciamus.
Per Dóminum.

Gospel.

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.

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.
Rogation Monday, Tuesday and Wednesday.

AT THE PROCESSION.

Before the Procession, the Choir sings, standing:

Ant. II

E

Exsurge, Domine, * adjuva

nos, et libera nos, propter nomen

tum. Ps. Deus auribus nostris audivimus: patres

nostri annuntiavere runt nobis. Gloria Patri.


Exsurge. is repeated. Then two cantors, kneeling before the Altar, begin the Litany. Each invocation is doubled, unless the Procession cannot take place.

K

Kyrie, eleison ij. Christe,

eleison ij. Kyrie, eleison ij.

Christe, audi nos ij. Christe, exaudi nos ij.
Rogation Days: At the Procession.

Here all rise and the Procession begins without any interruption in the chant of the Litany.

Pá-ter de caelis, Dé-us, mi-seré-re nóbis.
Fíli Redémptor
mundi, Dé-us, mi-seré-re nóbis.
Spíritus Sáncte, Dé-us, mi-seré-re nóbis.
Sáncta Tríñitas,
únus Dé-us, mi-seré-re nóbis.

Sáncta María, óra pro nóbis.

God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have...
God the Holy Ghost, have...
Holy Trinity, one God, have...

Holy Mother of God, pray for us.
Holy Virgin of virgins, pray.
St. Michael, pray.
St. Gabriel, pray.
St. Raphael, pray.

All ye holy Angels and Archangels, pray for us.
All ye holy orders of blessed Spirits, pray.

St. John Baptist, pray.
St. Joseph, pray.

All ye holy Patriarchs and Prophets, pray for us.

Omnes sancti
Angeli et Archángelí, oráte pro nóbis.
Omnes sancti beatorum Spírituum órdines, oráte pro nóbis.

Sancte Joánnes
Baptísta, orá pro nóbis.
Sancte Jó-seph, orá pro nóbis.
Omnes sancti Patri-árchae et Prophé-
tae, oráte pro nóbis.
Saint Peter, pray for us.

Sántect Pé-tre, óra pro nóbis.

Sántect Páule, óra. Saint Paul, pray.
Sántect Andréa, óra. Saint Andrew, pray.
Sántect Jacóbe, óra. Saint James, pray.
Sántect Joáñnes, óra. Saint John, pray.
Sántect Thóma, óra. Saint Thomas, pray.
Sántect Jacóbe, óra. Saint James, pray.
Sántect Bartholomaeé, óra. Saint Bartholomew, pray.
Sántect Matthaeé, óra. Saint Matthew, pray.
Sántect Símon, óra. Saint Simon, pray.
Sántect Thaddaé, óra. Saint Thaddeus, pray.
Sántect Matthia, óra. Saint Matthias, pray.
Sántect Bárnaba, óra. Saint Barnabas, pray.
Sántect Márcé, óra. Saint Mark, pray.

All ye holy Apostles and Evangelists, pray.

Omnès sántcti Apóstoli et Evangélistae, oráte.

Omnès sántcti Discípuli Dómini, oráte.

Omnès sántcti Innocéntes, oráte.

Sántect Stéphane, óra. Saint Stephen, pray.
Sántect Laurénti, óra. Saint Lawrence, pray.
Sántect Vincenti, óra. Saint Vincent, pray.

Saints Fabian and Sebastian, pray.

Sántct Joáñnes et Páule, oráte.
Sántct CosmaetDamiáne, oráte.
Sántct Gervási et Protási, oráte.

Omnès sántcti Mártýres, oráte.

Saints John and Paul, pray.
Saints Cosmas and Damian, pray.
Saints Gervas and Protase, pray.

All ye holy Martyrs, pray.

Sántect Silvéster, óra. Saint Sylvester, pray.
Sántect Gregóri, óra. Saint Gregory, pray.
Sántect Ambrósi, óra. Saint Ambrose, pray.
Sántect Augustíne, óra. Saint Augustine, pray.
Sántect Hierónome, óra. Saint Jerome, pray.
Sántect Martíne, óra. Saint Martin, pray.
Sántect Nicoláe, óra. Saint Nicholas, pray.

All ye holy Bishops and Confessors, pray.

Omnès sántcti Pontífices et Confessóres, oráte.

Omnès sántcti Doctóres, oráte.

Sántect Antóni, óra. Saint Anthony, pray.
Sántect Benedícte, óra. Saint Benedict, pray.
Sántect Bernárd, óra. Saint Bernard, pray.
Sántect Dominíce, óra. Saint Dominic, pray.
Sántect Francíscæ, óra. Saint Francis, pray.

All ye holy Doctors, pray.

Omnès sántcti Sacerdótes et Levítæ, oráte.

All ye holy Priests and Levites, pray.

Omnès sántcti Mónachi et Eremitæ, oráte.

All ye holy Monks and Hermits, pray.
Sancta Maria Magdalenæ, orä.  
Sancta Agatha,  
Sancta Lúcia,  
Sancta Agnes,  
Sancta Caécilia,  
Sancta Catharina,  
Sancta Anastasia,  
Omnes sanctae Virgines et Viduae, orátæ.  
Omnes Sancti et Sanctae Dei, intercedite pro nobis.

Be merciful, spare us, O Lord.  
Be merciful, graciously hear us, O Lord.  
From all evil, deliver us, O Lord.

Ab ómni má-lo, líbe-ra nos, Dómine.

Ab ómni peccáto,  
Ab íra túa,  
A subitánea et improvisa morte,  
Ab insidiis diáboli,  
Ab íra, et ódio, et ómni mála voluntáte,  
A spiritu fornicationis,  
A fulgure et tempestáte,  
A flagelô terræmótus  
A pesté, fámé, et bélló,

From all sin,  
From thy wrath,  
From sudden and unforeseen death,  
From the snares of the devil,  
From anger, hatred, and all ill-will.  
From the spirit of fornication,  
From lightning and tempest,  
From the scourge of earthquake,  
From plague, famine and war,

The following clause is said only during the Forty Hours:

Ab imminéntibus periculis,  

From threatened dangers,

A mórtë perpetua,  
Per mystérium sánctae Incarnatiónis túæ,  
Per Adventum túam,  
Per Nativitátem túam,  
Per Baptismum et sánctum Jejunium túam,  
Per Crucéem et Passiónem túam,  
Per Mórtém et Sepultúram túam,  
Per sánctam Resurrectionem túam,

From everlasting death,  
Through the mystery of thy holy incarnation,  
Through thy coming,  
Through thy nativity,  
Through thy baptism and holy fasting,  
Through thy cross and passion,  
Through thy death and burial,  
Through thy holy resurrection,
Per admirabilem Ascensionem tuae, Per adventum Spiritus Sancti Paracleti, In die judicii, Through thy wonderful ascension, Through the coming of the Holy Ghost the Paraclete, In the day of judgment, We, sinners, beseech thee, hear us.

Peccatóres, te rogámus, audi nos.

Ut nóbis párca, te rogámus audi nos.
Ut nóbis indúlgeas, te...
Ut ad véram paenitentiam nos perdúcere dignérís, te...
Ut Ecclésiam tuae sánctam régere et conserváre dignérís, te...
Ut [Dómnun Apostólicum et] ómnès ecclesiásticos órdines in sáncta religióne conserváre dignérís, te...
Ut nímicos sánctae Ecclésiae humilíare dignérís, te...

Ut régibus et princípibus christianis pácem et véram concórdiam donáre dignérís, te...
Ut cúncto pórpolo christianó pácem et unitátem largíri dignérís, te...
Ut ómnès errántes ad unitátem Ecclésiae revocáre, et infiélies universós ad Evangélii lúmen perdúcere dignérís, te...
Ut nosmetípsos in túo sáncto servitio confortáre et conserváre dignérís, te...
Ut méntes nóstras ad cæléstia desidériá érigas, te...
Ut ómnibus benefactoribus nóstris sempitérna bóna retribuas, te...
Ut ánimas nóstras frátrum, propinquórum et benefactórum nostrórum ab aetérna damnatióne erípios, te...
Ut fructus terrae dárē et conserváre dignérís, te...

That thou wouldst spare us, we beseech thee, hear us.
That thou wouldst pardon us, we...
That thou wouldst bring us to true penance, we...
That thou wouldst vouchsafe to govern and preserve thy holy Church, we...
That thou wouldst vouchsafe to preserve [the Bishop of the Apostolic See and] all orders of the Church in holy religion, we...
That thou wouldst vouchsafe to humble the enemies of Holy Church, we...
That thou wouldst vouchsafe to give peace and true concord to Christian king and princes, we...
That thou wouldst vouchsafe to grant peace and unity to all Christian people, we...
That thou wouldst vouchsafe to call back to the unity of the Church all who have strayed from her fold, and to guide all unbelievers into the light of the Gospel, we...
That thou wouldst vouchsafe to confirm and preserve us in thy holy service, we...
That thou wouldst lift up our minds to heavenly desires, we...
That thou wouldst render eternal blessings to all our benefactors, we...
That thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation, we...
That thou wouldst vouchsafe to give and preserve the fruits of the earth, we...
Ut ómnibus fidelibus defunctis, requiem aeternam donare dignérís, te... That thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we...
Ut nos exaudire dignérís, 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:


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., Ý, and Prayer proper to the Saint who is its patron are sung; on leaving, the Litany or Psalms are continued from where they were broken off.

When the church is reached where the Procession is to end, the Litany is concluded as follows:

Agnus Dé-i, qui tóllis peccá-ta múni-di,(3 times) 1. párce nó-bis, Dómine.
2. exau-di nos, Dómine.
3. mi-se-ré-re nó-bis.

e-lé-i-son.

**Psalm 69.**

*Prayer for deliverance.*

The Cantors.

D

E-us, in adjutó-ri-um mé- um

The Choir.

¡nténde : * Dómine, ad adjuvándum me festí-na.

2. Confundántur et revercán-tur,* qui quaérun támam méam.
5. Exsultent 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, áduva me.

*Each ÿ. is sung by the Celebrant kneeling.*

V. Sálvos fac sérvos tú- os.
Ry. Déus méus, sperántes in te.
Rogation Days: At the Procession.

R. Esto nobis, Dómine, turrís fortitudinis.
R. A fácie inimíci.
R. Nihil proficiat inimícus in nóbis.
R. Et filius iniquitátis non appónat nocére nóbis.
R. Dómine, non secúndum peccáta nóstra fácias nóbis.
R. Neque secúndum iniquitátes nóstras retribuás nóbis.

R. Be unto us, O Lord, a tower of strength.
R. From the face of the enemy.
R. Let not the enemy prevail against us.
R. Nor the son of iniquity have power to hurt us.
R. O Lord, deal not with us according to our sins.
R. Neither requite us according to our iniquities.

R. Orémus pro Pontífici nostro (Pí-o).

R. Dóminus conservet é-um, et vi-vi-

fi-cet é- um, † et be- á-tum fá-ci- at

é-um in térra, et non trádat é-um in ánimam inimi-

córur é-jus.

R. Orémus pro benefactóribus nóstris.
R. Retribuere dignáre, Dó-
mine, † ómnibus nóbis bóna fa-
ciéntibus propter nómen tűum *
vitam actérrnam. Amen.
R. Orémus pro fidelibus de-
fúctis.
R. Réquiem aetérrnam dona éis, Dómine, * et lux perpétua lu-ceat éis.
R. Requiescant in pácce.
R. Amen.

R. Let us pray for our benefactors.
R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all those who do us good. Amen.
R. Let us pray for the faithful departed.
R. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.
R. May they rest in peace.
R. Amen.
The Celebrant alone stands:

V. Dóminus vobiscum. R. Et cum spiritu tuo.

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.

Mighty everlasting God, have mercy upon thy servant N., our Sovereign Pontiff, and direct him according to thy clemency, into the way of everlasting salvation; that by thy grace he may desire those things that are pleasing to thee, and perform them with all his strength.

God, from whom are holy desires, right counsels, and just works, give to thy servants that peace which

When the Holy See is vacant, the following prayer is omitted.

Omnipotens sempiternus Deus, misèrere famulo tuo Pontifici nostro N. : † et dirigite eum secundum tuam cleméntiam in viam salútis aetérnae; * ut, te donánte, tibi plácita cúpiat, et tota virtúte perficiat.

Eus, a quo sancta desidéria, recta consilia, et justa sunt ópera : † da servis tuis illam,
quam mundus dare non potest; * ut et corda nostra mandátis tuis dédita, et hóstium sublátà formídine, témpora sint tua protectione tranquílla.

URRE igne Sancti Spíritus renes nostros et cor nostrum, Dómine: † ut tibi casto córpore servíamus; * et mundo corde placeámus.

FIdélium, Deus, ómnium Con-dítor et Redémptor, animáb-us famúlórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum: † ut indul-géntiam, quam semper optavérunt, * piis supplicationibus conse-quántur.

Acțiónes nostras, quaésumus, Dómine, aspirándo praé­veni, et adjuvándo proséquére: † ut cuncta nostra orátió et ope-rátió a te semper incípiat, * et per te coepta finiátur.

OMnipotens sempitérne Deus, qui vivórüm domináris simul etmorútorum, omniumque misé­réris, quos tuos fíde et opere futúros esse praenósces: † te súpplices exorámus; ut pro quibus effúndere preces décré­vimus, quoque vel præsens sæculum adhúc in carne rétinet, vel futúrum jam exitósp córpore suscépit, * intercedéntibus ómnibus Sanctis tuis, pietátiu tuae cémléntia ómnium delictórum suórum véniam conse-quántur. Per Dóminum nostrum Jesum Christum Filium tuum: † qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, * per ómnia sæcula sæculórum. R. Amen.

†. Dóminus vóbiscum. R. Et cum spíritu túdo.

†. Exáudiat nos omnipotens et miséricors Dóminus. R. Amen.

†. Et fidélium ánimae per misericórdiam Déi requiéscant in pácé. R. Amen.
AT MASS.

When there is a procession, this Mass must be said on the Rogation Days; and on April 25, even falling on Sunday.

Stations: April 25, at St. Peter; Rogation Monday, St. Mary Major; Tuesday, St. John Lateran; Wednesday, St. Peter.

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.


Kýrie XVIII, p. 79.
The Glória in excélsis. and the Credo. are omitted.
Collect.

Give praise to the Lord, for he is good; for his mercy endureth for ever. Ps. 117, I.

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.

Dear beloved, Confess your sins one to another, and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him, he must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

Give praise to the Lord, for he is good; for his mercy endureth for ever. Ps. 117, 1.

VIII

A

Allelúia. *(is not repeated)*

Y. Confitémini Dómi-no, quóniam bónus:

quóni-am in sae-culum mi-se-ricórdi-a *

é-jus. Allelúia. *is not repeated.*

Nº 805. — 24

At that time, Jesus said to his disciples, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth.

And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

I will give thanks to the Lord exceedingly with my mouth, and in the midst of many I will praise him, because he hath stood at the right hand of the poor, to save my soul from persecutors.

Ps. 108, 30-31.
tit ad déx-te-rá-m páu-pe-rís, ut sál-vam
fá-ce-ret a perse-quenti-bus án-imam
mé-am, alle-
lú-ia.

2. of Our Lady, p. 691. — 3. for the Church or for the Pope, p. 266.

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.

V Ota nostra, quaésumus, Dó-
mine, pio favóre prospé-
quere : ut dum dona tua in tribulatione percipímus, de consolatione nostra in tuo amore 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. Magnificat. VI F. p. 216 or 219.


At Compline, the Hymn is sung to the special tone, p. 253.

AT MASS.

Station at St. Peter.

Intr. VII

V

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.

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Collect.

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.

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Lectio Actuum Apostolorum.

Jesus' last words to his disciples and Ascension.

præcipients Apóstolis per Spíritum Sanctum, quos eligit, assumptus est: quibus et præbuit seipsum vivum post passiónem suam in multis argumentis, per dies quadraginta apparens eis, et loquens de regno Dei. Et convéscent, præcepit eis ab Ierosólymis ne discéderent, sed exspectarent promissiónem Patris, quam audistis (inquit) per os meum; quia Joánnes quidem baptizávit aqua, vos autem baptizabimini Spíritu Sancto non post multos hos dies. Igitur qui convenerant, interrogábant eum, dicéntes: Dómine, si in témpore hoc restitues regnum Israel? Dixit autem eis: Non est vestrum nosse tempora vel momenta, quae Pater posuit in sua potestate; sed accipietis virtuētem superveniéntis Spíritus Sancti in vos, et éritis mihi testes in Jerusalem, et in omni Iudaæa, et Samaría, et usque ad ultimum terræ.

Et cum haec dixisset, videántibus illis, elevávit eum et nubes suscépit eum ab óculis eórum. Cumque intueréntur in caelum eúntem illum, ecce duo viri astitérant juxta illos in véstibus albis, qui et dixerunt: Viri Galilaei, quid statis aspícientes in caelum? Hic Jesus, qui assumptus est a vobis in caelum, sic véniét, quemádmodum vidistis eum eúntem in caelum.
Ascension of Our Lord. 739

et Dominus in voce tū-bae.

VIII A L-le-lú-ia. *

V. Dominus in Sīna in sáncto, ascéndens in altum, capti-vam dú-xit * capti-vitā-tem.

✠ Sequentia sancti Evangelii secundum Marcum.

Jesus' appearance to the Eleven and Ascension. Mark 16, 14-20.

In illo tempore : Recumbéntibus undecim discípulis, appárruit illis Jesus : et exprobrávit incredulitatem eórum, et durítiam cordis : quia iis, qui viderant eum resurrectione, non crediderunt. Et dixit eis : Eúntes in mundum universum, praedicaté Evangelium omni creatūrae. Qui crediderit, et

The Lord is in Sīna, in the holy place : ascending on high, he hath led captivity captive.

Ps. 67, 18-19.
baptizatus fuerit, salvus erit: believeth and is baptized shall be saved, but he that believeth not shall be condemned. And these signs shall follow them that believe:

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.

Ouchsafe, O Lord, to accept the offerings laid before thee in memory of the glorious Ascension of thy Son: in thy mercy deliver us from the many dangers that threaten us, and lead us safely into the path of eternal life. Through the same...
Preface.

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeternus Deus: per Christum Dominum nostrum. Qui post resurrectionem suam omnipotens discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in caelum, ut nos dividitis suae tribueret esse participes. Et ideo cum Angelis et Archangelis, cum Thronis et Dominations, et omni militia caelestis exercitus, hymnum gloriae tuae dicentes: Sanctus...

In the Canon, Communicantes. of the Ascension, p. 15.

Comm.

Sing ye to the Lord, who mounteth above the heaven of heavens to the east.

Ps. 67. 33-34.

ascendit super caelos caelorum ad Orientem, alleluya.

Postcommunion.

O Almighty and merciful God, vouchsafe, we beseech thee, to enrich us with the invisible grace of the divine sacrament, on which with the eyes of the body we have looked, and which, by thy mercy, we have now received. Through Jesus...

AT SECOND VESPERS.

1 Ant.

Men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from
742 Cycle of Easter.

tis in caelum? Hic Jesus, qui assum-
ptus est a vobis in caelum, sic veni-et, alleluia. Ps. Dixo-
xit Dominus Domino me-o : * Sede a dexteris me-is.

And while they were beholding him going up to heaven, they said: alleluia.

Epistle.

And lifting up his hands, he blessed them: and was carried up to heaven, alleluia.

Ascension of Our Lord.


4 Ant.

E

X-altá-te * Régem ré-gum,


5 Ant.

V

Idéntibus illis * e-levátus est,

Ps. Laudátē Dóminum. VIII G. p. 186.

Chapter.

P Rimum quidem sermó-nem feci de ómnibus, o Théö-phile, † quae coepit Jesus fácere et docére, usque in diem, qua

T HE former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving com-
praecipiens Apostolis per Spiritum Sanctum, quos eligit, * assumpsit est.

Hymn. IV

Alutis humanae Sator, Jesu
voluptas cordium, Orbis re-dempti
Conditor, Et casta lux amanti-um.

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 resumest 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.

nobilii, Ad dexte-ram Patris sedes. 4. Te cogat indul-
Ascension of Our Lord.

V. God is ascended with jubilee.
R. The Lord with the sound of trumpet.

V. Ascendit De-us in jubi-la-ti-one,
R. Et Do-minus in vo-ce tūbae,

allelūia.

(Except on the Feast, the V. is sung to the ordinary tone).

At Magnif.
Ant. II D

O Rex gloriæ, * Domi-
ne virtútum, qui tri-
umphátor hó-

die super ómnes caélos ascendi-sti, ne de-re-línuas
Sunday within the Octave of the Ascension.

Hear, O Lord, my voice with which I have cried to thee, alleluia: my heart hath said to thee, I have sought thy face, thy face, O Lord, I will seek: turn not away thy face from me. Ps. The Lord is my light and my salvation; whom shall I fear?

Ps. 26, 7-9.
The Lord hath reigned over all the nations; God sitteth on his holy throne.

**Collect.**

Almighty and merciful God, grant that our service of thy divine majesty may ever be that of a devoted will and of a pure heart. Through Jesus Christ our Lord.

**Commemoration of the Ascension. Collect.** Concéde. p. 737.

**Lectio Epistolae beati Petri Apostoli.**

Vigilance and Charity. I Peter 4, 7-II.

Early beloved, be prudent, and watch in prayers. But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another; as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God; if any man minister, let him do it as of the power, which God administereth; that in all things God may be honoured through Jesus Christ, our Lord.

The Lord hath reigned over all the nations; God sitteth on his holy throne.

Ps. 46, 9.

A

Lle-lú- ia. * ij.

Y. Re- gná-vit Dómi- nus su- per ómnes géntes:
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.

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
Sunday within the Octave of the Ascension.  749

give testimony of me: and you shall
give testimony, because you are with
me from the beginning.

These things have I spoken to
you, that you may not be scandalized.
They will put you out of the
synagogues: yea, the hour cometh.
that whosoever killeth you will think
that he doth a service to God. And
these things will they do to you,
because they have not known the
Father, nor me. But these things
I have told you, that, when the
hour shall come, you may remember
that I told you.


Secret.

Sacrificia nos, Dómine, imma-
culátà purificant: et méntibus
nostris supérnae grátiae dent
vi-górem. Per Dóminum.


In the Canon, Communicántes, of the Ascension, p. 15.

Comm. iv

P

A-ter, * cum éss-em cum

é-is, égo servábam é-os,
quos dedísti mí-hi; alle-
lú-ia: nunc au-tem ad
te vé-ni-o: non ró-go ut tóllas é-os de mún-
do, sed

ut sérves é-os a má-lo, alle-lú-ia, alle-
lú-ia.
Postcommunion.

Repléti, Dómine, munéribus sacram: da, quaésumus; ut in gratiarum semper actione maneamus. Per Dóminum.


AT VESPERS.

All as on Ascension Day, p. 741, except:

Chapter.

Caríssimi : Estóte prudentes, et vigiláte in orationibus. † Ante omnia autem, mútuum in vobis metípsis caritátem contínuam habéntes: * quia caritas operit multitúdinem peccatórum.


R. The Lord in heaven.

V. Dóminus in caélo, alle-

V. Parávit sédem sú-am, alle-

lú-ia.

At Magnif.

Ant. VIII G

HAEc lo-cútus sum vóbis. Cant. Magnificat *

ánima mé-a Dóminum. Et exsultávit...


Antiphon.

Haec lo-cútus sum vóbis, ut cum 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.

O Mnípotens sempitérne Deus: † fac nos tibi semper et devótam gérere voluntátem; * et majestátī tuae sincéro corde servíre. Per Dóminum nostrum. Through Jesus Christ our Lord.

Benedícāmus Dómino VII. p. 141.
Whitsun Eve

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.

Whitsun Eve.

Euouae. Glória Patri. 3rd tone, p. 29.

Kýrie, éléison and Glória in excélsis. p. 31.

Collect.

Do thou, almighty God, we beseech thee, flood us with the brightness of thy heavenly radiance; and may that same light of lights, that is shed upon the hearts of men in the coming of the Holy Ghost, impart strength to those who but now have been born again to thee. Through Jesus... in the unity of the same Holy Ghost.

Lectio Actuum Apostolorum.


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 the 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). Ὡ. Confitémini. p. 639v.
O praise the Lord, all ye nations; and praise him together, all ye peoples. 

Ps. 116.

Nm. quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in aeternum.

Sequentia sancti Evangelii secundum Ioannem.


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 relinquam vos órphanos: véniam ad vos. Adhuc módicum, et mundus me jam non videt. Vos autem vidéritis me, quia ego vivo, et vos vivéritis. In illo die vos cognoscétis, quia ego sum in Patre meo, et vos in me, et ego in vobis. Qui habet mandátum meum, et servat eam: ille est, qui díliget me. Qui autem díliget me, díligetur a Patre meo, et vos in me, et ego in vobis. 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.

Credo is not said.

Offert. viii

Emítte Spíritum

túnum, et cre-abún-tur,
et re-novábis fá-ci-em tér-rae:
sit gló-ri-a Dó-mi-ni in saé-cu-la, al-le-lú-ia.

Ps. 103, 30-31.

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.

Secret, Preface, Communicantes and Hanc igitur as on p. 764.

Comm. vi

Lti-mo festi-vi-tá-tis dí-

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 

cré-dit, flúmina de véntre éjus flú- ent á- quae 

vi-vae. Hoc autem díxit de Spí-ri-tu, quem acceptú-ri 

é- rant credéntes in é- um, alle- lú- ia, 

al-le- lú- ia.

WHIT SUNDAY.

Double of I Class with privileged Octave of I Order.

AT FIRST VESPERS.

As at II Vespers, p. 765, except the 5th Psalm, Laudáte Dóminum, and the following:

They were all filled with the Holy Ghost.

And they began to speak.

Replé-ti sunt ómnes Spí-ri-tu Sáncto, alle-lú-ia.

Et coepérunt lóqui, alle-lú-ia.

At Magnif.

ON vos re-línquam *órphános, alle-lú-ia; vádo, et véri-o ad vos, alle-lú-ia; et gaudébit cór véstrum, alle-lú-ia.

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.
758 Cycle of Easter.

*Cant.* Magníficat * ánima mé-a Dóminum.* Et ex-sultávit...

*Cant.* Magníficat. I d, p. 212 or 218.


*At Compline,* the Hymn is sung to the special tone, p. 254.

**AT MASS.**

*Station at St Peter's.*

*Intr. viii*  

*S*  

Collect.

O God, who hast this day taught the hearts of the faithful by the light of the Holy Ghost: grant that, by the gift of the same Spirit, we may always be truly wise and ever rejoice in his holy consolations. Through... in the unity of the same.

Lectio Actuum Apostolorum.

The Coming of the Holy Ghost. Acts 2, I-II.

When the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon everyone of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue: and they were all amazed, and wondered, saying, Behold are not all these that we have heard them speak in our own tongues wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our
Libyae, quae est circa Cyrēnen, own tongues the wonderful works et adversae Romani, Judaei of God. quoque, et Proselyti, Cretes, et Arabes: audīvimus eos loquentes nostris linguis magnālia Dei.

IV

Send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth. Ps. 103, 30.

 그러면 שומק יסוף, והם י kıצויו ויתן את פני הארץ. פ. 103, 30.

V

Come, O Holy Spirit, fill the hearts of thy faithful: and kindle in them the fire of thy love.

V. Veni Sancte Spiritus, réple tum córdā fide-li-um: et tú-i amó-ris in é-is ígnem.
Whit Sunday.

If the Sequence is sung, Allelúia is not repeated after the V.

This Sequence is sometimes ascribed to Pope Innocent III, 1198-1216. It was included in the Missale Romanum at St. Pius V's reform, 1570, in place of another, Sancti Spiritus addit nobis gratia, written by the monk Notker († 912).

1. Come, O Holy Spirit, now, from the heavenly regions, thou beams of light impart.

2. Come, thou Father of the poor, come with gifts that long endure, brighten every heart.

3. Thou, of all consolers best, thou, the soul's enchanting guest, comfort when we fail.

4. Perfect rest in toilsome task, in the heat thy breath we ask, soothe when tears prevail.

5. Light most blessed, light the kindest, search our hearts: what dross

1. Eni Sancte Spiritus, Et emitte caelitus Lucis tuae radi-um. 2. Veni pater pauperum, Veni dator munerum, Veni lumen cor-di-

3. Conso-lator optime, Dulcis hospes animae, Dulce refrig- ri-um. 4. In labore requi-es, In aéstu tempé-

5. O lux be- a-tíssima,
The word Allelúia is sung at the end of the Sequence only when the Allelúia and its \( \bb \) preceded it.

\[ \text{Sequentia sancti Evangelii secundum Joannem.} \]


Confirm this, O God, which thou hast wrought in us; from thy temple, which is
764 Cycle of Easter.

in Jerusalem, kings shall offer presents to thee. Ps. 67, 29-30.

us, quod opé-rátus es

in nó-bis: a templo tú-o, quod est

in Jerú-sa-lem, ti-bi óf-fe-rent ré-

ges mú-ne-ra, al-le-lú-ia.

Secret.

MÉnera, quaésumus Dómi-ne, oblata sanctifica: et corda nostra Sancti Spíritus illustróione emúnda. Per Dó-

minum... in unitáte ejúsdem Spíritus.

Preface.

VÉre dignum et justum est, aequum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omni-
potens, aetérne Deus: per Christum Dóminum nostrum. Qui ascéndens super omnes caelos, sedénsque ad déxteram tuam, promíssum Spíritum Sanctum (hodiéna die) in filios adoptionis effúdit. Quaprópter profúsis gáudiis, totus in orbe terrárum mundus exsúltat. Sed et supérnae Virtútes, atque angelícae Potéstátes, 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 fitur proper, p. 16.

Comm. VII

Actus est * repénte de caé-

There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting, alleluia;
lo só- nus adveni- éntis spí- ri-tus
and they were all filled
with the Holy Ghost,
speaking the wonderful
works of God.

Epistle.

ve-heméntis, u-bi é- rant se-dén-tes, alle- lú- ia :
et replé-ti sunt ómnès Spí- ri-tu Sáncto, loquén- tes ma-
gná- li- a Dé- i, alle-lú- ia, alle- lú- ia.

Postcommunion.

Sancti Spíritus, Dómine, corda
notra mundet infusio : et
sui roris íntima aspersióné foe-
cúndet. Per Dóminum... in
unitáte cíjüsdem Spíritus Sancti
Deus.

May the in-pouring of the Holy
Ghost cleanse our hearts, O Lord;
as dew sprinkled over our innermost
being, may his presence render us
fruitful in good works. Through...
in the unity of the same Holy Spirit.

AT SECOND VESPERS.

When the days of
Pentecost were accom-
plished, they were all
together, saying: Alle-
lúia.

Epistle.

tecóstes, érant ómnès pá- ri- ter di-céntes, alle-lú- ia.

Ps. Dixit Dóminus Dómino mé- o : * Sédé a dëxtris mé- is.

Ps. Dixit Dóminus. III a 2. p. 149.
Cycle of Easter.

The Spirit of the Lord hath filled the whole earth.

Introit.

Pí-rí-tus Dómi-ni * replévit orbem terrárum : al-le-lú-ia. Ps. Confi-tébor tíbi Dómi-ne in tóto córde mé-o : * in consí-li-o justórum et con-
gregati-óne. Ps. Confitébor. viii g. p. 158.

They were all filled with the Holy Ghost, and they began to speak.

Epistle.


vir qui tímet Dóminum : * in mandátis éjus vol-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.

O ye fountains, and all that move in the waters, sing a hymn to God, alleluia.

Daniel 3, 77 and 79.

Ontes, * et ómni-a quae mo-
ventur in áquis, hýmnum dif-ci-te Dé-o, alle-lú-ia.
Ps. Laudáte pú-e-ri Dóminus: * laudáte nómen Dómini.
Ps. Laudáte púeri. I a 3. p. 166.

The Apostles spoke in divers tongues the wonderful works of God. Epistle.

Ps. Laudáte Dóminus ómnes gén-
tes: * laudáte é-um ómnes pópu-li.
Ps. Laudáte Dóminus. VII c 2. p. 185.

Ps. In éxi-tu Isra-el de Ægypto: * dómus Jácob de pópu-

The Psalm In exitu is the song of triumph of the newly baptised. Through the waters of baptism they have left behind the Egypt of sin and the devil. Enlightened and strengthened by the Holy Ghost, they laugh at the idols that held them captive before. No longer are they dead; but alive and praising God.

Chapter.

When the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting.

CUM compleréntur dies Pen-
tecéstes, erant omnes discí-
puli páriter in eódem loco: † et factus est repénte de caco-
sonus, tamquam adveniéntis spíritus vehéméntis, * et reple-
vit totam domum ubi erant sedéntes.
Hymn. viii.  

V  

Eni Cre- á-tor Spí-ri-tus,  

Méntes tu-órum ví-si-ta : Iple su-pér-

na grá-ti-a Quae tu cre- ásti pécto-

ra. 2. Qui dí-ce-ris Pa-ráclí-tus, Altís-

simi dó-num Dé-i, Fóns vívus, ígnis,

cá-rit-as, Et spi-ri-tá-lis úncti-o. 3. Tu septi-fórmis mú-

ne-re, Dí-gí-tus pa-térnae déxterae, Tu ri-te promíssum  

Pá-tris, Ser-móne dí-tans güttura. 4. Accénde lúmen sénsi-

bus, Infúnde amo-rem córdibus, Infírma nóstri córpo-

ris Virtú-te fírmans pé-re-pi. 5. Hóstem repéllas lón-gi-us,
Pacémque dónes pró-tinus : Ductó-re
sic te praévi-o, Vi-témus ómne nó-
xi-um. 6. Per te sci- ámus da Pátre
Noscámus atque Fí-li-um, Téque utri-
úsque Spí-ri-tum Credámus ómni témpo-re. 7. Dé-
Pátri sit gló-ri-a, Et Fí-li-o, quí a mórtu-is Surré-xit,

V. The Apostles spoke in divers tongues.
R7. The wonderful works of God.

allelú-ia.

(The V. and R7. are sung as above only on the Feast itself; on the other days, the ordinary tone is used).
To-day the days of Pentecost are complete, alleluia; to-day the Holy Ghost appeared in fire to the disciples, gave them gifts and graces, sent them into all the world to preach and to bear witness; whoever believes and is baptised shall be saved, alleluia.

Ep. and Mark 16, 16.

Today 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.

Today 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.

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Ep. and Mark 16, 16.

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Ep. and Mark 16, 16.

Today 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.

Today the days of Pentecost are complete, alleluia; to-day the Holy Ghost appeared in fire to the disciples, gave them gifts and graces, sent them into all the world to preach and to bear witness; whoever believes and is baptised shall be saved, alleluia.

Ep. and Mark 16, 16.
Whit Monday.

Double of I Class. Station at St Peter's.

AT MASS.

Introit. Cibavit eos. p. 792.

Collect.

Deus, qui Apostolis tuis Sanctum dedisti Spiritum; concede plebi tuae piae petitionis effectum: * ut quibus dedisti fidem, largiatis et pacem. Per Dominum... in unitate.

Lectio Actuum Apostolorum.


IN those days, Peter opening his mouth, said: Men, brethren, the Lord commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead: to him all the prophets give testimony, that through his name all receive remission of sins, who believe in him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word; and the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the gentiles also: for they heard them speaking with tongues, and magnifying God. Then Peter answered, Can any man forbid water, that these men should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.
The Apostles spoke in divers tongue the wonderful works of God. *Epistle.*

\* Lo-quebán-tur

\* vá-ri-is lín-guis Apó-sto-li magná-li-a *Dé-i.*

Allelúia. \* Véni Sáncte Spíritus. p. 760.

\* Sequentia sancti Evangelii secundum Joannem.


A t 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.

Secret.

Propítius, Dómine, quaésimus, hæc dona sanctifica: et hóstiae spiritālis oblatione suscépta, nosmetípos tibi pér-fice munus aetérnum. Per Dó-minum 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 igitur, p. 764.

Comm. VIII

Pí-ri-tus Sánctus * docébit vos, alle-lú-ia : quaécúmque díxero vó-bis, alle-lú-ia,

alle- lú-ia.

Postcommunion.

A Désto, quaésumus, Dómine, pópulo tuo : et quem mysté-riis caelestibus imbuisti, ab hóstium furóre défende. Per Dó-minum nostrum.

B 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

S I quis dí-ligít me, * sermó-

nem mé- um servábit : et Páter mé-

us dí-li-get é- um : et ad é-um veni- émus, et man-
Cycle of Easter.

si-ónem apud é-um faci- émus; al- le-lú- ia. Cant. Magní-

ficat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. iii a. p. 214 or 220.

Whit Tuesday.
Double of I Class. Station at St Anastasia.

AT MASS.

Intr. iv

A C-ci-pli-te * ju-cundi-tá-

tem gló-ri-ae vé- strae, al-

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
me-us legem me-am: * inclináte àurem véstram in vérba

ó-ris mé-i. Gló-ri-a Pátri. Eu o u a e.

Glória Patri. 4th tone, p. 29.

Collect.

Adsit nobis, quaésumus Do-mine, virtus Spíritus Sancti: † quae et corda nostra clementer expúrget, * et ab ómnibus tueátor adversís. Per Dóminum... in unitáte ejúsdem Spíritus Sancti Deus.

Lectio Actuum Apostolorum.


VIII

A Lle-lú-ia. * iý.

V. Spí-ritus Sánctus do-cébit vos quae-
cúmque dí-xero * vó-bis.

The Holy Ghost shall teach you, whatsoever I shall have said to you. Gospel of Sunday.
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.


Secret.

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 igitur, p. 764.

Comm. viii

Ś

Pi-ri-tus * qui a Pátre pro-
At Magnificat.

Postcommunion.

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 Magnificat.

Pácem mé-am do vó-bis: non quómodo mundus dat,

cédit, alle-lú-ia: ille me clá-fi-cá-bit, alle-lú-ia,

Gospel of Sunday.

bégo do vó-bis, alle-lú-ia. Cant. Magníficat * ánima mé-a Dóminus. 2. Et exsultávit...

Cant. Magníficat. VI F. p. 216 or 219.

“Two fundamental ideas may be said to underlie the season between Pentecost and Advent. 1. The series of Sundays after Pentecost considered especially as the weekly repetition of Easter, “an Easter Day in every week”, a notion dear to Christian antiquity. 2. The application of the work of redemption to the life of the Church whether in this world or in eternity: the Church relives the life of Christ. This second idea, equally well rooted in tradition, was yet late in being applied to the liturgy of these Sundays. As Dom Cabrol pointed out: “Christmas and Easter were united quite naturally by a continued series of ferias and Sundays: it was a much more difficult matter to connect Pentecost with Advent. Soon, however, points of high ground began to rise above the dead level of this sea, and formed, as it were, an archipelago of islands of secondary importance; such were the feast of St John the Baptist, that of the holy Apostles Peter and Paul, of St Lawrence, of the Assumption, of St Michael; there was also a short series of Sundays after some of these feasts, called Sundays after St John, after the Apostles, after St Lawrence, or after Michaelmas. (Liturgical Prayer; trans. by a Benedictine of Stanbrook; 1922, p. 157). Modern Catholics, such as Dom Guéranger and his disciples, love to think of this season as the Church’s period of growth and like the expansion of the feast of Pentecost.” (L’Année liturgique de Dom Guéranger, 4ème volume, 1951, p. 796).

In the course of the centuries, the Church has felt the need of adding three solemn feasts to the Proper of the Season. In order that full gratitude may be shown to the three divine Persons for the great work of our salvation, the feast of the Blessed Trinity is kept on the first Sunday after Pentecost. The following Thursday is the feast of Corpus Christi, instituted in the 13th century in honour of the Holy Eucharist. Finally, on the Friday immediately after the Octave of Corpus Christi, the feast of the Sacred Heart of Jesus concludes the feasts of the Proper of the Season.

For the number of Sundays after Pentecost see the note on p. 414, headed Moveable Sundays.
THE FIRST SUNDAY AFTER PENTECOST.

FEAST

OF THE BLESSED TRINITY.

Double of I Class.

AT FIRST VESPERS.

All as at II Vespers, p. 785, except the 5th Psalm, and the following:

V. Benedicamus Patrem et Filium cum Sancto Spiritu.
R. Laudemus et superexaltemos eum in saecula.

At Magnif.

Ant. I D

Gratias tibi Deus, gra-tias tibi vera et una

Trinitas: una et summa Deitas: sancta

et una Unitas. Cant. Magnificat * anima mea

Dominum. 2. Et exsultavit...

Cant. Magnificat. I D. p. 212 or 218.
Commemoration of the Sunday.

Ant. I

L

Oquere Dómine, * qui- a

áu- dít sérvus tú- us.

V. May evening prayer mount up to thee, O Lord.

R. And may thy mercy come down upon us.


AT MASS.

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.

Dóminus nóstér: * quam admi-rábi-le est nómen tú- um in uni- vérsa térra! Gló- ri- a Pátri. E u o u a e.

Glória Patri. 8th tone. p. 30.
Collect.

Omnipotens sempiternus Deus, qui dedisti famulis tuis in confessione verae fidei, aeternae Trinitatis gloriae agnosce, et in potentia majestatis adorare unitatem: quae sumus; ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Dominum 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 sperantium fortitudine, addesto propitius invocationibus nostris: et quia sine te nihil potest mortalis infirmitas, praesta auxilium gratiae tuae; ut in exsequendis mandatis tuis, et voluntate tibi et actione placamus. Per Dominum nostrum Jesum Christum.

God, the strength of all who hope in thee, listen in thy mercy to our supplications: and since, unless thou help, the weakness of our human nature avails not at all, replenish us with thy grace, that in the keeping of thy commandments, both by our will to serve thee, and by our actions, we may be well-pleasing in thy sight. Through Jesus Christ our Lord.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Hymn to God's Wisdom. Rom. 11, 33-36.


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! 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.

Benedictus es, * Deus.

Blessed art thou, 0 Lord, who beholdest the depths, and sittest upon the Cherubim. 

Feast of the Blessed Trinity.

V. Benedictus es, Dómine Deus, in firmamento caeli, et laudabílis * in sæcula.

\[ \text{Daniel 3, 52.} \]

Baptism in the name of the Blessed Trinity. Matth., 28, 18-20.

\[ \text{Sequentia sancti Evangelii secundum Matthaeum.} \]

\[ \text{At that time, Jesus said to his disciples, All power is given to me in heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.} \]

Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.

Blessed be God the Father, and the only-begotten Son of God, and also the Holy Spirit; because he hath shewn his mercy toward us. *Tobias 12, 6.*

Secret.
Sanctifica, quaésumus Dómine Deus noster, per tui sancti nóminis invocationem, hujus oblatiónis hóstiam; et per eam nosmetípsos tibi pérfice munus acténum. 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.

Hástias nostras, quaésumus Dómine, dicátas placátus assúme: et ad perpétnum nobis tribue provenire subsidium. Per Dóminum nostrum.

Graziously 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.
B

Ene-dí-cimus*Dé- um

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.

Postcommunion.

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.

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.


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?

The disciple is not above his master; but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother’s eye, but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother’s eye.

AT SECOND VESPERS.

These Antiphons are metrical Doxologies, taken from the endings of Hymns. The omission of Alleluia reminds us that Paschal Time is over.

1 Ant.  
G        Ló-ri-a * tí-bi Trí-ni-tas aequá-
       lis, úná Dé-i-tas, et an-te ómni-a saécula, et  
nunc, et in perpé-tu-um. Ps. Dixit Dóminus Dómino  

mé-o: * Sède a déxtris mé-is. Ps. Dixit Dóminus. I f. p. 147.

2 Ant.  
L        Aus et perénnis gló-ri-a *  
Praise and eternal glory to God the Fa-
ther, and the Son, toge-
ther with the Holy Ghost, forev-
er and ever.
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.

To God the Father, to his co-equal Son, and to thee, O Holy Ghost unfailingly, may
At Vespers.

Praise resound from our lips through every age.

Pró-li, et tí-bi Sáncte stúdi-o per-
énni Spí-ri-tus, nóstró ré-sonet ab óre ómne per
aévum. Ps. Laudá-te pú-e-ri Dóminum : * laudá-te nómen


To him from whom are all things, through whom are all things, in whom are all things, be glory for ever.

Epistle.

É

X quo ómni-a, * per quem
ómni-a, in quo ómni-a :

ípsi gló-ri-a in saécu-la. Ps. Laudáte Dóminum ómnes

géntes : * laudá-te é-um ómnes pópu-li. Ps. In éxi-tu

Isra-el de Aégypto : * dómus Jácob de pópu-lo bárbaro.

At I Vespers. Ps. Laudáte Dóminum. v a. p. 185.
Feast of the Blessed Trinity.

Chapter.

O Altitudo divitiarum sapientiae et scientiae Dei: quam incomprehensibilia sunt judicia ejus, * et investigabiles viae ejus!

Hymn. VIII

Tu lux perennis Unitas, Nostris,beat-a Tri-nitas, Infunde amor em cory-
dibus. 2. Te mane laudum carmine,

Te deprecamur vespere: Digne-ris ut te suspli-ces Lau-

demus inter caelites. 3. Patri simulque Fili-o, Ti-bi-

que Sancte Spiritus, Sicut fuit, sit jupiter Saeclum per

* The depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

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?
Y. Blessed art Thou, O Lord, in the firmament of heaven.
R7. And worthy of praise and glorious for ever.

ténto caé- li.
in saécula.

At Magnif. Ant. iv E

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.

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


2. Et exsultávit... Cant. Magnificat. iv e. p. 215 or 221.

Prayer. Omnipotens. 781.
Commemoration of the Sunday.

Ant. VIII

N

Oli-te ju-di-cáre, * ut non

judi-cémi-ni : in quo enim judí-


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

O

quam su-á-vis est *

Dó-mi-ne, spí-ri-tus tú-us!

qui ut dulcédi-nem tú-am in fí-li-os demonstrá-res,

péne su-a-vís-simo de caélo praésti-to, esu-

ri-éntes réples bónis, fa-sti-di-ó-sos dú-vi-
tens in-á-nes. Cant. Magní-fi-cat ánima mé-a

Dóminum. 2. Et exsultávit...

Cant. Magníficat. VI f. p. 216 or 219.


At Compline, Hymn is sung with the doxology of Christmas, to the tone nº 4, p. 248.
The Introit is that of Whit Monday. In the East, bees often store their honey in a crevice of the rock. And the title “Rock” was by the Israelites frequently given to God; St Paul applies it in turn to the Son of God: “the rock was Christ” (1 Cor. 10, 4; Epistle for Septuagesima).

The manna, which fed Israel in the wilderness, they called “the bread of heaven”; and Jesus, shortly before his death, likened himself to “the grain of wheat, falling into the ground” (John 12, 24). By a mystical immolation, it is multiplied on our altars. In the Eucharist, “it becomes heavenly wheat, lavish in consolations, springing from the cleft of the rock, that is to say, his wounded heart.”

He fed them with the fat of wheat, alleluia; and filled them with honey out of the rock. Ps. Rejoice to God our helper; sing aloud to the God of Jacob. Ps. 80, 17 and 2.

Deus, qui nobis sub sacramento mirabili passioinis memoriae reliquisti: O God, who in this wonderful sacrament hast left us a memorial of thy passion: grant us, we

At Mass.

2nd Collect, of the Sunday, Sancti nōminis tui. p. 822.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.


B Rethren, 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.

Grad. VII

O cu- li * ó-mni-

um in te spé- rant, Dómine:

The eyes of all hope in thee, O Lord, and thou givest them meat in dueseason. ¥. Thou openest thy hand, and fillest every living creature with thy blessing.

Ps. 144, 15 and 16.
et tu das il- lis é-scam
in tém- po- re oppor- tu- no.

V. Ape-
ris tu má- num tú- am:
et ím-
ples ómne áni- mal * bene- di- cti- ó-
ne.

Adapted from the melody of Alleluia: Laetabitur.

VII
A Lle- lú- ia. * iji. My flesh is meat 

V. Cá-
ro mé- a ve- re est cí- bus, et sán-
guis mé- us vere est pó- tus : qui mandú- cat

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**

Lauda Sión Salvatórem, Láuda dúcem et pastórem, In hýmnis et cánti-cis.

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
dáre súffi-cis. 3. Láudis théma spe-ci-á-lis, Pánis vívus et vi-tá-lis Hódi-e propóni-tur. 4. Quem in sácrae ménsa
coè- nae, Túrbae frátrum du-odénae

Dátum non ambígi-tur. 5. Sit laus plé- na, sit so-nóra, Sit jucúnda, sit decó-

ra Méntis jubí-lá-ti-o. 6. Dí-es e-nim sol-émnis ági-tur, In qua ménsae

príma recó-li-tur Hújus insti-tú-ti-o. 7. In hac ménsa nó- vi Régis, Nóvum Páscha nóvae légis, Pháse vétus térmi-

nat. 8. Vetústá- tem nóvi-tas, Umbram fú-gat vé-ri-tas

Nóctem lux e-líminat. 9. Quod in coéna Chrístus géssit,
At Mass.


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. 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,
breaking but the sign betideth, he himself the same abideth, nothing of his fulness spent.

21. Lo! the Angels' food is given to the pilgrim who hath stri-ven; 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, Je-su, 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, fac vidére

In térra vivénti-um. 24. Tu qui cúnccta scis
Feast of Corpus Christi.

et vales, Qui nos pascis hic mortales: Tu-os ibi commensales, Coheredes et sodales Fac sanctorum civium. Amen. (Allelúia).

The word Allelúia is sung at the end of the Sequence only when the Allelúia and its ÿ. preceded it.

Sequentia sancti Evangelii secundum Ioannem.


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.
At Mass. 801

Dé- o sú- o, et non pó- lu- ent

† nó- men é- jus, al- le- lú- ia.

In votive Masses out of Paschal Time, the ending is as follows:

† nó- men é- jus.

Secret.

Ecclésiae tuae, quaésumus Dó- mine, unitáts et pacis propí- tius dona concédæ : quae sub oblátis munéribus mýstæc desí- gnantur. Per Dóminum no- strum.

2nd Secret, of the Sunday: Oblátio nos, Dómine. p. 822.

Preface of Christmas, p. 314.

In certain dioceses:

Preface of Corpus Christi.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique grátias ágere, Dómine sancte, Pater omni- potens, ætérne Deus, per Chri- stum Dóminum nostrum, verum æternúmque Pontificém, et solum sine peccáti mácula sacer- dótæm : qui in novísima coena formam sacrificii perénnes insti- tuens, hóstiam se tibi primum óbtulit, et primus dúcuit offérrí : cujus carne pro nobis immoléta dum pácimur, roborámur, et fuso sánquie dum potámur, ablúimur. * Et ídeo cum Angéli- et Archángelis, cum Thronis et Dominatiónibus, cunque omni militia caeléstis exérçitus, hym- num glóriae tuae cánimus, sine fine dicéntes: Sánctus...

Unto thy Church, vouchsafe, of thy goodness, O Lord, those blessings of unity and peace, which the offerings we lay upon thine altar, mystically represent. Through Jesus Christ.

It is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God, through Christ our Lord, the true and eternal High Priest, the only Priest without stain of sin; who, at the Last Supper, establishing the manner of the perpetual Sacrifice, offered himself first a Victim to thee, and first taught us to offer him; by whose Flesh when we eat we are strengthened, by whose Blood when we drink we are cleansed. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory and unceasingly repeat: Holy...
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.

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...

And Postcommunion Sumptis munéribus. And last Gospel of the Sunday, p. 824.
AT THE PROCESSION.

The Hymn Pange lingua. p. 818, is sung first of all.

Another Chant.

At the Procession.

Pange lingua gloriósí Corporis mystérium,
Sangui-nísque pretiósi, Quem in mundi pretium
Fructus véntris gene-rósi Rex effúdit gentium. 2. Nóbis
dá-tus, nóbis nátus Ex intácta Virgi-ne, Et in múndo
concursátus, Spárso vérbi sémi-ne, Sú-i mó-ras in-
co-lá-tus Mí-ro cláusit órdine. 3. In suprémae nočte có-

nae Re-cúmbens cum frá-tribus, Observá-ta lége ple-
ne Cí-bis in legá-libus, Cíbum túrbæ du-ódénæ Se-
dat suis manibus. 4. Verbum caro, panem verum Verbo carnem efficit: Fitque Sanguis Christi rerum, et si sensus deficit, Ad firmandum cor sincerum Solae fides sufficit.† 5. Tantum ergo Sacramentum Venere-
mur ceruni: Et antiquum documentum Novo cedat ritui: Praestet fides supplementum Sensum de-ctui. 6. Genitori, Genitique Laus et jubilatio, Salus, honor, virtus quoque Sit et benedictio: Pro-
cedenti ab utroque Compar sit laudatio. Amen.
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.
Feast of Corpus Christi.

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.

6. Thus Angels' Bread is made the Bread of man to-day; the living Bread from heaven which figures doth
At the Procession.

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At the Procession.
ágnun et ázyma Dedísse frátribus, júxta le-gí-tíma

Prísctis indúlta pátribus. 3. Post ágnun týpicum, explé-tís

épu-lís, Córpus Domíni-cum dá-tum discípu-lís, Sic tó-
tum ómnibus, quod tó-tum sínгу-lís, Ejus fa-témur má-

nibus. 4. Dédit fra-gí-libus córpo-ris fércu-lum, Dédit et

tristibus sánquínis póculum, Dícens : Accí-pi-te quod trá-
do váscu-lum, Omnes ex é-o bi-bi-te. 5. Sic sacri-
ci-um ístud instí-tu-it, Cújus of-fi-cí-um committi vó-

lu-it Só-lís presbyte-rís, qui-bus sic cóngru-it, Ut sü-
mant, et dent céte-rís. 6. Pánis angé-licus fit pánis
At the Procession.

Verbum supernum.

Hymn for Lauds of Corpus Christi.

VIII

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. Heshortlytoadeath accursed, by a disciple shall be given; but, to his twelve disciples

V

Erbum su-pérnum pródi-ens,

Nec Pátris líquens déxté-ram, Ad ópus

sú-um é-xi- ens, Vénit ad ví-tae véspe-ram. 2. In mór- tem

a di-scípu-lo. Sú-is tradéndus aému-lis, Pri-us in vítae

hóminum; Dat pánis caélicus figú-ris términum: O res

mi-rábi-lis! mandúcat Dóminum Páuper, sérvus, et hú-

mi-lis. 7. Te trí-na Dé- tas ú-naque póscimus, Sic nos

tu ví-si-ta, sic- ut te có-limus: Per tú-as sémi-tas duc

nos quo téndimus, Ad lúcein quam inhábi-tas. Amen.
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.
At the Procession.


Æterne Rex altissime.

Hymn for Matins of the Ascension (5th cent.?).

1. Eternal monarch, king most high, whose Blood hath brought redemption nigh, by whom the death of death was wrought, and conquering grace's battle fought.

2. Ascending by the starry road, this day thou westest home to God, by Heaven to power unending called, and by no human hand installed.

3. That so, in nature's triple frame, each heavenly and each earthly name, and things in hell's abyss abhorred, may bend

Quo te vocábat caé-li-tus Colláta, non humá-ni-tus Rérum

potéstas ómni-um. 3. Ut trí-na ré-rum máchina, Caelé-

sti-um, terréstri-um, Et inferórum cóndi-ta, Flécat génu

jam súbdi-ta. 4. Trémunt vi-déntes. Ange-li Vérsam ví-
cem mortálium: Peccat caro, mün-

dat caro, Regnat Deus De-

5. Sis ipsa nostrum gaudium, Mánens

erlymo præmi- um, Mundi régis

qui fábricam, Mundána vincens gáu-

dia. 6. Hinc te precántes quaesu-

mus, Ignósce culpis omnibus, 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 cór-nas pérdi-tas. 8. Jésu, tí-bi sit gló-ri-a, Qui

the knee and own thee Lord.

4. Yea, Angels tremble when they see how changed is our humanity; that flesh hath purged what flesh had stained, and God, the flesh of God, hath reigned.

5. Be thou our joy, O mighty Lord, as thou wilt be our great reward; earth's joys to thee are nothing worth, thou joy and crown of heaven and earth.

6. To thee we therefore humbly pray that thou wouldst purge our sins away, and draw our hearts by cords of grace to thy celestial dwelling-place.

7. So when the judgment day shall come, and all must rise to meet their doom, thou wilt remit the debts we owe, and our lost crowns again bestow.
victor in caele-lum redis, Cum Pater, et
almo Spiritu, In sempi-terna

All glory, Lord, to thee we pay, ascending o'er the stars to-day; all glory, as is ever meet, to Father and to Paraclete.


Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people.
2. And hath raised up an horn of salvation to us, in the house of David his servant.
3. As he spoke by the mouth of his holy prophets, who are from the beginning:
4. Salvation from our enemies, and from the hand of all that hate us:
5. To perform mercy to our fathers, and to remember his holy testament:
6. The oath, which he swore to Abraham our father, that he would grant to us:
7. That being delivered from the hand of our enemies, we may serve him without fear:
8. In holiness and justice before him, all our days.
9. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

1 Zachary was the father of St John the Baptist, whom he addresses in v. 9. See the Gospel for June 24th, p. 1226.
10. Ad dándam sciéntiam sa-
lítis plébi éjus, * in remissió-
nem peccatórum eórum : 10. To give knowledge of salvation to his people, unto the remission of their sins.

11. Per víscera misericórdiae 
Déi nóstri : * in quibus visitavit 
ños, óriens ex álto : 11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us:

12. Illumináre his qui in téne-
brís et in úmbra mórtis sé-
dent : * ad dirigéndos pédes 
nóstros in viam pácis. 12. To enlighten them that sit in darkness and in the shadow of death: to direct our feet into the way of peace.


Solemn tones, pp. 218 to 223.
Words only, p. 121.

Sequence. Láuda Sión. as above, 795; no Allelúia at the end.

If Benédiction is given more than once and other tunes are desired for Tantum ergo, see p. 1981 ff.

At Benédiction of the Blessed Sacrament.

III

T

Antum ergo Sacraméntum

Venerémur cérnu-i : Et antíquum
documentum Novo cédat rí-tu-i :

Praéstet fídes supplémentum Sén-su-um
de-féctu-i. 2. Geni-tó-ri, Geni-tóque Laus et jubi-lá-
In the following ὧ, from the first Vespers of the Sacred Heart, the Alleluia is omitted (S. C. R., May 16, 1939).

Amen,

ᴠ. Pánem de caelo praestítísti éis, alleluia.
 IU. Omne delectaméntum in se habéntem, alleluia.

Prayer.

Deus, qui nobis—sub Sacrimento mirábili passiónis tuae memóriam reliquisti: † tribue, quaésimus, ita nos córporis et sánquiniis tui sacra mystéria venerári; * ut redemptionis tuae fructum in nobis júgiter sentiamus. Qui vivis et regnas in sæcula saeculórum. ὧ. 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.

S Acér dos in aetérnum * Chrístus Dóminus secún dum órdinem Melchí-sedech, pánem et ví-num óbtu-lit. Ps. Díxit Dóminus Dómino mé-o : *
Sede a déxtris mé-is. *Ps. Dixit Dóminus. I f. p. 147.

2 Ant. II D

M Ise-rátor Dóminus * escam

dé-dit tíméntibus se in mémo-ri-am su-ó-rum mi-


3 Ant. III a 2

C Alicia* salutá-ris accí-

pi-am, et sacrificábo hó-sti-am láudis. *Ps. Cré-didi

propter quód locútus sum: * égo autem humi-li-átus sum


The Eucharistic sacrifice, the worthiest thanksgiving we could offer to God.
et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam commemoracionem.

Hymn. III. Ange lingua glori-osi

Corpo-ris myste-ri-um, Sanguinisque pre-ti-osi, Quem in mundi pre-ti-um

Fructus ventris genero-si Rex effu-dit genti-um. 2. Nobis da-tus, nobis natus Ex intacta Vir-gine, Et in mundo conversatus, Sparso verbi semi-ne, Sui-mo-ras inco-latus Mi-ro clausit ordine. 3. In su-premae nocte coena Recumbens cum fratribus, Obser-

1. Of the glorious Body telling, O my tongue, its mystery sing, and the Blood, all price excelling, which for this world's ransoming in a noble womb once dwelling he shed forth, the Gentiles' king.

2. Given for us, for us descending of a Virgin to proceed, man with man in converse blending scattered he the Gospel seed; till his sojourn drew to ending which he closed in wondrous deed.

3. At the last great Supper seated, circled by his brethren's band,
At II Vespers.

4 Ant. S

Like the young olive-branches let the Church's children be round about the table of the Lord. v. 4.

Ecclé-si-ae fi-li- i sint in circú-i-tu ménsae Dómini.


The happiness and prosperity of the Church, Christ's Bride.

5 Ant. Q

The Lord, who has set peace in the borders of the Church, fills us with the fatness of wheat. v. 3.

Ps. Láuda Je-rúsa-lem Dóminum: * láuda Dé-um tú-um Sí-on.


The benefits and privileges granted by God to his Church.

Chapter.

F Rethren, 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
all the Law required completed in the feast its statutes planned, to the Twelve himself he meted for their food, with his own hand.

4. Word made flesh, by word he maketh very bread his Flesh to be; man for wine Christ’s Blood partaketh; and if senses fail to see, faith alone the true heart waketh to behold the mystery.

5. Therefore we, before it bending, this great sacrament adore; types and shadows have their ending in the new rite evermore; faith, our outward sense amending, maketh good defects before.

* All kneel for the 5th stanza, if this Office is celebrated in presence of the Blessed Sacrament exposed.
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)

Sit et benedictio: Procédenti ab utróque Com-

par sit laudatio. Amen.

V. Thou didst give them bread from heaven, alleluia.

R. Containing in itself all sweetness, alleluia.

Omné delectamentum in se habéntem,

Allelúia.

The V. and R. are sung as above only at first and second Vespers of the Feast itself; on the other days, the ordinary tone is used.

At Magnif.

Ant. v a

O sacrum convivium!*

in quo Christus sumitur: recó-

li-tur memoria passiónis Iesu: mens implé-
Second Sunday after Pentecost.

Second Sunday after Pentecost, within the Octave of Corpus Christi.

Wherever the Solemnity of Corpus Christi is held on the Sunday, Mass and the Procession are as above, p. 792. (At Mass, Commemoration of the Sunday).

All as on the Feast, except the following:

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.

in latitudinem: salvum me fecit, quoniam
Sancti nominis tui Dominum timorem párter et amörem fac nos habère perpetuam: quia quia 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.

Collect.

Deus, qui nobis. 

Lectio Epistolae beati Ioannis Apostoli.

Charity the sign of supernatural life. 1 John 3, 13-18.

Early beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let
In my trouble I cried to the Lord, and he heard me. O Lord, deliver my soul from wicked lips and a deceitful tongue.

Ps. 119, 1-2.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me. Ps. 7, 2.

Ps. 7, 2.

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 cœnám meam.

Credo.

Turn to me, O Lord, and deliver my soul, O save me for thy mercy's sake.

Ps. 6, 5.

Offert. vī

D

Omine * convérte-re, et
to the servant, Go out into the high ways and hedges, and compel them to come in

é-ri-pe ánimam mé-am : sálvum me fac propter mí-se-rí-córdi-am tú-am.

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...


Preface of Christmas, p. 314 (or Corpus Christi, p. 801).

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.

Not with violence, but disregarding the excuses their poor and dirty state might suggest to the wayfarers” (Osty).

“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.

S Umptis munéribus, quaésu-

nus Dómine, ut cum fre-

quentatióne mystérii, crescat

nostrae salútis efféctus. Per Dó-

minum nostrum Jesum Chri-

stum.


AT VESPERS.

Antiphons and Psalms of the II Vespers of the Feast, p. 815.

Chapter.

C Aríssimi : Nolite mirári, si

odit vos mundus. † Nos

scimus quóniam translatí sumus

de morte ad vitam, * quóniam
diligimus fratres.


✓ He fed them with the fat of

wheat, alleluia,

R. And filled them with honey out

of the rock, alleluia.

At Magnif.

Ant. I a

E X-I ci-to. Cant. Magníficat * ánima mé-a Dó-

minum. 2. Et exsultávit... — Cant. Magnificat. I a. p. 212.

Antiphon.

E X-I ci-to in platé-as et ví-

cos ci-vi-tá-tis : et páu-pe-res ac dé-

bi-les, caécos et cláudos compélle in-

trá-re, ut im-
ple-átur dómus mé-a, alle-lú-ia.

Collect.

SAncti nóminis tui Dómine 
timórem páriter et amórem 
fac nos habère perpétuum : † 
quia nunquam tua gubernatiónem 
destíuis, * quos in soliditáte 
 tuae dilectionis instituíis. 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.


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.

Octave of Corpus Christi.

Double major.

Mass as on the Feast, p. 792.

Vespers of the Sacred Heart (1st Vespers), p. 828; no Commemoration of the Octave of Corpus Christi.
FRIDAY AFTER THE OCTAVE
OF THE FEAST OF CORPUS CHRISTI.

FEAST OF THE SACRED HEART
OF JESUS.

Double of I Class with privileged Octave of III Order.

AT FIRST VESPERS.

The Antiphons are taken from the Psalms they accompany.

1 Ant.

Rule, O Lord, with thy sweet yoke, in the midst of thy enemies.

v. 3 and Matth. 11, 30.

2 Ant.

Merciful and gracious is the Lord; he has given food to those who fear him.

v. 4.
At I Vespers.

729


3 Ant. VII a

E X-órtum est * in ténébris lá-

men réctis; mi-sé-ri-cors et mi-se-rátor Dóminus. Ps. Be-
tus vir qui tímet Dóminus: * in mandá-tis é-jus vó-let


4 Ant. VIII c

Q Úid retribu-am * Dómino pro

ómni-bus quae re-tríbu-it mí-hi? Ps. Crédidi propter quod
locútus sum : * égo autem humi-li-átus sum nímis.

Ps. Crédidi. VIII c. p. 182.

N° 805. — 27
Feast of the Sacred Heart of Jesus.

Ant. IV A* A ~  7

With the Lord there is mercy; and with him plentiful redemption.

v. 7.


Chapter and Hymn as at II Vespers, p. 838.

V. Take up my yoke upon you and learn of me.

R. Because I am meek, and humble of heart. Matth. II, 29.

disci-te a me. (Except on the Feast, the V. is sung to the ordinary tone).

At Magnif. Ant. I D

gnem * vénimité-re in térram, et quid vó-lo ni-si ut accenda-tur?

Cant. Magníf-í-cat * ánima mé-a Dóminus. 2. Et exsultávit...

Cant. Magnificat. I D. p. 212 or 218.

No commemoration is made except of the Nativity of St John the Baptist or of the Feast of SS. Peter and Paul, if either was celebrated on the Octave day of Corpus Christi.


AT MASS.¹

Intr. v

C

Ogi-ta-ti-ónes * Córd-dis

é-jus in gene-ra-ti-ó-ne et
gene-ra-ti-ó-nem: ut é-ru-at a mó-r-te án-

mas e-ór-um et ál-at é-os in fá-me.

T. P. Alle-lú-ia, al-le-lú-ia. Ps. Exsultáte

justí in Dómino, * réctos décet collaudá-ti-o. Gló-ri-a

Pátri. Eu o u a e. Glória Patri. 5th tone. p. 29.

¹The votive Mass of the Sacred Heart is found on p. 1786.
**Collect.**

 Deus qui nobis, in Corde Filii tui, nostris vulnerato peccátis, infinitos dilectionis the-sáuros misericórditer largiri dignáris; † concédè, quaésimus, ut illi devótum pietátis nostrae praestántes obséquium, * dignae quoque satisfactiónis exhibéamus officium. Per eúmdem.

*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.


B Rethren, to me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ: and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things: that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church, according to the eternal purpose which he made in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him... For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named: that he would grant you according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man: 1 that Christ may dwell by faith in your hearts: that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length and height 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).
At Mass.

The Lord is sweet and righteous: therefore will he give a law to sinners in the way. 

Ps. 24, 8-9.

D

Ul-cis * et ré-

cus Domínus, propter hoc

légem dabit delinquentibus in ví-a.

V. Díriget mansu-é-tos

in judí-cio, do-cébit mí-
tes ví- as * sú-as.

A

Lle-
lú-ia. * i François.

V. Tól-
li-te

ju-
gum mé-
um super vos et dí-
Sequentia sancti Evangelii secundum Joannem.


Credo.
My heart hath expected reproach and misery, and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

Ps. 68, 21.

---

R Escribe, quaesumus, Dómine, ad ineffabilem Cordis dilecti Filii tui caritatem: ut quod offerimus sit tibi munus acceptum et nostrórum expia- tórum. Per eundem Dóminum nostrum.


V Ere dignum et justum est, aequum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnipotens, aetérne Deus: Qui Unigé- nitum tuum in cruce pendéntem lánceam militis transfigi voluísti, ut apértum Cor, divinae largi- tátes sacrárium, torrentes nobis fúnderet miserationís et grátiæ, et quod amore nostri flagráre nunquam déstitit, piis esset réquies et poenitentibus 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 Dominiátiónibus, cumque omni militia caeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes:
Sanctus...

Comm. VII

Unus mí-li-tum * lánce-a

látus é-jus apé-ru-it, et contínu-o ex-f-vit sánquis et áqua.

Postcommunion.

Praébeant nobis, Dómine Jesu, divínun tua sancta fervórem: quo dulcissimi Cordis tuí suavitáte percépta, discámus terréna despécere et amáre caeléstia. Qui vivís.

MAY thy holy mysteries kindle divine fervour in us, O Lord: so that, having experienced the sweetness of thy most loving Heart, we may learn to despise the things of earth and to cleave to those of heaven. Who livest and reignest.


AT SECOND VESPERS.

A soldier with a spear opened his side, and immediately there came forth blood and water. Gospel.

Ps. Dixit Dóminus Dómino mé-o:* Sédé a déxtris mé-is.
Ps. Dixit Dóminus. I f. p. 147.
Jesus stood and cried, saying: If any man thirst, let him come to me and drink.

John 7, 37.

Si quis sitit veniat ad me et bibat. Ps. Confitébor tibi


With an everlasting love has God loved us; lifted up, therefore, from the earth, he has drawn us to his Heart, taking pity on us.

Jerem., 31, 3; John x2, 32.

léxit nos Dé-us, íde-o 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


Come to me, all you that labour and are burdened: and I will refresh you.

Matth. xi, 28.
Feast of the Sacred Heart of Jesus.


My son, give me thy heart: and let thy eyes keep my ways. Proverbs 23, 26.

Ps. Láuda Jerúsalem: * láuda Dé-um tú-um Si- on.


Chapter.

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 peridious deeds the pure and heavenly Victim bleeds.

2. What worse than heathen souls are here whose sins direct the
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 Noe'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.).
5. Túrpe est redíre ad crími-na, Quae Cor be-á-tum láce-
rent: Sed aemulé-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.

V. Hauri-
etis áquas in gáudi-o.
R. De fón-ti-bus Salva-
tó-ris.
Ye shall draw waters with joy. Out of the Saviour’s fountains.
(Except on the Feast, the V. is sung to the ordinary tone).

At Magnif.

Ant. 1 f

A

But after they were

D Jésum autem cum venís-

sent, * ut vidérunt é-um jam mó-
tu-um, non fregérunt é-jus crú-ra: sed únus mí-li-tum
2. Et exsultavit... Cant. Magnificat. I f. p. 212 or 218.


At Compline, Hymn no 12, p. 256.

Act of Reparation to the Sacred Heart.

Obligatory on the feast of the Sacred Heart of Jesus. — Pius XI, 1928.

Sweet Jesus, whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before thy altar eager to repair by a special act of homage the cruel indifference and injuries to which thy loving Heart is everywhere exposed.

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.

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Third Sunday after Pentecost, within the Octave of the Sacred Heart.

In those dioceses where the Feast of the Sacred Heart is kept to-day, the Mass of the Feast is sung, p. 831, with Commemoration and Last Gospel of the Sunday.

Look thou upon me, O Lord, and have mercy on me; for I am alone and poor. See my abjection and my labour; and forgive me all my sins, O my God. Ps. To thee, O Lord, have I lifted up my soul: in thee my God I put my trust; let me not be ashamed.

Ps. 24, 16 and 18.
Third Sunday.

Dé-us mé-us. Ps. Ad te Dómine levávi ániam mé-am: * Dé-us mé-us, in te confido, non e-rubéscam.


Collect.

Prótecor in te sperántium
Deus, sine quo nihil est vá-lidum, nihil sanctum: † múlti-plica super nos misericórdiam tuam; ut te rectóre, te duce, sic transeámus per bona temporália, * ut non amittámus aetérna.
Per Dóminum.

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.


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.
Cast thy care upon the Lord and he shall sustain thee. 

Ps. 54, 23, 17 and 19:

Ps. 54, 23, 17 and 19:

God is a just judge, strong and patient, is he angry every day?

Ps. 7, 12.
Sequentia sancti Evangelii secundum Lucam.


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.
Time after Pentecost.

Offert. III

Pé-rent in te ómnes,
qui no-vérunt nó-men tú-um,

Dómi-ne: quá-ni-am non de-re-línquís quaerént-
tes te: psál-lí-te Dó-mi-no, qui há-bi-
tat in Sí-on: quá-ni-am non est oblí-
tus ó-ra-ti-ó-nem páupe-rum.

Secret.

Espice, Dómine, núnera sup-plicántis Ecclésiae: et salú-ti-
credentium perpetua sanctifi-catiónem suménda concéde. Per
Dóminum.

Avourably regard we beseech thee,
O Lord, the offerings of thy sup-
pliant Church: and grant that, hal-
lowed for evermore by thee, to thy
faithful receiving them they may avail
unto salvation. Through Jesus...

Preface of the Sacred Heart, p. 835.

Comm. v

Ico vóbis, * gáudi-um est

I say to you: there
is joy before the angels
of God upon one sinner
doing penance.

Gospel.

Ange-lis Dé-i super úno pecca-tó-re paeni-tén-

1 The friends and faithful servants of God.
**Third Sunday.**

**Postcommunion.**

SANCTA TUA NOS, DOMINE, SUMPTA VIVIFICENT: ET MISERICORDIAE SEMPERITÆRAE PRAEPARENT 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.


**AT VESPERS.**

Antiphons and Psalms of II Vespers, p. 836.

**Chapter.**

CARÍSSIMI: HUMILIÁMINI SUB POTÉNTI MANU DEI, UT VOS EXALITET IN TÆMPORE VISITATIONIS: Ô OMNEM SOLICITUDINEM VESTRAM PROJICIENTES IN ÉUM, * QUÓNIAM IPSI CURA EST DE VOBIS.


R. MEMORIAM FECIT MIRABILIMUM SUÓRUM MISERÁTOR DÓMINUS.

R. Escam dédit timéntibus sc.

At Magnif.

Ant. VI F

ORA mú-lí-er. Cant. Magní-fi-cat * ánima mé-a Dóminum. 2. Et exsultavit...

Cant. Magnificat. VI F. p. 216.

Antitphon.

Quæ mú-lí-er * hàbens 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.
Commemoration of the Octave of the Sacred Heart.

However, if the Office of Monday is not of the Octave:

Fourth Sunday after Pentecost.

The Lord is my light and my salvation: whom shall I fear? 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.

The Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. Ps. If armies in camp should stand together against me, my heart shall not fear. Ps. 26, 1-3.
Fourth Sunday.

Gloria Patri. 2nd tone. p. 28

Collect.

Grant, we beseech thee, O Lord, that the governance of the world may be ordered in peace by thee: and that thy Church in all quietness may render her glad service to thee. Through Jesus Christ our Lord.


Lectio Epistolae beati Pauli Apostoli ad Romanos.

The sufferings and hope of the whole creation. Rom. 8, 18-23.

Brethren, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature, was made subject to vanity, not willingly, but by reason of him that made it subject in hope; because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

For we know that every creature groaneth, and travaileth in pain, even until now. And not only it, but ourselves also, who have the 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).
Time after Pentecost.

*P* Ropítius esto Dómine peccátis nóstri: nequándo dícant géntes: Úbi est Déus eórum?

V. Adjuva nos,

Déus salutáris nóster:

et propter honórem nómi-
nis tui Dómine, * líbe-ra nos.*

O God, who sittest upon the throne, and judgest justice, be thou the refuge of the poor in tribulation.

Ps. 9, 5 and 10.
Sequentia sancti Evangelii secundum Lucam.

The story of S. Peter's miraculous draught of fishes (Luke 5, I-II) prepares us to celebrate June 29, the feast of him who was chosen to enclose all men in his Gospel net. The other Apostles help him, but it is Peter who casts the net into the sea with marvellous result; an indication that, in the Church, the centre of authority resides in the Roman Pontiff, while Bishops and clergy are his fellow-workers and subordinate helpers in the sublime ministry of the world's salvation. (Cardinal Schuster, Liber sacramentorum V, 1930 p. 118).

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.

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.
Fourth Sunday.

Secret.

O Blatiónibus nostris, quaesumus Domíne, placère susceptis: et ad te nostras étiam rebelles compélle propítius voluntátes. Per Dóminum nostrum.

Acept, 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.

The Lord is my firmament, and my refuge, and my deliverer, my God is my helper. Ps. 17, 3.

Comm. II

D

Ominus * firmaméntum


Postcommunion.

Mystéria nos, Domíne quá-sumus, 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.


AT VESPERTS.

At Magnif.

Ant. 1 g

Praéceptor. Cant. Magníficat * ánima mé-a Dó-

minum. 2. Et exsultávit... Cant. Magnificat. 1 g. p. 212.

Antiphon.

Praéceptor, per tótam nóctem labóran
tes, nihil cépimus: in vér-
bo autem tú-o laxábo ré-te.

If the Antiphon is sung as a commemoration. V. Dirigátur. p. 414.

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-
quas me, neque despi-ci-as me, Dé-us sa-
lu-tá-ris mé-us. Ps. Dóminus illuminá-ti-o-mé-a, *

*Eu ou a e. Glória Pátri. 4th tone. p. 29.
Fifth Sunday.

Collect.

Deus, qui diligentibus te bona invisibilia praeparasti: infunde córdibus nostris tui amoris affectum; ut te in omnibus et super omnia diligentes, promissiones tuas, quae omne desiderium superant, consequamur. Per Dominum nostrum.


Lectio Epistolæ 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. i Pet. 3, 8-15.


D Early 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.

Grad. v

Ps. 83, 10 and 9.
Domine Deus virtutum, in thy strength, O Lord, the king shall have joy; and in thy salvation he shall rejoice exceedingly. Ps. 20, 1.

In thy strength, O Lord, the king shall have joy; and in thy salvation he shall rejoice exceedingly.
Sequentia sancti Evangelii secundum Mattheum.


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.

Offert. I

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.
Time after Pentecost.

Ps. 26, 4.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Ps. 26, 4.

Postcommunion.

Thou hast filled us with thy heavenly gifts, O Lord: vouchsafe, we beseech thee, to cleanse us from our hidden faults, and to deliver us from the snares of our enemies.

Through Jesus Christ our Lord.

Fifth Sunday.

AT VESPERS.

At Magnif.
Ant. I D

S

I óffers. Cant. Magnificat * ánima mé-a

Dóminus. 2. Et exsultávit... Cant. Magnificat. I d. p. 212.

An-
tiphon.

Si óffers múnum tú- um an-
te altá- re, et recordá-tus fú-e-
rís qui-a fráter tú-us hábet ál-

quid adversum te: re-línque ibi múnum tú-um ante al-
tá- re, et váde pri-us reconcí-li-á-ri frátri tú-o :

ét tunc véri- ens óffe-res múnum tú- um, alle-lú-ia.

If the Antiphon is sung as a commemoration. Ý. Dirigátur. p. 414.

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.

Ps. Ad te Dómine clamábo, Dé-us mé-us ne sí-le-as a me: * nequándo táce-as a me,

et assimí-lábor descendentibus in lá-cum. Gló-ri-a Pa-tri. Eu o u a e.

Glória Pátri. 2nd tone. p. 28.
Sixth Sunday.

Collect.

 Deus virtútum, cujus est totum quod est optimum: † insere pectóribus nostris amórem tuí nóninis, et præsta in nóbis religiónis augmentum; * ut quae sunt bona, nútrias, ac pictátis stúdio, quae sunt nutritá, custó-dias. Per Dóminum nostrum. 

O God of hosts, the giver of all good things: implant in our hearts the love of thy name; make us to grow in fervour; foster in us that which is good, and, in thy loving kindness, of that which thou fosterest be thyself the safeguard. Through Jesus Christ our Lord.


Note on the Sunday Epistles.

From this Sunday until the last after Pentecost, the Epistle is taken from St. Paul, following the order in which his Letters occur in the Bible. That to the Romans is read on the 6th, 7th and 8th Sundays; 1 Corinthians on the 9th, 10th and 11th; 2 Corinthians the 12th; Galatians the 13th, 14th and 15th; Ephesians the 16th, 17th, 19th, 20th and 21st; Philippians the 22nd and 23rd; finally Colossians on the last Sunday.

The sole exception is the 18th Sunday, when we should expect an Epistle taken from Ephesians and find one from 1 Corinthians. The reason is that, originally, there was no Mass on this Sunday, because the Ordination Mass of Ember Saturday was celebrated during the preceding night.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

A Christian, who has died and risen again with Christ in Baptism, no longer lives and must no longer live to sin, but to God. Rom. 6, 3-11.


B Rethren, all we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death 1 ; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection. Knowing this, that our old man 2 is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin.

1 An allusion to baptism by immersion. Holy Baptism unites a Christian in an intimate way to Christ’s death, and gives him a share in its effects.

2 That is to say, man enslaved to sin’s tyranny, as opposed to the “new man”, who has been set free. (Osty).
Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin he died once; but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

Return, O Lord, a little, and be entreated in favour of thy servants. ¶ Lord, thou hast been our refuge from generation to generation.

Ps. 89, 13 and 1.
SIXTH SUNDAY.

III

ALLELUIA. * ij.

℣. IN TE DOMINE

NE SPERAVI, NON CONFUNDAR IN AETERNUM: IN TUA JUSTITIA LIBERA ME, ET ÉRIPÉ ME: INCLINA AD ME AUREM TÚAM, ACCELERA UT ÉRIPIAS ME.

{*} Sequentia sancti Evangelii secundum Marcum.

The supernatural life received in Baptism (Epistle) is nourished by the Eucharist. The second multiplication of loaves, Mark 8, 1-9 (see p. 493) prefigures this and makes it known.

In illo tempore: Cum turba multa esset cum Jesu, nec habérent quod manducarent, convocátis discipulis, ait illis: Miséreor super turbam: quia ecce jam triduo sustinent me, nec habent quod manducant: et si dimísero eos jejunos in domum suam, deficient in via: quidam enim ex eis de longe venérent. 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...


Secret. 


2. Exáudi nos. p. 434. — 3. At the priest's choice. 

Preface of the Blessed Trinity, p. 12. 

Comm. vi 

Irку́ibo, * et immo-

lábo in tabernácu-

lo é-

jus 

hó-sti-am jubi-

la-ti-

ónis: cantá-

bo, et psálmmum di-

cam Dómi-

no.

Ps. 26, 6.
Postcommunion.

Repleti sumus, Domine, munéribus tuis: tribue, quaesumus; ut córum et mundémur efféctu, et muniámur auxilio. Per Dóminum nostrum.


AT VESPERS.

At Magníf. 
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 sóstinent me,
nec hábent quod mandú-cent: et si dimí-sero é-os je-jú-

nos, de-fi-ci-ent in ví-a, alle-lú-ia.

If the Antiphon is sung as a commemoration. Ὠ. Dirigátur. p. 414.

Seventh Sunday after Pentecost.

O clap your hands all ye nations: shout unto God with the voice of joy. Ps. For the Lord is most high, he is terrible; he is a great King over all the earth.  

Ps. 46, 2.

Collect.

O God, 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...

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.
membra vestra servire immun-
ditàe, et iniquitá-
em, ita nunc exhibe te memb ra
vestra servire justitiae in sancti-
ficatiōnem. Cum enim servi
essētis peccāti, libcri fuistis
justitiae. Quem ergo fructum
habuistis tunc in illis, in quibus
nunc erubescitis? Nam finis
illōrum mors est. Nunc vero
liberāti a peccāto, servi autem
facti Deo, habētis fructum
vestrum in sanctificatiōnem, finem
vero vitam aetérnam. Stipēndia
enim peccāti, mors. Grātia aut-
tem Dei, vita aetérna, in Christo
Jesu Dōmini nostro.

Come children, kne-
ken to me; I will teach
you the fear of the
Lord. V. Come ye to
him and be enlighten-
ed; and your faces
shall not be confoun-
ded. Ps. 33, 12 and 6.

Ad é-
um, et illumināmi-

et fāci-
es véstrae * non con-
fundéntur.

Lle-
lú-

ia. * iį.
O clap your hands all ye nations; shout unto God with the voice of joy.

Introit.

\[ \text{V. Omnes gén-tes pláu-di-tes} \]

\[ \text{Dé-o in vó-ce * exsulta-ti-ó-nis.} \]

\[ \text{† Sequentia sancti Evangelii secundum Matthaemum.} \]


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.

Credo.
S

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.

Offert. v

Offert. v

S

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.

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. Exaudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.
Time after Pentecost.

Bow down thy ear, make haste to deliver me. Ps. 30, 3.

Postcommunion.

May thy healing work, O Lord, free us from the perverse movements of our nature, and bring us ever to do what is right in thy sight. Through Jesus Christ our Lord.


AT VESPERS.

At Magnif.

Ant. I D

Non potest. Cant. Magnifi-cat * ánima mé- a

Dóminum. 2. Et exsultávit... — Cant. Magnificat. I D. p. 212.

Antiphon.

Non potest árbor bóna frú-

ctus má-los fáce-re, neque árbor má-

la frúctus bónos fáce-re: ómnis árbor quae non fá-
Eighth Sunday after Pentecost.

We have received thy mercy, 0 God, in the midst of thy temple; according to thy name, 0 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.

Ps. Mágnum Dóminus et laudábi-lis ni-mis: * in ci-
vi-táte Dé-i nóstri, in mónte sáncto é-jus. Gló-ri-a


Collect

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...


Lectio Epistolae beati Pauli Apostoli ad Romanos.

Grave warning to recently converted Roman Christians.


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. v

Be thou unto me a God, a protector, and a place of refuge, to save me. .DOM}
Eighth Sunday.

O God, have I hoped: O Lord, let me never be confounded.

Ps. 30, 3 and 70, 1.

et
te-
ctó-
rem,
et

in ló-
cum re-
fú-

gi-
i,

ut

sál-
vum me fá-
ci-
as.

V. Dé-us, in te sperávi : Domi-né

non confún-
dar * in aetér-
um.

VII
A

Lle-lú-

ia. * i:j.

Great is the Lord, and exceedingly to be praised; in the city of God, in his holy mountain. Ps. 47, 2.

V. Má-

gnus

Dó-

mi-

nus et laudá-bi-lis val-

dे, in ci-

vi-tá-te

Dé-
i, * in mónte sán-
Sequentia sancti Evangelii secundum Lucam.


At that time, Jesus spoke to his disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods; and he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses.

Therefore calling together every one of his lord’s debtors, he said to the first, How much dost thou owe my lord? But he said, A hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much dost thou owe? Who said, A hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

1“The master is praising, not the wrongful act of the unfaithful steward, but the peculiar astuteness with which he makes friends who will be useful when things go amiss. Christians, in their honest dealings, should show the same skill in making money serve the ends of charity”. (Maredsous N. T.)
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.

Súscipe, quaésumus Dómine, munera, quae tibi de tua largitáte déférimus: ut haec sacrosáncta mystéria, grátiae tuae operánte virtúte, et praeéntis vitae nos conversatióne sanctificent, et ad gáudia sempitérna perduécant. Per Dóminum.

2. Exáudi nos. p. 434. — 3. At the priest’s choice.

Preface of the Blessed Trinity, p. 12.

Taste and see that the Lord is sweet: blessed is the man that hopeth in him.

Ps. 33, 9.
Postcommunion.

MAY this heavenly mystery, O Lord, avail us to our healing, in soul and in body: and may we ever feel within us the power of the sacrament we adore. Through Jesus...


AT VESPERS.

At Magnif.
Ant. IV E

Quid fá-ci- am. Cant. Magní-ficat * ánima mé-a

Dómi-num. 2. Et exsultávit... — Cant. Magníficat. IV E. p. 215.

Antiphon.

Quid fá-ci- am, qui- a dóminus mé- us áufert a me vil-li-ca-ti- ónem?

fó-de-re non vá-le- o, mendi-cá-re e-rubéscio: sció quid fá-ci- am, ut cum amótus fú-e-

ro a vil-li-ca-ti- óne, re-cí-pi- ant me in dómos sú- as.

If the Antiphon is sung as a commemoration. PRINTF. Dirigátur. p. 414.

Ninth Sunday after Pentecost.

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.

Collect.

Let thy merciful ears, O Lord, be open to the prayers of thy suppliants: and in order that to those who seek, thou mayest surely give that for which they ask, make them to ask only for things which are well-pleasing to thee. Through Jesus Christ...

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St. Paul (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.


Haec autem omnia in figura contingebant illis: scripta sunt autem ad correptionem nostram, in quos fines saeculorum devenerunt. Itaque qui se existimat stare, videat ne cadat. Tentatio vos non apprehendat, nisi humana: fidelis autem Deus est, qui non patietur vos tentari supra id quod potestis, sed faciet etiam cum tentatione provenient, ut possitis sustinere.

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.

O Lord our Lord, how admirable is thy name in the whole earth! For thy magnificence is elevated above the heavens.

Ps. 8, 2.
le est nómen tū-um in u-nívērsa tér-ra!

V. Quóni-am e-le-vāta est magni-ficēnti-a tū- a * super caē-los.

Deliver me from my enemies, O my God: and defend me from them that rise up against me. Ps. 58, 2.
Sequentia sancti Evangelii secundum Lucam.

Our Lord, prophesying forty years before the siege and destruction of Jerusalem in 70, shows how the unfaithfulness of his contemporaries would be punished; as was that of their ancestors, whom St. Paul speaks of in the Epistle. To both alike “this happened for our correction”. Luke 19, 41-47.

At that time, When Jesus drew near to Jerusalem, seeing the city, he wept over it, saying, If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and straiten thee on every side, and beat thee fiat-to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.

And entering into the temple, he began to cast out them that sold therein, and them that bought, saying, It is written, My house is the house of prayer, but you have made it a den of thieves. And he was teaching daily in the temple.


Secret.

Make us, we beseech thee, O Lord, to assist worthily and assiduously at these sacred mysteries: for as often as this saving Victim is offered up, so often is our Redeemer’s work made to avail on our behalf. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — At the priest’s choice.

Preface of the Blessed Trinity, p. 12.

Comm. VI  

Onciae nobis, quaésumus Domine, haec digné frequenta méstriá: quia, quótiés hujus hóstiae commemorátio celébrátur, opus nostrae redemptionis exercéatur. Per Dóminum.

2. Exáudi nos. p. 434. — At the priest’s choice.

Preface of the Blessed Trinity, p. 12.

Comm. VI  

Qui mandú- cat * cármem  

He that eateth my flesh, and drinketh my blood, abideth in me, and I in him; saith the Lord. John 6, 57.

1 When object of God’s favours. (Osty)
Ninth Sunday.

mé-am, et bi-bit sanguinem me-um, in me má-
net, et é-go in é-o, dí-cit Dómi-nus.

Postcommunion.

TUI nobis, quaésumus Dómi-ne, commúnio sacraménti, et purificati6nem cónferat, et trí-buat unitátem. Per Dóminum.

MAY our having come together, O Lord, to receive thy holy sacrament, both cleanse us from sin and make us to be of one mind and one heart in thy service. Through Jesus Christ our Lord.


AT VESPERS.

At Magnif.

Ant. VIII G

S

Criphtum est e-nim. Cant. Magníficat * ánima

mé-a Dóminum. 2. Et exultátvit...


Antiphon.

Scritum est e-nim qui-a

dómus mé-a dómus o-ra-ti-ónis est

cúncitis génibus: vos autem fe-ci-stis íllam spelúncam la-
882 Time after Pentecost.

tró-num; et é-rat quo-tidie-dó-cens in templo.

If the Antiphon is sung as a commemoration. V. Dirigátur. p. 414.


Tenth Sunday after Pentecost.

When I cried to the Lord, he heard my voice, from them that draw near to me; and he humbled them, who is before all ages, and remains for ever: cast thy care upon 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.
ora-ti-ó nem mé-am, et ne despéxe-ris depreca-ti-ó nem mé-am: * inténde míhi; et exáudi me. Gló-ri-a Pátri.

Eu o u a e. Glória Patri. 3rd tone. p. 29.

Collect.

D Deus, qui omnipotentiam tuam parcendo máxime et misericórdia tua: t multiplicás super nos misericórdiam tuam; ut ad tua promíssá currentes, * caelestium bonórum fácias esse consórtés. 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.


Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The extraordinary spiritual favours that, in the Church's early days, God granted to certain members of the Christian gatherings, however various they were, had a single source, the Holy Spirit, and one purpose, the common good. 1 Cor. 12, 2-11.


B Rethren, 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 scientiae secundum eundem Spiritum: aliter fides in eodem Spiritu: alii gratio sanitatum in uno Spiritu: alii operatio virtutum, alii prophetia, alii discrecio spiru tum, alii genera linguarum, alii interpretatio sermonum.

Haec autem omnia operatur unus atque idem Spiritus, dividens singulis 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.

Grad. 1

C

Ustodi me, * Domine,

ut pupil lam oculi: sub umbra

alarium tuarum protet me.

V. De vul tu o judici um meum prode at: oculi tu
Tenth Sunday.

Sequentia sancti Evangelii secundum Lucam.


In illo tempore: Dixit Jesus ad quosdam, qui in se confidabant tamquam justi, et asperabant se parabole: 'Quem videt dominum venientem in sion, et avertere plebe suscipiendos? Non eum, qui intratgloriae, sed qui peccatorum venit.' Proinde et intravit, et fundatus est. Cumque egressus esset, dixit ad disceplum suum: 'Quis me dicit, quid fecit me?' Dicit ergo eum discipulus: 'Unam filiam aliorum peculatorum, qui finxit pecuniam suam in casa; et rogavit suam peculatoriam, et avertit eam.' Dixit autem Jesus eum: 'Tu similiter.'

A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem. Ps. 64, 2.
Time after Pentecost.


Secret.

Tibi, Dómine, sacrificia dicáta reddántur : quae sic ad honórem nómínis tuí deferénda tribuísti, ut écadem remédia fieri nostra praestáres. Per Dóminum nostrum Jesum Christum Filium tuum : qui tecum vivit.

2. Exaudi nos. p. 434. — 3. At the priest’s choice.

Preface of the Blessed Trinity, p. 12.

Comm. iv

A Cceptá-bis * sacrif-fi-cí-um ju-sti-ti-ae, obla-tiónes et ho-lo-cáu-
sta, su-per altá-re tú-um, Dómi-ne.
Tenth Sunday. 887

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.

Postcommunion.

Grant, we beseech thee, O Lord our God, that thy gracious help may never be lacking to us whose strength thou ceastest not to renew in thine adorable sacrament. Through Jesus Christ our Lord.


AT VESPERS.

At Magnif.

Ant. VIII G

Escéndit hic. Cant. Magnificat * ánima mé-a

Dóminum. 2. Et exsultávit... — Cant. Magnificat. VIII G. p. 217.

Antiphon.

Descéndit hic justi-fi-cá-tus

in dómun sí-am ab ílo: qui-a

ómnis qui se exál-tat, humi-li-ábi-tur: et qui se hu-

mi-li-at, exaltá-bi-tur.

If the Antiphon is sung as a commemoration. V. Dirigátur. p. 414.

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.

Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face. 

Ps. Exsurgat Deus, et dissipentur inimici ejus: * et fugiant, qui odé-runt é-um, a fáci-e é-jus.

Glória Patri. E u o u a e. Glória Patri. 5th tone. p. 29.
Eleventh Sunday.

quod oratio non præsūmit. Per Dóminum nostrum Jesum Christum Filium tuum. forth upon us thy mercy; forgive us those sins on account of which our conscience is afraid; and endow us with those good things for which our prayer ventures not to ask. Through Jesus Christ our Lord.


Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The fact of Christ’s Resurrection and its proofs. I Cor. 15, 1-10.

Fratres : Notum vobis fácio Evangelium, quod prædicávi vobis, quod et accepístis, in quo et statís, per quod et salvámini : qua ratióne prædicáverim vobis, si tenéritis, nisi frustra credidístis.


Ego enim sum mínimus Apostolorum, qui non sum dignus vocári Apóstolus, quóniam persecutus sum Ecclesiáam Dei. Grátia autem Dei sum id quod sum, et grátiae ejus in me vácuæ non fuit.

B Rethren, I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles. And last of all he was seen also by me, as by one born out of due time.

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am; and his grace in me hath not been void.

Grad. v

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
Ad te, Domine, clamavi:
et refloruit caro mea:
et ex voluntate mea confitebor

Ad te, Domine, clamavi:
et refloruit caro mea:
et ex voluntate mea confitebor

Rejoice to God our helper; sing aloud to the God of Jacob: take a pleasant psalm with the harp.

Ps. 27, 7 and 1.

Ps. 80, 2-3.

V. Ad te, Domine, clamavi:
et refloruit caro mea:
et ex voluntate mea confitebor

Rejoice to God our helper; sing aloud to the God of Jacob: take a pleasant psalm with the harp.

Ps. 80, 2-3.
Sequentia sancti Evangelii secundum Marcum.


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.

Credo.

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.
clamávi ad te, et sanásti me.

Secret.

R Espice, Dómine, quaésumus, nostram propitius servitútem: ut quod offerimus, sit tibi munus acceptum, et sit nostrae fragilitátis subsídium. Per Dóminum nostrum.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. vi


Postcommunion.


MAY we find, we beseech thee, O Lord, in having received thy holy sacrament, help for ourselves, in body and in soul; that in the one and in the other, being freed from evil, we may glory in the fulness of the power of the heavenly medicine thou hast vouchsafed to bestow upon us. Through Jesus Christ our Lord...

AT VESPERS.

At Magnif.
Ant. v a

BENE OMNIA FECIT. CANT. MAGNI-FICAT * ANIM-

MA ME-A DOMINUM. 2. ET EXSULTAVIT...

CANT. MAGNIFICAT. v a. p. 216.

ANTIPHON.

BENE OMNIA FECIT: SURDOS FECIT AUDIRE, ET MUTOS LOQUI.

IF THE ANTIPHON IS SUNG AS A COMMEMORATION. Y. DIRIGATUR. p. 414.

PRAYER. OMNIPOTENS SEMPITERNE. p. 888.

Twelfth Sunday after Pentecost.

INTR. VII

DEUS * IN ADJUTO-RI-UM

ME-UM INTENDE: DOMINE

AD AD-JUVAN-DUM ME FESTINA:

INCLINE UNTO MY AID, O GOD: O LORD, MAKE HASTE TO HELP ME: LET MY ENEMIES BE CON-FOUNDED 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.
confundántur et revere-ántur inimí-ci mé- i, qui

quaérun Jáimam mé- am. Ps. A-vertántur retrórum et


Eu o u a e. Glória Patri. 7th tone. p. 30.

Collect.

Omnipotens et miséricors Deus, de cujus múnere venit, ut tibi a fidélibus tuís digné et laudábiliter serviátur: tribue quaésumus nobis,* ut ad promissiónes tuás sine offénsione currámus. Per Dóminum.


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 hábé- mus per Christum ad Déum: non quod sufficientes sin mus co- gítare álíquid a nobis, quasi ex nobis: sed sufficíentía nostra ex Déo est: qui et idóneos nos fecit ministros novi testámenti; non littera, sed spirítu: littera enim occidit, spirítu autem

B Rethren, such confidence we have through Christ towards God. Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth.

1 "The testament of the letter means God's former covenant with the Jews. It was a written text, letters engraved on stone tablets at Mount Sinai, and took the form of commandments to be observed 'to the letter' under pain of rejection.

The testament of the Spirit is the new and permanent covenant established by Jesus Christ between God and men. It is a law written by the Holy Spirit in the spirit of believers. It is not confined to external practices, but is a new spirit inspiring the whole of life".
vivificat. Quod si ministratio mortis, litteris deformata in lapidibus, fuit in gloria; ita ut non possent intenderc filii Israel in faciem Moysi, propter gloriam vultus ejus, quae evacuatur; quomodo non magis ministratio Spiritus erit in gloria? Nam si ministratio damnationis gloria est: multo magis abundat ministerium justitiae in gloria.

Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Grad. VII

B

Enedici cam * Domi-num

in omni tempore:

semper

templo:

laus ejus in ore

me-o.

V. In Domino

laudabitur anima me-a:

audi-ant mansue-

1 Moses' law was a "ministration of death" because it imposed commands without giving grace and strength to obey them (Osty).
2 Moses returned from speaking with God his face shining with light.
At that time, Jesus said to his disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life? At ille dixit ad eum: In

**Sequentia sancti Evangelii secundum Lucam.**


_In illo tempore: Dixit Jesus discipulis suis: Beáti óculi, qui vident quae vos vidéritis. Dico enim vobis, quod multi prophétæ et reges voluérunt vidére quae vos vidéritis, et non vidérirunt: et audire quae auditis, et non audiérint. Et ecce quidam legisperitus surrexit, tentans illum, et dicens: Magister, quid faciendo vitam actéranam possi-debo? At ille dixit ad eum: In_
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.

Offert. VIII

Recátus est * Mó-y-

Moses prayed in the sight of the Lord his God, and said:
Twelfth Sunday.

Hostias, quaesumus, Domine, propitius intende, quas sacrificis altáribus exhibémus: ut nobis indulgéntiam largiendo, tuo nómini dent honórem. Per Dóminum nostrum.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. vi

Dómine, sa-ti-ábi-tur térra: ut edúcas páнем de térra, et ví-num


Secret.

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.

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.
Vivificant nos, quae sumus Domine, hu ius participatio sancta mysteriorii: et pariter nobis expiationem tribuat, et munimen. Per Dominum 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.


AT VESPERS.

At Magnif.

Ant. VIII G

Homo quidam. Cant. Magnificat * anima mea Dominum. 2. Et exsultavit...


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.

dit in latrones: qui etiam despoila verunt eum, et plagis impo sitis abierunt, semi vivo relicito.

If the antiphon is sung as a commemoration. V. Dirigatur. p. 414.

Prayer. Omnipotens et misericors. p. 894
Thirteenth Sunday after Pentecost.

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. E u o u a e.

Collect.

Omnipotens sempiternus Deus, da nobis fidei, spei, et caritatis augmentum: * et ut mereatur assequi quod promittis, fac nos amare quod praecipis. Per Dominum nostrum.


Lectio Epistolae beati Pauli Apostoli ad Galatas.


"In their devotion to the Law of Moses, certain convert Jews demanded that the heathens who asked for Baptism should accept all Jewish ordinances. St. Paul, with an argument that goes home to them, as taken from the very substance of Scripture, proves this step is needless, that justification cannot come from the Law, but only from faith in Jesus Christ".


B Rethren, To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise: being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one 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.

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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).
Haveregard, O Lord, to thy covenant, and forsake not to the end the souls of thy poor.

Introit.

In testaméntum tú- um:

et án-í-mas páu-pe-rum tu-ó-rum

ne obli-viscá- ris in fí- nem.

Ex-
súrge Dómine,

jú- di-ca cáu- sam tú-

am: mémor é- sto oppró bri-

servó- rum * tu-ó- rum.
Lord, thou hast been our refuge, from generation to generation. Ps. 89, 1.

V. Domine,

re-fugi-um factus es nobis a gene-ra-ti-o-

ne et progé-nie.

 fitte vos sacerdóribus. Et factum est, dum irent, mundati sunt. Unus autem ex illis, ut vidit quia mundátus est, regréssus est, cum magna voce magnificans

Sequentia sancti Evangelii secundum Lucam.

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. Respondens autem Jesus, dixit: Nonne de-

cem mundáti sunt? et novem ubi sunt? Non est invéntus qui redíret, et daret glóriam Deo, nisi hic alienígena. Et ait illi:

Surge, vade; quia fídes tua te salvum fecit. Credo.

In thee, O Lord, have I hoped: I said, thou art my God, my times are in thy hands. Ps. 30, 15-16.

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.
At Magnificat I. D. 2.

Unus autem ex ilis. Cant. Magnificat * anima mea Dominum. 2. Et exultavit...


And one of them, when he saw that he was made clean, went back, with a loud voice, glorifying God.

Gospel.

Unus autem ex ilis, ut vidi qui-a mundatus est, regrussus est, cum magna vo-ce magnificans Deum, alle-lu-ia.

If the antiphon is sung as a commemoration. V. Dirigatur. p. 414.

Behold, O God, our protector, and look on the face of thy Christ: for better is one day in thy courts above thousands. Ps. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Ps. 83, 10-11 and 2-3.

The Christian is a second Christ.
Collect.

C Ustódi Dómine, quaésumus, Eccléśiam tuam propitiationé perpé tua : † et quia sine télábitur humána mortálitas, tuis semper auxiliis et abstrahátur a nóxiis, et ad salutária dirigáitur. Per Dóminum.


Lectio Epistole beati Pauli Apostoli ad Galatas.


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, immundity, impudicitia, luxuria, idólorum servitus, venefícia, inimictiae, contentiones, aemulationes, irae, rixae, dissensiones, sectae, invidiae, homicidia, ebrietates, comessationes, et his similia: quae praedico vobis, sicut praedixi: quoniam, qui cilia agunt, regnum Dei non consequuntur.

Fructus autem Spiritus est: caritas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetude, fides, modestia, continência, castitas. Adversus hujusmodi, non est lex. Qui autem sunt Christi, carnem suam crucifixérunt cum vitiis et concupiscéntis.

Grad. v

B Onum est * confi-de-re

It is good to confide in the Lord, rather than to have confidence in man. V. It is good
Fourteenth Sunday.

to trust in the Lord, rather than to trust in princes.

Ps. 117, 8-9.

in Domino, quam confí-

de-re in hómi-ne.

V. Bónum est spe-ráre

in Domino, quam sperá-

re

in princi-pibus.

V. Vení-te, exsulté-mus Dó-

mi-no: jubi-lé-mus Dé-

o sa-lu-tá-

ri * nó-stro.
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.

God and money. Self-abandonment to Providence. Mat. 6, 24-33.

The angel of the Lord shall encamp round about them that fear him, and shall
Fourteenth Sunday.

lus Dó- mi- ni in circú-

i-tu timénti- 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.


G Rant 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

Rimum quaéri- te * régnum

Dé- i, et ómi- a adji-ci- éntur vó- bis, dí- cit

Dómi- nus.

deliver them. O taste and see that the Lord is sweet! Ps. 33, 8-9.
Postcommunion.

May thy sacraments, O Lord, at all times purify and strengthen us: and through them may we in the end attain to eternal salvation. Through Jesus Christ our Lord.


AT VESPERS.

At Magnif. Ant. 1 g

Quaéri-te primum. Cant. Magní-ficat *ánima mé-a

Dóminum. 2. Et exsultávit... Cant. Magnificat. 1 g. p. 212.

Antiphon.

Quaéri-te primum régnum Dé-

i, et justi-ti- am é-jus : et

haec ómni- a † adji-ci- éntur vó-bis, alle- lu- ia.

In the antiphon is sung a commemoration. Ý. Dirigátur. p. 414.


For the Feast of S. Cajetan, August 7, the Antiphon ends as below.

† adji-ci- éntur vó-bis
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.

Fifteenth Sunday after Pentecost.

Intr. I

Nclí-na, * Dó­mi-ne, áurem tú­am ad me, et ex­áudi me: sálvum fac sérvum tú­um,

Dé­us mé­us, spe­rán­tem in te: mi­se­ré­re mí­hi,

Dómi­ne, quóni­am ad te clamá­vi tó­ta
dí­e. Ps. Laetí­fica ánimam sérvi tú­i: * quóni­am ad
te, Dómine, ánimam mé­am levá­vi. Gló­ri­a Pá­tri.

E u o u a c. 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 múni­ere 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...

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.


B Brethren, If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, 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.

V 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.

V. Ad annunti- án- dum mané mi- se-ri-
cór- di- am tú- am, et ve- ri-
táttem tú- am * per nó- ctem.

VII

A L-le-lú- ia. * ἤρ.

V. Quóni- am Dé- us má- gnus Dó- mi- nus,
et Rex má- gnus super ó-
With expectation I have waited for the Lord, and he had regard to me; and he heard my prayer, and he put a new canticle into my mouth, a song to our God.

Ps. 39, 2-4.
Fifteenth Sunday.

Secret.

THOU nos, Dómine, sacramenta custódiant: et contra diabólicos semper tueántur incúrsus. Per Dóminum.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. I

The bread that I will give is my flesh for the life of the world.

John 6, 52.

Postcommunion.

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...


At Vespers.

Ant. IV A

A great prophet is risen up amongst us, and God hath visited his people. *Gospel.*

If the antiphon is sung as a commemoration. Ὀ. Dirigátor. p. 414. 

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**Sixteenth Sunday after Pentecost.**

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.*
Sixteenth Sunday. 919

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Collect.

May thy grace, we beseech thee, O Lord, ever both prevent us and follow us: and may it cause us to be zealous at all times in the doing of good works. Through Jesus...


Lectio Epistolae beati Pauli Apostoli ad Ephesios.


Rethren, I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God.

Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

Sing ye to the Lord a new canticle, because the Lord hath done wonderful things.

Ps. 97, 1.

Ps. 97, 1.

Domino canticum novum:
qui a mirabilla fecit Domi nus.

Sequentia sancti Evangelii secundum Lucam.

Cure on the Sabbath of a man with dropsy. Choosing the lowest place.


IN illo tempore: Cum intraret Jesus in domum cujusdam principis pharisaeorum sabbato manducare panem, et ipsi observabant eum. Et ecce homo quidam hydropicus erat ante illum. Et respondens Jesus, dixit ad legisperitos et pharisaeos, dicens: Si licet sabbato curare? At illi tacuerunt. Ipse vero apprehensum sanavit eum, ac dimisit. Et respondens ad illos, dixit: Cujus vestrum asinus, aut bos in pu teum cadet, et non continuo extrahet illum die sabbati? Et non poterant ad haec respondere illi. Dicebat autem et ad invitatos parabolam, intendens quomodo primos accubitus eligerent, dicens ad illos: Cum invitatus fueris ad nuptias, non discumbas
in primo loco, ne forte honora-
tior te sit invitatus ab illo, et
veniens is, qui te et illum vocá-
vit, dicat tibi: Da huic locum :
et tunc incipias cum rubore no-
víssimum locum tenère. Sed
cum vocátus fúeris, vade, re-
cúmbe in novíssimo loco: ut,
cum vénérerit qui te invitávit,
dicat tibi: Amice, ascénde supé-
ríus. Tunc erit tibi glória coram
simul discumbéntibus: quia
omnis qui se exaltat, humiliá-
tur: et qui se humiliat, exalta-
bitur.
Credo.

Offert. VI

D

Omíne, * in auxíli-um
mé-um réspi-ce: con-fundántur
et reve-re-án-
tur, qui quaé-runt ánimam mé-
am, ut áu-ferant é-am: Dómi-
ne,
in auxíli-um mé-
um réspi-ce.

Secret.

MUnda nos, quaésumus Dó-
mine, sacrificii præsentis
effectu: et pérfice miserátus in
nobis; ut ejus mereámur esse
participes. Per Dóminus.

CLeanse our hearts, we beseech
thee, O Lord, for the sake of the
sacrifice we offer: and in thy mercy
make us worthy to partake thereof.
Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.
O Lord, I will be mindful of thy justice alone: thou hast taught me, O God, from my youth, and unto old age and grey hairs, O God, forsake me not.

Ps. 70, 16-17 and 18.

Postcommunion.

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.


AT VESPERS.

At Magnif.

Ant. VII a

UM vocá-tus fú-e-ris. Cant. Magní-ficat * ánî-

ma mé-a Dóminum. 2. Et exsultávit...

Seventeenth Sunday.

Antiphon.

Cum vocátus fú-e-ris ad nú- 
pti-as, recúmbe in novíssimo ló-co :

ut di-cat tí-bi qui te invi-távit : Amí-ce, ascénde supé-
ri-us : et é-rit tí-bi gló-ri-a coram simul discumbéntibus,

alle-lú-ia.

If the antiphon is sung as a commemoration. Ὡ. Dirigátur, p. 414.
Prayer. Tua nos. p. 919.

Seventeenth Sunday after Pentecost.

Intr. I

Ustus es * Dómi-ne, et ré-
ctum judí-ci- um tú-

sér-vo tú-o secúndum mi-se-ri-cór-di-am tú-

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.
Collect.

G rant unto thy people, O Lord, to withstand the temptations of the devil: and, pure in heart, to follow thee, who alone art their God. Through Jesus Christ our Lord.


Lectio Epistolae beati Pauli Apostoli ad Ephesios.


Rethren, 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.
Seventeenth Sunday.

shed; and all the power of them by the spirit of his mouth.

Ps. 32, 12 and 6.

lé-git Dó-mi-nus in he-redi-tá-
tem sí-bi.

V. Vérbo Dó-
mi-ni caé-li firmá-ti sunt: et
spí-
ri-tu ó-ris é-jus ó-
mnis vir-tus * e- ó-
rum.

VII

O Lord, hear my prayer; and let my cry come to thee.

Ps. 101, 2.

Lle-
lú-ia. * ij.

V. Dó-mine, exáudi ora-
ti- ó-nem mé-am, et clá-mor mé-
us *

Nº 805. — 30
926 Time after Pentecost.

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.

Sequentia sancti Evangelii secundum Matthaeum.

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.

Credo.

Offert. IV

Dé-um mé-um é-go Dáni- el,

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
Seventeenth Sunday.

people upon whom thy name is invoked, O God.

Daniel 9, 17, 18 and 19.

dicens: Exau-di, Domine,

præces servii tui: illumina faciem tuam

super sanctuarium tumum: et propiti-us

intende populum istum, super quem invo-

catum est nomen tumum, De-

us.

Secret.


V ery 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. Exaudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. II

V Ovete, * et reddite Dó-

mi no Dé-o véstro, omnes qui in

Vow ye, and pay to the Lord your God, all you that are round about him bring presents: to him that is terrible, even to him who taketh away the spirit of princes; to the
Time after Pentecost.

circú-i-tu é-jus affér-tis múne-ra:

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.

SAnctificationibus tuis, omni-
potens Deus, et víitia nostra
curéntur, et remédianobis aetér-
na provéniant. Per Dóminum.

1. Postcommunion.


AT VESPERS.

At Magnif. Ant. IV E

Q Uid vó-bis. Cant. Magní-ficat * ánima mé-a

Dómi-num. 2. Et exsultávit... Cant. Magníficat. IV E. p. 215.

Antiphon.

Quid vó-bis vidétur de Chrí-
sto?† cújus fí-li-us est? Dí-cunt é-i

omnes :? Dá-vid. Dí-cit é-is Jé-sus: Quómodo Dávid

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.
In spiritu vocat eum Dominum, dicens: Díxit Dóminus Dómino mé-o:* Sede a dextris mé-is?

If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.
Prayer. Da, quaésumus. p. 924.

Eighteenth Sunday after Pentecost.

Intr. 1

D

A pácem,* Dómine,

sustinentibus te, ut prophétæ
túi, fideles inveniántur:

exau-di præces sérvi túi, et plébis túae

IsraeI. Ps. Laetátus sum in his quae dícta sunt mi-
Time after Pentecost.

**Collect.**

*In* thy tender mercy, guide aight, 0 Lord, our hearts; for, save thou be with us, we avail not so to live as to be pleasing to thee. Through Jesus Christ our Lord.


**Lectio Epistolae beati Pauli Apostoli ad Corinthios.**

*The enrichment of Christians in Christ.* 1 Cor. 1, 4-8.

*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 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.** *Laetatus sum.* p. 491.

The gentiles shall fear thy name, 0 Lord: and all the kings of the earth thy glory.

*Ps. 101, 16.*

*V.* Ti-mé-bunt

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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.


AT that time, Jesus entering into a ship, passed over the water and came into his own city. And behold they brought to him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy, Be of good heart, son, thy sins are forgiven thee.

And behold some of the scribes said within themselves, He blasphemeth. And Jesus seeing their thoughts, said, Why do you think evil in your hearts? Whether is it easier to say, Thy sins are forgiven thee; or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God who had given such power to men.
Moses consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odour of sweetness, in the sight of the children of Israel. Ex., 24, 4 and 5.

EX. 24, 4 and 5.

2. Exaudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

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.

G Rátias tibi referimus, Dómine, sacro múnere vege-táti: tuam misericórdiam de-precántes; ut dignos nos ejus participatiónem perficia. Per Dó-minum.


AT VESPERS.

At Magnif.

Ant. iv E

T

U-lit ergo. Cant. Magníficat * ánima mé-a

Dómi-num. 2. Et exsultátiv... — Cant. Magnificat. iv E. p. 215.

An-tiphon.

Tú-lit ergo para-lý-tí-cus lé-

cctum sá-um in quo jacebat, magní-fi-

cans Dé- um: et ómnis plebs, ut ví-dit, dé-dit láudem

Dé-o. If the antiphon is sung as a commemoration. Ἡ. Dirigátur. p. 414.

Nineteenth Sunday after Pentecost.

Intr. iv

S

A- lus pópu- li * égo

sum, dí- cit Dómi- nus : de qua-
cümque tri- bu-la- ti- ó- ne cla-
máve- rint ad me, exáudi- am é- os : et éro illó-
rum Dómi- nus in per- pé-tu-

di- te pópu- le mé- us légem mé- am : * inclináte áurem vé-

stram in vérba ó- ris mé- i. Gló- ri- a Pátri. E u o u a c.

Gloria Patri. 4th tone. p. 29.

Collect.

A 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.


Let my prayer be directed as incense in thy sight, O Lord. Ps. 140, 2.

Grad. VII

D

Irígá-tur  * orá-ti-o

mé-a sicut incénsum in conspéctu tú-o, Dó-mine. V. Elevá-

ti-o mánu-um me-á-rum sa-

crí-fi-ci-unm  * vesper-tí-num.
Time after Pentecost.

Give glory to the Lord, and call upon his name: declare his deeds among the gentiles.

Ps. 104, 1.

Give glory to the Lord, and call upon his name: declare his deeds among the gentiles.

Ps. 104, 1.

Sequentia sancti Evangelii secundum Matthaeum.


"The king is God: the wedding-feast, the bliss of the Messianic age: the king’s son being the Messiah; the servants that are sent out are the prophets (who fall into two periods) and the Apostles; the invited guests who ignore or maltreat them are the Jews; those summoned from the highways are the sinners and the Gentiles. In the final section, the scene changes to the Last Judgement". (R. P. Benoît, O. P.)

In illo tempore: Loquebátur Jesus principibus sacerdótum et pharisácís in parábolis, dicens: Símile factum est regnum caelórum homini regi, qui fecit nuptias filio suo. Et misí servos suos vocáre invitátos ad nuptias, et non lebánt veníre. Iterum misit álios servos, dicens: Dícite invitations : Ecce prándium meum parávi, tauri mei et altília occísa sunt, et ómnia paráta : venité ad nuptias. Illi autem neglexérunt : et abiérunt, álìus in villam suam, álìus vero ad negotiatió nem suam; reliqui vero teneurunt servos ejus, et contumélis

A t that time, Jesus spoke to the chief priests and the Pharisees in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they 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
affectos occidérunt. Rex autem cum audisset, irátus est: et mis-
sis exercitibus suis, perdidit ho-
micidas illos, et civitatem illorum
succéndit. Tunc ait servis suis:
Nuptiae quidem parae sunt, sed qui
invitati erant, non fuérunt digni. It
ergo ad exitus viarum, et quos convé-
runt omnes, quos invenerunt,
malos et bonos: et implétae sunt
nuptiae discumbéntium. Intravit
autem rex, ut videret discumbé-
entes, et vidit ibi hominem non
vestitum veste nuptialí. Et ait
illi: Amice, quomodo hue in-
stri, non habens vestem nuptia-
lem? At ille obmutuit. Tunc
dixit rex ministris: Ligatis
nibus et pedibus ejus, mittite

tibus et pedibus ejus, mittite

Dómi- ne: et super í- raím i-ni- mi-

1 "This final sentence seems to refer to the first part of the parable rather than to the

last. It does not apply to the elect in general; in their case the banquet hall is full and

only one is turned out; but to the Jews, called first of all, who have responded unworthily
to the king's summons, and whom he is bound to punish. The parable does not say,
though it does not deny, that some "few" of these have responded and are elect".

R. P. Benoit, O. P.
Time after Pentecost.

Hæc munera, quaesumus, Dómine, quae óculis tuæ majestátis offerimus, salutària nobis esse concède. Per Dóminum.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. v

Tu mandásti * mandáta

ú-tinam di-rigántur ví- ae mé-ae, ad custo-di-én-

das ju-sti-fica-ti-ó-nes tú- as.

Postcommunion.

Tuas nos, Dómine, medicínae operatóio, et a nostris perversitátabus cléménter expédiat, et tuis semper fáciat inhaerére mandátis. Per Dóminum.

At Magnif.
Ant. III a


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.

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?

If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.

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.

Twentieth Sunday.

Collect.

L Argire, quaesumus Domine, fidélibus tuis indulgéntiam placátus et pacem: ut páriter ab ómnibus mundéntur offénsis, et secúra tibi mente desér- viant. 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...


Lectio Epistolae beati Pauli Apostoli ad Ephesios.


III

A L-le-lú- ia. * ij.

V. Parasíatum

Cor mé- um, Dé- us, pa- rá-tum cor mé- um: can-
tá- bo, et psál-lam tí- bi, gló-
Ps. 136, 1.

Upon the rivers of Babylon, there we sat and wept; when we remembered thee, O Sion.

Ps. 136, 1.

Sequentia sancti Evangelii secundum Ioannem.


At that time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judaea 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.

Credo.
Twentieth Sunday.

“Di-mus, et flé-vi-mus, dum recorda-
ré-mur tú-i, Sí-on.”

Secret.

Preface of the Blessed Trinity, p. 12.

Comm. iv

M Éménto * vérbi tú-i sér-
vo tú-o, Dómi-ne, in quo mí-
hi spem dedí-sti: haec me conso-lá-ta est in
humi-li-tá-te mé-a.

Postcommunion.


“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.

Ps. 118, 49-50.

Be thou mindful of thy word to thy servant, O Lord, in which thou hast given me hope: this hath comforted me in my humiliation.”
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.

At Magnif.
Ant. III a

Ognóvit autem pá-ter. Cant. Magní-fi-cat *

ánima mé-a Dóminum. 2. Et exultávit...

Antiphon.

Cognóvit autem pá-ter qui-a

If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.

Twenty-first Sunday after Pentecost.

Intr. IV

N vo-luntá-te tú-a, * Dómi-ne, uni-vérsa sunt pó-si-ta,
et non est qui pos- sit resi- ste- re

vo- luntá-ti tú- ae : tu e-nim fe-

cí- sti ómni- a, caélum et térram, et u-

vérsa quae caé- li ámbi-tu conti- néntur :

Dó- minus u-ni-versó-rum tu es. Ps. Be-

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.

F Amíliam tuam, quaésumus Dómine, continua pietáte custódi : † ut a cunctis adversi-
tátibus te protegénte sit libera, * et in bonis áctibus tuo nómini sit devóta. Per Dóminum no-
strum 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...

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.

Ratres : Confortamini in Dominó, et in potentia virtutis ejus. Indúite vos armáuram Dei, ut possitis stáre adversus insidias diáboli. Quóniam non est nobis collectátio adversus carnem et sánquinem : sed adversus príncipes et potestátes, adversus mundi rectóres tenebrárum harum, contra spirituália nequitiae, in caelístibus.


B Rethren, be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.

Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

Grad. π

D Omine, * re-fú-gi-um

fá-ctus es nó-bis,

a. gene-ra-tí- ó-ne et

Ps. 89, 1-2.

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1 "Allusion to darts tipped with pitch or resin, flaming as they flew, that the Roman legionary would stop with his stout shield". (Osty).
Twenty-first Sunday.

progé-ni-e. Ὑ. Pri-úsquam
món-tes fi-
rent, aut forma-ré-tur tér-
ra
et órbis: a saé-
cu-lo, et in
saécu-lum tu es * Dé-
us.

When Israel went out of Egypt, the house of Jacob from a barbarous people. Ps. 113, 1.

When Israel went out of Egypt, the house of Jacob from a barbarous people. Ps. 113, 1.

When Israel went out of Egypt, the house of Jacob from a barbarous people. Ps. 113, 1.

When Israel went out of Egypt, the house of Jacob from a barbarous people. Ps. 113, 1.
Sequentia sancti Evangelii secundum Mattheum.

Parable of the unmerciful debtor. Matth. 18, 23-35.

In illo tempore: Dixit Jesus discipulis suis parabolum hanc: Assimilatum est regnum caelorum homini regi, qui voluit rationem pönere cum servis suis. Et cum coepisset rationem pönere, oblatus est ei unus, qui debébat ei decem millia talenta. Cum autem non habëret unde rédderet, jussit eum dómínus ejus veniundari, et uxorem ejus, et filios, et ómnia quae habébat, et reddi. Prócidens autem servus ille, orábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Misértus autem dómínus servi illius, dimísit eum, et débitum dimísit ei. Egréssus autem servus ille, invénit unum de consérvis suis, qui débëbat ei centum denarios: et tenens suffocábát eum, dicens: Redde quod debes. Et prócidens consérvis ejus, rogábát eum, dicens: Patiéntiam habe in me, et débitum dimísit tibi. Ille autem nóluit: sed ábiit, et misit eum in cáercem, donee redderet débitum. 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.

Credo.
There was a man in the land whose name was Job, simple, and upright, and fearing God: whom Satan sought 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.

Secret.

S Raciously receive, O Lord, this holy offering, by which thou hast willed to be appeased: and in thine infinite mercy restore our souls to health. Through Jesus Christ...

2. Exaudi nos. p. 434. — 3. At the priest’s choice.

Preface of the Blessed Trinity, p. 12.
My soul is in thy salvation, and in thy word I hoped: when wilt thou execute judgment on them that persecute me? The wicked have persecuted me: help me, O Lord my God. Ps. 118, 81, 84 and 86.

Postcommunion.

WE have been fed with the bread of immortal life, O Lord: and beseech thee, that what has passed our lips may be, in truth, as food to our souls. Through Jesus Christ....

AT VESPERS.

At Magníf.

Ant. VI c

Serve ne-quam. Cant. Magníficat * ánima

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. *Gospel.*

me: nonne ergo opórtu-it et te mi-seré-ri conservi tú-i, sicut et ego tú-i mi-sértus sum? alle-lú- ia.

*If the antiphon is sung as a commemoration.* Ⅶ. *Dirigátur.* p. 414.

*Prayer.* *Famíliam túam.* p. 945.

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**Twenty-second Sunday after Pentecost.**

*Intr. III*  

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.*

Dé-us Isra- el. *Ps.* De profundis clamávi ad te  

Dómi-ne: *Dómine exáudi vó-cem mé-am. Gló-ri-a  

Pátri.* *Eu o u a e.* *Glória Patri.* 3rd tone. p. 29.
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.

**Collect.**

God, our refuge and our strength, who thyself art the fountain of all piety: look down, we beseech thee, on the fervent prayers of thy Church: and grant that what in faith we ask, we may in all profitable fulness receive. Through Jesus Christ...


**Lectio Epistolae beati Pauli Apostoli ad Philippenses.**

St. Paul, during his Roman imprisonment, about A. D. 63, prays for the Christians of Philippi in Macedonia (modern Greece), whom he had evangelised some 13 years before. *Philip. 1, 6-11.*

Brethren, we are confident in the Lord Jesus, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart, and that in my bands, and in the defence and confirmation of the gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ.

And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Behold how good and how pleasant it is for brethren to dwell together in unity. *V. 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).
fratres in unum! V. Sicut unguentum
in capite, quod
descendit in barm, barm *

Aaron.

Lalelia. *ij.

V. Qui timent
Dominum, sperent in e:o: ad-
jutor et protector *

eorum est.

They that fear the Lord, let them hope in him: he is their helper and protector.

Ps. 113, 11.
Sequentia sancti Evangelii secundum Matthaeum.


IN illo tempore : Abeuntles
pharisaei consilium in ierunt,
ut caperent Jesum in sermone.
Et mittunt ei discipulos suos
cum Herodianis, dicentes: Ma-
gister, scimus quia verax es, et
viam Dei in veritate doces.
Ut non est tibi cura de aliquo:
non enim respicis personam
hominum: dic ergo nobis quid
tribi videtur, licet censum dare
Caesari, an non? Cognita autem
Jesu necuitia eorum, ait: Quid
me tentatis, hypocritae? Ostendo-
dite mihi numisma census. At
illi obtulerunt ei denarium. Et
ait illis: Caesaris. Tunc ait illis:
Reddite ergo quae sunt Caesaris,
Caesari; et quae sunt Dei, Deo.
Credo.

TAT that time, The Pharisees went
and consulted among themselves,
how to ensnare Jesus in his speech.
And they send to him their disciples,
with the Herodians, saying, Master,
we know that thou art a true speaker,
and teachest the way of God in truth,
neither carest thou for any man, for
thou dost not regard the person of
men. Tell us therefore, what dost
thou think? Is it lawful to give tribute
to Caesar, or not? But Jesus knowing
their wickedness, said, Why do you
tempt me, ye hypocrites? Shew me
the coin of the tribute. And they
offered him a penny. And Jesus
saith to them, Whose image and
superscription is this? They say to
him, Caesar's. Then he saith to them,
Render therefore to Caesar, the things
that are Caesar's; and to God, the
things that are God's.

Remember me, O
Lord, thou who rulest
above all power; and
give a well-ordered
speech in my mouth,
that my words may be
pleasing in the sight
of the prince.

Esther 14, 12 and 13.
Secret.


2. Exáudi nos. p. 434. — 3. At the priest’s choice.

Comm. VIII

Ego clamávi, * quó-niam exaudísti me Dé-us: inclína áurem tú-am,
et exáudi vér-ba mé-a.

Postcommunion.

S Umpsimus, Dómine, sacri dona mystérii, humiliter de-precántes: ut quae in tui commemoratiónem nos fácre praecépisti, in nostrae proficiant infirmitátis auxilium: Qui vivis et regnas.


AT VESPERS.

At Magníf.
Ant. 1 g

R

Eddi-te ergo. Cant. Magníficat * ánima mé-a

Dóminum. 2. Et exsultávit... — Cant. Magníficat. 1 g. p. 212.
Time after Pentecost.

Antiphon.

Reddi-te ergo quae sunt Caesari, et quae sunt Dei Deo, alleluia.

If the antiphon is sung as a commemoration. Ὑ. Dirigatur. p. 414.


Twenty-third Sunday after Pentecost.

If this Sunday is the last Sunday after Pentecost, the Mass of the twenty-fourth Sunday is said, p. 962.

The Lord saith, I think thoughts of peace and not of affliction: you shall call upon me, and I will hear you; and I will bring back your captivity from all places.

Ps. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

Jerem., 29, 11, 12 and 14; Ps. 84.

Collect.

Forgive, we beseech thee, O Lord, the transgressions of thy people: and may thy loving-kindness loose us from that chain of sin with which, in our weakness, we have suffered ourselves to be bound. Through Jesus...

Lectio Epistolae beati Pauli Apostoli ad Philippenses.

Bad Christians and good. Philip. 3, 17-4, 3.

Brothers, 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 Síntychen déprecor idípsum sápere in Dómino. Etiam rogo et te, germáne compar, áduva illas, quae mecum laboravérunt in Evangélió cum Cleménte, et cétérís adjutóribus meis, quorum nómina sunt in libro vitæ.

Credo.

Grad. vii

L

Ibe-rásti nos, * Dó-mi-ne, ex af-flé-génti-bus nos: et é-os qui nos odé-

run, confu-dí-sti.

V. In Dó-

laudábimur tó-ta dí-e, et nó-

mini tú-o confi-té-bi-mur * in saé-cu-la.
Twenty-third Sunday.

VII
A

Lle-lú- ia. * i.j.

From the depths I have cried to thee, O Lord: Lord, hear my prayer. * Ps. 129, 1-2.

V. 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.


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,
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 sleepest. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

From the depths I have cried out to thee, O Lord; Lord, hear my prayer: from the depths I have cried out to thee, O Lord.

Ps. 129, 1-2.

PRO nostrae servitútis aug-
ménto sacrificium tibi, Dó-
mine, laudis offérimus : ut quod
imméritis contulísti, propitius
exsequáris. Per Dómini num no-
strum.

R Endering ourselves yet more debt-
tors to thee, we offer up unto thee, O Lord, the sacrifice of praise; begging of thee that what thou hast assured to us, though all unworthy, thou in thy mercy bring to pass. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. At the priest's choice.
Twenty-third Sunday.

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you. Mark II, 24.

Postcommunion.

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...


AT VESPERS.

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. Ὡ. Dirigátur. p. 414.
The last Sunday after Pentecost.

AT MASS.

Chants as at 23rd Sunday, p. 956.

Collect.

Excita, quaesumus, Domine, tuorum fidélium voluntátes: ut divínī óperis fructum propénius exsequéntes, piétátis tuæ remédia májóra percipiant. Per Dóminum.


Lectio Epistolae beati Pauli Apostoli ad Colossenses.

Prayer for spiritual gifts; thanksgiving for God’s work. Colos. 1, 9-14.


B Rethren, We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of his glory, in all patience and longsuffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

Sequentia sancti Evangelii secundum Matthæum.

The destruction of Jerusalem. Matth. 24, 15-35.

In Oriental, very imaginative, style, like the language of the ancient prophets when they announce some grand manifestation of God’s power, and which must not be taken too literally, our Lord foretells, forty
years in advance, the destruction of Jerusalem in A. D. 70 by Roman armies.

"This dramatic disaster, which marked the end of the old Covenant, was unprecedented in the history of salvation, and will be repeated only at the end of time. Then God will exercise on all mankind, now a chosen race in Christ, the same judgement he exercised then on the first Chosen People. And if the destruction of Jerusalem here seems confused with the end of time, this contains a profound truth; for that terrible judgement really marked the beginning of the last age, which at the end of the world will have come finally and for ever". R. P. Benoît, O. P.


AT that time, Jesus said to his disciples, When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (he that readeth, let him understand); then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not 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".
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.

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.

Propitius esto, Dómine, supplicationibus nostris: et populi tui oblationibus, precibusque suscéptis, omnium nostrum ad te corda convértte; ut a terrénis cupiditáribus liberáti, ad caeléstia desidériá transeámus. Per Dóminum nostrum.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Postcommunion.

Oncédé nobis, quaésumus, Dómine: ut per haec sacraménta quae súmpsimus, quidquid in nostra mente vitiósum est, ipsórum medicátionis 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.
AT VESPERS.

At Magnif.

Ant. If

Amen dico vobis. Cant. Magnificat * anima

At Vespers.

At Magnif.

Ant. If

Amen dico vobis. Cant. Magnificat * anima

me-a Dominum. 2. Et exsultavit...


Antiphon.

Amen dico vobis: qui-a non

praeter-i-bit generat-i-o haec, donec

omnia fi-ant: caelum et terra transibunt, vera

autem me-a non transibunt, dicit Dominus.

If the antiphon is sung as a commemoration. V. Dirigatur. 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. Through the offering of these gifts we pray thee, O Lord, in thy goodness to enlighten thy Church; so that thy flock may increase in all places, and thy pastors, under thy guidance, may be pleasing to thee. Through Jesus Christ our Lord.

2. Graciously receive, O Lord, the offerings we, by the merits of thy blessed Martyr (and Bishop) N., of thy blessed (Virgin and) Martyr N., of blessed N. and N., thy Martyrs, dedicate to thee; and grant that they may be to us an everlasting help. Through Jesus Christ our Lord.

3. Sanctify, O Lord, the gifts we offer to thee; and at the intercession of him (her, those) on whose festival they are laid before thee, may they profit us unto salvation. Through Jesus Christ our Lord.

4. May our devout offerings, O Lord, be acceptable in thy sight, and, by the intercession of him (her, those) on whose festival they are laid before thee, may they profit us unto salvation. Through Jesus...
(5) **AD** esto, Dómine, supplicationibus nostris, quas in Sanctórum tuórum commemoratione deférimus: ut qui nostrae justitiae fiduciæ non habémus, eórum qui tibi placuérent, méritis adjuvémur. Per Dóminum nostrum.

(6) **MU** nera tibi, Dómine, nostrae devotionis offérimus: quae et pro tuis tibi grata sint honóre justórum, et nobis salutária, te misérante, reddántur. Per Dóminum nostrum Jesum Christum.

(7) **OB** látis, quaésumus Dómine, placáre munéribus: et a) intercedénte beáto N. Mátréyre tuo,

b) intercedéntibus sanctis Martyríbus tuís N. et N., a cunctis nos defende periculis. Per Dóminum.

(8) **SA** ncti tuí, quaésumus, Dómine, nos ubique laetificent: ut, dum éorum mérita recólimus, patrocinia sentiámus. Per Dóminum nostrum Jesum Christum.

(9) **SA** ncti N. Confessóris tui atque Pontificis, quaésumus, Dómine, annua solémnitas piciáti tuae nos reddat acceptos: ut per hæc piae placatiónis officia, et illum béata retribútio comitétur, et nobis grátiae tuae dona concílieat. Per Dóminum nostrum

(10) **SA** ncti N. Pontificis (or Confessóris) tui atque Doctóris nobis, Dómine, pia non desit orálio: quae et munéra nostra concílieat; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum nostrum.

(5) **GI** ve 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) **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) **MA** y 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) **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) **MA** y 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) **MA** y 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) **IN** memory of thy Saints, O Lord, we offer up to thee the sacrifice of praise, trusting thereby to be delivered from all evils present or to come. Through Jesus Christ our Lord.

(12) **Grant us**, we beseech thee, Almighty God, that the humble offerings we make in honour of thy Saints, may please thee to the cleansing of ourselves in body and soul. Through Jesus Christ our Lord.

(13) **May** the holy Abbot N. obtain from thee, O Lord, we beseech thee, by his prayers, that the offerings we have placed on thy holy altar profit us unto salvation. Through Jesus Christ our Lord.

(14) **Raciously receive**, O Lord, the gifts we bring on this festival day of thy blessed (Virgin-) Martyr N., trusting in her patronage to be freed from all evil. Through Jesus Christ our Lord.

(15) **Favourably look down** we beseech thee, O Lord, upon the gifts laid upon thine altars for the feast-day of thy holy (Virgin-) Martyrs N. and N.; and as by these Sacred Mysteries thou didst raise thy Saints to glory everlasting, so through them vouchsafe to us thy forgiveness. Through Jesus Christ our Lord.

(16) **May**, O Lord, the offerings be pleasant in thy sight which thy faithful people bring to thee in honour of thy Saints: for the sake of whose merits thou hast shown thyself to us a sure help in tribulation. Through Jesus Christ our Lord.

(17) **May**, O Lord, the sacred victim we offer up in memory of the birthday of thy holy Martyrs, break the chains of our sins and move thee, in thy loving-kindness, to be merciful in our regard. Through Jesus Christ our Lord.
(18) **May the intercession of the blessed apostle Peter, we beseech thee, O Lord, render well-pleasing in thy sight the prayers and sacrifices offered up by thy church: and may the sacred rite gone through this day in his honour, avail us to the obtaining of thy forgiveness. Through Jesus Christ our Lord.**

(19) **Moved by the prayers of Paul, thine apostle, do thou, O Lord, hallow the offerings of thy people; and may this holy sacrifice, ever acceptable to thee who hast ordained it, be yet more grateful in thy sight, inasmuch as with it our holy protector pleads in our behalf. Through Jesus Christ our Lord.**

(20) **May the holy prayer, O Lord,**

a) **of the blessed Apostle Andrew**

b) **of blessed Lawrence**

c) **of saint Teresa, thy Virgin**

commend this our sacrifice to thee; it is offered up in his honour, for the sake of whose merits may it be acceptable in thy sight. Through Jesus...
(3) **H** Aec nos commúnio, Dómine, purget a crími-
ne: et
   a) intercedénte beáto N. Mártyre tuo (atque Pontífice),
   b) intercedéntibus sanctis Mártýribus tuis N. et N.,
caéléstis remédií fáciat esse con-
sórtes. Per Dóminum nostrum.

(4) **D** A, quaésumus Dómine Deus noster: ut, sicut tuórum commemoratióné Sa-
ctórum, temporálí gratuláümur officio, íta perpétuo laetémur aspéctu. Per Dóminum nostrum.

(5) **Q** uaésumus, Dómine, sa-
lutáribus repléti mysté-
riis: ut quorum (cujus) solémnia celebrámus, éorum (ejus) oratió-
nibus adjuvémur. Per Dóminum.

(6) **P** raesta nobis, quaésumus Dómine: intercedéntibus sanctis (Virgínibus et) Mártý-
ribus tuis N. et N.: ut quod ore contíngimus, pura mente capiámus. Per Dóminum no-
strum Jesum Christum.

(7) **P** raesta, quaésumus omni-
potens Deus: ut de percéptis munéribus grátiás exhibéntes, intercedénte beáto N. Confessóre tuo atque Pon-
tífice, beneficia potióra sumá-
mus. Per Dóminum nostrum.

(8) **D** eus, fidélium remune-
ratór animárum: prae-
sta; ut beáti N. Confessóris tui atque Pontíficis, cujus venerán-
dam celebbrámus festivitátem, précibus indulgéntiam conse-
quámur. Per Dóminum.

(3) **M** AY 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) **G** rant, we beseech thee, O Lord, that we who on earth discharge with joy the duty of honou-
ring thy Saints may be gladdened by their company for ever in heaven.
Through Jesus Christ our Lord.

(5) **S** atisfied by these saving myste-
ries, we beseech thee, O Lord,
that their (his, her) prayers may help us whose festival we celebrate.
Through Jesus Christ our Lord.

(6) **G** rant 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) **G** rant, we beseech thee,
Al-
mighty 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) **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 sacrificia dent salútēm: beátus N. Póntifex (or Confés-sor) tuus, et Doctor egregius, quáesiumus, precatór accédat. Per Dóminum nostrum.

(10) **R** Efécti cibo potúque cae-léstí, Deus noster, te súpplícies exorámus: ut in cujus haec commemoratiónis percépi-mus, ejus muniáμur et précibus. Per Dóminum nostrum.

(11) **Q** Uaésimus, omnípotens Deus: ut, qui caelestía aliménta percépi-mus,

a) intercedénte beáto N. Conféssore (or Mártyre) tuo,

b) intercedéntibus beátis (or sanctis) Mártýribus tuís, N. et N.

per haec contra ómnia adversa muniáμur. Per Dóminum nostrum.


(13) **A** Uxiliéntur nobis, Dómine, sumpta mystériá: et, intercedénte beátá N. (Virgine et) Mártyre tua, sempitérna fáciant protéctióné gaudére. Per Dóminum nostrum.

(14) **D** Ivíni múneris largitátē satiátī, quáesiumus, Dómine Deus noster: ut, inter-cédénte beáta

a) N. Virgine et Mártyre tua,

b) N. Mártyre tua,

in ejus semper participátioné vivámus. Per Dóminum nostrum.

(9) **M** 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) **S** Trengthened 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) **V** Ouchsafe, 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) **T** Ogether 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) **M** 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) **F**illed 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...
Postcommunions.

(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) 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) Thou hast sanctified us, O Lord, in these sacred mysteries: vouchsafe that his prayer fail us not who, by thy favour, is our special advocate. Through Jesus Christ our Lord.

(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) 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) 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 desideria, recta consilia, et justa sunt opéra: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tuae protectione tranquilla. Per Domínun nostrum.

Secret.

 Deus, qui credéntes in te pópulos nullis sinis cóncuti terróribus: dignáre preces et hóstias dicáte tibi plebis susci-per e; ut pax a tua pietáte concéssa, Christianórum fines ab omni hostile fáciat esse secúros. Per Domínum nostrum.

Postcommunion.

 Deus, auctor pacis et amátor, quem nosse, vivére, cui servíre, regnáre est: prótege ab omnibus impugnátiónibus

O God, from whom come all holy desires, all right resolves and all good deeds: do thou bestow upon thy servants that peace which the world cannot give; make our hearts to be devoted to the keeping of thy commandments; take away from us fear of our enemies, and grant that, protected by thee, our time may be a time of quiet. Through Jesus...

O God, who sufferest not the nations believing in thee to be shaken by any fear: vouchsafe, we beseech thee, to accept the prayers and offerings of a people that is thine own: and may the peace thy loving-kindness will surely grant us, ensure the safety of a Christian country from every assault of its enemies. Through Jesus Christ our Lord.

O God, the author and lover of peace, to know whom is to live, to serve whom is to rule; defend thy suppliants from all attacks; and may
supplices tuos; ut qui in defensione tua confidimus, nullius hostilitatibus arma timeamus. Per Dominum nostrum.

we who put our trust in thy succour, fear not the power of any earthly enemy. Through Jesus Christ...

For the Propagation of the Faith.

In most dioceses, on the last Sunday but one of October, the following prayers for Missions are added after those of the day.
If the Mass is to be sung, it will be found on p. 1746.

Collect.


O God, who willest that all men should be saved and come to the knowledge of the truth; send, we beseech thee, labourers into thine harvestfield, and give unto them with boldness to speak thy word. May that word of thine in all places be uttered and loudly proclaimed, so that all peoples may come to the knowledge of thee, who only art the true God, and of him whom thou hast sent, Jesus Christ, thy Son, our Lord. Who lives and reigns...

Secret.

Protector noster, aspice, Deus, et respice in faciem Christi tui, qui dedit redemptionem semetipsum pro omnibus: et fac; ut ab ortu solis usque ad occasum magnificetur nomen tuum in gentibus, ac in omni loco sacrificetur et offeratur nomine tuo oblatio mundi. Per eundem Dominum.

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.

Redemptionis nostrae munere vegetati: quaesumus, Domine; ut hoc perpetuum salutis auxilio, fides semper vera proficiat. Per Dominum 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:
beati Irenaei Martyris tui atque Pontificis intercessione,
To beg for rain.

Collect.


O God in whom we live, move, and have our being: bestow upon us seasonable rain, that receiving at thy hands a sufficiency of temporal goods, we may, with the greater trustfulness, look to thee for those blessings which are eternal. Through Jesus Christ our Lord.

Secret.

**O Blátis**, quaésumus, Dómine, placáre munéribus: et opportúnum nobis tribue 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.

**D A nobis**, quaésumus, Dómine, plúviam salutárem: et áridam terrae fáciam fluéntis caeléstibus dignánter infünde. 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 æúris serenitátem nobis tribue supplicántibus: ut qui juste pro peccátis nostris affíigimur, misericór-ádia tua praeviénte, cleméntiam sentiámus. Per Dóminum nostrum.

Raciously hear us, O Lord, who cry out unto thee: and in answer to our prayers bestow upon us fine weather; so that we who most justly are chastised for our sins, may, from thy merciful dealings with us, learn how good thou art. Through Jesus...

Secret.

**Prævéniat nos**, quaésumus, Dómine, grátia tua semper et subsequéatur: et has oblataiónes, 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 defé-rimus, benignus assúme; ut per intercessiónem Sanctórum tuo-rum, 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.

W E beseech thee in thy mercy. O Almighty God, to vouchsafe to restrain this flood of rain, and to make the brightness of thy counte-nance to shine upon us. Through Jesus Christ our Lord.
PROPER OF THE SAINTS

Whatever is not mentioned as Proper to a Saint, is taken from the Common.

FEASTS OF NOVEMBER.

29. St. Saturninus Martyr (3rd cent.).


Collect.

Deus, qui nos beáti Saturníni Mártýris tui concédís natalitii pérfrui: * ejus nos tribue méritos 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.

Sanctificet nos, quaésúmus Dómine, tui percéptio sacra-ménti: 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...

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:

Y. In ómnem térram exívit | Y. Their sound has gone forth into all the world.
sonus eórum.

Y. Et in fines órbis térrae | Y. And their words unto the ends of the world.
vérba eórum.
November 30: Saint Andrew.

At Magnif.
Ant. I f
Unus ex duóbis * qui se-
cúti sunt Dómini-num, é-rat André-as, frá-ter Simó-
nis Pétri, alle-lú-ia. Cant. Magníficat * ánima mé-a Dó-
minum. 2. Et exsultávit... — Cant. Magnificat. I f. p. 212 or 218.


On the 1st Sunday of Advent, Commemoration of the Sunday. Ant. Ne


AT MASS.

Intr. II

M

Ihi autem * ni-mis hono-
rá-ti sunt ami-ci tú-i, Dé-
us:
nimis confortátus est prin-
ci-pá-tus e-ó-rum.

Ps. Dómi-ne probásti me, et cognovísti me: * tu cogno-

1 That is to say: You know all my ways, all my actions.
Majestatem tuam Domine suppliciter exoramus: sicut Ecclésiae tuae beatus Andréas Apóstolus exstitit praedicator et rector; ita apud te sit pro nobis perpetuus intercessor. Per Dóminum nostrum.

Collect.

M Ost humble, O Lord, we supplicate thy divine Majesty, that blessed Andrew, the apostle, once upon earth a preacher and ruler of thy Church, may henceforth for evermore be our advocate in heaven with thee. Through Jesus Christ...

Lectio Epistolae beati Pauli Apostoli ad Romanos.

It is faith that saves; and faith presupposes the Apostles' preaching.

Rom. 10, 10-18.

B Rethren, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? or how shall they believe 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.

The Lord loved Andrew as an odour of sweetness.

St. Andrew was one of the first four disciples. Matth. 4, 18-22.

At that time, Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them, Come ye after me, and I will make you to be fishers of men. And they immediately leaving their nets followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they forthwith left their nets and father, and followed him.
To me thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened.

Introit.

SECRET NO 20 (a) P. 970.


Come ye after me, and I will make you to be fishers of men: and they left their nets and ship, and followed the Lord.

Gospel.
Postcommunion.

With great rejoicing, we have, O Lord, on this festival day, taken part in thy divine mysteries: from them glory comes to thy saints; to us may they ensure the pardon of our sins. Through Jesus Christ our Lord.

AT SECOND VESPERS.

The Antiphons are based on the Acts of his martyrdom.

1 Ant.

Hail, Cross of great price; receive the disciple of him who hung on thee, my Master, Christ.

2 Ant.

Blessed Andrew prayed and said: Lord, King of glory eternal, receive me as I hang gibbeted here.
Proper of the Saints.

Andrew, servant of Christ, God's worthy Apostle, brother of Peter and sharer in his passion.

At II Vespers.

tó-to córde mé-o: * in consí-li-o justórum et congrega-

At II Vespers.

ti-óne. Ps. Laudá-te pú-e-ri Dóminum: * laudáte nómen

Dómi-ni.

At I Vespers. Ps. Confitébor. VIII g. p. 158.
At II Vespers. Ps. Laudáte púeri. VIII g. p. 170.

3 Ant. VIII G

A

André-as Chrí-sti fámu-lus, *

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 Dóminum: * in

At II Vespers.

mandá-tis é-jus vó-let nímis. Ps. Crédi-di propter quod locú-

tus sum: * égo autem humi-li-á-tus sum nímis.

At I Vespers. Ps. Beá-tus vir. VIII g. p. 165.
At II Vespers. Ps. Cré-didi. VIII g. p. 182.
November 30: Saint Andrew.

Maximilla, the beloved of Christ, took the Apostle’s body; she buried it with spices in a most worthy place.

Maximilla Christo amábilis,*

tú-lit córpus Apóstol-ol: óptimo ló-co cum aromá-tibus

At I Vespers.

sepe-li-vit. Ps. Laudáte pú-e-ri Dóminum:* laudáte nómen

At II Vespers.


At II Vespers. Ps. In converténdó. VIII G. p. 192.

Those who persecut-ed the just one thou didst plunge, Lord, into hell; and on the wood of the Cross thou wast his leader.

UIT persequebántur jútum,* de-
mersísti é-os Dómine in inféréno :

At I Vespers.

et in lígno crú-cis dux jústi fu-i-sti. Ps. Lau-dáte Dó-

minum ómnes gén-tes:* laudáte é-um ómnes pópu-li.
Ps. Dómine probásti me et cognovísti me: * tu cognovísti

séssi-ónum mé-am et resurrecti-ónum mé-am.

At I Vespers. Ps. Laudáte Dóminum. vii a. p. 185.

Chapter.

Fratres: Corde enim créditur ad justitiánum, * or autem conféssio fit ad salútém. * Dicit enim Scriptúra: Omnis qui cré­dit in illum, non confundé­tur.

B Rethren, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be con­founded.

Hymn. Exsúltet órbis. p. 1599 or 1601.


Ré. Et fác­ta ejus intelli­xérunt. * Ré. And understood his doings.

At Magníf.

Ant. I D

C

UM perve-nísset * be-á­tus

André­as ad lócum ubi crux pa­rá­t­a é­rat, exclamávit et di­x­it:

O bó­na crux, di­u de­side­rá­ta, et jam concupi­scénti ánimo praepará­ta: se­cú­rus et gáudens véni­o
December 3: Saint Francis Xavier. 987

ad te: i-ta et tu exsúltans suscí-pi-as me, discí-p-um é-jus qui pepén-dit in te. Cant. Magní-ficat *

ánima mé-a Dóminum. 2. Et exsultávit...

FEASTS OF DECEMBER.

2. St. Bibiana Virgin and Martyr. († 363)
Semi-double.


Collect.

 Deus omnium largítor bonó-rum, qui in fámula tua Bi-biana cum virginitá-tis flore martyríi palmam conjunxísti: ut mentes nostras ejus intercéssione tibi caritá-te conjúnge; * ut amó-tis perículis, praémia consequá-mur 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.


3. St. Francis Xavier Confessor. († 1552)
Double major.


Collect.

 Deus, qui Indiárum gentes beáti Francisci praedicatióné et miráculis Ecclésiae tuae ággregáre voluísti: * concéde propi-

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 gloriosa merita veneramus, * virtutum quoque imitetur exempla. Per Dominum nostrum.

beseach 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:

Epistle as for St. Andrew, p. 980.
Gospel of Whit Sunday, p. 739, from * to **.


3 and 4 Dec. O Doctor... beate Petre Chrysologe. p. 131.

Collect.


O God who wast pleased to set up as teacher and ruler in thy Church, blessed Peter Chrysologus, that illustrious doctor, and to point out, by a sign from heaven, that it was thou thyself who didst choose him: vouchsafe, we beseech thee, that he may be our advocate in heaven who has been our master of holy living on earth. Through Jesus...

The same day. St. Barbara Virgin and Martyr.


Collect.

Deus, qui inter cetera potentiae tuae miracula, etiam in sexu fragili victoriam martyrii contulisti: * concede propitius; ut qui beatae Barbarae Virginis et Martyris tuae natalitia colimus, * per ejus ad te exempla gradiamur. Per Dominum.

O God, who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning of the Martyr's crown; vouchsafe unto us who celebrate the triumph of blessed Barbara, thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ our Lord.

5. St. Sabbas Abbot. († 532)

Simple.


Collect.

If Ntercéssio nos, quaésumus, Domíne, beáti Sabbææ Abbátis comméndet: * ut quod nostris méritis non valémus, ejus patro-cinio assequámur. Per Dómini-num 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.


Collect.

Deus, qui beatum Nicoláum Pontificem innuméris decó-rásti mirúculis: † tribue, quaé-sumus; ut ejus méritos et préci-bus * a gehénnæae incéndiiis 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.

Postcommunion.

Sacréficia, quæ sí númpimus, Domíne, pro solemnitate saénti Pontificis tui Nicoláï, sempitérna nos protectione consér-vent. 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:


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.

N° 805. — 32
We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. Let us go forth therefore to him without the camp, bearing his reproach: for we have not here a lasting city, but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name.

And do not forget to do good and to impart: for by such sacrifices God's favour is obtained. Obey your prelates, and be subject to them; for they watch, as being to render an account for your souls.

I have found David, my servant: with my holy oil I have anointed him; for my hand shall help him, and my arm shall strengthen him. The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

Ps. 88, 21-23.
December 6: Saint Nicholas of Myra.

o, et filius iniquitatis non nocet * e-i.

The just man shall flourish like the palm-tree: he shall grow up like the cedar.

Ps. 91, 13.
The parable of the talents exhorts us to make profit of God’s gifts.

Matth. 25, 14-23.

In 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 deliverest 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.

My truth and my mercy shall be with him: and in my name shall his horn be exalted. Ps. 88, 25.
et mi-se-rí-cór-di-a mé-a cum i-psó : et in
nómi-ne mé-o exaltábitur córnu é-jus.

T. P. Alle-lú-ia.

Comm. iv Emel jurávi * in sǽcto mé-o : sǽmen é-jus in aé-térnum
ma-né-bit : et sǽdes éjus sicit sol in conspéctu mé-o, et sicit lúna perfécta in aé-tér-num : et té-
stis in caelo fidé-lis.

Vespers, as Common Confessor Bishop, p. 1648, with for Prayer the Collect of the Mass, p. 989.
7. St. Ambrose Bp of Milan and Doct. († 397)

**Double.**


**Collect.**

 Deus, qui pópulo tuo aetérnae salútis beátum Ambrósiun ministrum tribuísti: † praesta, quaésumus; ut quem Doctórem vitae habuímus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

O God who didst raise up blessed Ambrose to be to thy people a minister of eternal salvation; grant, we beseech thee; that he who was once on earth our master of holy living, may for evermore be our advocate in heaven. Through Jesus...

**Secret.**

Omnipotens sempitérne Deus, minéra tuae májestátí oblátá, per intercessionem beáti Ambrósii, Confessóris tui atque Pontífícis, ad perfétuam nobífas fac proveníre salútém. Per Dóminum nostrum.

A Almighty and everlasting God, vouchsafe that the offerings we lay before thy divine Majesty may, by the intercession of blessed Ambrose, thy Confessor and Bishop, avail us to everlasting salvation. Through Jesus Christ our Lord.

**Postcommunion.**

Sacraménta salútis nostrae suscipiéntes, concédce, quaésumus, omnipotens Deus: ut beáti Ambrósii Confessóris tui atque Pontífícis, nos ubíque orátió ádjuvet, in cujus veneratióne haec tuae obtúlimus májestátí. Per Dóminum.

O us, O Lord, who have received the sacraments of our salvation, grant, we beseech thee, that at all times and all places, we may be succoured by the prayers of blessed Ambrose, thy Confessor and Bishop, in whose honour we have this day offered up our sacrifice. Through Jesus...


**Prayer.** Deus, qui pópulo. as above.
DECEMBER 8.

IMMACULATE CONCEPTION
OF THE B. V. M.

Double of I Class with common Octave.

If Sunday falls on Dec. 7, I Vespers are sung as follows: if on Dec. 8, Mass and II Vespers.

AT FIRST VESPERS.

As at II Vespers, p. 1100 except:

At Magnif.
Ant. VIII G

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 mífí mágna qui póten est,

alle-lú- ia. Cant. Magníficat * ánima mé-a Dóminum.

2. Et exsultávit... or Et exsultávit...

Cant. Magníficat. VIII g. p. 217 or 223.


At Compline, Hymn. no 2, p. 247. See the note p. 248.
AT MASS.

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.

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. Exaltabo te, Domine, quoniam suscepsi me: *nec delectasti inimicos meos super me.* Gloría Patri. Eu o u a e.

Glória Patri. 3rd tone. p. 29.

Collect.

God who, by the Immaculate Conception of the Virgin, didst make ready a fitting dwelling-place for thy Son: grant, we beseech thee,
December 8 : Immaculate Conception.

ex morte ejusdem Filii tui prae-
visa, eam ab omni labe praevers-
vásti, * nos quoque mundos ejus
intercessione ad te pervenire con-
cédas. Per eúmdem Dóminum
nostrum Jesum Christum.

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 initio
viárum suárum, ántequam
quidquam fácereat a principió.
Ab aéterno ordináta sum, et ex
antiquis, ántequam terra fieret.
Nondum erant abyssi, et ego jam
cóncpta eram.

Necdum fontes aquárum éru-
perant : necdum montes gravi
mole constítérent : ante colles
ego parturiébat : adhuc terram
non fécerat, et flúmina, et cár-
dines orbis terrae. Quando prae-
parábat caelos, áderam : quando
certa lege et gyro vallábat abýs-
sos : quando aéthera firmábat
sursum, et librábat fontes aquá-
rum : quando circúmdabat mari
términum suum, et legem poné-
bat aquis, ne transítent fines
suos; quando appendébat fun-
damenta terrae. Cum eo eram
cuncta compónens : et deflectábar
per singulos dies, ludens coram
eo omni témpore : ludens in orbe
terrárum : et delíciea meae esse
cum filiis hóminum.

Nunc ergo filii, audíte me : Beáti qui custódient vias meas. Audíte disciplinam, et estóté sa-
iéntes, et nólite abjíceré eam, Beátus homo qui audit me, et qui vigilat ad fores meas quo-
tidie, et observát ad postes óstii
mei. Qui me invénérít, invéniet
vitam, et häüriet salútém a Dó-
mino.

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.
Blessed art thou, O Virgin Mary, by the Lord the most high God above all women upon the earth. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. * Judith 13, 23 and 15, 10.

Thou art all fair, O Mary, and there is in thee no stain of original sin. * Cant. 4, 7.
Gospel, p. 111f to * — Credo.

Hail Mary, full of grace: the Lord is with thee: blessed art thou among women.

Gospel.

A

ve * Ma- rí-

a, grá-

ti-a plé-

na : Dó-

minus té-

cum : 

bene-dí-

ta tu in mu-li-

é-

ribus,

alle-

lú-

ia.

Secret.

Acept, 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...


Glorious things are told of thee, O Mary, for he who is mighty hath done great things unto thee. Magnificat.

sunt de te, Ma-rí-a: qui-a fé-cit tí-bi má-gna qui pó-t- ens est.

Postcommunion.

Acraménta quae súmpsimus, Dómine Deus noster, illíus in nobis culpae vílnera réparent; a qua Immaculátam beátae Ma-riæ Conceptionem singúlārité 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.


On Sunday, last Gospel of that Sunday.

AT SECOND VESPERS.

For the Psalms on feasts of our Lady, see p. 1710.

Thou art all fair, O Mary, and there is in thee no stain of original sin.

mácu-la o-ri-gí-ná-lís non est in te. Ps. Díxit Dóminus Dómino mé-o: * Sése a déxtris mé-is.

Ps. Díxit Dóminus. I g 2. p. 147.
Thy garments are white as snow, and thy face as the sun.

Matth. 17, 2.

Estiméntum tú-um * cándidum

qua-si nix, et fáci-es tú-a sicut sol. Ps. Laudáte pú-e-ri

Dóminum : * laudáte nómen Dómini.


Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. Gradual.

Ugló-ri-a Je-rúsa-lem, * tu lae-
tí-tí-a Isra-el, tu hono-ri-ficénti-a pópu-li nóstri.

Ps. Laetátus sum in his quae dícta sunt míhi : * In dómum


B

Ene-dícta es tu, * Vírgo Ma-

rí-a, a Dómino Dé-o excélso præ omnibus mu-li-é-
Draw us; spotless Virgin; we will run after thee to the odour of thy ointments. Ps. Nisi Dominus. vii a. p. 195.


Chapter.

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.


Y. To-day is the Immaculate Conception of the blessed Virgin Mary.
December 8: Immaculate Conception.

R/. Who has crushed the serpent's head with a virgin's foot.

sánctae Mari-ae Virginis. R/. Quae

serpēntis cáput virgíne-o péde contrīvit.

At Magnif.

Ant. H

O-di-e egrésa est

virga de radí-ce Jésse: hódi-e si-

ne úlla peccá-ti labe conceptā est Ma-rí-a: hó-
di-e contrí-tum est ab é-a cá-

put serpēntis antiqui,

alle- lú- ia. Cant. Magní-

ficat * ánima mé-a Dómi-

num. 2. Et exsultávit... Cant. Magníficat. I d. p. 212 or 218.

Prayer. Deus, qui per Immaculátam. p. 996.

Commemoration of Advent, p. 1004 and fol.


At Compline, Hymn. no 2, p. 247.

1 Jesse was David's father and an ancestor of Christ. The stem of Jesse is the line of kings of Judah sprung from David. Mary's immaculate conception is in view of the birth of the Messiah, last and most illustrious of David's descendants.
COMMEMORATION OF ADVENT
AT VESPERS OF THE IMMACULATE CONCEPTION
OF THE B. V. M.

First week of Advent.

Thursday.

Ant. IV

E Xspectábo Dóminum * Salva-tórem mé-um, et praesto-lábor é-um, dum prope est,

alle-lú- ia.

Y. Roráte caéli désuper, et núbes plúiant jústum.

R. Aperiáetur térра et gérmí-net Salvatórem.

Prayer of the preceding Sunday.

Friday.

Ant. IV

E XÆgypto * vocávi Fí-li-um mé-um : véni-et, ut sálvet pópu-lum sú-um.

Out of Egypt I have called my Son; he shall come to save his people.

Os. II, 1; Matih. 2, 15.
Commemoration of Advent.

Saturday.

Ant. VII

Eni Dómíne * vi-si-táre

nos in pácé, ut laetémur coram te córde perfécto.

Second week of Advent.

Monday.

Ant. iv

Cce Rex véní- et * Dóminus
térrae, et ípse áufe-ret jú-gum captivi-tá-tis nóstrae.

Tuesday.

Ant. v

OX clamántis * in de-sér-to :

Pará-te ví-am Dómi-ni, réctas fá-ci-te sémi-tas Dé-i

nóstri.
Wednesday.

Ant. iv

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

He that shall come after me is preferred before me; whose shoes I am not worthy to loose. John 1, 27, 30.

factus est: cujus non sum dígnus calce-aménta sólvere.

10. St. Melchiades Pope and Martyr. († 314)

Simple.


Collect.

Regem tuum, Pastor aetérne, placátus inténde: † et per beárum Melchiadem Mártyrem tuum atque Summum Pontíficem, perpétua protectione custódi; * quem totius 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.


Collect.

G Rege tum, Pastor aetérne, placátus intènde: † et per beátum Dámasum Summum Pontíficem, perpetua protectione custódi; * quem totius Ecclesiae praestitisti esse pastórem. Per Dóminum.

E Ternal 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.

Ant. 1 f

N tú-a pa-ti-énti-a * posse-
dísti ánimam tú-am, Lúci-a spónsa

Chrsti: odísti quae in mundo sunt, et co-rúsca cum Ang-
ge- lis: sánvigne própri-o in-imícum vi-cí-sti.

Euouae.
Proper of the Saints.

一处。 Spécie tua et pulchritúdine tua.

一处。 Inténde, próspere procede et régna.

Commemoration at Vespers of December 13.

Ant. VII c.

Anto póndere é-am fixit *

Spi-ri-tus Sánctus, ut Vírgo Dómi-ni immó-bi-lis

permané-ret. E u o u a e.

一处。 Diffúsá est grátia in lábiis tuis.

一处。 Proptérea bene dixit te Deus in aetérnum.

Collect.

Exáudi nos, Deus salutáris noster : t ut sicut de beátæ Lú-ciae Vírginis et Mártýris tuae festivitáte gaudémus; * ita piae devotiónis erudiámur afféctu. Per Dóminum.

G Racistously hear us, O God of our salvation, and grant that we, who keep with rejoicing the festival of blessed Lucy, thy Virgin and Martyr, may profit by the devout fervour we feel in so doing. Through Jesus Christ our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

† In places where the feast is solemnly kept:

AT MASS.

Introit. Dilexísti, p. 1683.


Gradual. Dilexísti, p. 1301.

Allelúia, allelúia. 一处。 Diffúsá est. p. 1302.


AT VESPERS.


1 Ant.

O rán-te * sáncta Lúci- a, appá-ru-it é-i be-á-
ta Agatha : conso-lá-bútur ancí-lam Chrísti. E u o u a e.

2 Ant.

Uci- a Vírgo, * quid a me pé-tis quod ípsa póte-
ris praestáre contínu-o mátri túae? E u o u a e.

3 Ant.

ER te Lúci- a Vírgo, * cí-vi-tas Sy-racusána
deco-rábi-tur a Dómino Jésu Chrístó. E u o u a e.

4 Ant.

Ene-díco te, * Pá-ter Dómini mé- i Jésu Chrísti :
qui-a per Fi-li- um tú-um ígnis exstínc-tus est a látere
Proper of the Saints.

Chapter and Hymn from the Common, p. 1583.

V. and Ant. at Magnificat at I and at II Vespers as above, p. 1007.

Cant. Magnificat. At I Vespers: I f. p. 212 or 218.
At II Vespers: VII c. p. 217 or 222.

15. Octave day of the Immaculate Conception.

Double major.

The three prayers, as on the Feast, p. 996.

16. St. Eusebius Bishop of Vercelli and Martyr. († 371)

Semi-double.


Collect.

 Deus, qui nos beáti Eusébii Mártýris tui atque Pontificis
ánnuma solemnitáte laetíficas: ut
concéde propítius; ut cujus na-
talitía cólimus, * de ejúsdm
étiam protectione gaudeámus.
Per Dóminum.

O God who dost gladden us by the
yearly festival of Blessed Euse-
bius, thy Martyr and Bishop, merci-
fully grant that we who celebrate
his birthday to heaven may ever live
with joy in his holy keeping. Through
Jesus Christ our Lord.

Secret n° 3 (a), p. 967 and Postcommunion n° 3 (a), p. 971.


Double of II Class.

If Dec. 20 or 21 falls on Sunday, the feast of St. Thomas is kept on the Monday. In either case, on Sunday the I Vespers of St. Thomas are sung.

At Vespers, all as for the Common of the Apostles, p. 1593, except:

At I and II Vespers, at Magnificat.

Ant. VIII G

Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

Gospel.

cri-dí-sti: be-á-ti qui non vidé-runt, et credidérunt, alle-


2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223. — Prayer. Da nobis. as below.

AT MASS.

Introit. Mihi autem. p. 979.

Collect.

Da nobis, quaésumus Dómine, beáti Apóstoli tui Thomae solemnítatibus gloriári: ut ejus semper et patrocíniiis sublevémur, * et fidem cóngrua devo-
tióné sectémur. Per Dóminum.

G Rant, O Lord, that it may be our glory to keep the feast-day of thy blessed Apostle Thómas; 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.

Ratres : Jam non estis hospites et adversae; sed estis cives sanctorum, et domestici Dei : superaedificati super fundamentum Apostolorum et Prophetarum, ipso summo angulare lapis Christo Jesu : in quo omnisaedificatio construeta crescit in templum sanctum in Domino, in quo et vos coaedificamini in habitaculum Dei in Spiritu.

B Rethren, 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, growth up into a holy temple in the Lord : in whom you also are built together into an habitation of God in the Spirit.

Ps. 138, 17-18.

Thy friends, O God, are made exceedingly honourable : their principality is exceedingly strengthened. V. I will number them, and they shall be multiplied above the sand.

Grad. II

N

I- mis * hono-rati

sunt amici tui, Deus :

nimis confortatus est

principatus eorum.

V. Numerabo eos : et super aram

tipliantur.
December 21: Saint Thomas.

Rejoice in the Lord, O ye just: praise becometh the upright.

Ps. 32, 1.

Gospel: Thomas, unus ex duodecim... Thomas, one of the twelve... p. 683, from * to **, Credo.

Secret.

We reverently render unto thee, O Lord, the homage we owe thee, and most humbly entreat of thee that by the prayers of blessed Thomas the Apostle, by whose holy Confession we are offering up this sacrifice of praise, thou wouldst safeguard in us the graces which are thine own gifts to us. Through Jesus Christ...


1 The witness borne to God by martyrdom.
Proper of the Saints.

Comm. VI

M

It-te * mánum tú-am, et
cognósce lóca clavó-rum: et nó-li ésse incréd-ulus

sed fidé-lis.

Postcommunion.

A Désto nóbis, miséricors Deus: et, intercedente pro nobis beáto Thóma 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.


From Dec. 25 to Jan. 13, all the Saint's-days are to be found in the Proper of the Time, p. 329 foll.

FEASTS OF JANUARY.

14. St. Hilary Bishop, Conf. and Doct. († 368)

Double.


Collect.


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)


Collect.

Oncéde, quaésumus, omnípotens Deus: ut ad meliorem vitam Sanctórum tuórum exémpla nos próvocent; * quátens quorum solémmia ágimus, étiam actus imitémur. Per Dóminum nostrum. 

Sír 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, salutáris repleti mysteriis: ut beáti Félixis Mártýris tui, cujus solémmia 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.


Collect.


O God, who year by year dost gladden us with the solemnity of blessed Paul, thy Confessor: grant in thy loving-kindness that, while keeping his true natal-day, we may aim at imitating his good deeds. Through Jesus Christ our Lord.

The same day.


St. Maurus Abbot.

Collect.

Intercéssio nos, quaésumus, Dómine, beáti Mauri Abbátis comméndet: * ut quod nostris méritis non valémus, ejus patrocinio 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.
Semidouble.

Mass. Si diligis me. p. 1604.

Collect.  

G Racially 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.


Collect.  

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.

各行各句

Thou art Peter.  
And upon this rock I will build my church.
January 18: The Chair of St. Peter at Rome. 1017

Prayer. Deus, qui beato Petro. as below. — A commemoration is made of St. Paul before any other commemoration which may occur that day. In the same way, on the feasts of St. Paul.


Collect.


(2) Deus, qui multitudinem gentium beáti Pauli Apó-stoli praedicatione docuísti: da nobis, quaésumus; ut cujus commemorationem (June 30: natalitia) cólimus, * ejus apud te patrocinia sentiámus. (Per Dóminum).

Commemoration of St. Paul.

(1) O God, who, upon blessed Peter, thine Apostle, didst bestow the priestly power of binding and loosing, and didst give to him the keys of the kingdom of heaven: grant that his intercession may ensure our deliverance from the bondage of sin. Who livest...

(2) O God, who by the preaching of blessed Paul, the Apostle, didst teach the multitudes of the gentiles, grant that we who devoutly make commemoration of him, may feel the might of his advocacy with thee on our behalf. Through Jesus Christ our Lord.

Of St. Prisca Virgin and Martyr. († 270)


Make us, we beseech thee, O Almighty God, who celebrate the festival of blessed Prisca, thy Virgin-Martyr, year by year to keep with rejoicing this her birthday to heaven, and, encouraged by the great example she has left us, ever to grow in the love of thee. Through Jesus...

Secrets nos 18 and 19, after 17, p. 970.

Postcommunions nos 16 and 17, p. 973, after 5.

Commemoration at Vespers of January. 18.

Ant. Dum éset súmmus Póntifex. p. 130.

V. Elégit te Dóminus sacer-dótem sibi.  
R. Ad sacrificándum éi hö-stiam láudis.

V. The Lord chose thee for his priest.  
R. To offer him the sacrifice of praise.

Commemoration of St. Paul Apostle, as above.
19. St. Marius and his fellow-sufferers Martyrs. (†270)

Jan. 18. Istórum est, p. 128.

Collect.

Exáudi, Dómine, pópulum tuum cum Sanctórum túorum patrocínio supplicántem: † ut et temporális vitae nos tribus pace gaudére, * et æternæ reperire subsidium. Per Dóminum.

Secret.

Reces, Dómine, túorum re-spicie oblationésque fidélium: ut et tibi gratae sint pro túorum festivitáte Sanctórum, et nobis confrént tuae propitiatiónis auxílium. Per Dóminum.

Postcommunion.

Sanctórum túorum, Dómine, intercessióné placátus: præsta, quaésumus; ut, quae tempo-rális celebrámus actione, perpetúa salvatióne capiámus. Per Dóminum nostrum.

The same day. St. Canute King of Denmark Mart. (†1086)


Collect.

 Deus, qui ad illustrándam Ecclesiam tuam, béstum Ca-nútum regem martyríi palma et gloríosís miráculis decoráre dignátus es: † concéde propítius; ut sicut ípsa Domínicae passiónis imitátor fuit, ita nos per ejus vestígia gradiéntes, * ad gáudia sempitérna pervenire mereámur. Per eúmdem Dóminum.

Secret no 4, p. 967 and Postcommunion no 2 (a), p. 970.
20. Sts. Fabian Pope († 250) and Sebastian Mart. († 288)

Double.


Collect.

Infirmitatem nostram réspice, omnipotens Deus: † et quia pondus pròpriæ actiónis gravat, * beatórum Mártýrum tuórum Fabíanì et Sébastiánì intercésso gloriósa nos prótegat. Per Déminum.

Ave 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 n° 2 (c), p. 967 and Postcommunion n° 2 (b), p. 970.

In places where the feast is solemnly kept.


A

Lle-lú-ia. * ij. Ý. Sán-cti tú-i, Dó-mi-ne, be-

nedí-cent te: gló-ri-am ré-gni

tü- i * dl-

cent.

After Septuagesima, the Alleluia and its Ý. are omitted, and the Tract Qui sémimant. p. 1639 is sung.


Comm II

Ulti-tú-do * languénti-um, et qui ve-xa-
21. St. Agnes Virgin of Rome and Martyr. († 304)  
Double.

Commemoration at Vespers of January 20.

At Magnif.  
Ant. VIII G  
B E-á-ta Agnes, * in mé-

{\[\text{et sa-ná-}\]}  

o-rá-bat : Te dépre-cor, vene-rán-de  

co-lén-de, Páter me-tu-én- de :  

qua per sánctum Fí-li-um tú-  

{\[\text{et sa-ná-}\]}  

et sa-ná-  

et sa-ná-  

et sa-ná-
January 21: Saint Agnes.

At Magnif.
Ant. If
S
Tans be-á-ta Agnes* in mé-

di-o flámmæae, expánsis máni-

bus, ő-rá- bat ad Dóminum : Omnípot- ens, ado-rán-

de, co-lén-de, treménde : bene-dí-co te, et glo-

rí-fico nómen tú- um in aeternum. Eu ou a e.

Nº 805. — 33
Proper of the Saints.

V. Diffusa est grátia in lábiis tuís.
R. Proptérea benedíxit te Deus in ætérnum.

V. Grace is poured abroad in thy lips.
R. Therefore God has blessed thee for ever and ever.

Collect.

Omípotens sempitérne Deus, qui infirma mundi éliges, ut fórtia quaeque confúndas: † concéde propítius; ut qui beátæ Agnétis Virgínis et Mártýris tuae solémnia cólimus, * ejus apús te patrocínia sentiámus. Per Dóminum.

A mighty and everlasting God, who dost choose the weak things of this world to overthrow the strong: grant, we beseech thee, that we who keep the festival of blessed Agnes, thy Virgin-Martyr, may profit by our having so mighty an advocate with thee. Through Jesus Christ...

Secret.

Hostias, Domine, quas tibi GRaciously look down, O Lord, offerimus, propitius susci- upon the offerings we lay upon pe: et intercedente beáta Agnète Virgine et Mártýre tua, víncula peccatórum nostrórum absólve. IV[arte Virgin-Martyr, loose us from the thraldom of sin. Through Jesus Christ...

Postcommunion n° 10, p. 972.

† In places where the feast is solemnly kept:
Introit. Me exspectavérunt, p. 1289.
After Septuagesima, the Alleluia and its V. are omitted, and the Tract Véni spónsa Christi, p. 1678 is sung.
Offertory. Afferéntur, p. 1580.
Communion. Quinque prudentes, p. 1685.

AT VESPERS.


Ant. VI

Ngréssa Agnes * turpi-túdinis lócum, Ange-lum
January 21: Saint Agnes.

2 Ant. VII c

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 decora-vit 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 exstíntus est a láte-re mé-o.

E u o u a e. C Ongaudéte mé-cum, * et congra-

tu-lámi-ni, qui-a cum his ómnibus lúcidas sédes ac-

cé-pi. E u o u a e.
Proper of the Saints.

The ὕψωστα and Antiphons at Magnificat as indicated above, p. 1020.
Cant. Magnificat. At I. Vespers. VIII g. p. 217 or 223.
At II. Vespers. 1 f. p. 212 or 218.

   Semidouble.
   Collect.
   Secret no 6, p. 968 and Postcommunion no 11 (b), p. 972.

23. St. Raymund of Penafort, Confessor. († 1275)
   Semidouble.
   Collect.

The same day. St. Emerentiana Virgin and Martyr. († 305)
   Collect.
   Ndulgéntiam nobis, quaésumus, Dómine, béata Emeren-tiána Virgo et Martyr implóret; * Nasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage...
24. St. Timothy Bishop of Ephesus and Martyr. († 97)

Double.


Collect.

IN firmitátem nostram réspice, omnipotens Deus : † et quia pondus própriae actiónis gravat, * beáti Timóthei Mártýris tui atque Pontificis intercéssio gloriósa nos prótegat. Per Dóminus nostrum.


25. The Conversion of St. Paul Apostle. (31)

Double major.

AT FIRST VESPERS (Jan. 24)

As at II. Vespers, p. 1030, except:

V. Tu es vas electionis, sáncte Páule Apóstole.
R. Praedíctor veritátis in univérsno mundo.

At Magnif.

Ant. vii a

V

Ade Ana-ni-a, * et quaére Sáulum : ecce e-nim órat :
Proper of the Saints.

Cant. Magnificat * ánima mé-a Dóminum. 2. Et exsultavit...

Cant. Magnificat. vii a. p. 217 or 222.

Prayer. Deus, qui univérsum. as below.


Prayer. Deus, qui beáto Petro. p. 1017.


Collect.

Deus, qui univérsum mundum beáti Pauli Apóstoli praedicatióne docuísti: + da nobis, quaesumus; ut, qui ejus hódie Conversionénum cólimus, * per ejus ad te exémpla gradiamur. Per Dóminum.

Commemoration of St. Peter, Collect no 1, p. 1017.

Secrets nos 19 after 18, p. 970. — Postcommunions nos 17 after 16, p. 973.

† In places where the feast is solemnly kept.


Lectio Actuum Apostolorum.


In diébus illis: Saulus adhuc spirans minárum et caedís in discípulos Dómini, accessit ad princípem sacerdótum, et pétiit ab eo épístolas in Dámascum ad synagógas, ut si quos invenísset hujus viae viros ac muliéres, vincitos perdúceret in Jerusálém. Et cum iter fácere cóntigit ut appropinquaret Dámasco: et súbito circumfulsit eum lux de caelo. Et cadens in terram, audi-

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
January 25: The Conversion of Saint Paul. 1027

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 operatus est. p. 1250.

After Septuagesima, the Alleluia and its V. being omitted, there is said instead:

**Tract II**

U es vas * e-lecti-ó- nis, sáncte Páu-
le Apó-sto-le: vere dignes glori-fi-
cán-dus. Ἡ, Praedicá-tor veritá-tis, et

Doctor gén-ti-um in fi-
de et veritá-te. Ἡ. Per te ómnnes
gén-tes cognové-runt grá-ti-am

Dé-i. Ἡ: Inter-cé-
de pro nó-bis ad Dé-num, qui

AT SECOND VESPERS.

1 Ant. VIII G

E 

-go plantávi, * Apól-lo rigá-

vit : Dé- us au-tem increméntum † dé-dit, alle-lú- ia.

After Septuag. dé-dit. Ps. Dixit Dóminus Dómino mé-o : *

Séde a déxtris mé-is.

Ps. Dixit Dóminus. VIII G. p. 151.

2 Ant. VIII G

L 

Ibénter glo-ri- ábor * in infir-

mi-tá-tibus mé-is, ut inhábi-tet in me vírtus Chri-

At I. Vespers.

sti. Ps. Confi-tébor tíbi Dómine in to-to córde mé-o : * in

consí-li-o justórum et congrega-ti-óne.

At II. Vespers.

Ps. Laudá-te pú-e-ri Dóminum : * laudá-te nómen Dómi-ni.

At I. Vespers. Ps. Confitebor. VIII g. p. 158.

At II. Vespers. Ps. Laudáte puéri. VIII g. p. 170.

3 Ant. IV A G
Rá-ti-a Dé-i * in me vácu-a

non fú-it : sed grá-ti-a é-jus semper in me má-net.

At I. Vespers.

Ps. Be-átus vir qui timet Dóminus : * in mandá-tis é-jus

vó-let nímis. Ps. Crédi-di propter quod locútus sum : * égo

autem humi-li-á-tus sum nímis.


4 Ant. VIII G D
Amásci, * praepó-si-tus géntis

Arétae régis vó- lu-it me compre héni-

de-re : a frátribus per mú- rum submíssus sum in spór-
et sic evá-si mánus é-jus in nómine Dómi-ni.

Ps. Laudáte pú-eri Dóminum : * laudáte nómen Dómi-ni.

Ps. In converténdo Dóminus capti-vi-tátem Sí-on:* fácti

súmus sic-ut conso-lá-ti.

At I. Vespers. Ps. Laudáte púeri. VIII g. p. 170.

At II. Vespers. Ps. In converténdo. VIII g. p. 192.

Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, for the name of Christ.

2 Cor. II, 25.

lapi-dátus sum: ter naufrági-um pértu-li pro Chri-

sti nómine. Ps. Laudáte Dóminum ómnes géntes: * laudá-

te é-um ómnes pópu-li.

At I. Vespers. Ps. Laudáte Dóminum. VIII g. p. 186.
At II. Vespers.

1. Domine probasti me et cognovisti me: * tu cognovisti sessionem meam et resurrecti.onem meam.

Flex: a te †

2. Intellexisti cogitationes meas de longe: * semitam meas et funiculum meum investigasti.
3. Et omnes vias meas praevidiisti: * quia non est sermo in lingua mea.
4. Ecce Domine tu cognovisti omnia novissima et antiqua: * tu formasti me, et posuisti super me manum tiam.
5. Mirabilis facta est scientia tua ex me: * confortata est, et non potero ad eam.
6. Quo ibo a spiritu tuo? * et quo a facie tua fugiam?
7. Si ascendero in caelum, tu illic es: * si descendero in infemnum, ades.
8. Si sumpero pennas meas diluculo, * et habitavero in extremis maris:
9. Etenim illuc manus tua deducet me: * et tenebit me dextra tua.
11. Quia tenebrae non obscurabuntur a te, et nox sicut dies illuminabitur: * sicut tenebrae ejus, ita et lumen ejus.
12. Quia tu posseisti renes meos: * suscepisti me de utero matris meae.
15. Imperfectum meum vidercunt oculi tui, † et in libro tuo omnes scriptur: * dies formabuntur, et nemo in eis.
18. Si occideris Deus peccatores: * viri sanguinum declinate a me.
20. Nonne qui odérunt te Dómine óderam? * et super inimícios túos tabescébbam?
22. Próbá me Déus, et scító cor méum : * intérroga me, et cognóscé sémítas mèas.
23. Et vide, si via iniquitátis in mé est : * et déduc me in via aetérna.
25. Sicut érat in princípio, et nunc, et sémper, * et in saécula saécu-

 Chapter.

S Aulus adhuc spirans minárum et caedis in discípulos Dó-
mini, accéssit ad príncipem sa-
cerdótum, † et pétit ab eo epístolas in Damascum ad syna-
gógas : * ut si quos invenísset hujus viae viros ac muliéres, vinctos perducéret in Jerúsalém.

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)

Collect.

D Eus, qui nos beáti Polycári Mártýris tui atque Pontíficis ánnuma solemnítate laetíficas : † concéde propítius : ut cujus natálítia cólimus, * de ejúsdem étiam protectione gaudeámus. Per Dómini nostrum. 

Secret n° 3 (a), p. 967 and Postcommunion n° 2 (a), p. 970.

27. St. John Chrysostom Bp., Conf. and Doct. († 407)

Collect.

E Célsiam tuam quaésumus Dómine, grátiá caeléstis amplíficet : * quam beáti Joánnis Chrysóstomi Confessóris tui 

M AY the pouring forth upon her of grace from heaven, magnify thy Church, O Lord, enriched as by thy favour she has been, with
atque Pontificis illustráre vo-
luísti gloriósissímeri et doctri-
nis. Per Dóminum. the glorious merits and teaching of
John Chrysostom, thy holy Bishop
and Confessor. Through Jesus Christ.

Secret n° 10, p. 968 and Postcommunion n° 9, p. 972.

28. St. Peter Nolasco Confessor. († 1256)

Double.


Collect.

 Deus, qui in tuae caritátis exémplum, ad fidélium re-
demptionem sanctum Petrum Ecclesiáam tuam nova prole fe-
cundáre divinitus docuísti: †
ipsius nobis intercessióne con-
cédé a peccáti servítute solútis, *
in caeléstí patriá perpétua liber-
táte gaudére. Qui vivís et regnas
cum Deo Patre.

Secret n° 11, p. 969 and Postcommunion n° 10, p. 972.

The same day. St. Agnes Virgin and Martyr. (2nd time)

Commemoration at Vespers of January 27.

Ant. 1

Standing on her right,

S

Tans a déxtris é-jus * Agnus

a Lamb whiter than

nive candidi-
or, Christus sí-

secrá-vit.

Spécie túa et pulchritúdine
túa.

Rv. Inténde, próspere procéde,
et régna.

Rv. With thy comeliness and thy beauty.

Rv. Set out, proceed prosperously, and reign.

1 The Order of our Lady of Ransom to redeem Christians from the Moors.
Collect.

Deus, qui nos annua beátae Agnépis Virginis et Mártiris tuae solemnitátis laetíticas: † da quaésusmus; ut quam venerárum officio, * étiam piae conversatíonis 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, quaésusmus, Dómine, hóstias benefíctio cópiosa descéndat: quae et sanctíficatiónem nobis cleménter operétur, et de Mártýrum nos solemnítate laetíficas. 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 Dócto... beáte Francísce. p. 131.

Collect.

Deus, qui ad animárum salútis beátum Franciscum Confessórem tuum atque Pontíficem omnibus ómnia factum esse volústi: † concéde propítiús: ut caritátis tuae dulcédine perfúsí, * ejus dirigéntibus móritos ac suffragántibus méritos, 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.

Postcommunion no 10, p. 968 and Postcommunion no 9, p. 972.


30. St. Martina Virgin and Martyr. († 228)

Semidouble.


Collect.

Deus, qui inter cétera poténtiae tuae mirácula, étiam in sexu frágili victóriam mártýrii | O God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning
contulísti: † concédé propítiús; ut qui béatae Martínæ Virgínis et Mártýris tuae natalitía cóli-mus, * per ejus ad te exémpla gradiámur. Per Dóminum.

Secret n° 14, p. 969 and Postcommunion n° 13, p. 972.

31. St. John Bosco Confessor. († 1888)

Collect.

 Deus, qui sanctum Joánnem Confessórem tuum adole-scéntium patrem et magistrum excitásti, ac per eum, auxilia-trce Virgíne Mária, novas in eccléssia tuae familias floréscere voluísti: † concédé, quaésumus; ut eóde m caritátis igne succénsi, ánimas quaérere; tibique soli servíre valeámus. Per Dóminum.

Secret.

Suscipe, Dómine, oblatiónem mundam salutáris hóstiae et praesta; ut, te in ómníbus et super ómnia diligéntes, in gló- riae tuae laudem vivére mereámur. Per Dóminum.

Postcommunion.

Corporis et Sánguínis tui, Dómine, mystério satiátis, concédé, quaésumus; ut interce-dénte sancto Joánné Confessóre, in gratiárum semper actione 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. Wholivist and reignest.

† In places where the feast is solemnly kept.

Intr. III

E-dit il- li * Dé- us sapi- én- ti- am,

1 The Salesian Fathers and the Sisters of Mary Help of Christians.
et prudentiam multam nimis, et latitudo cor--
dis, quasi arenal quae est in litor--
em Domini. Glória Patri. E u o u a e.
Glória Patri. 3rd tone. p. 29.

S  
Pé-ra * in Domino et fac bo-
nitatem et inha-bita terram et pastem in
divi-sis e-jus. W. Delecta-re

in Domi-no, et dá-bit tí-bi

pe-ti-ti-ó-nes córdis tú-
January 31: Saint John Bosco.

i: révé-la Dó-mi-no ví-am tú-am et

spé-ra in é-

ipse * fá-

ci-et.

A

L-le-lú-
aia. * iij. 瘥[Páuper

et ínops lau-
da-
bunt nómen * tú-

um.

After Septuagesima, the Alleluia. and its Ṛ. are omitted, and there is said:

Tract viii

F

Actus es * spes mé-a, Dó-mine:

tú-r-is for-ti-
túdi-nis a fá-

ici. Ṛ. Inhabi-tá-bo in ta-
Proper of the Saints.

bernáculo tú-o in saécu-la: pró-te-gar

in ve-la-mén-to a-lá-rum tu-á-rum.

V. 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 tút-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.
February 1: Saint Ignatius.

Comm. II

Ontra spem * in spem créditi, ut fíe-
ret pà-ter multá-
rum gén-
um, secúndum quod
dí-
crum est é-
i.

FEASTS OF FEBRUARY.

1. St. Ignatius of Antioch Bishop and Martyr. († 107)


Collect.

Infirmitatem nostram réspice, omnípotens Deus: * et quia pondus pròpriæs actionis gra-
vat, * bæti Ignatii Mártyris tuí atque Pontíficis intercésio glo-
riósa nos prótegat. Per Dómi-
num.

Ave regard to our weakness, O Almighty God, and grant that, borne down as we are by the weight of our evil deeds, we may be safeg-
guarded by the glorious intercession of blessed Ignatius, thy Martyr-Bishop. Through Jesus Christ our Lord.


‖ In places where the feast is solemnly kept.

Intr. II

Ihi autem * áb-sit glo-ri- á-ri, ni-si in crú-
ce Dómi-
ni nostrí Jé-su Chrí-
sti, per quem mí-
hi múndus cruci-fíxus est, et é- go múndo.
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 ὑ. of the Psalm is the following:

Ps. Voce 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.


Ἀ*

Lle-

lú- ia. * ἰ.

Ὑ. Christo confí-

xus sum crúci: ví-vo é-

go, jam non égo, ví-vit ve-

ro in

me * Chrístus.

After Septuagesima, the Allelúia and its ὑ. are omitted, and the Tract Desidérium. p. 1086. is said:

Gospel as on feast of St. Laurence, p. 1341.

February 2: The Purification of the B. Virgin Mary.

Comm. III

Ruméntum Christi sum, * déntibus bestí- á-rum
mó- lar, ut pánis mún-dus invé-ni- ar.

2. The Purification of the B. V. M.

Double of II Class.

1. If Feb. 1 falls on Sunday, that day I Vespers of the Purification are sung as below, with a commemoration of the Sunday and of St. Ignatius.

2. If Feb. 2 coincides with one of the Sundays after Epiphany, Mass and Vespers are of the Purification (II Vespers), with commemoration of Sunday.

3. If Feb. 2 coincides with Septuagesima, Sexagesima or Quinquagesima Sunday, the feast of the Purification is transferred to Monday, but the Blessing of Candles and Procession take place before the Sung Mass on Sunday. Vespers are the I Vespers of the Purification, with commemoration of Sunday.

As at II Vespers, p. 1057 except:

Psalms and Antiphons of the Circumcision, p. 361.

At Magnif.;

Ant. I D

S

Enex * pú- erum portá-
bat, pú- er au- tem sénem regébat:

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.

quem Virgo pépe-rit, et post pártum Virgo pérmánsit:
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:

 cú. Dominus vobiscum.
 Ríc. Et cum spiritu tuo.

Orémus.

Domine sancte, Pater omnipotens, actérne Deus, qui omnia ex nihilo creásti, et jussu tuo per ópera apum, hunc liquórem ad perfectionem céréi veníre fecísti: et qui hodiérna die petítionem justi Simeónis implésti: te humúliter deprecámur; ut has candélas ad usus hóminum, et sanitatem córporum et animárum, sive in terra, sive in aquis, per invocationem tui sanctíssimi nóminis, et per intercessionem beátæ Maríae semper Virgíinis, cujus hódie festa devóté celebrántur, et per preces ómnium Sanctórum tuórum bene dicere, et sanctíficáre dignérís: et hujus plebis tuae, quae illas honorífice in mánibus désiderat portáre, teque cantándo laudáre, exáudias voces de caelo sancto tuo et de sede majéstátis tuae: et propítius sis ómnibus clamántibus ad te, quos redemísti pretioso sánquine Filii tui: Qui tecum vivit et regnat in unitáte Spiritus Sancti Deus, per ómnia sæculta saeculórum. Ríc. Amen.

Vs. The Lord be with you.
Ríc. 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 fulfill 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 sanctify 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. Ríc. Amen.
February 2: The Purification of the B. Virgin Mary. 1045

Orémus.

Omnipotens sempitérne Deus, qui hodiéna die Unigéni-
tum tuum ulnìa sancti Simeónis in templo sancto tuo suscipli-
dum praesentásti: tuam supplic-
ces deprecámur clementiam; ut
has candidás, quas nos fámuli
tui, in tui nómínis magnificén-
tiam susciplientes, gestáre cúpi-

t mus luce accénsas, bene dicere,
et sancti fícare, atque lúmine
supérnae benedictionis accén-
dere dignérís: quátenuus eas tibi
Dómino Deo nostro offéréndo
digni, et sancto igne dulcissimae
caritátis tuae succénsi, in templo
sancto glóriae tuae represtentári
mereámur. Per eúmdem Dómi-
num. R. Amen.

Orémus.

Omníme Jesu Christe, lux vera
quae illúminas omnem hó-
minem veníentem in hunc mund-
dum: effúnde bene dicéntem
la tuam super hos céréos, et san-
cití fíca eos lúmine grátiae tuae,
et concédé propítius; ut, sicut
haec luminária igne visibili ac-
césna noctúrnas depéllunt tén-
bras; ita córdá nostra invisibili
igne, id est, Sancti Spíritus
splendóre illustráta, ómnium vi-
tiórum cæcitáte cárent: ut,
purgató mentis óculo, ea cérnere
possumus, quae tibi sunt plácita,
et nostrae salúti utilia; quátenuus
post hujus saéculi caliginósa
discrimina, ad lucem indefícién-
tem pervénire mereámur. Per te,
Christe Jesu, Salvátor mundi,
qui in Trinitáte perfécta vivis
et regnas Deus, per ómnia saé-
cula saeculórum. R. Amen.

Orémus.

Omnipotens sempitérne Deus,
qui per Móysen fámulum
tuum, puríssimum ólei liquórem
ad luminária ante conspéc tum
tuam júgiter concinnánda praeparári jussísti : bene à

dicéöonis
tuae grátiam super hos céréos
benignus infúnde ; quátenus si
administrent lumen extérius, ut,
te donánte, lumen Spíritus tui
nostris non desit méntibus inté-
rius. Per Dóminum... in unitáte
éjusdémi Spíritus... Rv. 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 bless-
ing upon these wax candles ; so that
whenever they afford light to the
eyes of our body, by thy favour, the
interior light of the Holy Ghost fail
us not. Through Jesus... with thee

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

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 dimít tis”.

Ant. VIII

Umén * ad reve-la-tí- ónum
génti-um : et gló-ri- am plélis tú-ae

Isra- el. Cant. Nunc dimít tis sérvum tú- um, Dómine, *
The Choir repeats the Antiphon Lumen. This Antiphon is repeated after each verse, these verses being sung by the Cantors.

Because my eyes have seen thy salvation, which thou hast prepared before the face of all people.

Gospel.

When the distribution of the candles is ended, the Choir sings:

Arise, O Lord, help us, and deliver us, for thy name's sake.

Ps. We have heard, O God, with our ears: our fathers have declared to us...

Ps. 43, 26 and 2.
Proper of the Saints.


Eu ou 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:

Levátē. Rise up from your knees.


THE PROCESSION.

Following the example of Simeon and Anna the prophetess, the Church must go to meet Jesus as he enters the temple with Mary and Joseph.

The Celebrant has put incense into the thurible, the Deacon turn towards the people and says:

Procedámus in páce.

The Choir responds:

In nómine Christi. Amen.
During the procession, the following Antiphons are sung:

Ant. VI

A

Dórna * thálamum túum,
Síon, et suscipe Régem Chri-
stum: amplécte-re Marí-
am, quae

est caelé-
stis pórta: ípsa enim

pórtat Ré-gem gló-
riae nóvi lúmi-nis: sub-
sístit Vírgo addúcens má nibus Fí-
li-um ante lu-cí-

ferum: quem acci-
pi-ens Síme-on in úlnas sú-

praedi-cá-vit pópu-

lis Dó-

minum é-

um ésse

ví-
tae et mórtis, et Salva-tó-rem mún-
di.
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:

They offered for him to the Lord a pair of turtle doves, or two young pigeons: * As it is written in the law
February 2: The Purification of the B. Virgin Mary. of the Lord. V. After the days of the purification of Mary, according to the law of Moses, were fulfilled, they carried Jesus to Jerusalem, to present him to the Lord. As it is written...

no par túrturum, aut dúos
púllos columbárum:

* Sicut scriptum est in légé Dómini.

V. Postquam autem implé-ti sunt dú-es purga-ti-ónis
Ma-ríae, secúndum légem Mó-y-si, tu-lérunt Jésum
in Jerúsalem, ut sísterent é-um Dó-mi-no.

* Sicut. Gló-ri-a Pá-tri, et Fí-li-o, et Spi-rí-


When the procession is over, Mass is celebrated. During the Gospel, and from the beginning of the Canon to the Communion, the faithful hold the candles, lighted, in their hands, unless the Mass be that of a Sunday and not of the Purification.

AT MASS.

Collect.

Omnipotens sempiternus Deus, majestatem tuam suiplices exoramus: ut sit unigenitus Filius tuus hodierum die cum nostrae carnis substantia in templo praesentatus; ita nos facias purificatis tibi mentibus praesentari. Per eundem Dominum.

On Sunday, the Collect of the Sunday is added.

Lectio Malachiae Prophetae.


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.
nomen tum, Deus, ita et laus tuma
in fines terrae. 

V. Sicut audimus,

ita et virum,

dimus in civitate Dei nostri, in monte sancto * e- jus.

I

A

Lle- lia. * ij.

V. Se-
nex puerum portabat: puer au-

tem senem * re- gebat.

The old man carried the Child: but the Child led the old man.
Proper of the Saints.

After Septuagesima, the Alleluia and its Ἕ. are omitted, and there is said:

Now thou dost dismiss thy servant, O Lord, according to thy word in peace. Ἕ. 2. Because my eyes have seen thy salvation. Ἕ. 3. Which thou hast prepared before the face of all peoples. Ἕ. 4. A light to the revelation of the gentiles, and the glory of thy people Israel.

Gospel.
February 2: The Purification of the B. Virgin Mary. 1053

Sequentia sancti Evangelii secundum Lucam.

At that time, after the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord; as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons.

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him: and he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said:

Now thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light to the revelation of the gentiles, and the glory of thy people Israel.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Ps. 44, 3.
 Proper of the Saints.

Exaudi, Dómine, preces nostras: et ut digna sint munera, quae óculis tuae majestátis offérimus, subsidium nobis tuae pietátis impénde. Per Dóminum."

Secret.

Exaudi, Dómine, preces nostras: et ut digna sint munera, quae óculis tuae majestátis offérimus, subsidium 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

Espónum * accépit Símeon a Spíritu Sancto,

non vi-sú-rum se mórtrem, ni-si vidé-ret Chréstim

Dómini.

Postcommunion.

Ugsumus, Dómine Deus noster: ut sacrosáncta mystériá, quae pro reparatióinis nostrae munímine contúllísti, in-
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

S

Ime-on jústus * et timo-rá-

tus, exspectábat redempti- ónem Ísra-el, et Spí-ri-tus

Sánctus érat in é- o.Ps. Díxit Dóminus Dómino mé- o : *

Séde a déxtris mé- is. Ps. Díxit Dóminus. III b. p. 148. (§ 9 p. 151)

2 Ant. VII a

R

Espónum accépit Síme-on *

a Spí-ri-tu Sácto, * non vi-súrum se mórtém, ni-sí vi-

de-ret Dóminum. Ps. Laudá-te pú-e-ri Dóminus : * laudá-

te nómen Dómi-ni. Ps. Laudáte púeri. VII a. p. 169. (£ c, p 170)
Taking the Child in his arms, Simeon gave thanks and blessed the Lord.

A light to the revelation of the gentiles, and the glory of thy people Israel.

They offered for him to the Lord, a pair of turtle doves, or two young pigeons.
February 2: The Purification of the B. Virgin Mary.

Ps. Lauda Jerusalem. viii g. p. 211.

Chapter.

Et cecego mitto Angelum meum, et praeparabit viam ante faciem meam. † Et statim véniet ad templum sanctum suum Dóminátor, quem vos quaeritis, * et Angelus testamenti, quem vos vultis.


Respósum accepit Símeon a Spíritu Sáncto.

Non visúrum se mórtém, nisi videret Christum Dómini.

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.

At Magníf.

Ant. VIII G* H

Ma-rí- a pú- e-rum Jésum prae- stá-

vit in témplo: † et Síme- on, replé- tus Spí- ri- tu Sán-

tco, † accé- pit é- um in úlnas sú- as, * et benedíxit Dé- um in aetérnum. Cant. Magní- ficat * ánima mé- a
Proper of the Saints.

Dóminum. or Dóminum. 2. Et exsultávit... or Et exsultávit.

Cant. Magnificat. viii G*. p. 217 or 223.


If February 2 falls on Sunday, after Septuagesima, there is a commemoration of the Sunday.


Simple.

Collect.

Deus, qui nos beáti Blássi Mártyris tuí atque Pontíficis ánnua solemnítáte laetíficas : † concédé propítius; ut cujus natalítia cólimus, * de ejúsdem étiam protectíóne gaudeámus. Per Dóminum.

Secret no 8, p. 968 and Postcommunion no 7, p. 971.


4. St. Andrew Corsini Bishop and Conf. († 1373)

Double.


Collect.

Deus, qui in Ecclésia tua nova semper instáuras exémpla virtútum : † da póstulo tuo beáti Andréæ Confessóris tuí atque Pontíficis ita sequi vestígia, * ut assequátur et praémia. Per Dóminum.

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.

Standing in the midst of the prison with hands outstretched, blessed Agatha prayed with her whole soul to the Lord: Lord Jesus Christ, my good master, I give thee thanks that thou hast made me overcome the tortures of my executioners: bid me, O Lord, happily to reach thy unfading glory.

Cant. Magnificat. I d. p. 212 or 218.

At I Vespers (Feb. 4):

V. Spécie tua et pulchritúdine tua.

V. With thy comeliness and thy beauty.

V. Inténde, próspere procédé et régna.

V. Set out, proceed prosperously, and reign.
**Proper of the Saints.**

**At II Vespers. (Feb. 5):**

\(\checkmark\) Diffusa est gratia in labiis tuis.

\(\checkmark\) Propterea benedixit te Deus in aeternum.

\(\checkmark\) Grace is poured abroad in thy lips.

\(\checkmark\) Therefore God has blessed thee for ever and ever.

**Collect.**

Deus, qui inter cetera potentiæ tuæ miracula, étiam in sexu fráglii victóriam martyrii contulisti: \(\checkmark\) concédæ propitius; ut qui beátæ Agathæ Virginis et Mártiris tuæ natalitía cólimus, * per ejus ad te exempla 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 attain to thee. Through Jesus Christ our Lord.

Secret no 14, p. 969 and Postcommunion no 13, p. 972.

\(\checkmark\) In places where the feast is solemnly kept.

**AT MASS.**

*Intr.*

Gaudemus omnes in Domino, déem féstum ce-le-brantes sub honó- re Agathae Márti- 

collau- dant Fí- li- um Dé- i. Ps. Eructávit cor mé-um vérbum bó-num: * di- co égo ópe-ra mé- a Ré- gi. Gló-

**Secret**

In places where the feast is solemnly kept.
Lesson from the Epistle of B. Apostle Paul to the Corinthians.

God has chosen what the world holds foolish. 1 Cor. I, 26-31.

Brethren, See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that he may confound the wise, and the weak things of the world hath God chosen, that he may confound the strong; and the base things of the world, and the things that are not, that he might bring to nought things that are: that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption; that as it is written, He that glorieth, may glory in the Lord.


After Septuagesima, the Alleluia and its V. are omitted, and the Tract Qui seminant. p. 1639, is said:

Continuation of the holy Gospel according to S. Matthew.

The indissolubility of marriage, and voluntary continence. Matth. 19, 3-12.

At that time, the Pharisees came to Jesus tempting him, and saying, Is it lawful for a man to put away his wife for every cause? Who answering, said to them, Have ye not read, that he who made man from
the beginning, made them male and female? And he said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to him, Why then did Moses command to give a bill of divorce, and to put away? He saith to them, Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery.

His disciples say unto him, If the case of a man with his wife be so, it is not expedient to marry. Who said to them, All men take not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take it, let him take it.
AT I AND AT II VESPERS. (Febr. 4 and 5)


The 5th Psalm is at I Vespers: Laudáte Dóminus. vii a. p. 185, and at II Vespers: Lauda Je-rúse-lém. vii a. p. 211.

1 Ant. VII c

Qui es tu qui venísti ad me * curáre vúlne-ra mé-a? Ego sum Apóstol-us Cristí: ní-hil in me dú-bí-tes,

2 Ant. I f

Filí-a. Eu o u a e. M Edi-cín-am car-ná-le-m *

córpo-ri mé-o numquam exí-hí-bu-i: sed hábe-o Dómi-num

Jé-sum Chrí-stum, qui só-lo sermó-ne restáurt uni-

3 Ant. VII c

evéra. Eu o u a e. G Rá-ti-as tíbi ágo Dómi-

ne, * qui-a mémor es mé-i, et mí-sísti ad me Apóstó-

lum tú-um curá-re vúlne-ra mé-a. Eu o u a e.
Ene-dí-co te, * Pá-ter Dómini mé- i Jésu Christi:
qui-a per Apóstolo-lum tú-um, mamíllam mé- am mé-o pé-
cpto-ri resti-tu-i-sti. E u o u a e. Q UI me digná-
tus est * ab ómi plága curá-re, et mamíllam mé-am
mé-o pécto-ri resti-tú-e-re, ipsum in-vo-co Dé-um vi-vum.
E u o u a e.

Chapter. Ecclesiasticus 51, 1-3.
Confitébor tibi Dómine Rex, et
collaudábo te Deum salvató-
rem meum. † Confitébor nómini tuo : quàñiam adjútor et protec-
tor factus es mihi, * et liberásti cor-
pus meum a perditióne.

For ṬṬ. and Antiphon at Magnificat, see above, p. 1061.

6. St. Titus Bishop of Crete and Confessor. (1st cent.)
Double.

Collect.
Deus, qui beátum Titum Con-
fessórem tuum atque Ponti-
ficem apostólicos virtútibus de-
corásti : † ejus méritis et inter-

O God, who didst adorn blessed
Titus, thy Confessor and Bishop,
with the virtues of an apostle: for
the sake of his merits and prayers,
February 8: Saint John of Matha. 1067

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)


Collect.

Nasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin-Martyr 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.


Collect.

MAY the prayers of the holy Abbot Romuald commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus...

Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.

8. St. John of Matha Confessor. († 1213)

Double.


Collect.

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
fragantibus meritis, * a captivitate corporis et animae, te adjuvante, liberemur. Per Dóminum nostrum.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.


Collect.

Deus, qui beátum Cyrillum Confessórem tuum atque Pontíficem divinæ maternitatis beáttissimae Virgínis Mariae assértórem invictum effecísti: † concéde, ipso intercedénte; ut qui vere eam Genítricem Dei crédimus, * matérna ejúsdem protectione salvémur. Per eúmdem Dóminum nostrum.

Secret.

Munera nostra, omnipótens Deus, benígnums réspice: et, intercedénte beáto Cyríllo, praesta; ut Unigénitum tuum Jesum Christum Dóminum nostrum in tua tecum glória coae ternum, in córdibus nostris digné suscipere mereámur: Qui tecum.

Postcommunion.


We O Lord, who have drawn new life from these divine mysteries, most humbly beg of thee, that, helped by the merits and example of the blessed Bishop Cyril, we may render faithful and acceptable service to the most holy Mother of thine only-begotten Son. Who lives...

The same day. St. Apollonia Virgin and Martyr. († 305)


Collect.

Deus, qui inter cétera potentiae tuae mirácula, étiam in sexu frágili victóriam martyrii

O God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning
contulisti: * concédæ propitius; ut qui béatae Apollóniae Virginiis et Mártýris tuae natalitía cólimus, per ejus ad te exémpla gradiamur. 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 n° 14, p. 969 and Postcommunion n° 13, p. 972.

10. St. Scholastica Sister of St. Benedict, Virgin. († 547)

Double.


Collect.

 Deus, qui ánimam beátae Virginiis tuae Scholásticae, ad ostendéndam innocéntiae viam, in colúmbae spécie cælum pene-tráre fecísti: * da nobis ejus méritis et précibus íta inno-cénter vívere; * ut ad aétérna mereámur gáudia perveniére. Per Dóminum.

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.

11. Apparition of Our B. Lady at Lourdes. (11 Feb. 1858)

Double major.

AT FIRST VESPERS. (10 Feb.)

All as at II Vespers, p. 1076, except:

Hymn. Ave máris stélla. p. 1360; however, if the II Vespers of this feast are not said, the hymn at I Vespers is Omnis expertem. as on p. 1078.

V. Dignáre me laudáre te, Virgo sacráta.  
R. Da míhi virtútem contra hóstes túos.  

At Magnif.  
Ant. III a

(sta est * colúmba mé-a

It is she, my dove, my perfect, my spotless one.
AT MASS.

Intr. VIII

V

I-di * ci-vi-tá- tem sánctam,

Je- rú-sa-lem nó- vam, descendéntem
de caélo a Dé- o, pa- rá- tam sic- ut spón- sam ornátam


Ps. Eructávit cor mé- um vérbum bónum : * dí- co égo

ópera mé- a régi. Gló- ri- a Pátri. Eu o u a e.

February 11: Our Lady of Lourdes.

Collect.

God, who by the Immaculate Conception of the Virgin didst, for thy Son, make ready a fitting dwelling-place: very humbly do we who celebrate the feast of the 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. ii, 19; i2, 1 and io.

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. Y. 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.

The woman clothed with the sun. Apoc. ii, 19; i2, 1 and io.
After Septuagesima the Alleluia and its Ἄ are omitted, and there is said:

1072 Proper of the Saints.

ca mé- a, spe-ci- ó- sa mé- a, et
vé- ni: co-lúmba mé- a in
fo-ramí-ni-bus pé- tra, in caver- na * ma-
cé- ri-ae.

III

A

L-le- lá- ia. * Ἄ

Shew me thy face, let thy voice sound in my ears, for thy voice is sweet and thy face comely.

Cant. 2, 14.

rrha. Ostén- de

mí- hi fá- ci- em tú- am, só- net vox
tú- a in áu- ribs mé- is: vox e- nim tú- a
dúl- cis, et fá- ci- es tú- a * de- có- ra.

After Septuagesima the Alleluia and its Ἄ 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. 

V. 2. Thou art all fair, O Mary, and there is no stain of original sin in thee. Cant. 3, 7. 

V. 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.
Proper of the Saints.

In Paschal Time:

The flowers have appeared in our land. * Cant. 2, 12.

The voice of the turtle has been heard. * Cant. 2, 12.

Gospel of the Annunciation, p. 1117, to **. Credo.

Hail, full of grace, the Lord is with thee, blessed art thou amongst women. * Gospel.
February 11: Our Lady of Lourdes.

na, Dó- minus té- cum, bene-dí-

bus. P. T. Alle-

Secret.

H ostia laudis, quam tibi, Dó- mine, per mérita gloriósae et immaculátae Virgínis offérimus, sit tibi in odórem suavitátis, et nobis optátam conferat córporis et ánimae sanitátem. Per Dó-

minum nostrum.


Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. Ps. 64, 10.

Postcommunion.

Q uos caelestí, Dómine, alí- ménto satíásti, súblevet dêx- tera Genitricis tuae Immacu-
látæ: ut ad actérram pátriam, ipsa adjuvánte, perveníre mercá-
mur: Qui vivis et regnas.
AT SECOND VESPERS. (Feb. 11)

1 Ant. IV E

She is the brightness of eternal light, and the unspotted mirror. Wisdom 7, 26.

C

Andor est * lúcis aeternae,

2 Ant. If

A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. Ap. 12, 1.

M


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.

T

U gló-ri-a Je-rúsá-lem, * tu lae-
tí-ti-a Isra-el, tu hono-ri-fícénti-a pópu-li nóstri.

Ps. Laetátus sum in his quae dícta sunt míhi: * in dómum
The Lord has so magnified thy name this day, that thy praises shall not depart out of the mouth of men. Judith 13, 25.


The Lord has so magnified thy name this day, that thy praises shall not depart out of the mouth of men. Judith 13, 25.

Ps. Láuda Jerúsa-lem

Dóminum: * láuda Dé-um tú-um Sí-on.
Ps. Láuda Jerúsa-lem. viii g. p. 211.

Chapter. Cant. 2, 13 and 14.

S Urge, amica mea, specíosa mea, et veni: † colúmba mea in foramínibus petrae, in cavér-
Hymn IV

O

na macériae, * osténde mihi fáciem tuam, sonet vox tua in

1078 Proper of the Saints.

of the wall, shew me thy face: let

auribus meis.

thy voice sound in my ears.

1. Lo! Mary is ex-

empt from stain of sin,

proclaims the Pontiff high:

and earth applau-

ding celebrates with

joy her triumph, for

and nigh.

2. Unto a lowly ti-

mid maid she shows

her form in beauty fair,

and the Immacu-

late Conception truth

her sacred lips declare.

3. O honoured cave,

by Mary’s smile ador-

ned! O hallowed rock,

whence spring the liv-

ing waters of a gushing

stream, the gifts of life

to bring.

4. And thither from

the farmost bounds of

earth the pilgrims wend

spectándam, récre-

at pavéntem: Séque concéptam sine

lábe, sáncto Praédi-cat ó-re.

3. O spécus fé-

lix, decorá-

te dí-vae Mátris aspéctu! veneránda rú-

pes, Unde vi-

tá-les scatu-ére pléno Gúrgi-te lýmphae!

4. Huc cater-

vá-tim pi-

a túrba nóstris, Huc ab extérmis peregrína
February 11: Our Lady of Lourdes. 1079

térres. Afflu-it súpplex, et ópem po-

téntis Vírgi-nís ó-rat. 5. Excipit Má-

er lácrimas precántum, Dónat optá-

tam mí-se-ris sa-lú-tem: Cómpos hinc

vó-ti pátri-as ad óras. Túrba rever-
tit. 6. Supplicum, Vírgo, mi-será-ta có-sus, Semper o nó-
stros ré-fove labó-ress, Impetrans maéstis bona 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 aevo. Amen.

their way, and sup-
pliant around the Vi-
grin's shrine her power-
ful 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 la-
bouring 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.
 Proper of the Saints.

†. Dignáre me laudáre te, Virgo sacráta.
‡. Da míhi virtútem contra hóstes túos.

To-day the glorious Queen of heaven has appeared on earth; today 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.

At Magnif.
Ant. VIII G*

H

Odi-e * glo-ri-ósa caé-li

Regína in térris appáru-it: hó-

di-e pópu-lo sú-o vérba salú-tis et

pígno-ra pácis áttu-lit: hódi-e Ange-lórum et fidé-

li-um chó-ri, Immacu-látam Concepti-ónem ce-lebrán-

tes gáudi-o exsúl-tant. Alle-lú-ia. Cant. Magní-

ficat *

ánima mé- a Dóminum. or : Dóminum. 2. Et exsultávit...

or : Et exsultávit... Cant. Magnificat. VIII G*, p. 217 or 223.

Prayer. Deus, qui per Immaculátam. p. 1071.

February 12: The Founders of the Servites. 1081

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 DON recé- det * laus tú-a,
Virgo Ma-rí-a, de ó-re hóminum,
qui mémores fú-e-rint virtú-tis Dómini in aetérnum, pro
quibus non pepercí-sti ánimae tú-ae.

Y. Hi viri misericórdiae sunt, quórum pietátes non defuérunt.
Ry. Sémęn e-ór-um et glória e-ór-um non derelincué-tur.

Commemoration at Vespers of February 12.

Ant. VIII G

Omen e-ór-um * pérm-anet


Y. But these were men of mercy, whose godly deeds have not failed.

Ry. Their seed and their glory shall not be forsaken.

Y. Hi viri. as above.
Proper of the Saints.

Collect.

Dómine Jesu Christe, qui ad recoléndam memoriam do-
lorum sanctissimae Genitricis tuae, per septem beátos Patres
nova Servórum ejus fámilia Ecc-
clésim tuam foecundásti: †
concédé propítiús; ita nos éorum
consociári flébitus, * ut perfrúa-
mur 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 offerimus :
et praesta; ut, intercedéntibus
Sanctis tuís, líbéra tibi mente
serviámus, et perdoléntis Vir-
ginis Genitricis Filii tui amóre
inflammémur. Per eúmdem Dó-
minus nostrum.

Avourably regard, we beseech thee,
O Lord, the sacrifice we offer up;
and do thou grant that, through the
prayers of thy Saints, we may with
our whole heart give ourselves to
thee, and by burning love of the
sorrowful Virgin, the Mother of thy
Son, may be kindled to fervour in thy
service. Through the same our Lord.

Postcommunion.

Aeléstibus refécti mystériis
te, Dómine, deprecámur: ut
quorum festa percólimus imi-
tántes exémpla; juxta Crucem
Jesu cum Máría Mátre ejus
fidéliter adstémus, et ejúsdem
redemptionís fructum percípere
mercámur. Per eúmdem Dó-
minus 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.


Collect.

Præsta, quaésumus, omnipo-
tens Deus: † ut qui beáti
Valentíni Mártyris tuí natalitía
cólimus, * a cunctís malís immi-
néntibus, ejus intercessióné líbe-
rémur. Per Dóminus 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.

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.

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.


15. Sts. Faustinus and Jovita Martyrs of Brescia. († 117)

Simple.


Collect.

O God 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.

18. S. Simeon Bishop and Martyr of Jerusalem. († 106)

Simple.


Collect.

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...


22. The Chair of Saint Peter at Antioch.

*Double major.*


*Mass as on Jan. 18, p. 1017, omitting the commemoration of St. Prisca.*


*Double.*


**Collecte.**

*C Oncéde nos, quaésamus, om- Ńipotens Deus, beáti Petri Confessóris tui atque Pontíficis mónita et exémpla sectári: † ut per terréstríum rerum contémptum, * aetérna gáudia conse- quàmur. Per Dóminum.*

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

24 or 25. St. Matthias Apostle.

*Double of II Class.*

*This feast is kept on 25 in leap-year.*

*If it falls on Monday, Vespers on Sunday are I Vespers for the Common of Apostles, p. 1593, with commemoration of the Sunday.*

*The same rule applies if the feast would fall an Sunday, as then it is transferred to Monday.*

*At Vespers as for the Common of Apostles, p. 1593.*

**AT MASS.**


**Collect.**

*D Eus, qui beátum Matthiam Apostolórum tuórum collégio sociásti: † tribue quaésumus; God, who to blessed Matthias didst allot a place in the college of thine Apostles; through his inter-
February 24 (or 25): Saint Matthias.

Lectio Actuum Apostolorum.


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.


No 805. — 35
Thou hast given him his soul's desire, and hast not withheld from him the will of his lips. \( V. \) 2. For thou hast prevented him with blessings of sweetness. \( V. \) 3. Thou hast set on his head a crown of precious stones. \( Ps. 20, 3-4. \)
**Sequentia sancti Evangelii secundum Mattheum.**

_The Good News is for the simple. The Father and the Son._

**Jesus’ invitation.** _Matth. 11, 25-30._


_Credo._

Offertory. Constitués éos. _p. 1241._

Secret.

_Hóstias tibi, Dómine, quam nómini tuo sacrándas offérimus, sancti Mattháei Apóstoli tui prosequántur orátio: per quam nos expiári facías, et defendi. Per Dóminum,_

Preface of the Apostles, _p. 13._

Comm. 1

_V_ OS, * qui secú-ti éstis

me, sedébí-tis su-per sé-des, judi-cántes du-o-

decim trí-bus Isræ-el.
Postcommunion.

Praesta quaesumus, omnipotens Deus: ut per haec sancta quae sumpsimus, interveniente beato Matthia Apostolo tuo, veniam consequamur, et pacem. Per Dominum.

Grant, we beseech thee, O Almighty God, that for the sake of the holy gifts we have received, the intercession of blessed Matthias, thine Apostle, may avail us to assurance of forgiveness and peace. Through Jesus Christ our Lord.

27. St. Gabriel of Our Lady of Sorrows, Conf. († 1862)

In leap-year, this feast falls on 28.

Collect.

 Deus, qui beátum Gabriélem dulcissimae Matris tuae dolorés assidue recolère docuísti, ac per illam sanctitátis et miraculórum glória sublimásti, ut da nobis, ejus intercessiónem et exemplo, ita Genitricis tuae consociári fletibus ut materna ejúsdem protectione salvémur: Qui vivis.

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.

Salutarem hóstiam in memoria sancti Gabriélis tibi, Dómine, offeréntes, fac nos sacrificium mortis tuae rite recolere, ac in meritis perdoléntis Virginis ejúsdem sacrificii fructum copióse percipere: 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 festividad sancti Gabriélis Confessoris tui, pro collátis donis grátias ágimus: súscipe propítius per manus gloriosae semper Virginis Mariae; ex qua carnem illam assumpísti, 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.


Collect.

Deus, qui inter regáles delicios
et mundi illécebras sanctum
Casimírum virtúte constantiáe
roborásti: † quaésumus; ut ejus
intercessióne fidéles tuí terréna
despíciant, * et ad caeléstia
semper aspírent. Per Dóminum
nóstrum.

God who, in the midst of the
pleasures of a court and of the
deceitful charms of the world, didst
endue blessed Casimir with the gift
of steadfastness in thy holy service:
grant that through his prayers, thy
faithful, caring little for the goods
of earth, may ever long for those of
heaven. Through Jesus Christ...

The same day. St. Lucius I, Pope and Martyr. († 254)


Collect.

Regem tuum, Pastor aetérne,
plácátus inténde: † et per
béátum Lúciurn Mártýrem tuum
atque Summum Pontíficem,
perpé tua protectione custódi;
* quem totius Ecclesiáe praestítísti
esse pastórem. Per Dóminum
nós tūrum.

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.


Double.

March 5 and 6. Istárum est enim. p. 137.

Collect.

Anobis, quaésumus, Dómine
Deus noster, sanctárum
Mártýrum tuárum Perpétuæ et

Ive unto us, we beseech thee,
with unceasing devotion the glory

1 St. Casimir was son of the king of Poland.
Proper of the Saints.

Felicitatis palmas incessábili devotione venerári: ut quas digna mente non possumus celebrare, humilibus saltem frequentémus obséquis. Per Dóminum.

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 Doctor... beáte Thóma. p. 131.

Collect.

 Deus, qui Ecclésiam tuam beáti Thomae Confessóris tui mira eruditióne claríssicas, et sancta operatio fecúndas: da nobis, quaésumus; et quae gexit, imitátióne complére. Per Dóminum.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.


8. St. John of God Confessor. († 1550)

Double.


Collect.

 Deus, qui beáutum Joánnem tuo amore succénsum, inter flammas innóxium incédere fecísti, et per eum Ecclésiam tuam nova prole foecundasti: praesta, ipsius suffragántibus méritis; ut igne caritátis tuae vitia nostra curéntur, et remédia nobis actérna provéniant. Per Dóminum.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

1 The Brothers Hospitalers, or of St. John of God.
9. **St. Frances, Roman Widow. († 1440)**  

**Double.**

_March 8. Símile est. p. 136._  


**Collect.**

_D_ Deus, qui beádam Franciscam 
ño tua, inter cétera grátiæ tuae dona, familiári Angeli consuetúdoine decorásti : † 
concéde, quásésumus; ut inter-
cessiónis ejus auxílio, * Angé-
lórum consórtrim conseqwi me-
reámur. Per Dóminum.

_O_ God who, among the other 

wonders of thy grace, didst 
privilege thy servant Frances often-
times 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.**

_P_ Praesta, quaésumus, omnípo-
tens Deus : † ut qui gloriósos 
Mártyres fortes in sua confes-
sióné cognóvimus, * píos apud 
té in nostra intercessióné sen-
tiámus. Per Dóminum.

_G_ Rant, we beseech thee, O Almighty 

God, that we who venerate the 

steadfastness in bearing witness to 

thee of thy glorious Martyrs, may 

feel that thou hearest the loving 

prayers they put up on our behalf. 

Through Jesus Christ our Lord.

_Secret and Postcommunion as for St. Marius, January 19, p. 1018._

12. **St. Gregory I. Pope, Conf. and Doct. († 604)**  

**Double.**

_March 11 and 12. O Dóctor... béate Gregóri. p. 131._

**Collect.**

_D_ Deus, qui ánimae fámuli tui 
Gregórii ætérnae beatitú-
dinis praémia contulísti : † 
concéde propítius; ut qui pecca-
tórum nostrórum póndere pré-
mimur, * 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.**

Agnus nobis, quæsumus, Dómine: ut intercessióne beáti Gregórii haec nobis prósit oblátio, quam immolándo, totius mundi tribuísti relaxári delícita. 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 beá tum Gregórii Pontificem Sanctórum tórum méritis coaequásti: concéde propítius; ut, qui commemorationís ejus festa percólimum, vitae quoque imitémur exemplá. Per Dóminum.

O God who hast made blessed Gregory to be, in merit, the equal of thy Saints: grant, we beseech thee, that we who keep this solemn festival in his honour, forget not to model our lives upon his. Through Jesus Christ our Lord.

Mass. Si diligis me. p. 1604.

Vespers as Common of a Confessor Bishop, p. 1648.

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17. St. Patrick Bishop, Patron of Ireland. († 464)  
**Double.**


**Collect.**

 Deus, qui ad praedicándam gentibus glóriam tuam, beá tum Patricii Confessórem atque Pontificem mittere dignatus es: † ejus méritis et intercessióne concédé; ut quae nobis agénda prácipis, * te miseránte adimplére possímus. Per Dóminum.

O God, who wast pleased to send forth blessed Patrick, thy Confessor and Bishop, to declare thy glory among the nations: through his merits and prayers, vouchsafe that all thou commandest us to do, thy loving-kindness may enable us to accomplish. Through Jesus Christ our Lord.

Secret n° 8, p. 968 and Postcommunion n° 7, p. 971.


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18. St. Cyril Bishop of Jerusalem and Doct. († 386)  
**Double.**

March 17 and 18. O Dóctor... beáte Cyríllo. p. 131.

**Collect.**

A nobis, quæsumus, omnípotens Deus, beáto Cyríllo Pontifícem intercedénte, te solum

Ive unto us, we beseech thee, O Almighty God, so to know thee, who alone art the true God,
verum Deum, et quem misisti
Jesum Christum ita cognóscere:†
ut inter oves quae vocem ejus
áudiunt, * perpétau connume-
rári mereámur. Per eúmdem
Dóminum nostrum.

and him whom thou hast sent, Jesus
Christ, that we may be accounted
worthy to be numbered among the
sheep who are his own, and who
for evermore shall hear his voice.
Through the same our Lord.

Collect.

Espice, Dómine, immaculá-
tam hóstiam, quam tibi offé-
rimus : et praesta; ut méritis
béati Pontíficis et Confessóris
tui Cyrílli, eam mundo corde
suscípere studeámus. Per Dó-
minum.

Postcommunion.

Acraménta Córporis et Sán-
guinis tui quae símpsimus,
Dómine Jesu Christe, béáti Cy-
rílli 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.

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Gospel.

Acob au-tem * gënu- it Jó-seph, ví-rum Ma-rí- ae, de qua nátus est Jésus, qui vocátur Chrístus. P. T. Alle-lú- ia. Ps. Díxit Dóminus Dó-

mino mé-o : * Séde a déxtris mé-is.

Ps. Díxit Dóminus. 1 g. p. 147.

2 Ant.

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.

Issus est * Ange-lus Gábri-el a Dé-o ad Vírginem desponsá-tam
ví-ro, cú-i nómen é-rat Jó-seph, de dómo Dávid: et nó-

tíbi Dómine in tóto córde mé-o:* in consi-
li-o justó-

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 Jó-seph, antequam con-
vení-ent, invénta est in útero há-
bens de Spí-
ritu

Sáncto. P. T. Alle-lú-ia. Ps. Be-átus vir qui tímet Dómi-

num:* in mandá-tis é-jus vó-let nímis.

Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

Gospel.

Ps. Laudáte pú-eri Dóminus: * laudá-te nómen Dómi-ni.
Ps. Laudáte púeri. IV E. p. 167.

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.
March 19: Saint Joseph. 1097

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.

* Et qui custos est Dómini sui, glorificábitur.  A Faithful man shall be much prai-


VIR fídélis multum laudábitur.  VIR He made him lord over his

Et príncipem ómnis pos-

sessionis súae. (P. T. Allelúia).  ÍY. And the ruler of all his

Ps. Xsurgens Jó-seph a sóm-

no, * fé-cit sicut praeépit é- i Ange-lus Dómini, et

accé-pit cónjugem sú- am. P. T. Alle-lú-ia. Cant. Ma-

sultávit...  Cant. Magnificat. 1 g 2. p. 212 or 218.

On Sunday, Ant. at Magnif. of that Sunday is sung as Commemoration.

\[ \text{V. Angelis suis Deus mandavit de te.} \]
\[ \text{R\textsuperscript{v}. Ut custódiant te in omnibus viís tús.} \]

On Passion Sunday, the \( \text{V.} \) is Eripe. p. 506.


**AT MASS.**

\[ \text{Intr. I} \]

\[ \text{U-} \]
\[ \text{stus * ut pálma flor-} \]
\[ \text{ré-} \]
\[ \text{bit : sicut cédrus Líbani} \]
\[ \text{multipli-cá-} \]
\[ \text{bi-tur : plantátus} \]
\[ \text{in dómo Dómi-} \]
\[ \text{ni, in á-} \]
\[ \text{tri- is dómus Dé-} \]
\[ \text{nó-} \]
\[ \text{stri. P. T. Alle-lú-} \]
\[ \text{ia, alle-} \]
\[ \text{lú-} \]
\[ \text{ia. Ps. Bó-} \]
\[ \text{num est confité-ri Dómi-no : * et psállere nómini tú-o,} \]

\[ \text{Altíssi-} \]
\[ \text{me. Gló-ri-a Pátri. E u o u a e.} \]

Glória Pátri. 1st tone. p. 28.

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.*
Collect.

Sanctissimae Genitrices tuae Sponsi, quaesumus, Domine, meritis adjuvemur: ut quod possibilitas nostra non obtinet, ejus nobis intercessione donetur. Qui vivis et regnas.

May the merits of the Spouse of thy most holy Mother profit us, O Lord: and may his prayer 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.


HE was beloved of God and men, whose memory is in benediction; he made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh; for he heard him and his voice, and brought him into a cloud; and he gave him commandments before his face, and a law of life and instruction.

O Lord, thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. Y. He asked life of thee and thou hast given him length of days for ever and ever.

Grad. iv

D Omine, præve-nísti é-um in benedicti- ó-ni- bus Ps. 20, 4-5.

dulcé-di-nis: posuí-sti in cá-pi-te é-jus co-
ró-nam de lápi-de pre-ti-ó-so.
Blessed is the man that feareth the Lord: in his commandments he delighteth exceedingly. \( \text{V.} \ 2. \) His seed shall be mighty upon earth; the generation of the righteous shall be blessed. \( \text{V.} \ 3. \) Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

*Ps. III, 1-3.*

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\( \text{V.} \) Vitam petit, et trubusti et longitu­dinem di­rum in saeculum *saecu­li.\)

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Tract VIII

Et tus vir, *qui tit met Dominum: in man­datis ejus cucipit nimis. \( \text{V.} \ 2. \) Pot­ens in terra erit semen ejus: gene­ra­tionem rectorum bene­dicetur.
March 19: Saint Joseph.

V. 3. Glória 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. * iij.

Ecclus. 45, 9.

V. Amá-vit é- um Dó-minus, et orná-

vit é- um:

stó-lam gló-

ri-ae índu-

it *

é-

um.
The just shall spring as the lily: and shall flourish for ever before the Lord.

Osee 14, 6.


Secret.

Debitum tibi, Domine, nostrae redimimus servitutis, supplique exorantes: ut sufragiiis beati Joseph, Sponsi Genitricis Filii tui Jesu Christi Domini nostri, in nobis tua munera tuearis; ob cujus venerandam festivitatem laudis tibi hostias immolamus. Per eumdem.


Comm. vii

Joseph, son of David, fear not to take unto thee Mary thy
March 19: Saint Joseph.

wife: for that which is born in her is of the Holy Ghost.  

Gospel.

conjugem tuum: quod enim in e-a natum est,

de Spiritu Sancto est.  

P. T. Alleluia.

Postcommunion.

A Deus nobis, quaesumus, misericors Deus: et, intercedente pro nobis beato Joseph Confessorem, tua circa nos propitiatus dona custodi. Per Dominum.

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. 

The parents of Jesus went every year to Jerusalem, at the solemn day of the pasch.

Ps. Dixit Dominus Dóminus mé-o: *

Sede a dextris mé-is, or: mé-is. Ps.DixitDóminus.1a3.p.147.
When they returned, the child Jesus remained in Jerusalem; and his parents knew it not.

Not finding Jesus, they returned into Jerusalem, seeking him; and it came to pass that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions.
His mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.


Jesus went down with them and came to Nazareth and was subject to them.


1106 Proper of the Saints.

1106 Proper of the Saints.

V. Glória et divitiae in domó ejus. (T. P. Allelúja).

R7. Glory and wealth shall be in his house.
R7. And his justice remaineth for ever and ever.

At Magnif.
Ant. VIII G

Et justitia ejus' manet in sæculum sæculi.

Who is the faithful and wise steward, whom his Lord setteth over his family. Luke 12, 42.

At Magnif.

Cce fidélis servus * et prudens, quem constituit Dominus super famíliam suam. P. T. Allelúia. Cant. Magnificat * ánima me-a

Dómini-num. 2. Et exsultavit... or Et exsultavit...

Cant. Magnificat. viii g. p. 217 or 223.


Commemoration of the Feria.

V. Angelis suís Déus mandavit de te.
R7. Ut custódiant te in ómnibus viís suís.

In Passiontide. V. Eripe. p. 506.


Double major.


Collect.

Intercéssio nos, quaésumus, Dómine, beáti Benedicti Ab-bátis 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 n° 13, p. 969 and Postcommunion n° 12, p. 972.


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 prayer, 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.

Commemoration at Vespers of March 24.

The Archangel Gabriel said to Mary: Nothing shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the Angel departed from her. Gospel.
Proper of the Saints.

le apud De-um ómne vérbum. Dí-xit autem Ma-rí- a:

Ecce ancilla Dómi-ni, fí-at mí-hi secúndum vérbum tú- um. Et discéssit ab é-a Ange-lus.

Y. In conspéctu Angelórum psállam tibi Déus méus.
Y. Adorábo ad témplum sánctum túum, et confitébor nómini túo.

Collect.

D Éus, qui inter céteros Angélos, ad annuntiándum Incarnatiónis tuae mystérium, Gabríelem Archángelum elegísti: * concédé propítius; ut qui festum ejus celebrámus in terris, * ipsíus patrocínium sentiámus in caelis: Qui vivís et regnas.

Ps. 137, 1 and 2.

Secret.

A Céptum fiat in conspéctu tuo, Dómine, nostrae servi-tútis 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.


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.

Issus est * Gábri- el Ange-
lus ad Ma-rí- am Vírgi-nem desponsá-tam Jó-seph.

P. T. Alle-lú- ia. Ps. Díxit Dóminus Dómino mé-o : * Sédé

a déxtris mé- is. or : mé- is. Ps. Díxit Dóminus. VIII g*. p. 151.

2 Ant. Ig Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women.

A - ve Ma- rí- a, * grá-ti- a plé-
Fear not, Mary: for thou hast found grace with God: behold thou shalt conceive, and bring forth a son.


The Lord shall give unto him the throne of David his father, and he shall reign for ever.
March 25: The Annunciation.

lú-ia. Ps. Ni-si Dóminus aedi-fi-cáve-rit dómum, * in vá-
num laboravé-runt qui aedi-fi-cant é-am.


5 Ant. 

E

Cce ancílla Dómi-ni: * fi- at mi-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 Jerú-sa-lem. viii c. p. 211.

Chapter.

E Cce virgo concípiet, et páriet filiúm, † et vocábítur nomen ejus Emmánuél. * Butyrum et mel cómedet, ut sciat reprobáre malum et eligére 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.


V. Ave María, grátiá pléna. V. Hail, Mary, full of grace.
R. Dóminus té-cum. R. The Lord is with thee.

At Magnif. Ant. viii G 

S

Pí-ri-tus Sánctus * in te descéndet, Má-ri-a: et vírtus Altíssimi o-bumbrábit
Proper of the Saints.

Dóminum. 2. Et exsultávit... or : Et exsultávit...

*Cant. Magnificat. viii g. p. 217 or 223.*

Prayer. Deus, qui de beátæ. p. 262.

*On Sunday, Ant. at Magnif. of that Sunday is sung as Commemoration.*

V. Angelis súis Déus mandávit de te.
R/. Ut custódiant te in ómnibus viís tuis.

*On Passion Sunday, the V. is that which precedes the Antiphon.*

Benedicámus Dómino IV. p. 140.


At Compline, *Hymn no 2, p. 247.*

AT MASS.

Intr. II

Vultum tú- um * depreca-bún-

addu-céntur régi vírgi-

ém: pró-ximae é-jus addu-céntur tí-bi in

et exulta-ti-ó-ne. P. T. Alle-

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.*
March 25: The Annunciation.

Collect. Deus, qui de beátae. p. 262.

Lectio Isaiæ Prophetææ.

In the VIII century before Christ's coming, the prophet Isaiæ foretells that a Virgin shall be his mother. Is. 7, 10-15.

In those days: the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

Grad. v

D

Issú-sa est *grá-tí-

a in lá-bi-is tú-

Grace is poured abroad in thy lips; therefore hath God blessed thee for ever. V. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Ps. 44, 3 and 5.
Proper of the Saints.

is: propter eam benedixit te Deus in aeternum.

V. Propter veritatem, et mansuetudinem, et justitiam: et deducet te mirabili litter * dextra tua.

Tract II

A Udi filia, * et vide, et inclina aurem tuam: qui a concupivit

Hearken, O daughter, and see, and incline thy ear: for the king hath greatly desired thy beauty. V. 2. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour. V. 3. After her shall virgins be brought to the king: her neighbours shall be brought to thee. V. 4. They shall be brought with
March 25: The Annunciation.

**In Paschal Time, instead of the Gradual and Tract the following are said:**

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
Proper of the Saints.

V. Ave

Maria, gratia plena: Dominus tecum: bene-
dicta tu * in mulieribus.

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.

VIII

A

Lle-li-ia. *

V. Virga Jesse

floruit: Virgo Deum et hominem ger-
nuit: pacem Deus reddidit, in se recon-
cilians * ima summis.
March 25: The Annunciation.

Sequentia sancti Evangelii secundum Lucam.

The announcement to Mary. Luke 1, 26-38.

IN illo tempore: Missus est Angelus Gabriel a Deo in civitatem Galilaeae, cui nomen Nazareth, ad Virginem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen Virginis Maria. Et ingressus Angelus ad eam, dixit: Ave gratia plena: Dominus tecum: benedicta tu in mulieribus.


Credo.

AT that time the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women.

* Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. ** He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end.

And Mary said to the Angel, How shall this be done, because I know not man? And the Angel answering said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elisabeth she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God.

And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

Secret no 2, p. 265.
Communion. Ecce virgo. 298. In Paschal Time Alleluia is added.
Postcommunion no 2, p. 267.

N° 805. — 36
AT SECOND VESPERS.

As at I Vespers, p. 1109, except:

V. Ave, Maria, gratia plena. (T. P. Alleluia.)
R. Dominus tecum. (T. P. Alleluia.)

V. Hail, Mary, full of grace.
R. The Lord is with thee.

At Magnif.
Ant. VII d

Abri-el Ange-lus * locu-
tus est Ma-rí-ae dú-cens : Ave gra-
ti-a pléna : Dóminus té-cum : benedícta tu in mu-li-é-
ribus. P. T. Alle-lú- ia. Cant. Magní-fi-cat * or : Magní-
fi-
cat * ánima mé- a Dóminum. Et exsultávit... or : Et

exsultávit... Cant. Magníficat. vii d. p. 217 or 222.

Prayer. Deus qui de béatæ. p. 262.

Commemoration of the Feria.

V. Angelis súis Déus mandá-
vit de te.
R. Ut custódiant te in ómni-
bus víis túís.

V. God hath given his Angels
charge over thee.
R. To keep thee in all thy ways.

Benedicámus Dómino iv. p. 140.


Gospel.

The Angel Gabriel spoke to Mary, saying:
Hail, full of grace, the Lord is with thee; blessed art thou among women.
27. St. John Damascene Conf. and Doct. († 754)

Collect.

Omnipotens sempiternus Deus, qui ad cultum sacramento imaginum asserendum, beatum Joannem caelestii doctrina et admirabili spiritus fortitudine imbuisti: concedo nobis ejus intercessione et exemplo; ut quorum colimus imagines, virtutes imitemur et patrocinia sentiamus. Per Dominum.

Secret.

Ut, quae tibi, Domine, offertimus, dona tuo sint digna conspectu; beati Joannis et Sanctorum, quos ejus opéra expostos in templis colimus, pia suffragatio conspiret. Per Dominum.

Postcommunion.

Sumpsa nos, quaesumus, Domine, dona caelestibus armis tueantur: et beati Joannis patrocinia circumdant Sanctorum unanimi suffragio cumulata, quorum imaginis evicit in Ecclesia esse venerandas. Per Dominum.

28. St. John Capistran Confessor. († 1456)

Collect.

 Deus, qui per beatum Joannem fidèles tuos in virtute sanctissimi nóminis Jesu de crucis inimicis triumphare fecisti: 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 spiri-

tuálium hóstium ejus interces-
sióné superátis insidiis, * coró-

nam justitiae a te accípere me-

réámur. Per eúndem 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.

Sacríficium, Dómine, quod im-

molámus, placátus inténde : ut,

intercedénte béato Joánnne

Confessóre tuo, ad conteréndas

inimicórum insidias nos in tuae

protectiónis securitáte consti-
tuat. Per Dóminum.

Postcommunion.

Epltéi alimónia caeléstii et

spírituáli póculo recreáti,

quaésumus, omnipotens Deus : ut,

intercedénte béato Joánnne

Confessóre tuo, nos ab hoste

maligno deféndas, et Ecclésiam

tuam perpé tua pace custódias.

Thy own soul, said

Simeon to Mary, a

sword shall pierce.

(á-it ad Ma-rí-am Síme-on) pertransí-bit gládi-us.

1 He contributed to the victory at Belgrade over the Turks, which first stemmed the Moslem invasion.
Seven Dolours of the B. V. M.

†. Ora pro nobis Virgo dolorosissima.
†. Ut digni efficiámur promíssionibus 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.

O God, in whose Passion, as Simeon had foretold, the most sweet heart of Mary, thy glorious Virgin Mother, was pierced through by a sword of sorrow; mercifully grant that we who reverently meditate upon her Transfixion and Passion, and for whom make supplication the glorious merits and prayers of all thine elect standing faithfully at the foot of thy Cross, may come to enjoy the happiness earned for us by thy Passion. Who livest and reignest...

Secret and Postcommunion of September 15, p. 1427.
FEASTS OF APRIL.

2. St. Francis of Paula Confessor. († 1507)

Double.

Mass. Jústus ut pálma. p. 1667, except the following:

Collect.

Deus, humilium celsitúdo, qui beátum Franciscum Confes- sórem Sanctórum tuórum glória sublimásti: tribue, quaésumus; ut ejus méritis et imitacióne, promíssa humilíbus praémia felíciter consequámur. Per Dóminum.

Epistle indicated for St. Francis of Paula, p. 1667.

Secret.

Hæc dona devótae plebis, Domíne, quibus tua cumulámus altária, beáti Francisci méritis tibi grata, nobisque salutária, te miseránte, reddántur. Per Dóminum nostrum Jesum Christum Fílium tuum.

Postcommunion.


4. St. Isidore of Seville Bp., Conf. and Doct. († 636)

Double.

April 3 and 4. O Dóctor... beáte Isídóre. p. 131.
April 11: Saint Leo.

Collect.

 Deus, qui populo tuo aeternae salutis beatum Isidorum ministerum tribuisti: ut quem Doctorem vitae habuimus in terris, * intercessorem habere mereamus in caelis. Per Dominum.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.


5. St. Vincent Ferrer Confessor. († 1419)

Collect.

 Deus, qui Ecclesiam tuam beati Vincentii Confessoris tui meritis et praedicatione illustre dignatus es: concede nobis famulis tuuis; ut et ipsius instruamur exemplis, * et ab omnibus ejus patrociniio liberemur adversis. Per Dominum.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.


11. St. Leo I. Pope, Conf. and Doct. († 461)

Collect.

 Regem tuum, Pastor aeterno, placatus intende: et per beatum Leonem Summum Pontificem, perpetua protectione custodi; * quem totius Ecclesiae praestitisti esse pastorem. Per Dominum.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

Mass. Si diligis me. p. 1664. Credo is said.
13. St. Hermenegild Spanish Martyr († 586)  

Semidouble.


Collect.

Deus, qui beátum Hermenegildum Mártýrem tuum caeléstí regno terrénnum postpónere docuísti: da, quaesumus, nobis ejus exémplo cadúca de-spícere, 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.


Collect.

Deus, qui per stultitiam crucis, emínéntem Jesu Christi scientiam beátum Justinum Mártýrem mirabíliter docuísti: ejus nobis intercessióné concéde; ut errórum circumventióné depúlsa, fidei firmitátem consecúamur. 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, benignus súcipe; quorum mirábiile mystérium sanctus Martyr Justinus advérsus impíorum calúmnias strenue defendit. Per Dóminum.

IN thy loving-kindness, O Lord, graciously accept these our sacrificial offerings, the wondrous mystery contained in which St Justin, the Martyr, strenuously upheld against the lying tongues of unbelievers. Through Jesus Christ our Lord.
April 14: Saint Justin.

Postcommunion.

Caeléstì' alímónia refécti, súp­
plices te, Dómine, deprecá­mur: ut béati Justini Mártýris
tuí mónitis, de accéptis donis
semper in gratiárum actione
mancámus. 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.)


Collect.

Præsta, quaésumus, omnipo­
tens Deus: * ut qui sanctó­rum Mártýrum tuórum Tibúrtií,
Valériáni et Máximi solémnia
cólimus, eórum étiam virtútes
imitémur. Per Dóminum.

Make us, we beseech thee, Al­
mighty God, to strive to imitate
the virtues of thy holy Martyrs
Tiburtius, Valerian and Maximus,
whose feast-day we are celebrating.
Through Jesus Christ our Lord.

Secret n° 17, p. 969 and Postcommunion n° 20, p. 973.

In the churches where the feast of St. Justin is solemnly kept.

The wicked have told
me fables, but not as
thy law; but I spoke
of thy testimonies be­
fore kings, and
I
was
not
ashamed.

Ps.

Bles­

sed are the undefiled in
the way, who walk in
the law of the Lord.

Ps. 118, 85, 46 and 1.
Lectio Epistolae beati Pauli Apostoli ad Corinthios.

Opposition between God's wisdom and the world's. I Cor. 1, 18-25 and 30.

Brethren: Verbum crucis, per- 

eúntibus quidem stultitia est; 

iis autem qui salvi sunt, id est 

nobis, Dei virtus est. Scriptum 

est enim: Perdam sapiéntiam 

sapiéntium, et prudéntiam 

prudéntium reprobábo. Ubi sá- 

piens? ubi scriba? ubi con- 

quisitor hujus saeculi? Nonne 

stultam fecit Deus sapiéntiam 

hujus mundi? Nam quia in Dei 

sapiéntia non cognóvit mundus 

per sapiéntiam Deum; plácuit 

Deo per stultitiam praedicatión- 

nis salvos fácre credéntes. Quó- 

niam et Judaéi signa petunt, et 

Graeci sapiéntiam quaerunt: 

nos autem praedicámus Christum 

crucifixum: Judaéis qui- 
dem scándalum, Géntibus autem 

stultitiam, ipsis autem vocátis 

Judaéis atque Graecis, Christum 

Dei virtútum et Dei sapiéntiam. 

Quia quod stultum est Dei, sa- 

piéntius est homínibus; et quod 

infirurn est Dei, fórtius est ho-

mínibus. Ex ipso autem vos estis 

in Christo Jesu, qui factus est 

nobis sapiéntia a Deo, et justitía, 

et sanctificátio, et redémptio.

Fratres: Verbum crucis, per-

eúntibus quidem stultitia est;

iis autem qui salvi sunt, id est 
nobis, Dei virtus est. Scriptum 
est enim: Perdam sapiéntiam 
sapiéntium, et prudéntiam 
prudéntium reprobábo. Ubi sá-
piens? ubi scriba? ubi con-
quissitor hujus saeculi? Nonne 
stultam fecit Deus sapiéntiam 
hujus mundi? Nam quia in Dei 
sapiéntia non cognóvit mundus 
per sapiéntiam Deum; plácuit 
Deo per stultitiam praedicatión-
nis salvos fácre credéntes. Quó-
niam et Judaéi signa petunt, et 
Graeci sapiéntiam quaerunt: 
nos autem praedicámus Christum 
crucifixum: Judaéis qui-
dem scándalum, Géntibus autem 
stultitiam, ipsis autem vocátis 
Judaéis atque Graecis, Christum 
Dei virtútum et Dei sapiéntiam. 
Quia quod stultum est Dei, sa-
piéntius est homínibus; et quod 
infirmum est Dei, fórtius est ho-
mínibus. Ex ipso autem vos estis 
in Christo Jesu, qui factus est 
nobis sapiéntia a Deo, et justitía, 
et sanctificátio, et redémptio.

The wisdom of this world is foolishness with God, for it is written: The Lord

The wisdom of this world is foolishness with God, for it is written: The Lord
Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord.

Philipp, 3, 8.

I Cor. 3, 19 and 20.

knoweth the thoughts of the wise, that they are vain.

Sapientia hujus mundi stultitiae

est apud Deum, scriptum est enim: Dominus

notit cogitatio nes sapientium, quoniam

va nae sunt.

A Lle-lui-ia. *

Verumta men ex stimo omnia detrimentum

esse propter eminencia

scientiam Jesu Christi Domi-
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.

For I judged not myself to know any thing among you, but Jesus Christ, and him crucified. 1 Cor. 2, 2.

There is laid up for me a-crown of justice, which the Lord, the
just judge, will render to me in that day. 2 Tim. 4, 8.

coroña justitiae, quam reddet

míhi Dóminus in Íla díe jústus

júdex. Alle-lúia.

17. St. Anicetus Pope and Martyr. († 175)

Simple.


Collect.

Regem tuum, Pastor aetérne, placátus inténde: et per beárum Anicétum Mártýrem tuum atque Summum Pontificem, perpétua protectione custódii; * quem totus Ecclesiae praestitísti esse pastórem. Per Dóminum.

Secret nº 1, p. 967 and Postcommunion nº 1, p. 970.

21. St. Anselm Bp., Conf. and Doct. († 1109)

Double.


Collect.

Eus, qui pópulo tuo aetértuae salútis beárum Anselmum ministerum tribuísti: * praesta, quáesumus; ut quem Doctórem vitae habuímus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

Secret nº 10, p. 968 and Postcommunion nº 9, p. 972.
22. Sts. Soter († 175) and Caius († 296) Popes and Mart.
Semi-double.

_April 21._ Lux perpetua. _p._ 125. — _April 22._ Sæcti et júsiti. _p._ 125.

**Collect.**

Regem tuum, Pastor aetérne, placátus inténde: *et per beátos Sotérem et Cáium Mártires tuaos atque Summos Pontífices, perféctua protectione custódi; *quos totius Ecclesiæ praestítísti esse péstóres. Per Dóminum.

Secret _nº_ I, _p._ 967 and _Postcommunion nº_ I, _p._ 970.

23. St. George Martyr at Nicomedia. († 303)
Semi-double.

_April 22._ Lux perpetua. _p._ 125. — _April 23._ Sæcti et júsiti. _p._ 125.

**Collect.**

Deus, qui nos beáti Geórgii Mártiris tui méritos et intercessiónem laetificas: *concédé propítius; ut qui tua per eum beneficía póscimus, *dono tuae grátiae consecuámur. Per Dóminum nostrum.

Secret.

Sanctify, we beseech thee, O Lord, the gifts we offer: and, 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.

Postcommunion.

Most humbly we beseech thee, O Almighty God, that through the prayers of blessed George, thy Martyr, (June _II:_ the blessed Barnabas thy Apostle) we, whom thy holy sacrament has quickened to newness of life, may henceforth, by thy grace, ever render thee an acceptable service. Through Jesus...
April 23: Saint George.

In places where the feast is solemnly kept.

Mass. Protexisti, as on feast of St. Mark, p. 1133, except the prayers as above, and Epistle and Gospel following.

Lectio 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.

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.


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,
1132 Proper of the Saints.


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.

24. St. Fidelis of Sigmaringa Martyr. († 1622)

Double.


Collect.

Deus, qui béátum Fidélem seráphico spíritus ardórque succésum, in verae fidei propagatióné martyrii palma et gloriósis miráculis décoráre dignátus es: † ejus, quáesumus, méritos et intercessióné, íta nos per grátiam tuam in fide et caritáte confirma; * ut in servítió tuo fidéles usque ad mortem inveníri mereámur. Per Dómini num nostrum.

O God who, having enkindled in the heart of blessed Fidelis a love burning as that of the Seraphim, didst moreover bestow upon him the crown of martyrdom and the grace of miracle-working: moved by his merits and prayers, so strengthen us by the might of thy grace, in faith and in charity, that we may deserve to be of the number of those, thy servants, who shall be found faithful unto death. Through Jesus.


Double of II Class.

At I Vespers of Apostles and Martyrs in P. T., only the Ant. at Magnif. is found here. For the rest, follow the instructions on p. 1138.
At Magnif.

Ant. i g

UX perpé-tu-a * lu-cébit

Sántis tú-is, Dómine : et aetérni-tas tém-

porum, alle-
lú-ia. Cant. Magni-

ficat * ánima mé-a

Dóminus. 2. Et exsultavit... Cant. Magnificat. i g. p. 212 or 218.

'Prayer. Deus, qui béatum Marcum. p. 1134.

On Sunday: Commemoration of Sunday.

GREATER LITANIES.

After the Procession, p. 722, the Mass of Rogation days, p. 732, is said.

AT MASS.

Intr. VII

Rotexí-sti me * Dé-us

a convén-
tu ma-li-gnénti-
um,

al-le-lú-

ia: a multi-tú-

di-ne operánti-
um

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.
Proper of the Saints.

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


Collect.

 Deus, qui beátum Marcum Evangélium tuum evangélica praedicatiónis grátia su-blimásti: † tribue, quaésumus; ejus nos semper et erudítióne proficere, * et oratióne défendi. Per Dóminum.

On Sunday, the Collect of the Sunday is added.

Lectio Ezechielis Prophetae.

Ezechiel's Cherubim, type of the four Evangelists. Ezech. 1, 10-14.


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 visio discurrens in medio animálium, splendor ignis, et de igne fulgur egrédiens. Et animália ibant, et revertébántur in similitúdinem fulguris coruscántis.

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.

The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints. Ps. 88, 6.

O Lord, thou hast set on his head a crown of precious stones. Ps. 20, 4.
Sequentia sancti Evangelii secundum Lucam.


1 One deserving the "Peace"; that is, the greeting you give on entering the house (Osty).

Offert. VII

C

Onfite-búntur * caelum

li mi-rábi- li- a tú-

a Dómi- ne, et veri-
tátem tú-

am in ecclé-
si-
a sanctó-

rum, alle-

lú-ia, alle-

lú-ia.

Secret.


On this the festival day of blessed Mark, thine Evangelist, we lay our offerings at thy feet, O Lord, most humbly beseeching of thee, that he who by the strenuous preaching of thy holy gospel has won a victory so exceeding great, may, by his prayers, make us, in our every word and work, well-pleasing in thy sight. Through Jesus Christ...

On Sunday, the Secret of the Sunday is added.


Comm. V

L

Ætá-bi-tur jú-stus * in Dó-
Thy saints, 0 Lord,
shall flourish like the lily, and shall be as the odour of balsam before thee, alleluia.

Postcommunion.

MAY at all times, O Lord, the holy gifts thou hast vouchsafed to bestow upon us, be our safeguard: and may the prayers of blessed Mark, thine Evangelist, help and defend us in all our troubles. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

Vespers of Apostles and of Martyrs in Paschal Time.

The Church, rejoicing in Christ’s Resurrection, no longer shows us the struggles of Apostles and Martyrs; all the Antiphons in Paschal Time represent, under most graceful imagery, the happiness they enjoy in heaven.

For St. Mark, the Psalms for Apostles are used.

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. Dixit Dominus Dómino mé-o: * Sede a dextris mé-is.

Ps. Dixit Dominus. viii g. p. 151.

2 Ant. vii a


For Apostles.

At I Vespers.

Ps. Confitébor ti-bi Dómine in tó-to córde mé-o : * in consí-li-o justórum et congre-gatí-óne. Ps. Laudá-te pú-e- 

ri Dóminum : * laudá-te nómen Dómi-ni.


For Martyrs.

Ps. Confitébor ti-bi Dómine in tó-to córde mé-o : * in
Thy Saints, O Lord, cried within the veil:

ALLELUIA, ALLELUIA, ALLELUIA.

Sancti tui Domine: alleluia, alleluia, alleluia.

For Apostles.

Ps. Beatus vir qui timet Dominum: * in mandatis ejus

volet nimis. Ps. Credi-di propter quod locutus sum: * ego autem humiliatus sum nimis.

At II Vespers. Ps. Credidi. II D. p. 179.

For Martyrs.

Ps. Beatus vir qui timet Dominum: * in mandatis ejus
Vesper of Apostles and Martyrs in P. T. 1141


4 Ant. VIII g* Pí-ri-tus* et ánimae justórum, O ye spirits and souls of the just, sing a hymn to our God.

hýmnum dí-ci-te Dé-o nostro, alle-lú-ia, alle-lú-ia.

For Apostles.

Ps. Laudáte pú-e-ri Dóminus:* laudáte nómen Dómi-ni.

Ps. Laudáte púerí Dóminum:* laudáte nómen Dómi-ni.

or : Dómi-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.

Ps. Laudáte pú-e-ri Dóminus:* laudáte nómen Dómi-ni.

Ps. Laudáte púeri. VIII g*. p. 170.
Proper of the Saints.

5 Ant. II D

Ulgébunt jústi * sic- ut sol

in conspécetu Dé- i, alle-lú- ia.

For Apostles.

At I Vespers.

Ps. Laudáte Dóminum ómnes géntes : * laudáte é- um

At II Vespers.

ómnes pópu-li. Ps. Dómine probásti me et cognovísti me : * tu cognovísti sessi- ónem mé- am et resurrecti-ónem mé- am.


For Martyrs.

At I Vespers.

Ps. Laudáte Dóminum ómnes géntes : * laudáte é- um

At II Vespers.

ómnes pópu-li. Ps. Crédí-di propter quod locútus sum : *
Vespers of Apostles and Martyrs in P. T. 1143

égo au-tem humi-li-átus sum nímis.

At II Vespers. Ps. Crédidi prop. II D. p. 179.

Chapter.

Epistle for the Mass of a Martyr in P. T.

STabunt justi in magna con-

stántia advérsus eos qui se

angustiavérunt, * et qui abstu-
lérunt labóres eórum.

THE just shall stand with great

constancy against those that have

afflicted them, and taken away their

labours.

Hymn of Apostles. (X. cent.?)

The Hymn depicts the Apostles’ grief changed to joy at the news the

women bring of the risen Saviour: soon they will see him for themselves. —

The 5th verse is proper to this season alone: it recalls the first ages of the

Church, when Baptism was solemnly conferred at Easter and Whitsuntide.

We also, like the newly baptized, must pray that Jesus may be continually

risen in our souls.

1. The dismal scene

was yet in view, Christ’s sufferings fresh,
his death still new; the Apostles, grieving at
their loss, still felt his scourge and bore his
Cross,

2. When heaven’s

bright messenger appears, and, wiping off
the women’s tears, foretells them they the first
should be to reap the fruits of constancy.

ribus prae-dí-xe-rat: Mox ó-re Chrístus gáudi-
um Grégi
Proper of the Saints.

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.

Tv. W. Shewring.

6. Doxology a) or b), as below.

a) From Easter to Ascension.

May endless worlds the glories tell of Christ, who vanquished death
li-o, qui a mórtu-is Surréxit, ac


b) From Ascension to Pentecost.

Jé-su tí-bi sit gló-ri-a, Qui víc-tor

in caélum ré-dis, Cum Pátræ et


Versicle of I Vespers.

Y. Sáncti et jústi in Dómino gaudéte, allelúia.
R. Vos elégit Déus in hereditátem sibi, allelúia.

Y. O ye holy and just ones, rejoice in the Lord, alleluia.
R. God has chosen you to himself as an inheritance, alleluia.

Versicle of II Vespers.

Y. Pretiósa in conspéctu Dómini, allelúia.
R. Mors sanctórum ejus, allelúia.

Y. Precious in the sight of the Lord, alleluia.
R. Is the death of his saints, alleluia.

Hymn for one Martyr.

E-us tu-órüm mí-li-tum

r. O God, the lot, reward, and prize that crowns thy Martyrs' victories, grant, while we sing this Martyr's
1146 Proper of the Saints.

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.*

5. Doxology a) or b) p. 1144 and Versicle as follows.
Hymn for several Martyrs.

Hymn. III


4. Doxology a) or b) p. 1144 and Versicle that follows.

At Magníf.

Ant.VIII

Ancti et jústi * in Dómi-

1. O Glorious King of Martyr hosts, thou Crown that each Confessor boasts, who lead-est 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. Lit-tledale and Palmer.

O ye holy and just ones, rejoice in the Lord, allel. God has chosen you to himself as an inheritance, allel.

Semidouble.


Collect.

Regem tuum, Pastor aetérne, placátus inténde : † et per beátos Cletum et Marcellinum Mártyna tuos atque Summos Pontífices, perpétua protectione custódii; * quos totius Ecclesiae praestitisti esse pastóres. Per Dóminum.

Secret n° 1, p. 967 and Postcommunion n° 1, p. 970.

27. St. Peter Canisius Conf. and Doct. († 1597)

Double.

April 26 and 27. O Dóctor óptime... beáte Pétre. p. 131.

Collect.

E Deus, qui ad tuéndam cathólicam fidem beátum Petrum, Confessórem tuum, virtute et doctrina roborásti : † concéde propítius; ut ejus exémplis et mónitis, errántes ad salútem resípiscant, * et fídèles in veritátis confessione perseverént. Per Dóminum.

Secret n° 10, 968 and Postcommunion n° 9, 972.
28. St. Paul of the Cross Confessor. († 1775)

Double.


Collect.


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.


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.

Sumpsiimus, Dominus, divinum sacramentum, immensae caritátis tuae merúriále perpé-tuum: trábüce, quáësumus; ut sancti Pauli méritus et imitatione, aquam de fóntibus tuis hauriamus in vitam aetérnam saliéntem, et tuam sacratissimam passiónem córdibus nóstris impressam 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)


Collect.

Praesta, quáësumus, omnipotens Deus: * ut qui beáti Vitalis Mártýris tui natalitéa

Grant, we beseech thee, Almighty God, that we who keep the birthday to heaven of blessed Vitalis,
cólimus, intercessiōne ejus in tui nōminis amore roborēmur. Per Dōminum.

Secret. Munēribus nostris. p. 434 and Postcommunion no 4, p. 971.

29. St. Peter of Verona Martyr. († 1252)

Double.


Collect.

P Raesta, quaésumus, omnīpo- tens Deus : † ut beāti Petri Mártiris tui fidem cógrua de- votiōne sectēmur; * qui pro ejūsdem fidei dilatatiōne, márti- rīi palmam mēruit obtinēre. Per Dōminum.

Reces, quas tibi Dōmine offerimus, intercedéntē beāto Petro Mártyre tuo, cleménter inténde : et propugnatóres fidei sub tua protectione custōdi. Per Dōminum.

-secret.

Postcommunion.

Idéles tuos, Dōmine, custō- diant sacramēnta quae süm- psimus : et, intercedéntē beāto Petro Mártyre tuo, contra omnes adversōs tueantur incūrsus. Per Dōminum.

Mass as for St. George, p. 1131, except for Prayers as above.

30. St. Catharine of Siena Virgin. († 1380)

Double.


Collect.

DA, quaésumus, omnīpotens Deus : † ut qui beātae Cat- tharinæ Virginis tuæ natalitia cólimus; * et ánnua solemnitāte thy Martyr, may by his prayers be strengthened in the love of thy holy name. Through Jesus Christ...

Make us, O Almighty God, we beseech thee, with ardent devo- tion 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.

Be moved, we beseech thee, O Lord, by the prayers of thy blessed Martyr Peter, to give favour- able 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.

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.

O Almighty God, grant, we beseech thee, unto us, who commemorate the passing from this life of thy blessed Virgin Catharine, year by
May 1: Saints Philip and James.

lactémur, et tantae virtútis profi-
ciámus 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 beátæ Catharínæae solen-
mitátæ offerimus preces, et hóstia salutáris, virgíneo fragrane odo-
re. Per Dóminum nostrum Je-
sum Christum.

IN the virginal fragrance of the virtues of blessed Catharine, whose feast-day we are keeping, together with the saving Victim to be laid upon thine altar, may our prayers, O Lord, mount on high to thee. Through Jesus Christ our Lord.

Postcommunion.

ÆTernitátem nobis, Dómine, cónferat, qua pasti sumus, mensa caeléstis : quae beátæ Catharínæ Virginis vitam étiam áluit temporálem. Per Dómi-
num nostrum.

MAY the heavenly banquet at which we have been seated, O Lord, ensure to us the possession of that life which is eternal: for this sacred food sustained even the earthly life of the blessed Virgin Catharine. Through Jesus Christ...

FEASTS OF MAY.


Double of II Class.

AT FIRST VESPERS. (April 30).

Antiphons and Psalms of II Vespers, p. 1155.

Chapter, Hymn of Apostles and Versicle of Vespers, p. 1143.

At Magnif.: "---"

Ant. VI F

ON turbé-tur* cor véstrum,

ne-que formí-
det: cré-di-tis in Dé-

Let not your heart be troubled: you believe in God, believe also in me: in my Father's house there are many mansions. 

Gospel.
In the time of their tribulation they cried to thee, O Lord, and thou hearest them from heaven.

Ps. Rejoice in the Lord, ye just: praise becometh the upright.

Neh. or 2 Esd. 9, 27; Ps. 32, 1.

Magnificat * ánima mé-a Dóminum. 2. Et exsultavit...

Cant. Magnificat. vi f. p. 216 or 219.

Prayer. Deus, qui nos annua. p. 1153.

On Sunday, Commem. of the Sunday, but not of St. Catharine of Siena.


AT MASS.

Intr. 1

Exclama-vé-runt * ad te, Dó-

mi-ne, in tém-po-re affli-cti-ó-

nis sú-ae, et tu de caé-lo exau-dísti é-
os,

al-le-lú-ia, alle-

lú-ia. Ps. Exsultáte justi in

Dómi-no: * réctos décet collaudá-ti-
o. Gló-ri- a Pátri.

Eu oua e. Glória Pátri. 1st tone. p. 28.
May 1: Saints Philip and James.

Collect.

O God, who, year by year, dost gladden us by the return of the festival-day of thy holy Apostles Philip and James; grant unto us, we beseech thee, who gain by their merits, to profit likewise by the example they have left us. Through Jesus Christ.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

Good and bad at the Judgment. Wisdom 5, 1-5.

The just shall stand with great constancy against those that have afflicted them, and taken away their labours. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within themselves, repenting and groaning for anguish of spirit. These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold, how they are numbered among the children of God, and their lot is among the saints.

Allelúia, allelúia. Ὕ. Confitebúntur. p. 1135.

VIII Lle-lú-ia. *

游戏技巧：

non cogno-vístis me? Phil-íppe, qui vídet me, *

ví- det et Pátre.

Credo.

M\text{Unera, Dómine, quae pro Ap\textit{ostolórum tuórum Phi\textit{lippi et Jacóbi solemnitáte defé-rimus, propítius suscipe : et mala ómmia, quae merémur, averté. Per Dóminum.}}

\textit{Secret.}

\textit{Acept, O Lord, the offerings we make on this the festival-day of thy holy Apostles Philip and James: and mercifully turn aside all the evils our sins have deserved. Through Jesus Christ our Lord.}

\textit{On Sunday, the Secret of the Sunday is added.}

\textit{Preface of the Apostles, p. 13.}

\textit{Comm. IV}

\textit{T}\textit{Anto témpore} *

\textit{vobís-cum sum, et non cogno-vístis me? Phil-íppe, qui vídet me, vídet et Pá-trem, alle-lú- ia: non cré-dis qui-a é-go in Pátre, et Pá-ter in me est? alle-lú-ia, al-le- lú-ia.}

\textit{Postcommunion no 5, p. 971.}

\textit{On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.}

\textbf{AT SECOND VESPERS.}

The five Antiphons are taken from chap. 14 of St. John, and, except the fifth, from the Gospel at Mass.

\textit{1 Ant. VII c 2}

\textit{D} Omine, * osténde nóbis Pá-
Proper of the Saints.

et sufficit nobis, alleluia. Ps. Dixit Dominus Dómino méo: * Sede a dextris méis.

Ps. Dixit Dominus. vii c2. p. 151

2 Ant. vii a

Philip, he that seeth me seeth the Father also.

At I Vespers.

et Patrem méum, alleluia. Ps. Confitebor tibi Dómine in toto córde méo: * in consílió justórum et congrega-

At II Vespers.

ti-óne. Ps. Laudáte pú-eri Dóminum: * laudáte nómen Dómi-

ni.


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.

Anto témpore * vobiscum sum et non cognovístis me? Phi-líppé, qui ví-det me, vídet et
At I Vespers.

Pátre mé-um, alle-lú-ia. Ps. Beá tus vir qui tímet Dó-


4 Ant. VII a

S

I cognovísse-tis me, * et Pá-
trem mé-um ú-tique cognovísse-tis, et á modo cognoscé-
tis é-um, et vidístis é-um, alle-lú-ia, alle-lú-ia, alle-

At I Vespers.

lú-ia. Ps. Laudát e pú-erí Dó nínum: * laud áte nómen Dó mi-ní. Ps. In converténdo Dóminus captivi-tátem Sí-on: *

fácti súmus sicut conso-lá-ti.

If you love me, keep my commandments.

I di-lígi-tis me, * mandáta


Ps. Dómine probásti. III a. p. 204.

I mansé-ri-tis in me, * et vérba mé-a in vóbis mánsæ-rínt, quod-cúmque pe-ti-érí-tis, fí-et vó-bis, alle-lú-ia, alle-lú-ia,
Finding of the Holy Cross. 1159

2. Et exsultavit... or Magnificat... 2. Et exsultavit...

Cant. Magnificat. vii a. p. 217 or 222.
Prayer. Deus, qui annua. p. 1153.
On Sunday, Commemoration of St. Athanasius, after that of the Sunday.

2. St. Athanasius Bp., Conf. and Doct. († 373)
Double.

May 1 and 2. O Doctor... beáte Athanási. p. 131.
Collect.

Exáudi, quaésumus, Dómine, preces nostras, quas in beáti Athanasii Confessóris tui atque Pontificis solemnitáte déférímus: † et qui tibi digne méruit famularí, ejus intercedéntibus méritis, * ab ómnibus nos absolve peccátis. Per Dóminum.

Secret no 9, p. 968 and Postcommunion no 8, p. 971.

3. Finding of the Holy Cross (by 320)
Double of II Class.

AT FIRST VESPERS. (May 2)

As at II Vespers, p. 1164, except:

At Magnif.
Ant. ID

O Crux, * splendí-di- or cúm-

O Cross, brighter than any stars, famed through the world,
greatly beloved of men, holier than all things: thou alone wast worthy to carry the ransom of the world; sweet wood, sweet nails, bearing a burden sweeter still; save this people gathered here to praise thee.

AT MASS.

But it behoves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered. Ps. May God have mercy on us and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us. Gal. 6, 14; Ps. 66, 1.


Collect.

D Deus, qui in praeclára salu-tiferae Crucis Invenióne, Passiónis tuæ mirácula susci-tásti: † concéde: ut vitális liguí 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.


Allelúia, allelúia. V. Dícite in géntibus. p. 673.

Sweet the wood, sweet the nails, sweeter the load that hangs thereon: to bear up the King and Lord of heaven.

V. Dúc lé lígnum, dúlices clávos, dúlcí a fé- rens pór- de-ra:

quia só-la fu-ísti dú- gna susti né- re ré-
gem caeló- rum * et Dómi- num.

✝ Sequentia sancti Evangelii secundum Joannem.


IN illo tém pore: Erat homo ex pharisaéis, Nicodémus nó- mine, princeps Judaeórum. Hic venit ad Jesum nocte, et dixit ei: Rabbi, scimus quia a Deo venísti magister: nemo enim potest haec signa fácere quae tu facis, nisi fúerit Deus cum eo. Respondit Jesus, et dixit ei: Amen, amen dico tibi, nisi quis renátus fúerit dénuo, non potest vidére regnum Dei. Dicit ad

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

Nicodemus said 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.


Secret.

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.
Proper of the Saints.

Comm. IV

By the sign of the Cross, deliver us from our enemies, O thou our God.

Postcommunion.

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)

O mighty work of love! Death died when Life was dead upon the tree.

Séde a déxtris mé- is. Ps. Díxit Dóminus. vii c. p. 151.

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.

per virtú-tem Crúcis: qui salvásti Pétrum in má- ri, mi-

se-ré-re nó-bis. P. T. Alle-lú- ia. Ps. Confitébor tíbi Dó-

mine in tóto córde mé- o: * in consí-li-o justórum et con-


3 Ant. I f

See, the Cross of our Lord; fly ranks of the foe; the Lion of Judas tribe has conquered, the root of David, alleluiia.

te párties adversae: ví-cit lé-o de tríbu Júda, rádix Dávid, alle-lú- ia. Ps. Be-átus vir qui tímet Dóminus: *


4 Ant. VII c

But it behoves us to glory in the cross of our Lord Jesus Christ.

Introit.
Proper of the Saints.

By the sign of the cross, deliver us from our enemies, O thou our God.


Chapter of Palm Sunday, p. 542.


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, alleluia is not said.
May 5: Saint Pius V.

1. Qui inférmum confrégit: accíncis est poténti- a, surre-
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 praeclária. p. 1161.
When May 3 is a Sunday, commemorations are added 1. Saint Monica, as below; 2. of the Sunday.
Benedicámus Dómino II. p. 139.

4. St. Monica Widow. († 387)

Double.


Collect.

 Deus, maeréntium consolátor et in te sperántium salus, qui beátae Mónicae pias lácri-
mas in conversióné filii sui Augustini misericórditer susce-
pásti: * et nos utriusque intervéntu; peccáta nostrá depló-
ré, * et gratíae tueae indul-
géntiam invenire. Per Dóminum nostrum.

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.

5. St. Pius V. Pope and Confessor. († 1572)

Double.


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
beá tum Pium Pontíficem máxi-
num elígere dignátus es : †
fac nos ipsíus defendi praesídiais,
et ita tuis inhaerére obséquis; *
ut, ómnium hóstium superátis
insidiis, perpetua 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
snare s of our enemies, we abide in thy
peace for evermore. Through Jesus...

Secret n 1, p. 967 and Postcommunion n 1, p. 970.

6. St. John Apostle and Evang. before the Latin Gate.

Double major.

Commemoration at Vespers of May 5 and 6.

At Magnif.  
I  
N fervéntis * ó-le- i dó-li- um  
míssus, Jo-ánnes Apóstolus, di-vína se pro-te-génte grá-
ti-a, illaé-sus exí-vit. Alle-lú-ia. E u o u a e.

Cant. Magnificat. iv e. p. 215 or 221.

At I Vespers :

Y. Sántcti et jústi in Dómino

gaudéte, allelúia.

Ry. Vos elégit Déus in here-
ditátem sibi, allelúia.

At II Vespers :

Y. Pretiósa in conspéctu Dó-
mini, allelúia.

Ry. Mors Sanctórum éjus,
allelúia.

Y. O ye holy and just ones, rejoice
in the Lord.

Ry. God hath chosen you to himself
as an inheritance.

Y. Precious in the sight of the
Lord.

Ry. Is the death of his Saints.

Collect.

D Deus, qui cónspicis quia nos
úndique mala nostra per-
turbant : † praesta, quaésumus; *
O God who knowest that on every
side we are borne down by our
sins: deny us not, we entreat of
May 8: The Apparition of St. Michael the Archangel.

ut beáti Joánnis Apóstoli tuí et Evangelistae intercéssio gloriosa nos prótegat. Per Dóminum.


**Postcommunion.**

R Efécti, Dómine, pane caelestí : ad vitam, quáesumus, nutriámur aetérnam. Per Dóminum.

C Omforted, O Lord, with bread from heaven, we beg of thee, by its virtue, to quicken us unto life everlasting. Through Jesus Christ.

† In places where the feast is solemnly kept.

Allelúia, allelúia. † Jústus ut pálma, p. 991.
Allelúia. † Jústus germinábít, p. 1102.

Gospel as on July 25, p. 1298. — Credo.

Communion. Laetábitur, p. 1137.

Vespers from the Common of Apostles in Paschal Time, p. 1138, except Ant. at Magníf. as above and the Prayer proper.

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7. St. Stanislaus Bishop of Cracow and Mart. († 1079)

Collect.

 Deus, pro cujús honoré glorioso Pontífex Stanisláus gládiis impiórum occúbuit: † praesta, quáesumus; ut omnes, qui ejus implórant auxílium, * petitionís suae salutáre consequántur efféctum. Per Dóminum.

Secret n° 3 (a), p. 967 and Postcommunion n° 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 sǽcrum, p. 1448. † Stéstit.
May 8. Prínceps gloriosíssime, p. 1459. † In conspéctu.

Double.


Collect.

 Deus, qui pópulo tuo actérrae salútis beátum Gregórium ministrum tribuísti : † praesta, quaésumus; ut, quem Doctórem vitae habuímus in terrís, * intercessórem habére mereámur in caelís. 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 n° 10, p. 968 and Postcommunion n° 9, p. 972.

10. St. Antoninus Bishop of Florence and Conf. († 1459)

Double.


Collect.

Sancti Antoníni, Dómine, Con- fessóris tui atque Pontífícis méritos adjuvémur : † ut, sicut te in illo mirábilem praedica- mus, * 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


Collect.

Da, quaésumus, omnípotens Deus : * ut, qui beatórum Mártýrum tuórum Gordiáni et Epímachi solémmnia cólimus, có- rum 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 n° 8, p. 968 and 2 (c). — Postcommunions n° 7, p. 971 and 11 (b).


Semi-double.


Collect.

Sæmer nos, Dómine, Mártyrum tuórum Nérei, Achilléi, Domitillae atque Pancrátiæ fóveat, quaésumus, beáta solémnitas: * et tuo dignos reddat obséquo. 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.

SÆntórum Mártýrum tuórum, quaésumus, Dómine, Nérei, Achilléi, Domitillae atque Pancrátiæ sit tibi grata conféssio: quae et múnera nostra comméndet, 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.

QVaesumus, Dómine: ut bea- tórum Mártyrum tuórum Nérei, Achilléi, Domitillae atque Pancrátiæ deprecationibus, sacraménta sancta, quae súmpsi-mus, ad tuae nobis proficiant placationis augmentum. 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.


Double.


Collect.

D Deus, qui ad errórum insídias repelléndas et Apostólicæ Sedís jura propugnánda, beá-tum Robértum, Pontíficem tuum atque Doctórem, mira erudítióne 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


Collect.

Da, quaésumus, omnipotens Deus: ut, qui beatu Bonifatii Martyris tuui solémnia cólimus, ejus apud te intercessionibus adjuvémur. Per Dóminum.


15. St. John Baptist de la Salle Confessor. († 1719)

Double.


Collect.

Deus, qui adchristiánam páuperum eruditionem, et ad juventam in via veritátis firmándam, sanctum Joánnem Baptístam Confessórem excitásti, et
May 15: Saint John Baptist de la Salle.

moreover, thou hast made to be the father of a new family of Religious: grant us, we beseech thee, helped by his prayers and example, to burn with zeal for thy glory in the salvation of souls, and to become worthy of a share in his heavenly crown. Through Jesus Christ our Lord.

Secret n° II, p. 969 and Postcommunion n° 10, p. 972.

Mass. Os justi, of a Confessor not a Bishop, p. 1665.

In some dioceses Mass proper for the Society of the Christian Brothers.

Suffer children to come to me and forbid them not: for of such is the kingdom of God.

Ps. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him. Luke 18, 16. Ps. 21, 24.

1 The Society of the Christian Brothers.
Collect. Deus, qui ad christianam. p. 1172.


Blessed is he whom thou hast chosen and taken to thee: he shall dwell in thy courts.

Ps. 64, 5.

V. Beatus quem elegisti, et assumpsiisti: habitabit in atriis * tuis.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. Ps. 111, 9.

V. Dispersit, deedit paupерibus: justitia ejus manet in saeculum * saeculi.

Gospel as on September 29. p. 1452 to **.
Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man. Ps. 21, 25.

May 15: Saint John Baptist de la Salle.

Offert. III

T

I-me-at*é- um ómne

sémen Is- ra- el, quóni- am non

pré- vit, ne- que despe- xit depre-ca-tió- nem

páupe- ris. P. T. Alle- lú- ia.

Secret.

M Unera tibi, Domine, dicáta sanctifica; quorum ubertáte replétā familia tua, intercedénte beáto Joánnis Baptisťae Confesse- rō, tuis eruditionibus multi- pliciéтур et donis. Per Dóminum nostrum Jesum Christum.

Comm. VII

Q

UI féce-rit * et docú-e-rit,

hic mágnus vo-cábi-tür in régno caelo- rum.

P. T. Alle- lú- ia.

Postcommunion.


R Efresheđ with heavenly food, O Lord, we humbly pray thee; that through the merits of blessed John Baptist we may draw goodness, instruction and knowledge from the fulness of thy Son our Lord Jesus Christ. Who lives and reigns.

Semi-double.


Collect.

A Uxilium tuum nobis, Dómine, quaésusum, placátus impénde: † et, intercessióne beáti Ubáldi Confessóris tuí atque Pontificis, * contra omnes diáboli néquitías déxteram déxteram super nos tuae propitiátiónis exténde. Per Dóminum.

G Rraciously, O Lord, vouchsafe to come to our aid: and because of the prayer, in our behalf, of blessed Ubaldus, thy Confessor and Bishop, save us from all the craft of the devil, stretching forth in our defence the right hand of thy mercy. Through Jesus Christ our Lord.

Secret no 8, p. 968 and Postcommunion no 7, p. 971.

17. St. Paschal Baylon Confessor. († 1592)

Double.


Collect.

D Eus, qui beá tum Paschálem Confessórem tuum mirífica erga Córpóris et Sánquínís tuí sacra máystéria dilectióne décorásti: † concéde propitiátiú; ut, quam ille ex hoc divíno convívio spíritus percépit pinguédinem, * eámdem et nos percépere me-reámur: Qui vivis et regnas.

O God, who didst imbue blessed Paschal, thy Confessor, with wondrous love of the sacred mysteries of thy Body and Blood: teach us, like him, to draw rich food of the spirit from this divine banquet. Who livest and reignest...

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

18. St. Venantius Martyr. (aged 15, in 250)

Double.

May 19: Saint Peter Celestine.

Collect.

**Deus,** qui hunc diem beáti Venántii Mártys tui trium-phó consecrásti : † exáudi preces pópuli tui, et praestá; ut, qui ejus mérita venerámur, * fidei constántiam imitémur. Per Dó-minum.

**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.

**H**Anc oblationem, omnipo-tens Deus, beáti Venántii mérita tibi reddant acceptám : ut, ipsius subsidiis adjüti, glóriae ejus consórtes efficiámur. Per Dóminum.

**M**AY 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.

**S**Umpsimus, Dómine, aetérnae vitae sacraménta, te humíliter deprecántes: ut, beáto Venántio Mártyre tuo pro nobis depre-cánte, véniam nobis concílent, et grátiam. Per Dóminum nostrum Jesum Christum.

**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.**


Collect.

**D**Eus, qui beá tum Petrum Caelestínum ad summi pontificátus ápicem sublimásti, qui-que illum humilitáti postpónere docuísti : † concéde propítius; ut ejus exémplo cuncta mundi despíceré, * et ad promíssa humilíbus praémia perveníre felíciter mercámur. 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: 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 diligis 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.)


Collect.

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.


Collect.

Lord Jesus, who didst imbue blessed Bernardine, thy Confessor, with wondrous love of thy holy name: moved by his merits and prayers, graciously pour forth, we beseech thee, into our hearts, the spirit of love of thee. Who livest and reignest.

Secret n° 11, p. 969 and Postcommunion n° 10, p. 972.


25. St. Gregory VII. Pope and Confessor. († 1085)

Double.


Collect.

God, the strength of them that put their trust in thee, who, for the defence of the liberty of thy Church, didst endue blessed Gregory, thy Confessor and Bishop, with the virtue of steadfastness: grant that, helped by his prayers and example, we too may bravely overcome whatsoever stands between us and thee. Through Jesus Christ our Lord.

Secret n° 1, p. 967 and Postcommunion n° 1, p. 970.
The same day. St. Urban I. Pope and Martyr. († 230)


Collect.

G**Regem tuum, Pastor aetérne, placátus inténde:** † et per beá tum Urbánum, Mártyre m tuum atque Summum Pontíficem, perpétua protectione custódi; * quem totius Ecclesiae praestítísti 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.

M**Nera, quae tibi, Dómine, lactántes offérimus, suscípe benignus, et præsta:** ut intercedénte beáto Urbáno, Ecclésia tua et fidei integritáte lactetur, et témporum tranquillitáte sémper 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.

M**Ultíplica, quaésumus, Dómine, in Ecclésia tua spíritum grátiæ, quem dédísti:** ut beáti Urbáni Mártýris tua atque Summi Pontíficis depre catiónem, nec pastóri obediéntia gregis nec gregi desit cura pastóris. Per Dóminum nostrum Iesum 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.

26. St. Philip Neri Confessor. († 1595)

Double.


Collect.

D**Eus, qui beá tum Philíppum Confessórem tuum Sanctórum tuórum glória sublimásti:** † O God, who hast numbered blessed Philip, thy Confessor, with thy saints in glory: vouchsafe, we beseech
concede propitiōs; ut, cujus solemnitāte laetāmur, ejus virtūtum proficiāmus exemplo. Per Dōminum. thee, to us who with rejoicing keep his feast-day, to profit by the manifold examples of virtue he has left us. Through Jesus Christ our Lord.

**Secret.**

Sacrificis praesentibus, quae- sumus, Dōmine, intende placátus: et praesta; ut illo nos igne Spíritus Sancti inflámnet, quo beatí Philippí cor mirabiliter penetravit. Per Dōminum... in unitate ejúsdem.

**Postcommunion.**

Cælestibus, Dōmine, pasti deliciis: quaésimus; ut beát Philippí Confessóris tuí méritis et imitatioé, semper éadem, per quae veráctere vivimus, appetámus. Per Dōminum nostrum.

The same day. St. Eleutherius Pope and Martyr. († 189)


**Collect.**

Regem tuum, Pastor aetérne, placátus intende: et per beátum Eleuthérium Mártyre tuum atque Summum Pontíficem, perpétua protectione custodí; quem totius Ecclesiæ praestitísti esse pastórem. Per Dōminum.

**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 Dócto... beáté Béda. p. 131.

**Collect.**

 Deus, qui Ecclesiæ tuam beáti Bedae Confessóris tui atque Doctóris eruditióne claríssimas: concedé propitiós famulis tuis; ejus semper illustrári sapiéntia et méritos adjuvári. Per Dōminum nostrum.

God, who by the learning of blessed Bede, thy Confessor and Doctor, hast covered thy Church with glory: to us, thy servants, mercifully vouchsafe that his wisdom be a guiding light, and his merits a help to salvation. Through Jesus Christ.
The same day. St. John I. Pope and Martyr. († 526)


Collect.

Regem tuum, Pastor aetérne, placátus inténde : † et per beáatum Joánnem Mártyre tue atque Summum Pontíficem, perpétua protectione custódi; * quem totius Ecclesiæ praestísti esse pastórem. Per Dóminum.

Secrets nos 10, p. 968 and 1. — Postcommunions nos 9, p. 972 and 1.


Double.


Collect.

Eúus, qui Anglórum gentes, praedicatione et miráculis beáti Augustíni Confessóris tui atque Pontíficis, verae fidei luce illustráre dignátus es : † concéde; ut, ipso interveniente, errántium corda ad veritátis tuae rédeant unitátem, * et nos in tua simul voluntate concórdes. Per Dóminum nostrum Jesum Christum.

Secret.

Sacrificium tibi offerimus, Dómine, in solemnitáte beáti Augustíni Pontíficis et Confessóris tui, humíliter deprécantes : ut oves, quae perírunt, ad unum ovíle reversae, hoc salutári pábulo nutriántur. Per Dóminum.

Postcommunion.

Hóstia salútári refécti : te, Dómine, supplices exorámus; ut éadem, beáti Augustíni interventiénte suffragió, in omn

Ocomforted through our having par-
taken of this lifegiving Victim, most humbly, O Lord, we entreat of thee, that, listening to the prayers
29. St. Mary Magdalen Pazzi Virgin. († 1607)

Semi-double.


Collect.

 Deus, virginitátis amátor, qui beátram Mariam Magdalenam Virginem, tuo amore succénsam, caeléstibus donis decórásti: † da; ut, quam festiva celebraté vínerámur, * purítate et caritáte imitémur. Per Dóminum nostrum Jesum Christum.

Secret n° 16, p. 969 et Postcommunion n° 15, p. 973.

30. St. Felix I. Pope and Martyr. († 274)

Simple.


Collect.

Regem tuum, Pastor aetérne, placátus inténde: † et per beá tum Felícem, Mártírem tuum atque Summum Pontíficem, perpé tua protectione custódí; * quem totius Ecclesiae praestitísti esse pastórem. Per Dóminum.

Secret n° 1, p. 967 et Postcommunion n° 1, p. 970. — Mass of Popes, p. 1604.

31. St. Angela Merici Virgin. († 1540)

Double.

May 31: Saint Petronilla.

**Collect.**

**Deus,** qui novum per beátem
Angelam sacrárum Virginum
collégium in Ecclé sia tua floré-
cere voluísti: † da nobis, ejus
intercessióne, angéli cis móribus
vivere; * ut, terrénis ómnibus
abadicáti, gáudiis pérfri merca-
mur acténrí. Per Dómini num
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.**

**O** Nit 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.**

**C** Alésti alimónia refécti, süp-
plícies te, Dómine, depre-
cámur: ut beátae Angelae pré-
cibus et exémplo, ab omni labe
mundáti, et córpore tibi pla-
ceámus, et mente. Per Dómini num
nostrum.

**W** E have been comforted, O Lord,
with the bread of heaven, and
relying on the prayers and example
of blessed Angela, now most humbly
beg of thy mercy, to wash away from
us all stain of sin, and to make us
well-pleasing to thee both in body
and in soul. Through Jesus Christ.


**The same day.**

**St. Petronilla Virgin. (I cent.)**


**Collect.**

**Exáudi nos,** Deus, salutáríis
noster: * ut, sicut de beátae
Petronillae Virginis tuae festi-
víate gaudémus; ita piae devo-
tiónis erudiéamur afféctu. Per
Dómini num 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 n° 16, p. 969 and Postcommunion n° 15, p. 973.*

In some dioceses:

Feast of the Blessed Virgin Mary
Mediatrix of all graces.

Double major.

AT FIRST VESPERS.

All as at II Vespers, p. 1189, except:

℣. Ora pro nobis. p. 1191.

At Magnif. Ant. 1 f

E

Cce Dóminus mé-us *

ómini-a mí-hi trádi-dit, nec quíd-

quam est quod in mé-a non sit po-testáte, vel non trádi-


mé-a Dóminus. 2. Et exsultávit...

Cant. Magníficat. 1 f. p. 212 or 218.

AT MASS.

Introit. Adeámus. p. 1377, with Ps. Levávi. at following.

Collect.

O Lord Jesus Christ, our Mediator with the Father, who hast vouchsafed to make thy most blessed Virgin-Mother to be our mother also and our Mediatrix with thee: graciously grant that all who come pleading to thee may rejoice at having obtained through her all that they asked. Who livest and reignest.

Lectio Isaiæ Prophetæ.

God's appeal in Isaias applied to our Lady.
Is. 55, 1-3 and 5.

O Mnes sitiéntes, venité ad aquas : et qui non habéístis argentum, venité ad me : audité, audientes, venité ad me : audite, and eat: and eat: and eat: come ye, buy wine and milk, without money and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me and eat that which is good; and your soul shall be delighted in fatness. Incline your ear and come to me: and your soul shall live.

Behold thou shalt call a nation which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God and for the Holy One of Israel, for he hath glorified thee.

Grad. v

In me is all grace of the way and of the truth: in me is all hope of life and of virtue. Óm-nis ví- ae et ve-

I

N me * grá- ti-a

ri-tá-tis, in me ómnis spes ví-tae et
virtú-tis.

V. Transí-te ad me, ómnes qui concupísci-tis me,
et a ge-ne-ra-ti-ó-

bus mé-is * implé-mi-ni.

Hail, thou Mother of mercy, thou Mother of hope and of grace, O Mary.

V. Sálve, Máter mi-

ri-córdi-ae, Má-ter spé-
i et grá-ti-ae,*
In Paschal Time, the Gradual is omitted, and instead is sung:

Lift thine eyes up round about and see: all these are gathered together; they are come to thee. Is. 60, 4.

Thy sons are come from afar, and thy daughters shall arise up at thy side. Is. 60, 4.
In some dioceses.

de látère * súrgent.

Gospel and Offertory as on Sept. 15, p. 1426. Credo.

**Secret.**

M Atris tuae ac mediatrix nostrae precibus; Dómine, quaésumus: haec hostiárum oblátio nosmetípsos, tua grátia largiénte, tibi perficiat munus aeternum: 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

Alde mi-rábi-lis es,*

Esther 15, 17.

o Ma- rí- a, et fá- ci- es tú- a plé-na est gra-


**Postcommunion.**

SUbvéniat nobis, Dómine, beá-tae Maríae Matris tuae ac nostrae mediatrix orátio: ut per haec sacrosáncta commercia, tua grátia largiénte, ad redemp- tionis aetérnae proficiámus augmentum: 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

The Lord gave her the blessing of all nations: and confirmed his covenant upon her head. Eccli. 44, 25.

Enedicti-ónum * ómnium gén-
ti-um dédit illi Dóminus, et testaméntum sú-

confirmávit super cáput é-jus. P. T. Alle-lú-ia. Ps. Dí-xit

Dóminus Dómino mé-o : * Séde a déxtris mé-
is.

2 Ant. I f I

His mercy endureth for ever, and his truth to generation and gene-

ratió-ó-num et genera-ti-ó-num.

P. T. Alle-lú-ia. Ps. Laudáte, pú-eri, Dóminum : * laudáte


3 Ant. IV A* B

Thus will I bless thee all my life long: and in thy name I will lift up my hands.
Ps. 62, 5.

Enedí-cam te * in víta mé-a,

Thou hast not spared thy life, by reason of the distress and tribulation of thy people. Judith 13, 23.

4 Ant. N
ON pepercī-sti *ánimae tū-ae,
propter angūstī-as et tribu-la-ti-ónem géne-ris tū-i.
P. T. Alle-lū-ia. Ps. Ni-si Dōminus ædi-ficáve-rit dōmum,*
in vānum laboravérunt qui ædi-ficant é-am.

Remember, O Virgin Mary, thou that standest in the sight of God, to speak good for us and to turn away his anger from us. Offertory.
Jerúsa-lem, Dómi-num, * láuda Dé- um tū- um, Sí- on. 
Ps. Láuda, Jerú-salem. iii a 2. p. 209.

Chapter.

Omnes sitiéntes, venité ad aquas; † et qui non habéntis argéntum, properáte, émité et comédite: * venité, émité absque argénto et absque ualla commutatióne vinum et lac.


V. Ora pro nóbis, Mediátrix nostra potentíssima. P. T. Alle-lúia. 
R. Ut digni efficiámur pro-missionibus Chrísti. P. T. Alle-lúia.

At Magníf. 
Ant. VII a

S

A-lus nóstra * in mánu King.

tú-a est: réspice nos tantum, et laéti servi-émus Ré-

mé- a Dóminum. 2. Et exsultávit... or: Magní- ficat *

Et exsultávit... Cant. Magnificat. vii a. p. 217 or 222.


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. 1
IV A * 1
D

Esidé-ri-o * de-side-rávi hoc

páscha manducá-re vobís-cum, ántequam pá-ti-ar. Ps. Dé-

xit Dóminus Dómino mé-o: * Séde a déxtris mé-is.

or : mé-is. Ps. Díxit Dóminus. IV A*. p. 149.

2 Ant. 2
VIII G

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-
Feast of the Eucharistic Heart of Jesus.

Ps. Confitébor. VIII g. p. 158.

3 Ant. 
VII c

C

Aro mé- a * ve-re est clí-

bus, et sán guís mé- us ve-re est pó-tus. Ps. Cré-didi

propter quod locúitus sum: * égo autem humi-li-átus sum


4 Ant.
VI f

O

quam bó-nus* et su-á-vis est.

Dómine, spí-ri-tus tú- us, alle-lú-ia. Ps. Be-á-ti ómnes qui

tíment Dóminum: * qui ámbu-lant in ví- is é-jus.

Ps. Beáti ómnes. VI f. p. 197.

5 Ant.
III a

L

Ætá- bor * super pópu-lo

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.


Chapter as on Feast of the Sacred Heart, p. 838.

Hymn.

IV

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

ter be-á-to cónti-git Super ma-gístri pécto-re Coenán-tis

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-
Feast of the Eucharistic Heart of Jesus.

5. But flaming love urges me farther yet; though returning to heaven, still I shall remain on this lowly earth.

6. Wholly God and man, hiding on the sacred altars under seeming bread, I will console the sons of Eve.

7. Sweet Heart of Jesus, whence for us flow so many gifts, may our hearts learn profoundest love for thee. Amen.

of thorns, nails, and lance to pierce my inmost breast.

* * *

immo-rá-ri sé-dibus. 6. Sácris in á-ris, integer Hómo De-úsque cándi-da Sub pánis úmbra dé-li-tens, Solábor Hévae fí-li-os. 7. Cor dúl-ce Jé-su, múne-ra Tot unde nó-


* * *

V. From the treasures of his Heart he draws all good.
R. From the treasures of his Heart he draws all good.
R. Filling our hearts with food and joy.

V. De bóno thesáuro Córdis suí prófert bonum, allelúia.
R. Implens cibo et laetitia córdá nostra, allelúia.
In some dioceses.

At Magnif.

Ant. if

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. 


AT MASS.

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.
Feast of the Eucharistic Heart of Jesus.

Collect.

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. V. Make his works known among the peoples.

Is. 12, 6 and 4.
In some dioceses.

pu-lis adinventi-ó-nes * é-jus.

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.

bónum é-jus est, et quid púl-chrum é-jus, ni-si fru-
méntum e-lectórum, et ví-num gérmínans*

vir-gines.
Feast of the Eucharistic Heart of Jesus.

* Sequentia sancti Evangelii secundum Lucam. 

_Institution of the holy Eucharist during the Last Supper._
_Luke 22, 15-20._

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.

Credo.

Offert. I

_Q_ Uam má-gna * multi-tú-do

dulcé-di-nis tú-ae, Dó-mi-ne, quam abscon-

dí-sti timén-ti-bus te.

Alle-lú-ia.
Secret.

Tuére nos, Dómine, tua tibi holocáusta offeréntes : ad quae ut fervéntius corda nostra praeparántur, flammis adúre tuae divinæ caritátis : Qui vivis et regnas.

Preface of the Sacred Heart. p. 835.

Comm. III

Behold, I am with you all days, even unto the consummation of the world.

Matt. 28, 20.

Postcommunion.

Divínis donís Cordis tui satiáti : quaésumus, Dómine Jesu, ut in tui semper amoré permanére et usque in finem créscere mercámur : Qui vivís 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.


Collect.

 Deus, qui nos annua beatórum Martyrum tuórum Marcellíni, Petrí atque Erásmi solemnitáte laetíficas : † praestá, quaésimus; ut, quorum gaudémus méritis, * accendámur exémplis. Per Dóminum.

Secret no 17, p. 969 and Postcommunion no 20, p. 973.

4. St. Francis Caracciolo Confessor. († 1608)

Double.


Collect.

 Deus, qui beáatum Franciscum, novi órdinis institutórem, orándi stúdio et paeniténtiæ amóre décorasti : † da fámulis tuuis in ejus imitatione ita profíceræ; ut, semper orántes et corpus in servítútem redigéntes, * ad cæléstem glóriam pervénire mereántur. Per Dóminum nostrum.

Secret.

Enkindle in our hearts, O most merciful Jesus, that fire of love which burned in the heart of blessed Francis, to whose glorious merits we are striving to do honour: and thereby make us worthy to kneel around thy sacred table. Who livest and reignest...

1 The Minor Clerks Regular.
1202 Proper of the Saints.

Postcommunion.

S Acrosáncti sacrificii, quaésus-

mus, Dómìne, quod hódié in
solemnitéátbeátí Francísci tuae
obtúlimus májestáti, gráta sem-
per in méntibus nostris memó-
ria perseveret, 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.

5. St. Boniface Bishop of Mayence and Martyr. († 754)

Double.


Collect.

D Eus, qui multítúdinem popu-
lórùm, beáti Bonífácii Má-
tryris tuí atque Pontífícis zelo,
ad agnítionem tuí nóminis voc-
cáre dignátus es: † concédé
propítius; ut, cujus solémnia có-
límus, * étiam patrocínia sen-
tiátus. 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.

S Uper hás hostias, Dómìne,
quaésusum, benedíctio co-
piósa descéndat: quae et sancti-
ficatióinem nostram misericór-
diter operétur; et de sancti Bo-
nífácii Mátryris tuí atque Pontí-
fícis 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.

S Anctificáti, Dómìne, salutári
mystério: quaésusum; ut
nobis sancti Bonífácii Mátryris
tui atque Pontífícis pia non
desit orátio, cujus nos donásti
patrocínio gubernári. Per Dó-
minum.

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 good-
ness, thou hast set over us to be our
advocate in heaven. Through Jesus...
\[\text{AT MASS.}\]

Intr. III

1204

Proper of the Saints.

Grad. v

C

Ommuni-cántes * Chrí-sti passi-ó-ni-bus gaudé-te, ut in reve-la-ti-óne

gló-ri-ae é-jus gau-de-á-tis ex-sultán-
tes. ὦ. 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.

A

Lle- lá-

ia. * ij
In Paschal Time, the Gradual and the foregoing Alleluia are omitted, and the following are sung:

**V. Laetamia.**

*Lle-lú-ia.*

*gló-ri-am.*

* cóm Jerusalem, et exsultá-te in é-a, ómnes qui di-lígi-tis*
Proper of the Saints.

VIII

A

Lle-lú-ia.

V. Vidé-bi-tis, et gaudé-bit cor vé-strum:

cogno-cé-tur má-nus Dó-mi-ni sé-r-

vis * éjus.


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.
June 9: Saints Primus and Felician.


Collect.

 Deus, qui beátum Norbértum Confessórem tuum atque Pontíficem, véri tui praeécénnem exiíüim efféccísti, et per eum Ecclésiam tuam nòva prole fecundásti: † præsta, quaésumus; ut, ejúsdem suffrágantibus mé-ríti, * quod ore simul et ópere dúcuit, te adjuvánte, exercére valeámus. Per Dóminum.

Secret n° 8, p. 968 and Postcommunion n° 7, p. 971.


Collect.

 Fac nos, quaésumus, Dómine, sanctórum Mártýrum tuórum Primi et Feliciáni semper festa sectári: * quorum suffrä-giis protectionis tuae dona sentiámus. Per Dóminum.

Secret.

 fiat tibi, quaésumus, Dómine, hóstia sacránda placábilis, pretiósi celebítate mártýrií: quae et peccáta nostra purificet, et túorum tibi vota concílieet famúlorum. Per Dóminum.

Postcommunion.

Quaésumus, omnípotens Deus: ut sanctórum Mártýrum tuórum Primi et Feliciáni caeléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuae propitiátiónis acquírat. Per Dóminum.

O Almighty God, we beseech thee, that our having had part in thy heavenly mysteries, on this solemn festival of thy holy Martyrs Primus and Felician, may be to us an assurance of thy merciful forgiveness. Through Jesus Christ our Lord.

1 The Premonstratensian Canons Regular.
10. St. Margaret Queen of Scotland Widow. († 1090)

Semi-double.


Collect.

 Deus, qui beátem Margarítam reginam exímia in páuperes caritáte mirábilem effécísti: ut ejus intercessióne et exemplo, tua in córdibus nostris cáritas júgiter augeátur. Per Dóminum.

O God, who didst imbue the blessed Queen Margaret with a spirit of singular charity in regard to thy poor: grant that, through her prayers and example, in our hearts likewise thy charity may more and more deeply take root. Through Jesus...

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.


11. St. Barnabas Apostle. (I cent.)

Double major.


Collect.

 Deus, qui nos beáti Bárnaeae A póstolí tui méritos et intercessióne laetíficas: concédé propítius; ut, qui tua per eum benefícia pósíimus, 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 is solemnly kept.


Gospel as on June 30, p. 1252.


At Paschal Time, Mass Protexisti. p. 1623.

Vespers of the Common of Apostles, p. 1593.

Double.


Collect.

 Deus, auctor pacis et amató caritátis, qui beá tum Joán- nem Confessórem tuum mírifica dis sidéntes componéndi grá tia decorásti : † ejus mé ritis et intercessióné concédé; ut, in tua caritáte firmátí, * nullís a te tentatiónibus separémur. Per Dóminum nostrum Jesum Christum Filium tuum.

Secret n° 11, p. 969 and Postcommunion n° 10, p. 972.

The same day.

Sts. Basilides, Cyrinus, Nabor and Nazarius Mart. (IV cent.)


Collect.

Sanctórum Mártyrum tuórum Basilidis, Cyrini, Náboris atque Nazárii, quaésumus, Dó mine, natalítia nobis votíva respléndéant : * et, quod illis cóntulit excelléntia sempitérna, frúctibus nostrae devotionis accréscat. Per Dóminum.

Secret.

PRO sanctórum tuórum Basilidis, Cyrini, Náboris atque Nazárii sanguine venerándo, hóstias tibi, Dómine, solémniter immolámus, tua mirábília per- tractántes : per quem talis est perfécta victória. Per Dóminum.

Postcommunion.

Emper, Dómine, sanctórum Mártyrum tuórum Basilidis, Cyrini, Náboris atque Nazárii G rant, we beseech thee, O Al- mighty God, that we who year by year keep the festival-day of
Proper of the Saints.

sólemnia celebrántes: praesta, quaésumus; ut eórum patro-cínia júgiter sentiámus. Per Dó-minum.

thy holy Martyrs Basilides, Cyrimus, 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.


Collect.

Ecclésiam tuam, Deus, beáti Antónii Confessóris tui atque Doctóris sólemnicas votívá laetí-ficet: 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.

Præsens oblátio fiat, Domine, pópulo tuo salutáris: pro quo dignátus es Patri tuo te vivéntem hóstiam immoláre: Qui cum eódem Deo Patre et Spíritu Sancto vivis et regnas Deus, per ómnia sæcula sæculó-rum.

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 méritos et intercessióné, salutáris sacrificii sentiámus ef-féctum. 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.


Collect.

Exáudi, quaésumus, Dómine, preces nostras, quas in beáti Basílií Confessóris tui atque Pontíficis sólemnitáte deferi-

Raciously hear, we beseech thee, O Lord, the prayers we offer thee on this festival-day of blessed Basil, thy Confessor and Bishop: he deserved
June 15: Sts. Guy or Vitus, Modestus and Crescentia. 1211

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.


15. Sts. Guy or Vitus, Modestus and Crescentia Martyrs. († 303)

Simple.


Collect.

Raciously listen, we beseech thee, O Lord, to the prayers of thy holy Martyrs Vitus, Modestus and Crescentia: and grant unto thy Church that she aim not at worldly greatness, but in humbleness of heart draw ever more and more near to thee. May her children scorn to work evil, and readily, for love of thee, set themselves to accomplish whatsoever they know it to be right for them to do. Through Jesus Christ.

Secret.

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.

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 Doctor... beáté Ephraem. p. 131.

Collect.

 Deus, qui Ecclésiam tuam beáti Éphraem Confessórís tui et Doctóris mira eruditióne et praécláris vitae méritis illus­tráre voluísti: † te supplicas exorámus; ut, ipso intercedénte, eam advérsus erróris et pravi­táts insídias perénni tua virtúte defendas. Per Dóminum.

O God who on thy Church didst bestow a new glory in the marvellous learning and in the meritorious life of blessed Ephrem, thy Confessor and her Doctor: humbly we beseech thee that, through his prayers, she may be shielded by thine unfailing might against every snare of false teaching and wickedness. Through Jesus Christ our Lord.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

The same day. Sts. Mark and Marcellianus Mart. († 286)

Simple.


Collect.

Præsta, quaésumus, omnípotens Deus: * ut, qui sanctó­rum Mártýrum tuórum Marci et Marcelliáni natalitia cólimus; a cunctis malis imminéntibus, eórum intercessiónibus libé­mur. Per Dóminum.

O Almighty God, grant, we beseech thee, that the holy prayers of thy blessed Martyrs Mark and Marcellianus, may deliver us who keep their feast-day from all the evils that threaten us. Through Jesus Christ our Lord.

Secret no 3 (b), p. 967.

Postcommunion.

Alutáris tui, Dómine, múnera satiátí, supplices exorámus: ut, cujus laetámur gustu, inter­cedéntibus sanctis Mártýribus tuis Marco et Marcelliáno reno­vémur efféctu. Per Dóminum nostrum.

O 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...
June 19: Saints Gervase and Protase.  

19. St. Juliana Falconieri Virgin. († 1340)  
Double.


Collect.

 Deus, qui beátam Juliánam Virgínum tuam extrémo morbo laborántem, pretíóso Filii tui córpore mirabíliter recreáre dignátus es; † concédé, quáe-sumus; ut, ejus intercedéntibus méritis, nos quoque eódem in mortís agóne refécísti ac robo-ráti, * ad caelestéms pátriam perducámur. Per cúmdem Dó-minum nostrum.

The same day. Sts. Gervase and Protase Martyrs. († 170)


Collect.

 Deus, qui nos ánnuma sanctórum Mártirum tuórum Gervásii et Protásii solemnitáte laetíficas: * concédé propítiús; ut, quorum gaudémus méritis, ascendámur exémplis. Per Dó-minum.

Secrets nos 16, p. 969 and 7(b). — Postcommunions nos 15, p. 973 and 3(b).

* In dioceses and places where the feast of Sts. Gervase and Protase is solemnly kept:

Intr. III

Oqué-tur * Dómi-nus

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.

N° 805. — 39

Collect. Deus, qui nos. as above. *On a Sunday, its Collect is added.*

**Lectio Epistolae beati Petri Apostoli.**


Early beloved, if you partake of the sufferings of Christ, rejoice, that when his glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory and power of God, and that which is his Spirit, resteth upon you. But let none of you suffer as a murderer or a thief or a raile 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.
God is glorious in holiness, terrible and praise-worthy, doing wonders. 

\( \text{V. Thy right hand, O Lord, is magnified in strength:} \) 
thy right hand, O Lord, hath slain the enemy. 

\( \text{Exodus 15, II and 6.} \)


IN illo tempore: Descéndens Jesus de monte, stetit in loco campéstri, et turba discipuló-rum ejus, et multitudé copiósa plebis ab omni Judaëa, et Jerusalem, et marítima, et Tyri, et Sidónis, qui vénérant ut audiérent eum, et sanaréntur a languoribus suis. Et qui vexabantur a spiritibus immundis, curabantur. Et omnis turba quaerébat eum tángere: quia virtus de illo exibat, et sanabát omnes. Et ipse elevátis óculis in discípulos suos, dicébat: Beáti páuperes: quia virtus de illo exibat, et sanabát omnes. Et ipse elevátis óculis in discípulos suos, dicébat: Beáti páuperes: quia virtus de illo exibat, et sanabát omnes. Et ipse elevátis óculis in discípulos suos, dicébat: Beáti páuperes: quia virtus de illo exibat, et sanabát omnes. 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 no-
men vestrum tamquam malum propter Filium hóminis. Gau-
dète in illa die, et exsultáte: ecce enim merces vestra multa
est in caelo.

Credo.

Offertory. Laetamini. p. 1626, Alleluia is omitted.


On Sunday, Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

They have given the dead bodies of thy serv-
ants, 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.

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.
1218 Proper of the Saints.

20. St. Silverius Pope and Martyr. († 537)

Simple.


Collect.

GRegem tuum, Pastor aetérne, placátus inténde: † et per beá tum Silvéri um, Mártýrem tuum atque Summum Pontifí cinem, perpé tua protectione custódi; * quem totius Ecclésiae praestitísti esse pastórem. Per Dóminum.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

21. St. Aloysius Gonzaga Confessor. († 1591)

Double.


Collect.

Cáléstium donórum distribútor, Deus, qui in angélico júvene Aloisio miram vitae inno- cèntiam pari cum paenitentia sociásti: † ejus méritis et pré- cibus concéde; ut, innocéntem non secúti, * paeniténtem imi- témur. Per Dóminum nostrum Jesum Christum.

Postcommunion.

A N gélórum esca nutritos, angélicis étiam, Dómine, da móribus vivére: et ejus, quem hódie cólimus, exémplo, in gra- tiárum semper actióné manére. Per Dóminum nostrum.
22. St. Paulinus of Nola Bishop and Confessor. († 431)

Double.


Collect.

Deus, qui ómnia pro te in hoc saéculo relinquéntibus, cén- tuptlum in futúro et vitam acté-rnam promísisti: † concédé propítius; ut sancti Pontificis Paulíni vestígíi inhaeréntes, * valéámus 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 sacrificium, exém-plo sancti Pontificis Paulíni, cum altáris oblatióne conjün-gere: et benefícióniae stúdio sempitérnam miserícórdiam pro-meréri. Per Dóminum.

IVE 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.

TRibue nobis per haec sancta, Dómine, illum pietátis et humilitátis afféctum, quem ex hoc divíno fonte haúsit sanctus Póntifex tuus Paulíni: et, ipsius intercessióne, in omnes, qui te deprecántur, grátiæ 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:

Allelúia, allelúia. Ý. Tu es sacérdos. p. 1654.
JUNE 24.

NATIVITY
OF ST. JOHN THE BAPTIST.
Double of I Class with common Octave.

AT FIRST VESPERS. (June 23)

1 Ant. VII a
- In spí-ri-tu et virtúte E-lí- ae, pa-rá-re Dómino plébem perféctam. Ps. Dí-xit Dóminus Dómino mé- o : *


2 Ant. VIII G
- O-ánnes * est nómen é-jus : vínum et si-ce-ram non bi-bet, et múl- ti in na-ti-vi-táte éjus gaudé-bunt. Ps. Confi-tébor tí-bi, Dómine, in tó-to

He shall go before him in the spirit and power of Elias, to prepare unto the Lord a perfect people.


John is his name: and he shall drink no wine nor strong drink, and many shall rejoice in his nativity.

This child shall be called a Nazarite; he shall drink no wine nor strong drink and eat nothing impure, from his mother's womb.


From the womb of old age and one who was barren, is born John, the Lord's Forerunner.


This child shall be great before the Lord; for his hand is with him.


This child shall be called a Nazarite; he shall drink no wine nor strong drink and eat nothing impure, from his mother's womb.


Chapter and Hymn of II Vespers, p. 1229.

V. Fuit homo missus a Deo. | V. There was a man sent from God.
R. Cui nomen erat Ioannes. | R. Whose name was John.

At Magnif.
Ant. VIII G

Ngrasso * Zacha-ri-a tém-

plum Domi-ni, appá-ru-it é-i

Gábr-iel Ange-lus, stans a déxtris altá- ris incénsi.

Cant. Magni-fi-cat * anima mé-a Domínum. 2. Et exsultávit...

or Et exsultávit... Cant. Magnificat. VIII g. p. 217 or 223.

Prayer. Deus, qui praeséntem diem. p. 1223.

On Sunday: Commemoration of the Sunday.

June 24: Saint John the Baptist.

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.

Collect.

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 dirige 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,


Grad. v

P

Ri- úsquam* te formá-rem

in ú- te-ro, nó- vi te: et ánte-

quam exí- res de vén-tre, sancti- ficá- vi te.

V. Mí- sit Dó- mi-nus má- num sú-
June 24: Saint John the Baptist. 1225

am, et té-tigít os mé-um, et díxit

* mí-hi.

II

A

Lle-lú-ia. * ij.

V. Tu, pú-er, pro-

phé-ta Altís-

simi

vo-

cábe-rís: prae-

bís ante Dó-

minum pa-ráre ví-as * é-

jus.

*N Sequentia sancti Evangelii secundum Lucam.


E Lizabeth'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
On Sunday the Creed is said; but on a week-day only during the Octaves of Corpus Christi and the Sacred Heart, or in a church dedicated to S. John the Baptist.


Secret.

TUA, Dómine, munéribus altáriá cumulámus: illúsit nativityatem honóre débitò celebrántes, qui Salvatórem mundi et cécinit adfutúrum, et adésse monstrátivit, Dóminum nostrum Jesum Christum Filium tuum: Qui tecum.

On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

During the week, common Preface, p. 14 (or of the Saints).

Comm. II

Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways.

June 24: Saint John the Baptist.

Prae-í- bis e- nim an- te fá- ci- em Dó- mi- ni pa-

rá- re ví- as é- jus.

Postcommunion.

S Umat Ecclésia tua, Deus, beáti Joánnis Baptistae gene-

ratiónem laetitiam : per quem suae regenerationis cognóvit au-

ctórem, Dóminum nostrum Je-


Sum Christum Filium tuum : Jesus Christ, thy SOil,

Qui tecum.

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 Zachari- ae * má-

gnum ví- rum génu-

it, Jo- ánnum Baptistam Praecursó-rem

Dómi-ni. Ps. Díxit Dómi-nus Dómino mé- o : * Séde a


They made signs to his father, how he would have him called; and he wrote saying, John is his name.

Gospel.
Thou shalt call his name John; and many shall rejoice in his nativity.

*Ps. Confitébor tibi, Dómine, in tó-to córde mé-o:* in consí-li-o justórum et congregati-ó-ne.

Ps. Confitébor. IV E. p. 155.

Among them that are born of women a greater hath not arisen than John the Baptist.

Matth. II, 11.
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.

Chapter.

The Hymn was composed by Paul the Deacon, monk of Monte Cassino (740-801) for the patronal feast of his monastery. Another Italian monk, Guy of Arezzo (995-1050) noticing, that the initial syllable of each half-line was one degree of the scale higher than that which preceded it, gave these degrees the names of the corresponding syllables: Ut, ré, mi, fa, sol, la; completing them with si (Sancte Joannes). Hence the present sol-fa scale.

Hymn. II

O for thy spirit, holy John, to chasten lips sin-polluted, fetter-
1230 Proper of the Saints.

Ti lábi-i re-átum, Sáncte Jo-ánnes.

2. Núnti-us célsó víni-ens Olýmpo,

Te pátri mágnum fóre nasci-tú-rum,

 Nó-men, et vítae sé-ri-em geréndae

Ordi-ne prómit. 3. Ille promíssi
dúb-i-us supérni, Pérdi-dit próemptae

módu-los loqué-lae: Sed re-formásti géni-tus peréemptae

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,
ed tongues to loosen; so by thy children might thy deeds of wonder meetly be chanted.

2. Lo! a swift herald, from the skies descending, bears to thy father promise of thy greatness; how he shall name thee, what thy future story, duly revealing.

3. Scarcely believing message so transcendent, him for a season power of speech forsaketh, till, at thy wondrous birth, again returneth, voice to the voiceless.

4. Thou, in thy mother’s womb all darkly cradled, knewest thy monarch, biding in his chamber, whence the two parents, through their children’s merits, mysteries uttered.

1 His bridal-chamber, that is, Mary’s womb, where the Godhead wedded human nature.
5. Praise to the Father, to the Son begotten, and to the Spirit, equal power possessing, one God, whose glory, through the lapse of ages, ever resoundeth.

The child that is born to us is more than a prophet; for this is he of whom the Saviour said: Among them that are born of women there hath not risen a greater than John the Baptist.

S. Matth. II, 9-II.

June 24: Saint John the Baptist.

The opening of the following antiphon, both words and melody, foretells that of the Introit of Christmas Day.

At Magnif.

Ant. vii d

P

Ü-er * qui nátus est nóbis,

plus quam prophéta est: hic est enim de quo Salvátor á-it: Inter nátos mú-li-erum non surré-

xit má-jor Jo-ánne Baptísta. Cant. Magníficat * ánima mé-a Dóminum. 2. Et exsultávit... or : Magníficat. *... Et exsultávit... Cant. Magnificat. vii d. p. 217 or 222.
1232  Proper of the Saints.

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.

25.  St. William Abbot. († 1142)
   Double.


Collect.

D Deus, qui infirmitáti nostrae ad teréndam salútis viam in Sanctis tuis exéplum et praesídium collocásti: † da nobis, ita beáti Gulélimi Abbátis mérita venerári; * ut ejusdem exípiátus suffrágia, et vestigia prosequamur. Per Dóminum.

Collect of St. John the Baptist is added, p. 1223.

Secret no 13, p. 969, then of St. John the Baptist, p. 1226.

Postcommunion no 12, p. 972, then of St. John the Baptist, p. 1227.


   Double.

Commemoration at Vespers of June 25.

Ant. 1 g

A

-sti-té-run * jústi ante Dó-

mi-num, et ab invíce

pa-rá-ti: cá-li-cem Dó-

ici Dé-i appel-lá-ti sunt. E u o u a e.
June 26: Saints John and Paul.

Ye. Laetamini in Domino, et exsultate, justi.  
R/. Et gloriemini, omnes recti corde.

 ye just.  
R/. And glory all ye right of heart.

Commemoration at Vespers of June 26.

Ant. ID

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.

Exsultabunt Sancti in gloria.  
R/. Laetabuntur in cubilibus suis.

Collect.

Quaesumus, omnipotens Deus: ut nos geminata laetitia hodiernae festivitatis excipiat, † quae de beatorum Joannis et Pauli glorificatione procedit; * quos eadem fides et passio vere fecit esse germanos. Per Dominum.

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.
Postcommunion.

We have received, O Lord, thy heavenly sacraments on this feast-day kept by us in honour of thy holy Martyrs John and Paul: do thou, we beseech thee, vouchsafe to make ours for eternity the divine gift thou in this life bestowest upon us. Through Jesus...

Postcommunion of St. John the Baptist is added, p. 1227.


Collect.

O God who didst vouchsafe unto blessed Irenaeus, thy Martyr and Bishop, by his strenuous teaching of the truth utterly to confute heresies and happily to establish peace in thy Church: unto us thy people grant, we beseech thee, to be steadfast in the practice of our holy religion, and in all our days to enjoy that peace which is from thee. Through Jesus Christ our Lord.

Collect of St. John the Baptist is added, p. 1223.

Secret. Deus qui credéntes, p. 974, then of St. John the Baptist, p. 1226.

Postcommunion. Deus auctor. p. 974, then of St. John the Baptist, p. 1227.
JUNE 29.

THE HOLY APOSTLES
PETER AND PAUL.

Double of I Class with common Octave.

AT FIRST VESPERS. (June 28)

1 Ant. VIII G
Peter and John went
up into the temple at
the ninth hour of

Ps. Dixit Dominus Dómino mé-o:* Sede a déxtris mé-is.

2 Ant. VII b
Silver and gold I
have none; but what
I have, I give thee.
Acts 3, 6.

Ps. Confitebor. VII b.

Rgén-tum* et áurum non est
mí-hi: quod autem hábe-o, hoc tí-bi do. Ps. Confitébor

tíbi, Dómine, in tóto córde mé-o:* in consi-li-o justó-

The Angel said to Peter: Cast thy garment about thee and follow me. Epistle.


The Lord hath sent his angel and hath delivered me out of the hand of Herod. Epistle.


That thou art Peter, and upon this rock I will build my Church. Matth. 16, 18.

That thou art Peter, and upon this rock I will build my Church. Ps. Laudate
Dóminus, ómnès géntes: * laudáte é-um, ómnès pópu-li.

Ps. Laudáte Dóminus. vii c. p. 185.

Chapter and Hymn of II Vespers, p. 243.

℣. In ómnem térram exívit sónus éorum.

℟. Et in fines órbis térrae vérba éorum.

At Magníf.

Ant. I f

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 Dóminus. 2. Et exsultávit...

Cant. Magnificat. I f. p. 212 or 218.

Prayer. Deus, qui hodiéram diem. p. 1238.

There is no commemoration of St Paul, since the Prayer is common to both Apostles.

On Sunday: Commemoration of the Sunday.

AT MASS.

The following Mass, Nunc scio vere, is sung only on June 29.

When this date falls on a week-day, and where the feast of the Apostles is kept the next Sunday, the following rules apply:

a) On June 30 the Mass of that day, Scio 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 Mihi autem. p. 1271, is sung, with commemoration of the Sunday as above.
Proper of the Saints.

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.


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.

Eus, qui hodiernam diem Apostolorum tuorum Petri et Pauli martyrio consecrasti: t da Ecclesiae tuae, eorum in omnibus sequi praeceptum; * per quos religiosis sumpsit exordium. Per Dominum.

On Sunday, Collect of the Sunday is added.
June 29: Saint Peter and Saint Paul.

Lectio Actuum Apostolorum.


IN those days, Herod the king stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold an Angel of the Lord stood by him, and a light shined in the room; and he striking Peter on the side, raised him up, saying, Arise quickly; and the chains fell off from his hands. And the Angel said to him, Gird thyself, and put about thee and follow me. And going out he followed him: and he knew not that it was true which was done by the Angel; but he thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through onestreet, 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.
Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. 

Instead of thy fathers, sons are born to thee: therefore shall people praise thee. 

Ps. 44, 17-18.

Thou art Peter, and upon this rock I will build my Church.

Credo.

Offert. III

Onstí-tu- es * é-
os prín-ci- pes super

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord, throughout all generations.

Ps. 44, 17-18.
Proper of the Saints.

Omnem terram: memorae erunt nominis tui, in omnui progenie et generatione.

Secret.

Ostias, Dómine, quas nominis tuo sacrándas offerimus, apostólica prossequátur oratio: per quam nos expíari tríbus, et defendi. Per Dóminum nostrum Jesum Christum.

On Sunday, Secret of the Sunday is added.


Comm. vi

Thou art Peter, and upon this rock I will build my Church.

Gospel.

hanc pé-tram aedi-ficabo Ecclési-am mé-am.

P. T. Alle-lu-ia.

Postcommunion.

Uos caelestí, Dómine, ali-mento satiásti : apostólicos intercessiónibus ab omni adversitáte custódii. Per Dóminum nostrum Jesum Christum.

Hou hast filled us, O Lord, with bread from heaven: be moved by the prayers of thine Apostles, and deliver us from all dangers. Through Jesus Christ our Lord.
June 29: Saint Peter and Saint Paul.

On Sunday the Postcommunion of the Sunday is added and its Gospel read as Last Gospel.

AT SECOND VESPERS.

[Where St Paul is not the titular of the Church.]

Antiphons and Psalms of II Vespers of the Common of Apostles. p. 1596.

Chapter.

\[\text{Misit Heródes rex manus, ut afflictet quosdam de Ecclesia.} \]
\[\text{† Occidit autem Jacóbum fratrem Joánnis gládio.} \]
\[\text{* Vide autem quia placéret Judaeis, appósuit ut apprehénderet et Petrum.} \]

\[\text{H} \]
\[\text{Erod the king stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews he proceeded to take up Peter also.} \]

This Hymn is commonly ascribed to Elpis. She died about 493. The primitive version, that begins: \textit{Aurea luce et decore roseo}, was considerably altered in XVII century.

Hymn. 1

\[\text{D} \]
\[\text{E-córa lux aeterni-tá-tis áu-} \]
\[\text{re-am Dí-em be-á-tís irrigávit} \]

ígnibus, Aposto-ló-rum quae coronat

Príncipes, Re-ísque in ástra líberam pándit ví- am.

2. Múndi Magíster, atque caé-li Jání-tor, Rómae pa-
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.

Trans. W. Shewring, by permission.

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.
Another Chant.

Hymn. iv

D

E-có-ra lux aeterni-tá-tis áure-am Dí-em
be-á-tis irri-gá-vit ígnibus, A-posto-lórum quae
corónat Príncipes, Re-isque in ástra líberam pândit
ví-am. 2. Múndi Ma-gís-te, atque caé-li Jání-tor, Ró-
mae paréntes, arbitríque génti-um, Per énsis íl-le,
hic per crú-cis víctor nécem, Ví-tae senátum laure-á-ti
póssident. 3. O Róma fé-lix, quae du-ó-rum Príncipum Es
consecrá-ta glo-ri-ó-so sán-gui-ne: Hór- rum cru-óre
purpu-rá-ta cé-teras Excél-lis órbis úna pulchri-tú-di-

Nº 805. — 40
To-day, Simon Peter mounted the gallows of the cross, alleluia; to­day, the Key-bearer of the kingdom departed rejoicing to Christ; to­day, Paul the Apostle, light of the world, bowing his head, for Christ’s sake was crowned with martyrdom, alleluia.

They declared the works of God.

And understood his doings.

To-day, Simon Peter mounted the gallows of the cross, alleluia; to­day, the Key-bearer of the kingdom departed rejoicing to Christ; to­day, Paul the Apostle, light of the world, bowing his head, for Christ’s sake was crowned with martyrdom, alleluia.
June 30: The Commemoration of Saint Paul.

No commemoration is made of St. Paul on Saturday. Commemoration, p. 1253 and foll.

On Sunday: Commemoration of the Sunday.

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.

Onum certámen certávi, cur-sum consummávi, fidem ser-vávi. † In réliquo repósita est mihi coróna justitiae, * 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.

Elpis of Sicily (VI century).

Hymn. iv

E - gré-gi- e Dóctor Páule,
mó-res Ínstru-e, Et nóstra técum

péctora in caé-lum tráhe: Ve- lá-ta dum me-rí-di- em
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.

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.

sempiterna gloria, Honor, potestas, atque jubilatio.

In unitate quae gubernat omnium, Per universa aeternitatis saecula. Amen.

Y. Tu es vas electonis, sancte Paule Apostole.

R. Praedicator veritatis in universo mundo.

Holy Apostle Paul, preacher of truth and teacher of the nations, intercede for us with God, who has chosen thee.


Cat anima mea Dominum. Et exsultavit... or Et exsultavit...

Cant. Magnificat. viii g. p. 217 or 223.
June 30: The Commemoration of Saint Paul. 1249

Prayer. Deus, qui multitúdinem. p. 1017.


AT MASS.

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. i, 12; Ps. 138, 1.


Collect of St. Paul, no 2, then of St. Peter, no 1, p. 1017.

On Sunday, the Collect of the Sunday is added.

Lectio Epistolæ beati Pauli Apostoli ad Galatas.


F Ratres : Notum vobis fácio Evangelium, quod evangelizatúnum est a me, quia non est secúndum hóminem: neque

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.
Démi, quae data est mihi.

V. Gratia Dei in me vacua non fuit: sed gratia ejus semper in me * manet.

VIII A

Llelua. * ij.

V. Sancte Paulle Apostole, praedicator veritatis, et doctor gentium, intercede * pro nobis.
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.

**Sequentia sancti Evangelii secundum Mattheum.**

*Jesus foretells the persecutions his Apostles must undergo.*

*Matth. 10, 16-22.*


Credo.

**Offertory.** Mihi áutem. p. 982.

Secrets n° 19 then 18, p. 970.

*On Sunday, the Secret of the Sunday is added.*


Comm. I

Amen * dir-o vó- bis:

quod vos, qui re-liqui-stis

ómni-a, et secú-ti é-stis me, céntuplum acci-
Commemoration of the Sunday.

At Magnif.

Ant. 1

C

Ognové-runt ómnes * a

Dan usque Bersabé-

e, quod fidé-lis Sámu-el pro-

phé-ta ésset Dómi-ni.

V. Vespértína orátio ascéndat ad te, Dómine.

R/. Et descéndat super nos misericórdia túa.

Prayer of the following Sunday.

Commemoration of the Sunday at Vespers of the Holy Apostles Peter and Paul.

Saturday before the III Sunday after Pentecost.

All from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.

1 Sam. 3, 20.

Δια τῆς μετάβασις τοῦ πνεύματος τοῦ θεοῦ ἀπὸ τοῦ άνθρώπου συντρίβεται ἡ βία τῆς ζωῆς.
Saturday before the IV Sunday.

At Magnif. Ant. VIII

P

Raevá-lu-it Dávid * in Phi-li-

sthaé-um, in fúnda et lápi-de, in nómíne Dómi-ni.

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

M

Ontes * Gélbo-ë, nec

ros nec plúvi-a véri-at super vos,

qui-a in te abjéctus est clýpe-us

fórti-um, clý-pe-us Sá-ul, qua-si

non ésset úncus ó-le-o. Quó-

modo ceci-dérunt fórtes

in proéli-o? Jónathas in excélsis tú-is inter-féctus

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.
Commemoration of the Sunday.

est: Sául et Jónathas, amá-les et decó-ri
valde in víta sú-a, in mórte quo-que non sunt se-


Saturday before the VI Sunday.

At Magnif.
Ant. I
O
B-secro, Dómi-ne, * áu-
fer iniqui-tátem sérvi tú- i, qui-a insipi-énter é-gi.

At Magnif.
Ant. VIII
U
N- xérunt * Sa-lomónem
Sá- doc sacérdos, et Náthan prophé-
ta régem in Gí-hon, et ascendéntes laé-ti dixé-runt :

Vi-vat rex in ae-té-rnum. V. Vespertína orátió. 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 sanguine tóu.
℟. Et fecísti nos Déo nóstro régnum.

At Magnif.
Ant. III a

A Cessístis * ad Sí- on món-

tem, et ci-vítátem Dé-i vivéntis, Jerú-

sa-lem caeléstem, et testaménti nó-vi medi-
ató-rem Jé-

sum, et sán guinis aspersi- ónem mé-li- us loquéntem quam

You are come to Mount Sion and to the city of the living God, the heavenly Jerusalem, and the mediator of the new testament, Jesus, and to the sprinkling of blood which speaketh better than that of Abel.

Hebr. 13, 22, 24.
July 1: The Precious Blood of Our Lord Jesus Christ.

Abel. Cant. Magnificat * ánima mé-a Dómi-num.

2. Et exsultavit...

Cant. Magnificat. III a. p. 214 or 220.
On Sunday: Commemoration of the Sunday.

AT MASS.

Intr. III

R

Ed-emísti nos, * Dómi-ne,
in sángui-ne tú-o, ex ómni
tré-bu, et língua, et pópu-lo,
et na-ti-ó-ne: et fe-ci-sti nos Dé-o nó-
stro ré-gnum. Ps. Mi-se-ricórdi-as Dómini in

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.

Collect.

Omnipotens sempiternus Deus, qui unigénitum Filium tuum mundi Redemptorem constitísti, ac ejus Sanguinem placarí voluísti: concede, quaesumus, salútis nostrae pretium solemnus cultu ita venerári, atque a prae-sentis vitae malis, ejus virtúte deféndi in terris; ut fructu perpétnuo laetémur in caelis. Per eúmdem Dóminum nostrum.

On Sunday, the Collect of the Sunday is added.


Grad. III

HIC est* qui vé-nit per á- quam et sán-gui- nem, Jé- sus Chri-

stus: non in á- qua so-lum, sed in á- qua et sán-gui-nem.

On Sunday, the Collect of the Sunday is added.


Grad. III

HIC est* qui vé-nit per á- quam et sán-gui- nem, Jé- sus Chri-

stus: non in á- qua so-lum, sed in á- qua et sán-gui-nem.

On Sunday, the Collect of the Sunday is added.


Grad. III

HIC est* qui vé-nit per á- quam et sán-gui- nem, Jé- sus Chri-

stus: non in á- qua so-lum, sed in á- qua et sán-gui-nem.

On Sunday, the Collect of the Sunday is added.


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stus: non in á- qua so-lum, sed in á- qua et sán-gui-nem.

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stus: non in á- qua so-lum, sed in á- qua et sán-gui-nem.

On Sunday, the Collect of the Sunday is added.


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HIC est* qui vé-nit per á- quam et sán-gui- nem, Jé- sus Chri-

stus: non in á- qua so-lum, sed in á- qua et sán-gui-nem.

On Sunday, the Collect of the Sunday is added.


Grad. III

HIC est* qui vé-nit per á- quam et sán-gui- nem, Jé- sus Chri-

stus: non in á- qua so-lum, sed in á- qua et sán-gui-nem.

On Sunday, the Collect of the Sunday is added.


Grad. III

HIC est* qui vé-nit per á- quam et sán-gui- nem, Jé- sus Chri-

stus: non in á- qua so-lum, sed in á- qua et sán-gui-nem.

On Sunday, the Collect of the Sunday is added.


Grad. III

HIC est* qui vé-nit per á- quam et sán-gui- nem, Jé- sus Chri-

stus: non in á- qua so-lum, sed in á- qua et sán-gui-nem.

On Sunday, the Collect of the Sunday is added.


Grad. III

HIC est* qui vé-nit per á- quam et sán-gui- nem, Jé- sus Chri-

stus: non in á- qua so-lum, sed in á- qua et sán-gui-nem.
V. Tres sunt, qui testimonium dant in caelesto: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt.

Et tres sunt, qui testimonium dant in terris: Spiritus, aqua, et sanctus guis: et hi tres unum sunt.

If we receive the testimony of men, the testimony of God is greater.

1 John 5, 9.

Offert. IV

A- lix * be-ne-dicti-
ó-nis, cú- i be-ne-

dí-ci-
mus, non- ne communi-cá-ti- o sângui-nis

Christi est? et pá-
nis, quem frángimus,

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.
July 1: The Precious Blood of Our Lord Jesus Christ. 1261

PER haec divina mystéria, ad novi, quaésumus, testaménti mediatórem Jesum accédamus : et super altária tua, Dómine virtútum, aspersiónem sánquiniis mélius loquéntem, quam Abel, innovémus. Per eúmdem Dóminiun.

On Sunday, the Secret of the Sunday is added.

Christ was offered once to take away the sins of many; the second time he shall appear without sin to them that expect him, unto salvation.
Hebr. 9, 28.

Postcommunion.

Ad sacram, Dómine, mensam admissi, háusimus aquas in gáudio de fóntibus Salvatóris : sanguis ejus fiat nobis, quaésusmus, fons aquae in vitam ætérnam saliéntis : Qui tecum vivit et regnat.

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

Q Uis est istic qui vénit de Edom, tinctis véstibus de Bósra? Iste formó-sus in stó-la sú-a. Ps. Dí-xit Dóminus Dómino mé-o: * Sédé a déx-


2 Ant. VIII c

E -go * qui lóquor justi-ti-am,

et propugnátor sum ad salvándum. Ps. Confi-tébor tí-bi,

July 1: The Precious Blood of Our Lord Jesus Christ. 1263

3 Ant.

IV A

Estí-tus é-rat * véste aspérsa

sán-guine, et vocátur nómen é-jus Vérbum Dé-i.

Ps. Be-átus vir qui timet 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-

torcu-lá- ri? Ps. Laudáte, pú-e-ri, Dóminum: * laudáte nó-


5 Ant.

II D

Orcu-lar * calcávi só-lus, et de
génti-bus non est vir mé-cum. Ps. Laudáte Dóminum,
Chapter.

Fratres: Christus assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manufactum, id est, non hujus creatioinis: neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introi vitamemel in Sancta, * aeterna redemptione inventa.

Hebr. 9, 11-12.

Brethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

An XVIII century composition with the melody of an old hymn for the Ascension, Festum nunc celebre, by Rabanus Maurus († 856).

Hymn. VIII

Esti-vis resonent compi-ta voci-bus, Cives lae-ti-ti-am froni-ti-bus explicent: Taedis flammiferis ordi-ne proprio-de-ant Instructi pueri et senes. 2. Quem dur-a mo-
July 1: The Precious Blood of Our Lord Jesus Christ. 1265

2. Yet with our joy some tears be mingled too, while we the bitter blissful thought renew how the meek Victim died for sinful man and every wound with dear salvation ran.

3. When the first Adam sinned, the guilty cost was nature's life and nature's Eden lost; our second Adam wins for all the race a better Eden and the life of grace.

4. Throned in the height supreme, the Father heard his Son's loud cry and last expiring word; the Maker's blood the creature's pardon sealed, and in his blessed stripes mankind was healed.

5. By this dear blood,
Proper of the Saints.

on sinners' garments poured, foulness is washed and purity restored, while they, like angels, serve the angels' King, and round their heads mysterious honour cling.

6. Only let those, who once this course begin, look never back nor turn again to sin; still keep the goal before thy constant eyes; God shall direct thy feet, and give the prize.

7. Father omnipotent, vouchsafe that we, bought by thy Son upon the bitter tree, filled with thy Holy Ghost, from grace to grace may journey, till we see thee face to face. Trans. W. Shewring.
July 1: The Precious Blood of Our Lord Jesus Christ. 1267

V. Te ergo, quaésumus, tuis fámulis súbveni.
R. Quos pretióso sánquine redemísti.

At Magníf.

Prayer, Omnipotens sempitérne Deus. p. 1258.

Commemoration of the Visitation of the B. V. M.

Blessed art thou, Mary, that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.
2. The Visitation of Our Blessed Lady.

Double of II Class.

Where I Vespers of the Visitation are celebrated, the Office is as at II Vespers, except the Antiphon at Magnificat, p. 1267. (Cant. Magnificat. VIII G. p. 217 or 223).

AT MASS.

As on September 8, p. 1404, except what is proper for July 2.

AT SECOND VESPERS.

All these Antiphons are from the Gospel of the day.

1 Ant.

Mary rising up, went into the hill country with haste, into a city of Juda.

Ps. Dixit Dominus Domino mé-o: Séde a déxtris mé-is.

Ps. Dixit Dominus. VIII G. p. 151.

2 Ant.

Mary entered into the house of Zachary, and saluted Elizabeth.
When Elizabeth heard the salutation of Mary, the infant leaped in her womb, and she was filled with the Holy Ghost.

Blessed art thou among women, and blessed is the fruit of thy womb.
aedi-ficavere dönum : * in vánum laboraverunt qui aedí-


As soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

X quo facta est * vox salutat-
ti-ónis túae in áuribus mé- is, exsultavit ínfans in útero mé- o, alle- lú- ia. Ps. Láuda, Je- rúsalem, Dómi-

num : * láuda Dé-um tú-um, Sí- on.

Ps. Láuda, Jerúsalem. 1 f. p. 207.

Chapter and Hymn of Common of the B. V. M., p. 1712.

V. Benedícta tu in muliéribus. R. Et benedíctus frútus vén-

tris túi. All generations shall call me blessed, because God hath regarded the humility of his hand-

maid. Magnificat.

At Magníf.

E-átam me dí-cent * ómnes gene-ra-ti-ónes, qui-a ancíllam húmi-lem respéxit Dé-us,

alle- lú- ia. Cant. Magníficat * ánima mé-a Dóminum.
2. Et exsultávit... or Et exsultávit...
Cant. Magnificat. VIII g. p. 217 or 223.

Commemoration of the Octave of the Holy Apostles Peter and Paul.
(July 3 and 4)

Prayer. Deus, qui hodiéranam. p. 1238.

3. St. Leo II Pope and Confessor. († 683)
Semi-double.


Collect.

Regem tuum, Pastor aetérne, placátus inténde: † et per béatum Léonem Summum Pontíficem, perpétna protectione custódi; * quem totius Ecclesiae praestítisti esse pastórem. Per Dóminum.

The Collect of the Holy Apostles is added: Deus, qui hodiéranam diem. p. 1238.

Secret no 1, p. 967. Then: Hóstias, Dómine. p. 1242.
Postcommunion no 1, p. 970. Then: Quos caelestí. p. 1242.

4. Sixth day during Octave of the Holy Apostles Peter and Paul.

AT MASS.

Collect. Deus qui hodiéranam diem. p. 1238.
IN those days, By the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest no man durst join himself to them; but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch, that they brought forth the sick into the streets, and laid them on beds and couches: that when Peter came, his shadow, at least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.


I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren.

Luke 22, 32.
July 5: Saint Anthony Mary Zaccaria. 1273

Gospel. Ecce nos reliquimus omnia. 1669.


Communion. Vos qui secuti estis me. p. 1087.

Postcommunion. Quos caelestis. p. 1242.

5. St. Anthony Mary Zaccaria Confessor. († 1539)

Double.


Collect.

Fac nos, Dómine Deus, supernemíntem Jesu Christi scientiam spíritu Pauli Apóstoli ediscere: quae beatús Antónius Maria mirabiliter eruditus, novas in Ecclésia tua clericórum et virgínium familias congrégavit. Per eúmdem Dóminum.

The Collect of the Holy Apostles is added: Deus, qui hodiéram. p. 1238.

Secret.

Ad mensam caelestis convívii fac nos, Dómine, eam mentis et córpóris puritatem afférre, qua beatus Antónius María, hanc sacratissimam hóstiam offérens, mirifice ornátus enuít. Per Dóminum.


Postcommunion.

Caelésti dape qua pasti sumus, Dómine Jesu Christe, eo corda nostra caritátis igne flamméscent: quo beatús Antónius María salutáris hóstiae vexillum, contra Ecclésiae tuæ hostes, exultit ad victóriam: Qui vivis et regnas.


1 The Barnabites and the Angelicals.
2 Allusion to the Saint's work in the institution and diffusion of the Forty Hours Devotion.

Double major.

Commemoration at Vespers of July 5 and 6.

Ant. VIII

P

Etrus Apóstolus, * et Páulus

Doctor gentium, ipsi nos docu-runt legem tui, Dómine.

Thou shalt make them princes over all the earth:

They shall remember thy name, O Lord.

Collect.

God, who when blessed Peter walking on the waters was about to sink, with thine own right hand didst raise him up; who didst likewise draw his fellow-Apostle Paul, shipwrecked for the third time, from out of the deep sea: graciously hear us, and grant that by the merits of them both, we may attain to glory everlasting. Who livest...

Secret.

We offer up to thee, O Lord, our prayers and our gifts: may the pleading of thy holy Apostles Peter and Paul make them worthy of thy regard. Through Jesus Christ our Lord.
These are men of holiness, become God's friends, renowned for preaching of the truth, their tongues have become keys of heaven.

Postcommunion.


Prótect thy people, O Lord: and evermore help those who put their trust in the patronage of thy holy Apostles Peter and Paul. Through Jesus Christ our Lord.


Commemoration at Vespers of July 6.

Ant. vi

O quam spe-ci-ó-si pédes* evange-li-zánti-um pácem, evange-li-zánti-um bó-na, di-cénti-um Sí-on, Regnábit Dé-us
tú-us.

V. Sacerdótes túi induántur justítiam.
R. Et Sáncti túi exsúltent.

Commemoration at Vespers of July 7.

Ant. i

-Sti sunt* ví-ri sáncti, fá-cti amí-ci Dé-i, di-ví-nae ve-ri-tá-

These are men of holiness, become God's friends, renowned for the preaching of the truth, their tongues have become keys of heaven.
Proper of the Saints.

Omnipotens sempiternel Deus, qui Slavoniae gentes per beatos Confessores tuos atque Pontifices Cyrillum et Methodium ad agnitionem tuui nominis venire tribuisti: t praesta; ut, quorum festivitate gloriamur, eorum consortio copulémur. Per Dominum.

Collect.

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... 

Postcommunion.

Almighty 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...

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.

e-rudími-ni, qui judi-cá-tis térram.
July 10: The 7 Brothers Mart., Sts Rufina and Secunda. 1277

† Ora pro nobis, beata Elisabeth.

† Pray for us, blessed Elizabeth.

† Ut digni efficiamur promissiónibus Christi.

† That we may be made worthy of the promises of Christ.

Commemoration at Vespers of July 8.

Ant. v

Est, mateter, ipsum et patriae

[mother], peace, and home.

† Ora pro nobis. as above.

Collect.

O God, truly merciful, who among the many most excellent gifts she received from thee, didst endue the holy Queen Elizabeth with power to allay the passions of those bent on war: be moved, we beseech thee, by her prayers, and, besides the peaceful times with which we most humbly beseech thee to bless us in this life, bestow upon us that happiness which lasts for evermore. Through Jesus Christ our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

Mass. Cognóvi, p. 1692, except Collect as above.

10. The Seven Brothers Martyrs, and Sts. Rufina and Secunda Virgins and Martyrs. (2nd cent.)

Semi-double.


Collect. Praesta quæsumus. as on March 10, p. 1091.

Secret.

AE 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.
Proper of the Saints.

Postcommunion.

Quaesumus, omnipotens Deus: ut intercedentibus Sanctis tuis, illius salutarius capacitatem effectum; cujus per haec mysteria pignus accipimus. Per Dominum nostrum.

G Rant unto us, O Almighty God, we beseech thee, to possess in its fulness that salvation of which these mysteries are to us the pledge. Through Jesus Christ our Lord.

11. St. Pius I Pope and Martyr. (141-155)

Simple.


Collect.

Regem tuum, Pastor aeternæ, placatus intende: et per beatum Pium Martyrem tuum atque Summum Pontificem, perpetua protectione custodi; quem totius Ecclesiae praestitisti esse pastorem. Per Dominum.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

12. St. John Gualbert, Abbot. († 1073)

Double.


Collect.

Ntercessio nos, quaesumus, Domine, beatij Joannis Abbatis commendet: ut, quod nostri meritis non valimus, ejus patronio assequamur. Per Dominum.

Secret no 13, p. 969 and Postcommunion no 12, p. 972.

The same day. Sts. Nabor and Felix Martyrs. († 303)


Collect.

Raesta, quaesumus, Domine: ut, sicut nos sanctorum Martyrum tuorum Naboris et
July 14: Saint Bonaventure.

Felixis, natalitia celebranda non déserunt; ita júgiter suffrágis comiténtur. Per Dóminum.

Felix, so at no time may we lack the succour of their prayers. Through Jesus Christ our Lord.

Secret.

May the intercession, O Lord, of thy holy Martyrs, Nabor and Felix, make the offerings of thy people to be well-pleasing in thy sight. These offerings are laid before thee on the day of the triumph of thy saints, for the sake of whose merits may they be found worthy of thy gracious regard. Through Jesus Christ...

Postcommunion.

Omxorted, O Lord, by the gift of thy sacrament, on the day hallowed by the triumph of thy saints, vouchsafe that we may come to enjoy those thy good things which are everlasting. Through Jesus Christ...

13. St. Anacletus Pope and Martyr. (76-88)

Semi-double.


Collect.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed Anacletus thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.


Double.


Collect.

God who didst give blessed Bonaventure unto thy people to be a minister of eternal salvation, grant,
we beseech thee, that we may deserve
to have him in heaven to plead for us
who on earth taught us the way of
everlasting life. Through Jesus...

Secret no 9, p. 968 and Postcommunion no 8, p. 971.

Mass. In médio. p. 1660, with Prayers as above, then Alleluia.

15. St. Henry Emperor of Germany, Conf. († 1024)
Semi-double.


Collect.

D Deus, qui hodiérna die beá
tum Henricum Confessórem
tuum e terréni cúlmíne impéríi
ad regnum aetérnum transtu-
listi: † te supplices exorámus;
ut, sicut illum, grátiae tuae uber-
táte praevéntum, illécebras saé-
culi superáre fecísti, * ita nos
fácia, ejus imitatione, mundi
hujus blandimensa vitáre, et ad
te puris méntibus perveníre.
Per Dóminum nostrum.

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 justí. p. 1665, except Collect, as above.

Double major.

Commemoration at Vespers of July 15.

Ant. Sánta María. p. 1709, which ends thus: quicúmque célèbrant
túam solénnem Commemoratiónem.

Ý. Dignáre me laudáre te,
Vírgo sacrát.
Ý. Make me worthy to praise thee,
O holy Virgin.
RÝ. Da mihi virtútěm contra
hóstes túos.
RÝ. Give me strength against thine
enemies.
July 16: Our Blessed Lady of Mount Carmel.

Commemoration at Vespers of July 16.

At Magnif.
Ant. VIII G

G

Ló-ri-a Líbani * dáta est é-i, décór Carmé-li et Sáron, alle-lú- ia. Cant. Magní-

fi-cat ánima mé-a Dóminum. Et exsultávit... or Et exsul-
távit...

Cant. Magnificat. VIII g. p. 217 or 223.

Ý. Dignáre. as above.

Collect.

D Deus, qui beatíssimae semper Virginis et Genitricís tuae Mariae singulári título Carméli órdinem decorásti : † concédé propítiús; ut, cujus hódie Com-

memorátiónum solémini celebrá-

mus officio, ejus muníti prae-

dídis, * ad gáudia sempitérna

pervenire mereámur : Qui vivis et regnas.

Secret.

H Allow, 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.

A Djuvet nos, quaésumus, Dó-

mine, gloriósae tuae Gení-

trícís, sempérique Virginís Ma-

riae intercéssio veneránda : ut,

quos perpétuos cumulátiv benefíciis, a cunctis perículis abso-

lútos, sua fáciat pietáte concór-

des : 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.
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.
peace and for our salvation; for thou didst bring forth Christ the Lord, the Saviour of us all.

tu-a, intercè-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.

17. St. Alexius Confessor. († 412)

Semi-double.


Collect.

D Deus, qui nos beáti Aléxii Confessóris tui ánnau solemnitáte laetificás: † concéde propitius; ut, cujus natalitía 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 n° II, p. 969 and Postcommunion n° 10, p. 972.

At Mass the chants of the Mass Os jústi. p. 1665.

18. St. Camillus de Lellis Confessor. († 1614)

Double.


Collect.

D Deus, qui sanctum Camíllum, ad animárum in extremo agóné 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, quáesumus, méritis, spíritum nóbis tuae dilectiónis infúnde; * ut in hora éxitus nostri hostem víncere, et ad cæléstem mereámur corónam perveníre. 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.

Ostia immaculátæ, qua illud Dómini nostri Jesu Christi imménsæ caritátis opus renovámus, sit, Deus Pater omni-potens, sancto Camíllo interce-dénte, contra omnes córporis et ánimae infirmitátes salutáre ré-médium, et in extrémo agóne solátiónum 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.

The same day.

Saint Symphorosoa and her seven Sons Martyrs.


Collect.

Deus, qui nos concédis sanctórum Mártýrum tuórum Symphorósa et filiórum ejus natalitía cólere : * da nobis in aetérna beatitúdo de córum societáte gaudére. Per Dóminum.

O God who givest unto us to keep the festival of thy holy Martyrs Symphorosoa 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.


Collect.

 Deus, qui ad evangelizandum paupéribus, et ecclesiástici órdinis decórem promovéndum, beátum Vincéntium apostólica virtúte robórásti : † praesta, quaésumus; ut, cujus pia mérita venerámur, * virtútum quoque instruámur exémplis. Per Dóminum.

Secret no 12, p. 969 and Postcommunion no II (a), p. 972.

20. St. Jerome Æmilianí Confessor. († 1537)
Double.


Collect.

 Deus, misericordiárum pater, per mérita et intercessiónem beátí Hierónymi, quem órphánis adjutórem et patrem esse voluísti : † concéde; ut spíritum adoptionís, quo filií tui nominá-mur et sumus, * fidéliter custodiámus. Per Dóminum.

Secret.

Clementíssime Deus, qui, vé-teri hómine consúmpto, no-vum secúndo te in beátó Hierónymo créare dignástus es : da per mérita ipsius; ut nos páriter renováti, hanc placá-tiónis 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.

Omforted, O Lord, with the bread of Angels, most humbly we ask of thee that we who, year by year, celebrate with rejoicings the memory of blessed Jerome, thy Confessor, may walk in his footsteps, and thus become entitled to claim, with him, the exceeding reward of thy kingdom. Through Jesus Christ our Lord.

The same day.

Saint Margaret Virgin and Martyr. († 4th cent.)

Collect.

Nasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin-Martyr Margaret implores for us thy loving-kindness. Through Jesus Christ our Lord.

Secret no 1, p. 969 and Postcommunion no 14 (a), p. 972.


21. St. Praxedes Virgin. († 150)

Collect.

Raciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Praxedes, thy Virgin, may, by our feeling of loving devotion, advance in our knowledge of thee. Through Jesus Christ our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.
In those days, a woman that was in the city, a sinner, when she knew that Jesus sat at meat in the house of Simon the leper, brought an alabaster box of ointment; and standing behind at the feet of the Lord Jesus, she began to wash his feet with tears, and wiped them with the hair of her head; and kissed his feet, and anointed them with the ointment.

Gospel.

Quae erat in civitate peccatrix, ut cognovit quod Jesus accubuit in domo Simonis leprosi, attulit alabastrum unguentium: et stans retro secus pedes Domini Jesus, lacrimis coepit rigare pedes eius, et capillis capitis sui tergebatur: et osculabatur pedes eius, et unguento ungebatur.
ánima mé-a Dóminum. Et exsultávit... or Magníficat *

2. Et exsultávit... Cant. Magníficat. vii a. p. 217 or 222.

V. Grace is poured abroad in thy lips:
R. Therefore hath God blessed thee for ever.

Commemoration at Vespers of July 22.

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 * ánima mé-a Dóminum. Exsultávit... or Et exsultávit...

Cant. Magníficat. viii g. p. 217 or 223.

V. God chose her, chose her among many.
R. He made her dwell in his tabernacle.
July 22: Saint Mary Magdalen.

Collect.

BEÁTAE MARÍAE MAGDALENÆ, quae sumus, Dómine, suffragiis adjuvémur: † cujus prêcibus exoráta, * quattuor diúnam fratrem Lázáræm vivum ab inférís resuscitásti: Qui vivís.

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.

MUNE RÀ nostræ, quaesumus, Dómine, beátæ Maríæ Magdalæae gloríosa mérita tibi reddant accepta: cujus oblationís obséquium unígenitus Fílius tuus clementer 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, quaéssumus, Dómine, uníco ac salutári remédio, Córpore et Sánquine tuo preátióso: ab ómnibus malis, sanctae Maríæ Magdalæae patróciniis, eruámur: Qui vivís et regnas.

WE have received, O Lord, thy precious Body and Blood, the one and saving medicine of our souls: may we, under the patronage of Saint Mary Magdalen, be delivered from all evils. Who livest and reignest.

When July 22 falls on Sunday, the Last Gospel is that of St. Mary Magdalen, p. 1291.

† In places were the feast is solemnly kept.

AT MASS.

Proper Introit of Saint Agnes, January 21.

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.
Proper of the Saints.

_1290_ Proper of the Saints.

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**S**Urgam, et circuibo civitatem: per vicos et plateas quae ram quem diligit anima mea: quae sivi illum, et non inveni. Inventur me vigiles, qui custodiunt civitatem: Num quem diligit anima mea, vidistis? Paululum cum pertransissem eos, inveni quem diligit anima mea: tenui eum, nec dimittam, donec introducim illum in domum matris meae, et in cubiculum genitrices meae. Adjuro vos, filiae Jerusalem, per capreas cervosque camporum, ne suscitetis, neque evigilare faciatis dilectam, donec ipsa velit. Pone me ut signaculum super cor tuum, ut signa-

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**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

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**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.*

---

On Sunday, the Collect of Sunday is added.
culum super brachium tuum: hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man shall give all the substance of his house for love, he shall despise it as nothing.


\( \text{f} \) Sequentia sancti Evangelii secundum Lucam.
The love of the sinful woman who is forgiven. Luke 7, 36-50.

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 of them 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
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. 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.

On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

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. 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.

Credo.


On the Sunday, the Secret of the Sunday is added.


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.

Hymn. III

P

랄아 서베르니 레미니스, 근 가

Magda-lenam respi-cis, Flámmas amo-

ris exci-tas, Ge-lúque sólvis pécto-

ris. 2. Amó-re cúrrit sáuci-a Pédes

be-átos únge-re, Lavá-re flétu, tèrge-

re Cómis, et óre lámbe-re. 3. Astá-

re non tímet crú-ci: Sepúlcro inha-

ret ánxi-a, Trúces nec hórret mí-li-

tes: Péllit timórem

cá-ri-tas. 4. O vé-ra, Chríste, cá-ri-tas, Tu nóstra púrga crí-
Proper of the Saints.


23. St. Apollinaris Bishop and Martyr. († 200)

Double.


Collect.

Deus, fidélium remunerátor animárum, qui hunc diem beáti Apollináris Sacerdótis tui mártýrio consecrásti: † tríbue nobis, quaésumus, fámulis tuis; ut, cujus venerándam celebrá- mus festivitátem, * précibus ejus indulgéntiam consequéamur. Per Dóminum.

O God, the rewarder of faithful souls, who hast consecrated this day by the Martyrdom of blessed Apollinaris, thy Bishop: we, thy servants, beseech thee to grant that the prayer of him whose feast-day we keep, may avail to win for us the forgiveness of our sins. Through Jesus Christ our Lord.

Secret.

Espíce, Domíne, propítius su- per haec múnera: quae pro beáti Sacerdótis et Mártýris tui Apollináris commemoratióne deférímus, et pro nostris offensiónibus immolámus. Per Dó- minum.

Look down in pity, O Lord, upon the offerings we lay before thee in commemoration of blessed Apollinaris, thy Bishop and Martyr, the sacrifice which thou hast ordained for the forgiving of our sins. Through Jesus Christ our Lord.
Postcommunion.

Having received thy holy things, O Lord, we beseech thee that the protection of blessed Apollinaris henceforth fail us not: since it may not be that thou ever cease from regarding with favour those to whom thou shalt have vouchsafed help so mighty. Through Jesus Christ...

The same day.

St. Liborius Bp. of Le Mans and Conf. (4th cent.)


Collect.

Grant, we beseech thee, Almighty God, that this venerable solemnity of blessed Liborius, thy Confessor and Bishop, may increase our devotion and promote our salvation. Through Jesus Christ our Lord.

Secret no 8, p. 968 and Postcommunion no 7, p. 971.

In churches dedicated to St. Apollinaris.


Comm. VII

D Omi-ne, * quinque ta-lén-ta tradi-dí-sti

mí-hi : ecce ál-li-a quinque superlucrá-tus

sum. Euge, sérve fi-dé-lis, qui-a ín páuca fu-ísti

fi-dé-lis, supra múlta te constí-tu-am, íntra
24. St. Christina Virgin and Martyr. (4th cent.)

Simple.


Collect.

Indulgentiam nobis, quaésu-

mus, Dómine, beáta Christína

Virgo et Martyr implóret : *
quae tibi grata semper éxstitit,
et mérito castitátis, et tuae pro-

fessione virtútis. Per Dóminum

nostrum.

Nasmuch as she ever in her life
pleased thee by the spotlessness
of her chastity and by her courage
in confessing thy name, graciously
hear, O Lord, the prayers by which
the blessed Virgin-Martyr Christína
implores for us thy loving-kindness.
Through Jesus Christ our Lord.


25. Saint James the Great, Apostle. († 44)

Double of II Class.

AT FIRST VESPERS. (July 24)

All as in Common of Apostles, p. 1593.

Prayer: Esto, Dómine. as follows.

On Sunday: Commemoration of the Sunday.


AT MASS.

Introit. Mihi autem. p. 979.

Collect.

Sto, Dómine, plebi tuae sancti-

ficátor et custos ; † ut, Apó-

stolí tui Jacóbí munita præsi-

diis, * et conversatióné tibi

pláceat, et secúra mente désvé-

viat. Per Dóminum nostrum.

Be thou, O Lord, the sanctifier and
the guardian of thy people: safe-guarded by the protection of
blessed James, thine Apostle, may
we find favour with thee, and ever
serve thee with a quiet conscience.
Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.


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.


The cup of suffering promised to James and John. Matth. 20, 20-23.

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.


Secret.

O Blationes populi tui, quaesumus, Domine, beati Jacobi Apóstoli passio beata conciliet: et quae nostris non aptae sunt meritis, fiant tibi placitae ejus deprecatione. Per Dominum nostrum Jesus Christum.

MAY, O Lord, the glorious passion of blessed James, thine Apostle, move thee to look indulgently upon the offerings of thy people. Of ourselves we are not worthy to lay them before thee; may his prayers make them to be well-pleasing in thy sight. Through Jesus Christ our Lord,

On Sunday, the Secret of the Sunday is added.


Communion. Vos qui secuti. p. 1087.
Postcommunion.

Bēátī Apóstolī tui Jakóbī, quaésimus, Dómine, intercessioné nos ádjuva: pro cujus festivitāte percépimus tua sancta laetántes. Per Dóminum nostrum.

On Sunday the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (July 25)


Commemoration of Saint Anne.

On Sunday: Commemoration of the Sunday.
Benedicámus Dómino II. p. 139. — Ant. Salve, Regina. p. 244.

The same day.

In churches dedicated to St. Christopher, Martyr.
Vespers as Common of a Martyr. p. 1609.

26. St. Anne Mother of our Blessed Lady.

Double of II Class.

On July 25, where I Vespers of St. Anne are celebrated, the Office is as at II Vespers, p. 1304, except the V. Spécie. and the Ant. at Magnificat. Símile est. p. 136. (Cant. Magnificat. VIII g. p. 217 or 223).

AT MASS.

Let us all rejoice in the Lord, celebrating a festival-day in honour of blessed Anne; on

be-átae Annae: de cújus so-lemnitá-te gáudent
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.

An-gel-i, et colláu-dant Fi-lí-um Dé-i. Ps. Eructávit cor mé-um vérbum bónum: * dí-co égo ó-pe-ra mé-a ré-

Gi. Gló-ri-a Páтри. E u o u a e.

Glória Pátri. 1st tone. p. 28.

Collect.


O God, who didst vouchsafe to blessed Anne the grace to be Mother of her who was to bring forth into this world thine only-begotten Son: of thy loving-kindness, grant, we beseech thee, that to us who celebrate this festival-day in her honour, her patronage may be a sure support. Through the same our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

The writer of Proverbs 31, 10-31, traces the portrait of the virtuous woman, with details taken from the life of his time and country.

Mulíerem fortem quis invé-niet? Procul, et de últimis finibus prétium ejus. Confidit in ea cor viri sui, et spóliis non indigébit. Reddet ei bonum, et non malum, ómnibus diébus vitae suae. Quaesívít lánam et linum, et operáta est consílio mánuum suárum. Facta est quasi navis instítóris, de longe portans panem suum. Et de nocte surrexit, deditque praec-

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

D

I-le-xísti *justi-

thou hast loved just-

ice, and hated iniquity.

V. Therefore God, thy

God, hath anointed

thee with the oil of

gladness.

Ps. 44, 8.
Deus, Deus tū-us, òle-o * laetitiae.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever.

Ps. 44, 3.

Diffusa est gratia in labiis tū-is: propter-e-a benedixit te De-us * in aeternum.

-Sequentia sancti Evangelii secundum Matthaeum.

Three parables: The hidden treasure, the pearl, the net. Matth. 13, 44-52.

In illo tempore: Dixit Jesus discipulis suis parabolam hanc: Símile est regnum caelórum thesáuro abscóndito in agro: quem qui invénit homo, abscóndit, et prae gáudio illius vadit, et vendit universa, 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.
July 26: Saint Anne.

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

F

I-liae re-gum

* in honó-re tú-o, á-sti-tit regí-

na a déx-tris tú-is in vestí-tu de-

au-rá-to, circúmda-ta va-ri-e-tá-

te. P. T. Alle-lú-ia.
Secret.


On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

Comm. VI

D

Iffusa est grata
in labis tuis: propter a benedixit te

Déus in aeternum.

Postcommunion.

Aeléstibus sacramentis vegetati, quaesumus, Domine Deus noster: ut, intercessione beatae Annae, quam Genitricis Filii tui matrem esse voluisti, ad aeternam salutem pervenire mereamur. Per eundem Dóminum nostrum.

Omforted 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.

UM esset rex * in accubi-tu

While the king was at his repose, my spikenard sent forth the odour of sweetness.  

I, II.
Winter is now past, the rain is over and gone: Arise, my love, my beautiful one, and come. 2, 11, 13.

We will run after thee to the odour of thy ointments: therefore young maidens have loved thee.

1, 3 and 2.

sú-o, nárdus mé-a dé-dit odórem su-avi-tátis.

P. T. Alle-lú-ia. Ps. Dixit Dóminus Dómino mé-o:


2 Ant. IV A* I

N odó-rem * unguentórum tu-órnum 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.


3 Ant. VIII G J

Proper of the Saints.

P. T. Alle-lú-ia. Ps. Laetátus sum in his quae dícta sunt

mí-hi : * in dórum Dómini f-bimus.
Ps. Laetátus sum. viii g. p. 191.

4 Ant.

Eni, e-lécta mé- a, * et pónam

Come, my chosen one, and I will set thee on my throne.

After Septuagesima:

in te thronum mé- um, † alle-lú- ia. † dí-cit Dóminus.

Ps. Ni-si Dóminus aedi-fi-cáve-rit dórum : * in vánum la-

boráverunt qui aedí-fi-cant é- am.

5 Ant.

She is fair among the daughters of Jeru-

sta est * speci- ó- sa inter

fí-li-as Je- rúsa-lem. P. T. Alle-lú- ia. Ps. Láuda, Jerú- salem,

Dóminus : * láuda Dé- um tú- um, Sí- on. or : Sí- on.
Ps. Láuda, Jerúsa- lem. viii g*. p. 211.
WHO shall find a valiant woman? the price of her is as of things brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils.

1. High let us all our voices raise in that heroic woman’s praise whose name, with saintly glory bright, shines in the starry realms of light.

2. Filled with a pure celestial glow, she spurned all love of things below; and heedless here on earth to stay, climbed to the skies her toilsome way.

3. With fasts her body she subdued, but filled her soul with prayer’s sweet food; in other worlds she tastes the bliss for which she left the joys of this.

4. O Christ, the strength of all the

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Chapter.

Mulierem fortem quis invé-niet? procul, et de últimis finibus prétium éjus. † Confidit in ea cor víri sui, * et spóliis non indigébit.

Hymn. II

Ortem vi-rí-li péctore Lau-

démus ómnès féminam, Quae sancti-
tá-tis gló-ri-a Ubíque fúlget íncly-
ta. 2. Haec sáncto amó-re sóu-ci-a,

Dum mundi amórem nóxi-um Horréscit, ad cae-lésti-a

I-ter pe-régit árdu-um. 3. Cárñem dómans je-júni-is,

Dulcíque méntem pábu-lo Ora-tí-ónis nútri-ens, Caéli

po-tí-tur gáudi-is. 4. Rex Chrístē, vírtus fórti-um, Qui má-
Proper of the Saints.

strong; to whom our holiest deeds belong!
Through her prevailing prayers on high,
in mercy hear thy people's cry.

5. To God the Father,
with the Son, and Holy Spirit, three in one, be glory
while the ages flow, from all above,
and all below.

Card. Silvius († 1603).

Trans. Caswall.

ómne saécu-lum. Amen.

At I Vespers:

¥. Spécie túa et pulchritúdine túa (T. P. Alleluía).

At II Vespers:

¥. Diffúsæ est grátia in lábiis tuíis. (T. P. Alleluía).

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-

Epistle.

She hath opened her hand to the needy, and stretched out her hands to the poor: and hath not eaten her bread idle.

1. With thy comeliness and thy beauty:
R¥. Set out, proceed prosperously, and reign.

¥. Grace is poured abroad in thy lips:
R¥. Therefore hath God blessed thee for ever.

She hath opened her hand to the needy, and stretched out her hands to the poor: and hath not eaten her bread idle.

Epistle.


Dóminum. 2. Et exsultávit... or: Et exsultávit...
Cant. Magníficat. VIII g. p. 217 or 223.
Prayer. Deus, qui beátae Annæ. p. 1300.
If July 26 is a Sunday, commemoration is made of that Sunday.

27. St. Pantaleon of Nicomedia Martyr. († 303)
Simple.

Collect.


Secret n° 4, p. 967 and Postcommunion n° 2 (a), p. 970.

28. Sts. Nazarius and Celsus Martyrs, († 68)
Victor I. Pp. and M. († 199) and Innocent I. Pp. and C. († 417)
Semi-double.


Collect.

SAnctórum tuórum nos, Dómine, Nazárii, Celsi, Victóris et Innocéntii conféssio beáta commúníat: * et fragilitáti nostræ subsidium dignánter exó-reét. 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.
Proper of the Saints.

Secret.

Grant, O Lord, that these our gifts, offered in honour of thy Saints Nazarius, Celsus, Victor and Innocent, may appease thee who dost vouchsafe to receive them; and that they may quicken to newness of life us who presume to offer them. Through Jesus Christ our Lord.

Postcommunion.

May the prayers of thy Saints, Nazarius, Celsus, Victor and Innocent, avail, O Lord, to appease thy wrath: and do thou vouchsafe that the mystery which in this our time we celebrate, may be our salvation in eternity. Through Jesus...
July 30: Saints Abdon and Sennen.

Secret.

Hostias tibi, Dómine, pro sanctórum Mártýrum tuórum Felícis, Simplícii, Faustíni et Beatrícís commemoratióne deférimus: supplíciter deprecántes; ut indulgéntiam nobis páriter conferant, et salútém. 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.


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.

30. Sts. Abdon and Sennen Martyrs. († 250)

Simple.

Collect.

 Deus, qui sanctis tuis Abdon et Sennen ad hanc gloriam veniéndi copiósum munus grátiae contulísti: † da fámulis tuís suórum vériam peccatórum; ut, Sanctórum tuórum intercedéntibus méritis, ab ómnibus mereándose adversítatibus libérári. 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...
PER hujus, Dómine, operationem mystérii, et vita nostra purgántur: et, intercedentibus sanctis Martyribus tuis Abdon et Sennen, justa desideria 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:

A

Lle-lú-ia. * ij.

🎵. Justórum ánimae in mánu Dé-i sunt, et non tānget fl-

los torméntum * ma-

lí-ti-ae.


31. St. Ignatius of Loyola Confessor. († 1556)

Double major.


Collect.

 Deus, qui ad majórem tuí nóminis glóriam propagán-
dam, novo per beátum Ignátium subsídio militantem Ecclésiam
roborásti: † concéde; ut, ejus auxilíó et imitatione certántes in
terris, * coronári cum ipso me-
reámur in caelis. Per Dóminum
nostrum.

O God, who for the spreading of
the greater glory of thy name
didst, by means of blessed Ignatius,
strengthen thy Church militant with
a new army 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.

A Dsint, Dómine Deus, obla-
tiónibus nostris sancti Igná-
tii benigna suffrágia: ut sacro-
sáncta mystéria, in quibus omnis
sanctitátis fontem constituísti,
nos quoque in veritáte sanctí-
cent. 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.

L Audis hóstia, Dómine, quam
pro sancto Ignátio grátias
agentes obtúlimus: ad perpé-
tuam nos majestátis tuae lauda-
tiónem, ejus intercessióné, per-
dúcat. 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 inter-
cession, there set our feet where
we shall praise thee for evermore.
Through Jesus Christ our Lord.

¹ The Society of Jesus.
FEASTS OF AUGUST

1. Saint Peter's Chains.
   *Double major.*

Commemorations at Vespers of July 31.

   ὢ. Tu es Pétrus.  Ἡγ. Et super hanc pétram aedificábo Ecclésiam méam.
   ὢ. Thou art Peter: Ἡγ. And upon this rock I will build my Church.

   *Prayer.* Deus, qui beá tum Petrum. p. 1315.


Commemorations at Vespers of August 1.

At Magnif.

Ant. IV E

S

Olve, * jubénte Dé- o, terrá-rum, Pétre, ca-ténas: qui fácis ut pá-te-ant cae- lésti- a régna be- á- tis. Cant. Magní-

fi-cat * ánima mé- a Dómi-num. 2. Et exsultávit...

*Cant.* Magníficat. IV E. p. 215 or 221.
August 1: Saint Peter's Chains.

1. Tu es Petrus. as above. —Prayer. Deus, qui beátum Petrum. as follows.


Collects.

1. Of St. Peter.

D Deus, qui beátum Petrum Apostolum, a vinculis absolu-tum, illaésum abíre fecísti: † nostrórum, quæsumus, absólve víncula peccatórum; * et ómnia mala a nobis propítiátus exclúde. Per Dóminum.


F Ratérna nos, Dómine, Mátr-yrum túorum coróna læti-ficet: * quae et fidei nostrae præbeat increménta virtútum; et múltiplici nos suffrágio consol-létur. Per Dóminum.

Secrets.

1. Of St. Peter.

O Blátum tibi, Dómine, sacri-fícium, intercedénte beáto Petro Apóstolo tuo, vivíficet nos semper, et múniát. Per Dómi-num.


3. Of the Holy Machabees.


Postcommunions.

1. Of St. Peter.


Proper of the Saints.

3. Of the Holy Machabees.

Praesta, quaesumus, omnipotens Deus: ut, quorum memoria sacramenti participacione recolimus, fidem quoque proficiendo sectemur. Per Dominum nostrum.

O Almighty God, to us, who in memory of thy Martyrs, have received thy sacrament, vouchsafe, we beseech thee, to grow in thy grace, by emulating their faith. Through Jesus Christ our Lord.

When August 1 is a Sunday, the last Gospel is that of St. Peter, p. 1241.

† In places where the feast of St. Peter is solemnly kept:
Mass as on June 29, p. 1238, except what follows:
Collects, Secrets and Postcommunions, p. 1315, n. 1 and 2. On Sunday, the prayers of the Sunday are added and its Gospel read at the end of Mass.

Be it thine, O Peter, at God's word, to break all chains forged by earth: thou who to happy souls openest the kingdom of heaven.

V. Sólve, ju-bénte Dé-o,
terrá-rum, Pé-tre, ca-té-nas : qui fá-cis ut pá-te-ant caeléstia ré-gna * be-á-
tis,
AT VESPERS.

The first four Antiphons are taken from the Epistle and the fifth from the Gospel of the Mass.

1 Ant.

**H**

Eródes rex * appósuti ut apprehéndéret et Pétrum : quem cum apprehendísset, mí-sit in cárce-rem, vó-lens post Páscha producére é-um pópu-lo. *Ps. Díxit Dóminus Dó-

mino mé-o : * Sédé a déxtris mé-is.

*Ps. Díxit Dóminus. viii g. p. 151.*

Peter therefore was kept in prison: but prayer was made without ceasing by the Church unto God for him.

2 Ant.

**P**

Etrus qui-dem * servabátur in cárce-re : o-rá-ti-o autem fi-ébat sine intermissi-óné 

ab Ecclé-si-a ad Dé- um pro é-o. *Ps. Confí-tébor tí-bi,

At II Vespers. Ps. Laudáte, púeri. III g. p. 167.

At II Vespers. Ps. Laudate, púeri. III g. p. 167.


At I Vespers. Ps. Beátus vir. VIII c. p. 165.
At II Vespers. Ps. Crédidi. VIII c. p. 182.

The Angel said to Peter: Cast thy garment about thee and follow me.

Circúmda tí-bi vestimentum tú-um, et séque-re me.
The Lord hath sent his Angel, and hath delivered me out of the hand of Herod.

Thou art Peter: and upon this rock I will build my Church.

Ps. Dómine, probásti me et cognovísti 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,
férré-a, Chrísto jubénte, víncla Pé-
trus éxu-it: Oví-lis ílle pástor et
réctor grégis, Vítæ reclúdit pásçu-a
et fóntes sácros, Ovéisque sérvat
crédi-tas, árcet lúpos. 2. Pátri pe-rénne sit per aérum gló-
ri-a, Ti-bíque láudes concinámus íncly-tas, Ætérne

Ná-te: sit, supérne Spí-ri-tus, Hónor tí-bi decúisque: sán-
August 2: Saint Alphonsus Mary de Liguori. 1321

I. Amen.

Tu es Petrus. p. 1314.

For the Antiphons at Magnificat at I and II Vespers see p. 1314; then the Commemoration of St. Paul and other Commemorations.


2. St. Alphonsus Mary de Liguori Bishop, Confessor and Doctor of the Church. († 1787)

Double.

August 1 and 2. Ant. O Doctor... beáte Alfonse María. p. 131.

Collect.

 Deus, qui per beatum Alfonsum Mariam Confessórem tuum atque Pontificem, animárum zelo succénsum, Ecclésiam tuae novae prole fécondásti: ut, ejus salutáribus móntitis edócti et exémplis roborátii, ad te perveníre felíciter valeámus. Per Dóminum nostrum.

Secret.

Canésti, Dómine Jesu Christe, sacrificii igne corda nostra in odórem suavitátis exúre: qui beáto Alfonso Marieæ tribúísti et haec mystéria celebráre, et per eádem hóstiam tibi sanctam sepsam exhibére: Qui vivis et regnas.

Postcommunion.

 Deus, qui beá tum Alfonsum Mariam Confessórem tuum atque Pontificem fidélem divíni

O God who, through the burning zeal for the salvation of souls of blessed Alphonsus Mary, thy Confessor and Bishop, didst enrich thy Church, with fresh offspring: grant, we beseech thee, that imbued with his wholesome doctrine, and strengthened by the example of holy living he has left us, we may, by thy grace, come happily to thee. Through Jesus.

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.

O God, who didst raise up blessed Alphonsus Mary, thy Confessor and Bishop, to be a faithful minister

1 The Redemptorists.
mystériorii dispensatórem et praecónem effecísti: ejus méritis precibusque concédé; ut fidélès tui et frequénter percipient, et percipiendo sine fine colláudent. Per Dóminum nostrum. and a faithful preacher of this divine mystery: moved by his merits and prayers grant, that thy faithful people be assiduous in receiving it, and that when receiving it, they offer unceasing praise to thee. Through Jesus Christ.

The same day. St. Stephen I. Pope and Martyr. († 257) August 1. Iste Sanctus. p. 126.

Collect.

G Regem tuum, Pastor aetérne, placátus inténde:† et per béatum Stephanum Mártýrem tuum atque Summum Pontíficem tuum perpetua protectione custódii; * quem totius Ecclesiae praestítisti esse pastórem. Per Dóminum, E Ternal Shepherd, look favourably on thy flock: and through the intercession of blessed Stephen thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus...

Secret n° 1, p. 967, and Postcommunion n° 1, p. 970.


Semi-double.

August 2. Stéphanus autem. and Ἐ. that follows, p. 328.

Collect.

D Anobis, quaésumus, Dómi-ne, imitári quod cólimus: ut discámus et inimícis dilígere; † quia ejus Inventiónem celebrámus, * qui novit étiam pro persecutionibus exoráre Dóminum nostrum Jesum Christum Filium tuum: Qui tecum vivit. V Ouchsafe unto us, we beseech thee, O Lord, so to strive after the holiness we venerate, as to love even our enemies: since we are celebrating the finding of the relics of one, whose dying prayer was to plead for the pardon of his very murderers from Jesus Christ thy Son our Lord. Who lives and reigns.


† In places where the feast is solemnly kept:

Mass as on December 26, p. 329.

AT VESPERS.

They stoned Stephen; and calling on the Lord he said: Lay not this sin to their charge. Actes 7, 59-60.


2 Ant. VII a

The stones that rained on him were pleasant; all just souls are his followers 1.


3 Ant. VIII G

Mysoul clung to thee, for my body was stoned for thee, my God.

Dhaésit * ánima mé-a post te,

qui-a cá-ro mé-a lapidá-ta est pro te, Dé-us mé-us.

1 Quotation from Job 21, 33, according to the Old Latin. It is better to read "The stones of the brook (torrentis) were pleasant to him..." The second phrase refers to Stephen as first Martyr.
Proper of the Saints.


4 Ant. viii G


Dómi-ni. or : Dómi-ni Ps. Laudáte, púeri. viii g*. p. 170.

5 Ant. 4 Ant. iv a

Cce víde-o * caelos a-pértos,
et Jé-sum stántem a déxtris Dé-i. Ps. Laudáte Dómi-

num, ómnes géntes : * laudáte é-un, ómnes pópu-li.

Ps. Crédi-di propter quod locútus sum : * égo autem humi-
August 4: Saint Dominic. 1325


At II Vespers. Ps. Créddi. IV A*, p. 181.

Chapter. Stéphanus autem. p. 334.


Cant. Magnificat. VIII c. p. 217 or 223.

II Vespers. V. Stéphanus. and Ant. at Magnificat. p. 335 and 336.


4. St. Dominic Confessor. († 1221)

Double major.


Collect.

D Deus, qui Eccléšiam tuam beáti Dómnici Confessóris
tui illúmináre dignátus es méritis
et doctrínis: † concédé; ut ejus
intercessióne temporálibus non
destituátur auxíliis, * et spiritu-
álibus semper proficiat incre-
méntis. 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.

M Unéra tibi, Dómine, dicáta
sanctífica: ut méritos beáti
Dómnici Confessóris tui nobis
proficiant ad medélam. Per Dó-
minum nostrum.

H Allow, O Lord, the offerings we
dedicate to thee: and for the
sake of the merits of blessed Dominic,
thy Confessor, make them to profit
us unto the healing of our souls.
Through Jesus Christ our Lord.

Postcommunion.

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.
5. The Dedication of Our Lady of the Snow. (by 432)

Double major.


When August 5 is a Sunday, the last Gospel at Mass of the Sunday is that of Feasts of Our Lady, p. 1720.

In places where the feast is solemnly kept, all is taken from the Common of Feasts of Our Lady, p. 1708.

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

C

Christ Jesus, radiance of the Father and very image of his being, upholding all things by the word of his power; making atonement for
August 6: Transfiguration of Our Lord Jesus Christ. 1327

sins, has deigned to appear to-day in glory on the high mountain.

Heb. 1, 3.

Hence the transfiguration of the Lord Jesus Christ. 1327

Heb. 1, 3.

pórtans ómnis a vérbo virtútis súae,

purga-tiónem peccatórum fáciens, in mónte excélso

glo-riósus apparére 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 fidei. p. 1328.

On Sunday, Commemoration of the Sunday, then of Our Lady of the Snow.

At Compline. Hymn no 9 p. 253 with proper doxology.

AT MASS.

Thy lightnings enlightened the world: the earth shook and trembled. Ps. How lovely are thy tabernacles, 0 Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Ps. 76, 19; 83, 2.

tabernácula tú-a, Dómine virtútum! * concupíscit et
**Collect.**


On Sunday the Collect of the Sunday is added.

**Lectio Epistolae beati Petri Apostoli.**

*Christ's Transfiguration recalled in St. Peter's Second Epistle, I, 16-19.*

*Cárrissimi: Non doctas fábulas secúti notam fecimus vobis Dómini nostri Jesu Christi virtútem et præséntiam: sed speculatóres facti illúis magnitúdinis. Accípiens enim a Deo Patre hónorem et glóriam, voce delápsa ad eum hujuscémodi a magnífica glória: Háce est Filius meus diléctus, in quo mihi complácuí, ipsum audite. Et hanc vocem nos audívimus de caelo allátam, cum essémus cum ipso in monte sancto. Et habémus firmiórem prophécticum sermonem: cui bene fácitis attendéntes, quasi lucérnae lucénti in caliginósó loco, donec dies eluécéscat, et lúcifer oriáetur in córdibus vestris.*

*Deus, qui in glóriosa Transfiguracióne 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...*
He is the brightness of eternal light, the unspotted mirror, and the image of his goodness. *Wisdom 7, 26.*

Glory and wealth are in his house: and his justice remaineth for ever and ever. *Ps. iii, 3.*
Proper of the Saints.

Secret.

Oblata, quaesumus, Domine, munera gloriosa Unigeniti tui Transfiguratione sanctifica: nosque a peccatorum maculis, splendoris ipsius illustrationis emunda. Per eundem Dominum 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.

Comm. I

V

I-si- ónem * quam vi-dí-

stis, nemi-ni díxé-ri-tis, do-nec a mórtu-is resúrgat

Fí-li- us hómi-nis.

Postcommunion.

Praesta, quaesumus, omnipotens Deus: ut sacrosánta Filii tui Transfigurationis mystéria, quae solémini celebrámus officio, purificatæ mentis intelligéntia consequámur. Per eundem Dominum nostrum.

Ouchsafe unto us, we beseech thee, Almighty God, by purity of heart to attain to the understanding of the most sacred mystery of the Transfiguration of thy Son, which with solemn worship we venerate. Through the same our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (August 6)

These Antiphons and that at Magnificat are from the Gospel of the Mass.

1 Ant.

I g

A

Súmpsit Jé-sus * Pétrum, et

Jesus took Peter and James, and John his brother, and brought
August 6: Transfiguration of Our Lord Jesus Christ. 1331

them up into a high mountain apart: and he was transfigured before them.

...et dúxit é-os in móntem excélsrum 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.

His face did shine as the sun, and his garments became white as snow.

Espléndu-it * fá-ci-es é-jus

sic-ut sol, vestiménta autem é-jus fácta sunt álba

sic-ut níx, alle-lú-ia. Ps. Confi-tébor tí-bi, Dómine, in
tó-to córde mé-o : * in consí-li-o justórum et congri-

Ps. Confitébor. VIII g. p. 158.

And behold, there appeared to them Moses and Elias talking with Jesus.
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.

Peter answering, said to Jesus, Lord, it is good for us to be here.

Peter answering, said to Jesus, Lord, it is good for us to be here.

Ps. Laudáte, pú-e-ri, Dóminum: * laudá-te nómen Dómi-ni.
Ps. Laudáte púeri. vi f. p. 168.

As he was yet speaking, behold a bright cloud overshadowed them.

As he was yet speaking, behold a bright cloud overshadowed them.

Ps. Laudáte Dóminum. III g. p. 184.

Ps. Laudáte Dóminum. III g. p. 184.

Chapter.

S Alvatórem exspectámus Dó­minum nostrum Jesum Chri­stum, † qui reformábit corpus humilitá-tis nostrae, * configu­rá-tum córpori claritá-tis 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.
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.
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.

5. Glory to Christ, whose light displays to little ones his saving ways, whilst endless hymns of praise repeat the Father and the Paraclete.


V. Gloriósus apparuísti in conspéctu Domíni.
R. Proptérea decórem induit te Domínin.

At Magnif.
Ant. VIII G

E T audiéntes discí-pu-li,
August 7: Saint Cajetan.

Prayer. Deus, qui fidei sacramenta. p. 1328.
If August 6 falls on Sunday, commemoration of St. Cajetan is added as below, then of the Sunday.

7. St. Cajetan Confessor at Naples. († 1547)

Double.


Collect.


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 sacerdó-tum: * praestá, quáésusumus; ut sancti Mártiris tui et Episcopi Donátii, cujus festa gerimus, sern-tiámus 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.

Præsta, quáésusumus, Dómine: ut sancti Mártiris tui et Episcopi Donátii intercessiónem, quem ad laudem nóminis tui dicátis munéribus honorámus, piae nobis fructus devotionis 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.

O Mnípotens et miséricors Deus, qui nos sacraméntum tuórum et partícipes éffícis, et ministros: præsta, quáésusumus; A 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 fidei consórtio, et digno servítio. Per Dóminum.


A
Lle-lú-ia. * íj. V. Ju-

stus non conturbá-

bi-tur, qui-

Dó-

minus fír-

mat má-num * é-

just.


8. Sts. Cyriacus, Largus and Smaragdus Martyrs. († 303)

Semi-double.


Collect.

Deus, qui nos ánnaa san-
ectórum Mártyrum tuórnum Cyriaci, Largi et Smarángdi so-
lemnitátæ laetíficás : † concédé propítius; ut, quorum natalítia cólimus, * virtútem quoque pas-
siónis 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.

Double.


Collect.

O Almighty and merciful God, who hast been pleased to make blessed John Mary wonderful in our eyes on account of his exceeding zeal as a shepherd of souls, and of his unremitting fervour in penance and prayer: grant that, encouraged by his example, and helped by his intercession, we may happily win to Christ the souls of our brethren, and enter together with them into life everlasting. Through the same...

The same day.

St. Romanus Martyr. († 258)

August 8. Iste Sánctus. p. 126.

Collect.

G Rant, we beseech thee, Almighty God, that, by the prayers of blessed Romanus thy Martyr, our bodies may be preserved from all dangers and our minds may be cleansed from all evil thoughts. Through Jesus Christ our Lord.

Secrets no 11, p. 969 and Munéribus nóstris. p. 434.

Postcommunions no 10 and 11 (a), p. 972.

10. Saint Laurence Martyr. († 258)

Double of II Class with simple Octave.

AT FIRST VESPERS. (August 9)

As at II Vespers, p. 1343, except the 5th Psalm and what follows:

V. Glória et honóre coronásti éum, Dómine.

R. Et constituísti éum super opera mánuum tuárum.

V. Thou hast crowned him with glory and honour, O Lord.

R. And hast set him over the works of thy hands.
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.

Ps. Sing ye to the Lord a new canticle; sing to the Lord all the earth.

Ps. 95, 6 and 1.

Praise and beauty are before him: holiness and majesty in his sanctuary.
fi-ca-ti-ô-ne é-jus. Ps. Cantá-te Dómino cánticum

nó-vum : * cantá-te Dómino ómnis térra. Gló-ri-a


**Collect.**

DA nobis, quaésimus, omni-
potens Deus : † vitiórüm no-
strórüm flammas extinguerê; * qui beáto Lauréntio tribuísti
tormentórum suórum incéndia
superáre. Per Dóminum.

On Sunday, the Collect of the Sunday is added.

**Lectio Epistolae beati Pauli Apostoli ad Corinthios.**

Laurence gave generously both goods and life. II Cor. 9, 6-10.

**Bréthren,** He who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart; not with sadness, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever. And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.
Thou hast proved my heart, O Lord, and visited it by night. 

V. Thou hast tried me by fire, and iniquity hath not been found in me. Ps. 16, 3.

The levite Laurence wrought a good work; by the sign of the cross he gave sight to the blind.
A Martyr's death, like that of Christ, is the seed of life for the Church.

John 12, 24-26.


A T. 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.
If any man minister to me, let him follow me: and where I am, there also shall my minister be. John 12,26.

Secret.

Accipe, quaésimus, Dómine, munera dignánter oblátá: et beáti Lauréntii suffragántibus méritis, ad nostrae salútis auxílium proveníre concédë. Per Dóminum.

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).

Postcommunion.

S Acro múnera satiáti, supplicés te, Dómine, deprecámur: ut, quod débitae servítútis celebrámus officio, intercedénte beáto Lauréntio Mártyre tuo, salvatiónis tuae sentiámus augmentum. 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.
August 10: Saint Laurence.

AT SECOND VESPERS. (August 10)

1  Ant.
L
Aurénti-us * ingrégssus est : már-
tyres confessi sunt nōmen Dōmi-nī iē-su Chri-sti.

Ps. Dixit Dōminus Dōmino mé-o: * Sēde a dēxtris mé-is.
Ps. Dixit Dōminus. I f. p. 147.

2  Ant.
L
Aurénti-us * bōnum ópus ope-
rātus est, qui per sīgnun crū-cis caēcos illuminā-vit.

Ps. Confitēbor tībi, Dōmine, in tōto córde mé-o: * in con-
sī-li-o justórum et congrēga-ti-ōne.
Ps. Confitēbor. VIII g. p. 158.

3  Ant.
A
Dhaēsit * ānima mé-a post te,

Laurence has entered (the arena); the mar-
tyrs confessed the na-
me of the Lord Jesus Christ.

Laurence has wrought a good work; with the sign of the cross he gave sight to the blind.

My soul clung to thee, for my body was burnt with fire for thee, my God.
Blessed Laurence prayed and said: I thank thee, Lord, that I have been worthy to enter thy doors.

Ps. Beatus vir qui tímet Dóminus: * in mandá-tis é-jus vó-let nímis. Ps. Beátus vir. viii g. p. 165.

The Lord sent his Angel, and saved me from the midst of the fire, and I suffered nothing from the heat.


Blessed Laurence prayed and said: I thank thee, Lord, that I have been worthy to enter thy doors.
August 10: Saint Laurence.

Dóminum, ómnès génites:* laudáte é-um, ómnès pópu-li.

At II Vespers.

Ps. Crédidi propter quod locútus sum: * égo autem hu-

mi-li-átus sum nímis.

At I Vespers. Ps. Laudáte Dóminum. VIII g. p. 186.
At II Vespers. Ps. Crédidi. VIII g. p. 182.

Chapter.

Fratres: Qui parce séminat, parce et metet: † et qui séminat in benedictiónibus, * de benedictiónibus et metet.

Hymn. VIII

D

E-us tu-órum mí-li-tum Sors

et coróna, praémi- um: Láudes ca-nén-
tes Mátyris, Absólve né-xu crími-
nis. 2. Hic nempe múndi gáudi- a, Et blánda fráudum pá-

bu-la Ímbú-ta félle dé-pu-tans, Pervénit ad caelé-
Proper of the Saints.

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 Mártys-
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.

*V. Levita Lauréntius bónum opus operátus est.*

*V. The levite Laurence wrought a good work.*

*R. Qui per signum crúcis caécos illuminávit.*

*R/. By the sign of the cross he enlightened the blind.*

At Magnif.

Ant. viii g  B

E-á-tus Laurén-ti-us, * dum
August 11: Sts. Tiburtius and Susanna. 1347

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.

...in cratí-cu-la superpósi-tus u-re-ré-tur, ad impí-íssimum ty-ránnum dí-

xit: Assátum est, jam vérsa et mandúca: nam facultátes

Ecclé-si-ae, quas requí-ris, in caeléstes thesáu-ros mánius

páuperum deportávérunt. Cant. Magní-fi-cat * ánima mé-a

Dóminum. 2. Et exsultávit... or Et exsultávit...


If August 10 falls on Sunday, a commemoration by the Antiphon at Magníficat of that Sunday is added.


Simple.

Collect.

Sanctórum Mártýrum tuórum Tibúrtii et Susánnae nos, Dó-
mine, fóveant continuáta praesidía: * quia non désinis propít-
tius intuíri, quos tálibus auxíliis concésseris adjuvári. Per Dó-
minum.

May the unfailing protection of thy holy Martyrs Tiburtius and Susanna 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.

Adesto, Dómine, precibus pópuli tui, adésto munéribus: ut, quae sacris sunt oblata mystériis, tuórum tibi plácident intercessione Sanctórum. Per Dóminum.

L Istén, 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 redemptionis aeternae: quod sit nobis, quaésumus, interventibus sanctis Martyribus tuis, vitae praeséntis auxilium páriter et futúrae. Per Dóminum.

WÉ have received, O Lord, the earnest of eternal salvation: may the prayers of thy holy Martyrs obtain that it be to us a help in this life, and a preparation for that which is to come. Through Jesus Christ our Lord.

12. Saint Clare of Assisi Virgin († 1253)

Double.


Collect.

G Raciously 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 n° 16, p. 969 and Postcommunion n° 15, p. 973.


Simple.


Collect.

G Rant, we beseech thee, O Almighty God, that this venerable solemnity of thy holy Martyrs Hippolytus and Cassian, may increase our devotion and promote our salvation. Through Jesus Christ our Lord.
Secret.

Espice, Dómine, múnera pó-puli tui, Sanctórum festivitáte votíva: et tuae testificátió veritátis nobis profíciat ad salútem. Per Dóminum.

Avourably 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.

Acramentórum tuórum, Dómine, communión sumpta nos salvet: et in tuae veritátis luce confirmet. Per Dóminum nostrum Jesum Christum.

MAY our having partaken of thy sacraments be, O Lord, our salvation: and may the light of thy truth thereby more and more brightly shine upon us. Through Jesus Christ...


14. St. Eusebius Confessor. (IV cent.)

Simple.


Collect.

 Deus, qui nos beáti Eusébii Confessoris tuí ánna solémnitáte laetificás: * concéde pro-pítius; ut, cujus natalitía cóli-mus, per ejus ad te exémpla gradiamur. Per Dóminum.

God, who each year gladdenest us by the return of the feast-day of blessed Eusebius, thy Confessor; grant that, walking in the footsteps of him whose natal-day we celebrate, we too, in the end, may come to thee. Through Jesus Christ our Lord.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.


Allelúia, allelúia. Y. Jústus germinábit. p. 1102.


AUGUST 15.

ASSUMPTION OF THE B. V. M.

Double of I Class with common Octave.

AT FIRST VESPERS. (August 14)

Antiphons, Psalms and Chapter as at II. Vespers, p. 1357.

Hymn. II

O Prima, Virgo, pro-di-ta

E Condi-tó-ris spí-ri-tu, Praedestináta

Al-tís-simi Gestáre in álvo Fí-li-um. 2. Tu pérpes hóstis fémina

Praenunti-á-ta daémonis, Opplé-ris úna grá-ti- a Inta-

mi-náta o-rí-gine. 3. Tu véntre ví-tam cónci-pis, Vi-támque

ab Adam pérdi-tam, Dí-ae li-tándae ví-ctimae Cárnem

1. Virgin, first fruit of the Creator’s mind, foreordained to bear in thy womb the Son of the Most High;

2. Thou the Woman foretold as the devil’s eternal foe, by thy immaculate conception thou alone wast full of grace.

3. Thou dost conceive the Life, himself in thy womb; and by giving flesh to the divine Victim who will be sacrificed, thou dost re-
mi-nístrans íntegras. 4. Mérces pi-
áclo
dé-bi-ta, Devícta mors te dé-se-rit,

Almíque cónsors Fíli-i  Ad ástra
férris córpore. 5. Tánta co-rúsca
gló-
i-a, Natúra cúncta extól-li-tur; In te

vocá-ta vér-ti-cem De-có-ris ómnis
tánge-re. 6. Ad nos, tri-
úmphans, éxu-les, Regína, vértelumina, Caeli ut be-
á-tam pá-tri-

áuspi-ce. 7. Jésu, tí-bi sit gló-ri-

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.

gi-ne, Cum Pátre et álmo Spí-
ri-tu,  In sempi-
téna
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.

Ánima mé-a Dóminum. 2. Et exsultávit...
Cant. Magnificat. 1 f. p. 212 or 218.
On Sunday, the commemoration of the Sunday is added.
At Compline, until August 22 inclusive, Hymn no 2, p. 247.
August 15: Assumption of the B. V. M.

Ru-it in caé-lo: mú-li-er amícta
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-rábi-
fé-cit. Gló-ri-a Pátri. Eu o u a e.

Collect.

Omnípotens sempítérne Deus, qui immaculátem Virginem Mariam, Filii tui Genitrícem, corpóre et ánima ad caeléstem glóriam assumpsísti: † concédé, quaésumus; ut, ad supérna sem-
per inténti, * ipsíus glóriæ 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 vir-
túte sua, quia per te ad
nihilum redégit inimícos nostros.

THE Lord hath blessed thee by his
power, because by thee he hath
brought our enemies to nought. Bless-
Benedicta es tu, filia, a Dómino Deo excélso, prae omnibus mul·liéribus super terram. Benedictus Dóminus, qui créavit caelum et terram, qui te diréxit in vílnera cápitis principis iní·micórum nostrórum; quia hódie nomen tuum ita magníficavit, ut non récédat laus tua de ore hóminum, qui mémores fuerint virtútis Dómini in ætérnum, pro quibus non perpercísti án·mae tuae propter angústias et tribulationem généris tui, sed subvenísti ruínæ ante conspéctum Dei nostri. Tu glória Jerúsalem, tu laetítìa 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.

Grad. vii

A

Udi, fí-li- a, * et ví-
de, et in-
clí-na áurem tús-
am:
et concupí-scet rex pulchri-tús-
di-nem tús-
am.

V. Tó-ta décó-ra ingré-di-tur fí-
August 15: Assumption of the B. V. M.

1355

The melody of this Gradual is an adaptation of that of St Cecily, November 22.

Mary has been taken up into heaven: therefore do the hosts of Angels rejoice.

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.

At that time, Elisabeth was filled with the Holy Ghost, and she cried out with a loud voice and said: Blessed art thou among women and blessed
Proper of the Saints.

is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty hath done great things to me; and holy is his name. And his mercy is from generation unto generations, to them that fear him.

I will put enmities between, thee and the woman and thy seed and her seed:

Genesis 3, 15.

I Scéndat ad te, Dómine, nostrae devotionis oblátio, et, beatissima Virgine Maria in caelum assumpta intercedénte, corda nostra, caritátis igne sucénsa, ad te júgiter adspírent. Per Dóminum.

On Sunday, the Secret of the Sunday is added.

August 15: Assumption of the B. V. M.

Comm. vi

B

E-á-tam me dí-cent *

ó-mnes gene-ra-tí- ó-nes, qui-a

fé-cit mí-hi mágna qui pó-tens est.

Postcommunion.

S Umptis, Dómine, salutáribus sacraméntis; da, quaésusumus: ut, méritis et intercessióné beátae Virginís Maríae in cáelum assumptae, ad resurrectionís 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.

Ps. Dixit Dóminus Dóminus mé-o: * Sédé a détrixs mé-is.

Mary has been taken up into heaven: therefore do the Angels rejoice, praising and blessing God.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

Eternal Kingship and Priesthood of the Son of God, the Son of Mary.
The Virgin Mary is taken to the heavenly chamber, where the King of kings sits on his starry throne.

As if preluding the Magnificat, Mary praises her Son, who has come to earth to exalt the humble and win innumerable children for his Mother.

We will run after thee to the odour of thyointments: the young maidens have loved thee. Cant. 1, 3 and 2.

Mary's joy in entering the heavenly Jerusalem, to which her children ascend throughout the ages.

Daughter, thou art blessed of the Lord; for through thee we partook of the fruit of life.
August 15: Assumption of the B. V. M. 1359

Dómino: qui-a per te fructum ví-tae communicávimus.

Ps. Ni-si Dóminus aedi-fi-cáve-rit dórnum, * in vánum la-

bo-ráve-runt qui aedi-fi-cant é-am.


Mary was the city kept jealously by God; the Beloved to whom many children are promised.

Ps. Láuda, Je-rúsá-lem. Dominum : * láuda Dé-um

dú-um Sí-on. Ps. Láuda, Jerúsalem. i g.2. p. 207.

Leaving earth for heaven, Mary calls on the Church to praise God for his blessings and the wonders of his creation.

Chapter.

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 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.

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 men.

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.
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,

déntes Jésum Semper collaetémur. 7. Sit laus Dé- o Pá-
tri, Súmmo Christo dé-cus, Spi-ri-tu-i Sáncto,


V. The holy Mother of God is lifted up.

V. Exaltáta est sáncta Dé- i Géni-
trix.

R̩. Above choirs of Angels to the heavenly kingdoms.

R̩. Super chóros Ange-lórum ad caelé-
sti- a régna.

(Except at I and II Vesp. of the Feast, the V. is sung to the ordinary tone).
Today the Virgin Mary has gone up to heaven; rejoice, for with Christ she reigns for ever.


or: Dóminus. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII G*, p. 217 or 223.


At Compline, Hymn no 2, p. 247, until August 22 inclusive, even on Sunday.

If the feast of the Assumption falls on Saturday, after the commemoration of St Joachim, that of the Sunday is added as follows:

All wisdom comes from the Lord God, was ever with him, and exists before the world.

Dómi-no Dé-o est, et cum illo fú-it semper, et est ante aévum.
Saint Joachim,
Father of the B. V. Mary, Confessor.

Double of II Class.

AT MASS.

D

Ispér-sit, * dé- dit pau-
pé-ri- bus : justí- ti-a é-

jus má- net in saé- cu-lum saécu- li : cór- nu

é-jus exaltá- bi-tur in gló- ri-a. Ps. Be- átus

vir qui tímet Dómi-num : * in mandá-tis é-jus vó-let ni-

1 Justice: happiness as reward of virtue. --- 2 Horn: symbol of power.
Proper of the Saints.


Collect.

Deus, qui praeómnibus Sanctis tuis beatum Joachim Genitricis Filii tui patrem esse voluisti: † concédæ, quaesumus; ut, cujus festa venerámur, ejus quoque perpétuo patrocínia sentiámus. Per eúmdem Dóminum.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

The faithful man is praised. Ecclesiasticus 31, 8-II.


He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. Ps. III, 9, 2.

Grad. II

D

Ispérsit, * dé-dit

paupé-ri-bus: justí-ti-a

é-jus má-net in saé-cu-lum

saé-cu-li.
Introit and Gradual are taken from the Vigil of St Lawrence, in whose honour they were composed.

O saint Joachim, spouse of Anne, father of the dear Virgin, help thy servants to save their souls.

V. O Joachim sancte, conjux Annae, pater almae Virginis, hic familiae confer salutis ope.

Thou hast crowned him with glory and honour: and hast set him over the works of thy hands, O Lord.

Ps. 8, 6-7.

A faithful and wise steward, whom his lord set over his family; to give them their measure of wheat in due season.

Luke 12, 42.
August 16: Saint Joachim.

per famí-li- am sú- am: ut det fil- lis in témpo- re


Postcommunion.

Quaésumus, omnípotens Deus: ut per haec sacra- ménta, quae súmpsimus, inter-
cedéntibus méritis et précibus beáti Jóachim patris Genitricis
diléctí Filii tui Dómini nostri
Jesu Christi, tuae grátiae in
praesénti, et aetérnae glóriæ in
fúturo partícipes esse méreámur.
Per eúmdem Dóminum.

Et linguing on the merits and prayers of blessed Joachim, father of the
mother of Jesus Christ, our Lord, thy
glorious Son, most humbly we ask of
thee, Almighty God, to make us, in
virtue of the sacraments we have re-
ceived, 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.

Dómine, * quinque ta-lénta

tradi-ísti mí-hi: ecce ál-li-a quinque superlu-

trátus sum. P. T. Alle- lú- ia. Ps. Díxit Dóminus Dómino

Lord, thou didst de-

deliver to me five talents.
Behold I have gained
other five over and
Proper of the Saints.

Ps. Dixit Dominus. I g 2. p. 147.

Well done, good servant, because thou hast been faithful over a few things, enter into the joy of thy Lord. Matthew 25, 21.

2 Ant.


3 Ant.

F Idélis servus et prudens, * quem constítu-it Dóminus super famíliam suam. P. T. Alleluia. Ps. Beátus vir qui tíméet Dómini-num: * in mandá-

Blessed are those servants whom the lord, when he cometh and knocketh, shall find watching.


Ps. Laudá-te, pú-e-ri, Dóminum:* laudá-te nómen Dómi-ni.

Ps. Laudáte, púeri. vii a. p. 169.

Good and faithful servant, enter thou into the joy of thy Lord.

Matth. 25, 21.

Ps. Laudáte Dóminum. vii c 2. p. 185.

Chapter.

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.
I. 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-
August 16: Saint Joachim.

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.

Another melody for the hymn: p. 1566, 1651, 1663.

Potens in terra erit semen ejus. His seed shall be mighty upon earth.

Generatio rectorum bene-dicitur. The generation of the righteous shall be blessed.
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.

Eccles. 44, 1 and 25.

Cant. Magnificat anima mea Dóminum. 2. Et exsultavit.

Cant. Magnificat. VIII G. p. 217 or 223.

Prayer. Deus, qui prae omnibus. p. 1364.

If August 16 is a Sunday, commemoration of St. Hyacinth, as below, is added, then Antiphon at Magnificat of Sunday.


17. St. Hyacinth Confessor. († 1257)

Double.


Collect.

Deus, qui nos beáti Hyacinthi Confessóris tui ánnua solemnitáte laetificás: † concéde propítiús; ut cujus natalitia cólimus, * étiam actionés 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.

Collect of St. Laurence Martyr.

Excita, Dómine, in Ecclesia tua spíritum, cui beátus Lau- rëntius Levita servívit: * ut, eódem nos repléti, studeámus amáre quod amávit, et ópere exercére quod dócuit. Per Dó- minum nostrum... in unitáte ejúsdem Spíritus.

Secret no 20 (b), p. 970.

Postcommunion.

Supplices te rogámus, omni- potens Deus: ut quos donis caeléstibus satiásti, intercedénte beáto Lau-réntio Mátyre tuo, perfétua protectione custódias. Per Dóminum.

STir up in thy Church, O Lord, the Spirit to which the holy levite Lau- rence 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...

18. St. Agapitus Martyr. († 275)

Simple.


Collect.

Appy 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...).


19. St. John Eudes Confessor. (†1680)

Double.


Collect.

God who to promote liturgical devotion to the Sacred Hearts of Jesus and Mary didst wonderfully inflame the heart of thy blessed Con-
Proper of the Saints.

rabíliter inflammásti, et per eum novas in Ecclesia tua familias congregáre volúisti: * praesta, quaésumus; ut, cujus pia mérita venerámur, * virtútum quoque instruámur exémplis. Per eúmdem Dóminum.


Mass. Os jústi. 1665.

20. St. Bernard Abb. and Doct. of the Church († 1153)

Double.

August 19 and 20. O Dóctor... beáte Bernárde. p. 131.

Collect.


† 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 Dóminus qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratione, et pro delictis suis deprecábitur. Si enim Dóminus magnus volunt, spiritu intelligéntiae replébit illum: et ipse tamquam imbrés mittet élóquia sapiéntiae suae, et in oratione confitébitur Dómino: et ipse diriget consilium ejus et disciplínam, et in

The Congregation of Priests of Jesus and Mary, known as the Eudists, and the Daughters of Our Lady of Charity.

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.
absconditissuis consiliabitur. 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.


21. Saint Jane Frances de Chantal Widow. (+ 1641)

Double.


Collect.

Omnipotens et misericors Deus, qui béátam Joánnam Franciscam tuo amore succénsam, admirébili spiritus fortitúdo- dine per omnes vitae sémitas in via perfectionis donásti, quique per illam illustráre Ecclesiam tuam nova prole voluísti: ejus méritis et précibus concédé; ut, qui infirmítátis nostrae cónscri de tua virtúte confidimus, caéléstis grátiae auxílio cuntá nobis adversántia vincámus. Per Dóminum.

Collect of the Assumption is added, p. 1353.

Secret.

Illo nos ámboris igne, quaésimus, Dómine, haec hóstia salutáris inflammet: quo beátæ Joánnæ Franciscæ cor vehéménter incéndit, et flammiss adússit aetérnae caritátis. Per Dóminum.

Secret of the Assumption is added, p. 1356.

1 The Visitation nuns.
Postcommunion.

Our forth, O Lord, upon us whom thou hast vouchsafed to fill with bread from heaven, the spirit of love of thee: and, moved by the supplications in our behalf of blessed Jane Frances, teach us to set no store upon earthly goods, but with our whole hearts to give ourselves up to thy service. Through Jesus Christ our Lord... in the unity of the same...


22. The Immaculate Heart of Mary.

Double of II Class.

AT I AND II VESPERS. (August 21 and 22)

All as on Feasts of the Blessed Virgin Mary, p. 1708, except:

Y. Dignáre me laudáre te, Virgo sacráta.
R. Da mihi virtútem contra hostes túos.

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.

At Magnif. E

August 22: The Immaculate Heart of Mary.

Cant. Magnificat. i g. p. 212 or 218.

2. Et exsultavit...

If a Sunday falls: 1. On August 21, commemoration is made of the Sunday, then of Saint Jane de Chantal, p. 1375. — 2. On August 22, commemoration is made of Saint Philip Benizi, p. 1382, then of the Sunday.


AT MASS.

Intr. v

A

D-e-ámus * cum fi-dú-ci-a

ad thró-num grá-ti-ae, ut mi-

se-ri-córdi-am consequá-mur, et grá-ti-am inve-

ni-á-mus in au-xí-li-o op-por-tú-no.


For the Feast of the B. V. M. Mediatrix of all graces, the Psalm is as follows:

Ps. I have lifted up my eyes to the mountains, from whence help shall come to me. Ps. 120, 1.
Proper of the Saints.


Euouae. Glória Pátri. 5th tone. p. 29.

Collect.

Omnipotens sempitérne Deus, qui in Corde beátae Mariae Virginis dignum Spíritus Sancti habitáculum præparásti: dóna propítius; ut ejúsdem immaculáti Cordis festivitátem devóta mente recoléntes, se-cúndum Cor tuum vivere valeámus. Per Dóminum... in unitáte ejúsdem.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.


Grad. II

Exsultábit* cor mé-um

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good
August 22: The Immaculate Heart of Mary.

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; V. Ps. 44, 18.

cantábo Dómino, qui bó-

na trí-bu-it mí-hi: et psál-

lam nómi-ni Dómi-ni altís-simi.

V. Mémores érunt nómi-nis tú-
i in ó-mni genera-
ti-ó-ne et gene-ra-ti-ó-
nem: pro-

ptér-e-a pó-pu-li confi-tebún-tur tí-

* in aetér-num.

A L-le-lú-ia. * i̇.
My soul doth magnify the Lord; and my spirit hath rejoiced in God, my Saviour.


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 i, 47 and 49.
Augus~ 22: The Immaculate Heart of Mary.

Majestáti tuae, Dómine, Agnum immaculátum offe-réntes, quaeásumus: ut corda nostra ignis ille divínus accén-dat, qui Cor beátae Maríae Vir-gínis ineffabíliter inflámmávit. 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.

Gná qui pótk-ens est, et sán-c-tum nó-men é-jus.

Secret.

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.

Postcommunion.

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 virtute tua. p. 1618 or Laetabitur. p. 1620, with the Collect as follows:

Collect.

A Uxilium tuum, nobis, Domine, quaesumus, placatus im-pende : † et intercedentibus beato Mártyre tuo Symphoriáno, * déexteram super nos tuae propitiatiónis extende. Per Dóminum.

(Vespers of the Common of a Martyr, p. 1609, except Prayer as above.

In these churches, the feast of the Immaculate Heart is transferred to the first free day.

23. St. Philip Benizi Confessor. († 1285)

Double.


Collect.

Deus, qui per beánum Philip-pum Confessórem tuum, exímium nobis humilitátis exemplum tribuísti : † da famulis tuis próspera mundi ex ejus imitatióne despícre, * et caelestia semper inquirere. Per Dóminum.

Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.


Double of II Class.

At Vespers, all as in Common of the Apostles, p. 1593. Prayer. Omnipotens as below.

AT MASS.


Collect.

Omnipotens sempitérne Deus, qui hujus diéi venerándam sanctánum laetítiam in beáti Apóstoli tui Bartholomaéi festi-
vitáte tribuísti : † da Ecclesiáea tuae, quaésus; et amáre quod crédidit, * et prædicáre 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, 27-3I.


B Rethren, 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.


Thee, the glorious choir of the Apostles doth praise, O Lord.

Te Deum.

At that time, Jesus went out into a mountain to pray, and he passed the whole night in the prayer of God: and when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named Apostles), Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judaea and Jerusalem, and the sea-coast, both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all.


Secret.

Elebrating 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.


Comm. II

V

OS qui secú-ti é-stis me. *

Matth. 19, 28.
sede-bi-tis super sé-des, judi-cántes du-óde-cim tríbus

Isra-el, dí-cit Dóminus.

Postcommunion.

SUmptum, Dómine, pignus re-demptiónis aetérnae : sit nobis, quaésumus; interveíente beáto Bar-tholomaeó Apóstolo tuo, vitae praé-séntis auxílium páriter et futúrae. Per Dómi-num nostrum.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

25. St. Louis King of France, Confessor. († 1270)
Semi-double.


Collect.

Deus, qui beá tum Ludó vicum Confessórem tuum de terréno regno ad caeléstis regni glóriam transtulísti : † ejus, quaésumus, méritis et interces-sióné; * Regis regum Jesu Christi Filii tui fácias nos esse consórtes : Qui tecum vivit et regnat…

Secret.

Præsta, quaésumus, omnípo-tens Deus : ut, sicut beá tus Ludóvicus Conféssor tuus, spre-tís mundi oblectaméntis, solí Regí Christo placéré stúduit; ita ejus orátio nos tibi reddat accep-tos. Per eúmdem Dóminum.

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.

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 Ludiovicum mìrificásti in terris, et gloriósrum in caelis fecísti: eúmdem, quaésumus, Eccléssiae tuæ constituent défensórem. Per Dóminum.

|| In places where the feast is solemnly kept: ||
Mass. Os justi. p. 1437, except the three prayers as above, and the following: ||

* Sequentia sancti Evangeli secundum Lucam. ||

tollens quod non pósui, et metens quod non seminávi: et quare non dedisti pecúniam meas ad mensam, ut ego věniens, cum usúris útique exegissem illam? Et astántibus dixit: Auferite ab illo mnas, et date illi, qui decem mnas habet. Et dixerunt ei: Dómine, habet decem mnas. Dico autem vobis: Quia omni habénti dábitur, et abundábit: ab eo autem, qui non habet, et quod habet, auferétur ab eo.

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.**


**August 25. Iste Sánctus. p. 126.**

**Collect.**

_GRegem tuum, Pastor aëtere, placátus intende: † et per beátum Zephyrínum Mártýrem tuum atque Summum Pontíficem, perpetua protectione custodi; * quem totius Ecclesiæ praestíti 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)**

**August 26. Similábo. p. 133. — August 27. Hic vir. p. 133.**

**Collect.**

_Deus, qui per sanctum Joséphum Confessórem tuum, ad erudiéndam spiritu intellígentiæ ac pietátis juventútém, novum Ecclesiæ tuæ subsidium providére dignátus es: † praesta,_

_O God, who by means of saint Joseph, thy Confessor, hast vouchsafed to provide thy Church with fresh help1 towards imbuing the minds of the young with the spirit of understanding and of piety: grant, we beseech thee,_

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1 The Clerks Regular of the Religious Schools.
quaesumus; nos, ejus exemplo et intercessione, ita facere et docere, * ut praemia consequamur aeterna. Per Dominum.

Secret.


Postcommunion.

Sanctificati, Domine, salutari mystério: quaesumus; ut, intercedente sancto Josepho Confessore tuo, ad majus semper proficiamus in pietati adjuvati. Per Dominum.

28. St. Augustine Bp., Conf. and Doct. († 430)

Collect.


Secret no 10, p. 968 and Postcommunion no 9, p. 972.

The same day.

St. Hermes Martyr. (II cent.)

Collect.

Deus, qui beátum Hermétem Martyrem tuum virtute constantiae in passione roborasti: * O God, who in his passion didst endue blessed Hermes, thy Martyr, with the virtue of fortitude: make
August 28: Saint Hermes.

ex ejus nobis imitatione tribue; pro amore tuo prospera mundi despíceret, et nulla ejus adversa formídare. 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.

IN memory of thy saints we offer up to thee, O Lord, the sacrifice of praise: even as to them it was the source of glory without end, so to us may it be of avail unto salvation. Through Jesus Christ our Lord.

Postcommunion.

THou hast loaded us, O Lord, with heavenly blessings: most humbly we entreat of thy mercy that, blessed Hermes, thy Martyr, interceding for us, thou make us to feel how much we gain from these sacred mysteries in which we have humbly taken part. Through Jesus Christ our Lord.

In places where the feast of St. Augustine is solemnly kept:

Mass. In medio. p. 1660, except the Collect as above and Alleluia, 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. i g  

M

Isso He-ródes * spicu-la-
tó-re, praecépit ampu-tá-ri cáput

Jo-án尼斯 in cárce-re : quo audi-to, discí-pu-li é-jus ve-
né-runt, et tu-lé-runt córpus é-jus, et posu-é-runt illud

in monuménto. *Cant. Magní-fi-cat* *ánima mé-a Dómi-

num. 2. Et exsultávit...

*Cant. Magníficat. i g. p. 212 or 218.*


Thou hast crowned him with glory and honour, O Lord.

And hast set him over the works of thy hands.

Commemoration at Vespers of August 29.

At Magnif.

Ant. VIII G

M

I-sit rex incrédu-lus * mi-

nístros de-testábi-les : et amputá-ri jús-sit cáput Jo-án-

nis Baptístae. Cant. Magni-

fi-cat * ánima mé-a Dómi-

num. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII g. p. 217 or 223.

V. Jústus ut palma florébit.

Ry. Sicut cédrus Libaíi múl-

típicábítur.

S Ancti Joánnís Baptístae Præ-
cursóris et Mártýris tui, quaé-

sumus, Dómíne, veneránda festi-

vitás : * salutáris auxílii nobis

praestet efféctum : Qui vivis...

Collect.

MAY the venerable festival of Saint

John the Baptist, thy forerunner

and Martyr, ensure for us, we beseech

thee, O Lord, the grant of thy help for

the saving of our souls. Who livest...

Secret.

M Üncera, quae tibi, Dómíne,

prosancti Mártýris tui Joánn-

nis Baptístae passioné deférimus:

quaésumus; út ejus obténtu no-

bis profíciánt ad salútém. Per Dómino

num nostrum.

W E 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.

C Onferat nobis, Dómíne, sancti

Joánnis Baptístae solémnita-

tas : ut et magnifica sacraménta,

que súmpsímus, significáta

venerémur, et in nobis pótiús

edita gaudeámus. Per Dóminus.

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 bless-
ings of which they are the source.

Through Jesus Christ our Lord.
In places where the feast of the Beheading of St. John the Baptist is solemnly kept.


**Saint Sabina Martyr. (II cent.)**

**Collect.**

 Deus, qui inter cétera potentiæ tuae miracula étiam in sexu frágili victóriam mártýrii contulisti: * concédé propítius; ut, qui beátae Sabínae Mártiris tuae natalitía cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.


*In places where the feast of the Beheading of St. John the Baptist is solemnly kept.*

**AT MASS.**

Intr. v

L

Oqué-bar * de testimóni-is

*tú-is in conspécctu ré-gum,

et non con-fundé-bar: et medi-tá-bar in mandá-tis

tú-is, quae di-lé-xi ni-mis. * Ps. Bónum est con-

té-ri Dómino: * et psálle-re nómi-ni tú-o, Altíssime.

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.
August 29: Beheading of St. John the Baptist. 1393


For St. Francis Xavier, December 3, the Psalm is the following:

Ps. Laudate Dominum, omnes gentes, laudate eum, omnes populi:

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.

Praise the Lord, all ye nations; praise him, all ye peoples. For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Praise the Lord, all ye peoples. For St. Francis Xavier, December 3, the Psalm is the following:

Ps. Laudate Dominum, omnes gentes, laudate eum, omnes populi:

Ni-am confirmáta est super nos mi-se-ri-córdi-a é-jus,

et vé-ri-tas Dómini mánet in aeternum, Glória Pátri.

Eouae.

Collect, Secret and Postcommunion of St. John the Baptist, p. 1391.

On Sunday, the Collect, Secret and the Postcommunion of that Sunday is added.

Lectio Jeremiae Prophetææ.

Jeremia, figure of John the Baptist, encouraged by God for his mission. Jer. 1, 17-19.

In diebus illis: Factum est verbum Domini ad me, dicens:

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.
The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. 
Ps. 91, 13-14; v. 3.

The murder of John the Baptist.
Mark 6, 17-29.

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
In thy strength, O Lord, the just man shall exult, and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

Ps. 20, 2, 3.

In places where the feast is solemnly kept, Credo is said.

Offert. vi

N virtí-te tú-a, *Dó-mi-

ne, laetá-bi-tur jú-stus, et

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, Whatevery 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.
AT VESPERS. (August 28 and 29)

The antiphons are taken from the accounts in the Gospels.

For Herod had apprehended John and bound him and put him into prison, because of Herodias.

MATTH. 14, 3.
My Lord king, give me in a dish the head of John the Baptist.

Her mother commanded the young girl who had danced: Ask nothing else but the head of John.
John reproofed Herod concerning Herodias, whom he had taken from his brother Philip, when she was his wife.

Matthew 14, 8-9.

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.

John reproofed Herod concerning Herodias, whom he had taken from his brother Philip, when she was his wife.

Matthew 14, 8-9.

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.
### August 30: Saint Rose of Lima

**Chapter.**

Beatus vir qui suffert tentatiō-nem: ἵνα quóniam cum pro-bátus füerit, accípiet corónam vitae, * quam repromísit Deus diligéntibus se.

**Epistle of St. James 1, 12.**

Early beloved, blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

**Hymn.** Déus tuórum militum. *p. 1345.*

**Prayer.** Sancti Joánnis Baptístae. *p. 1391.*


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### The same day: Saint Sabina Martyr

**Mass.** Me exspectáverunt. *p. 1691.*

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30. **Saint Rose of Lima Virgin. († 1617)**

**Double.**

**August 29.** Véni, spónsa. *p. 134.* — **August 30.** Véni, spónsa. *p. 135*

**Collect.**

Bonórum ómnium largítor, omnipotens Deus, qui beátam Rosam, cælestis gratiæ roré prævénitam, virginitátis et pa-tientiæ decóre Índís floréscere volúísti: ἵνα da nobis fámulís tuis; ut, in odórem suavitátis ejus curréntes, * Christi bonus odor effici mereámur. Qui tècum vivit et regnat...*


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### The same day. Sts. Felix and Adauctus Martyrs. († 303)

**August 29.** Istórum est. *p. 128.*

**Collect.**

Ajestátem tuam, Dómine, supplicés exorámus: * ut, sicut nos júgiter Sanctórum tuo-

---

1 South America, formerly called the Indies
Propre des Saints.

of the prayers of thy saints, since always thou summonest us to keep, with holy rejoicings, their festival days. Through Jesus Christ...

Secret.

Hou hast filled us, O Lord, with thy sacred gifts: may the prayers of thy saints obtain for us to pass our lives in giving thanks to thee. Through Jesus Christ our Lord.

Postcommunion.


31. St. Raymund Nonnatus Confessor. († 1240)

Double.


Collect.

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...
FEASTS OF SEPTEMBER.

1. St. Giles Abbot. († 510)

August 31. Similábo. p. 133.

Collect.

May the prayers of the holy Abbot Giles commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus Christ...

Secret no 13, p. 969 and Postcommunion no 12, p. 972.


The same day.

The Holy Twelve Brothers Martyrs.

August 31. Iстórum. 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.


Collect.

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.

Raciously look down, O Lord, on the Victim we offer up: and by thy grace, enable us who celebrate the
münicae mystériæ celebrámus, mysteries of our Lord’s passion, to imitámur quod ágimus. Per imitate what therein is set forth. eúndem Dóminum. Through the same our Lord.

Postcommunion.

Praesta, quaésumus, omnipotens Deus: ut beáti Stéphanì Confessóris tui fídem cóngrua devotióné sectémur; qui, pro ejúsdem fídei dilatátióné, de terréno regno ad caeléstis regni gloriam méruit perveníre. Per Dóminum.

O Almighty God, bestow upon us, we beseech thee, the grace, dev- outly, as is fitting, to strive after the faith of blessed Stephen, thy Confessor, who because of his zeal in spreading that same faith, was found worthy to pass from an earthly throne, in order gloriously to enter into the possession of the kingdom of heaven. Through Jesus Christ our Lord.

Mass as for St. Louis, p. 1386 except Prayers as above.

3. St. Pius X Pope and Confessor († 1914)

Double.

Sept. 3. Dum esset summus Póstifex. p. 130.

Collect.

D Deus, qui ad tuéndam cathó- licam fídem, et universta in Christo instauránda, sanctum Pium, summum Pontíficem, caeléstis sapiéntia et apostólica fortítúdine replevísti: † concédé propitius; ut, ejus institúta et exémpla sectántes, * prǽmia consequámur aetérna. Per eúndem Dóminum.

O God, who, for the defence of the Catholic faith and the restoration of all things in Christ, hast filled the holy Pope Pius with heavenly wisdom and Apostolic courage; mercifully grant that we, following his instruction and example, may attain his eternal reward. Through the same our Lord.

5. St. Laurence Justinian Bishop and Confessor. († 1455)

Semi-double.


Collect.


O Grant, we beseech thee, Almighty God, that this venerable solemnity of blessed Laurence, thy Con- fessor and Bishop, may increase our devotion and promote our salvation. Through Jesus Christ our Lord

Secret no 8, p. 968, and Postcommunion no 7, p. 971.

8. The Nativity of the B. V. M.

Double of II Class with Octave simple.

AT FIRST VESPERS. (September 7)

As at II Vespers, p. 1410, except:

Let us celebrate the most illustrious birth of the glorious Virgin Mary; she received the honour of motherhood without losing her maiden chastity.

Cant. Magnificat * ánima mé-a Dó-

mi-num. 2. Et exsultávit... Cant. Magnificat. I D2. p. 212 or 218.


On Sunday, commemoration of that Sunday.


At Compline, Hymn no 2 p. 247.
AT MASS.

The melody is adapted from the Introit of the Epiphany. The words are from Sedulius, a Christian poet of the V century.

Hail holy Mother! giving birth to thy Child, thou didst bring forth the King who rules the heavens and the earth for ever and ever. Ps. My heart hath uttered a good word: I speak my works to the King.

Ps. 44, 2.

Ps. Eructavit cor mé-um vérbum bónum:* dí-co égo ópe-

ra mé- a ré-gi. Gló-ri- a Pátri. Eu o u a e.

Glória Pátri. 2nd tone. p. 28.

Collect.

FAmulis tuis, quaésumus, Dó-
mine, caelestis grátiae mu-
nus impertire : † ut, quibus
beatæ Virginis partus éxstitit
salútis exórdium; * Nativitátis
(July 2 : Visitatiónis) ejus
votíva solémnitas pacis tribuat
incrementum. Per Dóminum.

Impart to thy servants, we beseech thee, O Lord, the gift of thy heav-
enly 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.

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.
Proper of the Saints.

V. O Virgin Mother of God, the world suffices not to contain him, who, made man, was shut up in thy womb.

V. Felix

es, sacra Virgo Maria, et omni

laudé de dignissima: quia ex te

ortus est sol justitiae, Christus Deus

* nos- ter.


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 Salon; and Salon 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 Josophat; and Josophat begot Joram; and Joram begot Ozi; and Ozi 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, Jechonías begot Saláthiel; and Saláthiel begot Zoróbabel; and Zoróbabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Credo.
Gospel on July 2.

* Sequentia sancti Evangelii secundum Lucam.

The meeting of Mary and Elizabeth. Luke 1, 39-47.


Credo.

Truly blessed art thou, O virgin Mary: the Creator of all things thou didst bear; him who made thee thou didst bring forth; and a virgin for evermore thou dost remain.
September 8: The Nativity of the B. V. M. 1409


Secret.

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).

Comm. I

B

E-á-ta víscé-ra * Ma-rí-ae


Postcommunion.

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.

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.

Eternal Kingship and Priesthood of the Son of God, the Son of Mary.

As if preluding the Magnificat, Mary praises her Son, who has come to earth to exalt the humble and win innumerable children for his Mother.
Issued of royal race, Mary is resplendent; may her prayers aid us, with mind and soul we most devoutly pray.

ex-ór-ta re-fúlget: cú-jus pré-cibus

nos adjuvá-ri, ménte et spí-ri-tu devo-tís-sime pó-

scimus. Ps. Laetátus sum in his quae dícta sunt mí-hi : *

In dómum Dómini f-bimus. Ps. Laetátus sum. VI F. p. 190.
Praise of Jerusalem, the figure of Our Lady.

With heart and mind let us sing glory to Christ in this sacred feast of Mary the great Mother of God.

námus gló-ri-am in hac sácrá so-lemni-táte prae-

cél-sae Genitrí-cis Dé-i Ma-rí-ae. Ps. Ní-si Dóminus aedi-fí-cáve-rit dómum, * in vánum laborávé-runt qui ae-
Proper of the Saints.

1412

**dil-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.

5 Ant. vii c.

**C**

*UM jucundi-tá-te * Na-ti-vi-

tá-tem be-átae Ma-rí-ae ce-lebrémus,*

ut ípsa pro nóbis intercédat ad Dóminum Jésum Chri-

stum. *Ps. Láuda, Jerúsa-lem, Dóminum : * láuda Dé-um


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.*

*B inígio et ante saécula créa-
ta sum, † et usque ad futúrum saéculum non désinam,*

*et in habitatíone sancta coram ipso ministrávi.*

*Hymn. Ave máris stélia. p. 1360.*

*V. Natívitas est hódie sánctae Mariae Virginís.*

*R. Cujus víta inclyta cúnctas illustrat ecclésias.*

*V. To-day is the Birthday of the holy Virgin Mary.*

*R. Whose glorious life is the honour of all the Churches.*
Thy Birthday, Virgin Mother of God, has published joy to the whole world; for from thee has risen the Sun of Justice, Christ our God; he has broken the curse and bestowed the blessing; he has put death to shame, and given us eternal life.

September 8: The Nativity of the B. V. M.

N

Atí-vi-tas tú-a, * Dé-i Gé-
nitrix Vírgo, gáudi-um annunti-á-
vit univérsa mún-do: ex te

énim órtus est Sol justí-ti-ae, Chrí-stus Dé-us nóster:

qui sólvens ma-le-dicti-ó-nem, déít benedicti-ó-nem: et

confúndens mórtём, do-návit nó-bis ví-tam sempi-
térm. Cant. Magní-fi-cat * ánima mé-a Dóminum. 2. Et

exsultávit... Cant. Magníficat. f. 212 or p. 218.


When September 8 falls a Sunday, commemoration of that Sunday is added.

The same day.

In churches dedicated to St. Adrian.


9. St. Gorgonius Martyr. († 303)
   Simple.

Collect.

Sanctus tuus, Dómine, Gorgónius sua nos intercessione laetificet: * et pia fáciat solen­nitáte 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.

G Rata tibi sit, Dómine, nostrae servitutis oblátio: pro qua sanctus Gorgónius Martyr inter­vénitor existat. 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.

F Amiliam tuam, Deus, suávitas aetérna contingat et végetet: quae in Mártyre tuo Gorgónio Christi Filii 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.


Collect.

Adésto, Dómine, supplicatió­nibus nostris, quas in beáti Nicoláí Confessóris tui solemnitiáte defférimus: † ut, qui nostrae justitiae fidúciam non habémus, * ejus, qui tibi plácuit, précibus adjuvémur. Per Dóminum.

Ive 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.

**Simple.**

**Collect.**

**Secret.**

**Postcommunion.**

12. Feast of the Most Holy Name of Mary.

**Double major.**

**Collect.**
Proper of the Saints.


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.

Vespers as Common of the B. V. M. p. 1708, except prayer as above.


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 ñ., except at the third Antiphon of Vespers.

The Hymn Vexilla Régis is sung with its customary chant and doxology. In the 6th stanza, O Crux, áve, spes única, In hac triumphi glória... is said.

Prayer. Deus, qui hodiérna die. as below.

AT MASS.

Introit. Nos autem. p. 1161.

Collect.

 Deus, qui nos hodiérna die Exaltatiónis sanctae Crucis ánnaea solemnitáte laetíficas: praesta, quaesumus; 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.


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.
Proper of the Saints.

Secret.

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.


Postcommunion.

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. Magnificat. 1. D². 212 or 218), as below, p. 1419.
15. The Feast of the Seven Sorrows of the B. V. M.

Double of II Class.

AT FIRST VESPERS. (September 14)

All as at II Vespers, p. 1428, except:

At Magnif. Ant. I D

N

O-lí-te * me conside-rá-

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 Dóminus. 2. Et exsultávit...

Cant. Magníficat. I d. p. 212 or 218.


Commemoration of the Holy Cross.

Ant. I D 2

O

Crux * bene-

dí-

cta! quae só-la fu-i-sti digna portá-re Ré-
Proper of the Saints.


V. Hoc signum Crucis erit in caelo.
R. Cum Dominus ad judicandum venerit.

Prayer. Deus, qui nos hodierna. p. 1416.

On Sunday, commemoration of the Sunday is added.
At Compline, Hymn no 7, p. 251, with special doxology.

AT MASS.

Intr. I Tabant * juxta Crucem Je-

su mater ejus, et soror matris

ejus Maria Cleophae, et Salome, et

Maria Magdalene. V. Mulier, ecce filius tu-us:

dixit Jesus; * ad discipulum autem: Ecce mater
September 15: Feast of the VII Sorrows of the B. V. M.  

Glória Pátri. 1st tone. p. 28.

Collect.


* 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.

Benédíxit te Domíminus in vir-túte suá, quia per te ad nihi-lum redégit inimícos nostros. Benedícta es tu filia a Dómino Deo excélso, prae ómnibus muliéribus super terram. Benedíctus Dóminus, qui créavit caelum et terram: quia hódie nomen tuum ita magnificavit, ut non recédat laus tua de ore hónínum, qui mémores fuerint virtútis Dómini in aetérnum, pro quibus non pepercísti ánimaæ tuae propter angústias et tribulationem généris tui, sed subvenísti ruínæ 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.

Sad and tearful, O Virgin Mary, didst thou stand by the cross of the Lord Jesus, thy
Son, our Redeemer.

V. O virgin Mother of
God, he whom the
whole world sufficeth
not to contain, beareth
this punishment of the
cross; he, the author of
life made man.

Domini Jesus Filii

tui Redemptor

ris. Virgo

Dei Geniatrix, quem totus non capitis orbis,
hoc cruxis fert suppliicum, auctor vitae*

factus homo.

Hail Mary, the Queen
of heaven, and mistress
of the world, stood by
the cross of our Lord
Jesus Christ, full of
grief.
September 15: Feast of the VII Sorrows of the B. V. M. 1423

The text is ascribed to Jacopone de Todi († 1316); this melody is by Dom Fontaines, monk of Solesmes († 1870).

1. At the Cross her station keeping, stood the mournful Mother weeping, close to Jesus at the last:

2. Through her heart, his sorrow sharing, all his bitter anguish bearing, now at length the sword had passed.

3. Oh, how sad sore distressed was that Mother highly blessed of the sole-begotten One!

4. Christ above in torment hangs, she beneath beholds the pangs of her dying glorious Son.

1. Tábat Má-ter do-lorósa Juxta

2. Cú-jus ánimam geméntem,

3. O quam trístis et affli-cta Fú-it ílla

4. Quae maerébat, et do-lé-

bat, Pí-a Má-ter, dum vidébat Ná-ti paénas íncly-ti.
Proper of the Saints.

5. *Quis est hómo, qui non flé-ret, Má-trem Christí si vi-dé-ret In tánto supplí-ci-o?*
6. *Quis non pósses contri-stá-rí, Christí Mátre contemplá-ri*


5. Is there one who would not weep, wept 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
Romani I. II. Sæc. Matére, istud ágas,

Cru-ci-fixi 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-fixo condo-lé-re, Donec égo víxe-ro. 14. Juxta Crú-
cém técum stá-re, Et me tí-bi so-ci-á-re In plánctu
de-side-ro. 15. Virgo vírgi-num praéclá-ra, Mí-hi jam non

sis amá-ra : Fac me técum plánge-re. 16. Fac, ut pórtem

September 15: Feast of the VII Sorrows of the B. V. M. 1425

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, mourn­
ing him who mourned
for me, all the days
that I may live:

14. By the Cross with
thee to stay, there with
thee to weep and pray;
is all I ask of thee to
give.

15. Virgin of all
virgins blest! listen to
my fond request; let
me share thy grief
divine:

16. Let me, to my
latest breath, in my

Sequentia sancti Evangelii secundum Joannem.
Jesus gives his Mother to St. John and to all Christians.
John 19, 25-27.

In illo tempore: Stabant juxta Crucem Jesu mater ejus, et soror matris ejus María Cléo-

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.

A T that time, there stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas,
Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away his anger from us.

Offer. I

Re- cordá- re, * Vír- go Má- ter, in conspéc- tu Dé- i,

ut loquá- ris pro nóbis bó- na, et ut avértat indigna-
ti- ónem sú- am a

nó- bis. P. T. Alle- lú- ia.

Secret.

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.
Proper of the Saints.

Happy the Heart of the blessed Virgin Mary, which without dying earned the palm of martyrdom beneath the cross of our Lord.

tae Ma-rí-ae Vír-gi-nís, qui sine mórtè me-ru-runt mártí-ri-i pálmam sub Crú-ce Dómi-ni.

Postcommunion.

Sacrificio, quae súmpsimus, Dómine Jesu Christe, Transfixiónem Matris tuae et Virginís dévo té celebrántes : nobis ímpetrent apud cleméntiam tuam omnis boni salutáris effectum : Qui vivis et regnas.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (September 15)

Whither is thy belov-ed gone, O thou most beautiful among women? Whither is thy beloved turned aside, and we will seek him with thee?

Cant. 5, 17.

Ps. Dixit Dóminus Dómino mé-o : * Séde a déxtrís mé-is.
Ps. Dixit Dóminus. vi r. p. 150.
2 Ant.  

Depart from me, I will weep bitterly: labour not to comfort me.

Isaias 22, 4.

Ps. Laudáte, pú-eri, Dóminum : * laudáte nómen Dómi-ni.

Ps. Laudáte púeri. I g. p. 106.

3 Ant.  

There is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness. Isaias 53, 2.

Ps. Laetátus sum in his quae dícta sunt mí-hi : * In dómum Dó-

mini f-bimus. or : f-bimus. Ps. Laetátus sum. IV A*. p. 188.

4 Ant.  

From the sole of the foot unto the top of the head, there is no soundness therein.

Isaias 1, 6.

Ps. Ni-si Dó-

minus aedi-ficáve-rit dómum, * in vánum laboravérunt qui
Stay me up with flowers, compass me about with apples: because I languish with love. Cant. 2, 5.

me má-lis, qui-a amó-re lángue-o. Ps. Láuda, Je-rús-a-lem,

Dómi-num : * láuda Dé-um tú-um, Sí- on.
Ps. Láuda, Jerús-a-lem. 1 f. p. 207.

Chapter.

Lamentations of Jeremias 2, 13.

To what shall I compare thee, or to what shall I liken thee, O daughter of Jerusalem? To what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? For great as the sea is thy destruction.

Ascribed to Callixto Palumbella of the Servite Order (XVIII cent.).

Hymn. -IV

AM tótó súbi-tus vésper

é-at pó-lo, Et sol attóni-tum praeci-

pi-tet di-em, Dum saévae ré-co-lo ludíbri- um né-cis,

Di-vínámque 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.
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.

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.

Yet constant in her place she stood with more than mar-

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-

9.
tyr's fortitude; steadfast on God she set her will, though he should slay her trusting still.

6. Vouchsafe, O blessed Trinity, that, by her great example, we with faithful soul our part may take of suffering for our Saviour's sake.

(Trans. W. Shewring, by permission).

V. Regina Martyrum, ora pro nobis.
R. Quae juxta Crucem Jesu constitistii.

At Magnif.
Ant. II d

O

Pprcssit me dol-or, *

et facies me-a intumuit a fl-etu, et palpebrae

me-ae caligavere-runt. Cant. Magnifi- cat * anima me-a
September 16: St. Cornelius and St. Cyprian. 1433

Dómi-num. 2. Et exsultávit... or Et exsultávit...

Cant. Magníficat. II d. p. 213 or 219.


When September 15 is a Sunday, commemoration is made of Sts. Cornelius and Cyprian, as below, then of the Sunday.


and St. Cyprian Bishop († 258) Martyrs.

Semi-double.


Collect.

B Eatórum Mártyrum paritérque Pontíficum Cornélii et Cypriáni nos, quaésumus, Dómine, festa tueántur : * et eórum 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.

P Raesta, Dómine, précibus nostris cum exsultatione pro-véntum : * ut sanctórum Mártyrum Euphémae, Luciae et Geminiani, quorum diem pas-siónis ánnua devotióné recólímus, étiam fidei constantiam subsequámur. Per Dóminum.

G Rant 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.

V Ota populi tui, quaésumus, Dómine, propitiú intende : et, quorum nos tríbuis solémnia

I N thy loving-kindness, O Lord, be mindful of the desires of thy people: and cause us to profit by the prayers
celebrare, fac gaudere sufragis. Per Dominum nostrum Jesum Christum.

of the saints whose feast days thou permittest us to keep. Through Jesus Christ our Lord.

Postcommunion.

[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.

17. Impression of the Stigmata of St. Francis, Conf. Double.


Versicle for both days:

†. Signásti, Dómine, sérvum túum Franciscum.*

R. Signis redemptionis nostrae.

O Lord Jesus Christ, who when the world was growing cold, in order that the hearts of men might burn anew with the fire of thy love, didst in the flesh of the most blessed Francis reproduce the Stigmata of thy Passion: be mindful of his merits and prayers; and in thy mercy, vouchsafe to us the grace ever to carry thy Cross, and to bring forth fruits worthy of penance. Who livest and reignest.

Collect.

Thou didst sign thy servant Francis, O Lord.

R. With the marks of our redemption.

O Lord Jesus Christ, who in divers ways didst show forth in blessed Francis, thy Confessor, the wondrous mysteries of the Cross: grant us, we beseech thee, grace to copy from the pattern he has set forth before us, and to fortify our souls by assiduously meditating upon that same holy Cross. Through Jesus Christ...
Double.  

Commemoration at Vespers of September 17.

Ant.  I
Mar
Ortu-us sum, * et vi-ta mé-a

I am dead: and my life is hid with Christ in God.  
Coloss. 3. 3.

est abscondi-ta cum Chrísto in Dé- o.

V. Amávit eum Dóminus, et
ornávit éum.  
R. Stólam glóriae índuit éum.  
R. The Lord loved him, and adorned him.  
R. He clothed him with a robe of glory.

Commemoration at Vespers of September 18.

Ant.  IV
E
X- ístimo * ómni-a detrimén-
tum ése propter emíntem sciénti-am Jésu Chrísti

Dómi-ni mé- i.

V. Jústum dedúxit Dóminus per viás réctas.  
R. Et osténdit illi régnum Déi.

V. The Lord led the just by right ways.  
R. And showed him the kingdom of God.

Collect.

Deus, qui ad unígenitum Fi-
líum 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
19. St. Januarius and his Companions
Bishop and Martyrs († 305)

Collect.

 Deus, qui nos annua sanctórum Mártýrum tuórum Januárii et Sociórum ejus solemnítate laetificás: † concéde propítius; ut, quorum gaudémus méritis, * accendámur exémplis. Per Dóminum.

Secret n° 7 (b), p. 968 and Postcommunion n° 3 (b), p. 971.

20. St. Eustace and his Companions Martyrs.

Collect.

 Deus, qui nos concédís sanctórum Mártýrum tuórum Eustácchii et Sociórum ejus natalítia cólere: † da nobis in aetérna beatitúdine * de eórum societáte gaudére. Per Dóminum.

Secret n° 6, p. 968 and Postcommunion n° 6, p. 971.


Double of II Class.

Vespers, as Common, p. 1593. Prayer as below.

**AT MASS.**

O S jú- sti * medi- tá- bi-

tur sapi- énti- am, et língua é-

just loqué-tur judí- ci-

um: lex Dé- i é- jus in

córde ipsi- us. P. T. Alle-lú- ia, alle- lú- ia.

Ps. Nó- li aemu-lá- ri in ma- lignántibus : * neque ze-láve-


**Collect.**

MAY the prayers of blessed Matthew, thine Apostle and Evangelist, succour us, O Lord: and may his intercession win for us from thee the blessings which our own efforts avail not to obtain. Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Epistle. Similitúdo. p. 1134.
Blessed is the man that feareth the Lord: he delights exceedingly in his commandments. 
Ps. III, 1-2.

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

Ps. III, 1-2.

mandátis éjus cúpit nimis.

Pó-tens in térra

é-rit sémen é-

jus : gene-rá-tio rectó-

rum * be-

nedi-cé-tur.

Allelúia, allelúia. Í. Te gloriósus. p. 1383.

Sequentia sancti Evangelii secundum Matthaeum.

Call of Matthew and eating with sinners. Matth. 9, 9-13.

At that time, Jesus saw a man sitting in the custom-house, named Matthew; and he said to him, Follow me. And he rose up, and followed him. And it came to pass, as he was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and his disciples And the Pharisees seeing it, said to
risaei, dicébant discipulis ejus: his disciples, Why doth your master
Quare cum publicánis, et peccatóribus mandúcat Magister eat with publicans and sinners? But
vester? At Jesus áudiens, ait: Jesus hearing it, said, They that are
Non est opus valéntibus médicus, sed male habéntibus. Eúntes in health need not a physician: but
autem discite quid est: Miserí their are ill. Go then, and learn
ét non sacrificiutn. For I am not come
What this meaneth, I will have mercy,
et cándidam volo, et non to call the just, but sinners.
saétári, et non sacrifícium.

Offert. viii

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.

SUpplícationibus beáti Mat-thaeí Apóstoli et Evangelí-
staee, quaesumus, Dómine, Ecclé-
siae tuae commendétur oblátio:
cujus magníficos praedicationi-
bus eruditur. Per Dóminum.

On Sunday, the Collect of the Sunday is added.

Ps. 20, 6.

His glory is great in thy salvation; glory and great beauty shalt thou lay upon him, O Lord. Ps. 20, 6.

Postcommunion no 18 (b), p. 973.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

22. St. Thomas of Villanova Bp. and Conf. († 1555)

Double.

Commemoration at Vespers of September 21 and 22.

Ant. VIII

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. Ps. III, 8.

At I Vespers (Sept. 21):

℣. Amavit éum Dóminus et ornávit éum. ℑ. The Lord loved him and adorned him.

℟. Stólam glóriæ induit éum. ℑ. He clothed him with a robe of glory.
At II Vespers (Sept. 22):

† Jústum dedúxit Dóminus per viás réctas. 
† Et osténdit illí régnum Déi.

Collect.

D Deus, qui beátum Thomam Pontificem insíginis in páu-peres misericórdiae virtúte deco-rásti : † quaésumus; ut, ejus intercessióné, in omnes, qui te deprecántur, * divítias miseri-córdiae tuae benégnus 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.

A Nnue, quaésumus, omnípo-tens Deus : ut sanctórum Mátryrum tuórum Mauritii et Sociórum ejus nos laetíficet fé-stiva solémnitas; * ut, quorum suffrágis nítimur, éorum natalitiis 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.

R Espice, quaésumus, Dómine, múnera, quae in sanctórum Mátryrum tuórum Mauritii et Sociórum ejus commemoratióné deférímus : et praesta; ut, quo-rum honóre sunt grata, éorum nobis fiant intercessióné perpé-tua. Per Dóminum.

G Raciously 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.

C Aéléstibus refécti sacraméntis et gáudiis : supplices te rogámus, Dómine; ut, quorum

T Thou hast comforted us, O Lord, with thy sacraments and filled us with heavenly joy: deny not to us,
Proper of the Saints.

gloriámur tríumphis, protegámur auxiliis. 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 those days, one of the ancients answered and said to me : These that are clothed in white robes, who are they? and whence came they? And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation and have washed their robes and have made them white in the blood of the Lamb. Therefore they are before the throne of God: and they serve him day and night in his temple. And he that sitteth on the throne shall dwell over them. They shall no more hunger nor thirst: neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life: and God shall wipe away all tears from their eyes.

23. St. Linus Pope and Martyr. (67-76)

Semi-double.


Collect.

Regem tuum, Pastor aetérne, placátus intende : † et per beátum Linum, Mártynem tuum atque Summum Pontíficem, perfétua protectione custódi; * quem totius Ecclesiae præsti-tisti 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 n° 1, p. 967 and Postcommunion n° 1, p. 970.

Mass. Si diligis me. p. 1604.
The same day. Saint Thecla Virgin and Martyr. (1st cent.)


Collect.

DA, quaésumus, omnipotens Deus : * ut, qui béatae Theclae Virginis et Mártiris tuae natalitia cólimus; et annua solemnitàte laetémur, et tante proficiámus exáemplo. Per Dóminum.

Ouchsafe, O Almighty God, we beseech thee, unto us who devoutly honour the passion of blessed Thecla, thy Virgin-Martyr, ever to rejoice at the return each year of her festival-day, and more and more to profit by the great example of faith she has left us. Through Jesus...

Secret no 14, p. 969 and Postcommunion no 13, p. 972.


24. Feast of Our Lady of Ransom.

Double major.


Mass, as on Feasts of the B. V. M. p. 1718.

Collect.

D Deus, qui per gloriosíssimam Filii tui Matrem, ad liberándos Christi fídèles a potestáte paganórum, nova Ecclésiam tuam prole amplificáre dignátus es : † praesta, quaésumus; ut, quam pie venerámur tanti óperis instituíticem, ejus páriter méritis et intercessióné, * a peccátis ómnibus et captivitáte daémoni-nis liberémur. Per eúmdem Dó-minum.

God, who for the delivering from slavery of Christians held captive by the infidels, wast pleased, through the most glorious Mother of thy Son, to enrich thy Church with new spiritual offspring : grant, we beseech thee, that she, to whom we devoutly do homage as the Foundress of so great a work, may, by her merits and prayers, deliver us from all our sins and from bondage to the powers of hell. Through the same our Lord.


† When commemoration is made of Our Lady of Ransom at Mass of Sunday, at the end of Mass is read the Gospel Loquénte Jesu. p. 1720.

Vespers as on Feasts of the B. V. M., p. 1708.

Simple.  


Collect.  

Beatórum Mártirum Cypriáni et Justínae nos, Dómine, fóveant continuáta praesidía : † quia non désinis propítius intuitéri, * quos tálibus auxíliis concésseris adjuvári. Per Dóminus.  

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.  


Collect.  

Præsta, quaésimus, omnípotens Deus : † ut, qui sanctórum Mártirum tuórum Cosmae et Damiani natalitia cólimus, * a cunctis malis imminéntibus, eórum intercessionibus, 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.  


Postcommunion.  

Rótegat, quaésimus, Dómine, populum tuum et participatio 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  

Sapientiam  

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.

Ps. Exsultátte, jústi, in Domíno: * rectos décet col-laudá-
ti-o. Gló-ri-a Pátrí. Eu ou a e.
Glória Patri. 1st tone. p. 28.

Lectio libri Sapientiae.

Reward of the just and punishment of the wicked. Wisdom 5, 16-20.

But the just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them; and his zeal will take armour, and he will arm the creature for the revenge of his enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet; he will take equity for an invincible shield.

Grad. vii

Lama-vé-runt jú-sti, * et Dómi-nus
Proper of the Saints.

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.

exaudívit éos: et ex ómnibus tribu-la-tiónibus e-órūm libe-rávit é-os.

V. Júxta est Dóminus his, qui tribulátos sunt cór-

de: et húmi-les spí-ri-tu * salvábit.

Allelúia, allelúia. V. Haec est véra. p. 1216.

Offert. vi

G

Lo-ri-a-bún-tur * in te ó-mnes, qui dí-li-gunt nó-men tú-um,
quó-ni-am tu, Dó-mi-ne, benedí-ces jú-sto:

Dó-mine, ut scú-to bónae voluntá-tis tú-ae

do-ro-násti nos.


Vespers as Common of Two or More Martyrs, p. 1627.

28. St. Wenceslaus Duke of Bohemia Martyr († 929)

Semi-double.

Sept. 27. Iste Sánctus. p. 126.

Collect.

D Deus, qui béátum Wences-láum per martýrii palmam a terréno principátu ad cæléstem glóriam transtulísti: † ejus pré-cibus nos ab omni adversitáte custódi; * et ejúsdem tribue gaudére consérío. Per Dómi-num.

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.

SEPTEMBER 29.

DEDICATION OF ST. MICHAEL THE ARCHANGEL.

Double of I Class.

AT FIRST VESPERS. (September 28)

As at II Vespers, p. 1455, except the 5th Psalm and the following:

V. Stétit Angelus juxta áram templi.  
R. Hábens thuribulum áureum in mánu súa.

At Magnif. 

Ant. VIII G  

D  

UM sócrum mysté-ri- um*  

cérne-ret Jo-ánnes, Archánge-lus  

Míchael túba cé-ci-nit : Ignósce, Dómine Dé-us nó-ster, qui ápe-ris líbrum, et sólvis signácu-la é-jus, alle-

lú-ia. Cant. Magnífi-cat * ánima mé- a Dóminum. 2. Et  

exsultávit... or Et exsultávit...

Cant. Magníficat. vīIII g. p. 217 or 223.
September 29: Michaelmas.

Prayer. Deus, qui, miro órdine. as below.
On Sunday, commemoration of the Sunday.

AT MASS.

Bénédicite Dómino, * ómnès

Angeli é-jus: po-téntes virtú-

te, qui fá-ci-tis vérbum é-jus, ad audi-

vó-cem sermó-
num é-jus. P. T. Alle-

le-

lú-

ia. Ps. Bénedic, ánima mé-a, Dómi-no: * et

óbni-a, quae intra me sunt, nómi-ni sáncto é-jus.

Gló-ri-a Pátri. Eu o u a e. Glória Patri. 3rd tone. p. 29,

Collect.

D Deus, qui, miro órdine, Angeló-

rum ministéria hominúmque

dispénsas: † concéde propítius;

ut, a quibus tibi ministrántibus

in caelo semper assistitur, * ab

his in terra vita nostra muniátur.

Per Dóminum.

O God, who in a wonderful order

hast established the ministry of

Angels and of men: mercifully grant

that even as thy holy Angels ever do

thee service in heaven, so at all times

they may succour us upon earth.

Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

IN those days: God signified the things which must shortly come to pass, sending by his Angel to his servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from him that is, and that was, and that is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood.

Bless the Lord all ye his Angels: you that are mighty in strength, that do his will. V. O my soul bless thou the Lord: and all that is within me praise his holy name. Introit.
September 29: Michaelmas.

ánima mé- a, Dó- mi-num,

et ómni-a in-te-ri- ó- ra mé-

a nó-men

sán- ctum * é- jus.

Holy Archangel Mi-
chael, defend us in the
battle: that we may
not perish in the dread-
ful judgment.

VIII

L-le- lú- ia. * i'j

V. Sáncte Mícha-el Ar-
chángel-le, de-fénde nos in proéli- o: ut

non per-e- á- mus in tre-méndo * judí-ci- o.
Proper of the Saints.

In Paschal Time, the Gradual is omitted and there is said: Alleluia, alleluia. V. Sancte Michael, as above, then:

\[ \text{VII} \]

\[ \text{A} \]

\[ \text{Alleluia.} \]

\[ \text{V.} \]

Concussum est mater, et contra-

\[ \text{mu-it} \]

\[ \text{ter-ra, ubi Archáuge-lus} \]

\[ \text{Mícha-el descendé-bat} \]

\[ * \]

Sequentia sancti Evangelii secundum Matthaeum.

Reverence for "little ones", who have their guardian Angels. Matth. 18, 1-10.

IN illo tempore: Accesserunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno caelórum? Et ádvoxans Jesus párvulum, státuit eum in médio árum, et dixit: Amen dico vobis, nisi conversi fueritis, et efficiámini sicut párvuli, non intrábitis in regnum caelórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hie est major in regno caelórum. * Et qui suscéperit unum párvulum talem in nómine meo, me suscipit. **

Qui autem scandalizáverit unum de pusillis istis, qui in me credunt, expedit ei, ut suspen-dátur mola asinária in collo ejus, et demergátur in profundum 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-
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. 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.
Secret.


On Sunday, the Secret of the Sunday is added.
During the week, common Preface, p. 14.

Comm. III

B E-nedí-ci-te, * ómnes

Ange-li Dómi-ni, Dó-mi-num: hýmnun dí-ci-te, et

su-per-exaltá-te é-um in saé-cu-la.

Postcommunion.

B Eáti Archángeli tui Michaélis intercessione suffúlti: supplices te, Dómine, deprecá-mur; ut, quod ore proséquimur, contingámus et mente. Per Dó-minum.

R Elying, 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.

templi, hábens thu-ríbu-lum áure-um in mánu sú- a.


2 Ant. VII a DUM praelí- 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.


Archangel Michael, I have set thee as prince over all souls that I receive.

Rcháinge-le Mícha-el, * constí-
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 vô-let nímis. Ps. Beátus vir. viii g. p. 165.

Ye Angels of the Lord, bless the Lord for ever.

Nge-li Dómi-ní, * Dóminum

benedí-ci-te in aetérnum. P. T. Alle-lú-ia. Ps. Laudá-te,

pú-e-ri, Dóminum : * laudá-te nómen Dómi-ní.

Ps. Laudáte, púeri. T. pereg. p. 170.

Angels, Archangels, Thrones and Domina-
tions, Principalities and Powers, Hosts of heav-
en, praise God in heav-
en, alleluia.
I.

Lord of Hosts, whose beams impart new life and vigour to the heart; for thee we tune our grateful lyre and mingle with the Angel's choir.

Myriads' of chiefs their lances wield and glitter o'er the azure field, whilst Michael, like a blazing star.

SEPTEMBER 29: MICHAELMAS.

Chapter.

God signified the things which must shortly come to pass, sending by his Angel to his servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

1. O Lord of Hosts, whose beams impart new life and vigour to the heart; for thee we tune our grateful lyre and mingle with the Angel's choir.

2. Myriads of chiefs their lances wield and glitter o'er the azure field whilst Michael, like a blazing star,
1458 Proper of the Saints.


3. Dra­cónis hic diá­rum cáput In íma péllit tártar- ra, Ducémque cum re-
bél-li-bus Caeléstì ab árce fúlminat. 4. Contra dúcem su­pé­rbi-ae Sequámur hunc nos príncípem, Ut dé-tur ex

The doxology does not change.


Y. In conspéctu Angelórum pśállam tibi, Déus méús.
Y. Adorábo ad téemplum sánctum túum, et confitébor nómini túo.

Y. I will sing praise to thee in the sight of the angels.
Y. I will worship towards thy holy temple, and I will give glory to thy name. Ps. 137, 1 and 2.
Prince most glorious, Michael the Archangel, be mindful of us; here and everywhere pray always for us to the Son of God.

Michael the Archangel, esto memóri nostri: hic et ubíque semper precáre pro nó-bis Fí-li-um Dé-i, alle-lú-ia, alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a Dómi-num. 2. Et exsultávit...

Cant. Magnificat. 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.


30. St. Jerome Priest, Conf. and Doctor. († 420)

Double.

Sept. 29 and 30. O Doctor... beáte Hierónyme. p. 131.


Collect.

 Deus, qui Ecclésiae tuae in exponéndis sacris Scriptúris beátum Hierónymum Confes-sórem tuum, Doctórem máxi-mum providére dignátus es: † praestá, 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
Proper of the Saints.

ore simul et opere dúcuit, te adjuvánté, exercére valeámus. taught us. Through Jesus Christ our Lord.

Per Dóminum nostrum.


Postcommunion.

R Epléti alimónia caelestí, quae-

sumus, Dómine: ut, intever-
niente beáto Hierónymo Con-
fessóre tuo, misericórdiae tuæ
grátiam cónsequí mereámur. Per
Dóminum.

Filled with heavenly food, we be-

seech 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.


Collect.

D A, quaésumus, omnipotens
Deus: † ut beáti Remigii
Confessóris tui atque Pontífícis
veneránda solémnitas, * et devo-
tiónem nobí áugeat et salútem.
Per Dóminum.

Grant, we beseech thee, Almighty
God, that this venerable solemn-
ity of blessed Remigius, thy Con-
fessor and Bishop, may increase our
devotion and promote our salvation.
Through Jesus Christ our Lord.

Secret n° 8, p. 968 and Postcommunion n° 7, p. 971.


Vespers as Common of a Confessor Bishop, p. 1648.

2. The Holy Guardian Angels.

Double major.

Commemoration at Vespers of October 1.

At Magnif. Are they not all
Ant. VIII G ministering spirits, sent
O to minister for them

-mnes sunt * administra-

Hebr. 1, 14.
October 2: The Holy Guardian Angels.

Our holy Guardian Angels, defend us in battle, that we may not perish in the dreadful judgment.

Collect.

Deus, qui ineffabili providentia sanctos Angelos tuos ad nostram custodiam mittere dignaris: † largire supplicibus tuis; et eorum semper protectione defendi, * et aeterna societate gaudere. Per Dominum.

O God who, in thine ineffable providence, hast deigned to send thy holy Angels to watch over us: vouchsafe to thy suppliants in all our days to find safety in their protection, and in eternity to share their happiness. Through Jesus Christ.
Secret.

Raciously receive, O Lord, the gifts we lay at thy feet, in veneration of thy holy Angels: and in thy loving-kindness grant that, under their watchful guardianship, we escape the manifold dangers that threaten us, and safely reach that life which is everlasting. Through Jesus Christ.

Postcommunion.

Having in joyful celebration of the feast-day of thy holy Angels partaken, O Lord, of the divine mysteries: humbly we beg of thee, under their guardianship, to be at all times delivered from the craft of our enemies and to be made strong against all adversity. Through Jesus Christ.

When October 2 is a Sunday, the last Gospel of the Holy Angels, p. 1452, is read.

In places where the feast is solemnly kept:

AT MASS.

Introit. Benedicite, p. 1449.


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 suis, p. 335.
Bless the Lord, all ye his hosts: you ministers of his who do his will.

Ps. 102, 21.


Offert. 1

B

Ene-di-ci-te * Dó-mi-num,

omnes 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.


AT VESPERS.

1 Ant.

VIII G

Nge-lis sú-is * Dé-us mandá-
Proper of the Saints.

1. Vit de te, ut custodi-ant te in omnibus vis-is tuis. Ps. Dixit Dominus Domin0 me-o: * Sede a dex-tris me-is. Ps. Dixit Dominus. VIII g. p. 149.


3 Ant. Angel0orum * semper vi-dent faciem Patris me-i, qui est in caelis. Ps. Be-á-\-tus
October 2: The Holy Guardian Angels.

vir qui timet Dóminum: * in mandá-tis é-jus vá-let nímis.
Ps. Beátus vir. I g. p. 159.

4 Ant. B

Enedíctus Dé-us, * qui mí-sit

Angé-lum sú-um, et é-ru-it sér vos sú-os, qui cre-didé-

runt in é- um. Ps. Laudá-te, pú-e-ri, Dóminum: * laudá-te


5 Ant. L

Auda-te Dé- um, * ómnes An-

gle-li é-jus, laudá-te é- um, ómnes Virtú-tes é-jus.

Ps. Laudá-te Dóminum, ómnes géntes: * laudá-te é- um,

ómnes pópu-li. Ps. Confi-tébor tí-bi, Dómine, in tóto córde
I. Angel-guardians of men, spirits and powers we sing, whom our Father hath sent, aids to our weakly frame; heavenly friends and guides, help from on high to bring, lest we fail through the foeman's wile.

2. He, the soiler of souls, Angel-traitor of old, cast in merited wrath out of his honoured place, burns with envy and hate, seeking their souls to gain whom God's mercy invites to heaven.

Chapter.

I Will send my Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice.

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.

Hymn. III

Ustódes hóminum psállimus

Ange-los, Na-túrae frági-li quos Pá-

ter áddi-dit Cae-léstiis cómi-tes, insi-
di-ántibus Ne succúmberet hóstibus.


ní-ti-tur Quos caélo Dé-us ádvocat. 3. Huc cústos
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. Sanctae sit Trí-adí laus plí-a júgi-ter, Cú-jus perpé-
uo númine máchina Tríplex haec régi-tur, cújus in


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<td><strong>AT MASS.</strong></td>
<td><strong>Come from Libanus, my spouse, come from Libanus, come:</strong> thou hast wounded my heart, my sister, my spouse.</td>
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<td><strong>Intr. III</strong></td>
<td><strong>V</strong></td>
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<td><strong>Eni * de Líba-no,</strong></td>
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Ps. Praise the Lord, ye children: praise ye the name of the Lord.
Cant. 4, 8-9; Ps. 112, 1.

Ps. Laudate, pú-e-ri, Dómi-num, * laudáte nó-men Dómi-
i. Gló-ri-a Péatri. Eu o u a e.
Glória Patri. 3rd tone. p. 29.

Collect.

Dómine, qui dixísti : Nisi efficiámini sicut párvuli, non intrábitis in regnum caelórum : † da nobis, quaésiumus; ita sanctae Terésiae Vírginis in humilitáte et simplicitáte cordis vestígia sectári, * ut praémia consequá-
mur 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 Isaiæ Prophetae.

Consolations promised to Jerusalem and to all humble hearts.
Isaias 66, 12-14.

Hæc dicit Dóminus : Ecce ego declínabo super eam quasi flúvium pacis, et quasi torrentem inundántem glóriam géntium, quam sugétis : ad úbera portabímini, et super génua blandíntur vos. Quómodo si cui mater blandíátur, ita ego consolábor vos, et in Jerusalem con-

Thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck; you shall be carried at the breasts, and upon the knees they shall caress you. As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem.
You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants.

I confess to thee, 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. 

V. O Lord, my hope from my youth.

Mat. 11:25; V. Ps. 70:5.

Bud forth as the rose planted by the brooks of waters; give ye like Libanus a sweet odour

V. Quasi rosa plantata
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

M. Agnifi-cat * a-ni-ma
mé-a Dó-mi-num: et exsul-távit spí-ri-tus mé-us in Dé-o sa-lu-tá-ri mé-o: qui-a re-
spé-xit humi-li-ta-tem ancíl-lae sú-ae: fé-cit mí-hi má-gna qui pó-t-
ens est.

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

C. Ir-cum dú-xit é-am, * et
dó-cu-it, et custodí-vit qua-
si pupíl-lam ócu-li sú-i. Sic-ut áqui-la expándit ál-

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

Postcommunion.

4. St. Francis of Assisi Confessor. († 1226)

Double major.


Collect.

Deus, qui Ecclésiam tuam, beáti Francisci méritis, foetu novae prolis amplificas: tribue nobis; † ex ejus imitatióne, terréna despícere, * et caeléstium donórum semper participatione gaudére. Per Dóminum.

Secret.

Unéra tibi, Domine, dicáta sanctifica: et, intercedénte beáto Franciscó, ab omni nos culpárum labe purificá. Per Dóminum.

Postcommunion.

Ecclésiam tuam, quáesumus, Domine, grátia caeléstis amplificet: quam beáti Francisci
October 4: Saint Francis.

Confessóris tui illumináre voluísti gloríosíss méritis, et exémplis. Per Dóminum.

willed to enlighten by the glorious merits and example of thy holy Confessor Francis. Through Jesus.

‖ In places where the feast is solemnly kept:

Introit. Mihi autem. p. 1041, with the Ps. Vóce méa. p. 1042.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

St. Francis, like St. Paul, bears the marks of Christ. Galatians 6, 14-18.


Gradual. Os justi. p. 1660.

Lo! Francis, he who was poor and lowly, enters, a rich man, into heaven: with their hymns the Angels give him welcome.

V. Franciscus pauper et húmilis, caélum díves ingréditur, hýmnis cae-
5. St. Placid and his Companions Martyrs. (IV cent.)

Collect.

Deus, qui nos concédís sanctórum Mártýrum tuórum Plácidí et Sociórum ejus natalitía cólere: † da nobis in aetérna beatitúdine * de eórum societáte gaudére. Per Dóminum.

Secret no 6, p. 968 and Postcommunion no 6, p. 971.

6. Saint Bruno Confessor. († 1101)

Double.


Collect.

Sancti Brunónis Confessóris tui, quaésumus, Dómine, intercessionibus adjuvémur: † ut, qui majestátem tuam graviter delinquéndo offéndimus, * ejus méritis et précibus, nostrórum delictórum véniám consequámur. Per Dóminum.

Secret no 11, p. 969 and Postcommunion no 11 (a), p. 972.

7. Solemnity of the Most Holy Rosary.

Double of II Class.

**AT FIRST VESPERS. (October 6)**

*At as II Vespers, p. 1482, except:*

The Hymn recalls the five Joyful Mysteries.

Hymn. II

Ælé-stis áulae Núnti-us, Ar-
cána pándens Númi-nis, Plénam salú-
tat grá-ti-a Dé- i Paréntem Vír-
ginem. 2. Vírgo pro-pínquam sánqui-
ne Mátrem Jo-ánnis ví-si-tat, Qui cláusus álvo gé-
sti-ens Adésse Chrí-stum núnti-at. 3. Vérbum, quod
ante saécu-la E ménte Pá-tris pró-di-it, E Mátris
álvo Vír-gi-nis, Mortá-lis infans, násci-tur. 4. Témplo

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.
4. Now, on the temple's altar laid, see the Redeemer's ransom paid, while he who rules the host of heaven obeys the law himself had given.

5. The joyful mother finds again the child she sought with tears and pain; and the wise doctors hear with awe Wisdom itself expound the law.

6. May age to age forever sing the Virgin's Son and Angels' King, and praise with the celestial host the Father, Son, and Holy Ghost.

(I8th cent. Trans. W. Shewring, by permission).

Y. Regina sacratissimi Rosarii, ora pro nobis.
R. Ut digni efficiámur pro missiónibus Christi.

At Magnif.
Ant. I D

B E-á-ta es * Virgo Ma-

Benedict art thou, Mary the Virgin, Mother of God, that didst believe the Lord; those
October 7: The Most Holy Rosary. 1477

things are performed in thee that were said to thee; pray for us to the Lord our God.

rí-a, Dé-i Gémitrix, quae credi-dí-

sti Dómino: perfécta sunt in te quae dícta sunt tí-bí:

intercé-de pro nó-bis ad Dóminus Dé-um nóstrum.

Cant. Magní-fi-cat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. I d. p. 212 or 218.
On Sunday, the commemoration of the Sunday is added, then of St. Bruno, p. 1474.

Benedicámus Dómino IV. p. 140.
At Compline, Hymn nº 2, p. 247.

AT MASS.

Intr. I

G

Aude- ámus * ómnes in Dó-

mi- no, dí-em féstum ce-le-brán-

tes sub honó- re Ma-ríae Virgi-

nis: de cújus so-lemni-tá- te gáudent An-ge-

Let us all rejoice in the Lord, celebrating a festival-day in honour of the blessed Virgin Mary, for whose solemn festival the Angels rejoice and give praise to the Son of God. Ps. My heart hath uttered a good word: I speak my works to the king.

Ps. 44, 1.
Collect.

Deus, cujus Unigénitus per vitam, mortem et resurrectionem suam nobis salútis aetérnae praémia comparávit: dí-co égo ópe-ra mé-a ré-


Glóriá Patri. 1st tone. p. 28.

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.

Omíminus possédit me in initio viárum suárum, ámbicua húiquam fácere a principio. Áb aetérno ordináta sum, et ex antiquis, ámbiquam terra fieret. Nondum erant abséssi, et ego jam concépta eram. Nunc ergo, filii, audite me: Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite disci-
plinam, et estóte sapiéntes, et nólite abjícere eam. Beáti, qui custó-
diant vias meas. Audite dí-
co égo ópe-ra mé-a ré-

THE Lord possessed me in the beginning of his ways before he made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived. Now, therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates; and waiteth at the posts of my doors. Like a courtier who awaits a favourable moment to gain the ear of the king.
October 7: The Most Holy Rosary.

He that shall find me, shall find life, and shall have salvation from the Lord.

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. 

Hearken, O daughter, and see, and incline thine ear, for the king hath greatly desired thy beauty.

Ps. 44, 5, 11 and 12.

Ps.
The solemn festival of the glorious Virgin Mary of the seed of Abraham, sprung from the tribe of Juda, of David’s royal race.


In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Like a rose planted on the rivers I have borne fruit.

Ecclus. 24, 25; 39, 17.
October 7: The Most Holy Rosary.

FAC nos, quaésumus, Dómine, his munéribus offeréndis conveniénter aptári : et per sacratissimi Rosárii mystéria, sic vitam, passionem et glóriam Unigéniti tui recólere; ut ejus digni promissiónibus efficiamur: Qui tecum vivit et regnat in unitáte.

Make us, O Lord, we beseech thee, to prepare ourselves as is meet, for the offering up to thee of this sacrifice: and in the mysteries of the most holy Rosary, so devoutly to go over the life, passion and glory of thine only-begotten Son, as to be made worthy of his promises. Who lives and reigns.

On Sunday, the Secret of the Sunday is added.

Preface of the B. V. M. Et te in Festivitáte. p. 13.

Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

Ecclus. 39, 19.
Postcommunion.

Sanctissimae Genitricis tuae, cujus Rosarium celebramus, quaesumus, Domine, precibus adjuvemur: ut et mysteriorum, quae colimus, virtus percepiatur; et sacramentorum, quae sumpsumus, obtineatur effectus: Qui vivis et regnas.

On Sunday, the Postcommunion of the Sunday is added.

1 Ant.

VIII G

 Qui est ista, * speciosa

sic ut columba, quasi rosa planta super rivos

daerum? Ps. Dixit Dominus Dominus mei: * Sede a
dexteris mei. Ps. Dixit Dominus. VIII g. p. 151.

2 Ant.

VI F

Irgo potens * sic ut turris David

vid: mille clipei pendent ex ea, omnis armatura

ra fortium. Ps. Laudate, pue-ri, Dominum: * laudate

AT SECOND VESPERS.

Who is this, fair as a dove, as the rose planted by the brooks of waters?

Ecclus. 39, 17.

Ps. Dixit Dominus. VIII g. p. 151.

The Virgin, strong as the tower of David; a thousand bucklers hang upon it, all the amour of valiant men.

Cant. 4, 4.
October 7: The Most Holy Rosary.


3 Ant. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women. Luke 1, 28.


Ps. Laetátus sum in his quae dícta sunt mí-hi : * In dó-

4 Ant. The Lord hath bless-

B ed thee by his power, because by thee he hath brought our ene-
mies to nought. Judith 13, 22.

tú-te sú-a : qui-a per te ad ní-hi-lum

redé-git in-imí-cos nós-tros. Ps. Ni-si Dóminus aedi-fi-
cáve-rít dómum, * in vánum labo-ravérunt qui aedí-fi-
Proper of the Saints.

5 Ant. III a

V

Idérun* 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


Chapter.

_In me grátia ómnis viae et veritátes, _in me omnis spes vitae et virtútes : * ego quasi rosa plantáta super rivos aquá-rum fructifícávi._

A recital of the joyful, sorrowful, and glorious mysteries.

Hymn. II

E ge-sti- éntem gáudi-is,

Te sáuci-am do-ló-rí-bus, Te júgi

amíciam gló-ri-a, _O Vírgo Má-ter, pángimus._

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 tiding brought to earth, the visitation and the birth, Christ offered,

_re-dúndans gáudi-o, _Dum cónci-pis, dum ví-si-tas, _Et_
October 7: The Holy Most Rosary.

Fílium. 3. Ave, dó-lens, et íntimo
In córde agó-nem, vérbe-ra, Spínas,
crucémque Fí-li-i Perpéssa, prín-
ceps Mártymum. 4. Ave, in tri-úmphis
Fí-li-i, In ígnibus Pará-cli-tí, In

3. The bloody sweat, the soldiers' scorn, the scourging and the crown of thorn, the burdened way, the bittertree, 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 coro-
nal, whose roseal hon-
sours shall proclaim thy chaste and ever-
lasting name.

6. May age to age for ever sing the Virgin's Son and Angels' King, and praise with the celestial host the Father, Son, and Holy Ghost.

Trans. W. Shewring, by permission.

5. Vení-te, géntes, cárpi-te Ex his rós-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 Vírgíne, Cum

Christ restored to thee, hail, in each joyful mystery.

A-men.

V. Regina sacratíssimi Rosárii, óra pro nóbis.
R. Ut dígni efficiámur pro-missiónibus Christí.

At Magnif.
Ant. VIII G

B

E-á-ta Má-ter * et intácta

Vír-go, glo-ri-ó-sa Regí-na múndi,


Cant. Magníf-icat * ánima mé-a Dóminum. Et exsultávit...

or: Et exsultávit... Cant. Magníficat. VIII g. p. 217 or 223.


When October 7 falls on Sunday, the commemoration of the Sunday is added.

Benedicámus Dómino IV. p. 140.
8. Saint Bridget of Sweden Widow. († 1373)

Double.


Collect.

O Domine Deus noster, qui beátae Birgítæae per Fílium tuum unigénitum secrétæ caeléstia revelásti: † ipsius pia intercessióne da nobis fámulis tuae gaudére laetántes. Per eúmdem Dóminum.

Lord, our God, who to blessed Bridget, through thine only-begotten Son, wast pleased to reveal the secrets of heaven: grant that by virtue of her loving intercession in our behalf, we, thy servants, may, in the revelation of thy glory, find our everlasting happiness. Through the same our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.


Double.


Collect.

O Deus, qui beá tum Joánnem Confessórem tuum, ad fidem in gentibus propagándam mirabiliter excitare dignatus es, ac per eum in erudiéndis fídélibus novam in Ecclé sia tua familiam congregásti: † da nobis fámulis tuis, ita ejus institútis profícere; * ut praémia consequámur aetérna. Per Dóminum.

God, who for the propagation of the Gospel among the nations, didst in a wonderful manner raise up blessed John thy Confessor, and, for the instructing of thy faithful, didst through him gather together in thy Church yet another company of religious men: grant that we, thy servants, may so profit by his teaching as to win an everlasting reward. Through Jesus Christ our Lord.

Secret.

R Ecce, Domine, oblaciónem mundam salutáris hóstiae: et praestá, ut, intercedénte beáto Joánnne Confessóre tuo, ubique gentium 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.
Retiosi Corporis et SanguinisCogmforted by having partaken of
tui sacris refécti mysteriis, the saving mysteries of thy pre-
Domine, adprecámur: ut, beáti Joánnis Confessóris tui exemplo,
studéamus confitéri quod cré-didit, et óperé exercére quod
dócuit: Qui vivis et regnas cum
Deo Patre.

O comforted by having partaken of the saving mysteries of thy pre-
cious 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 hodiéerna die beántum
Dionysium Mártýrem tuum
atque Pontíficem, virtúte con-
stántiae in passióne roborásti,
quique illi, ad praedicándum
géntibus glóriam tuam, Rústi-
cum et Eleútheriam sociáre di-
g坭tus es: † tríbue nobis,
quaésumus; eórum imitátióne,
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.

O Bláta tibi, Dómine, múnera
populi tui, pro tuórum ho-
 nóre Sanctorum, suscépe propí-
tius, quaésumus: et eórum nos
intercessióné sanctífica. Per Dó-
minum.

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,
quáesumus: ut, intercedénti-
bus beáti Mártýribus tuis Dio-
ñosio, Rústico et Eleútherió, ad
redemptionis áetérnae proficiá-
mus augmentum. Per Dóminum
nostrum.

WE who have received thy sacra-
ments, 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:  
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.


Genus ergo cum simus Déi, non debémus aestimáre auro, aut argénto, aut lápidi, sculptúrae artis, et cogitatiónis hóminis, Divínnum esse símile.

Et tégémpora quidem hujus ignorántiae despíciens Deus, nunc annuntiá homínibus ut omnes ubíque paeniténiam agant, eo quod státuit diem, in quo judicátrúrus est orbem in aequitáte, in viro, in quo státuit, fidem præbens ómnibus, súsciti tans eum a mórtuis.

Cum audísset autem resurrectionem mortuórum, quidam quidem irridébant, quidam vero....


Vespers of the Common of Two or More Martyrs, p. 1627.

10. St. Francis Borgia Confessor. († 1572)

Collect.

O Lord Jesus Christ, thou who of the truly humbe 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.
October 11: Maternity of the B. V. Mary.

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

C

Let us celebrate with joy the Motherhood of blessed Mary ever Virgın.

UM jucundítá-té * Ma-ter-

ni-tá-tém be-átæ Ma-rí-ae semper Vírgi-nis ce-lebré-

mus. Cant. Magníf-fi-cat ánima mé-a Dóminum. 2. Et

exsultávit... or : Magníf-fi-cat... Et exsultávit...


Prayer. Deus, qui de beátæ. 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

E

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.

Cce Vírgo * concí-pi-et,

et pá-ri-et Fí-li-um, et vocá-

Isaías 7, 14; Ps. 97, 1.
Proper of the Saints.

bi-tur nómen é- jus Em-má-nu- el. Ps. Cantá-te Dómi-

no cánticu- m nó-vum, * qui- a mi-rabí- li- a fé-cit. Gló-

ri- a Pátrí. Eu 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

de radí-ce é- jus a- scéndet. ñ. Et re-

qui- é- scet super é-

um Spí- ri- tus * Dó- mi-

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. ñ. And the Spirit of the Lord shall rest upon him.

Isaïas II, 1-2.

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.

O Sequentia sancti Evangelii secundum Lucam.

Jesus lost in Jerusalem and found among the teachers. Luke 2, 43-51.

At that time, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day’s journey, and sought him amongst their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass that after three days they found him in the temple sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: Son, why

Offert. III

CUM éset * desponsá-ta má-ter é-jus Ma-rí-a


Secret.

TUA, Domíne, propitiatióne, et beátae Mariae semper Vir-ginis, Unigénti tui Matris, intercessióné, ad perpétuam atque praeséntem haec oblátio nobis proficiat prospéritatem 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.


Postcommunion. Haec nos commúnio. p. 413.

On Sunday, the Postcommunion of the Sunday is added.
AT SECOND VESPERS.

1 Ant.

B

E-á-ta es, * Virgo·Ma-rí-a,


2 Ant.

G

Enu-ísti * qui te fé-cit,
et in aetérnum pérmænes Virgo. Ps. Laudá-te, pú-e-ri, Dó-

minimum : * laudá-te nómen Dómi-ni.
Ps. Laudá-te, púeri. VI F. p. 168.

3 Ant.

C

UM éssem párvu-la, * plácu-i

Altíssimo et de mé-is viscé-ribus gênu- i Dé-um et hóminem. Ps. Laetátus sum in his quae dícta sunt mí-hi : *
The daughters of Sion, they saw her and declared her blessed, and the queens, they praised her.

Cant. 6, 8.

Ps. Laetatus sum. I f. p. 186.

Thou art blessed of the Lord, my daughter; for by thee we partook of the fruit of life.

Ps. Nisi Dominus aedificavit domum, * in vanum laboraverunt qui aedificant eam.


The daughters of Sion, they saw her and declared her blessed, and the queens, they praised her. Cant. 6, 8.

Chapter.

QUI creávit me, requiévit in tabernáculo meo, et dixit mihi: In Jacob inhábita, et in eléctis meis mitte radíces.

Ecclus. 24, 12-13.

HE that made me rested in my tabernacle: and he said to me, Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.


V. Benedícta tu in multíribus. R. Et benedíctus frúctus víntris túi.

Thy Motherhood, Virgin Mother of God, was herald of joy to all the world; for from thee has risen the Sun of Justice, Christ our God.

Génitrix Vírgo. gáudi-um annunti-á-

vit uni-véro múndo: ex te enim órtus est sol justí-

ti-ae, Chrístus Dé-us nóster. Cant. Magní-fi-cat * ánima

mé- a Dómi-num. 2. Et exsultávit...

Cant. Magníficat. IV E. p. 215 or 221.

Prayer. Deus, qui de beátæ. p. 262.

When October II falls on Sunday, the commemoration of the Sunday is added.

Benedícamus Dómino IV. p. 140.

At Compline, Hymn n° 2, p. 247.
13. St. Edward the Confessor, King of England. († 1066)

Simple.

Collect.

Deus, qui beá tum re gem Eduárdum, Confessórem tuum, aeternitátes 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 n° 11, p. 969 and Postcommunion n° 10, p. 972.


14. St. Callistus I. Pope and Martyr. († 222)

Double.


Collect.

Deus, qui nos có spicis ex nostra infirmitáte deficere: * ad amórem tuum nos miséricó diter per Sanctórum tuórum exempla restáura. Per Dóminum.

O God, who seest that our weakness makes us to fail: in thy great mercy, through the examples left us by thy Saints, establish us anew in thy love. Through Jesus Christ our Lord.

Secret.

Mystica nobis, Dómine, prosit oblátio: quae nos et a ré tibus nostris expédiat, et perpetua salvatione confirmet. Per Dóminum.

May this mystical oblation avail us, O Lord: may it cleanse us from our sins; and may it ensure our eternal salvation. Through Jesus Christ our Lord.

Postcommunion.

Quaésumus, omnipotens Deus: ut reátus nostros múnera sacráta puríficent, et recte vivéndi nobis operéntur effectum. Per Dóminum.

We beseech thee, Almighty God, that the hallowing of the gifts we have offered, may both wash away our guilt and make us henceforth to lead good and holy lives. Through Jesus Christ our Lord.

Mass. Si diligis me. p. 1604, except Prayers as above.
15. Saint Teresa of Avila Virgin. († 1582)

Double.


Collect.

Raciously hear us, O God of our salvation: and grant that we who keep with joy the festival of blessed Teresa, thy Virgin, may in her heavenly teaching find food for the nourishing of our souls, and by our feeling of loving devotion grow in knowledge of thee. Through Jesus...

Secret no 16, p. 969 and Postcommunion no 15, p. 973.


Vespers of Common of Virgins, p. 1671 with Hymn as follows:

Hymn. VIII

Raciously hear us, O God of our salvation: and grant that we who keep with joy the festival of blessed Teresa, thy Virgin, may in her heavenly teaching find food for the nourishing of our souls, and by our feeling of loving devotion grow in knowledge of thee. Through Jesus...

Secret no 16, p. 969 and Postcommunion no 15, p. 973.


Vespers of Common of Virgins, p. 1671 with Hymn as follows:

Hymn. VIII

Raciously hear us, O God of our salvation: and grant that we who keep with joy the festival of blessed Teresa, thy Virgin, may in her heavenly teaching find food for the nourishing of our souls, and by our feeling of loving devotion grow in knowledge of thee. Through Jesus...

Secret no 16, p. 969 and Postcommunion no 15, p. 973.


Vespers of Common of Virgins, p. 1671 with Hymn as follows:

Hymn. VIII
16. Saint Hedwig Queen of Poland Widow. († 1243)

Collect.

Deus, qui beátam Hedwigm a saéculi pompa ad húmílem tuae Crucis sequélam toto corde transire docuísti: † concéde; ut ejus méritis et exémplo discámus peritéras mundi calcáre délicias, * et in ampléxu tuae Crucis ómnia nobis adversántia superáre: Qui vivís et regnas cum Deo Patre, in unitáte...

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.

17. Saint Margaret Mary Alacoque Virgin († 1690)

Collect.

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.

A Ccépta tibi sint, Dómine, plebis tuæ munera : et concéde; ut ignis ille divinus nos inflammet, quo, de Corde Filii tui emisso, beáta Margarita Maria veheménter aestuavit. 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.

Orporis et Sánguinis tui, Dómine Jesu, sumptis mystériis : concéde nobis, quaésumus, ut supérbis saéculi vanitátibus exútis, mansuetúdinem et humilitátem Cordis tui induère 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.

Intr. v

S

UB úmbra il-li-us, quem de-

side-rá-ve-rum, sé-di:
et

frú-ctus é-jus dúl-cis gúttu-ri mé-o.

Ps. Quam di-lécta tabernácu-la tú-a, Dómine virtú-tum!

concupísçit et dé-fi-cit ánima mé-a in átri-a Dómi-ni.

1 Symbol of the joys the Saint experienced in Christ’s company.

N• 805. — 48
Proper of the Saints.

Gloria Patri. Euouae.

Gloria Patri. 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 omnium sanitum minimo data est gratia haec, in gentibus evangelizare divitas Christi, et illuminare omnes, quae sit dispensatio sacramento absconditi a sæculis in Deo, qui omnia creavit.


B Rethren, to me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ: and to enlighten all men, that ye may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things...

For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named: that he would grant you according to the riches of his glory, to be strengthened with might unto the inward man: that Christ may dwell by faith in your hearts:

that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length and height and depth, to know also the charity of Christ, which surpasseth all knowledge: that you may be filled unto all the fulness of God.

Many waters cannot quench charity; neither can the floods drown it. Cant. 8, 7. Y. For thee my heart and my
October 17: Saint Margaret Mary Alacoque.

flesh have fainted away: thou art the God of my heart and the God that is my portion for ever. 

Ps. 72, 26.

V. Defecit caro mea et cor meum: Deus in aeternum.

I to my Beloved: and he turneth towards me. Cant. 7, 10.

V. Ego dilecto meo, et ad me conversi-o * e-jus.

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).

I to my Beloved, and my Beloved to me, who feedeth among the lilies. Cant. 6, 2.

Vespers as Common of Virgins, p. 1708.


Double of II Class.

At I and II Vespers, all as Common of Evangelists, p. 1593.

Prayer. Intervéniat, as above.

When October 17 is on Sunday, commemoration of the Sunday is added, then of St. Margaret Mary, p. 1500.

When October 18 is on Sunday, commemoration of the Sunday is added.
AT MASS.

Introit. Mihi autem. p. 979.

Collect.


MAY, we beseech thee, O Lord, the prayer avail us of Saint Luke thine Evangelist: who to the glory of thy name ever bore in his body the mortification of the holy cross, Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St Paul recommends to the Corinthians the three delegates who are to collect their offerings. 2 Cor. 8, 16-24.

Frater: Grátias ago Deo, qui dedit eámdem sollicitúdinem pro vobis in corde Titi, quóniam exhortationem quidem suscépit: sed cum sollicitior esset, sua voluntáte profectus est ad vos.

Mísimus étiam cum illo fratrem, cujus laus est in Evangelio per omnes ecclesiásias: non solum autem, sed et ordinátus est ab eclesiísis comes peregrinatiónis nostræ in hanc grátiam, quae ministrátur a nobis ad Dómini glóriam, et destinátam voluntátem nostram: devítantes hoc, ne quis nos vituperet 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 sollicitum esse: nunc autem multo sollicitórem, confidéntia multa in vos, sive pro Tito, qui est sócius meus, et in vos adjútor, sive fratres nostri, Apóstoli ecclesiárum, glória Christi. Ostensionem ergo, quae est caritátis vestrae, et nostrae glóriae pro vobis, in illos ostendite in fácien 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.
Their sound went forth into all the earth: and their words to the ends of the world. 

Ps. 18, 5 and 2.

Annúnti- at * firmamén-tum.


Secret.

O Onis cælestibus da nobis, quaésumus, Dómine, libera tibi mente servire : ut múnera quae deférimus, interveniéntes
October 20 : Saint John Cantius. 1507

béato Evangelista 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.

Postcommunion.

PRAESTA, quaésumus, omnipo-tens Deus : ut, quod de sancto altári tuo accépimus, précibus beáti Evangelistae tui Lucæ sanctíficet ánimas nostras, per quod tuti esse possímus. Per Dóminum.

On Sunday, the Postcommunion of the Sunday is added.

19. St. Peter of Alcantara Confessor. († 1562)


Collect.


Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.

20. St. John Cantius Confessor. († 1473)


Collect.

DA, quaésumus, omnipotens Deus : † ut, sancti Joánnis Confessóris exémplo in sciéntia Rant unto us, we beseech thee, O Almighty God, that by walking in the footsteps of Saint John the
Sanctórum proficiéntes, atque álíis 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.

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.

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.


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.)

October 24: Saint Raphael the Archangel.

Collect.

DA nobis, quaésumus, Dó-
mine Deus noster, sanctá-
rum Virginum et Mártýrum
tuárum Ursulae et Sociárum
ejus palmas incessábilí devotióne
venerári: * ut, quas digna mente
non póssumus celebráre, humi-
libus saltam frequentémus obsé-
quis. 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
tripiimph, to persevere in offering them
the humble tribute of our duty.
Through Jesus Christ our Lord.


Double major.

‖ In places where the feast is solemnly kept, at I. Vespers:

At Magn.

Ant. V a

E

I am the Angel Ra-
phael, who stand before
the Lord; but you
are to bless God and
recount all his marvels.

Tobias 12, 15 and 6.

autem benedí-ci-te Dé-um, et narrá-te ómni-a mi-

bí-li-a é-jus. E u o u a e.

V. Stétit Angelus juxta áram
tempti.

R. Hábens thuríbulum áu-
reum in mánu súa.

V. An Angel stood near the altar
of the temple.

R. Having a golden censer in his
hand.

Commemoration at Vespers of October 24.

Ant. V d 2

P

Rinceps glo-ri-o-síssime,*

Most glorious Prince,
Raphael Archangel, be
mindful of us; here and
1510 Proper of the Saints.

Rapha- el Archánge- le, ésto mé-

mor nóstri: hic et u- bique semper precá- re pro nó-

bis Fí- li- um Dé- i. Eu o u a e.

¥. Stétit Angelus. p. 1509.

Collect.

 Deus, qui beátum Raphaelem
Archángelum Tobiæm famulo
tuo cómitem dedísti in via: †
concède nobis famulis tuis; ut
ejúsdem semper protegámur cu-
stódia, * et muniámur auxílio.
Per Dóminum nostrum.


Postcommunion.

Dirigere dignáre, Dómine
Deus, in adjutórium no-
strum sanctum Raphaelem Arch-
ángelum: et, quem tuae majestáti
semper assistere crédimus, tibi
nostras exiguas preces benedí-
céndas assígnet. Per Dóminum.

V Ouchsafe, O Lord our God, to send
down thy holy Archangel Raphael
for our helper: and may he, whom we
faithfully believe ever to stand before
thy majesty, put up our poor prayers
to be blessed by thee. Through
Jesus Christ our Lord.

25. Sts. Chrysanthus and Darias Martyrs. († 284)

Collect.

Beatórum Mártýrum tuórum,
Dómine, Chrysánthi et Da-
ríæ, quaésumus, adsit nobis
órátio: † 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
October 28: Saints Simon and Jude. 1511

obséquio, * eórum pium júgiter experiamur auxilium. Per Dóminum nostrum. devout honour, at all times feel their kindly help. Through Jesus Christ our Lord.

**Secret.**

P Opuli tui, quaésumus, Dómine, tibi grata sit hóstia, quae in natalitíis sanctórum Mártýrum tuórum Chrysánthi et Dariae solémniter immolátur. Per Dóminum nostrum.

MAY, O Lord, the sacred Victim thy people offer up, find great favour in thy sight: inasmuch as it is on the festival-day of thy holy Martyrs Chrysanthus and Darias that it is solemnly sacrificed. Through Jesus Christ our Lord.

*Postcommunion no 19, p. 973.*

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**Collect.**

G Regem tuum, Pastor aetérne, placátus inténde; † et per beátum Evarístum, Mártýrem tuum atque Summum Pontíficem, perpétau protectione custódí; * quem totius Ecclesiae praestítisti 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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*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.**


**Collect.**

D Deus, qui nos per beátos Apóstolos tuos Simónem et Judam ad agnitiónum tuí nómínis 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

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.

Readers, to everyone 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.


To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Ps. 138, 17.
October 28: Saints Simon and Jude.

+ Sequentia sancti Evangelii secundum Joannem.

The world's hatred for Jesus and his followers. John 15, 17-25.

In illo tempore: Dixit Jesus discipulis suis: Haec mandavi vobis, ut diligatis invicem. Si mundus vos odit: scitote quia me priorem vobis odio habuit. Si de mundo fuissetis: mundus quod suum erat diligeret: quia vero de mundo non estis, sed ego elegi vos de mundo, propter ea odisit vos mundus.

Mementote sermonis mei, quem ego dixi vobis: Non est servus major domino suo. Si me persecuti sunt, et vos persequentur: si sermonem meum servaverunt, et vestrum servabit. Sed haec omnia faciunt vobis propter nomen meum: quia nesciunt eum, qui misit me.

Si non venissem, et locutus sum eis, peccatum non haberent: nunc autem excusationem non habent de peccato suo. Qui me odit: et Patrem meum odit. Si opera non fecissem in eis, quae nemo alius fecit, peccatum non haberent: nunc autem et videtur, et odetur et me, et Patrem meum. Sed ut adimpleatur sermo, qui in lege eorum scriptus est: Quia odio habuerunt me gratis.

Credo.


Secret.

Gloriam, Domine, sanctorum Apostolorum tuorum Simoni et Judae perpetuam venen-
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...


Communion. Vos qui secúti éstis me. p. 1087.

Postcommunion.

Pércéptis, Dómine, sacraméntis, supplicíter exorámus: ut, intercedéntibus beátis Apóstolís tuís Simóne et Juda, quae pro illórum veneránda gérimus passióne, nobis proficiant ad mé-délam. 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...
THE LAST SUNDAY OF OCTOBER

FEAST OF OUR LORD
JESUS CHRIST, KING.

Double of I Class.

AT FIRST VESPERS.

As at II Vespers, p. 1521, except:

\[ \scriptsize \text{V. All power is given to me.} \]
\[ \scriptsize \text{R. In heaven and in earth. Matth. 28, 18.} \]

\[ \text{V. Dá-ta est mi-hi ómnis po-té-stas.} \]
\[ \text{R. In caélo et in térра.} \]

At Magnif.

\[ \text{Ant. I f} \]

\[ \text{D} \]

\[ \text{Abit ílli * Dóminus Dé-us sé-dem Dávid, pártris é-jus: et re-} \]
\[ \text{gná-bit in dómo Jácob in ae-térum, et régni é-jus non} \]
\[ \text{é-rit fi-nis, alle-lú-ia. Cánt. Magní-fi-cat * ánima mé-a} \]

\[ \text{Luke I, 32.} \]
Dóminum. 2. Et exsultávit...

Cant. Magníficat. I f. p. 212 or 218.


Commemoration of the Sunday.

Benedicámus Dómino I. p. 138.

At Compline, Hymn n° 10, p. 254 with proper doxology at follows.

**AT MASS.**

The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength and honour. To him be glory and empire for ever and ever. *Ps.* Give the king thy judgement, O God; and to the king's son thy justice.

*Apoc. 5, 12; I, 6.* — *Ps. 71, 1.*

The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength and honour. To him be glory and empire for ever and ever. *Ps.* Give the king thy judgement, O God; and to the king's son thy justice.

*Apoc. 5, 12; I, 6.* — *Ps. 71, 1.*

justí-ti- am tú-am Fí- li- o Régis. Gló-ri- a Pátri.
Feast of Our Lord Jesus Christ, King.


Collect.

Omnipotens sempitérne Deus, qui in dilécto Filio tuo, universórum Rege, óomnia instauráre voluísti: † concéde propitius; ut cunctae famíliae géntium, peccáti vúnneré disgregátæ, ejus suavíssimo subdántur impéríó: 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 Epistolæ 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 ágnim Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine, qui eripuit nos de pote­státe tenebrárum, et tránstulit in regnum Filii dilectiónis suæ, in quo habémus redemptiónem per sǽquum ejus, remissiónem peccatórum:

Qui est imágo Dei invisibilis, primogénitus omnis creatúrae: quónam in ipso cóndita sunt universa in caelis et in terra, visibilium et invisibilium, sit thúroni, sive domina­tiones, sive principátes, sive potestátes: ómnia per ipsum, et in ipso créata sunt: et ipse est ante omnes, et ómnia in ipso constant.

Et ipse est caput córporis Ecclesiæ, qui est principium, primogénitus ex mórtuis: ut sit in ómnibus ipse primátm tenens: quia in ipso complácuit omnem plenitúdinem in habitáre: et per eum reconciliáre ómnia in ipsum, pacificans per sǽguinem 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 from sea to sea, and from the river unto the ends of the earth. And all the kings of the earth shall adore him: all the nations shall serve him.

*Ps. 71, 8 and 11.*

His power is an everlasting power that shall not be taken

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1 The expression must be understood of the ideal frontiers of Palestine, that is, the Red Sea, the Mediterranean, and the desert as far as the Euphrates. The Messiah's rule is far wider than the psalmist conceives it here, as indeed V. shows clearly enough.
Feast of Our Lord Jesus Christ, King.

*Sequentia sancti Evangelii secundum Joannem.*
The spiritual kingdom of Jesus Christ. *John 18, 33-37.*

*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. Credo.

A·K·T 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. Credo.

Offert. IV

Ps. 2, 8.

Ask of me, and I will give thee the Gentiles for thine inheritance, and the utmost parts of the earth for thy possession.
et dá-bo tí-bi gén-tes he-re-di-tá-tem

tú-am, et posses-si-ó-nem tú-am térmi-nos tér- rae.

Secret.

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.

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.
Feast of Our Lord Jesus Christ, King.

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:

COMM. vi

Dóminus Rex in aetérnum: Dóminus benédícet pópulo súo in páce.

Postcommunion.

Ourished by the bread of eternal life, we beseech thee, O Lord, that we who now glory in fighting under the standard of Christ our King, may hereafter reign with him on his heavenly throne. Who lives...

On Sunday, the Postcommunion of the Sunday is added

AT SECOND VESPERS.

On October 31 the following Vespers are not sung, but I Vespers of All Saints, p. 1528, with commemoration of the feast of Christ the King.

Ant.

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. Dixit Dóminus. viii g. p. 151.

His kingdom is an everlasting kingdom, and all kings shall serve him and shall obey him. Dan. 7, 27.

Dominus Domino mé-o: * Sede a déxtris mé-is.

Ps. Dixit Dóminus. viii g. p. 151.

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.
Feast of Our Lord Jesus Christ, King. 1523

The Lord is our judge, the Lord is our lawgiver, the Lord is our King: he will save us. Is. 33, 22.


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.

Ps. Laudá-te Dóminum, ómnes gén-tes : * laudá-te é-um, ómnes pópu-li.

Chapter.

Fratres : Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine : † qui erípuit nos de B Rethren: We give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, who hath delivered
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. Ad hoc crucem pari,...
6. May they who rule o'er man below thee for their greater Sovereign know, and human wisdom, arts, and laws in thee repose as in their cause.

7. Let kingly signs of pomp and state unto thy name be dedicate, city and hearth and household be under thy gentle sceptre free.

4. For this, thine arms, on Calvary, were stretched across th' em-purpled tree; and the sharp spear that through thee ran laid bare the heart that burned for man.

5. For this, in forms of bread and wine lies hid, the plenitude divine, and from thy wounded body runs the stream of life to all thy sons.

6. Te na-ti-ónum Praésides Honó-re tól-lant publié-co, Cō-lant magístri, jű-
Domósque subde ci-vium. 8. Jé-su, tí-bi sit glo-ri-a, Qui sécptra mún-
di témpé-ras, Cum Pátre, et álmo Spí-ri-tu, In sempi-

V. His rule shall be spread abroad.
R7. And of peace there shall be no end.

At Magnif.
Ant. VII a

H Abet in vestímento * et in fémore su-o scíptum: Rex ré-
gum, et Dóminus domi-nánti- um. Ipsi glo-ri-a et
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. R. Amen.
FEASTS OF NOVEMBER.

NOVEMBER 1.

THE FEAST OF ALL SAINTS.

Double of I Class.

AT FIRST VESPERS. (October 31)

As at II Vespers, p. 1536, except the 5th Psalm and the following:

\[ \text{V. Be glad in the Lord, and rejoice ye just.} \]

\[ \text{R\text{\'}. And glory all ye right of heart.} \]

\[ \text{V. Lae-támi-ni in Dómino, et exsur-} \]

\[ \text{R\text{\'}. Et glo-ri-ámíni, ó-mnes} \]

\[ \text{tá-te, jú-sti.} \]

\[ \text{récti córde.} \]

At Magnif.: 

\[ \text{Angels, Archangels,} \]

\[ \text{Thrones and Dominations, Principalities and} \]

\[ \text{Powers, Virtues, Che-} \]

\[ \text{Thrá-ni et Domi-na-ti-ó-nes, Princi-pátus et Pot-e-} \]

\[ \text{stá-tes, Vir-tú-tes : Ché-ru-bím atque Sér-aphim : Patri-ár-} \]
rubim and Seraphim; Patriarchs and Prophets, holy Doctors of the law, all Apostles, Christ's Martyrs, holy Confessors, Virgins of the Lord, Hermits, and all Saints, intercede for us.

November 1: The Feast of all Saints.

Martyres, sancti Confessóres, Vírgines Dómini, Ana-
cho-rí-tae, Sanctí-que ómnes, intercé-
di- te pro nó-bis. Cant. Magní-fi-cat * ánima mé- a Dó-

Prayer.

O Almighty and everlasting God, by whose gracious favour we on this single festival day render solemn homage to the merits of all thy Saints: most humbly we pray, that since so great is the number of thine elect pleading in our behalf, we may partake, in all their fulness, of thine abounding mercies. Through Jesus Christ our Lord.

At Compline, Hymn n° 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.*

**Collect**

*Omnipotens sempiternus Deus, qui nos omnium Sanctorum tuorum merita sub una tribuisti celebritate venerari: † quaesumus; ut desideratam nobis tuae propitiationis abundantiam, *multiplicatis intercessoribus, largiarius. Per Dominum.*

*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 pleasing 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.*
Lesson one: The Feast of all Saints.  

The number and destiny of God’s elect.  

IN diébus illis: Ecce ego Joánnes vidi álterum Angelum ascendéntem ab ortu solis, habentem signum Dei vivi: et clamavit voce magna quá tuor Angelis, quibus datum est nocère terrae et mari, dicens: Nolite nocère terrae, et mari, neque arbóribus, quoadúsque signémus servos Dei nostri in frótibus eórum.


Fear the Lord, all ye his saints: for there is no want to them that fear him. 

But they that seek the Lord shall not be deprived of any good.

Ps. 33, 10 and 11.

Come to me all you that labour and are heavy laden, and I will refresh you.

Matthew II, 28.
November 1: The Feast of all Saints.

Sequentia sancti Evangelii secundum Matthaeum.

The Beatitudes. Matth. 5, 1-12.


Offert. I

Ustó-rum * á-ni-

Nº 805. — 49

The souls of the just are in the hand of God, and the torment of malice shall not touch
Proper of the Saints.

them: in the sight of the unwise they seemed to die, but they are in peace.

Wisd. 3, 1, 2 and 3.

Dei sunt, et non tangerit filios temporum malitiae: visi sunt oculis insipientiium morti: filii autem sunt in pace, alleluia.

Secret no 6, p. 968. — On Sunday, the Secret of the Sunday is added.
During the week, common Preface, p. 14.

In some dioceses, during the week and on Sunday, this Preface is said:

Preface of the Saints.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratus agere, Domine sancte, Pater omnipotens, aeternae Deus, qui glorificaris in concilio sanctorum, et eorum coronando merita, coronas dona tua; qui nobis in eorum praebes et conversatio exemplum, et communionem con-
The Feast of all Saints.

1535

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.

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...
Postcommunion.

Grant we beseech thee, O Lord, that to thy faithful people the venerating of thy Saints may ever be a joy: and that the unceasing prayers of thine elect may be their sure defence. Through Jesus Christ.

On Sunday, the Postcommunion of the Sunday is added.

AT SECOND VESPERS.

1 Ant. *

I saw a great multitude which no man could number, of all nations, standing before the throne. 

Epistle.

2 Ant. * And all the Angels stood round about the throne, and they fell down before the throne upon their faces, and adored God.

Epistle.

1536 Proper of the Saints.
in consí-li-o justórum et congregati-óne.

Ps. Confitébor. I f. p. 152.

3 Ant. VIII G

R

Edemísti nos, *Dómine Dé-us, in sánquíne tú-o, ex ómni trí-bu,
et línquia, et pópu-lo, et na-ti-ó-ne: et fé-císti nos

Dé-o nóstró 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
e-lécti é-jus: ági-te diá-es laetí-ti-ae, et confi-té-mini

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.

Bless ye the Lord, all his elect: keep days of joy, and give glory to him. Tobias 13, 10.
A hymn to all his Saints: to the children of Israel, a people approaching to him: this glory is to all his Saints.

Ps. 148, 14; 149, 9.

Verses 5, 7 and 8 explain the choice of this last psalm.

Chapter.

Behold, I John, saw another Angel ascending from the rising of the sun, having the sign of the living God.
Dei vivi: † et clamavit voce
magna quatuor Angelis, quibus
datum est nocere terrae et mari,
dicens: Nolite nocere terrae
et mari, neque arbóribus,
quaudúsque signémus servos
Dei nostri in frontibus córum.

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

P

Quibus Pátris clementi-
am, Tú-ae ad
tribúnal grá-ti-ae, Patró-na Vírgo pó-
stu-lat. 2. Et vos, be-á-ta per novem

Distincta gy-ros ágni-na, Antíqua cum praeséntibus,

Futú-ra dámna pél-li-te. 3. A- posto-li cum Vá-tibus,

Apud sevé-rum Jú-di-cem, Vé-ris re-órum flé-tibus

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.
November 1: The Feast of all Saints.

V. The Saints shall rejoice in glory.
R. They shall be joyful in their beds.

V. Exultabunt Sancti in gloria.

R. Laetabuntur in cubilibus suis.

At Magnif.

Ant. vi f.

O quam gloriosum est regnum, * in quo cum Christo gaudent omnes Sancti! amicti stolis albis, sequuntur Agnum.

quocumque erit. Cant. Magnificat * anima mea

Dominum. 2. Et exsultavit...

Cant. Magnificat. vi f. p. 212 or 218.

Prayer.

O Mnipotens sempiternus Deus, qui nos omnium Sanctorum tuorum merita sub una tribuisti celebritate venerari: † quaesumus; ut desideratam 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
propitiatio\raise.04ex nis abund\raise.04ex antiam, * multiplic\raise.04ex cat\raise.04ex is intercess\raise.04ex oribus, largi\raise.04ex a\raise.04ex ris. Per D\raise.04ex ominum.
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. I

Idi D\raise.04ex omin-\raise.04ex num sed\raise.04ex t\raise.04ex en\raise.04ex tem * su-

per só\raise.04ex li\raise.04ex -um excé\raise.04ex l\raise.04ex sum, et plé\raise.04ex na

é\raise.04ex rat óm\raise.04ex nis té\raise.04ex ra. ma\raise.04ex jé\raise.04ex ta\raise.04ex te \raise.04ex é\raise.04ex jus : et \raise.04ex a

quae sub\raise.04ex ip\raise.04ex so é\raise.04ex rant, replé\raise.04ex bant té\raise.04ex mplum.

V. Vesper\raise.04ex tî\raise.04ex na orá\raise.04ex ti\raise.04ex o ascé\raise.04ex ndat

ad te, D\raise.04ex ó\raise.04ex mine.

R\raise.04ex . Et descé\raise.04ex ndat super nos misericórdia túa.

Prayer of the Sunday following.

Benedic\raise.04ex an\raise.04ex mus D\raise.04ex omin\raise.04ex o I. p. 138.

The Vespers for the Dead are sung on the Sunday evening.

Compline of Sunday, p. 224. — Hymn n\raise.04ex o 1, p. 246.

II. When November 1 is not on Saturday.

On Sunday, Ant. of Magnif. V. Dirigátur of that Sunday is added.

Benedic\raise.04ex á\raise.04ex mus D\raise.04ex omin\raise.04ex o I. p. 138.

With nothing further added, Vespers for the Dead begins at once with the following Antiphon:

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.
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."

Yet as "none of the Psalm was written with the souls in Purgatory in view, none can apply to them in every detail". Mgr Weber.

The Antiphons are taken from the Psalms to which they are attached.

1 Ant. "I will please the Lord in the land of the living." v. 9.

P. Lacébo Dómino * in regióne vi-vó-rum.

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. I have loved, because the Lord will hear the voice of my prayer.

2. Because he hath inclined his ear unto me: and in my days I will call upon him.

3. The sorrows of death have compassed me: and the perils of hell have found me.

4. I met with trouble and sorrow: and I called upon the name of the Lord.

5. O Lord, deliver my soul. The Lord is merciful and just, and our God sheweth mercy.
6. The Lord is the keeper of little ones. I was humbled, and he delivered me.
7. Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.
8. For he hath delivered my soul from death: my eyes from tears, my feet from falling.
9. I will please the Lord in the land of the living.

The Antiphon is repeated after each Psalm.

Woe is me, that my sojournings is prolonged.

Psalm 119.
The soul's complaint, when still separated from God.

1. In my trouble I cried to the Lord: and he heard me.

2. O Lord, deliver my soul from wicked lips, and a deceitful tongue.
3. What shall be given to thee, or what shall be added to thee, to a deceitful tongue?
4. The sharp arrows of the mighty, with coals that lay waste.
5. Woe is me, that my sojournings is prolonged! I have dwelt with the
November 1: Vespers for the Dead. 1545

cum habitantibus Cédar: * inhabitants of Cedar: my soul hath been long a sojourner.

6. Cum his, qui odérint pácem, éram pacíficus: * cum loquébar illis, impugnábant me grátiis. 6. With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.


8. Et lux perpé tua lúceat éis.

3 Ant. VIII G

D

Ominus custódit te ab ómni málo: custódiat ánimam túam Dóminus.

Psalm 120.

Among all its sufferings, God keeps the soul whose salvation is assured.

1. Levávi ócu-los mé-os in món-tes, *

unde véni-et auxí-li- um mí- hi. or: mí- hi.

2. Auxílium méum a Dómino, * qui fécit caélum et térram.

3. Non det in commotiónem pédem túum: * neque dormíet qui custódit te.

4. Ecco non dormitábit neque dórmiet, * qui custódit Israel.


6. Per diem sol non úret te: * neque lúna per nóctem.

7. Dóminus custódit te ab ómni málo: * custódiat ánima túam Dóminus.
9. Réquiem aetérnam * dóna éís, Dómíne.
10. Et lux perpétua * lúceat éís.

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.
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. For 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.

November 1: Vespers for the Dead. 1547

Ant. II D
O
pe-ra * mánu-um tu-árum,

Dómi-ne, ne des-pí-ci-as.

Psalm 137.
The soul foresees the happy time when it will join the praises of Angels in heaven.

1. I will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

de mé-o: * quóni-am audísti vérba óris mé-i.

Flex: vi-vi-fi-cábis me:

2. I will sing praise to thee in the sight of the angels: I will worship towards thy holy temple, and I will give glory to thy name.

3. For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

4. In what day soever I shall call upon thee, hear me. Thou shalt multiply strength in my soul.

5. May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

6. And let them sing in the ways of the Lord: for great is the glory of the Lord.

7. For the Lord is high, and looketh on the low: and the high he knoweth afar off.
Proper of the Saints.

8. Si ambulávero in médio tribulationis, vivificábis me: et super fránum inimícórum méorum extendísti mánum túam, et salvum me fecit déxtéra túa.


10. Réquiem aetérnam dóna éis, Dómine.

11. Et lux perpétua lúceat éis.

Y. Audívi vocem de caeló dicéntem mí-...
November 1: Vespers for the Dead.

minum. 2. Et exsultavit 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
perpé-tu-a * lúce-at é-is.

The Antiphon is repeated, and then the following prayers are said kneeling:

Páter nóster, in silence. Ἱ. Et ne nos indúcas in tenta-tí-onem.

R. Sed líbera nos a málo.

Ὑ. A pórrta iníeri.

R. Erue, Dómine, ánimas eórum 1.

Ὑ. Requiescant in páce.

R. Amen.

Ὑ. Dómine, exáudi oratiónem méam.

R. Et clámor méus ad te véniat.

Ὑ. Dóminus vóbiscum.

R. Et cum spíritu túdo.

R. But deliver us from evil.

Ὑ. From the power of hell.

R. Save their souls, O Lord.

ハウス May they rest in peace.

ハウス Amen.

ハウス O Lord, hear my prayer.

ハウス And let my supplication come up unto thee.

ハウス The Lord be with you.

ハウス And with thy spirit.

Orémus. 2

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, ánimas ejus.
2 At a burial, Prayer Absólve, p. 1777, or Deus, cui próprium est. p. 1806.
The Cantors.

May they rest in peace.

Requiem aeternam dona eis, Domine.
Et lux perpetua luceat eis.

The Cantors.

V. Requiescant in pace. R. 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 V. Adjutórium nóstrum and the Pater, Compline begins at once with the Confiteor, Misereátur and Indulgentiánum; 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.

2. Behold as the eyes of servants are on the hands of their masters,

3. As the eyes of the handmaid are on the hands of her mistress: so are
nóstri ad Dóminum Déum nostrum, donec misereátur nóstri.


5. Quia multum repléta est ánima nóstra: * oppróbrium abundántibus, et despécitio su-pérabis.

6. Réquiem aetérnam * dóna éis, Dómine.

7. Et lux perpétua * lúceat éis.

Psalm 141.
The soul relies on God alone to deliver it from Purgatory.

1. Voce mé- a ad Dóminum clamá-

vi : * voce mé- a ad Dóminum deprecátus sum.

Flex : Dómine, †

2. Effundo in conspéctu éius oratióne méam, * et tribulatióne méam ante ipsum prô-
núntio.

3. In deficiéndo ex mé spí-
ritum méum, * et tu cognovisti sémitas méas.

4. In via hac, qua ambulá-
bam, * abscondérunt láqueum mihi.

5. Considerábam ad déxte-
ram et vidébam : * et non érat qui cognóscéret me.

6. Périit fúga a me, * et non est qui requírat ánimum méam.

7. Clamávi ad te, Dómine, † dixi : Tu es spes méa, * pórtio méa in térra vivéntium.

1. I cried to the Lord with my voice: with my voice I made supplication to the Lord.

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. 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.


12. Et lux perpétua lúceat eís.

Psalm 142.

From the prison of Purgatory, the soul cries to God in anguish.

The Cantor.

1. Dómine, exáudi ora-ti-ónem mé-

am : † áuribus pér-cipe obsecra-ti-ónem mé-am in ve-rí-táte

The Choir.

tú- a : * exáudi me in tú-a justí-tí-a.

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 terra sine aqua tibi.
7. Velóciter exáudi me, Dómine: * defécit spíritus méus.
8. Non avértas fáciem túam a me: * et similis éro descendentibus in lácum.
11. Eripe me de inimícis méis, Dómine, ad te confúgi: * dóce me fáceré voluntátem túam, quia Déus méus es tu.
12. Spíritus túus bónus dedúcet me in térram réctam: * propter nómen tóum, Dómine, vivificabis me in acquitáte túa.
14. Et pérdes ómnes qui tribulant ániam méam: * quóniam ego sérvus túus sum.
15. Réquiem actéranam * dóna éis, Dómine.
16. Et lux perpétra * lúceat éis.

After the Psalms, the Canticle Nunc dimittis is sung immediately.

Joyful acceptance of death.

1. Nunc dimittis sérvum tú-um, Dómi- ne, * secúndum vérbum tú-um in pá-

cence. 2. Qui-a vidérunt ócu-li mé- i * sa-lutáre tú- um.
3. Quod parásti * ante fá-cí-em... etc.

3. Quod parásti * ante fáciem omnium populórum.

4. Lúmen ad revelationém gentium, * et glóriam plébis tuae Israel.

5. Réquiem aetérnam * dóna éis, Dómine.

6. Et lux perpétua * lúceat éis.

After the Canticle, there is said kneeling:

Páter nóster. in silence.

Ry. Sed líbera nos a málo.

Ry. A pórta inferi.

Ry. Erue, Dómine, ánimas córum.

Ry. Requiéscant in pace.

Ry. Amen.

Ry. Dómine, exáudi oratiónum méam.

Ry. Et clámor méus ad te véniat.

Ry. Dóminus vóbiscum.

Ry. Et cum spiritu túo.

Our Father.

Ry. And lead us not into temptation.

Ry. But deliver us from evil.

Ry. From the power of hell.

Ry. Save their souls, O Lord.

Ry. May they rest in peace.

Ry. Amen.

Ry. O Lord, hear my prayer.

Ry. And let my supplication come up unto thee.

Ry. The Lord be with you.

Ry. Amen.

Ry. And with thy spirit.

Orémus.

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.

Ry. Amen.

Ry. Eternal rest give unto them, O Lord.

Ry. And let perpetual light shine upon them.

Ry. May they rest in peace.

Ry. Amen.

Compline ends thus, without anything further being added.
2. (or 3) Commemoration of all the Faithful Departed.

When November 2 is on Sunday, the Commemoration of all the Faithful Departed is transferred to November 3.


Nov. 4. Amavit éum. p. 130.

Collect.


Secret n° 8, p. 968 and Postcommunion n° 7, p. 971.


The same day. Sts. Vitalis and Agricola Martyrs. (4th c.)

Collect.

Ræesta, quaésumus, omnipotens Deus : * ut, qui sanctórum Mártýrum tuórum Vítales et Agrícolaé solémnia cólimus, éorum 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 n° 7 (b), p. 968 and Postcommunion n° 3 (b), p. 971.
5.

Feast of Sacred Relics.

Commemoration of the Martyrs and other Saints whose relics are preserved in the churches of the diocese.

Double major.

Nov. 5. Gaudent. p. 128.

Collect.

Auge in nobis, Dómine, resurrectionis fidem, qui in Sanctórum tuórum Reliquiis miracúla operáris : † et fac nos immortális glóriae participes; * cujus in eórum cinéribus pígnóra 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, clemén-tiam tuam : ut Sanctórum tuórum, quorum Reliquias venerámur, suffragántibus méritis, hóstia, quam offérimus, nostró-rum 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 súmphsimus, misericórdiam tuam : ut sicut in tuórum solemnitáte Sanctórum, quorum Reliquias cólimus, pia devotione laetámur; ita eórum perpetua 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.

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.


9. The Dedication of the Basilica of Our Saviour. (Nov. 9 in 324)

Double of II Class.

As the Common of the Dedication of a Church, p. 1694.

10. St. Andrew Avellino Confessor. († 1608)

Double.

Collect.

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.

Enable us, we beseech thee, O Lord, each year to keep with rejoicings the feast of thy holy martyrs Tryphon, Respicius and Nympha: and having them for our advocates, ever to feel that thou thyself art our protector. Through Jesus Christ our Lord.

11. Saint Martin

Bishop of Tours and Confessor. († 397)

Double.

In places where the feast is solemnly kept, at I Vespers:

As at II Vespers, p. 1563, except the 5th Psalm and the following:

V. The Lord loved him and adorned him.
R. He clothed him with a robe of glory.

At Magnif.

Ant. II D  
O be-átum ví-rum! * cújus án-i-ma para-dí-sum pósisidet: un-
de exsúltant Ange-li, laetántur Ar-
November 11: Saint Martin.

chant: chorus Sanctorum proclamat, turba Virginum

invit: Mane nobiscum in aeternum. Cant. Magnificat

ficat anima mea Domini. 2. Et exsultavit...

or: Et exsultavit... Cant. Magnificat II d. p. 213 or 219.

Prayer. Deus, qui conspicis... p. 1560.

AT MASS.

Introit originally of St. Marcellus, January 16.

S

Tatu-it * ei Dominus

testamentum pacis, et princem

ficatum: ut sit illi sacerdotei dignitas

in aeternum. P. T. Alleluia, alleluia.

Ps. Memento, Domine, Davi: * et omnis mansu-
Proper of the Saints.

Gloria Patri. 1st tone. p. 28.

Collect.

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.

Behold a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among his people. He gave him the blessing of all nations, and confirmed his covenant upon his head. He acknowledged him in his blessings: he preserved for him his mercy: and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him; and gave him a great priesthood; and made him blessed in glory. To execute the office of the priesthood and to have praise in his name, and to offer to him worthy incense for an odour of sweetness.

Grad. v

Behold a great priest, who in his days pleased God. ¶ There was
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.

In 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.


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.


Blessed is that servant whom, when his
shall find watching:
Amen, I say to you,
he shall set him over
all his goods.

*Mal*th. 24, 46-47.

vi-gi-lántem: amen dí-co vó- bis, super ómni-a bóna


**Postcommunion.**

Pa-resta, quaésumus, Dómine
Deus noster: ut, quórum festivitáte votíva sunt sacrá-
menta, éorum intercessióné sa-
lutária 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. II)**

1 Ant.

D  Ixérunt discípu-li * ad be-á-

| tum Martínum : Cur nos, páter, désé-
| ris? aut cú-i nos de-so-látos re-línquis? Invádent enim |
| grégem tú-um lúpi rapá-ces. Ps. Dí-xit Dóminus Dó-

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.
Pro Rerum S洗干净Saints.


2 Ant. VII c. D

O-mine, * si adhuc pópu-lo tú-o sum necessá-ri-us, non recúso labórem : fí-at vo-lún-


3 Ant. G

O ví-rum inef-fábi-lem! * nec la-
bóre vítum, nec mó-rte vincéndum :

qui nec mó-ri tímu-it, nec víve-re recusá-vit. Ps. Be-átus vir qui tímet Dóminum : * in mandá-tis éjus vó-let nímis.

Ps. Beátus vir. VIII g. p. 165.
With eyes and hands always turned to heaven, he gave his unconquered spirit no rest from prayer, alleluia, alleluia.

semper intentus, invictum ab oratione spiritum non relaxavit, allelúia, allelúia. Ps. Laudá-te, pú-e-ri,

Dóminum : * laudáte nómen Dó-mi-ni.

Ps. Laudá-te, púeri. vīi a. p. 169.

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.

Proper of the Saints.

et ómnis mansu-etúdinis é-jus.

I Vespers: Ps. Laudáte Dóminum. VIII G. p. 186.

Chapter.

Ecce sacérdos magnum, † qui in diébus sui plácuit Deo, et invitentus est justus: * et in témpore iracúndiae factus est reconciliatió.

Ehold 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. 1

I

-lentés Quem pí-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, pudí-cus, Sóbri-am dú-xit sine lábe ví-

tam, Do-nec humános animávit áurae Spí-

rí-tus
November II : Saint Martin. 1567

artus. 3. Cujus ob praestans mé-ri-tum

frequenter, Ægra quae passim jacu-é-

re mémbra, Ví-ribus mórti dómi-

tis, sa-lú- ti Re-sti-tu-úntur. 4. Nó-

ster hinc ñ-llí chórus obsequéntem Cónci-nit láudem ce-le-

brésque pálmas, Ut pl-is éjus pré-cibus juvé-mur Omne

per aévum. 5. Sit lá-lus ñ-llí, décus atque vír tus, Qui su-

per caé-li só-li-o corúscans, Tó-ti-us múndi sé-ri-em

1568  Proper of the Saints.

¥. Jústum dedúxit Dóminus per viás réctas.
R. Et osténdit ílli régnum Dél.

At Magnif.  
Ant. I D

O be-átum Pontí- fi-cem! *
qui tó-tis viscé-ri-bus di-ligé-bat Chrí-

stum Ré-gem, et non formidábat im-
pé-ri- i princí-pá-tum: o sanctíssima ánima! quam etsi

gládi-us persecutó-ris non ábstu-lit, pál-mam tamen mar-

tí-ri- i non amí-sit. Cant. Magní-ficat * ánima mé-a Dó-

minum. 2. Et exsultávit...  Cant. Magníficat. I D. p. 212 or 218.

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.

Prayer.

God, who seest that on no strength of our own can we rely: in thy loving-kindness vouchsafe that the intercession of Blessed Martin, thy Confessor and Bishop, be to us a sure defence in our every trouble. Through Jesus Christ our Lord.

November 13: Saint Didacus.

The same day.

St. Mennas Martyr. (4th c.)

Collect.

Paul est, quæsumus, omnipo-
tens Deus: * ut, qui beáti
Mennae Mátyris tui natalitía
cólimus, intercessióné ejus in
tui nóminis amóre robórémur.
Per Dóminum nostrum.

G Rant, we beseech thee, Almighty
God, that we who keep the brith-
day 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.

G Regem tuum, Pastor aetérne,
placátus inténde: † et per
beá tum Martínum Mátyrem
tuum atque Summum Pontífí-
cem, perpetua protectióné cu-
stódi; * quem totúus Ecclésiae
praestítísti esse pastórem. Per
Dóminum nostrum.

E Ternal Shepherd, look favourably
on thy flock: and through the
intercession of blessed Martin thy
Martyr and Sovereign Pontiff, whom
thou didst make shepherd of the whole
Church, keep it safely under thy ever-
lasting protection. Through Jesus
Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

13. St. Didacus Confessor. († 1463)

Simple.

Collect.

O Mnípotens sempitérne Deus,
quí dispositióne mirábili
inírma mundi élígis, ut fórtia
quaæque confúndas: † concéde
propítiús humilitáti nostræ; ut,
piis beáti Didáci Confessóris tui
préciibus, * ad perénne in
cælis glóriam sublimári mereá-
mur. Per Dóminum nostrum
Jesum Christum.

O Almighty and everlasting God
who, in thy wonderful providence,
hast chosen the weak things of this
world to confound those which are
strong: relying on the kindly prayers
of blessed Didacus, thy Confessor, we,
who are lowly indeed, supplicate thee
to make us worthy of being raised
up to the everlasting glory of heaven.
Through Jesus Christ our Lord.

Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.
Proper of the Saints.


Double.


Collect.

Excita, quaesumus, Dómine, in Ecclesia tua Spíritum, quo repléitus beátus Jósaphat Martyr et Póntifex tuus ánimam suam pro óvibus pósuit: ut, eo intercedénte, nos quoque éodem Spíritu moti ac roboráti, ánimam nostram pro fratóribus pónere non vereámur. Per Dóminum... in unitáte ejusdém Spíritus Sancti Deus.

Secret.

Lémentissime Deus, múnera haec tua benédictiónem per- funde, et nos in fide confirma: quam sanctus Jósaphat Martyr et Póntifex tuus, effúso sánquine, asséruit. Per Dóminum.

Postcommunion.

Spíritum, Dómine, fortítudinis haec nobis tríbuta mensa caeléstis: quae sancti Jósaphat Martyris tui atque Póntificis viti- tam pro Ecclesiæ honóre júgiter áluit ad victóriam. Per Dóminum nostrum.

15. St. Albert the Great, Bp., Conf. and Doct. († 1280)

Double.

Nov. 15. O Dóctor... beáte Albérte. p. 131.

Collect.

DÉus, qui beátum Albértum Pontificem tumu atque Do- ctórem, in humána sapiéntia divinæ fidei subjiciéndæ mag- num éfeci: ut da nobis, quaé- sumus; ita ejus magístérii inhae- rére vestígii, ut luce perfécta fruámur in caelis. Per Dóminum.

Postcommunion.

MAY the bread of heaven of which we have eaten imbue us, O Lord, with the spirit of fortitude: for surely from it did blessed Josaphat, thy Martyr-Bishop, draw the strength which led him, battling for thy Church, to the glorious victory he won. Through Jesus Christ our Lord.
November 17: Saint Gregory. 1571

Secret.

SAcriificis prae sintibus, Dómine, quaésumus, intende placátus: ut quod Passiónis Fili tui Dómini nostri mystério gérimus, beáti Albérti intercessióne et exémplo, pio conseque múr affectu. Per eúmdem Dóminus 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 súmpsi mus, ab hóstium nos, Dómine, impugnatione défende: et, intercedénte beáto Albérto, Confessóre tuo atque Pontífice, perféptua pace respiratre concédé. Per Dóminum nostrum Jesum Christum.

BY these holy mysteries which we have received, defend us, O Lord, from the attacks of the enemy; and, by the intercession of Albert thy blessed Confessor and Bishop, grant us to enjoy perpetual peace. Through Jesus Christ our Lord.

16. Saint Gertrude Virgin. († 1302)


Collect.

DEus, qui in corde beátæ Gertrudis Virginis jucundam tibi mansiónem prae paraásti: † ipíus méritos et inter cessióné, cordis nostri máculas clementer abstérge, * et ejúsdem tribue gaudére consótio. 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.

17. St. Gregory Thaumaturgus Bp. and Conf. († 270)

Collect.

DA, quaésumus, omnipótens Deus: † ut beáti Gregórii Confessóris tui atque Pontíficis

Grant, we beseech thee, Almighty God, that this venerable solemnity of blessed Gregory thy Confessor

Bishop, may increase our devotion and promote our salvation. Through Jesus Christ our Lord.

Secret n° 8, p. 968 and Postcommunion n° 7, p. 971.

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.


Collect.

O God of tender mercies, pour forth thy light over the hearts of thy faithful people; and, graciously listening to the glorious prayers of blessed 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.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed Pontianus thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secrets n° 16, p. 969 and n° 1. — Postcommunions n° 15, p. 973 and n° 1.
20. St. Felix of Valois Confessor. (†1212)

Double.

Nov. 20. Hic vir. p. 133.

Collect.

 Deus, qui beá tum Felícem Confessórem tuum ex eré mo ad munus rediméndi captívos caélit us vocáre dignátus es: † praestá, quae sumus; ut per grátiam tuam ex peccatórum nostró rum captivité, ejus intercessióne, liberáti, * ad cæléstem pátriam perducámur. Per Dóminum.

Secret no 12, p. 969 and Postcommunion no II (a), p. 972.


21. The Presentation of the B. Virgin Mary.

Double major.

As in the Common of the B. V. M., p. 1708, except:

At I and II Vespers.

At Magnif.

Ant. VIII G

B E-á ta Dé- i Gé nitrix Ma-

rí- a, * Vír-go perpé-tu-a, té mpl um

Dómi- ni, sacrá- ri- um Spí- ri-tus Sáncti : só-la sine

exé m p lo placu- í-sti Dó mi- no Jé- su Chrísto, alle-
 Proper of the Saints.


2. Et exsultávit... or Et exsultávit...

Ŷ. Dignáre me laudáre te, Virgo sacráta.
Ŷ. Da míhi virtútem contra hóstes túos.

Collect.

 Deus qui beátam Mariám semper Virginem, Spíritus Sancti habitáculum, hodiéna die in templo praesentári vo-luísti: † præsta, quáésumus; ut, ejus intercessióné, * in templo glóriæ tuæ praesentári mereá-mur. Per Dóminum... in unitáte ejusdém 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.


22. Saint Cecilia Virgin and Martyr. († 177?)

Double.

* In places where the feast is solemnly kept, at I Vespers:

At Magnif. *

Ant. IV E

E ST secré tum, * Va-le-ri- á-

ne, quod tí- bi voló di-ce- re : Ange-

lum Dé- i hábe- o amató- rem, qui ními- o zé- lo custó-
The glorious maid bore Christ's Gospel always in her heart, and night and day she never ceased speaking and praying to God.

November 22: Saint Cecilia. 1575

Commemoration at Vespers of November 22.

At Magnif.

The glorious maid bore Christ's Gospel always in her heart, and night and day she never ceased speaking and praying to God.

V. Spécie túa et pulchritúdine túa.
R. Inténde, próspere procede, et régna.

V. With thy comeliness and thy beauty.
R. Set out, proceed prosperously, and reign.

Cant. Magnificat. IV E. p. 215 or 221.

V. Diffúsae est grátia in lábiis túis.
R. Proptérea benédixit te Déus in aétérnum.

V. Grace is poured abroad in thy lips.
R. Therefore God has blessed thee for ever and ever.

Cant. Magnificat. II D. p. 213 or 219.
Collect.

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.

MAY blessed Cecilia, thy Virgin and Martyr, plead for us, 0 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 n° 15, p. 973.

In places where the feast is solemnly kept:

AT FIRST VESPERS (Nov. 21.)

As at II Vespers, p. 1581, except:


Prayer. Deus, qui nos 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.
Glória 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, i3-i7.


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, fé-li- a, * et ví-de,

et in-

clī-na áurem tú-am:
Proper of the Saints.

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.

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.
mor factus est: Ecce sponsus

vénit: ex-i-te ób-
vi-am Christo * Dó- mino.

Sequentia sancti Evangelii secundum Matthaeum.

Watchfulness; the parable of ten virgins. Matth. 25, 1-13.

IN illo témpore: Dixit Jesus discípulis suis parábólam hanc: Símile erit regnum caelórum decem virgínibus: quae accipiéntes lámpades suas, exiérunt óbviam sponso et spon-


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  

**A**  

F-fe-réntur * régi vírgi-

nes: pró-ximae é-jus  

affe-rén-tur tí-bi in laetí-ti-a et exsulta-

ti-ó-ne: adducéntur in témplum  

ré-gi Dó-mi-no. P. T. Al-le-

lú-ia.  

Secret. Haec hóstia. p. 1576. On Sunday, the Secret of the Sunday is added.  


Comm.  

**C**  

Onfundántur su-pér-bi, *  

qui-a injuste in-iqui-tá-tem fe-

cé-runt in me: é-go au-tem  

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.*  

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.*
As the instruments were playing, Cecilia sang to the Lord and said: Let my heart be spotless, that I may not be put to shame.

P. T. Alleluia.

Postcommunion no 15, p. 973.

On Sunday, the Postcommunion of the Sunday is added.

**AT SECOND VESPERS. (22 Nov.)**

1 Ant.  
1 g  
C  
Ps. Dixit Dóminus. 1 g. p. 147.

2 Ant.  
VII a  
V  
Ale-ri-á- nus * in cubícu-lo Valerian found Cecilia in her room with an Angel, at her prayers.
Ps. Laudáte, púeri. vii a. p. 169.

Cecilia thy servant, Lord, served thee like the busy bee.

Æcí-li-a, * fámu-la tú-a, Dómi-ne, quasi ápis tíbi argumentósa de-sérvit. Ps. Laetátus sum in his quae dícta sunt mí-hi : * In dórum Dó-


I bless, thee Father of Jesus Christ my Lord; for, thanks to thy Son, the fire is extinguished beside me.

Ene-díco te, * Páter Dómini mé-i Jésu Christi : qui-a per Fí-li-um tú-um ígnis exstín-

ctus est a láte-re mé-o. Ps. Ni-si Dóminus aédi-ficáve-rit
November 22: Saint Cecilia.

Three days' respite have I asked from the Lord, that I may dedicate my house as a church.

*dónum, * in vánum laboravérunt qui aedí-fi-cant é-am.

Ps. Nisi Dóminus. viii g. p. 195.

Ridu-ánas * a Dómino popósci

indú-ci-as, ut dónum mé-am ecclé-si-am conse-

crá-rem. Ps. Láuda, Jerúsa-lem, Dóminus : * láuda Dé-um

tuí-um Si-on. Ps. Láuda, Jerúalem. iv e. p. 209.

Chapter.

Fratres : Qui gloriáetur, in Dómino gloriétur. † Non enim qui seípsum comméndat, ille probátus est : * sed quem Deus comméndat.

B Rethren, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth.

The Hymn is one of the most poetical and beautiful in the whole liturgy. Jesus, born of a Virgin Mother, the divine Bridegroom, shining with glory and walking among the lilies, is surrounded with choirs of Virgins, who follow him wherever he goes. Ascribed to St Ambrose, IV century.

Hymn. viii

Esu, coró-na Vírginum,

Quem Má-ter fìla cóncipit, Quae só-la Vírgo pártu-rit:
Haec vó-ta clémens áccipe: 2. Qui péرغ

gis inter lí-li-a, Séptus chóré-is Vír-

ginum, Spónsus decórus gló-ri-a Spón-

sísque réddens praémi-a. 3. Quocóm-

que téndis, Vírgines Sequúntur, atque

láudibus Post te canéntes cúrsi-tant,

Hymnósque dúlces pérsónant. 4. Te deprecámur súpplices,

Nóstris ut áddas sénibus Nescí-re prorsus ómni-a

Corrupti-ó-nis vúlne-ra. 5. Vírtus, hónor, laus gló-ri-a

Dé-o Pátri cum Fí-li-o, Sántco simul Pará-cli-to, In

gin, whom alone the Mother and the Maid we own.

2. Amongst the lilies thou dost feed, with virgin choirs accompanied; with glory decked, the spotless brides whose bridal gifts thy love provides.

3. They, wheresoe'er thy footsteps bend, with hymns and praises still attend; in blessed troops they follow thee, with dance, and song, and melody.

4. We pray thee therefore to bestow upon our senses here below thy grace, that so we may endure from taint of all corruption pure.

5. All laud to God the Father be, all praise, eternal Son, to thee; all glory, as is ever meet, to God the holy Paraclete.

(Trans. Neale).

\[ \text{Ý. Diffúsa est. and Ant. at Magníf. Virgo glórisa. p. 1575.} \]


When November 22 is on Sunday, Commemoration of the Sunday is added.

Benedícimus Dómino I. p. 138.

\[ \text{23. St. Clement I Pope and Martyr. (88-97)} \]

\[ \text{Double.} \]

\[ \text{In places where the feast is solemnly kept, at I Vespers.} \]

At Magníf.

\[ \text{Ant. VII G} \]

O

-rémus ómnes * ad Dómi-

num Jé-sum Chrístum, ut confessó-ribus sú-is fóntis vé-

nam apé-rí-at. E u o u a e.

\[ \text{Cant. Magníficat. VIII g. p. 217 or 223.} \]

\[ \text{Ý. Glória et honóre coronásti éum, Dómíne.} \]

\[ \text{RÝ. Et constitúísti éum super ópera mánuum tuárum.} \]

\[ \text{Ý. Thou hast crowned him with glory and honour, O Lord.} \]

\[ \text{RÝ. And hast set him over the works of thy hands.} \]

Commemoration at Vespers of November 23.

\[ \text{Ant. I f} \]

D

Edísti, Dómíne, 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
Mártýri tú-o Clémenti in má-ri,

in móđum 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.

Ŷ. Jústus ut pálma florébit.

Rv. Sicut cédrus Líbani múl-

tiplícabitur.

Collect.

Regem tuum, Pastor aetérne,
placátus inténde: † et per
beátum Clémentem, Mártýrem
tuum atque Summum Pontífi-
cem, perpétua protectione cu-
óstódi; * quem totius Eccléssiae
praestitísti esse pastórem. Per
Dómi núm.

Secret n° I, p. 967 and Postcommunion n° I, p. 970.

The same day.

Saint Felicity Martyr. († 162)


Collect.

Paesta, quaésumus, omnípo-
tens Deus: * ut, beátae
Felicitátis Mártýris tuae solém-
nia recénsentes, méritis ipsius
protegámur et précibus. Per
Dómi num nostrum.
Ota pópuli tui, Dómine, propitiátus intende: et, cujus nos thribuis solémnia celebráre, fac gaudére suffrágis. 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.


Grant, we beseech thee, O Lord, that we who on earth discharge, with joy of heart, the duty of honouring thy Saints, may be gladdened by their company for ever in heaven. Through Jesus Christ our Lord.

In places where the feast of St. Clement is solemnly kept:

AT MASS.

The Lord saith, My words which I have put in thy mouth, shall not depart out of thy mouth: for my name is there, and thy gifts shall be accepted upon my altar. Ps. Blessed is the man that feareth the Lord; he delighteth exceedingly in his commandments. Isaias 59, 21; 56, 7. Ps. III, 1.
It was not for IUs deserts that, the Lord sent me to you that I might share your crown.

AT VESPERS.

1 Ant.

O -rán-te * sáncto Clemen-te,

appáru-it é-i Agnus Dé-i. Ps. Dí-xit Dóminus Dómi-

no mé-o : * Sede a déxtris mé-is.

Ps. Díxit Dóminus, VII b. p. 151.

2 Ant.

ON mé-is mé-ri-tis * ad vos me mí-sit Dóminus, véstris corónis partí-cipem me fi-e-

ri. Ps. Confitebor tibi, Dómine, in tóto córde mé-o :

in consí-li-ó justórum et congré-a-ti-óne.

I saw on the mount a Lamb standing: from under his feet flowed a living fountain.

Ps. Beatus vir qui timet Dominum: * in mandatis ejus vollet nimis.

Ps. Beatus vir. vii c. p. 164.

From under his feet flowed a living fountain; the river's rushing stream makes glad the City of God.

Ps. Laudate, pueri, Dominum: * laudate nomen Domini.

Ps. Laudate, pueri. vii c. p. 169.

All the peoples round about believed in Christ the Lord.

crediderunt Christo Domino. Ps. Laudate Dominum, omnes
24. St. John of the Cross, Conf. and Doct. († 1591)  

Double.  


Collect.  

**Deus, qui sanctum Joánnem Confessórem tuum atque Doctórem perfectae sui abnegatiónis et Crucis amatórem exímium effecísti: † concéde; ut, ejus imitatióni júgiter inhaerentés, * glóriam assequamur aetérnam. Per Dóminum.**  

Secret n° 10, p. 968 and Postcommunion n° 9, p. 972.  

The same day.  

St. Chrysogonus Martyr. († 304)  

Collect.  

**Désto, Dómine, supplicatió- nibus nostris: * ut, qui ex iniquitáte nostra reos nos esse cognóscimus, beáti Chrysógoni Mártys tui intercessióne libéremur. Per Dóminum nostrum.**  

Secret n° 7 (a), p. 968.
Postcommunion.

TUI, Dómine, perceptione sacraménti, et a nostris mundémur occultis, 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.

25. Saint Catharine Virgin and Martyr. († 305)

Collect.

Deus, qui dedisti legem Móysi in summitáte montis Sínai, et in eódem loco per sanctos Angelos tuos beátae Catharinae Virgínis et Mártiris tuae mirabiliter collocásti: † praesta, quásumus; ut, ejus méritos et intercessiónem, * ad montem, qui Christus est, pervénire valeámus: Qui tecum.

Secret n° 14, p. 969 and Postcommunion n° 13, p. 972.


26. St. Silvester Abbot. († 1267)

Collect.

Most merciful God, who, when the holy Abbot Silvester, by the side of an open grave, stood pondering over the emptiness of the things of this world, didst vouchsafe to call him into the wilderness, and to ennoble him with the merit of a singularly holy life; most humbly we beg of thee that, by despising earthly wealth, even as he despised it, we may come one day to have part in thine own everlasting happiness. Through Jesus...
Secret.

With all reverence, O Lord, do we offer up these our gifts to thy divine majesty: praying that, by devout preparation and by cleanness of heart, we may imitate the blessed Abbot Silvester, and holily receive the adorable Body and Blood of thy Son. Who lives and reigns.

Postcommunion.

To us whom thou hast quickened with divine food, do thou, O Lord, 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.


The same day.

St. Peter of Alexandria Bp. and Mart. († 311)

Collect.

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.


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.

\[ \text{VIII c} \]

\[ \text{H} \]

\[ \text{OC est praeceptum mé-um, *} \]

\[ \text{ut di-ligá-tis invicem, sicut di-léxi vos. Ps. Díxit Dómi-} \]

\[ \text{nus Dómino mé-o : * Sede a déxtris mé-is.} \]

\[ \text{Ps. Díxit Dóminus. VIII c. p. 151.} \]

2 Ant.

\[ \text{Ig} \]

\[ \text{M} \]

\[ \text{A-joyrem ca-ri-tátem * némo} \]

This is my commandment, that you love one another, as I have loved you. John 15, 12.

Greater love than this no man hath, that a man lay down his life for his friends. John 15, 13.
You are my friends, if you do the things that I command you, saith the Lord. John 15, 14.

You are my friends, if you do the things that I command you, saith the Lord.

Blessed are the peacemakers: blessed are the clean of heart, for they shall see God. Matth., 5, 8-9.

Blessed are the peacemakers: blessed are the clean of heart, for they shall see God.
At first Vespers. 1595

In your patience you shall possess your souls.

Ps. Laudáte, púeri. 1 f. p. 166.

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.
Ps. 18, 4.

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.
Matthew, 10, 17-18.
Common of Apostles.

* Cant. Magnificat * 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.

**Urátvit Dóminus, * et non pae-**

* The Lord hath sworn, and he will not repent: Thou art a priest for ever. v. 5.

* ni-té-bit é- um : Tu es sacérdos in aétérnum. Ps. Díxit*
At second Vespers.

Ps. Dixit Dóminus. viii g. p. 151.

Christ's priestly dignity, shared with his Apostles, and by them perpetuated in the Church.

The Apostles' lowly origin and their exaltation.

The Apostles God's labourers and leaders of men's praises.
Going, they went and wept, casting their seeds.

v. 7.

The Apostles have journeyed through the world, among sorrows and persecutions, sowing the Gospel seed. The Church on earth harvests the fruits of their work, and they themselves in heaven reap their incomparable reward. (Père Calès, O. P.).

Their principality is strengthened, and thy friends made honourable, O God. v. 16.

The Apostles’ complete devotion to God, supreme Master of men.

Ephes. 2, 19-20.
At second Vespers. 1599

Hymn. I

E

XSúltet orbis gáudí-is,

Caélum résultats laudibus : Aposto-

lórum gló-ri-am Téllus et á-

stra cóncinunt. 2. Vos, saecu-lórum

júdi-ces, Et vé-ra mundi lámina : Vó-tis precámur

córdi-um, Audí-te vó-ces süpplicum. 3. Qui tém-

pla caéli cláudi-tis, Se-rásque vérbo sólvi-tis : Nos a

re-átu nóxi-os Sólvi ju-bé-te, quaésumus.

1 Not the Old Testament Prophets, but those of the early Church, whose words helped to maintain and build up the Christian communities founded by the Apostles.

---

1. Now let the earth with joy resound, and highest heaven re-echo round; nor heaven nor earth too high can raise the great Apostles' glorious praise.

2. O ye who, thron'd in glory dread, shall judge the living and the dead! lights of the world for evermore! to you the suppliant prayer we pour.

3. Ye close the sacred gates on high; at your command apart they fly: oh, loose us from the guilty chain we strive to break, and strive in vain.
4. 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 de-
cend, may we be call'd
those joys to see pre-
par'd from all eternity.

6. Praise to the Fa-
ther, 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)

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Amen.

At I Vespers: ¶. In ömnem térram. p. 1595.
At II Vespers: ¶. Annuntiávérunt. p. 1602.
Another chant.

Hymn. iv

\[\text{Exultet orbis gáudi-is, Caé-lum результате laudibus: Aposto-ló-rum gloriam Téllus et ástra concin-nunt.}\]

1. Now let the earth with joy resound, and highest heaven re-echo round; nor heaven nor earth too high can raise the great Apostles' glorious praise.

2. O ye who, thron'd in glory dread, shall judge the living and the dead! lights of the world for evermore! to you the suppliant prayer we pour.

3. Ye close the sacred gates on high; at your command apart they fly: oh, loose us from the guilty chain we strive to break, and strive in vain.

4. Praecepta quó-rum pró-tinus Lán-guor sa-lúsque senti-unt: Saná-te méntes lánguidas, Augé-
5. So when the world is at its end, and Christ to judgment shall descend, may we be call'd those joys to see prepar'd from all eternity.

6. Praise to the Father, with the Son, and Holy Spirit, Three in One; as ever was in ages past, and shall be so while ages last.

(IX century.)

4. Sickness and health your voice obey; at your command they go or stay; oh, then from sins our souls restore; increase our virtues more and more.

V. They declared the works of God.

R. And understood his doings.

Ps. 63, 10.

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-


Prayer proper.

Commemoration of the Sunday.

Benedicámus Dómino II. p. 139.

In Paschal Time, the Office of Apostles and Evangelists is as for St Mark’s Day, p. 1132. From the Ascension to Whitsunday, the Hymn ends with the doxology, Jésu tibi sit glória, Qui víc-tor in Caélum rédis, p. 254.
COMMON OF HOLY POPES.

At Vespers, all from the Common of One or More than One Martyr or of a Confessor Bishop, according to the feast, except the Collect Gregem tuum.

AT MASS.

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.

Ps. I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

Collect.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed N. thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ.
The same Collect for more than one Pope.

Regem tuum, Pastor ætérne, placátus inténdé : † et per beátos N. et N. (Mártýres tuos atque) Summos Pontífices, per-pétuá protectióné custódí; * quos totius Eccléssiae 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-II.

Carissimi : Seniores, qui in vobis sunt, obseco consé-nior et testis Christi passiónum, qui et ejus, quae in futúro revelánda est, glóriæ communicató: páscte qui in vobis est gregem Dei, providentès non coálte, sed spontánee secúndum Deum, neque turpis lucrí grátiā, sed voluntárié; neque ut domi-nántes in clerís, sed forma facti gregis ex ánimo. Et, cum appa-rúerit princeps pastórum, per-cipíetis immarcescibílem glóriæ corónam. Deus autem omnis grátiæ, qui vocavit nos in aetérnam suam glóriam in Christo Jesu, módicum passos ipse perficiet, confirmabít solidabít-que. Ipsí glóriæ et impérium in saécula saéculórum. 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.
lautent e- um. V. Confi-
te-an-
tur Domino mi-se-ri-córdi-ae

Allelúia, allelúia. V. Tu es Pétrus. p. 1240.
After Septuagesima, the Allelúia and its V. are omitted and there is said :

Tract. viii:

A

Nuntiá- vi *

* justi- ti-am tú- am in

ecclesi-a má- gna,

cce lábi- a mé- a non prohi- bé-bo : Dó-
At Mass.

At Mass. 1607

V. 2. Justitiaam

V. 3. Non abscondi

tuam non abscondi in corde meo:

veritatem tuam et salutare

tuum dixi.

V. 3. Non abscondi

di misericordiam tuam,

veritatem tuam a concilio * multi-

to.

In Paschal Time, the Gradual is omitted and there is said: Alleluia, alleluia. V. Tu es Petrus. p. 1240; then:

IV

A

L-le-lu-ia. *

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord.

Ps. 44, 17-18.

V. Con-

stituues eos princi-

pes super omnem
1608 Common of Holy Popes.

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. i, 9-10.


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:

V. Glória et honóre coronásti éum, Dómine.
R. Et constituísti éum super ópera mánuum tuárum.

V. Thou hast crowned him with glory and honour, O Lord.
R. And hast set him over the works of thy hands.

At Magnif.
Ant. VIII G

Iste Sánctus * pro lége

Dé-i sú-i certá-vit usque ad mór-

tem, et a vérbis impi-ó-rum non tímu-it: fundátus enim

é-rat supra fírmam pétram. Cant. Magní-ficat * áni-

ma mé-a Dóminum. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223.

Prayer proper or from the Common, p. 1613.
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.

Every one therefore that shall confess me before men, I will also confess me before my Father. * Matth. 10-32.

2 Ant.

He that followeth me walketh not in darkness, but shall have the light of life, saith the Lord. * John 8, 12.
At second Vespers.

If any man minister to me, let him follow me; and where I am, there also shall my minister be. John 12, 26.


If any man minister to me, him will my Father honour, saith the Lord. John 12, 26.


Father, I will that where I am, there also may my minister be. John 12, 26.

Ps. Laudáте Dóminum, ómnes
Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.


V. Justus ut palma florabit.

R. Sicut cedrus Libani multiplicabitur.

If any man will come after me, let him deny himself and take up his cross and follow me.

Matth. 16, 24.

ábneget semetípsum, et tollat crucem suam, et sequatur me. Cant. Magnificat * anima mé a Dóminum.

2. Et exsultavit... Cant. Magnificat. r f. p. 212 or 218.
**PRAYERS.**

For a Holy Pope Martyr.

*Regem tuum, Pastor aetérne, placátus inténde: † et per beátum N. Mártýrem tuum atque Summum Pontíficem, per-pétua protectióne custódi; * quem totiús Ecclésiae praestí-tisti esse pastórem. Per Dómi-num 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.


*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. Mártýris tui atque Pontíficis ánnuma solemnitéte laetíficas: † concéde propítiús; ut, cujus natalité cólímus, * de ejúsdem étiam protectióne gaudeámus. Per Dómi-num.*

*God 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.

*Præsta, quaésumus, omnipotens Deus: † ut, qui beáti N. Mártýris tui natalité cólímus, * intercéssio ejús, in tui nómínis amóre roborémur. Per Dómi-num 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.

*Præsta, quaésumus, omnipotens: † ut, intercedénte beáto N. Mártýre tuo, et a cunctis adversitátibus liberémur in córpora, * et a pravis cogita-tiónibus mundémur in mente. Per Dómi-num.*

*Grant, we beseech thee, Almighty God that, by the prayers of blessed N. thy Martyr, our bodies may be preserved from all dangers and our minds may be cleansed from all evil thoughts. Through Jesus Christ our Lord.*
FIRST MASS: « STATUIT... »

For a Martyr-Bishop.

Collect. Infirmitátem nostram. p. 1613.

Lectio Epistolae beati Jacobi Apostoli.

Trial and temptation. Epistle of St James I, 12-18.

C Aríssimi : Beatus vir, qui
suffert tentationem : quó-
niam cum probátus fúerit, acci-
piet corónam vitae, quam repro-
mísit Deus diligéntibus se. Nemo
cum tentátur, dicat, quóniam a
Deo tentátur : Deus enim
intentatór malórum est : ipse
ściat, quoniam aconcupi-
scentia sua abstráctus, et illéctus.

Deínde concupiscéntia cum con-
céperit, parit peccátum : peccá-
tum vero cum consummávit
fúerit, génerat mortem. Nolite
ítaque erráre, fratres mei dile-
ctíssimi. Omne datum óptimum,
et omne donum perféctum de-
súsrum est, descéndens a Patre
luminum, apud quem non est
transmutátió, nec vicissitúdinis
obumbrátio. Voluntárié enim
génuit nos verbo verítatis, ut
simus initium áliquod creatúrae
ejus.

D Early beloved, blessed is the man
that endureth temptation: for
when he hath been proved, he shall
receive the crown of life, which God
hath promised to them that love him.

Let no man, when he is tempted, say
that he is tempted by God. For God
is not a tempter of evils, and he
tempteth no man. But every man
is tempted by his own concupiscence,
being drawn away and allured. Then
when concupiscence hath conceived,
it bringeth forth sin. But sin, when
it is completed, begetteth death.

Do not err therefore, my dearest
brethren. Every best gift, and every
perfect gift, is from above; coming
down from the Father of lights, with
whom there is no change, nor shadow
of alteration. For of his own will
hath he begotten us by the word
of truth, that we might be some
beginning of his creature.


After Septuagesima, instead of the
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.

N illo témpore : Dixit Jesus
turbis : Si quis venit ad me,
et non odit patrem suum, et
matrem, et uxórem, et filios, et
fratres, et soróres, adhuc autem

A T 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 turríim aedificáre, non prius sedens cómputat sumptús, qui necessárii sunt, si hábeat ad perficiéndum; né, posteáquam posúerit fundaméntum, et non potúerit perfícere, omnes, qui vident, incipiant illúdere ei, dicéntes : Quía hic homo coeptit aedificáre, et non póruit consummáre? Aut quis rex itúrus committère bellum adversús álimum regem, non sedens prius cógitât, sí possít cum decem múllibus occúrrere ei, qui cum vigínti múllibus venit ad sé? Alióquin, adhuc illo longe agéntе, legationem mittens, rogat ea, quae pacis sunt. Sic ergo omnis ex vobís, qui non renúntiat ómnibus, quae póssidet, non potest meus esse discípulus.

Postcommunion n° 2 (a), p. 970.

SECOND MASS : « SACERDOTES DEI... »

For a Martyr-Bishop.

O ye priests of the Lord, bless the Lord; O ye holy and humble of heart praise God. Cant. All ye works of the Lord, bless the Lord; praise and exalt him above all for ever, Daniel 3, 84, 87, 57.

csti et hú- mi- les córde, laudá- te Dé- um.
For a Martyr-Bishop.

Cant. Bene-di-ci-te, ómni-a ópe-ra Dómi-ni, Dómino :*

laudáte et superexaltáte é-um in saécu-la. Gló-ri- a Pá-


Collect. Deus, qui nos. p. 1613.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St Paul consoled among all his sufferings. 2 Cor. 1, 3-7.

Fa-tres : Benedíctus Deus et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totius consolationis, qui consolátor nos in omni tribulatione nostra : ut possímus et ipsi consolári eos, qui in omni pressúra sunt, per exhortatiónem, qua exhortámus et ípsi a Deo, Quóniam sicut abúndant passiones Christi in nobis : ita et per Christum abúndat consolationá nostra. Sive autem tribulámus pro vestra exhortatióné et salúte, sive consolámus pro vestra consolationé, sive exhortámus pro vestra exhortatióné et salúte, quae operatúr tolerántiam earúndem passionum, quas et nos pátimur : ut spes nostra firma sit pro vobis : sciéntes quod sicut sócgi passionum estis, sic éritis et consolationis : 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.

Thou hast crowned him with glory and honour. ♩. And hast set him over the works of thy hands, O Lord.

Ps. 8, 6-7.
Alleluia, alleluia. ¶ Hic est sacérdos. p. 1655.

After Septuagesima, Alleluia 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.

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.


Communion. Posuisti, Dómine. p. 1396.

Postcommunion n° 3 (a), p. 971.
FIRST MASS: «IN VIRTUTE TUA...»

For one Martyr not a Bishop.

In thy strength, O Lord, the just man shall joy: and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire. Ps. For thou hast prevented him with blessings of sweetness; thou hast set on his head a crown of precious stones.

Ps. 20, 2-4.
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.

Judgment. 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.


After Septuagesima, instead of the Alleluia and its Verse, the Tract Desiderium. p. 1086, is said.

Sequentia sancti Evangelii secundum Matthaeum.

The Martyr gave his life for Christ. Matth. 10, 34-42.

At that time, Jesus said to his disciples, Do not think that I came to send peace upon the earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man’s enemies shall be they of his own household.

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter
filiam super me, non est me dignus. Et qui non accipit crucem suam, et sequitur me, non est me dignus. Qui invénit ánīmam suam, perdet illam: et qui perdiderit ánīmam suam propter me, invéniet eam.

Qui récipit vos, me récipit: et qui me récipit, récipit eum qui me misit. Qui récipit prophétam in nómine prophétœæ, mercédem prophétœæ accipiet: et qui récipit justum in nómine justi, mercédem justi accipiet. Et quícúmque potum déderit uni ex mínimis istis cálicem aquæ frígidae tantum in nómine discípuli: amen dico vobis, non perdet mercédem suam.


Comm. I If any man will come after me, let him deny himself, and take up his cross, and follow me. Matth. 16, 24.

áb- neget semet-ipsum: et tól-lat crú-cem sú-am,

et sequá-tur me.

Postcommunion n° 4, p. 971.

SECOND MASS: «LAETABITUR...»

For one Martyr not a Bishop.

The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised. Ps. Hear, O
God, my prayer when I make supplication to thee: deliver my soul from the fear of the enemy. Ps. 63, 11 and 2.

Dó-mi-no, et spe-rá-bit


Glória Patri. 8th tone p. 30.


Grad. v

U-stus * cum ce-cíde-

rit, non col-li-

dé-tur: qui-a Dó-

mi-nus supó-

nit má-num sú-

am. ώ. Tó-ta di-

e mi-seré-tur, et cóm-
For one Martyr not a Bishop.

modat: et sēmen é- jus in

benedicti- ó-ne * é- rit.

He that followeth me, walketh not in darkness, but shall have the light of life eternal. John 8, 12.

L- le- lú- ia. * ëj.

V. Qui sé-qui-tur me, non ámbu-

lat in té-nebris, sed habé-

bit lú-

men * 

ví-

tae ae-
ter nae.

After Septuagesima, instead of the Alleluia 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 discipulis suis : Nihil est opértum, quod non revelábitur: et occúltum, quod non sciéttur. Quod dico vos in ténebris, dicite in lúmine: et quod in aure auditis, praedicátē super tecta. Et nolite timére eos, qui occidunt corpus, ánīmam autem non possunt occidere: sed pótius timéte eum, qui potest et ánī-
mam et corpus pérdere in gehénnam. Nonne duo pásseries

A T 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 vêneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capíllí cápitis omnes numeráti sunt. Nolite ergo timére: multí passéríbus melióres estis vos. Omnis ergo, qui consítébitur me coram homínibus, consítébor et ego cum coram Patre meo, qui in caelis est.

**Offertory.** Posuisti. p. 1439.

Secret n° 4, p. 967.

**Communion.** Qui míhi ministrat. p. 1342.

Postcommunion n° 2, p. 970.

II. ONE AND MORE MARTYRS IN P. T.

At I and II Vespers, p. 1132 or 1138.

**MASS: «PROTEXISTI ME...»**

For one Martyr in Paschal Time.

**Introit.** Protexisti me. p. 1133.

For the Collect, one of the Prayers, p. 1613.

**Epistle.** Stabunt justi. p. 1153.


Gospel as on the feast of St. George, p. 1131.

**Offertory.** Confitebúntur caéli. p. 1137.

Secret for one Mart. Bp., n° 2 (a) or 3 (a), p. 967 — or not a Bishop, Munéribus nostrís. p. 434 or n° 4, p. 967.


Postcommunion for one Mart. Bp., n° 2 (a) or 3 (a), p. 970. — or not a Bishop, n° 4 or 2 (a), p. 970.

**MASS: «SANCTI TUI...»**

For two or more Martyrs in Paschal Time.

Thy saints, O Lord, shall bless thee; they shall speak of the glory of thy kingdom. Ps. I will extol thee, O God
For two or more Martyrs in P. T.

Ps. I44, 10-II and I.

my king; and I will bless thy name for ever and ever.

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.


For the Collect, one of the Prayers, p. 1636.

Lectio Epistolae beati Petri Apostoli.

Christian Hope. 1 Peter 1, 3-7.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

Benedictus 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 incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in cælis in vobis, qui in virtúte Dei custodímini per fidem in salútum, parátam revelári in témpore novíssimo. In quo exsultábitis, módicum nunc si opórtet contrístári in vário tentatió nibus : ut probátio vestrae fidei multo pretiósióri auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatione Jesu Christi Dómini nostri.
Mass: «Sancti tui...»

Thy saints, O Lord, shall flourish like the lily, and shall be as the odour of balsam before thee.

V. Sancti tui, Domine, flore-bunt sic-ut lili-um: et sic-ut odor balsami erunt ante te.

Precious in the sight of the Lord is the death of his saints.

Ps. 115, 5.

V. Pretiosa in conspectu Domini mors sanctorum e-jus.


A T that time, Jesus said to his disciples, I am the vine, you the branches : he that abideth in me, and I in him, the same beareth much fruit : for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my word abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples.

As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also kept my Father’s commandments, and do abide in his love. These things have I spoken to you, that my joy may be in you, and your joy may be filled.

Be glad in the Lord, and rejoice, ye just; and glory, all ye right of heart.

Ps. 31, II.
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. O

All the Saints, how many pains they suffered, that they might come safely to the palm of Martyrdom!
Bearing a palm the Saints have reached their kingdoms; they have won crowns of beauty from the hand of God.

1628 For two or more Martyrs out of P. T.

sunt tormenta, ut secures pervenirent ad palam martyrii! Ps. Dixit Dominus Domino meo: * Sede a

dextris me-is. Ps. Dixit Dominus. VIII g. p. 151.

2 Ant. VIII G C

UM palma * ad regna pervenirent Santei: coronas decóris mercent de manu Dei. Ps. Confitebor tibi,

Dome, in toto corde meo: * in consilio justorum et

congregatio. Ps. Confitebor tibi. VIII g. p. 158.

3 Ant. I f C

Orpora Sanctorum * in pace

The bodies of the Saints are buried in peace; and their names live for evermore.

sepulta sunt: et vivent nomina eorum in aeternum.

Ve Martyrs of the Lord, bless the Lord for ever.

Ps. Laudá-te, pú- e-ri, Dómi-num


Ps. Laudá-te, púeri. T. pereg. p. 170.

Choir of Martyrs, praise the Lord in the highest.

Ps. Laudá-te Dóminum, ómnes génes-tes: * laudá-te é-um, ómnes pópu-li.
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.

For two or more Martyrs out of P. T.

1630

Y. Be glad in the Lord, and rejoice, ye just.
Ry. And glory, all ye right of heart.

At Magnif.

Ant. viii G

I


fi-cat * anima mea Dominum. 2. Et exsultavit... or Et exsultavit...

Cant. Magnificat. viii g. p. 217 or 223.

Prayer proper, or from the Common, p. 1636.

AT SECOND VESPERS.

The Liturgy has still more special Antiphons for the Martyrs. I) 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

I

-sti sunt Sancti * qui pro

These are the Saints who for God's covenant gave up their bodies,
At second Vespers.

and washed their robes in the Blood of the Lamb.

testámento Dé- i sú- a córpo-ra

tradi-dé- runt, et in sánquine Agni lavé-runt stó-las

sú- as. Ps. Díxit Dóminus Dómino mé- o : * Sédé a

2 Ant.

S

Ancti per fídem * vi-cé-runt

rérgna : ope-rá-ti sunt justí-ti-am,
ad-é-pti sunt promís-si- ó-nes. Ps. Confi-tébor tí-bi,

Domíne, in tóto córde mé- o : * in consí-li- o justórum


Ant.

S

Anctórum * vel-ut áquilae ju-

By faith the Saints overcame kingdoms; they performed what was right, they obtained the promises. Heb. II, 33.

The youth of the Saints shall be renewed like the eagle's; they
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.

Ps. 102, 5; Is. 35, 1.

The dwelling of the Saints is in the heavenly kingdoms, and their rest for ever.
At second Vespers.

At second Vespers; 1633

rum habi-tá-ti-o est, et in aetér-num réqui-es e-ó-

rum. Ps. Crédi-di propter quod locútus sum : * égo autem


Chapter.

Wisdom 3, 1-3.

The souls of the just are in the hand of God: and the torment of death shall not touch them. In the sight of the unwise they seemed to die: but they are in peace.

JUstór um ánima e in manu Dei sunt, et non tanget illos tor-

méntum mortis. † Visi sunt óculis insipiéntium mori : * illi autem sunt in pace.

The words of the Hymn, revised in XVI century, were written by Rabanus Maurus († 856). The melody is that of an old hymn of Pruden-
tius, 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 incly-
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
For two or more Martyrs out of P. T.

men abhorred, for they this withered soil did much despise whose flowers are barren, and with thee, their Lord, up to they 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

Rex bóne caéli-tum. 3. Hi pro te

fú-ri-as atque mínas trú-ces Calcá-
	runt hóminum saévaque vérbe-ra:

His céssit láce-rans fór-ti-ter úngu-la, Nec cárpsit pene-

tré-li-a. 4. Caedúntur gládi-is mó-re bidénti-

múrmur résonat, non que-rimóni-a: Sed córde impá-

vido mens bene cónsći-a Consérvat pa-ti-énti-am.
At second Vespers.

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

sán-guine, fúlgi-dis Cíngunt témpora láure-is. 6. Te súmma o Dé-i-tas, únaque póscimus, Ut cúlpa-ábi-


V. Exsultábunt Sáncti in glória. V. The Saints shall rejoice in glory.

Rv. Laetábuntur in cubílibus They shall be full of joy in their
súis. place of repose.

At Magnif.

Ant. VI F

G Audent in caé-lis * ánimaé Sanctó-rum, qui Chrí-sti vestí-gi-a

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 givethy servants peace, that we to thee may everlasting praise repay.

(Trans. XVII cent.)

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.
DEUS, qui nos concedis sanetum Martyrum tuorum N. et N. natalitia celebre:
dae nobis in aeterna beatitudine de eorum societate gaudere. Per Dominum.

2. Et exsultavit... Cant. Magnificat. vi f. p. 216 or 219.

For the commemoration of another Office having the same Antiphon (Gaudent in caelis), the Antiphon Vestri capilli capitis. p. 129, is said; v. Exsultabunt or Exsultent justi.

PRAYERS.

For two or more Martyr-Bishops.


For two or more Martyrs not Bishops.

I. Deus, qui nos concedis sanctorum Martyrum tuorum N. et N. natalitia colere: † da nobis in aeterna beatitudine * de eorum societate gaudere. Per Dominum.

O God 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 annua sanctorum Martyrum tuorum N. et N. solemnitate laetificas: † concede propitiis; ut, quorum gaudemus meritis, * accendamur exemplis. Per Dominum.

O God 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.
For two or more Martyrs.

Let the sighing of the prisoners come in before thee, O Lord; render to our neighbours sevenfold in their bosom; revenge the blood of thy saints which hath been shed.

Ps. O God, the heathens are come into thy inheritance; they have defiled thy holy temple; they have made Jerusalem as a place to keep fruit.

Ps. 78, 11, 12, 10, 1.
For the Collect, there is said one of the Prayers, p. 1636.

Lectio libri Sapientiae.

The Martyrs’ eternal reward for short suffering on earth.
Wisdom 3, 1-8.

The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery; and their going away from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign for ever.

Epistle for the feast of St. Fabian and St. Sebastian, January 20.

Lectio Epistolae beatæ Pauli Apostoli ad Hebraeos.


Brethren, the Saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again: but others were racked, not accepting deliverance, that they might find a better resurrection; and others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they
lupidati sunt, secti sunt, tentati sunt, in occisio ne gladium mortui sunt: circuierunt in melotis, in pellibus caprinis, egentes, angustiati, afflicti: quibus dignus non erat mundus: in solitudine errantes, in montibus, et speluncis, et in cavernis terrae. Et hi omnes testimonió fidei probati, invénti sunt in Christo Jesu Domino nostro.

Gradual. Gloriosus. p. 1215.

After Septuagesima, the Alleluia and its V. are omitted, and there is said:

They that sow in tears shall reap in joy. V. 2. Going they went and wept, casting their seeds. V. 3. But com-
Sequentia sancti Evangelii secundum Lucam.


Ps. 125, 5-6.
you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends, and some of you they will put to death. And you shall be hated by all men for my name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls.

God is wonderful in his Saints; the God of Israel, he shall give power and strength to his people; blessed be God.

Ps. 67, 36.

After Septuagesima, allelúia is omitted.
For two or more Martyrs out of P. T.

Secret n° 5 or n° 6, p. 968.

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 n° 5 or n° 6, p. 971.

SECOND MASS: «SAPIENTIAM...».

For two or more Martyrs.


If there is no proper Collect, one of the Prayers, p. 1636, is said.


Let the just feast, and rejoice before God; and be delighted with gladness.

Ps. 67, 4.
After Septuagesima, the Alleluia and its Verse are omitted, and there is said the Tract Qui seminant. p. 1639.


The Saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouth.

Ps. 149, 5-6.

Secret n° 6 or n° 5, p. 968.
For two or more Martyrs out of P. T.

Communion originally of St. Hippolytus, August 13.

But I say to you, my friends, be not afraid of those who persecute you.

Gospel p. 1646.

amí-cis mé-is: ne ter-re-ámi-ni ab his, qui vos persequún-tur.

Postcommunion n° 6 or n° 5, p. 971.

THIRD MASS : «SALUS AUTEM...».

For two or more Martyrs.

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.

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 Patrie 1 tone. p. 28.
Collect. Deus, qui nos annua, p. 1636.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.
The sufferings and joyful courage of the first Christians. Hebr. 10, 32-38.

Brethren, call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions; and on the one hand indeed, by reproaches and tribulations were made a gazing-stock; and on the other, become companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you; that doing the will of God you may receive the promise. For yet a little and a very little while, and he that is to come, will come and will not delay. But my just man liveth by faith.

The just cried, and the Lord heard them, and delivered them out of all their troubles. The Lord is nigh unto them that are of a contrite heart; and he will save the humble of spirit.

Ps. 33, 18-19.
1646 For two or more Martyrs out of P. T.

minus his, qui tribulatof sunt cór-

dé: et húmi-

dá-tus láu-
dat exér-

mi-

The white-robed army of martyrs praises thee, O Lord. 

Te Deum.

v A Lle-

lú-

ia. * iō.

V. Te Mártymur can-

di-

A T that time, Jesus said to his disciples, Beware ye of the leaven of the Pharisees, which is hypocrisy.

\[
\text{Nillo tempore: Dixit Jesus discipulis suis: Atténdite a fermento pharisaeórum, quod}
\]

\[
\text{Sequentia sancti Evangeli secundum Lucam.}
\]

\[
\text{Acknowledge the truth with sincerity and courage. Luke 12, 1-8.}
\]

\[
\text{In illo tempore: Dixit Jesus discipulis suis: Atténdite a fermento pharisaeórum, quod}
\]

\[
\text{After Septuagesima, the Alleluia and its V. are omitted, and there is said the Tract Qui seminant. p. 1639.}
\]
That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And I say to you, my friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom ye shall fear: fear ye him who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows. And I say to you, whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

Secret n° 7 (b), p. 968.

Comm. IV

Q

Uod dí-co vóbis * in tenebris,

dí-ci-te in lúmine, dí-cit Dóminus:

et quod in áure audi-tís, praedi-cá-te super técta.

P. T. Alle-lú-ia.

Postcommunion n° 3 (b), p. 971.
COMMON OF CONFESSORS.

A Confessor, in the language of Holy Scripture, is one who praises God; in that of the Church, one who bears witness publicly to the Christian faith. A Christian can declare his faith, not only when threatened with punishment, but also by a life full of good deeds and good example. The title of Confessor, then, is given to those who have glorified God by heroic virtues and by miracles, but have suffered no martyrdom.

I. CONFESSOR BISHOP.

This Common is intended for Popes and Bishops. Popes, however, now have a special Common for the Mass, p. 1604.

AT FIRST VESPERS.

As at II Vespers, p. 1649, except the 5th Psalm, and the following:


Priest and Pontiff, artificer of virtues, a good shepherd among thy people, pray the Lord for us.

et virtútum ópi-fex, pás tor bó ne in pó-pu-lo : ó-ra

pro nóbis Dóminum. P. T. Alle-lú-ia. Cant. Magníficat *

ánima mé-a Dóminum. 2. Et exsultávit...


AT SECOND VESPERS.

The first three Antiphons and the Chapter are taken from the Epistle of the first Mass of a Confessor Bishop, p. 1560; the 4th, which accompanies a psalm of praise, calls on Priests to praise God; the 5th is from the parable of the talents, the Gospel of the same Mass, p. 992.

1 Ant.

VII C

E

Behold a great priest, who in his days pleased God, and was found just.

di-ébus su-ís plácu-it Dé-o, et invéntus est jústus.

P. T. Alle-lú-ia. Ps. Dí-xit Dómínus Dómino mé-o: * Séde


2 Ant.

N

There was not any found like to him, who kept the law of the Most High.

ON est invéntus * sí-mi-lis il-

li, qui conservá-re t légem Excé-l-si. P. T. Alle-lú-ia.

Ps. Confi-tébor tí-bi, Dómine, in tó-to córde mé-o: in con-

sí-lí-o justórum et congrégá-ti-óne.


3 Ant.

VIII G*

D-e-o * ju-re-ju-rándo fé-cit

Therefore by an oath the Lord made him increase among his people.
llum Dominius cresce-re in plebem su-am. P. T. Alle-
lua. Ps. Beatus vir qui timet Dominius: * in mandati-
tis ejus vol-let nimis. or nimis Ps. Beatus vir. viii g*. p. 165.

4 Ant.

Acerdotes De- i, * bene-di-

† alle-luala. After Septuages. † in aeternum. Ps. Laudate, 
pueri, Dominius: laudate nomen Domini.
Ps. Laudate, pueri. vii c. p. 169.

5 Ant.

Erve bone * et fi-deli-

intra in gaudium Domini tui. P. T. Alle-lua.

At I Vespers.

Ps. Laudate Dominius, omnes gentes: * laudate e-um,
At Vespers.

At II Vespers.


At I Vespers: Ps. Laudaté Dómínum. III g. p. 184.
At II Vespers: Ps. Meménto, Dómíne, Dávid. III g. p. 198.

Chapter.

Ecce sacérdos magnus, † qui

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

-ste Conféssor Dómi-ni,

coléntes Quem pl-e láudant pópu-li

per órbem, Hac dí-e laé-tus mé-ru-it

suprémos Láu-dis honó-res. 2. Qui pl-us, prúdens, hu-

mi-lís, 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.

3. Who made the Church's annual joys record, this day in recompense is called to be before thy Father, Lord, confessed by thee.
praestans meri-tum frequenter, Aegra
quae passim jacere membra, Vi-
ribus morbi domi-tis, salu-ti Re-

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.

Noster hinc illi chor-us obsequentem Conci-nit laudem
ce-lebrisque palmas, Ut plis e-jus precibus juvemur

Omne per aevum. 5. Sit salus illi, decus atque vir-tus,

 Qui super cae-li solo-o coruscans, Toti-us mundi se-


Other melodies, p. 1370, 1566, 1663.
At Vespers.

Γ. Jūstum dedūxit Dóminus per vias réctas. (P. T. Allelúia).

The Lord led the just by right ways.
   R7. And showed him the kingdom of God.

DA, quaésumus, omnipotens Deus: ut beáti N. Confessóris tuí atque Pontificis vene-

The Lord loved him and adorned him: clothed him with a robe of glory; and crowned him at the gates of para-

PRAYERS.

I.

GRant, we beseech thee, Almighty God, that this venerable solemn-
ity of blessed N., thy Confessor and Bishop, may increase our devotion
and promote our salvation. Through Jesus Christ our Lord.

EXáudi, quaésumus, Dómine, preces nostras, quas in beáti N. Confessóris tuí atque Pont-
ffícis solémnitáte deférimus: * et, qui tibi digne méruit famulári, ejus intercedéntibus méritis, * ab ómnibus nos absólve peccá-
tis. Per Dómini-num nostrum.

Raciously hear, we beseech thee, O Lord, the prayers we offer thee on this festival-day of blessed N., thy Confessor and Bishop: he deserved to render thee a worthy service; may his merits appeal to thee to free us from all our sins. Through Jesus Christ our Lord.
For Sovereign Pontiffs.

The following Antiphon is said at the Magnificat at II Vespers for Popes only. If another Pope is to be commemorated, the Ant. Amavit, p. 1633, is said.

At Magnif.
Ant. 1 f

**D**

UM ésset súmmus Póntifex,* ter-réna non mé-tu-it: sed ad


_Cant. Magní-ficat * ánima mé-a Dóminum. 2. Et exsultávit._
_Cant. Magnificat. 1 f. p. 212 or 218, — Prayer. Gregem. p. 1604._

**FIRST MASS:** «STATUIT...».

For a Confessor Bishop.

*Collect.* Da quaésumus. p. 1653.
*Epistle.* Ecce sacérdos magnus. p. 1560.
*Gradual.* Ecce sacérdos mágnus. p. 1560.

**VIII**

**A**

Lle-lú-ia.* _ij._

Thou art a priest for ever according to the order of Melchisedech.

_Ps. 109, 4._

V. Tu es sacérdos in
I have found David my servant, with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.  

Ps. 88, 21-22.

After Septuagesima, instead of the Alleluia, and its Verse, the Tract Beatus vir. p. 1100 is said.

In Paschal Time, the Gradual is omitted; the above Alleluia, alleluia.  

Y. Tu es sacérdos. is sung, then:

This is the priest whom the Lord hath crowned.

Gospel as on the feast of St. Nicholas, p. 992.

I have found David my servant, with my holy oil I have anointed him: for my hand shall help him, and my arm shall strengthen him.  

Ps. 88, 21-22.
SECOND MASS : « SACERDOTES TUI... »

For a Confessor Bishop.

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."

SECRET


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.

Rethren, there were made many priests, because by reason of death they were not suffered to continue: but Jesus, for that he continueth for ever, hath an everlasting priesthood. Whereby he is able also to save for ever them that come to God by him; always living to make intercession for us. For it was fitting that we should have such a high priest, holy, innocent, and undefiled, separated from sinners, and made higher than the heavens; who needeth not daily (as the other priests) to offer sacrifice first for his own sins, and then for the people's; for this Jesus Christ our Lord did once, in offering himself.

I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy. V. 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.
V. Illuc producam cornu David: paraphavi lucernam Christo * memo.

A L-le-lu-ia. * ij.

V. Juravit Dominus, et non paenitebit eum:
Tu es sacersdos in ae-ternum, secondum ordinem * Melchisedech.

The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech. Ps. 109, 4.
For Doctors of the Church.

After Septuagesima, instead the Alleluia and its ὦ., the Tract Beatus vir. p. 1100, is said.

In Paschal Time, the Gradual is omitted, and there is sung: Alleluia, alleluia. ὦ. Juravit. as above; then: Alleluia. ὦ. Amavit eum. p. 1101.

* Sequentia sancti Evangelii secundum Matthaeum.

Exhortation to vigilance. The thief by night; and the faithful servant. Matth., 24, 42-47.


Secret n° 9, p. 968.


Postcommunion n° 8, p. 971.

II. DOCTORS OF THE CHURCH.

The Church has conferred the title of Doctor on certain Saints, above all on those Fathers whose writings are seen to have special value and authority. In the Liturgy the title is given only to Confessors, whether Bishops or not, never to Martyrs. At present twenty-six Saints have received it.

The Office is that of a Confessor Bishop or not a Bishop, as the case requires, except for what follows:

At I and at II Vespers, Ant. at Magnificat: O Doctor óptime. p. 131.

Cant. Magnificat. II D. p. 213 or 219.

The Prayer is indicated for each Doctor.

If another Doctor is to be commemorated, the Antiphon and Prayer of I or II Vespers of the Common of a Confessor Bishop or not a Bishop are said, as the case requires.
MASS: «IN MEDIO...».

For Doctors of the Church.

Introit. In medio. p. 337.
Collect proper for each.

Lectio Epistolae beati Pauli Apostoli ad Timotheum.

The holy Doctor has truly followed the same course that St Paul said he himself had completed. II Timothy 4, 1-8.


Deo, et Jesu Christo, qui 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 will they 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.
am, et lingua Jesu

loquitur judicium. V. Lex Dei

Jesus in cor-

de ipsius: et non sup-

plantabuntur *græsus Jesus.

Alleluia, alleluia. V. Amavit eum. 1101.

After Septuagesima, instead of the Alleluia and its V., the Tract Beatus vir. p. 1100, is said.

In Paschal Time, the Gradual is omitted, and Alleluia, alleluia. V. Amavit. p. 1101. Alleluia. V. Justus germinabit. p. 1102, are sung.

Sequentia sancti Evangelii secundum Matthaeum.

The salt of the earth and the light of the world.


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
For a Confessor not a Bishop.


Credo.


III. A CONFESSOR NOT A BISHOP; that is, a Priest, Monk or Layman.

AT FIRST VESPERS.

As at II Vespers, 1663, except:

 ℝ. Stólam glóriæ induit éum. (P. T. Alleluía).

At Magnif.

Ant. I D

S

Imi-lábo é- um * ví-ro

sa-pi-énti, qui aedi-fi-cávit dómum sú-am supra pé-


Dóminum. 2. Et exsultávit... Cant. Magnificat. I D. p. 212 or 218.

For Doctors, Antiphon at Magnificat 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.

I. 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.

Hymn.

1. Conféssor Domíni, co-
léntes Quem pi-e láudant pópu-li
per órbem, Hac dí-e laétus mé-
ru-it suprémos Láudis honó-res.

2. Qui pi-us, prú-dens, húmi-lis, pudí-
cus, Sóbri-am dú-xit sine lábe ví-tam, Do-

nos animávit áurae Spí-ri-tus ártus.

3. Cú-jus ob praé-
stans mé-ri-tum frequénter, Ægra quae pássim jacu-é-re
mémbrá, Vi-
ribus mórbí dómi-tis, sa-lú-ti Resti-
1664 For a Confessor not a Bishop.

4. Justly may then his praise bespeak our voice, to join in consort, and with heaven rejoice. So may we hope to have an equal share of his protection here, and merit there.

5. To God, in nature one, in persons three, eternal glory, power and jubilee, whose sovereign and universal throne disposes all things with his word alone.

Other melodies, p. 1370, 1566, 1651.

This man, despising the world and earthly things, by word and deed has laid up treasures in heaven.
FIRST MASS: « OS JUSTI... »

For a Confessor not a Bishop.

Collect. Deus, qui nos. as above.
Epistle. Beatus vir. p. 1364.
Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Epistle p. 1614.

After Septuagesima, the Alleluia and its Verse are omitted and there is said the Tract Beatus vir. p. 1100.

In Paschal Time, the Gradual is omitted, and Alleluia, alleluia. Beatus vir. as above, is sung; then: Alleluia. Beatus Amavit. p. 1101.

**Sequentia sancti Evangelii secundum Lucam.**


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
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.

Secret n° II, p. 969.
Postcommunion n° 10, p. 972.

SECOND MASS: «JUSTUS UT PALMA...».

For a Confessor not a Bishop.

Epistle as on the feast of S. James, p. 1297, from * to **, and ending in Christo Jesu Dómino nostro.
§ 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.

B Rethren, 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
For a Confessor not a Bishop.

nem, quae est ex mortuis : non though I had already attained, or
quod jam accéperim, aut jam were already perfect; but I follow
perféctus sim : sequor autem, si after, if I may by any means appre-
quo modo comprehéndam, in hend wherein I am also apprehended
quo et comprehénsus sum a by Christ Jesus.

Gradual. Os justi. 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 Alleluia and its ÿ., the Tract Beátus vir. p. 1100, is said.

In Paschal Time, the Gradual is omitted. Alleluia, alleluia. ÿ. Beátus vir as above, is sung, then : Alleluia. ÿ. 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 : Nolite timére, pusíllus grex, quia complácuit Patri vestro dare vobis regnum. Véndite quae possidéritis, et date eleemosynam. Fácite vobis sócúlos qui non vétérascunt, thesárum non deficiéntem in caelis : quo fur non apprópiat, neque tinea 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.
For Abbots.

IV. Abbots.

Abbots are founders and heads of Abbeys or Monasteries.

The Office is that of a Confessor not a Bishop, except the Prayer as above, p. 1665.

MASS: «OS JUSTI...»

For an Abbot.

Collect. Intercessio nos. p. 1665.
Allelúia, allelúia. Æ. Jústus ut pálma. p. 991.

After Septuagesima, instead of the Alleluia and its Ἀ., the Tract Beáitus vir. p. 1100, is said.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. Æ. Jústus ut pálma. p. 991, is sung; then: Allelúia. Æ. Jústus germinásti. p. 1102.

✝ Sequentia sancti Evangelii secundum Matthaenum.

The reward of leaving all to follow Christ. Matth. 19, 27-29.


At that time, Peter said to Jesus, Behold we have left all things, and have followed thee: what therefore shall we have? And Jesus said to them, Amen I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall possess life everlasting.
Thou hast given him his heart's desire, O Lord, and hast not withheld from him the will of his lips; thou hast set on his head a crown of precious stones.

*Ps. 20, 3 and 4.*

P. T. Alleluia.

*Secret n° 13, p. 969.*

*Communion. Fidelis servus. p. 1366.*

*Postcommunion n° 12, p. 972.*
COMMON OF VIRGINS.

**AT FIRST VESPERS.**

*As at II Vespers, except:*

†. Spécie túa et pulchritúdine túa. (P. T. Allelúia.)

Ry. Inténde, próspere procéde, et régna. (P. T. Allelúia.)

With thy comeliness and thy beauty.

Ry. Set out, proceed prosperously, and reign.

At Magnif.

Ant. VIII G

Eni, spónsa Christi, * áccipe co-ró-nam, quam tí-bí Dóminus prae pa-rávit in aetér-num. P. T. Alle-lú-ia. Cant. Magní-fi- cat * ánima mé-a Dóminum. 2. Et exsultávit... or Et exsultávit...


*For two or more Virgins, Verse, Antiphon at Magnificat and Prayer, as indicated below, p. 1676, are said.

**AT SECOND VESPERS.**

The first two Antiphons are taken from the parable of the wise and foolish virgins, p. 1579. The Liturgy praises the wisdom or prudence — and the vigilance — of a Virgin, whose chastity is fruitful in God's sight. — He sets in her his throne — for nothing is so fair and attractive to him as innocence.

1 Ant.

ÆC est Virgo sápi- ens, * et This is a wise virgin, and one of the number of the prudent.
Dóminus Domino mé-o : * Sede a dextris mé-is.

This is a wise Virgin whom the Lord found watching.

H
ÆC est Vírgo sapiens, * quam

Ps. Laudáte, púeri. I f. p. 166.

This is she that knew not a sinful bed; she shall have fruit in the visitation of holy souls.

H
ÆC est * quae nescí-vit tórum

in delícto : habé-bit frúc- tum in respecti-óni 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 f-bimus.
Come, my chosen one, and I will set in thee my throne.


She is beautiful among the daughters of Jerusalem.

Ps. Láuda, Jerú-sa-lem, Dómi-num : * láuda Dé-um tú-um, Sí-on.


Chapter.

Brethren: He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth.

In Paschal Time.

The hymn is sung to the melody of Tristes erant Apóstoli. p. 1143, or as follows:

Hymn. iv

E- su, coró- na Vírginum,

Quem Má- ter illa cónci-pit, Quae só- la

Vír- go pártu- rit: Haec vó- ta clémens

áccipe. 2. Qui pér- gis in- ter lí- li- a,

Séptus cho- ré- is Vírginum, Spónsus
décó- rus gló- ri- a, Sponsísque réddens praémi- a.

3. Quo- cúmque tén- dis, Vírgines Sequúntur, atque láudi-

bus Post te canén- tes cúr- si- tant, Hymnósque dúlces pér-

sonant. 4. Te deprecá- mur sú- pli- ces, Nóstris ut áddas

1. Jesu, the virgins' crown, do thou accept us as in prayer we bow; born of that Virgin, whom alone the Mother and the Maid we own.

2. Amongst the lilies thou dost feed, with virgin choirs accompanied; with glory decked, the spotless brides whose bridal gifts thy love provides.

3. They, wheresoe'er thy footsteps bend, with hymns and praises still attend; in blessed troops they follow thee, with dance, and song, and melody.

4. We pray thee therefore to bestow upon our senses here below thy grace, that so we
At second Vespers.

Come, O spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever.

Corrupti-ónis vúlne-ra. 5. Dé-o Pá-

tri sit gló-ri-a, Et Fí-li-o, qui a mórtu-is Surréxit,


From the Ascension to Pentecost, the following doxology is said: Jésu tíbi sit glória, Qui victor in caélum rédis, Cum Pátre et álmo Spíritu, In sémipitérna saécula. Amen.

Ⅴ. Diffúsá est grátia in lábiis tús. (P. T. Alleluíá.) Ⅴ. Grace is poured abroad in thy lips.

R. Propteréa benedíxit te Déus in aétérnum. (P. T. Alle-

luíá.) R. Therefore God has blessed thee for ever and ever.

At Magnif.

Ant. VII C

V Eni, spónsa Christí, * acci-

pe corónam, quam tí-bi Dóminus praepá-rávit in aétér-

num. P. T. Alle-lú-ia. Cant. Magníf-icat * ánima mé-a Dó-

minum. 2. Et exsultávit... or Magníf-icat. Et exsultávit...

Cant. Magnificat. VII c. p. 217 or 222.
PRAYERS.

For a Virgin Martyr.

I.

God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning of the Martyr’s crown, vouchsafe unto us who celebrate the triumph of blessed N., thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ.

II.

Nasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin Martyr N. implores for us thy loving-kindness. Through Jesus Christ our Lord.

For a Virgin not a Martyr.

Raciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed N., (thy Virgin,) may by our feeling of loving devotion, advance in our knowledge of thee. Through Jesus Christ our Lord.

For two or more Virgin Martyrs.

At I and II Vespers, the †, Ant. at Magnificat, and Prayer, are said as follows:

†. Adducéntur Régi virgines post éam. (P. T. Alleluia.)
R̄. Próximae éjus afferéntur tibi. (P. T. Alleluia.)

Prudent Virgins, trim your lamps; behold, the Bridegroom comes, go out to meet him.
PRAYER.

DA nobis, quaésumus, Dómi
mine Deus noster, sanctá
rum (Virginum et) Mátryrum
tuárum N. et N. palmas inces
sábili devotióné venerári : † ur,
quas digna mente non póssumus
célébráre, * humilibus saltem
frequentémus obséquius. Per
Dóminum nostrum.

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.

Onfitébor tibi, Dómine Rex,
et collaudábo te Deum sal
vatórem meum. Confitébor nó
mini tuo : quóniam adjútor et
protéctor factus es mihi, et
liberásti corpus meum a perdi
tióné, a láqueo linguae iniquae,
et a lábiis operántium mendá
cium, et in conspéctu astántium
factus es mihi adjútor. Et libe
rásti me secúndum multitúdi
nem misericórdiae nóminis tui
a rugiéntibus, praeparátis ad
escam, de máñibus quae
rémium ánimam meam, et de por

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.

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 destruc
tion, 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

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.


After her shall vir-gins be brought to the King, her neighbours shall be brought to thee with gladness.

Ps. 44, 15 and 16.

After Septuagesima, the Alleluia and its V. is omitted, and there is said.

Come, O spouse of Christ, receive the crown, which the Lord hath prepared for thee.
1st Mass:

"Loquebar...

1679

ae-ter-num: pro cujus amore sanguinem praeparavit in

praepe-aravit in

praepe-aravit in

praepe-aravit in

didst shed thy blood.

Thou hast loved Justice, and hated Iniquity:

therefore God, therefore God,

God hath anointed thee with the oil of gladness above thy fellows.

With thy comeliness and thy beauty set out, and reign.

et odisti."

"Thou hast loved Justice, and hated Iniquity: therefore God, therefore God, hath anointed thee with the oil of gladness above thy fellows."
For a Virgin Martyr.

a, et pulchri-túdi-ne tú-a

intén-de, próspe-re procé-de, * et régna.

In Paschal Time the Gradual is omitted. Alleluia, alleluia. Ὕ. Adducéntur. p. 1678 is sung; then:

With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

Ps. 44, 5.


Secret n° I4, p. 969.


Postcommunion n° I3, p. 972.
SECOND MASS: «ME EXSPECTAVERUNT...»

For a Virgin Martyr.

Introit. Me exspectavérunt. p. 1289.
Collect. Indulgéntiam. p. 1676.
Gradual, proper of Saint Agatha, February 5.

Grad. v Djuvá- bit * é- am Dé-
us vúl- tu

sú- o : Dé- us in mé-
di- o é- jus, non commo- vé- bi-
tur.

V. Flú-

mi- nis ím- pe-tus laetí-
fi- cat ci-vi-tá-
tem Dé-
i: sancti-fi-cá-

God will help her with his countenance: God is in the midst of her, she shall not be moved. V. The stream of the river maketh the city of God joyful; the Most High hath sanctified his own tabernacle.

Ps. 45, 6 and 5.
For a Virgin Martyr.

ná- cu- lum sú- um * Altís-

This is a wise virgin, and one of the number of the prudent.

After Septuagesima, instead of the Alleluia and its Verse, the Tract Vény, sponsa Christi. p. 1678, is said.

In Paschal Time, the Gradual is omitted. Alleluia, alleluia. Ἥ. Haec est virgo, as above is sung; then:

O how beautiful is the chaste generation with glory!

V. O quam púlchra
FIRST MASS: «DILEXISTI...»

For two or more Virgin Martyrs.

One of the Masses above is said, except for what follows:
Collect. Da nobis, quaesiumus. p. 1677.
Secret no 15, p. 969 and Postcommunion no 6, p. 971.

For a Virgin not a Martyr.

Intr. VIII

D

I-lexí-sti * justí-tí-am, et

odí-sti i-niqui-tá-tem: propter-

e-a ún-xit te Dé-us, Dé-us tú-us,

With thy comeliness and thy beauty, set out, proceed prosperous, and reign. For because of truth, and meekness and justice: and thy right hand shall conduct thee wonderfully.

Ps. 44, 5 and 6.
1st Mass: "Dilexisti..."

V. Propter veritatem, et mansuetudinem et justitiam: et deducet te mirabiliter * dextera tua.

Alleluia, alleluia. V. Adducentur Regi. p. 1678.

After Septuagesima the Alleluia and its V., are omitted, and there is said the Tract Audi, filia. p. 1114.

In Paschal Time, the Gradual is omitted. Alleluia, alleluia. V. Adducentur. p. 1678, is sung; then: Alleluia. V. Specie tua. p. 1680.


Secret n° 16, p. 969.

Communion, proper of Saint Agnes, January 21.

Comm. V

Unique * prudentes virgines accepérunt óleum in

The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made, Behold the bridegroom cometh: go ye forth to meet Christ our Lord.

Gospel, p. 1579.
For a Virgin not a Martyr.

Collect. Exaudi nos. p. 1676.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The excellence of the state of virginity. I Cor. 7, 25-34.


BRETHEREN, concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned; and if a virgin marry she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you.
This therefore I say, brethren,
The time is short; it remaineth, that
they also who have wives, be as if
they had none; and they that weep,
as though they wept not; and they
that rejoice, as if they rejoiced not;
and they that buy, as though they
possessed not; and they that use
this world, as if they used it not: for
the fashion of this world passeth
away.

But I would have you to be without
solicitude. He that is without a wife,
is solicitous for the things that belong
to the Lord, how he may please
God; but he that is with a wife, is
solicitous for the things of the world,
how he may please his wife: and he
is divided: and the unmarried woman
and the virgin thinketh on the things
of the Lord, that she may be holy
both in body and spirit; in Christ
Jesus our Lord.

Gradual originally of St. Sabina, August 29.

The King hath greatly desired thy beauty,
for he is the Lord thy God. 

Ps. 44, 12, 11.

et inclí-
na * áurem tú-
For a Virgin not a Martyr.

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.

1688 For a Virgin not a Martyr.

Allelúia, allelúia. Ὄ. Haec est vírgo. p. 1682.

After Septuagesima, instead of the Allelúia and its Verse, the Tract Audi, filia. p. 1114, is said.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. Ὄ. Haec est vírgo. p. 1682, is sung; then: Allelúia. Ὄ. O quam pulchra. p. 1682.


Secret no 16, p. 969.

Comm. VIII

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.

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 Tristes érant Apóstoli. p. 1143, or as follows:

Hymn. iv

F

Or-tem vi-rí- li pécto-re

Laudémus ómnes fémi-nam, Quae san-
cti-tá- tis gló-ri-a Ú-bíque fúlget

íncly-ta. 2. Haec sáncto amó- re sáu-

ci- a, Dum múndi amórem nóxi- um Horréscit, ad

cae-lé-sti-a I-ter per-é-git árdu-um. 3. Cár-nem dómans

je-júni- is, Dulcíque méntem pábú-lo Ora-ti-ó- nis

1. High let us all our voices raise in that heroic woman's praise whose name, with saintly glory bright, shines in the starry realms of light.

2. Filled with a pure celestial glow, she spurred all love of things below; and heedless here-on earth to stay, climbed to the skies her toilsome way.

3. With fasts her body she subdued, but filled her soul with prayer's sweet food: in other worlds she tastes the bliss for which she left the joys of this.
4. O Christ, the strength of all the strong; to whom our holiest deeds belong! Through her prevailing prayers on high, in mercy hear thy people's cry!

5. To God the Father, with the Son and Holy Spirit Three in One, be glory while the ages flow, from all above and all below.

(Trans. Caswall).

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For two or more Holy Women Martyrs.

Glória and Ant. Istárum est enim. p. 137.

Cant. Magnificat. VIII G. p. 217 or 223.

Prayer. Da nobis, quaésumus. p. 1677, omitting (Virginum 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.
Allelúia, allelúia. Ý. 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. Ý. Spécie túa. p. 1680, is sung; then:

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. 
Ps. 44, 5.

Secret n° 14, p. 969.
For two or more Holy Women Martyrs. Secret n° 15, p. 969.
Communion, proper of Saint Sabina, August 29.

Comm. Princeps * persecú-ti sunt me
Princes have persecuted me without cause; and my heart hath been in awe of thy
1692 For a Holy Woman.

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. 118, 161-162.

dá-vit cor mé-um: laetábor égo su-per e-lóqui-a tú-a, qua-si qui invé-nit spó-li-a múl-
ta. P. T. Alle-lú-ia.

Postcommunion 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.

Intr. III

Ognó-vi, Dó-mi-ne, qui-a

aéqui-tas judí-ci-a tú-a,
et in ve-ri-tá-te tú-a humi-

li-á-sti me: con-fi-ge timó-re tú-o
cár-nes mé-as, a mandá-tis tú-is non me

Glória Patri. 3rd tone. p. 29.
Allelúia, allelúia. Ý. 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 Ý., * pro cujus amore... fudísti. are omitted.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. Ý. Spécie túa. p. 1680, is sung; then : Allelúia. Ý. Propter veritatem. p. 1691.
Secret n° 16, p. 969.

Communion originally for Assumption of the B. V. M.

Comm. IV

D

I-lexi-sti * justi-
ti-am, et odi-sti in-
qui-tá-tem : propter-e-a únxit te Dé-

us, Dé-us tú-us. P. T. Alle-
lú-ia.

Postcommunion n° 15, p. 973.

N° 805. — 54
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 firmiter aedificátà. (P. T. Alleluía.)
†. Bene fundátà est supra firmam pétram. (P. T. Alleluía.)

R. This is the house of the Lord, firmly built.
R. Set surely on the solid rock.

At Magnif. Ant. 1 g

S

Ancti-fi-cá-vit * Dómi-
nus taberná-cu-lum sú-um : qui-a

haec est dómus Dé-i, in qua invo-cá-tur nómen é-jus

de quo scíptum est : Et é-rit nómen mé- um i-bi, dí-cit

II Chron. 7, 16.
At Vespers.

Dóminus. P. T. Alle- lú- ia. Cant. Magní- fi- cat * ánima mé- a Dóminus. 2. Et exsultávit...

Cant. Magníficat. r g. p. 212 or 218.

Prayer. Deus, qui nobis. p. 1701.

On Sunday, Commemoration of the Sunday.

AT SECOND VESPERS.

1 Ant.

D

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

2 Ant.

D

Omus mé- a, * dó- mus o-ra-
ti- ó-nis vo-cábi-tur. P. T. Alle-lú- ia. Ps. Confi-tébor tí-

Holiness becometh thy house, O Lord, unto length of days. Ps. 92, 5.

My house shall be called the house of prayer. Isaias 56, 7.
Dómine, in tó-to córde mé-o:* in consí-li-o justórum et

ÆC est dómus Dómi-ni * fir-
mi-ter aedí-fi-cá-ta: bène fundáta est supra fírmam pé-
tram. P. T. Alle-lú-ia. Ps. Be-á-tus vir qui tímé Dómi-

Ene fundá-ta est*dómus Dó-
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.

A-pides pre-ti-ó-si * ómnes

All thy walls shall be precious stones, and
the towers of Jerusa-
lem shall be built with
jewels.
At Vespers.

Ps. Láuda, Je-rús-a-len, Dómi-num: * láuda Dé-um tú-um, Sí-on.

Ps. Láuda, Jerúsalem. I g. p. 207.

Chapter.

VIdi civitátem sanctam, Je-rús-alem novam, † descendéntem de caelo a Déo, * pará-tam sicut sponsam ornátam viro suo.

I Saw the holy city, the new Jeru-sa-lem, 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.

Epistle.

1.Blessed City, hea venly Salem, vision dear of peace and love, who, of living stones upbuil ded, art the joy of heaven above, and with Angel cohorts circled, as a bride to earth dost move!

Hymn. x

C

Æléstis urbs Je-rú-sa-lem,

Be-á-ta pá-cis ví-si-o, Quae cél-sa de vivéntibus Sáxis ad ástra tólle ris, Sponsorá-que ré- tu cín-ge-ris, Mílle Ange-ló-rum míl-libus. 2. O sórte núpta pró-
For the Dedication of a Church.

4. Many a blow and biting sculpture fashioned well those stones elect, in their places now compacted by the heavenly Architect, who therewith hath willed for ever that his palace should be decked.

2. From celestial realms descending, bridal glory round her shed, to his presence, decked with jewels, by her Lord shall she be led: all her streets, and all her bulwarks, of pure gold are fashioned.

3. Bright with pearls her portals glitter, they are open evermore; and by virtue of his merits, thither faithful souls may soar, who for Christ's dear name in this world, pain and tribulation bore.

4. Scalpria salubris íctibus, Et tunsi-óne plú-rima, Fábri po-líta málle-o, Hanc sáxa mólem constru-unt, Aptísque jünta néxibus Locántur in
At Vespers.

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 Ætérrna sit per saécu-la. Amen.

Y. Dómmum túam, Dómine, décet sanctitúdo. (P. T. Allelúia.)
RV. In longitudínem diérum. (P. T. Allelúia.)

Ps. 92, 5.

O how terrible is this place! Truly this is no other but the house of God, and the gate of heaven.

Genesis 28, 17.

At Magníf.

Ant. VI F

O quam me-tu-éndus est *

lócus íste! ve-re non est hic ál-li-ud, ni-sí dómus


fi-cat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magníficat. vi r. p. 216 or 219.
Prayer. Deus, qui nobis. p. 1701.

On Sunday, Commemoration of the Sunday.

On the actual day of the Consecration of a Church and during the Octave, the Prayer Deus, qui invisiblitter, p. 1707, is said. This Prayer is also used when the Commemoration of a second Dedication occurs.

For Commemoration of another Dedication, the following Antiphon is said:

Ant. VIII

Zachaeus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received him with joy into his house. This day is salvation come to this house from God, alleluia.

Z. This is the house of God, firmly built

G. Set surely on the solid rock.
If this ὑ. and Ῥ. have already been said: ὑ. Δόμος μέα. (P. T. Alleluia.) Ῥ. Δόμος orationis vocábitur. (P. T. Alleluia.) Ῥ. Shall be called the house of prayer.

**AT MASS.**

Terrible is this place: it is the house of God, and the gate of heaven; and shall be called the court of God. Ps. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainted for the courts of the Lord. Genesis 28, 17; Ps. 83, 2-3.


Glória Patri. 2nd tone. p. 28.

**Collect.**

 Deus, qui nobis per singulos annos hujus sancti templi tui consecrationis réparas diem, et sacrí semper mystériis repraesentás incólúmes: * exáudi preces populi tui, et praesta; ut, quisquis hoc templum beneficia vouchsafegrasiously to hear the prayer.
petitúrus ingréditur, * cuncta se imperáesse lactétur. Per Dó-

minum.

of thy people, and grant that who-
soever shall enter into this temple to put up his petitions to thee, may rejoice in obtaining his every desire. Through Jesus Christ.

On Sunday, the Collect of the Sunday is added.

Lectio libri Apocalypsis beati Joannis Apostoli.
The new Jerusalem. Apoc. 21, 2-5.


In those days, I saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men; and he will dwell with them: and they shall be his people, and God himself with them shall be their God: and God shall wipe away all tears from their eyes; and death shall be no more, nor 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.

Grad. V

L

O-cus i-sté * a Dé-o

fác-tus est, inaestímá-bi-le

sacra-men-tum, irreprehensi-bilís est.

V. Dé-us, cú-i ád-stat Ange-lórum chórús,

exáu-di pré-
Mass «Terribilis est...»

After Septuagesima, instead of the Alleluia and its Verse, the Tract Qui confidunt, of the IV Sunday of Lent, p. 492, is said.

In Paschal Time, the Gradual is omitted. Alleluia, alleluia. V. Adorabo. as above, is sung; then:

V

A

The house of the Lord is well founded upon a firm rock.
For the Dedication of a Church.


Credo.

Sequentia sancti Evangelii secundum Lucam.


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

D

O Lord God, in the simplicity of my heart I have joyfully offered all these things; and
I have seen with great joy thy people, which are present: O God of Israel, keep this will. I Chron. 29, 17 and 18.

laet-us ob-tu-li uni-ve-r-sa : et popu-lum tu-um,

qui repér-tus est, vi-di cum ingénti gáu-di-o : Dé-us Is-ra-el, custó-di hanc vo-lun-tátem,

Dómine Dé-us. P. T. Alle-lú-ia.

Secret.

The words in brackets are said only in the church of which the Dedication is being observed.

Anue, quaésumus, Dómine, precibus nostris : (ut, qui-cúmque intra templi hujus, cujus anniversárium dedicationis diem celebrámus, ámbitum con-tinémur, plena tibi atque perfécta córporis et ánimae devotione placeámus;) ut, dum haec vota praeséntia réddimus, ad aetérna praémia, te adjuvánté, pervenire mereámur. Per Dóminum.

On Sunday, the Secret of the Sunday is added.

During the Octave of Christmas and in Paschal Time, the Preface proper to those times is said. At other times, the Preface of the Holy Trinity, p. 12, is said on Sunday; and the Common Preface, p. 14, during the week.

In some dioceses: (except for the feasts of the universal Church, November 9 and 18).

Preface of the Dedication.

Ere dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere, It is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee,
Dómine sancte, Pater omnipotens, aetérne Deus, qui hanc orationis domum quam aedificavimus, bonórum omnium largitor inhabitas; et Ecclésiam, quam ipse fundásti, incessábilis operatione sanctíficas. Haec est enim vere domus orationis, visibilibus aedificiis admuráta: templum habitatiónis glóriæ tuae, sedes incommutábilis veritátis, sanctúrium aetérnae caritátis. Haec est arca quaæ nos a mundi eréptos dilúvio, in portum salútis indúcit. Haec est dilectæ et unica sponsa, quam acquisivit Christus sánquine suo, quam vivificat Spiritu suo: cujus in sinu, reñáti per grátiam tuam, lacte verbi pásçimur, pane vitae robóramur, misericórdiæ tuae subsídii confóvemur. Haec fidéliter in terris, sponso adjuvante, mili-tat; et perenniter in caelis, ipso coronánte, triumphant. Et ideo cum Angelis et Archángelis, cum Thronis et Dominationibus, cumque omni militia caeléstis exércitus, hymnum glóriæ tuae cánimus, sine fine dicéntes:
Sanctus...

Comm. v

D

Omus mé-a, * dómus

o-ra-ti-ónis vo-cá-bi-tur, dí-cit

Dómini-nus: in é-a ó-mnis, qui pé-tit, ác-ci-pit: et

qui quaérit, ínve-nit, et pulsán-ti ape-ri-é-tur.

O Lord, the Holy One, Father almighty, everlasting God. Thou, the giver of all good things, dost dwell in the house of prayer that we have built; and by a continual operation dost hallow the Church that thou thyself hast founded. For this is truly the house of prayer, figured by those we see; temple where thy glory dwells, seat of unchangeable truth, sanctuary of eternal charity. This is the ark that delivers us from the flood of the world and carries us to the port of salvation. This is the beloved and only Bride, whom Christ won by his Blood, to whom he gives life by his Spirit; in whose bosom we, reborn through thy grace, are fed with the milk of the Word, are strengthened with the Bread of life, are sustained with the succours of thy mercy. Helped by her Bridegroom, she fights steadfastly on earth; crowned by him, she triumphs everlastingly in heaven. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory and unceasingly repeat:
Holy...

My house shall be called the house of prayer, saith the Lord: everyone that asks therein, receives; and he who seeks, finds; and he who seeks, finds; and to him who knocks, it shall be opened.

Math. 21, 13 and 7, 8.
P. T. Alle- lú- ia.

Postcommunion.

 Deus, qui de vivis et élécis lapidibus aeternum majestati tuae praeparas habitáculum: auxiliare populo tuo supplicánti; ut, quod Ecclesiae tuae corporálibus próficit spátiis, spirituálibus amplícetur augmentís. Per Dóminum.

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 invisiblítè omnia contínes, et tamen pro salúte generis humáni signa tuae poténtiae vizibilítè osténdís: templum hoc poténtia tuae habitátiónis illústra, et concéde; ut omnes, qui hic deprecatúrí convéniunt, * ex quacúmque tribulatióne ad te clamávérint, consolationis tuae benefícia consequántur. Per Dóminum.

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 sacramórum tibi auctor es múnerum, effundé super hanc oratiónis domum benedíctionem tuam: ut ab ómnibus, in ea invocántibus nómen tuum, defensiónis tuae auxílium sentiátur. Per Dóminum,

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.

 Deus: ut in hoc loco, quem nómini tuo indígni dedicávimus, cunctís petitíbus 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. Alleluía.) ℟. Da mihi virtútem contra hóstes túos. (P. T. Alleluía.) 查看详情

At Magnif.  
Ant. IV E

S

Ancta Ma-rí- a, * succúrre

mí-se-ris, júva pu-síllá-nimes,

ré-fo-ve flé-bi-lies : ó-ra pro pó-

pu-lo, intérve-ni pro clé-ro, intercéde pro de-vó-

to femí-ne-o sé-xu : sénti-ant ómnes tú-um juvá-
At first Vespers. 1709

men, * qui-cúmque célébrant † tú-am sánctam feste-vi-
mé-a Dómi-num. 2. Et exsultávit...
Cant. Magnificat. IV e. p. 215 or 221.
Prayer. Concéde, p. 1718.

Feast of Our
Lady of Mount
Carmel. (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-am sánctum impló-rant au-xí-
* all who implore thy holy aid.

li-um. Alle-lú-ia.

Patronage
of the
B. V. M.
† tú-am sánctum Patro-ci-ni-um.
† thy holy Patronage.

1710 On Feasts of the Blessed Virgin.

AT SECOND VESPERS.

All the Antiphons at Vespers are taken from the Song of Songs, understood as a sacred wedding-hymn that celebrates the pure union of Mary with the eternal Word.

1 Ant. III a

While the king was at his repose, my spikenard sent forth the odour thereof.

Cant. I, II.

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.

Cant. 2, 6.

Dómi-ni. or : Dómi-ni. Ps. Laudá-te, pú- e-ri, Dóminum : * laudá-te nómen

1 The sweet odour of Mary’s virtues delights the Word in the Father’s bosom.
2 The grace that has supported Mary in this life is no more than a foretaste of the full union of heaven. (Hugueny).
As prelude to the Magnificat, Mary praises her Son, who has come to earth to exalt the humble and give his Mother innumerable children.

I am black but beautiful, daughters of Jerusalem; therefore the King loved me and brought me into his chamber. Cant. 1, 4.

Praise of Jerusalem, figure of Our Lady.

For winter is now past, the rain is over and gone: arise, my love, and come. 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 aedifi-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.

Fair and sweet wast thou made in thy delights, holy Mother of God.

As to the Holy City, so to Our Lady, God has granted unexampled favours.

Chapter.

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 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).
At second Vespers.


Chant II.

Original melody of hymn (IX-X cent.).

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-

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 cúnga póscé. 4. Mónstra te ésse mátrems, Súmat per
5. Virgin of all virgins! To thy shelter take us; Gentlest of the gentle! Chaste and gentle make us.

6. Still as on we journey, Help our weak endeavour; Till with thee and Jesus We rejoice for ever.

7. Through the highest heaven, To the almighty Three, Father, Son, and Spirit, One same glory be.

carnate Did not thee despise.

Chant III.

-A-ve, má-ris stél-la, Dé-i Má-ter álma, Atque
At second Vespers.

semper Virginum, Fidelis caeli portae. 2. Sumens illud

Ave Gabrieli orte, Funda nos in pace, Mutans

Haeve nomine. 3. Solve vincula reis, Profer lumen caecis,

Malum nostra pelle, Bonae cunctae posce. 4. Monstra

te esse matrem, Sumat per te precem, Qui pro nobis

natus, Tuli esse tus. 5. Virgo singularis, Inter

omnes mitis, Nos culpis solutos, Mitnes fac et castos.

6. Vitam praesta puram, Iter paratutum, Ut videntes

Jesus Semper collae-tumur. 7. Sit laus Deo Patri,

Summo Christo decus, Spiritui Sancto, Tribus hono
Chant IV.

Ave, má-ris stélia, Dé- i Má-ter álma, Atque semper Vírgo, Fé-líx caéli pórta. 2. Súmens illud Ave Gabriélis 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 éssé mátrem,
Súmat per te pré-ces, Qui pro nóbis ná-tus, Tú-lit éssé 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
At second Vespers.


Out of Paschal Time.

V. Make me worthy to praise thee, O holy Virgin.
R. Give me strength against thine enemies.

V. Di-gnáre me laudá-re te, Vírgo
R. Da míhi vir-tú-tem contra hóstes sacrá-ta.

tú-os.

In Paschal Time.

V. Make me worthy to praise thee, O holy Virgin.
R. Give me strength against thine enemies.

V. Di-gnáre me laudá-re te, Vírgo
R. Da míhi vir-tú-tem contra hóstes sacrá-ta, allelu-ia.

tú-os, allelu-ia.

At Magnif Ant. VIII G

B E-á-tam me diá-cent*ómnnes

All generations shall call me blessed, for God has looked upon his lowly handmaid.

Magnificat.
On Feasts of the Blessed Virgin.

gena-ra-ti-ó-nes, qui-a ancíl-lam húmi-lem respéxit


Dóminum. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII g. p. 217 or 223.

Prayer.

Concéde nos fámulos tuos, quaésumus, Dómine Deus, perpé tua mentis et córporis sanitáte gaudére: et, gloriósa beatæ Mariae semper Virginis intercessióné, a praesénti liberári tristitía, et aetérna péfrui laetitia. Per Dóminum.

Benedicámus Dómino IV. p. 140.

AT MASS.

Collect. Concéde nos. as above.

Lectio libri Sapientiae.

The place of Our Lady in the Church. Ecclus. 24, 14-16.

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.

After child-birth thou didst remain a pure virgin: O Mother of God, intercede for us.

After Septuagesima, the Alleluia and its Verse are omitted, and there is said:

O Virgin Mary, rejoice; for it is thou alone who hast destroyed all heresies.

Quae Gabrielis Archangeli,
On Feasts of the Blessed Virgin.

V. 3. Him who is both God and Man thou didst conceive: and after child-birth a pure virgin didst remain.
V. 4. O Mother of God, intercede for us.

Dum Virgo

deum et hominem genuisti: et post partum, Virgo inviolata permanisti.

V. 4. Dei Genitrix, intercede * pro nobis.

In Paschal Time, the Gradual is omitted. Alleluia, alleluia. V. Virga Jesse, p. 1116, is sung; then: Alleluia. V. Ave Maria, p. 1116.

Sequentia sancti Evangelii secundum Lucam.


At that time: As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee and the breasts that gave thee suck. But he said: Yea, rather, Blessed are they that hear the word of God and keep it.

Offertory. Ave, Maria, p. 297.

Secret. Tua, Domine. p. 691.

Preface of the B. V. M. Et te in Festivitate. p. 13.


Postcommunion. Sumptis, Domine, p. 692.
MASSES OF THE B. VIRGIN
for the various Seasons of the Year.

I. IN ADVENT.

Intr. I

R

Ps. Benedíxísti, Dómine, tér-rám tú-am : * a-vertísti capti-


Glória Patri. 1st tone. p. 28.

Collect. Deus, qui de beátae. p. 262.

Epistle. Locútus est Dóminus. p. 1113.

Grad. II

T
Ol-li-te*pór tas, prín-cí-pes, vé-stras :

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.

Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in. Y. Who shall ascend into the mountain of
Masses of the Blessed Virgin.

1722

et e-le-vá-mi-ni, pór-tae a-e-ter-ná-les: et intro-l-bit

Rex gló-ri-ae.

V. 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. V. Ave, María. p. 1116.


II. FROM CHRISTMAS TO THE PURIFICATION.

Collect. Deus, qui salutis. p. 408.
Allelúia, allelúia. Æ. Post páustum. p. 1719.

After Septuagesima, the Allelúia and its Verse are omitted, and the Tract Gaude Maria. p. 1719, is said.


Offert. F

Thou art indeed happy, O most sacred Virgin Mary: of all high praise thou art most worthy, for out of thee has risen the Sun of justice, Christ our God.

SECRET. Tua, Dómine, propitiatióne. p. 412.
Postcommunion. Haec nos commúnio. p. 413.
III. FROM THE PURIFICATION TO EASTER.

Allelúia, allelúia. Ý. Virga Jésse. p. 1116.
After Septuagesima, the Allelúia and its Verse are omitted, and the Tract Gáude, María. p. 1719, is said.
Secret. Tua, Dómíne. p. 691.

IV. IN PASchal TIME.

Secret. Tua, Dómíne. p. 691.

V. FROM PENTECOST TO ADVENT.

Allelúia, allelúia. Ý. Post pártum. p. 1719.
Offertory. Ave, María. p. 1116.
Secret. Tua, Dómíne. p. 691.
VOTIVE MASSES.

MASS OF THE HOLY GHOST.

I. During the Year.

The Spirit of the Lord hath filled the whole earth: and that which containeth all things hath knowledge of the voice. *Ps. Let God arise, and his enemies be scattered: and let them that hate him fly before his face. *Wisdom i, 7 and Ps. 67.

**Intr. VIII**

Ps.-ritus Domini * repetitum*.


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. *V. Veni, Sáncte Spíritus. p. 760.*

Nº 805 — 55
After Septuagesima, instead of the Alleluia and its Verse, there is said:

Send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth. Ps. 103, 30.

Here all kneel.

Gospel. Si quis diligit me. p. 763.
There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting; and they were all filled with the Holy Ghost, speaking the wonderful works of God. *Epistle*, p. 759.

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Offertory. Confirma hoc, Déus. p. 763, *with the following ending*:

mú-ne-ra.

*Secret*. Múnera. p. 764 *and Preface that follows*.

Comm. VII

Actus est *repénte de caé-

lo só-nus adve-ni-éntis spí-ri-tus

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.


---

II. In Paschal Time.


*Collect*. Deus, qui corda fidélium. p. 759.

*Epistle of Whit Tuesday*, p. 776.


*Gospel*. Si quis diliget me. p. 763.

*Offertory*. Confirma hoc, Déus. p. 763.

*Secret*. Múnera. p. 764 *and Preface that follows*.


MASS OF THE BLESSED SACRAMENT.

I. During the Year.

He fed them with the fat of wheat, and filled them with honey out of the rock. Ps. Rejoice to God our helper; sing aloud to the God of Jacob.

Ps. 80, 17 and 2.

Collect, Epistle, Gradual, Alleluia. as on the feast, p. 792 and following.

After Septuagesima, instead of the Alleluia and its Verse, there is said:

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. Malachi i, 11. ¶ 3. Come, eat my bread: and drink the wine, which I have mingled for you.

Proverbs 9, 5.
Mass of the Blessed Sacrament.

in gén-
tibus.

V. 2. Et in ómni lóco sacri-fi-
tur, et of-
fértur nó-mi-ni mé-o oblá-ti-o mún-
da: qui-a mágnun est nómen mé-

in gén-
tibus. V. 3. Vení-
te, comé-di-te pánem mé-
um: et bí-bi-te ví-
um, quod mí-


Offertory. Sacerdótes. p. 800. Alleluia is omitted at the end.


Preface of Christmas, p. 314. In some dioceses, Preface of the Blessed Sacrament, p. 801, or in other dioceses, Preface as below:
Preface.

It is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, Father Almighty, everlasting God, through Christ our Lord. He, when the types of carnal victims were done away, bestowed his Body and Blood upon us as a sacrifice, that in every place might be offered to thy Name the pure offering that alone is pleasing to thee.

Thus, in the mystery of unsearchable wisdom and immeasurable 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. Quotiescumque. p. 802, omitting Alleluia at the end.
Postcommunion. Fac nos, quaesumus. p. 802.

When Vespers of the Blessed Sacrament are sung after Septuagesima, the Ant. at the Magnificat, O sacrum convivium ends as follows:

† pignus datur.

II. In Paschal Time.

Allelúia, allelúia. Ý. Cognoverunt. p. 689.
Allelúia. Ý. Cáró 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

Urá-vit * Dómi-nus, et non pae-ni-tébit é- um : Tu es sacérdos in ae-térnum se-cún-dum órdi-nem


Ps. Dí-xit Dóminus Dómino mé-o : * Sé-de a déxtris mé-is. Gló-ri-a Pátri. E u o u a e.


Collect.

 Deus, qui, ad majestátís tuae glóriam et géneris humáni salútèm, Unígéniitum tuum summum atque aetérnum con-stituísti Sacerdótem : † praesta; ut, quos ministros et mysterió-rum suórum dispensatóres élégit, * in accépto ministerió adimpléndo fidéles inveniántur. Per eúndem 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, I-II.

Fratres: Omnis pontifex, ex homínibus assumptus, pro homínibus constituitur in iis, quae sunt ad Deum, ut offerat dona, et sacrificia pro peccátis: qui condolère possit iis, qui ignórant, et errant: quóniam et ipse circúmdatus est infirmitate: et propteréa debet, quemádmodum pro pópulo, ita étiam et pro semetipso offére pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetipsum clarificavit ut pontifex fíretet, sed qui locútus est ad eum: Fílius meus es tu; ego hódie génui te. Quemádmodum et in állo loco dicit: Tu es sacérdos in aetérnum secúndum órdinem Melchisedech. Qui in diébus carnis suae preces supplicatiónésque ad eum, qui possit illum salvum fácere a morte, cum clamóre váldo et lácrymis ófferens, exaudítus est pro sua reveréntia. Et quidem, cum esset Fílius Dei, dídicit ex iis, quae passus est, obedientiam: et consummáitus, factus est, ómnibus obtémerántibus sibi, causa salútis aetérnae, appellátus a Deo pontifex juxta órdinem Melchisedech. De quo nobis grandis sermo, et ininterpretá bilis ad dicéndum.

Grad. V

S

pi-ri-tus Dó-mi-ni * su-

per me: pro-pter quod

The spirit of the Lord is upon me, wherefor he hath anointed me. Y. To preach the gospel to the poor he hath sent me, to heal the contrite of heart.

únxixt me.

V. Evangelizáre

paupéribus

míxit me, sanáre contritos * córde.

VII

A

Lle-lúia. * iū.

VII

A

V. Jésus autem, 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

Xsúrge,

Arise, O Lord God, let thy hand be exalted: forget not the poor. V. Behold, for thou considerest labour
The spirit of the Lord is upon me: therefore he hath anointed me: he hath sent me to preach the gospel to the poor. to heal. the contrite of heart. 


and sorrow. V. To thee the poor man is left: thou wilt be a helper to the orphan. 

Ps. 9, 34-36.

Votive Masses.

*Dominus Deus, exaltetur manus tua: ne obli-vi-scáris páupe-rum. V. Vi-de quóni-am tu la-bórem et dolórem con-sí-de-ras. V. Ti-bi de-re-

lí-ctus est páu-per: ór-phano tu éris*adjú-

tor.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. V. Jésus autem. p. 1733, is sung; then :

I

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. 


V. Spiritus Dó-mi-ni super me: pro-pter quod ún-
 Christ offering one sacrifice for sins, for ever sitteth on the right hand of God. For by one oblation he hath perfected for ever them that are sanctified. **Hebr. 10, 12, 14.**

cón- de.

*Gospel of the feast of the Eucharistic Heart, p. 1199.*

Offert. III

Chrí-stus * ú-nam pro pec-
cá-tis óffe-rens hóstí- am,
in sempi-tér-num sédet in déx-te-ra Dé-
i: ú-na enim obla-ti-óne consummá-vit in
ae-tér-num san-cti-fi-cá-tos. *P. T. Alle-

ia.*
HAEC múnera, Dómine, mediátor noster Jesus Christus tibi reddat accep­tiom, Domine, me­

MAY these gifts be made accep­

table to thee, O Lord, by Jesus Christ our Mediator, and may we also

be offered to thee with him as agree­

able sacrifices. Who lives and reigns.


COMMUNION. Hoc córpus. p. 503.

Postcommunion.

WE beseech thee, O Lord, that

the divine Victim, whom we have offered and received, may so give us life, that being continually united to thee in charity, we may bear lasting fruit. Through Jesus...

MASS OF THE SACRED HEART.

I. During the Year.

As on the feast, p. 831, except:

After Septuagesima, instead of the Allelúia and its Verse, there is said:

Tract II

M I-sé-ri- cors * et mi-

se-rá- tor Dó­mi-nus, lon-

gánimis et múl- tum mi-sé-

ricors. V. 2. Non in perpé-tu- um i-rascé-
Burnt offering and sin offering thou didst not require: then said I, Behold I come. In the head of the book it is written of me that I should do thy will: o my God, I have desired it, and thy law in the midst of my heart. Ps. 39, 7-9.

II. In Paschal Time.


Offert. vi Olocáut-stum * et pro pec-

cá- to non postu-lá- sti; func
dí- xi: Ecce véri- o. In

cá-pi te lí- bri scriptum est de me ut fác-ere-m
If any man thirst, let him come to me and drink. 

John 7, 37.

If any man thirst, let him come to me and drink.


May the God of Israel join you together; and may he be with you, who took pity upon two only children: and now, O Lord, make them bless thee more fully. Ps. Blessed are all they that fear the Lord; that walk in his ways. Tobias 7, 15 and 8, 19; Ps. 127, 1.
Nuptial Mass.

Cis: et nunc, Dominne, fac eos plenius

benedicere te. P. T. Alleluia, alleluia.


Glória Pátri. 3rd tone. p. 29.

Glória in excélsis is not said.

Collect.

Exaudi nos, omnipotens et misericors Deus: ut, quod nostro ministratur officio, tua benedictione potius impleatur. Per Dominum nostrum.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

In his Epistle to the Ephesians, 5, 22-33, "St. Paul sets up a parallel between human marriage and the union of Christ with the Church. The two terms throw light on one another. Christ may be called the Spouse of the Church, because he is its Head, and loves it as his own Body, as a husband his wife. This relationship once admitted, it provides in turn an ideal model for human marriage." (Père Benoît, O. P.).


Viri, diligit uxorés vestras, sicut et Christus diléxit Ecclésiam, et seipsum tradidit pro ea, ut illam sanctificaret, mundans lavacrum aquæ in verbo vitæ, ut exhibéret ipse sibi gloriosam

B Rethren, let women be subject to their husbands as to the Lord: for the husband is the head of the wife, as Christ is the head of the Church: he is the saviour of his body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it; that he might sanctify it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious

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

UXOR * TÚ- a sic-ut

VÍ- tis abún-dans

IN LATÉ- ribus dó- mus tú- ae.

V. Fí- li- i tú-

I sic- ut novéliae o-li-vá-

Rum in circú-
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:

Benedicat tibi Dominus ex Sion: et video as bonum qui timet Dominum.

V. 2. Benedicat tibi Dominus ex Sion: et video as bonum qui timet Dominum.
and mayest thou see the good things of Jerusalem all the days of thy life. 

\( \text{Ps. 127, 4-6.} \)

\( \text{Jerusalem omnibus} \)

\( \text{di- \- bus vi-tae t\-u-ae.} \)

\( \text{Et vi- \- de-as} \)

\( \text{fí-} \)

\( \text{li-} \)

\( \text{os fi-\-li-} \)

\( \text{rum tu-} \)

\( \text{ó-} \)

\( \text{rum :} \)

\( \text{pax su-} \)

\( \text{pèr Isra-} \)

\( \text{el.} \)

\( \text{In Paschal Time, the Gradual is omitted.} \)

\( \text{Allelúia, allelúia.} \)

\( \text{Mittat vóbis.} \)

\( \text{p. 1741, is sung; then :} \)

\( \text{May the Lord out of Sion bless you; he that made heaven and earth.} \)

\( \text{Ps. 133, 3.} \)

\( \text{Lle-} \)

\( \text{lú-} \)

\( \text{ia.} \)

\( \text{Benedi-} \)

\( \text{cat} \)

\( \text{vóbis Dómi-} \)

\( \text{nus ex Si-} \)

\( \text{on : qui} \)

\( \text{fé-} \)

\( \text{cit caé-} \)

\( \text{lum* et térram.} \)
\* Sequentia sancti Evangelii secundum Joannem.

The indissolubility of marriage. Matth. 19, 3-6.

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 speravi. p. 905.

Secret.

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...


Nuptial Blessing.

After the Pater noster, before saying Libera 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.

Let us pray.

Raciously hear our prayers, O Lord, and in thy loving-kindness, impart thy blessing to the union which thou hast appointed for the propagation of the race of man; nor, by thy grace, may what thou thyself hast joined, ever be put asunder. Through Jesus Christ our Lord.
Oremus.


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: Libera nos, quaësumus, Dómine, p. 19.

After receiving the Precious Blood, the Priest gives Holy Communion to the Bride and Bridegroom.

Comm. VI

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.

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 Benedictámus 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:

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. Pr. Amen.
MASS FOR THE PROPAGATION OF THE FAITH.

In some dioceses, this Mass is sung on the last Sunday but one of October, Foreign Missions Sunday, instead of the Mass of the week.

God be merciful unto us, and bless us: may he cause the light of his countenance to shine upon us, and be merciful to us. That we may know thy way upon earth: thy salvation in all nations.

Ps. Let the people praise thee, O God: let all the people give praise to thee.

Ps. 66, 2-4.


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.
Mas for the Propagation of the Faith.

**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.


Háve 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 shew 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 tibi populi omnes:
terra dedit fructum suum. V. Bene-
dicit nos Deus, Deus noster, benedicit nos Deus: et metuant e-
um omnes fines * tereae.

V. Jubilate Deo, omnis terra: servite Domino in laetitia: introit-

O sing joyfully unto God, all the earth, serve ye the Lord with gladness: come into his presence with exceeding joy. Ps. 99, 1.
After Septuagesima, Alleluia and its ὑ. are omitted, and there is said:

Tell forth the glory of the Lord among the gentiles: his wonders among all peoples. ὑ. 2. For great is the Lord, and exceedingly to be praised: he is to be feared above all gods. ὑ. 3. For all the gods of the heathen are devils: but the Lord made the heavens.  Ps. 95, 3-5.
In Paschal Time: Allelúia, alælúia. V. Jubiláte, as above, p. 1748; then:

VIII

A

L-le-lú- ia. *

Know ye, that the Lord he is God: he made us, and not we ourselves. Ps. 99, 2.

V. Sci-tó-te quóni-am Dóminus

ípse est Dé-us: ípse fé-cit nos, * et

non í-psi nos.

Sequentia sancti Evangelii secundum Matthaeum.

The unhappiness of the multitudes without the Gospel. Matth. 9, 35-38.

At that time: Jesus went about all the cities, and towns, teaching in their synagogues and preaching the Gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then saith he to his disciples: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

On Sunday, Credo is sung.
Bring unto the Lord, O ye kindred of the gentiles, bring unto the Lord glory and honour, bring unto the Lord glory unto his name: bring sacrifices and come into his court, adore ye the Lord in his holy court.

Ps. 95, 7-9.

Mass for the Propagation of the Faith. 1751

Offert. v

A

Fférite * Dó-mi-no, pá-triae gén-ti-um,

afférite Dó-mi-no gló-ri-am et honó-rem,

affé-rete Dó-mi-no gló-ri-am nó-mi-ni é-jus: tól-li-te hó-stí-as, et intro-i-te in á-tri-a é-jus:


On Sunday, the Secret of that Sunday is added; then the Preface of the Blessed Trinity, p. 12, is said.

Comm. v

L

Audá-te Dóminum, * ómnes Praise the Lord, all ye nations: praise him all ye people. Because his mercy is confirmed
Votive Masses.

Ps. 116.

gén- tes, laudá- te é- um, óm-

nes pó- pu- li: quá- ni- am confirmá- ta est super nos

mi- se- ri- córdi- a é- jus, et vé- ri- tas Domi- ni má- net in

ae- té- r- num. P. T. Alle-

lú- ia.

Postcommunion. Redemptionis nostrae. p. 975.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

MASS FOR PEACE.


In Paschal Time, it ends thus:

Alle-lú- ia, alle- lú- ia.

Collect. Deus, a quo sancta desideria. p. 974.

Lectio libri Machabaeorum.

Greetings from the Jews of Jerusalem to those in Egypt.

II Machabees, i, 1-5.

Frátibus, qui sunt per Αény-

ptum, Judaéis, salútem dicunt

fratres, qui sunt in Jerosólymis, 

Judaéi, et qui in régione Ju-

daéæ, et pacem bonam. Bene-

fáciat vobis Deus et meminerit 

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 gra-
cious to you, and remember his 
covenant that he made with Abra-
ham, and Isaac, and Jacob, his
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 com­
mandments, and send you peace.
May he hear your prayers, and be
reconciled unto you and never forsake,
you in the evil time, he, the Lord
our God.

Pray ye for the
things that are for the
peace of Jerusalem:
and abundance for
them that love thee.
Ps. 121, 6-7.

Praise the Lord 0
Jerusalem: praise
thy
God O Sion.
Ps. 147, 12.

V. Láuda, Je­rú­s-a­lem, Dó­mí­num:
After Septuagesima, the Alleluia and its ὧν are omitted, and there is said:

In Judaea God is known, his name is great in Israel. ὧν. 2. And his place is in peace, and his abode in Sion. ὧν. 3. There hath he broken the powers of bows, the shield, the sword, and the battle.

Ps. 75, 2-4.
Mass for Peace.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. Ú. Láuda, Jerusalem. p. 1753 is sung; then:

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Ps. 147, 14.

Qui pósuit fines túos pácem, et ádi-pe frumen-ti * sá-ti-at te.

Gospel of Low Sunday, p. 682, to first *.


Comm. v

My peace I leave you: my peace I give you, saith the Lord.

John 14, 27.


MASSES FOR THE DEAD.

I. COMMEMORATION OF ALL THE FAITHFUL DEPARTED.

NOVEMBER 2.
(or 3 if 2 is a Sunday).

AT SOLEMN MASS.

As for the Funeral Mass, p. 1758, except:

Collect.

Idélium, Deus, omnium conditor et redémptor : animábus famulórum famularumque tuárum remissiónem cunctórum tribue peccatórum ; ut indulgéntiam, quam semper optavérunt, piís supplicationibus consequántur : Qui vivis et regnas.

O God the Creator and Redeemer of all the faithful, to the soul 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 Corinthios.

The resurrection of the dead; a triumphal hymn. I Cor. 15, 51-57.

Ratres : Ecce mysterium vobis dico : Omnes quidem resurgémus, sed non omnes immutábimur. In momento, in actu óculi, in novissima tumba : canet enim tumba, et mórtui resurgent incorrupti : et nos immutábimur. Opórtet enim corruptibile hoc indúere incorruptionem : et mortálé hoc indúere immortalitátem. Cum autem mortálé hoc indúerit immortalitátem, tunc fiet sermo qui scriptus est : Absórpta est mors in victória. Ubi est, mors, victória tua? Ubi est, mors, B Rethren, Behold I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death

---

1 The Greeks reads: We shall not all fall asleep, but we shall all be changed; some will still be alive at the Second Coming, yet will not enter the Kingdom of God with their natural bodies; these will be transformed, without passing through death, and will enter with Christ into glory. See the Epistle of the 2nd Mass. The Latin is as in the text above; all shall rise, but the wicked will not receive a 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.
Commemoration of all the Faithful Departed. 1757

stimulus tuus? Stimulus 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 Mattheum.

John 5, 25-29.

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 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 animabus famulórum famularumque tua- rum offerimus, propitiatus tende: ut, quibus fidei christianae meritum contulísti, dones et praemium. Per Dóminum nostrum Jesum Christum.

Postcommunion.

After Mass the Celebrant gives the Absolution, as on p. 1782, with the Prayer from the Mass, Fidélium, Deus, omnium. 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 No. I, p. 1756, with the appropriate Prayers.

Intr. VI

R

Equi-em * ae-tér-nam dó-na

é-is, Dómi-ne: et lux perpé-tu-a lú-ce-at é-is.

Ps. Te dé-cet hýmnus, Dé-us, in Sí-on, et tí-bi re-ddé-tur

vó-tum in Je-rú-sa-le-m: * exáudi ora-ti-ónem mé-am, ad

te ómnis cáro vé-ni-et. Réqui-em.

Réquiem is repeated as far as the Psalm.

K


Collect.

**Deus**, cui próprium est misericórdiá semper et pácere, te supplices exorámus pro ánima fámulí tui **N.** (fámulae tuae **N.**), quam hódie de hoc saéculo migráre jussísti: ut non tradás eam in manús inimíci, neque obliviscáriás in finem, sed júbeás eam a sanctís Angelis súscipí et ad pátriám paradísi perdúci; ut, quia in te sperávit et crédidit, non poenas inféndi sustíneat, sed gáudia aétérna 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.

**Fratre** : Nólimus vos ignó-ráre de dormiéntibus, ut non contristémìni, 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 vivimus, qui residui sumus in advéntum Dómini, non praeveniémus eos, qui dormiérunt. Quóniam ipse Dóminus in jussu, et in voce Archангéli, et in tuba Déi descéndet de caelo: et mórtui, qui in Christo sunt, resúrgent prími. Deinde nos, qui vívimus, qui reliquímus, simul rapiémur cum illis in núbibus óbviám Christo in ãéra, et sic semper cum Dómino érimus. Itaque comfortámini invícem in verbís istís.

**Br**ethren, 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**

Equí- em *aetér-nam*

Eternal rest give to them, O Lord; and let perpetual light shine upon them. V. The
Masses for the Dead.

dó- na é- is, Dó- mi- ne:

et lux perpé- tu- a

lú- cé- at é- is.

V. In memóri- a aetér-

na é- rit jú- stus ab audi- ti- óne má- la nōn ti-

mé- bit.

Tract VIII

Bsól- ve, * Dó- mine,

ánimás ómni- um fidé- li- um de- functó- rum

ab ómni vín- cu- lo dé- li- ctó- rum. V. 2. Et grá-
Funeral Mass.

\[ y.\ 2.\ Helped\ by\ thy\ grace,\ may\ they\ be\ counted\ worthy\ to\ escape\ from\ the\ avenging\ judgment.\ y.\ 3.\ And\ evermore\ in\ joy\ to\ look\ upon\ that\ Light\ which\ is\ thyself.\]

\[ The\ sequence\ may\ never\ be\ omitted.\]

\[ Seq.\ 1\]

\[ D\]

I-\ es\ írae,\ di-\ es\ ílla,\ Sólvet\ saéclum\ in\ favilla:\ Téste\ Dávid\ cum\ Sibýlla.\ 2.\ Quántus\ trémor\ est\ fu-tú-\ rus,\ Quando\ júdex\ est\ ventúrus,\ Cúncta\ stricte\ discussú-\ rus!\ 3.\ Túba,\ mírum\ spár-gens\ sónum\ Per\ sepúlcrâ\ regí-\ ó-\]
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?

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
Fl. lneral Mass. 1763.

dos sálvas gratis, Salva me, fons pi-é-
tá-tis. 9. Recordáre, Jé-su pi-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
pássus: Tántus lá-bor non sit cássus. 11. Júste júdex
ul-ti-ónis, Dó-num fac rémissi-ónis,
Ante diá-
ti-ónis. 12. Inge-mísco, tamquam ré-us: Cúlpa rúbet vál-
tus mé-us: Suppli-cánti párce, Dé-us. 13. Qui Ma-rí-

e'en when unimplor-
ed, 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 un-
veil: God! O let my prayer prevail.

13. Mary's soul thou madest white, didst to
Masses for the Dead.

1764

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.

absolvisti, Et latró-nem exaudí-

sti, Mí-hi quoque spem dedísti.

14. Précès mé-ae non sunt dígnæ: Sed tu bó-nus fac be-nígne, Ne perénni crémer ígne. 15. Inter óves ló-cum praésta, Et ab haédís 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
Funeral Mass.

18. Mournful day!
That day of sighs,
When from dust shall
man arise.

19. Stained with guilt
his doom to know, Mer­
cy, Lord, on him bestow.

20. Jesus, kind! thy
souls release, Lead them
thence to realms of
peace.

Sequentia sancti Evangelii secundum Joannem.

In illo tempore: Dixit Martha
ad Jesum: Dómine, si fuisses
hic, frater meus non fuisset
mórtaus: sed et nunc scio,
quia quae cùmque popósceris a
Deo, dabit tibi Deus. Dicit illi
Jesus: Resurget frater tuus.
Dicit ei Martha: Scio quia
resurget in resurrectione in
novissimo die. Dixit ei Jesus:
Ego sum resurrectio, et vita:
qui credit in me, etiam si mór­
tuus füerit, 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
Filius Dei vivi, qui in hunc
mundum venisti.

18. Lacrimósa di­ es íl­la, Qua resúrget ex favílla 19. Ju­
di-cándus hó­mo ré­ us: Hú­ic ergo pár­ ce, Dé­us.

20. Pi­e Jésu Dómine, dóna é­is réqui­ em. A­men.

Jesus is the Resurrection and the Life. John II, 21-27.

AT that time, Martha said to Jesus,
Lord, if thou hadst been here, my
brother had not died: but now also
I know that whatsoever thou wilt
ask of God, God will give it thee.
Jesus saith to her, Thy brother shall
rise again. Martha saith to him,
I know that he shall rise again in the
resurrection at the last day. Jesus
said to her, I am the resurrection
and the life: he that believeth in me
although he be dead, shall live; and
every one that liveth, and believeth
in me, shall not die for ever. Believeth
thou this? She saith to him, Yea,
Lord, I have believed that thou art
Christ the Son of the living God, who
art come into this world.

O Lord Jesus Christ,
thou who art the King
of glory, save the souls
of all the faithful de­
parted from the pains
Masses for the Dead.

Rex glò-ri-ae, líbe-ra ánii-
mas ómni-um fidé-li-um de-fun-
ctó-rum de poénis infér-ni et de
pro-fundo lá- cu: líbe-ra é-as de
óre le-ó-nis, ne absórbe-at
é-as tár-tarus, ne cádant in obscu-
rum: sed signi-fer
sánctus Mi-cha-é-lí repraeséntet é-as in lúcem sán-
ctam: * Quam o-lim Abrahae promi-sísti, et sé-
mi-ni é-jus. W. Hósti-as et préces tí-bi,

Dómi-ne, láudis of-fé-rimus: tu súsceipe pro animábus 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 standardbearer, to bring them forth into glorious light: * even as of old time thou didst promise to Abraham and to his seed. W. Together with our prayers we offer thee, O Lord, the sacrifice of praise: do thou receive it in behalf of the souls whom this day we have in mind: lead them, O Lord, from death into life.*
Funeral Mass.

Propitiare, quae sumus, Domine, animae fамиlii tui N. (fамиliae tuae N.), pro qua hostiam laudis tibi immolamus, majestatem tuam suppliciter deprecantes: ut, per haec piae placationis officia, pervenire merauer ad requiem sempiternam. Per Dominum.

Secret.

In merciful forgiveness look down, O Lord, upon the soul of thy servant N. (thy handmaiden N.), for which we this day offer up to thee the sacrifice of praise; and appeased by the holy offering we, in atonement for his transgressions, humbly lay at the feet of thy divine majesty, do thou count him worthy to enter into thine everlasting rest. Through Jesus...

Preface.

World without end.

R. Amen. V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up unto the Lord.

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

R. It is meet and just.

R. Et cum spiritu tuo. V. Sursum corda. R. Habemus ad Dominum. V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

V. Et dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere:

It is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee,
Dómine sancte, Pater omnipotens, ae terne Deus : per Christum Dóminum nostrum.

In quo nobis spes beatæ resurrectiónis effúsit, ut quos contristat certa moriendi condition, eósdem consolétur futúrae immortalitátis promissió. Tuis enim fidélibus, Dómine, vita mutátur, non tollitur, et dissolúta terrestres hujus incolátus domo, ætérna in caelis habitatio comparátur.

Et ideo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni militia caeléstis exercitus, hymnum glóriae tuae cánimus, sine fine dicéntes:

**S**

Anctus, *Sánctus, Sánctus

Dóminus Dé-us Sába-oth. Pléni sunt caéli et térra gló-ri-a tú-a. Ho-sáanna in excélsis. Bene-

díctus qui vénit in nómine Dómini. Ho-sáanna in excélsis.

**A**

-Agnus Dé-i, *qui tóllis peccá-

ta múndi : dóna é-is réqui-em.

O Lord, the Holy One, the Father Almighty, the Everlasting God: through Christ our Lord.

For in him there has shone forth upon us the hope of a happy resurrection, so that we, saddened by knowing that we must one day die, are comforted by the promise of immortal life to come. From thy faithful, O Lord, life is not taken away; it is but changed, since, when their dwelling-place in this earthly exile shall have been destroyed, there awaits them an everlasting home in heaven.

And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory and unceasingly repeat:

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Lamb of God, who takest away the sins of the world, give unto them rest. Lamb of God, who takest away the sins of the world, give unto them rest. Lamb of God, who takest away the sins of the world, give unto them rest for evermore.
May light eternal shine upon them, O Lord: * With thy Saints for ever, because thou art merciful. 

Eternal rest give to them, O Lord; and let perpetual light shine upon them: * With thy Saints for ever, because thou art merciful. 

IV Esdr. 2, 35 and 34.


qui-em aeternam dona eis, Domine, et lux perpetua luceat eis. * Cum Sanctis tuis in aeternum:

qui-a pium es.

Postcommunion.

Praesta, quaesumus, omnipotens Deus, ut anima famuli tui N. (familae tuae N.), quae hodie de hoc saeculo migravit, 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 sacrificiiis purgataet, may be cleansed by this sacrifice:
peccatis expedita, and being thus freed from guilt, may
páriter et réquiem câpiat sem-
mitteram. Per Dómini- and receive at thy hands both full pardon and

May they rest in

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.

The Funeral Mass is said, p. 1758, but with the following Prayers:

The sequence may be said or not, at the priest’s choice.

The sequence may be said or not, at the priest’s choice.

May they rest in peace.

Collect.

OUæsumus, Dómine, ut áni-
mæ fâmuli tui N. (fâmulæ
tuae N.), cujus depositionis
 diem tértium (or séptimum, or
trigésimum) commemorámus,
Sanctórum atque electórum
tuórum largíri dignéris consó-
rtium : et rorem misericórdiae
tuae perénnum 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.

OUæsumus, Dómine, ut áni-
mæ fâmuli tui N. (fâmulæ
tuae N.) offé-
rimus, placátus inténde: ut,
remédiis purgátæ caeléstibus, in
tua pietátæ requiéscat: Per Dó-
minum nostrum.

L Look down with favour, we beseech
thee, O Lord, upon the offerings
we make for the soul of thy serv-
ant 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.

UScipie, Dómine, preces no-
stras pro ánima fâmuli tui
N. (fâmulæ tuae N.) : ut, si
quae ei máculae de terrénis
contágis adhaesérunt, remissi-
nis 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.
Mass of the Anniversary day.

IV. MASS OF THE ANNIVERSARY DAY.

As for the Funer al Mass, p. 1758, except:

Collect.

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 handmaids), 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 diebus illis: Vir fortissimus Judas, facta collatione, duodecim millia drachmas argentii misit Jerusalem, pro peccatis mortuorum sacrificium, bene et religioso de resurrectione cogitans (nisi enim eos, qui ceciderant, resurrecturos speraret, superfluum videret, et vanum orare pro mortuis): et quia considerabat quod hi, qui cum pietate dormitionem acciperant, optimum habere repotitam gratiam. Sancta ergo, et salubris est cogitatio pro defunctis exorare, ut a peccatis solvantur.

The sequence may be said or not, at the priest's choice.

κ Sequentia sancti Evangeli secundum Joannem.

God wills the salvation of all men. John 6, 37-40.

AT that time, Jesus said to the multitudes of the Jews. All that the Father giveth me shall come to me; and him that cometh to me I will not cast out: because I came down from heaven, not to do my own will, but the will of him who sent me. Now this is the will of the Father who sent me, that of all that he hath
Masses for the Dead.

misit me, Patris : ut omne, quod dedit mihi, non perdam ex eo, sed resuscitem illud in novissimo die. Haec est autem voluntas Patris mei, qui misit me : ut omnis, qui videt Filium et credit in eum, habeat vitam aeternam, et ego resuscitabo eum in novissimo die.

given me, I should lose nothing, but should raise it up again in the last day; and this is the will of my Father that sent me, that every one who seeth the Son, and believeth in him, may have life everlasting; and I will raise him up in the last day.

Secret.

Propitiae, Dómine, supplicationibus nostris, pro ánima fámuli tui N. (famulae tuae N., or animábvis fámulórwm famularúmque tuárwm), cujus (quorum) hódie ánnya dies ágitur : pro qua (quibus) tibi offerimus sacrificium laudis; ut eam (eas) Sanctórum tuórum consortió sociáre dignérís. 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.

Præsta, quaészsumus, Dómine: ut ánima fámuli tui N. (famulae tuae N., or animabásibus famulórwm famularúmque tua-rwm), cujus (quorum) anniver-sárum depositiónis diem commémorámus, * his purgátæ (purgátæae) sacrificiús, indulgéntiam páríter 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 Sacerdótés, fámulos tuos pontificáli seu sacerdotáli fecísti dignitáte vigére : præesta, quaészsumus; ut córum quoque perpetuo aggregéntur consórtilio. 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.

O God, who art ever ready to forgive sins and who ever seekest the salvation of men: we most humbly entreat, of thy mercy, that through the intercession of blessed Mary ever a Virgin and of all thy Saints, the brethren, friends and benefactors of our congregation, who have passed out of this world, may together enjoy that happiness which has no end. (Through Jesus Christ...)

For all the Faithful departed. Fidelium. p. 1756.

Lectio libri Apocalypsis beati Joannis Apostoli.


In diebus illis: Audivi vocem de caelo, dicentem mihi: Beati mortui, qui in Domino moriuntur. Amodo jam dicit Spiritus, ut requiescant a laboribus suis: opera enim illorum sequuntur illos.

The sequence may be said or not, at the priest's choice.

Sequentia sancti Evangelii secundum Joannem.

The Eucharist is a pledge of resurrection. John 6, 51-55.

At that time, Jesus said to the multitudes of the Jews: I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.
Masses for the Dead.

Secrets.

For Bishops and Priests.

Suscipe, Dómine, quǽsumus, pro animábus famúlórum tuórum Pontífícium seu Sacerdórum, quas offériimus hóstias: ut, quibus in hoc saéculo pontificále seu sacerdotálé donásti méritum, in caeléstí 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 misericórdiæ non est númerus, suscipe propitius preces humilitátis nostræ: et animábus fratrum, propinquéorum et benefactórum nostrórum, quibus tui nóminis dedísti confessionem, per haec sacraménta salútis nostræ, cunctórum remissiónem tribue 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.

Rosit, quǽsumus, Dómine, animábus famúlórum tuórum Pontífícium seu Sacerdórum, misericórdiæ tuae imploráta cléméntia: ut ejus, in quo speráverunt 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.

Raesta, quǽsumus, omnipotens et miséricors Deus: ut ánimae fratrum, propinquéorum, et benefactórum nostrórum, pro quibus hoc sacrificium laudis tuae obtúlimus majestáti; per hujus virtútum sacraménti a peccátis omnibus expiátae, lucis perpetuæ, te miseránte, recipiant beatitudinem. (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.


Enter not into judgment with thy servant, O Lord; for, save thou grant him forgiveness of all his sins, no man shall be justified in thy sight. Wherefore suffer not, we beseech thee, the sentence thou pronouncest in judgment upon one whom the faithful prayer of thy Christian people commends to thee, to be a doom which shall crush him utterly. Rather succour him by thy gracious favour; that he now escape thine avenging justice who, in his lifetime, was sealed with the seal of the holy Trinity. Who livest and reignest world without end. R. Amen.

Resp. Ibera me, Domine, de morte aeterna, in die illa tremenda: * Quando caelesti movendi sunt et terrae: † Dum veneris judicare saeculum per ignem. V. Trémens factus sum ego, et tímeo, dum discússiō vénérít, at-que ventú-ra
The Absolution when the body is present.

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 Libera me as far as the 

Trémens.

The Cantor and the first Choir sung:

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Ký-ri-e, e-lé-i-son.  

Christe,

e-lé-i-son.  

Ký-ri-e, e-lé-i-son.
At the blessing with holy water and incense, the Priest sings:

Pá-ter nó-ster. 

The rest in silence, until:

Our Father. 

V. And lead us not into temptation. 

R. But deliver us from evil. 

V. From the gates of hell. 

R. Deliver his soul (their souls), O Lord. 

V. May he (they) rest in peace. 

R. Amen. 

V. O Lord, hear my prayer. 

R. And let my cry come unto thee.

Indúcas in tenta-ti-ónem. 

R. Sed lí-

be-ra nos a má-lo. 

V. A pórtá ínfe-

ri. 

R. Eru-e, Dómi-ne, ánima-m é-jus. 

V. Requi-éscat in [ánimas eó-rum]. [Requi-éscant]

Pá-ce. 

R. Amen. 

V. Dómine, exáudi o-ra-ti-ónem mé-am.

R. Et clámor mé-us ad te vén-i-at.

V. Dóminus vobíscum. 

R. Et cum spíritu túo.

Oremus.

Dó Deus, cui própríum est mise-réri 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 Ángelis suscípi, et ad pátriam paradísii perdúcí; ut, quia in te sperávit et crédidit, non poenas inférni sustínéat,

V. The Lord be with you. 

R. And with thy spirit.

Let us pray.

O God whose property it is ever to have mercy and to spare, we make humble supplication to thee on behalf of the soul thy servant 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
1778 On the way to the Grave.

sed gaudia aeterna possideat. it not to the flames of hell, but Per Christum Dominum no- vouchsafe to it that happiness which strum. R. Amen.

¶ For a Priest is said: pro anima famuli 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 paradísium is sung. If however the burial is not to take place at once, this Antiphon is sung where the Absolution was given, followed by the Ant. Ego sum, and the Canticle Benedictus, p. 1779. These last prayers are never omitted.

N paradí-sum * dedú-cant te

Ange-lí : in tú-o advéntu suscí-

pi-ant te Mártý-res, et per dú-cant

te in ci-vi-tá-tem sánctam Je-rú-sa-le-m. Chó-rus Ange-

lórum te sü-sci-pi-at, et cum Láza-ro quondam pác-

pe-re aetérnam hábe-as réqui-em.

¶ When the grave is reached, if it is not already blessed, the Priest blesses it, saying:

Oremus.

 Deus, cujus miseratione án- nunc tumulum benedicere di-

mae fidélium requiescunt, God, by whose mercy the souls of the faithful are at rest, vouchsafe to bless this grave, and assign
At the Grave. 1779

gnáre, eique Angelum tuum sanctum députa custódem: et quorum quarímque córpora hic sepiéliuntur, ánimas eórum ab ómnibus absólve vínculis delícítórum, ut in te semper cum Sanctis tuis sine fine laeténtur. Per Christum Dóminum nostrum. R. Amen.

If it is a grave for one only, the Priest says: et cuius corpus hic sepelitur, ánimam ejus... laetetur; 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_ 

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E

--

-go sum.

Canticle of Zachary. 1


The departed soul begs to share in that Redemption, whose dawn was hailed by Zachary, father of the Baptist.

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-sí-távit, et fé-cit re-de-mpti-ónem plé-bis sú- ae.

2. Et e-réxit...

2. 1 Et eréxit córnu salútis nó bí, * in dómo Dávid púeri sui.

3. Sicut locútus est per os sanctórum, * qui a saéculo sunt prophètárum ejus.

4. Salútem ex iními-cís nó-stris, * et de mánu ómnium qui odérunt 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 perpetua, which, because they are short, begin with the dominant.
5. Ad faciendam misericordiam cum patribus nóstris: * et memorári testámenti sui sancti.


7. Ut sine timóre, de mánu inimicórum nostrórum liberáti, * serviámus illi:

8. In sanctitáte et justitía coram ipso, * omnibus diébus nóstris.

9. Et tu, puer, prophéta Altíssimi vocabéris: * praeibis enim ante fáciem Dómini, para
ráre vias éius:

10. Ad dándam scientiam salútis plébi éius, * in remissiónem peccatórum éorum:

11. Per viscéra misericórdiae Déi nostri: * in quibus visitavit nos, óriens ex alto:

12. Illumináre his qui in tenebris et in umbra mortis sédent: * ad dirigéndos pedes nostrós in viam pácis.


14. Et lux perpetua * lúceat éi.

The Antiphon is repeated:

Antiphon. Ego sum resurréctio et ví
ta: qui crédit in me, é-tiam si

mótus fú-e-rit, ví-vet: et ómnis, qui ví-vet et crédit in

me, non mo-ri-étur in ae-térnum.

I am the resurrection and the life: he that believeth in me, although he be dead, shall live: and every one that liveth and believeth in me shall not die for ever.

The Priest then says:


The Choir continues:

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


Y. Et ne nos inducas in tentationem.

Ry. Sed líbera nos a málo.

Y. A pórtá inferi.

Ry. Erue, Dómine, ánimam ejus.

Y. Requiéscat in páce.

Ry. Amen.

Y. Dómine, exáudi oratiónem meam.

Ry. Et clámor méus ad te véniat.

Y. Dóminus vobiscum.

Ry. Et cum spirítu túo.

Orémus.

FAC, quaésumus, Dómine, hanc cum servo tuo defúnto (ancilla tua defúnta) misericór- diam, ut factórum suórum in poenis non recípiat vicem, qui (quae) tuam in votis ténuit voluntátem: † ut, sicut hic eum (eam) vera fides junxit fidélium turnmis; * ita illic eum (eam) tua miserátió sóciet angélícis chorís. Per Christum Dóminum nostrum. Ry. Amen.

Y. Réquiem aetérnam dona éi, Dómine.

Ry. Et lux perpetua 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.

Ry. Amen.

Y. Eternal rest give to him (her), O Lord.

Ry. And let perpetual light shine upon him (her).

Y. May he (she) rest in peace. Ry. Amen.

Y. May his (her) soul and the souls of all the faithful departed through the mercy of God rest in peace. Ry. Amen.
1782 The Absolution when the body is not present.

The Absolution when the body is not present on the 3rd, 7th, 30th, the anniversary day, or other days.

As for the Absolution when the body is present, p. 1775, except what follows:

The Prayer Non intres is omitted, and instead of Deus, cui pròprium est, the following Prayer is said.

Oremus.

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. R. Amen.

V. Eternal rest give unto him (them), O Lord. R. And let perpetual light shine upon him (them).

V. Réquiem aeternam dóna é-i, Dómine. R. Amen.

mine. R. Et lux perpetu-am lúce-at é-i. [é-is].
The Absolution when the body is not present.

The Cantor:


[Requi-escant]

Then the Celebrant says on a lower note:

V. May he rest (may they rest) in peace.

V. May his (her) soul (their souls) and the souls of all the faithful departed through the mercy of God rest in peace. R?. 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.

Psalm 129.

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.

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 Bearing of the body to the Church. 1785

The Antiphon is repeated.

Ant. Si iniquitátes observáveris, Dómine : Dómine, quis sustinébit?  
Ant. If thou shalt observe iniquities veris, Domine, qui sustinabit?

The body is then borne to the church. On leaving the house, the priest solemnly intones the Antiphon:

Ant. If they shall observe iniquities veris, Domine, qui sustinabit? 
E Xsultábunt Dómino.

Psalm 50.

The departed soul confesses its sins; and hopes for a joyful resurrection, as the Antiphon shows, taken from v. 9.

The Cantors intone:

1. Mi-se-re-re mé- i, Dé- us,* 

Have mercy on me, O God, according to thy great mercy.

The Clergy in 2 Choirs, continue:

secúndum mágnam mi-se-ri-córdi-am tú-am.

2. Et secúndum multitúdinem miseratiónum tuárum, * déle iniquitátem méam. 
3. Amplius láva me ab iniquitáte méa : * et a peccáto méo mundá me. 
4. Quóniam iniquitátem méam égo cognósco : * et peccátum méum contra me est semper. 
5. Tíbi sóli peccávi, et málum coram te féci : * ut justificéis in sermónibus tuis, et víncas cum judicáris. 
7. Ecce enim veritátem dilexísti : * incérta et occultá sapiéntiae túae manifestásti míhi. 

2. And according to the multitude of thy tender mercies, blot out my iniquity. 
3. Wash me yet more from my iniquity, and cleanse me from my sin. 
4. For I know my iniquity, and my sin is always before me. 
5. To thee only I have sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged. 
6. For behold I was conceived in iniquities, and in sins did my mother conceive me. 
7. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me. 
8. Sprinkle me with hyssop, and I shall be cleansed: wash me, and I shall be made whiter than snow.
9. To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

10. Turn away thy face from my sins, and blot out all my iniquities.

11. Create a clean heart in me, O God: and renew a right spirit within my bowels.

12. Cast me not away from thy face, and take not thy holy spirit from me.

13. Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

14. I will teach the unjust thy ways: and the wicked shall be converted to thee.

15. Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

16. O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

17. If thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

18. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

19. Deal favourably, O Lord, in thy goodwill with Sion, that the walls of Jerusalem may be built up.

20. Then shalt thou accept the sacrifice of justice, oblations, and whole burnt offerings: then shall they lay calves upon thy altar.

21. Eternal rest give to him (her), O Lord.

22. And let perpetual light shine upon him (her).

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1 If the way is long, other Psalms from the Office for the Dead are added, at the end of which Réquiem aeternam dóna eí, 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”.

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Come to his aid, O Saints of God; come to meet him, O Angels of the Lord: * Receive his soul: † Offering it in the presence of the Most High. V. May Jesus Christ, who has called you, receive you; and may the Angels take you to Abraham's bosom: * Receive... V. Eternal rest give to him, O Lord, and let perpetual light shine upon him. † Offering it in...

When the procession has entered, one of the Cantors intones the following Responsory, which is continued by two alternate Choirs.

Come to his aid, O Saints of God; come to meet him, O Angels of the Lord: * Receive his soul: † Offering it in the presence of the Most High. V. May Jesus Christ, who has called you, receive you; and may the Angels take you to Abraham's bosom: * Receive... V. Eternal rest give to him, O Lord, and let perpetual light shine upon him. † Offering it in...
The bier is placed in the middle of the church. If there is no reason for delay, the Office for the Dead and Mass are said immediately.


**AT MATINS.**

**Invitatory.**

*Veníte ad- orémus.*

*The Choir repeat:* Regem cüi ómnia vivunt, *Veníte adorémus.*

**Psalm 94.**

*Invitation to praise the great King of living and dead.*

Come let us praise the Lord with joy: let us joyfully sing to God our Saviour; let
Quoni-am Deus magnus Dominus, et Rex magnus super omnes de-os:
quoni-am non repellet Dominus plebem su-am, qui-a in
mánu é-jus sunt omnes fines terrae, et alti-túdines

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.

For the sea is his, and he made it: and his hands formed the dry land; come let us adore and fall down: and weep before the Lord that made us; for he is the Lord our God: and we are the
The Burial service.

people of his pasture
and the sheep of his
hand.

mánus é-jus: vení-te, adorémus, et

pro-cidámus ante Dé-um: plorémus coram Dómino, qui

fé-cit nos: qui-a ípse est Dóminus Dé-us nóster: nos

autem pópu-lus é-jus, et óves páscu-ae é-jus. Régem.

Hódi-e si vocem éjus audi-é-rí-tis,

no-li-te obdúra-ré córdá véstra, sic-ut

in* exacerba-ti-óne secúndum dí-em tenta-ti-ónis in

desérto: ubi tentavé-runt me pátres véstri, probavérunt


Forty years long was
I offended with that
generation, and I said:
These always err in
heart; and these men
have not known my ways: so I swore in my wrath that they shall not enter into my rest.

Et errant corde: ipsi vero non cognovérunt vi-as mé-as, quibus jurávi in í-ra mé-a: Si intro-íbunt in réqui-em mé-am. Régem.

Eternal rest give to them, O Lord: and let perpetual light shine upon them.


Régem cú-i ómni-a vivunt,* Vení-te ad-órémus.

**FIRST NOCTURN.**

O Lord my God, direct my way in thy sight.

**Ant.** Dómine De-us mé-us, in conspéctu tú-o ví-am mé-am.
Psalm 5.

The soul, banished to Purgatory, declares its hope of Heaven.

1. Vérna mé-a áuribus pércipe, Dómi-

ne, * intílligite clamó- rem mé- um. Flex : e-órum, †


3. Quóniam ad te orábo : * Dómine, mane exáudies vécem méam.

4. Mane astábo tibi et vi- débo : * quóniam non Déus volens iniquitátem tú es.


6. Odísti ómnes qui ope-rántur iniquitátem : * pérdes ómnes qui loquúntur mendá-cium.


8. Introibo in dómum túam : * adorábo ad témplum sánctum túum in timóre túo.


10. Quóniam non est in óre eórum véritas : * cor eórum vánum est.

11. Sepúlcrum páternus est gúttur éorum, † línguis suís dolóse agébant : * júdica filós, Déus.

12. Décidant a cogitatióibus suís, † secúndum multitúdinem impietátum éorum expélle éos : * quóniam irritavérunt te, Dó-

mine.
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.
The Burial service.

2. Miserere mei, Domine, quoniam infirmus sum: * sana me, Domine, quoniam conturbata sunt osa mea.

3. Et anima mea turbata est valde: * sed tu, Domine, usquequo?


5. Quoniam non est in morte qui memor sit tui: * in inferno autem quis confitetur tibi?


7. Turbatus est a furore oculus meus: * inveteravi inter omnes inimicos meos.

8. Discedite a me, omnes qui operamini iniquitatem: * quoniam exaudivit Dominus vocem fle tus mei.


10. Erubescent et conturbentur vehementer omnes inimici mei: * convertantur et erubescent valde velociter.


12. Et lux perpetua * luxeat ejus.

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. Nequando rápiat ut léo ánímam méam, * dum non est qui rédimat, neque qui sálvum fáciat.

3. Dómine Déus méus, si fécí fístud, * si est iníquitas in máñibus méís :

4. Si réddidi retribuéntibus míhi mála, * décidam mérito ab inimícis méís inánís.

5. Persequátur inimícus ánimam méam, † et comprehéndat, et concúlcut in térra vitam méam : * et gloriám méam in pólvem dedúcat.


7. Et exsurge, Dómine Déus méus, in præcépto quod man-
dásti : * et synagogá populórum circúmdabit te.

8. Et propter hanc in áltum regréedere : * Dóminus júdicat pópulos.

9. Júdica me, Dómine, secún-
dum justitíam méam, * et secundum innocéntiam méam super me.

2. Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

3. O Lord my God, if I have done this thing, if there be iniquity in my hands:

4. If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

5. Let the enemy pursue my soul, and take it, and tread down my life on the earth, and bring down my glory to the dust.

6. Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies.

7. And arise, O Lord my God, in the precept which thou hast com-
manded: and a congregation of people shall surround thee.

8. And for their sakes, return thou on high: the Lord judgeth the people.

9. Judge me, O Lord, according to my justice, and according to my innocence in me.
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. Just is my help from the Lord: who saveth the upright of heart.

12. God is a just judge, strong and patient: is he angry every day?

13. Except you will be converted, he will brandish his sword: he hath bent his bow, and made it ready.

14. And in it he hath prepared the instruments of death: he hath made ready his arrows for them that burn.

15. Behold he hath been in labour with injustice; he hath conceived sorrow, and brought forth iniquity.

16. He hath opened a pit and dug it: and he is fallen into the hole he made.

17. His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

18. I will give glory to the Lord according to his justice: and will sing to the name of the Lord the most high.


20. Et lux perpetua * luçeat eis.

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.

Pare me, God, for my days are nothing. What is a man that thou shouldst magnify him? Or why dost thou set thy heart upon him? Thou visitest him early in the mor-

At the end of the Lessons, Tu autem. is not said, nor any other conclusion.

Resp. VIII

C
Rédo * quod Redémptor mé-us ví-vit, et in no-vís-simo dí-e de térra surre-
ctú-rus sum : * Et in càrne mé-a vidé-bo

Dé-num Salvató-rem mé-um. Ὡ. Quem vi-súrus sum égo ípse, et non á-li-us, et
Lesson II.

Tàdet ániam meam vitae meae, dimittam adversum me élóquium meum, loquar in amarítdine ánimae meae. Di-
cam Deo : Nolí me condemnáre : indíca mihi cur me ita júdices. Numquid bonum tibi
vidé tur, si calumniéris me et ópprimas me, opus mánu um tuárum, et consílium impírorum
áduvès? Numquid óculi cárnei tibi sunt : aut sicut videt homo, et tu vidébis? Numquid sicut
dies hóminis dies tuí, et anni
tui sicut humána sunt témпорa, ut quaéras iniquitátem meam, et peccátum meum scrutéris?
Et sciás quia nihil impium fécérim, cum sít nemo qui de manu tua possit erüere.

Resp. IV

Qui Lá-za-rum * re-susci-
tásti a monumento sólité-
dum : * Tu és, Domíne, dóna ré-quem et
lo-cum indul-genti- ae. V. Qui ventúrus es

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 cor-
rupting, from the tomb,
*Give them, Lord, ete-
ernal rest and a place
of forgiveness. V. Thou
who shalt come to judge
the living and the dead,
and the world by fire.
* Give them...

Tu e-is, Do-mi-ne, dona ré-quem et
judi-cá-re ví vos et mórtu-
os, et saécu-
sum per
ígnem. * Tu é-is.
Lesson III.

Anus tuae fecérunt me, et plasmavérunt me totum in circúitu: et sic repénte praecipi­itas me? Meménto, quae­so, quod sicut lutum féceris me, et in púlverem redúces me. Nonne sicut lac mulisiti me, et sicut cáseum me coagulásti? Pelle et cárnibus vestísti me: óssibus et nervís compegísti me. Vitam et misericórdiam tribulísti mihi, et visitatión tua custodivit spiritum meum.

Resp. VIII

D Omi­ ne,* quando véne­ ris ju­ di­ cá­ re tér­ ram, ubi me absçon­ dam a vúl­ tu í­ rae tú­ ae? * Qui­ a pec­ cá­ vi ni­ mis in ví­t a mé­ a. V. Commissa mé­ a pa­ vésco, et ante te e­ rubé­ sco: dum véne­ ris judi­ cá­ re, nó­ li me condemná­ re.

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. V. My deeds make me afraid, and I am ashamed before thee; when thou shalt come to judge do not condemn me. V. Eternal rest give to them, O Lord, and may perpetual light shine upon them.
* Qui- a. V. 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. If E Xsultábunt Dómino * óssa

humi-li- á-ta.

Ps. Miserére méi, Déus. p. 1785.
The Antiphon is repeated after each Psalm.

2 Ant. VIII G E Xáudi, Dómine, * o-ra-ti- ónem

mé-am : ad te ómnis cá- ro véni- et.
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.

Psalm 64.

1. Te décet hýmnus, Dé-us, in Sión. *

et tí-bi reddétur vótum in Je-rúsa-le-m. Flex : áquis, †

1 “Outgoings”: the farthest countries of the earth, by which the sun was thought to pass every day as it rose and set.
12. Benedícies coronae anni benignitátis túae : * et cámpi
tuí replebúntur ubertáte.
13. Pinguiéscat speciósa de-
sérti : * et exsultatione cólles
accingéntur.
14. Indúti sunt arítes
óvium, † et vállès abundábunt
frumentó : * clamábunt, étenim
hýmnum dícent.
15. Réquiem acéreram * dóna éís, Dómine.
16. Et lux perpétsa * lúceat éís.

3 Ant. M

Thy right hand hath
received me, O Lord. v. 8.

Psalm 62.

The soul welcomes the approach of the eternal light, for which it longs.

1. Dé-
us, Dé-
us mé-
us, * ad te
de lú-
ce ví-
gi-lo. Flex : inaquósa : †

2. Sitivit in te ánima méa, *
quam multipliciter tíbi cáro
méa.

O God, my God:
to thee do I watch at
break of day

2. For thee my soul hath thirsted:
for thee my flesh.

3. In térra desértta, et ínvia,
et inaquósa : † sic in sáncto
appárui tíbi, * ut vidérem
virtútem túam, et glóriam túam.

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. Quóiam mélior est misé-
ricórdia túa súper vitas : * lábia
méa laudábunt te.

4. For thy mercy is better than
lives: thee my lips shall praise.

5. Sic benedícam te in vía
méa : * et in nómine túo levábo
mánus méas.

5. Thus will I bless thee all my
life long; and in thy name I will
lift up my hands.
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 lux perpétua * lúceat éis.

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.

From the gates of hell deliver his soul, O Lord.

mine, ánima meam.

Ant. A
The Burial service.

2. Quæsivi residuum annōrum meōrum: * dixi: Non vidébo Dóminum Déum in téra vivēntium.
4. Generatio méa ablátâ est, et convolúta est a me, * quasi tabernáculum pastórum.
5. Praeçisa est velut a texénte vita méa: † dum adhuc ordirer succédit me: * de mane usque ad vésperam finies me.
7. De mane usque ad vésperam finies me: † sicut púllus hirüninis sic clamábo, * meditábor ut colúmba.
9. Dómine, vim pátor, responde pro me. * Quid dicam, aut quid respondébit mihi, cum ipse fécert?
11. Dómine, si sic vivitur et in tálibus vita spíritus méi, † corripies me et vivifícabis me. * Ecce in pácé amarítudo méa amarissima.
12. Tu autem eruísti ániam meam ut non períret: * projecísti post térgum túum ónnia peccáta méa.
13. Quia non inférrmus confitébitur tibi, † neque mors laudábit te: * non expectábunt qui descéndunt in lácum veritátem túam.
15. Dómine salvum mé fac: * et psálmos nóstros cantábimus cúncitís diébus vitæ nóstræ in dómo Dómini.
16. Réquiem aetérnam * dóna éis, Dómine.
17. Et lux perpétua * lúceat éis.

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.
Psalm 150.

Anticipating its deliverance, the soul joins in the eternal hymn of praise, and bids all living creatures do the same.

1. Laudate Dominum in sanctis ejus: * laudate eum in firmamento virtutis ejus. Flex: benezonantibus:

2. Laudate eum in virtutibus ejus: * laudate eum secundum multitudinem magnitudinis ejus.

3. Laudate eum in sonore tubae: * laudate eum in psalterio et cithara.

4. Laudate eum in tympano et choiro: * laudate eum in chordis et organo.

5. Laudate eum in cymbalis benesonantibus: * laudate eum in cymbalis jubilacionis: * omnis spiritus laudet Dominum.

6. Requiem aeternam * dona eis, Dómine.

7. Et lux perpétua * lúceat eis.
The Burial service.

I heard a voice from heaven, saying to me: R. Blessed are the dead, who die in the Lord. *Apoc. 14, 13.*

mí-hi. R. Be-á-ti mórtu-i qui in Dómino mo-ri-úntur.

Antiphon of Benedictus: Ego sum. p. 1780. Before and after the Canticle it is sung in full.


Then is said kneeling: Páter nóster. in silence.

Orémus.

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 Domíni.

Psalm 112.

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

1. Laudá-te, pú-e-ri, Dóminus: * lau-

dá-te nómen Domíni.


5. Quí sicut Dóminus Déus nóster, qui in álitis hábitat, * et humília rеспícit in caélo et in térra?

6. Súsicitans a térra ínopem, * et de stércore étigens páuperem:

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

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

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

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

6. Raising up the needy from the earth: and lifting up the poor out of the dunghill.
1808 The Burial service for very young children.


An-tiphon.

Sit nómen Dómi-ni benedí-
catum 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.

BÉLATI immaculáti in via : * qui ámbulant in lége Dó-
mini.
2. Béati qui scrutántur testi-
mónia éjus : * in tóto córde exquirunt éum.
4. Tu mandásti * mandáta túa custodiíri nimis.
5. Utinam dirigántur viae méae, * ad custodiéndas justi-
ficationes túas!
6. Tunc non confundar, * cum perspéxero in ómnibus mandátis túis.
7. Confitébor tibi in direc-
tióné córdís : * in éo quod dídici judícia justitiae túae.
8. Justificationes túas custo-
diam : * non me derelínquas usquequáque.
9. In quo córrigit adole-
scéntior viam súam? * in custodiéndo sermónes túos.
The Bearing of the body to the Church.

10. In tóto córde méo exquisívi te : * ne repéllass me a mandátis túis.
11. In córde méo abscóndi elóquia túa : * ut non péccem tíbi.
15. In mandátis túis exercébor : * et considerábo viás túas.
16. In justificaciónibus túis meditábor : * non obliviscar sermónes túos.
17. Glória Pátri.

Give bountifully to thy servant, enliven me: and I shall keep thy words.

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.
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.
11. Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.

12. My soul hath slumbered through heaviness: strengthen thou me in thy words.

13. Remove from me the way of iniquity: and out of thy law have mercy on me.

14. I have chosen the way of truth: thy judgments I have not forgotten.

15. I have stuck to thy testimonies, O Lord: put me not to shame.

16. I have run the way of thy commandments, when thou didst enlarge my heart.

If time allows, the Psalm Laudate Dominum de caelis. p. 1813, may be said, and the two following with Gloria Patri at the end.

Psalm 149.

A Hymn to God who gives victory to his little ones.

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.

1. Audáte Dóminum in sanctis ejus: * laudáte éum in firmaménto virtútis ejus.
2. Laudáte éum in virtútibus ejus: * laudáte éum secúndum multitúdinem magnitúdinis ejus.
3. Laudáte éum in sóno túbæ: * laudáte éum in psaltério et cithara.
4. Laudáte éum in týmpano et chórò: * laudáte éum in chórdis et órgano.
5. Laudáte éum in cymbalis benesonántibus: † laudáte éum in cymbalis jubilatiónis: * ómnis spíritus laudet Dóminum.

In the Church.

When the church has been reached, is sung:

Ant. VI F

H

IC accí-pi- et.

(Haec)

Psalm 23.

The choice of this Psalm is explained by vv. 4 and 5.


2. For he hath founded it upon the seas; and hath prepared it upon the rivers.
3. Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

4. The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5. He shall receive a blessing from the Lord, and mercy from God his Saviour.

6. This is the generation of them that seek him, of them that seek the face of the God of Jacob.

7. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the king of glory shall enter in.

8. Who is this king of glory? The Lord who is strong and mighty: the Lord mighty in battle.

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the king of glory shall enter in.

10. Who is this king of glory? The Lord of hosts, he is the king of glory.


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.
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

_On the way to the grave._


Páter nóstér. _in silence._

_The Priest sprinkles the body._

Y. Et ne nos indúcas in tentationem.

R. Sed líbéra nos a málo.

Y. Me autem propter inno-céntiam suscéptísti.

R. Et confirmásti me in conspéctu túo in aetérnum.

Y. Dóminus vóbísicum.

R. Et cum spíritu túo.

Orémus.

Omnipotens et mitissime Deus, qui ómnibus párvulis renátis fonte baptismatis, dum migrant a saéculo, siné ullís eórum méritis vitam ilíco lágrímis aetérnam, sicut ánima hujus párvuli (-láe) hódie crédimus te fecisse: † fac nos, quáesumus, Dómine, per intercessionem beátae Maríae semper Virginis et ómnium sanctórum tuórum, hic purificátis tibi melíbus famulári, * et in paradíso cum beátis párvulis perénniter sociári. Per Christum Dóminum nostrum. R. Amen.

Let us pray.

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.

R. Amen.

_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 Dóminum de caé-lis: * lau-
4. Praise him, ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.

5. For he spoke, and they were made: he commanded, and they were created.

6. He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7. Praise the Lord from the earth: ye dragons, and all ye deeps:

2. Praise ye him, all his angels: praise ye him, all his hosts.


4. Praise him, ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.

5. For he spoke, and they were made: he commanded, and they were created.

6. He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7. Praise the Lord from the earth: ye dragons, and all ye deeps:

8. Fire, hail, snow, ice, stormy winds, which fulfil his word:

9. Mountains and all hills: fruitful trees and all cedars:

10. Beasts and all cattle: serpents and feathered fowls:

11. Kings of the earth, and all people: princes and all judges of the earth:

12. Young men and maidens: let the old with the younger praise the name of the Lord: for his name alone is exalted.

13. The praise of him is above heaven and earth: and he hath exalted the horn of his people.

14. A hymn to all his saints: to the children of Israel, a people approaching to him.


Young men and maidens: let the old with the younger praise the name of the Lord.

v. I2.

At the grave.


Páter nóster. in silence.

Ē. Et ne nos índucás in tentatiónem.

Rý. Sed líbera nos a málo.

Ē. Sínite párvulos veníre ad me.

Rý. Tálium est enim régnum caelórum.

Ē. Dómínu vivóscum.

Rý. Ét cum spíritu túo.

Orémus.


The Priest sprinkles the body and the grave with holy water and incenses them. The coffin is then lowered into the grave.

Return to the church.

On the way back to the church, is said:

Ant. vii a

Enedí-ci-te Dóminum.
Canticle of the three Children. Daniel 3, 57-88 and 56.

All creation, visible and invisible, invited to praise its Maker.

1. Be-ne-di-ci-te, ómni- a ópe-ra Dó-

mi-ni, Dómino : * laudá-te et super-exaltá-te é-um in

saécu-la.

2. Benedícite, Angelí Dómini, Dómino : * benedícite, caéli,

Dómino.

3. Benedícite, áquaes ómnes quae super caélos sunt, Dómi-

no : * benedícite, ómnes virtútes Dómini, Dómino.

4. Benedícite, sol et lúna, Dómino : * benedícite, stéllae

caelí, Dómino.

5. Benedícite, ómnes imber,
et ros, Dómino : * benedícite, ómnes spíritus Déi, Dómino.

6. Benedícite, ignis et aéstus, Dómino : * benedícite, frígus

et aéstus, Dómino.

7. Benedícite, róres et pruína,

Dómino : * benedícite, gélu et frígus, Dómino.

8. Benedícite, gláciés et níves,

Dómino : * benedícite, nóctes et díès, Dómino.

9. Benedícite, lux et ténebrae,

Dómino : * benedícite, fúlgura

et núbes, Dómino.

10. Benedicat térra Dómi-

num : * laudet et superexaltet

eúm in saécula.

11. Benedícite, móntes et
cólles, Dómino : * benedícite, uníversa germinántia in térra,

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.
17. Benedícite, spíritus et ánimae justórum, Dómino: * benedícite, sǽcti et húmiles córde, Dómino.

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 diá-es lae-ti-ti-ae, et confi-té-

mi-ni fl-li.
Before the altar, the Priest says:

*Y. Dóminus vobiscum.*
*R/. Et cum spíritu tūo.*

Oremus.

**D**eus, qui miro órdine Angélórum ministériá hominúm-que dispénsas : † concéde propítiús; ut, a quibus tibi ministrántibus in caelo semper assistítur, * ab his in terra víta nostra muniátur. Per Christum Dóminum nostrum.*
*R/. Amen.*

*Y. The Lord be with you.*
*R/. And with thy spirit.*

Let us pray.

**G**OD, who hast disposed the services of Angels and men in a wonderful order; mercifully grant, that they who ever stand before thee ministering in heaven, may defend us in our life upon earth. Through Jesus Christ our Lord.
*R/. 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 Solennity is transferred to another day, Antiphons and Psalms as on August 3, p. 1322. The rest, as on the Feast, p. 334.

DECEMBER 27.
St. John Apostle and Evangelist.

As is indicated, p. 337, except:

AT FIRST VESPERS.

Antiphons and Psalms of the Nativity, p. 323.
Chapter, Hymn and Verse of II Vespers, p. 341.
Commemoration of Christmas, p. 337.
AT SECOND VESPERS.

When the Feast is kept on 27, Antiphons and Psalms of the Nativity, p. 323.

When the Solemnity is transferred to another day, Antiphons and Psalms as follows:

1 Ant. 
VIII G

Most highly to be honoured is blessed John, who at the supper lay in the bosom of the Lord.

tus Jo-ánnes, qui supra pectus Dómini 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-

This is my disciple; I will that he remain thus until I come.

John 21, 23.

IC est discípulus mé- us : * sic
éc-um vó-lo mané-re, do-nec véri- am. Ps. Crédi-di propter

quód locútus sum : * égo autem humi-li- átus sum nímis.

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.

Unt de hic stántibus, * qui non
gustábunt mórtém, do-nec ví-de-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 nóstrum : * et língua nóstra exsul-tatione.
3. Tunc dícunt inter géntes : * Magnificavit Dóminus fáceré cum éis.
5 Ant.  

See, my servant, my elect, whom I have chosen; I have put my Spirit upon him.

Cce pú-er mé-us * e- léctus,  


Ps. Dómine, probásti me et co-gnovísti me: * tu cognovi-

sti sessi-ónem mé-am et resurrecti-ónem mé-am.

Flex: a te, †

2. Intellexísti cogitatiónes méás de lónge: * sémítam méam et funículum méum investígásti.

3. Et ómnes viás méás praevídísti: * quia non est sérmo in língua méa.

4. Ecce, Dómine, tu cognovísti ómnia novíssima et antíqua: * tu formásti me, et posuísti super me mánium túam.

5. Mirábilis fácta est scientiá 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 illic es: * si descéndero in inférmum, ádes.

8. Si súmpsero pénnas méás dilúculo: * et habitávero in extrémis máris:

9. Etenim illuc mánum túa dedúcet me: * et tenébit me déxtera túa.


11. Quia ténebrae non obscurabúntur a te, † et nox sicut díes illuminábítur: * sicut ténebrae éjus, ita et lúmen éjus.

12. Quia tu possédísti rénes méos: * suscépísti me de útero mátris méae.


15. Imperféc tum méum vidérun tóculi túi, † et in íbro tóo ómnes scribén tur: * díes formabúntur, et némo in éis.
December 28: The Holy Innocents. 1823

17. Dinúmerábo éós, et super arénam multiplicabúntur: * exsurréxi, et adhuc sum túcum:
18. Si occíderis, Déus, péccatóres: * víri sánquinum, declínâtame:
20. Nonne qui odérint te, Dómine, óderam? * et super inimícos túos tabescébam?
22. Próbá me, Déus, et scító cor méum: * intérroga me, et cognóscem sémítas méás.
23. Et védé, si vía iniquitátis in mé est: * et déduc me in vía aetérna.

The rest as indicated, p. 341.

DECEMBER 28.

The Holy Innocents Martyrs.

As is indicated, p. 344, except:

AT FIRST VESPERS.

Antiphons and Psalms of the Nativity, p. 323.

Chapter and Hymn of II Vespers, p. 350.

Ỉ. Heródes íratus. p. 344 and Ant. at Magnificat Hi sunt. p. 344.

Cant. Magnificat. 1 a 3. p. 212 or 218.


Commemoration of Christmas, p. 344.

AT MASS.

The Glória in excélsis is said, and instead of the Tract, Aléléuia, allelúia. .createFrom p. 347.
AT SECOND VESPERS.

1. When the Feast is kept on 28, Antiphons and Psalms of the Nativity, p. 323.

2. When the Solemnity is transferred to another day, Antiphons and Psalms as follows:

1 Ant.

Herod, being angry, killed many children, in Bethlehem of Juda, the city of David.

Math. 2, 16.

Ps. Dixit Dominus Domino me-o : * Sede a dextris me-is.

Ps. Dixit Dominus. I f. p. 147.

2 Ant.

Herod killed many children from two years old and under, for the sake of the Lord.

Math. 2, 16.

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Their Angels always behold the Father's face. 

Matthew 18, 10.

Their Angels always behold the Father's face. 

Matthew 18, 10.

Ps. Beátus vir qui tímet Dóminum:

in mandá-tis é-jus vô-let nímis.

Ps. Beátus vir. VIII g. p. 165.

A voice is heard in Rama, weeping and mourning, Rachel weeping for her children.

Jer. 31, 15; Matth. 2, 18.

plorá-tus et u-lu-látus, Ráchel plórans fí-li-os sú-os.

Ps. Laudáte, pú-e-ri, Dóminus: * laudá-te nómen Dómi-ni.


3. A sólis órty usque ad occásum, * laudá bile nómen Dómini.


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

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


From beneath God's throne all the Saints are crying: Avenge our blood, O our God.  

\[ \text{Apoc. 6, 9-10.} \]

sæcti clamant: Vindica sanguinem nostrum, Deus nostro. \[ \text{Ps. Credidi. VIII G. p. 182.} \]

humi-á-tus sum nímis.

\[ \text{Ps. Credidi. VIII G. p. 182.} \]

The rest as indicated, p. 350.

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**DECEMBER 29.**

St. Thomas of Canterbury Archbishop and Martyr.

**AT FIRST VESPERS.**

\[ \text{Antiphons and Psalms of the Nativity, p. 323.} \]

\[ \text{Chapter. Beatus vir. p. 1612.} \]

\[ \text{Hymn of St. Stephen, p. 354.} \]

\[ \text{Þ. Glória et honóre. and Ant. at Magnif. Iste Sánctus. p. 1610.} \]

\[ \text{Prayer. Deus, pro cujus Ecclesia. p. 353.} \]


\[ \text{Commemoration of Christmas, p. 352.} \]

\[ \text{Mass. Gaudeámus. p. 358A.} \]

**AT SECOND VESPERS.**

\[ \text{¶ When the Feast is kept on 29, see p. 358 B.} \]

\[ \text{¶ When the Solemnity is transferred to another day, all as in Common of one Martyr, p. 1609.} \]

\[ \text{Prayer, p. 345.} \]
May 1: Saint James.

DECEMBER 31.

St. Silvester Pope and Confessor.

AT FIRST VESPERS.

Antiphons and Psalms of the Nativity, p. 323.
The rest as in Common of Confessor Bishop, p. 1651.
Commemoration of Christmas, p. 352.
Mass. Si diligis me. p. 1604.

AT FIRST VESPERS.

¶ When the Feast is kept on 31, Antiphons and Psalms of the Nativity, p. 323. The rest as in II Vespers of a Confessor Bishop, p. 1651.


¶ When the Solemnity is transferred to another day, all as in Common of a Confessor Bishop, p. 1649.


MAY 1.

St. James Apostle.

In churches of which St. James the Less is Patron, his feast is kept to-day, and that of St. Philip is transferred to the first free day.

The Office as in Common of Apostles in Paschal Time, p. 1132 or 1138.

Mass. Protexisti me. p. 1623, with Prayers of to-day’s feast, omitting the name of St. Philip.

For Mass and Vespers of St. Philip alone, all as in the Proper of Saints, May 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.

 dó. Dignáre me laudáre te, \[ Ú. Make me worthy to praise thee, \]

Virgo sacráta. (T. P. Allelúia.) \[ O holy Virgin. \]

Ré. Da míhi virtútem contra \[ Ré. Give me strength against thine \]
hóstes túos. (T. P. Allelúia.) enemies.

At Magníf.

Ant. v a

Ecce Ma-ri-a * é-rat spes

nóstra, ad quam confúgimus in au-

xi-li-um, ut li-be-rá-ret nos: et vénit in adju-tó-ri-um


Dóminum. 2. Et exsultávit... Cant. Magnificat. v a. p. 216 or 222.


AT MASS.

Mass. Sálve, sáncta Párens. p. 1718 with Prayers as follows:
May 24: Our Lady Help of Christians.

Collect.

أمniopotent et miséricors Deus, qui ad defensiónem populi christianíi in beatíssima Virgine María períptuum auxílium mirabiliter constituísti: ut, tali præsidio muniti certántes in vita, victóriam de hoste maligno consequi valeámus in morte. Per Dóminum.

A mighty 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 christianae triumphó hostias placatónis tibi, Dómine, immolámus: quae ut nobis proficiant, opem auxiliátrix Virgo praestet, per quam talis perfecta 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.

And at second Vespers. (May 24)

Antiphons, Psalms and Chapter as in Common of the B. V. M., p. 1710.

Æpe dum Christi popu-lus

Æpe dum Christi popu-lus

Hymn. v

1. Hail thou, whose heavenly aid implored sustains the warriors of the Lord, turns back cruel Hostis infénsi preme-ré-tur ármis, Vénit adjú-

cru-éntis Hóstis infénsi preme-ré-tur ármis, Vénit adjú-

trix pi-a Virgo caelo Lá-psa se-réno. 2. Prísca sic pá-
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.

3. But now a newer theme inspires the service of our grateful choirs, wherein with undiscordant voice the City and the world rejoice.

5. Let maids and youths in solem train, people and priest, uplift

su Ur-bis et Orbis. 4. O dí-es fé-lix, memo-ránda fá-

stis, Qua Pétri sédes fí-de-i ma-gístrum Tríste post lú-

strum réducem be-áta Sór-te recé-pit! 5. Vírgines cástae,
Córde Réginæ celebrá-re caé-li

Mú-ne-ra cértent. 6. Vírgínus Vírgo,

bóna: fac, pre-cámur, Ut grégem pá-

stor Pí-us ad salú-tis Pá-scu-a dúcat. 7. Te per aetér-

nos vene-rémur ánnos, Trí-ni-tas, súmmo ce-lebránda

pláusu: Te fide mentes, re-sonóque línguae Cármine


Y. Dignáre me laudáre te, Vír-
go sacrátæ. (T. P. Alleluía.)
R. Da mihi virtútem cóntra
hóstes túos. (T. P. Alleluía.)

Y. Make me worthy to praise thee,
O holy Virgin.
R. Give me strength against thine
enemies.

At Magnificat. Ant. Sáncta María, with ending quicúmque túum sánctum implórant auxilium. p. 1708.

MAY 30.

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; maids, as glorious and renowned

pars hortu-li, Annorum tredecim

parvula, nil scires, Primas docta preces, prae sociis pia Simplex, mitis et innocens.

2. Orantem Michael Angelus edocet, Quam clarae pari-li lume virgines, Virtutum meritis conspiciuae
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.

This is Joan, the Maid of Orleans; she, who prays much for the people, and for all the nation of the French.

V. Mériris et précibus beátae Joánnae. (T. P. Alélúia.)
R. Propítiáus ésto, Dómíne, pópulo túo. (T. P. Alélúia.)

V. Through the merits and prayers of blessed Joan.
R. Be merciful, Lord, to thy people.

At Magníf.
Ant. VIII G

ÆC est Jo-ána * Vír-go

Aure-lí-anénsis : haec est, quae múl-
tum ó-rat pro pópu-lo, et pro univérsa Gallórum gente,

alle-lú-ia. Out of P. T. gente. Cant. Magní-fí-cat * án-

ma mé-a Dóminum. 2. Et exsultávit... or : Et exsultávit...

Cant. Magníficat. VIII g. p. 217 or 223.

AT MASS.

Intr. v

Anté-mus Dómíno : * glo-ri-ó-

Let us sing unto the Lord, for he is gloriously magnified: the Lord is my strength

Ps. Sing unto the Lord a new song: for he hath done wonderful things. Exodus 15, 1 and 2; Ps. 97, 1.

Fortitúdo mea, et laus mea

Dominus, et factus est mihi in salutem.


Collect.

 Deus, qui beáttam Joánnam Virginem ad fidem ac patriam tuéndam mirabiliter suscitásti: † da, quaésumus, ejus intercessióné; * ut Ecclésia tua, hóstium superátis insidiis, perpetúa pace fruáetur. Per Dóminum nostrum.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

The divine Wisdom, given to Joan of Arc. Wisdom 8, 9-15.

Proposui sapientiam addúcere mihi ad convívendum: sciens quóniam mecum communicábit de bonis, et erit allocútio cogitationis et tædii mei. Habébo, propter hanc, claritátem ad turbas, et honórem apud senióres juvenis: et acútus invé-
I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me. They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouths. Moreover, by her means, I shall have immortality: and shall leave behind me an everlasting memory for them that come after me. I shall set the people in order and nations shall be subject to me. Terrible kings hearing shall be afraid of me: among the multitude I shall be found good and valiant in war.

Thou hast done manfully and thy heart has been strengthened: the hand of the Lord has strengthened thee and therefore thou shalt be blessed for ever.

Judith 15, 11.

Pray, therefore, now for us, thou that art a holy woman and one who fearest God.

Judith 8, 29.
The Lord chose new wars, and he himself overthrew the gates of the enemies. Where the chariots were dashed together, and the army of the enemies was choked, there let the justices of the Lord be rehearsed and his clemency towards the brave men of Israel.

*Judges 5, 8-II.*

Out of Paschal Time.

Deum.

**Grad.**

Ova bél-là * e-lé- git Dó-

mi-nus, et pórtas hósti-um

ípse subvértit. Y. Ubi

collí-si sunt

et hósti-um suffocá-
tus est exér- ci-
tus,

i-bi nar-rén-tur justí-
ti-ae Dó-

mi-ni, et clemén-
ti-a * in

fór-tes Is- ra-él.
Praise ye the Lord our God who hath not forsaken them that hope in him, and by me, his handmaid, hath fulfilled his mercy, which he promised to the house of Israel.

Judith 13, 17-18.

They all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

Judith 15, 10.
HÆC hóstia salutáris, Dómine, illam nobis in rebus árduis cónferat fortítudinem, cujus beáta Joánnna, sub tanta discriminum variété, tam insignia praébuit exémpla : ut, ad inimícos repelléndos, étiam belli perícula subíre non dubitaverit. Per Dóminum nostrum.

On Sunday, the Secret of the Sunday is added. Preface of the Blessed Trinity, p. 12, (or of the Saints, p. 1534).

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.

WE have been fed with that bread from heaven which gave to blessed Joan strength for victory:

Postcommunion.
1840 Patronal or Diocesan Feasts.

mus, omnípotens Deus; ut hoc salútis alimentum de inimícis nostris víctóres nos efficiat. 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

\[ \text{Cce Jo-áanna, *Vírgo simplex} \]

et pi-íssima, quóni-am timébat Dó-

minum valde, nec é-rat qui loque-ré-tur de ílla † vérbum má-lum, alle-lú-ia. † vérbum má-lum. Ps. Díxit Dóminus

Dómino mé-o : * Sédé a déxtris mé-is.

Ps. Díxit Dóminus. VIII G. p. 151.

2 Ant. VII a

\[ \text{Usci-tá-vit é-am Dóminus, *} \]

et íde-o pu-élle indu-it arma-tú-ram Dé-i, ut póssel stá-re adversus insí-di-as † in-imí-có-rum, alle-

The Lord raised her up; and child as she was, she put on God's armour, that she might stand against the enemy's wiles.
She, she lifted her hand to the nations, and raised the standard of the Lord, to put the enemy to flight.

She stood, girded with truth; and, wearing the breastplate of virtue, she took the shield and helmet of salvation.

She, she lifted her hand to the nations, and raised the standard of the Lord, to put the enemy to flight.
Patronal or Diocesan Feasts.

Her Angel guarded her, as she went forth, as she abode, as she returned; even amid the fire he did not leave her.


Her Angel guarded her, as she went forth, as she abode, as she returned; even amid the fire he did not leave her.

Ps. Láuda, Jerúsalem. III a 2. p. 209.

Propósui sapiéntiam addúcere mihi ad convivéndum: t sciens quóniam mecum communicábit de bonis, et erit allocútio cogitatio nis et taéddii méi. * Ha-bébo, propter hanc, claritátem ad turbas, et honórem apud senióres júvenis.
I. 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

Patronal or Diocesan Feasts.

Sáncto décus Paráclito, Qui córda amore sauci-at,


V. Méritos et precibus beátae Joánnae. (P. T. Alleluía.)

R. Propitius ésto, Dómine, pólculo túo. (P. T. Alleluía.)

At Magníf.

Ant. VIII G

O-ánnæ, * spónsa Chri-sti,

túdo-x trix et custós pátri-ae, ésto tú- is

fámu-lis múrus inexpugnábilis, assídú-is † suffrági-is,

alle-lú-ia. † suffrági-is. Cant. Magnífi-cat * ánima mé-a

Dóminus. 2. Et exsultávit... or : Et exsultávit...

Cant. Magnificat. viii g. p. 217 or 223.

JUNE 16.

St. John Francis Regis, Confessor. († 1640)

**Collect.**

Jesus, qui, ad plurimos pro salute animarum perferendos labores, beatum Joannem Franciscum Confessorem tuum mirabili caritate et invicta pietia decorasti: † concede propitius ut, ejus exemplis instructi et intercessionibus adjuti, aeternae vitae praemia consequamur. Per Dominum nostrum Jesum Christum.

**Secret.**

Caritatis victima, quam immolantes offerimus, sit nobis, Domine, te miserante, propitiabilis: et, beati Joannis Francisci precibus et meritis, ad obtinendum patienciae et caritatis augmentum, efficax et salutaris. Per eundem Christum Dominum nostrum.

**Postcommunion.**

Rescat in nobis, Domine, pietatis tuae effectus salutaris: ut, caelesti pabulo refecti et Sanctorum exemplo accensi, ad aeternae salutis portum, te misericorditer protegente et beato Ioanne Francisco intercedente, feliciter pervenire valeamus. Per Dominum nostrum Jesum Christum.

**AT MASS.**

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.

me: propert quod unxit

me: evange-li-zare pauperibus

misit me, sanare contritos corde, prae-de-

care annum Domini acceptum, et diem re-tri-

butinosis. Ps. Exsurge, Domine Deus, exaltetur


Collect as above.

**Lectio Epistolarum beati Pauli Apostoli ad Thessalonicenses.**

*The sincere, disinterested and fatherly conduct of St Paul. 1 Thess. 2, 2-9.*

Brethren: We have had confidence in our God to speak unto you the Gospel of God in much carefulness. For our exhortation was not of error, nor of uncleanness, nor in deceit. But as we were approved by God that the Gospel should be committed to us: even so we speak not as pleasing men, but God who proveth our hearts. For, neither have we


With great power, the Lord shall give the word to them that preach good tidings.

Ps. 67, 12.

The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow: I was an eye to the blind, and a foot to the lame. I was the father of the poor.

Job 29, 13, 15-16.
How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation.

Isaias 52, 7.

1848 Patrohal or Diocesan Feasts.

vi- du-ae conso- lá-tus sum: ócu-lus fú- i caé-
co, et pes cláu- do: pá- ter é- ram páu-

pe- rum.

Secret, p. 1845.

Comm. IV Q Uam pûlchri* super móntes
pé- des annunti- ántis et praedi-cán-
tis pá- cem: annunti- ántis bó- num, praedi- cántis

sa-lú- tem!

Postcommunion, p. 1845.

AT VESPERS. All as in Common of a Confessor not Bishop, p. 1662, except prayer Deus, qui ad plûrimos. p. 1845.

Hymn. Iste Conféssor. Not as ou the anniversary day.
JULY 19.

St. Vincent de Paul Confessor.

Office and Mass for the Congregation of the Mission (Lazarist or Vincentian Fathers and Sisters of Charity) granted to several dioceses.

AT FIRST VESPERS.

All as at II Vespers, p. 1856, except:

1. God, who is wont to lift up the lowest, himself surpassing all in greatness, has exalted thee, Vincent the lowly, to join the companies of heaven.

2. Thou art born despised, under a cottage roof; but soon thy glory will swallow up obscurity; poverty, thy nurse, will find in thee her protector.

3. That thou mayest learn readily to help the unhappy, thou bear-est, alas, a time of

---

Hymn I

UI mutá-re só-let grándibus

infima, Omnes exsúpe-rans, má-

ximus ómni-um, Vincénti, ténu-em

te Dé-us extu-lit, Caéli coétibus Ínfe-

rens. 2. Vi-lis sub túgu-ri tégmine násce-ris; At spléndor

ténebras exci-pi- et bréves: Te com-plexa sínu praesí-

di-um sí-bi Nútrix paupé-ri- es pá-rat. 3. Ut pró-mptam
1850 Patronal or Diocesan Feasts.

harsh slavery; but truth breaks thy bonds, enslaving thy master under the yoke of faith.

4. Now, how splendid art thou in good works! Christ's Bride, by thy labours, shines in beauty; the Clergy recover their former honour, the indifferent people a living faith.

5. The hill-man, the poor, the sick, the orphan, the whole people, rightly call thee father; with joy thou visitest all, dost succour them in body, win their minds for God.

6. Called as spiritual counsellor of kings, thou givest sure enlightenment; honours are

mí-se-ris férre scí-as ópem, Dúras, heu!

páte-ris servi-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 Christi spónsa

ní-tet cúlt abó-ribus : Clé-ro príscus

hónos, ví-vaque lángui-dis Exsúrgit pópu-lis fídes. 5. Te

montánus, ínops, áeger et órphanus, Te plebs tó-ta sú-um

júre vócat pátrem : Cúntis laétus ádes, córpora súble-

vas, Méntes concí-li-as Dé-o. 6. Régum consí-li-is jússus
ádes sácrís, Ménis cérsa tú-ae lú-
mina cónsu-lunt: Te nil tángit hónos;
at mí-se-ros ópe, Et régnum móni-
tis júvas. 7. Quem fléctunt Ítones, máxima laus Pátri:
Ægris unde sá-lus, máxima Fí-li-o: Blándo qui récre-as

V. Justus tóta die miseréturn
et cómmodat. (P. T. Allelúia.)
R. Et sémen éjus in benedictióné érit. (P. T. Allelúia.)

At Magníf.
Ant. VIII G
D
Ispérsit, * dédit paupé-ri-

P. T. Alle-lú-ia. Cant. Magnifi- ci-ta * ánima mé-a Dómi-
num. 2. Et exsultávit... or Et exsultávit...

_Cant._ Magnificat. _vii g. p. 217 or 223._

_Prayer._ Deus, qui ad salútum. _as below._ _In some dioceses._ Deus, qui ad evangelizándum. _p. 1285._

**AT MASS.**

_Intr. vi_  

**Ps.**  

_Aupe- res Sí- on * satu-rá-bo_  

pá- ni-bus : sa- cer-dó- tes é- jus  

índu- am sa-lu-tá- ri, et sáncti é- jus exsul-  

_ta-tí- ó- ne ex-sul-tá- bunt. P. T. Alle-lú- ia, alle-  

lú- ia. _Ps._ Meménto, Dómine, Dávid : * et ómnis mansu-e-  

túdi-nis é-jus. Gló- ri- a Pátri. E u o u a e.

_Glória Patri._ 6th tone. _p. 30._

_Collect._

_Deus, qui ad salútum páu-pe- rum et cleri disciplinam, novam in Ecclésia tua per beá- tum Vincéntium famíliam congregásti : † da, quaésumus; ut eódem nos quoque spiritu 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.

To preach the Gospel to the poor he hath sent me, to heal the contrite of heart. Y. 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.

Ps. 67, 11-12.

How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace: of him that showeth forth good, that preacheth salvation.

Isaias 52, 7.
Patronal or Diocesan Feasts.


Offert. I

Nclí- net * Dó-mi-
nus Dé-us nóster córda

nó- stra ad se, ut ambu-lé- mus in

univér- sis ví- is é- jus, et custo- di-

á- mus mandáta é- jus, et caeremó- ni- as

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.
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.

Comm. VIII

Oni-te-ántur Dómi-no

mi-se-ri-cór-di-ae é-jus, et mi-rabí-

li-a é-jus fi-li-is hómi-num: qui-a sa-ti-ávit áni-

mam iná-nem, et ániam esu-ri-éntem sa-ti-á-vit

bó-nis. P. T. Alle-lú-ia.
Postcommunion.

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.

If

E

exaudi- am é- os, Dé- us Isra- él, non de-re- línquam

é- os. P. T. Alle-lú- ia. Ps. Dixit Dóminus Dómino

mé- o : * Séde a déxtris mé- is. Ps. Dixit Dóminus. I f. p. 147.

2 Ant.

vii a

Us ci- tábo mi- hi * sacerdó- tem

fidé- lem, qui juxta cor mé- um et

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.

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.

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 fáciet: et aedificabo eum domum

fidelem, et ambulabit coram Christo meo. P. T. Alle-
lú-ia. Ps. Confitebor tibi, Dómine, in toto córde méo:

in consílió justórum et congrega-tióné.

I will give you shep-
herds after my own
heart and they shall
feed you with know-
ledge and wisdom.

mí-um, et pascent vos sci-
enti-a et doctri-na. P. T. Alle-
lú-ia. Ps. Beátus vir qui timet Dóminum: in mandá-tis

e-jus vó-let nímis. Ps. Beátus vir. IV A. p. 162.

The priest's lips shall keep knowledge, and
they will ask the law at his mouth.
Patronal or Diocesan Feasts.

custódient scien-tiam, et légem requí- rent ex óre

e-jus. P. T. Alle-lú-ia. Ps. Laudáte, pú-erí, Dómi-num : *

laudáte nómen Dómini.

Ps. Laudáte, púeri. III a. p. 166.

§ Ant. v a

N-ebri-á-bo * ánimum sacer-
dó-tum pinguedi-ne, et pópulus mé-us bónis mé-is ad-
implébi-tur. P. T. Alle-lú-ia. Ps. Laudáte Dóminus, óm-

nes géntes: * laudáte é-um, ómnes pópu-li.

Ps. Laudáte Dóminus. v a. p. 185.

Chapter.

Misératio hóminis circa pró-
ximum suum : † misericórdia autem Dei super omnem
carnem : * qui misericórdiam habet, docet et érudit quasi
pastor gregem suum.

Ecclus. 18, 12.

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 Chri-sti réfe-runt odó-rem: Púllu-lat per te sácrà laeti-ó-ri

Ví-ne-a foé-tu. 5. Sed tí-bi quàntum
décus e-lábó-rant Vírgines cástae,
soci-aéque mátres! Páuperum gáudent,
dú-ce te, fidé-les Esse minístrae.

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
July 19: Saint Vincent de Paul. 1861

tí-bi laus per ómne, Spí-ri-tus, ae-vum. A-men.

Another Melody.

VIII

Q

Uis núvus 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 tibi tóta pándit: Páupe-ri quídquid pi-a déxtra fúdit, Réddit Olým-
pus. 4. Te sacerdó-tes, vel adhuc magístro, Optimum
Patronal or Diocesan Feasts.


7. Súmmus aetér-no sit hónos Parénti: Par décus Ná-to mí-seros levánti: Sáncte, sit cómpar tíbi laus per ómne,

August 16 or 18: Saint Roch.

V. Parásti in dulcéidine tua, páuperi, Déus. (P. T. Allelúia.)

R. Dóminus dábit vérbum evangelizántibus virtúte múlta. (P. T. Allelúia.)

R. With great power the Lord shall give the word to them that preach good things.

The poor of Sion I will satisfy with bread: I will clothe her priests with salvation, and her saints shall rejoice with exceeding great joy.

Introit.

At Magníf.:

Ant. 1f

Parásti in dulcéidine tua, pauperi, Deus. (P. T. Allelúia.)

V. In thy sweetness, O God, thou hast provided for the poor.

V. In thy sweetness, O God, thou hast provided for the poor.

P. O púllum tuum, quaésumus. Dómine, contínua pietáte custódi: † et béáti Rochi suffragántibus méritis, * ab

Collect.

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 contagióné secúrum. Per Dó-
minum nostrum.

Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.

At Vespers, in the Hymn Iste Conféssor is said: Hac die laétus méruit beátas.

In churches where St. Roch is secondary Patron, the feast is kept on 18, as above, except: In the Hymn at Vespers: méruit suprémos.

AUGUST 18.

Saint Helena Empress, Widow. († by 329)

AT MASS.

Introit. Mihi autem. p. 1041, with ÿ. following:

Ps. Virga tú-a et bá-culus tú-us: * ípsa me conso-
lá-ta

sunt. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 2nd tone. p. 28.

Collect.

Dómine Jesu Christe, qui locum, ubi Crux tua latébat, beátæ Hélænae revelásti, ut, per eam, Ecclésiam tuam hoc pretióso thesáuro ditáres: † ejus nobis intercessióne concéde; ut, vitális ligni prétio, * aetérnae vitae praéemia consequámur: Qui vivis et regnas.


Grad. v

V

Ultum tú-

um* depre-

ca-bún-

tur òmnes di-

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 ines-timable treasure: give ear to her prayers, and accept this Tree of life as the price of our attaining to eternal happiness. Who livest...

All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour. ÿ. After her shall virgins be brought to the king; her neighbours shall be brought to thee. They shall be brought
with gladness and rejoicing, they shall be brought into the temple of the king. Ps. 44, 13, 10 and 15-16.

vi-tes plé-bis: fí-li-ae re-
gum in honó-re tú-o. Æ. Addu-
céntur re-

gi vír-gi-nes post
é-am: pró-ximae é-jus affe-réntur tí-bi, affe-
réntur in laetí-ti-a et exsultati-ó-ne, addu-céntur
in témplum *ré-gis.

Allelúia, allelúia. Æ. Dispérsit. p. 1174.

Comm. 1

A

scéndam in pál-mam,
et apprehén-dam frú-
crus é-jus.

I will go up in the palmtree, and will take fruit thereof.

Cant. 7, 8.
SEPTEMBER 26.


Double of II Class in Canada and the United States.

In the United States, the name of St. Isaac Jogues is first mentioned in the title of the Feast and in Prayers.

AT I AND II VESPERS.

All as in the Common of two or more Martyrs, p. 1627, except the Prayer as at Mass.

AT MASS.

Intr. I

H

I sunt * qui vené- runt de

tribu-latí- ó-ne má-gna, et lavérunt

stó-las sú- as, et de-albavérunt é-as in sánqui-

ne A- gni. Ps. Laudá-te Dóminum, ómnès géntes;


Collect.

O God, who didst consecrate the first-fruits of the faith in the vast regions of North America by the preaching and blood of thy holy Martyrs Isaac, John, and their Companions, grant in thy mercy that, through their intercession, the harvest of Christians may daily increase abundantly in all places throughout the world. Through Jesus.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The disinterestedness of the Apostles. II Cor. 12, II-15.

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, yours; 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.


As the sufferings of Christ abound in us, so also through Christ doth our consolation abound.
Patronal or Diocesan Feasts.

si-ó-nes Christi in nobis, ita et per Christum abundat consolatione nostra.


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.

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.
November 5: Feast of the Holy Relics. 1869

vi-tam, si-ve per mór- tem : mí- hi e- nim ví-

ve-re Christus est et mó- ri lú- crum.

Postcommunion.

Fortium pane reféctis tríbue

nobis, omnípotens Deus : ut, sicut sancti Mátyres tuí

Joánnes, Isaácus eoruímque Só-
cii, eódem roboráti, ánimagam

suam pro frátribus pónere non
dubitáruit; ita nos, alter alteríus

ónera portántes, próximos no-

stros 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...

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.


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

Collect. Auge in nobis. p. 1556.

Grad. II

E

Xsultá-bunt * sán-cti

in gló-ri-a: lae-ta-

bún-tur in cubí-libus sú-is.

Ps. 149, 5 and 1.

The saints shall re-

joice in glory: they

shall be joyful in their

beds. Ý. Sing ye to

the Lord a new canti-

cle: let his praise be

in the church of the

saints.

Ý. Cantá-te Dó-

mi-no cán-ti-cum

nó-
vum: laus é-

jus
November 5: Feast of the Holy Relics.


Comm. i. Rejoice in the Lord, ye just, praise becometh the upright.

Ps. 32, 1. Audéte, * justi, in Dómino: rectos décit collau-datio.

APPENDIX.

Invocation of the Holy Ghost.

Ant. VIII

V

Eni, Sancte Spíritus, * réple tu-órum córdá fidé-li-um, et tú-i

amó-rís in é-is ígmem accénde: qui per di-versi-tá-

tem linguárum cunctárum, géntes in uni-tá-te fide-

congregásti.

Hymn. Véni Créator. p. 768.

V. Emitte Spíritum túum, et creabúntur.

R7. Et renovábis fáciem térrae.

Orémus.

D Deus, qui corda fidélium Sancti Spíritus illustrátione
docuísti: † da nobis in éodem Spíritu recta sápere, * et de

ejus semper consolatione gau-
dére. Per Christum Dóminum


Come, Holy Ghost, fill the hearts of thy faithful, and kindle in them the fire of thy love; who, by the diversity of all tongues, didst gather together the nations in the unity of the faith.

V. Send forth thy Spirit, and they shall be created.

R7. And thou shalt renew the face of the earth.

Let us pray.

O God, who hast taught the hearts of the faithful by the light of the Holy Ghost, grant that, by the gift of the same Spirit, we may always be truly wise and ever rejoice in his holy consolations. Through Jesus Christ our Lord.
Procession to beg for rain.  

All as for the greater Litanies, p. 722, but after the Ὕ. Ut ómnibus fidélibus défünctis... is said twice:

Ut congruéntem plúviam fidélibus tuis concédere dignérís: Ὕ. Te rogátis, audi nos.

At the end of the Litanies is said: Pater noster. In silence up to:

Ῥ. Et ne nos inducas in tenta-tióinem.
Ῥ. Sed líbera nos a málo.

Psalm 146. (The Tone "In directum" is used, p. 728.)

God’s all-powerful and merciful providence.

Laudáte Dóminum, quóniam bónus est psálmus: * Dó- 
nóstro sit jucúnda décoraque laudátió.

2. Ædificans Jerusalem Dó-

minus: * dispersiones Israélis 

congregábít.

3. Qui sánat contrítos cór-

de: * et álligat contritiónes 
córum.

4. Qui númerat multítudinem 
stellárum: * et ómnibus éis 
nónima vócat.

5. Mágnum Dóminus nóster, 
et mágna vírus éjus: * et 
sapiéntiae éjus non est númerus.

6. Suscípiens mansuétos Dó-

minus: * humílians autem 
pecatóres usque ad térram.

7. Praecínite Dómino in 

confessióne: * psállite Déo 
nóstro in cóthara.

8. Qui óperit caéleum núbi-

bus: * et párat térrae plúviam.

9. Qui próducit in móntibus 
foénum: * et hérbam servitúti 
hóminum.

10. Qui dat juméntis escam 
ipsórum: * et púllis corvórum 
invocántibus éum.

11. Non in fortítudíne équi 
voluntátem habébit: * nec in 
tíbiis viri beneplácitum érit éi.

P Raise 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. The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.

Glory be to the Father.

V. Cover, O Lord, the heaven with clouds.
R. And prepare rain for the earth.
V. That it may bring forth grass on the mountains.
R. And green herb for the service of men.

V. Sprinkle the mountains from thy high places.
R. And the earth shall be satisfied with the fruit of thy works.
V. O Lord, hear my prayer.
R. And let my cry come unto thee.

V. The Lord be with you.
R. And with thy spirit.

Let us pray.

O God 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.

V. The Lord be with you.
R. And with thy spirit.
V. Let us bless the Lord.
R. Thanks be to God.
Procession to beg for fine weather.

*All as for the greater Litanies, p. 722, but after the *V. Ut omnibus fidélibus... is said twice:

Ut fidélibus tuis aéris serenitátem concédere dignérís: Te rogámus, audi nos.

At the end of the Litany is said: Páter nóster, in silence.

*V. Et ne nos inducás in tentationéntem. 
Rí. Sed libera nos a málo.

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.

**M**ay God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us; and may he have mercy on us.

2. That we may know thy way upon earth: thy salvation in all nations.

3. Let people confess to thee, O God: let all people give praise to thee.

4. Let the Nations be glad and rejoice: for thou judgest the people with justice, and directest the Nations upon earth.

5. Let the people, O God, confess to thee; let all the people give praise to thee: the earth hath yielded her fruit.

6. May God, our God, bless us. May God bless us: and all the ends of the earth fear him.

Glória Pátri.
1876  For the solemn reception of a Bishop.

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. S

Acéròs et Pónti-fex * et

Priest and Pontiff, artificer of virtues, a good shepherd among thy people, thou hast pleased the Lord.
Behold the great priest who in his days pleased God: * Therefore the Lord, by an oath, did make him to increase among his people. ∨. The Lord gave him the blessing of all nations, and confirmed his covenant upon his head. * Therefore...

Epistle of St. Martin, p. 1560.

The following Responsory may also be sung:

VIII E C-ce* sacérdos mágnus,

qui in di-ébus sú- is plácui-it

Dé- o : * Id-e-o ju-re- ju-rán-
dó fé-cit íl-lum Dómi-nus crésce in plé-
bem sú- am. P. T. Alle- líu- ia. ∨. Benedictí-
nem ómni- um génti- um dédít íl- li, et testa-
méntum sú- um confirmávit super cá-put é-
jus.

* Id-e-o. Gló-ri- a Pá-trí, et Fí-li- o, et Spi-
The Bishop kneels before the Altar, while the Priest, standing at the Epistle side and turned towards the prelate, says:

\( \text{V. } \) Protéctor nóstér, ádspice, Déus.

\( \text{R. } \) Et réspice in fáciam Christi túí.

\( \text{V. } \) Sálvum fac sérvum túum.

\( \text{R. } \) Déus méus, sperántem in te.

\( \text{V. } \) Mitte ei, Dómine, auxílium de sáncto.

\( \text{R. } \) Et de Sión túére éum.

\( \text{V. } \) Nihil proficiat inimicus in éo.

\( \text{R. } \) Et filius iniquitátis non appónat nocére éi.

\( \text{V. } \) Dómine, exáudi oratiónem méam.

\( \text{R. } \) Et clámor méus ad te véniat.

\( \text{V. } \) Dóminus vobiscum.

\( \text{R. } \) Et cum spíritu túo.

Orémus.

Omípotens sempitérne Deus, qui facis mirabilia magna solus, praeténde super hunc fámulum tuum, et cunctas con­gregatiónes illi commissas, spíritum grátiae salutáris: ut et ut in veritáte tibi complácetat, per­pektuam ei rorem tuae benedic­tiónis infúnde. Per Christum Dóminum nostrum.

\( \text{R. } \) 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.

Déus, ómnium fídélium pa­stor et rector, fámulum tuum N., quem pastórem Ecclé­siae tuae præesse volústi, pro­pitius réspice: da ei, quaésus­mus, verbo et exémplo, quibus praest, proficere; ut ad vitam una cum grege sibi crédito

Let us pray.

Omípotens sempitérne Deus, qui facis mirabilia magna solus, praeténde super hunc fámulum tuum, et cunctas con­gregatiónes illi commissas, spíritum grátiae salutáris: ut et ut in veritáte tibi complácetat, per­pektuam ei rorem tuae benedic­tiónis infúnde. Per Christum Dóminum nostrum.

\( \text{R. } \) Amen.
pervéniant sempiternam. 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 Omnipotens.

Orémus.

 Deus, humilium visitatórum, qui eós patéra dilectiónis consoláris : † praeténde societáti nostrae grátiam tuam; * ut per eós, in quibus hábitas, tuum in nobis sentiámus adventum. Per Christum Dóminum nostrum. R/. Amen.

The Bishop goes up the altar steps, kisses the altar, and gives his solemn blessing.

After the allocution, the Priest recites the Confiteor. The Bishop says the Misereatur. and Indulgentiam. and gives the general absolution and the indulgence. Then, standing before the altar and turned towards the faithful, the Bishop intones the Ant. Si iniquitátes, he then recites, with his assistants, the Ps. De profundis. 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, éléison. Chrístë, éléison. Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father.

During the Pater, the Bishop sprinkles holy water and incenses three times; he then says the following Versicles:

Et ne nos inducas in tentatiónem. Ý. And lead us not into temptation.

R/. Sed libera nos a málo. Ý. But deliver us from evil.

Ìn memória aetérna érunt justi. Ý. The just shall be in everlasting remembrance.

Ab audítióne mála non timébunt. Ý. They shall not fear the evil hearing.

A pórta inféri. Ý. From the power of hell.

Erue, Dómine, ánimas eórum. Ý. Save their souls, O Lord.

Réquiem aetérnam dóna éís, Dómine. Ý. Eternal rest give to them, O Lord.

Et lux perpétna lúceat éís. Ý. And let perpetual light shine upon them.
For the pastoral visit.

Let us pray.

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.

A procession is then formed and goes to the graveyard, singing the Responsory Qui Lázarum. p. 1798, during which the Bishop recites, with his assistants, the Ant. Si iniquitátes, and the Ps. De profundis. p. 1784.

In the middle of the graveyard, the Responsory Libera. is sung, p. 1775. Then: Kyrie, eléison, etc.

Páter nósté. etc., as above.

Let us pray.

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.

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.

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 thine handmaidens, 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.
For the pastoral visit.

The Cantors: Venite. Requiescant in pace.

RJ. Amen.

On the way back to the church, the Ps. Miserere. p. 1785, is recited with Requiem aeternam, at the end.

Before the Altar, the Bishop says:


Et ne nos inducas in tentationem.

Requiescant in pace.

Amen.

Dominus, Deus, cujus misericordia.

Et cum spiritu tuo.

Oremus. Let us pray.

Asulse, quaesumus, Domine, animas famulorum famularumque tuarum ab omni vinculo delictorum; ut in resurrectionis gloria inter sanctos et electos tuos resuscitati respirent. Per Christum Dominum nostrum. RJ. 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 profundis with Réquiem aeternam. and the Ant. Si iniquitates. p. 1784.

Pater noster. etc., as above.

Confirmation.

The Bishop: Spiritus Sanctus superveniatur in vos, et virtus Altissimi custodiatur vos a pecatis.

RJ. Amen.

V. Adjutórium nóstrum in nómine Dómini.

RJ. Qui fécit caelum et terram.

V. Dómine, exáudi orationem méam.

RJ. Et clámor méus ad te veniat.

V. Dóminus vobiscum.

RJ. Et cum spíritu túdo.

Orémus.

Omnipotens sempitérne Deus, qui regeneráre dignátus es hos fámulos tuos ex aqua et Spiritu Sancto, qui quǽque dédísti eis remissiônem ómnium peccatórum: * emíte in eós septífiormem Spíritum tuum Sanctum Paráclitum de caelis.

RJ. Amen.

Spíritum sapientiæ, et intellectus. RJ. Amen.

Spíritum consilií, et fortítudinis. RJ. Amen.

Spíritum scientiæ, et pietátis. RJ. Amen.

A dímple eos Spíritu timóris tuí, et consigna eos signo Crucícis Christi, in vitam propitiátum aetérnam. Per eúmdem Dóminum nostrum Jesum Christum... in unitáte ejúsdem Spíritus Sancti Deus, per ómnia saécula saéculórum. RJ. Amen.

When all are confirmed, the Bishop washes his hands while there is sung:

Ant. VIII c

Confirm this, O God, which thou hast wrought in us, from
Confirmation. 1883

thy holy temple, which is in Jerusalem.

Ps. 67, 29-30.

ope-rátus es in nó-bis, a templo

sáncto tú-o, quod est in Je-rús-a-lém. Ὡ. Gló-ri- a Pátri,

et Fí-li-o, et Spi-rí-tu-i Sáncto. Ὡ. Sic-ut é-rat in

princí-pi-o, et nunc, et semper, et in saécu-la saecu-

lórum. Amen.

*The Antiphon Confiirma hoc is repeated.*

*The Antiphon Confiirma hoc is sometimes sung in the following manner:*

Ant. VIII C

Onfírma hoc, Dé-us, *quod ope-rá-tus es in

nó-bis, a templo sáncto tú-o, † quod est in Je-rús-a-lém,

alle-lú-ia, alle-lú-ia. During Septuagesima † quod est in


Sáncto. Ὡ. Sic-ut é-rat in princí-pi-o, et nunc, et semper,
et in saecula saeculorum. Amen.

The Antiphon Confirma hoc. is repeated.

Then the Prelate, turned towards the Altar, says:

℣. Ostende nobis, Dómine, misericórdiam tuam.
℟. Et salutáre tuum da nobis.
℣. Dómine, exáudi oratiónem méam.
℟. Et clámor méus ad te véniat.
℣. Dóminus vobiscum.
℟. Et cum spíritu tuyo.

Oremus.


Ecce sic benedicéetur omnis homo, qui timet Dóminum.

Benedicat vos Dóminus ex Sion, ut videáitis bona Jerúsalém omnibus diébus vitae vestrae, et habéátis vitam aetérmam. R. Amen.

℣. Show us, O Lord, thy mercy.
℟. And give 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.

O God, who hast given thy Holy Spirit to thy Apostles, and hast willéd 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. R. Amen.

So will every man be blessed who fears the Lord.

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. R. 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. Pange lingua, p. 814, is sung as far as Tantum ergo exclusive; the hymn is repeated as long as the Procession lasts, beginning each time with the 2nd verse.

After the Procession, the Deacon places the Blessed Sacrament on the throne, the Celebrant meanwhile putting off the humeral veil. Tantum ergo Sacramentum is then sung; at Genitori the Blessed Sacrament is incensed in the usual way.

When Tantum ergo is ended, Pánem de caelo etc. is not said, but the Cantors at once begin with Kyrie, eléison, the Litany of the Saints, p. 722. They continue as far as V. Dóminus vobiscum inclusive, p. 730. Then the Prayers, p. 1886.

II. On the day of Deposition.

After Mass, the Celebrant, at the sedilia, takes off chasuble and maniple, and puts on a cope. The Ministers lay aside their maniples; and all return to the altar, and kneel.

The Litany of the Saints is sung, as on the day of Exposition, and the following prayers as far as the V. Domine, exáudi orationem méam, inclusive.

The Celebrant stands and puts incense into two thuribles, giving no blessing. He incenses the Blessed Sacrament, and receives the humeral veil.

The Procession of the Blessed Sacrament then follows, making the circuit of the church. Pange lingua is sung in the same manner as on the day of Exposition.

After the Procession the Blessed Sacrament is placed on the altar, and Tantum ergo is sung. At Genitori the Celebrant puts incense into a thurible, and incenses the Blessed Sacrament.

At the end of Tantum ergo there follows Pánem de caelo, etc. The Celebrant stands, and (omitting Dóminus vobiscum) sings all the prescribed prayers.
PRAYERS.

(1) O God, who, under this won-

derful Sacrament, hast left us a memorial of thy passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever feel within us the fruit of thy redemption.

From Advent until Christmas:

(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:

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):

O 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:

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) Almighty everlasting God, have mercy upon thy servant N., our Sovereign Pontiff, and direct him,
Prayers for the Forty Hours. 1887

dirige eum secúndum tuam cé-

méntiam in viam salútis aetér-

nae: * ut, te donánte, tibi plácita cúpiat, et tota virtúté perficiat.

(4) Deus, refúgium nostrum et virtus: + adésto piis Eccléssiae tuae précibus, auctor ipse pietátis, et præsta; * ut, quod fidéliter pétimus, efficá-
citer consequamur.

(5) Omnipotens sempitérne Deus, qui vivórum do-

mináris simul et mortuórum, omniúmque miserériis, quos tuos fide et ópere futúros esse prác-
nóscis: + te súpplices exorámus; ut, pro quibus effundère preces decrévimus, quosque vel prae-
sens saéculum adhuc in carne rétinet, vel futúrum jam exútos córpores suscépit, * intercedénti-
tibus ómnibus Sanctis tuis, pietátis tuae cleméntia ómnium délicitórum suórum véniám consequántur. Per Dóminum nostrum Jesum Christum, Fí-

lium tuum: Qui tecum.

The Celebrant kneels down and sings:

* Dómine, exáudi oratióné

mém néam.

Ry. Et clámor méus ad te

véniát.

The Cantors or the Celebrant (where it is the custom) sing:

* Exáudiát nos omnipotens et miséricors Dóminus.

Ry. Et custódíát nos semper.

Amen.

The Celebrant sings on a lower note:

* Fidélium ánimaæ per mi-

The Celebrant kneels down and sings:

* May the souls of the faithful

departed, through the mercy of God, rest in peace. Ry. 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 Dómmum Apostólicum et omnes ecclesiásticos órdines, etc., there is said: Ut omnes ecclesiásticos órdines, etc.; the * Orémus pro Pontifice nostro N. with the Ry. and the Prayer for the Sovereign Pontiff are omitted.

according to thy clemency, into the way of everlasting salvation; that by thy grace he may desire those things that are pleasing to thee, and with all his strength fulfil them.

(4) O God, our refuge and our strength, who thyself art the fountain of all piety, look down in mercy, we beseech thee, on the prayers of thy Church: and grant that what in faith we ask, we may in all profitable fulness receive.

(5) Almighty and Everlasting God, who rulest alike over the living and the dead, and who shewest mercy to all those who will, by faith and good works, one day be thine: most humbly we beseech thee, that every one, on whose behalf we have purposed to put up our prayers to thee, whether this world still detain him in the flesh, or already his soul have passed out of the body into that which is to come, may, all thy Saints interceding for him, out of the abundance of thy mercies, obtain the remission of all his sins. Through our Lord Jesus Christ, thy Son: Who with thee...
PIECES

that, because of their length, may be adapted to a Psalm-tone.

First Sunday of Lent.

Tract II

Verse 1

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

Verse 2

He shall say to the Lord, Thou art my protector and my refuge: my God, in him will I trust.

Verse 3

For he hath delivered me from the snare of the hunters, and from the sharp word.

Verse 4

He will overshadow thee with his shoulders, and under his wings thou shalt trust.

Verse 5

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.
Palm Sunday.

Tract II

D

É-us, * Dé-us mé-us, réspice

O God, my God, look upon me: why hast thou forsaken me?

V. 6. Of the arrow that flieth in the day; of the business that walketh about in the dark: of ruin and the noon-day devil.

V. 7. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee.

V. 8. For he hath given his Angels charge over thee, to keep thee in all thy ways.

V. 9. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

V. 10. Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon.

V. 11. Because he hath hoped in me, I will deliver him; I will protect him, because he hath known my name.

V. 12. He shall call upon me, and I will hear him: I am with him in tribulation.

V. 13. I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation. Ps. 90.

Palm Sunday.

V. 1. God, my God, look upon me: why hast thou forsaken me?

The intonation is repeated after each Versicle.

V. 2. Longe a salúte méa * vérba delictórum meórum.

V. 3. Déus méus, clamábó per diem, nec exáudies: * in nócte, et non ad insipiéntiam míhi.

V. 4. A sagitta volánte per diem, t a negotió perambulánte in ténerebris, * a ruina et dæmónio meridiáno.

V. 5. Cédent a látère tuo mille, t et décem millia a dextris túis: * tibi autem non approinquábít.

V. 6. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee.

V. 7. Of the arrow that flieth in the day; of the business that walketh about in the dark: of ruin and the noon-day devil.

V. 8. For he hath given his Angels charge over thee, to keep thee in all thy ways.

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V. 13. I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation. Ps. 90.
Ps. 4. But thou dwellest in the holy place, praise of Israel.

laus Isra-él.

Ps. 5. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

Ps. 6. They cried to thee, and they were saved: they trusted in thee, and were not confounded.

Ps. 7. But I am a worm and no man: the reproach of men, and the outcast of the people.

Ps. 8. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

Ps. 9. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

Ps. 10. But they have looked and stared upon me: they parted my vesture amongst them, and upon my vesture they cast lots.

Ps. 11. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns.

Ps. 12. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

Ps. 13. There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice.

Ps. 14. To a people that shall be born, which the Lord hath made. Ps. 21.
Good Friday.

After the first Lesson.

Tract II

D

Omine, * audí-vi audi-tum
tú-um, et tímu-i : * conside-rá-vi
ópe-ra tú-a, et expá-vi. Ἡ. 2. In mé-
di-o du-ór-um animá-li-um inno-tescé-ris : † dum appropin-
quáverint ánni, cognoscéris : * dum advénerit témpus, ostendéris.

ἡ. 3. In éo, dum conturbáta fúerit ánima méa : * in íra, misericór-diae mémor éris.
ἡ. 5. Opérút caélós majéstas ejus : * et láudis éjus pléna est térra.

Canticle of the Prophet Habacuc.

O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.

ἡ. 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.

ἡ. 3. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy.
ἡ. 4. God shall come from Libanus, and the holy one from the shady and thickly covered mountain.
ἡ. 5. His majesty hath covered the heavens; and the earth is full of his praise.

After the second Lesson.

Tract II

E

ripe me, * Dómine, ab hô-

Deliver me, O Lord, from the evil man; rescue me from the unjust man.
Pieces adapted to a Psalm-tone.

mine má-lo: * a vi-ro in-lquo li-bera me. Flex: peccá-

tó-ri †

†. 2. Qui cogitavérunt malítias in córde: * tóta die constitú-
bant praélia.
†. 3. Acuérrunt línguas suas sicut serpén­tes: * venénum ánxis sub lábiis eórum.
†. 4. Custódí me, Dómine, de mánu peccatóris: * et ab homínibus iníquis líbera me.
†. 5. Qui cogitavérunt sup­plantáre gréssus méos: * abscondérrunt supérbí láqueum míhi.
†. 8. Dómine, Dómine, virtus salútis méae: * obúmbra cáput méum in diá bélii.
†. 9. Ne trádas me a desidério méo peccatóri: † cogitavérunt advérsum me: * ne derelinquas me, † ne unquam exal­téntur.
†. 11. Verúntamen jústi con­fitebúntur nómini túo: * et habitábunt récti cum vúltu 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.
V. of Alleluia for Saint Teresa of the Child Jesus.
(October 3).

VII
L-le- lu- ia. * ij.

V. Qua- si ró-sa planta-ta super rívos aquárum
fructi-fi-cá-te : qua-si Líbanus odó-rem su-avi-tá-tis habé-
te: flo-ré-te flores qua-si lí-li-um, et dá-te odo-rem,
et frondé-te in grá-ti- am, et collaudá-te cánti-cum, et
benedí-ci-te Dóminum in opé-ribus sú- is. Alleluía.
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

ji-cit, Qui-a te contémplans tó-tum dé-fi-cit. 2. Ví-sus, tá-

ctus, güstus in te fálli-tur, Séd audí-tu só-lo tú-to cré-

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, no 807, can be employed.
of God has spoken, Than Truth's own word there is no truer token.

Dí-tur: Crédó quíquid dí-xit Dé-i


3. In Crúce latébat sóla Déi-tas,
At hic látet simul et humánitas:
Ambo tamen crédens atque confitens,
Péto quod petívit látro péení-tens.

4. Plágas, sicut Thómas, non intúceor:
Déum tamen méum te confit-eor:
Fac me tibi semper mágis crédere,
In te spem habére, te diligere.

5. O memoriálé mórtis Dó-mini!
Pánis vívus vítam préstans hó-mini!
Praésta méae ménti de te vívere,
Et te illi semper dúlce sápere.

6. Pi-e pellicáne, Jé-su Dómine!
Me immúndum múnda tú-o Sánugi-ne:

3. God only on the Cross lay hid from view; But here lies hid at once the manhood too: And I, in both professing my belief, Make the same prayer as the repentant thief.

4. Thy wounds, as Thomas saw, I do not see; Yet thee confess my Lord and God: Make me believe thee ever more and more; In thee my hope, in thee my love to store.

5. O thou memorial of our Lord's own dying! O Bread that living art and vivifying! Make ever thou my soul on thee to live; Ever a taste of heavenly sweetness give.

6. O loving pelican! O Jesu, Lord! Unclean I am, but cleanse me in thy blood; Of which a single drop, for sinners spilt, Is ransom for a world's entire guilt.
Various chants for Benediction.

quit ab ómni scé-le-re.

7. Jésu, quem velátum nunc aspício,
Oro fiat illud quod tam sitio:
Ut te reveláta cérnens fácie,
Visu sim beátus túae glóriæ.
Amen.


Ave verum. *

Hail to thee! true Body, sprung From the Virgin Mary's womb! The same that on the Cross was hung, And bore for man the bitter doom! Thou, whose side was pierced, and flow'd Both with water and with blood; Suffer us to taste of thee In our life's last agony. Son of Mary, Jesu blest! Sweetest, gentlest, holiest!

nóbis praegustá-tum mórtis in ex-ámíne. O Jé-su

dúl-cis! O Jésu pí-e! O Jé-su fí-li Ma-rí-ae.

* Melodies taken from the Solesmes books are marked with a star.
Caro mea. V. 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.

dominántem gentibus, * Qui se manducántibus dat spíritus pingué-dinem.

Christus apparuit.

Christ has appeared to us: Come let us adore him.

Ve-ni-te, ad-oré-mus.

The Choir repeats: Christus apparuit nóbis: * Venité, 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.
Various chants for Benediction.

occupémus fá-ci-em é-jus in confessióne, et in psálmis jubí-lémus é-i.

The Choir: Venite, adorémus.


The Choir: Christus appáruit nóbis: * Venite, adorémus.

Ecce panis. p. 799.

Homo quidam.

A certain man made a great supper: and he sent his servant at the hour of supper to say to them that were invited: Come, for all is ready. V. Come and eat my bread, and drink the wine that I have mingled for you. Glory...
In Honour of the Blessed Sacrament.

In Septuagesima, Alleluia is not said at the end, p. 1730.

CHANT I. p. 820.

CHANT II.*

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.

O quam suavis est. Antiphon, p. 791.

O sacrum convivium.


O quam suavis est. Antiphon, p. 791.

O sacrum convivium.
Various chants for Benediction.

mótia passiónis é- jus: mens implé-tur grá-ti- a:

et futú-rae gló-ri- ae nóbis pígnus dá- tur, alle-
lú- ia.

O salutaris Hostia.

CHANT I. p. 810.

CHANT II.*

1. O saving Victim of the world, Who openest wide the gates on high, The foe his bands on us hath hurled, O, give us strength; for aid we cry.

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.

1900
In Honour of the Blessed Sacrament.

CHANT III.*

O sa-lu-tá-ris hóstí-a, Quae caéli pándis óstí-um,

Bélла prémunt hostí-li-a, Da róbur, fer auxí-li-um. 2. Uni

trinóque Dómino Sit sempi-térna gló-ri-a, Qui vi-tam si-


CHANT IV.*

O sa-lu-tá-ris hóstí-a, Quae caéli pándis óstí-um,

Bélла prémunt hostí-li-a, Da róbur, fer auxí-li-um. 2. Uni

trinóque Dómino Sit sempi-térna gló-ri-a, Qui vi-tam si-

Various chants for Benediction.

**CHANT V.**

IV

O sa-lu-tá-ris hóstí- a, Quae caéli pándis ósti- um,

Bél-la pré-munt hostí-li- a, Da róbur, fer auxí- li- um.


**CHANT VI.**

IV

O sa- lu-tá-ris hóstí- a, Quae caéli pándis ós-tí- um,

Bél-la pré-munt hostí-li- a, Da róbur, fer auxí- li- um.


Panis angelicus. *Ist mode. p. 808.*


Panis angelicus.

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In Honour of the Blessed Sacrament.

1903

Sacris solemniis. *Hymn, p. 805 and 807.*

Salutis humanae sator. *Hymn, p. 744.*

II. For the various Seasons of the Year.

IN ADVENT.

Creator alme siderum. *Hymn, p. 271.*

Greater Antiphons O. *p. 290 and foll.*

Rorate, caeli, desuper.*

---

*Drop down dew, ye heavens, from above, and let the clouds rain the just one.*

---

**Rorate** is repeated.

---

1. **Ne i-rascá-ris, Dómine, ne ultra**

memíne-ris iniqui-tá-tis: ecce cí-vi-tas

Sánti fécta est desérta: Sí-on desér-

---

r. **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.**
For the various Seasons of the year.


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.

nóstræ 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 nóstræ. R. Róra-te.

3. Behold, O Lord, the affliction of thy people, and send him whom thou wilt send forth, the lamb, the ruler of the earth, from the rock of the desert to the mountain of the
4. Be comforted, be comforted, 0 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.

dé Petra desérti ad monítem filiae Sión: ut auferat

ipse júgum captivi-táris nóstrae. R. Rorá-te.

4. Consolámi-ni, conso-lámi-ni, pópu-

le mé-us: ci-to véri-et sálus tú-a :

quare maeró-re consúme-ris, qui-a in-

novást te dó-lor? Salvábo te, nó-li tímé-re, égo enim

sum Dominus Dé-us tú-us, Sánctus Isra-éil, Redémptor

tú-us. R. Rorá-te, caéli, dé-super, et núbes plú-ant

justum.
IN CHRISTMASTIDE.

Adeste fideles.

1. Come, all ye faithful, joyful, triumphant; oh, come ye, oh, come ye, to Bethlehem: behold ye him, born the King of Angels: Oh, come, let us adore him, Christ the Lord.

2. See, leaving their flock, the shepherds at the call approach the humble Crib: And let us also hurry, there with joyful step. Oh, come, etc.
1908 Various chants for Benediction.

* Et nos o-ván-ti grá-du festi-né-mus: Venite, 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.

* Dé- um in-fán-tem, pánnis invo-lú-tum: Venite, 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.

* Sic nos a-mán-tem quis non redamá-ret? Venite, etc.

The Choir: * Sic nos.

For the various Seasons of the year.

Laetabundus.

1. May the choir of the faithful exult with joy, Alleluia.

2. The womb of the pure Virgin, a nuptial bed, has produced the King of Kings; a wondrous achievement.

3. The Angel of Counsel is born of the Virgin; the Sun of the Star.


5. As the star gives forth its beam, thus the Virgin her Son, in like manner.

6. Neither the star by its beam, nor the Virgin by her Son, is impaired.

7. The lofty cedar of Libanon has become

Intactae profudit thoros, Res miranda.

de Virgine, Sol de stella.

sum nesciens, Stella semper rutilans, Semper clara.

Pari forma. 6. Neque sidus radi-o, Neque Ma-ter Fi-li-o

li-o Fit corrupta. 7. Cedrus alta Libani Confor-
Various chants for Benediction.

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 announce 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 announced; it is he himself, whom a Virgin has brought into the world. Alleluia.

10. Si non susis vá-tibus, Cré-dat vel gentfli-bus Sibyl-li-nis vér-sibus Haec praedícta.

11. Infé-lix pró-pre-ra, Cré-de vel vé-te-ra : Cur damnábe-ris, Gens mí-se-ra? 12 Quem dócte litte-ra Nátum conside-ra :

Ipsum génu-it Puérpe-ra, Alle-lú-ia.
Puer natus.

1. *A Child is born in Bethlehem, alleluia:
Whence rejoices Jerusalem, alleluia.
*R.* In heartfelt jubilation Christ new-born let us adore, With a new canticle.

*lú-ia:* Unde gaudet Jerú-sa-lem, alle-

*lú-ia, alle-lú-ia.* *R.* In córdis jú-bi-lo Christum nátum ado-

*rémus, Cum nóvo cántico.*

2. *Assumed is flesh by the Son, alleluia,
Of God the Father the Most High Son, alleluia.*

*lú-ia,* Dé- i Pátris altíssimus, alle-lú-ia, alle-lú-ia.

*R.* In córdis.

3. *Through Gabriel as messenger, alleluia,
The Virgin conceived a Son, alleluia, alleluia.*

*lú-ia,* Vírgo concépit Fí-li-um, alle-lú-ia, alle-lú-ia.

*R.* In córdis.
1912 Various chants for Benediction.


R7. In córdis.


8. Intrántes dómum invicem, alle-

4. Like a bridegroom from his chamber, alleluia: He came forth from his Mother's womb, alleluia, alleluia.

5. Here lies he in the manger, alleluia, Who reigns without end, alleluia, alleluia.

6. And the Angel to the shepherds, alleluia, Reveals that he is the Lord, alleluia, alleluia.

7. Kings from Saba are coming, alleluia; Gold, incense, myrrh they offer, alleluia, alleluia.

8. Entering the house, in turn, alleluia, the newly born they greet as Prince, alleluia, alleluia.
For the various Seasons of the year. 1913

lú-ia, Nóvum sa-lútant Príncipem, alle-lú-ia, alle-lú-ia.

Rý. In córdis.

9. Of Mother born and Virgin, alleluia, he who light is of light, alleluia, alleluia.

9. De Mátre nátus Vírgine, alle-lú-ia,

Qui lúmen est de lúmine, alle-lú-ia, alle-lú-ia. Rý. In córdis.

10. Without the serpent's wound, alleluia, One of us, he came of our blood, alleluia, alleluia.

10. Sine serpéntis vúlnere, alle-lú-ia,


11. In flesh unto us was he like, alleluia, As to sin however unlike us, alleluia, allel.

11. In carne nóbis sími-lis, alle-lú-ia,


12. In order to make us men, alleluia, Of God and himself the images, alleluia, alleluia.

12. Ut rédde-ret nos hómines, alle-

lú-ia, Dé-o et síbi sími-les, alle-lú-ia, alle-lú-ia.

Rý. In córdis.
Various chants for Benediction.

13. In this birthday rejoicing, alleluia. Let us bless the Lord, alleluia, alleluia.

Benedicamus Domino, alleluia, alleluia. R/. In cordis.

14. Praised be the holy Trinity, alleluia; To God let us give thanks, alleluia, alleluia.

IN SEPTUAGESIMA.

Media vita.

In the midst of life we are in death; to whom shall we go for help, if it be not to thee, O Lord? Thou, who on account of our sins art justly angry: * O Holy One, who art God, O Holy One, * Sancte Deus, Sancte
fór-tis, Sáncte mi-sé-ri-cors Sal-
vá-tor, amárae mórti ne trá-das

nos. Ὡ. 1. In te spera-vé-runt
pátres nó-stri; spe-ravérunt, et libe-
rá-sti é-os, * Sáncte. Ὡ. 2. Ad te clama-
vé-runt pátres nó-stri; cla-mavérunt, et non sunt

THE SEASON OF LENT.

Attende, Domine. *

Attende, Dómine, et mi-se-ré-

tère, qui-a peccávimus tí-bi. Atténde is repeated.

1. To thee, O sove-

rign King, and re-
demer of all, do we

fet us, 0 Lord,

and have mercy on us,

for we have sinned

against thee.

2. Thou the right

hand of the Father;
thou, the corner-stone:
thou the way of sal-

vation; thou the gate

of heaven: wash us of

our sinful

stains.

2. Détexera Pátris, lápis angu-lá-ris,
ví-a salú-tis, jánu-a caeléstis, áblu-e

nóstri mácu-las de-lí-cti. R. Atténde.
3. We beseech, O God, thy majesty: may thy sacred ears hear our groanings; accord us, in thy clemency, the pardon of our crimes.

4. Those crimes we confess: with a contrite heart, we lay bare to thee our hidden wretchedness: O Redeemer, may thy tenderness pardon us.

5. O Christ, arrested in spite of thy innocence, dragged without resisting before the judgment-seats, condemned for sinners on false witness; do thou keep those whom thou has redeemed.

Domine, non secundum. Tract, p. 459.
1918 Various chants for Benediction.

Miserere mei, Deus.

1. Miserere mei, Deus.
2. Et secundum multitudoinem 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 iniquitáibus con- cé- ptus sum : *
7. Ecce enim veritátem di- le- xi- sti : *
8. Aspérge me hyssópo et mun dá- bor : *
9. Audi-tui méo dábis gáudium et lae- tí- ti- am : *
10. Áverte fáciem túam a peccá- tis mé- is : *
11. Cor mundum créa in me, Dé- us : *
12. Ne projícias me a fáci- e tú- a : *
13. Rédde míhi laetitíam salutá- ris tús i : *
14. Docébo iniquos ví- as tús as : *
15. Libéra me de sanguínibus, Déus, Déus salú- tis mé- ae : *
16. Dómine, lábia méa a- pé-ri- es : *
17. Quóniam si voluisses sacrificium, dedí- sem ú tí- que : *
18. Sacrificiónum Déo spiritus contri- bu- lá- tus : *
19. Benígne fac, Dómine, in bóna voluntáte tú- a Sí- on : *
20. Tunc acceptáabis sacrificiónum justítiae, obla- tionés et ho-lo- cáu- sta : *

Miserere mé-

Miserere et parce.

Have mercy, O most clement Lord, and spare thy people. * For we have sinned against thee.

The Choir repeats: Miserere.

sime Dómine, popu-lo tú- o : * Qui- a peccá-vimus tí-bi.

1. Prostrá-ti ómnes, lácrimas prodú-ci-
Psalm 50.

1. secúndum mágnam misericórdiam tuámi.
2. déle iniquitátem meam.
3. et a pecáto meó munda mea.
4. et peccátum méum contra me est semper.
5. ut justificeris in sermonibus tuís, et vín-cas cum ju- di-cri-
6. et in peccátis concépit me ábábor.
7. incénta et occultá sapiéntiáe túaemani-
8. lavábis me, et super superi.
9. et exsultábit ós-
10. et ómnes iniqui-
11. et spiritúm rectum ínnova in
12. et spiritúm sanctúm túum
13. et spiritú prín-
14. et ímpii
15. et exsultábit língua méa
16. et os méum annunti-
17. holocau-
18. cor contrítum et humiliátum,
19. ut aedificen-
20. tunc impónent super al-

misset, we ask pardon
of thee, O Lord.

* For...

* Quia peccávimus tibi.

2. Ora-ti-ónes sacerdótum áccipe,

et quaeque póstu-lant afflu- énter trí-

2. Accept the prayers of priests, and accord them all they ask, in abundance; and have mercy on thy people, O Lord. * For...
3. We ask for peace, accord us peace: turn aside war, and deliver us all; O Lord, we beg thee in a humble prayer. * For...

4. Most merciful God, give ear to us: that the stains of our sins may be at last blotted out: and do thou, in thy benevolence, deliver us from all dangers. * For...

The Choir repeats: Miserere.

Parce, Domine.

Spare, O Lord, spare thy people: let not thy wrath be kindled against us for ever.

Arce, Dómine, parce pópu-lo 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-

rē-rum stātu-it pu-dī-cae Vīrgi-nis spōnsum, vo-lu-ītque Vērbi Te pātrem dī-ci, dēdit et mi-nī-strum Es-se sa-lū-tis. 3. Tu Redemptō-rem stābu-lo jacéntem, Quem chórus Vā-tum cé-ci-nit futū-rum, Aspi-cis gāudens, humi-
Various chants for Benediction.

1922

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.

2. 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.

3. Praise to the Triune Godhead everlasting, Who with such honour mightily hath blest thee; O may he grant us at thy best petition Joys everlasting.

(Trans. McDougall).

Cui prónus famu-lá-tur aéther, Se tibi subdit. 5. Laus sit excélsa Trí-adi per-énnis, Quae tibi praébens supe-ros hóno-res, Det tú-is nóbis mé-ris-tis be-á-tae Gáu-di-a ví-tae. Amen.

Ecce fidelis servus. Antiphon, p. 1106.


Iste, quem laeti.*
For the various Seasons of the year. 1923

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
honours, O Trinity, 
God who reignest, and 
who bestowest golden 
crowns on thy faithful 
servant for all eter-
nity.

rónas Aure-as sérvo trí-bu-is; fi-dé-
li Omne per aévum. Amen.


Litany. *

K

Yri-e, e-lé-i-son. Ī. Chríste, e-lé-i-son. Ī. Kýri-e,
e-lé-i-son. Ī. Chríste, áudi nos. Ī. Chríste, exáudi nos. Ī.
Pá-ter de caé-lis, Dé-us, mi-se-ré-re nóbis.
Fí-li Redéemptor múndi, Dé-us, mi-se-ré-re nóbis.
Spí-ri-tus Sáncte, Dé-us, mi-se-ré-re nóbis.
Sáncta Tríni-tas, únus Dé-us, mi-se-ré-re nóbis.

2. Sán-

c te Jó-seph, óra pro nóbis.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
1. Holy Mary, pray for us.
2. St Joseph,
For the various Seasons of the year.

3. Renowned offspring of David,
4. Light of patriarchs,
5. Spouse of the Mother of God,
6. Chaste guardian of the Virgin,
7. Foster father of the Son of God,
8. Diligent protector of Christ,
9. Head of the Holy Family,
10. Joseph most just,
11. Joseph most chaste,
12. Joseph most prudent,
13. Joseph most strong,
14. Joseph most obedient,
15. Joseph most faithful,
16. Mirror of patience,
17. Lover of poverty,
18. Model of artisans,
19. Glory of home life,
20. Guardian of virgins,
21. Pillar of families,
22. Solace of the wretched,
23. Hope of the sick,
24. Patron of the dying,
25. Terror of demons,
26. Protector of Holy Church,

Agnus Dei, qui tollis peccata mundi, parce nobis,
Agnus Dei, qui tollis peccata mundi, exaudi nos,
Agnus Dei, qui tollis peccata mundi, misere re

Domine.
Domine.
nobis.

V. Constituit eum domimum domus suae.
R. Et principem omnis possessio super suae.

V. He made him the lord of his household.
R. And prince over all his possessions.

pray for us.
pray for us.
IN PASSIONTIDE.

Christus factus est. Responsoy, p. 546.

Crucem tuam. Antiphon, p. 590.


O Crux ave, p. 505.

O Crux splendidior. Antiphon, p. 1159.

Stabat Mater. Sequentia, p. 1423.

Stabat Mater.

1. There stood the Mother sorrowful, Beside the cross in tears, While hanging on it was her Son.

2. Whose soul sighing, Saddened and grieving, Was pierced by the sword.

3. O how sad and afflicted Was that blessed Mother of the only begotten.

4. She was mourning and grieving, The tender Mother, while she saw her son's pains, her noble Son.

5. Who is the man who would not weep, The Mother of Christ if he saw In such suffering?

- In Passiontide.

- Christus factus est. Responsoy, p. 546.

- Crucem tuam. Antiphon, p. 590.


- O Crux ave, p. 505.


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5. Who is the man who would not weep, The Mother of Christ if he saw In such suffering?
For the various Seasons of the year.

6. Quis non póssset contristári, Christi Mátrém 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 génitis, Vidit 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. Vidit suúm 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 amoris, Me sentíre vim dolorís Fac, ut técum lúgeam.
   9. Ah! dear Mother, fount of love, Let me feel the weight of sorrow, Grant that with thee I may weep.

10. Fac ut árdeat cor méum In amándo Christum Déum, Ut síbi compláceam.
   10. Grant that fervent be the heart of me In loving Christ my God That to him I may be pleasing.

   11. Holy Mother, this do for me, Of the Crucified fix deep the wounds In the heart of me indelibly.

12. Túi náti vulneráti, Tam dignáti pro me páti, Poénas mécum 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, Crucifixo condóleré, Donec égo víxero.
   13. Make me with thee lovingly to weep, With the Crucified to sympathize, As long as I shall live.

14. Juxta Crucém técum stáre, Et me tibi sociáre In plánctu desídero.
   14. Beside the cross with thee to stand, And myself with thee to join In sorrow I desire.

15. Virgo virginum praecíla, 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 pórttem 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 Fílìi.
   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. 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. *

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.

rabi-lis aevo, Qua Deus infernum vicit et astra tenet.

The Choir repeats: Sálve, festa.

1. Behold, the grace of the world reborn attests that all the gifts of the Lord have returned with him.

2. For, to celebrate the triumph over the darkness of death, the forests everywhere are covered with foliage, and the plants display their flowers.

3. Thou it was, who, seeing the sad wreck of the human race, didst deign to become man.

4. The dismal chains of the infernal regions are broken, and chaos quivers penetrated with light.

5. But, O Divine power, fulfil thy promise: a third sun hath
1930 Various chants for Benediction.

risen at the dawn: come forth from the tomb.

cor, alma potestas: Tertia a lux rediit, surge, sepulite me-us. Salve.

6. Unfetter the spirits enchained in the prisons of hell, and bring on high all that sank into the abyss.

6. Solve catenatas inferni carcere ris umbras, Et revoca sursum quidquid ad ima ruit.

7. Show us thy countenance again, that the ages may again behold the light: give us back the day, that, at the moment of thy death was eclipsed.

7. Redde tumam faciem, videant ut saecula lumen; Redde diem qui nos, te moriente, fugit. Salve.

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.

Salve, festa dies, to-to vene-rabilis aevo, Qua Deus infernum vit et astra teneat.
IN PASCHAL TIME.

Exsultemus et laetemur. *

1. Let us exult to-day and be joyful; this day is a day of joy. Alleluia, the Lord is risen.

2. It is the time to exult and rejoice; the Lamb, our Passover, is sacrificed. Alleluia, the Lord is risen.

3. Put away fear and despair; Christ's resurrection has already dawned. Alleluia, the Lord is risen.

4. The women come to the tomb; they receive the Angel's message. Alleluia, the Lord is risen.
8. Therefore, now old things pass away; let the slave set free bless the Lord. Alleluia, the Lord is risen.

5. Whom seek you so sadly in the tomb? Tell his disciples he is risen. Alleluia, the Lord is risen.

6. As we keep this most holy Passover, let us feast on the unleavened bread of truth. Alleluia, the Lord is risen.

7. The harmful leaven we must put away; the Conqueror is rising, true life of all. Alleluia, the Lord is risen.

8. Therefore, now old things pass away; let the slave set free bless the Lord. Alleluia, the Lord is risen.
1. O filii et filiae, Rex caelestis, Rex gloriae, Morte surrexit hodie, Alleluia.

2. Et mane prima sabbati, Ad ostium monumenti Accesserunt discipuli.
Various chants for Benediction.

3. And Mary Magdalene, And Mary of James and Salome, Came the body to anoint.

Et Maria Magdalene, Et Jacob, et Salome, Venérunt corpus ungere, Alleluia.


4. In white robes sitting the Angel Foretold to the women: In Galilee is the Lord.

In albis sédens Angelus Praedixit muliéribus: In Galilaea est Dóminus.

5. And John the Apostle Outran Peter speedily, To the tomb he came first.

Et Ioannes Apóstolus Cucúrrit Pétro citius, Monumentó venit prius.

6. The disciples standing by, In the midst stood Christ, Saying: Peace be to you all.

Discípulis adstántibus, In médio stetit Chrístus, Dícess: Pax vobis omnibus.

7. When word came to Didymus, That risen was Jesus, He remained somewhat doubtful.

Ut intelléxit Didymus, Quia surrexerat Jésus, Remánxit fere dúbius.

8. See, Thomas, see my side, See my feet, see my hands, Do not be unbelieving.

Víde, Thóma, víde látus, Víde pédes, víde mánuus, Nólí ésse incrédulus.

9. When Thomas saw Christ's side, When the feet he saw and the hands, He said: Thou art my God.

Quando Thómae Chrísti lá-tus, Pédes vídit atque mánuus, Díxit: Tu es Déus méus.

10. Blessed they who have not seen, Yet have firmly believed, Life eternal shall they have.

Beáti qui non vidérunt, Et fírmiter credidérint, Vitam aetéran habébunt.

11. On this feast most holy Be there praise and jubilation, Bless we the Lord.

In hoc fésto sanctíssimo Sit laus et jubilátio, Benedicámus Dómino.

12. For which things let us most humbly, Devoutly and dutifully To God give thanks.

Ex quibus nos humillísimas Devótas atque débitas Déo dicámus Grátias.
ASCENSION OF OUR LORD.

Omnes gentes.

IV

A

Lle-lú-ia : * Alle-lú-ia, alle-lú-ia.

The Choir repeats: Allelúia.

Psalm 46.

1. O clap your hands, all ye nations: shout unto God with the voice of joy.

Omnes géntes, pláudi-temánibus:

jubi-lá-te Dé-o in véce exsulta-ti-ónis. * Alle-lú-ia,

alle-lú-ia.

Quó-ni-am Dóminus excélsus, terrí-

bi-lis : rex mágnus super ómnem térram. Alle-lú-ia:

alle-lú-ia, alle-lú-ia.
Various chants for Benediction.

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.

E-ligit nobis hereditatem su-am: speciem Jacob quam dilexit. Alle-lu-ia: alle-lu-ia,

alle-lu-ia.

5. God is ascended with jubilee: and the Lord with the sound of trumpet.


6. Sing praises to our God, sing ye: sing praises to our king, sing ye.

Psalli-te Deo nostro, psalli-te:

Psalli-te regi nostro, psalli-te. Alle-lu-ia: alle-lu-ia,
For the various Seasons of the year.

alle-lú-ia.

7. For God is the king of all the earth: sing ye wisely.

Quóni-am rex ómnis térrae Dé-us:


8. God shall reign over the nations: God sitteth on his holy throne.

Regnábit Dé-us super géntes: Dé-us sédet super sédem sánctam sú-am. Alle-lú-ia: alle-

lú-ia, 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.

Prínclipes popú-lórum congrégáti sunt cum Dé-o Abraham: quóni-am dl-i fórtes térrae veheménter e-levá-ti sunt. * Alle-lú-ia,
Various chants for Benediction.

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.

Sicut érat in princípio, et nunc, et semper, et in saécu-la saécu-lórum. Amen. * Alle-

lú-ia, alle-lú-ia.

A L-le-lú-ia: alle-lú-ia, alle-lú-ia.
IN HONOUR OF THE SACRED HEART OF JESUS.

Auctor beate saeculi.*

1. O Christ, the world's Creator bright, Who didst mankind from sin redeem, Light from the Father's glorious Light, True God of God, in bliss supreme.

2. Thy love compelled thee to assume A mortal body, man to save; Reversing the old Adam's doom, Our ransom the New Adam gave.

3. That love which gloriously framed all — The earth, the stars, and wondrous sea — Took pity on our parents' fall, Broke all our bonds and set us free.

4. Non corde discé-dat tú-o Vis íllæ a-
Various chants for Benediction.

4. O Saviour, let thy potent love Flow ever from thy bounteous Heart; To nations that pure fount above The grace of pardon will impart.

5. His Heart for this was opened wide, And wounded by the soldier's spear, That freely from his sacred Side Might flow the streams our souls to clear.

6. Jesus, whose Heart doth pour forth grace, immortal glory be to thee, With Father, Spirit, ever one From age to age eternally.

Cor, arca legem continens. *

1. O Heart, the ark that holds the Law, not of former slavery but of grace, of forgiveness, of mercy.

serving-tú-tis vé-te-ris, Sed grá-ti-ae, sed vé-ni-ae, Sed et
For the various Seasons of the year.

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?
Various chants for Benediction.

6. *O Jesus, who pour-est grace from thy Heart, glory to thee; with the Father and bountiful Spirit, for endless ages.*

6. *Jé-su, tí-bi sit gló-ri-a, Qui Córdé fundis grá-ti-am, Cum Pátre et álmo*  


*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,*
For the various Seasons of the year.


2. Cor Jé-su, in sínu Virginis Mátris a Spi-

3. Cor Jé-su, Vérbo Déi substantiáliter u-

4. Cor Jé-su, majestátis in-

5. Cor Jé-su, témpulum Dé-

6. Cor Jé-su, tabernáculum Al-

7. Cor Jé-su, dómus Déi et pór-

8. Cor Jé-su, fórnax árdens ca-

9. Cor Jé-su, justitiae et amóris re-

10. Cor Jé-su, bonitáte et amó-

11. Cor Jé-su, virtútum ómnium a-

12. Cor Jé-su, ómni láude di-

13. Cor Jé-su, rex et centrum ómni-

14. Cor Jé-su, in quo sunt ómnis thesáuri sapíentiae et sci-

15. Cor Jé-su, in quo hábitat ómnis plenitú-

16. Cor Jé-su, in quo Páter síbi bene com-

17. Cor Jé-su, de cujus plenitúdine ómnnes nos ac-

18. Cor Jé-su, desidérium cóllium ae-

19. Cor Jé-su, pátiens et múltae mise-

1. Heart of Jesus, Son of the Eternal Father, have mercy on us.
2. Heart of Jesus, formed in the womb of the Virgin Mother by the Holy Ghost,
3. Heart of Jesus, united substantially with the Word of God,
4. Heart of Jesus, of infinite majesty,
5. Heart of Jesus, holy temple of God,
6. Heart of Jesus, tabernacle of the Most High,
7. Heart of Jesus, house of God and gate of heaven,
8. Heart of Jesus, glowing furnace of charity,
9. Heart of Jesus, vessel of justice and love,
10. Heart of Jesus, full of goodness and love,
11. Heart of Jesus, most worthy of all praise,
12. Heart of Jesus, king and centre of all hearts,
13. Heart of Jesus, in which are all the treasures of wisdom and knowledge,
14. Heart of Jesus, in which dwells all the fullness of the divinity,
15. Heart of Jesus, in which the Father is well pleased,
16. Heart of Jesus, of whose fullness we have all received,
17. Heart of Jesus, desire of the eternal hills,
18. Heart of Jesus, patient and rich in mercy,
20. Heart of Jesus, rich to all who invoke thee,
21. Heart of Jesus, fount of life and holiness,
22. Heart of Jesus, propitiation for our sins,
23. Heart of Jesus, saturated with revilings,
24. Heart of Jesus, crushed for our iniquity,
25. Heart of Jesus, made obedient unto death,
26. Heart of Jesus, pierced with a lance,
27. Heart of Jesus, source of all consolation,
28. Heart of Jesus, our life and resurrection,
29. Heart of Jesus, our peace and reconciliation,
30. Heart of Jesus, victim for our sins,
31. Heart of Jesus, salvation of those who hope in thee,
32. Heart of Jesus, hope of those who die in thee,
33. Heart of Jesus, delight of all Saints,

Lamb of God, who takest away the sins of the world,
1) spare us, O Lord,
2) graciously hear us, O Lord.
3) have mercy on us.
For the various Seasons of the year.

mün-di, mi-se-re-re nó-bis.

℣. Jésu, mítis et húmilis Córdis.

℟. Fac cor nóstrum secúndum Cor túum.

Orémus.

O Mnípotens sempitérne Deus, réspice in Cor dilectíssimi Filii tui, et in laudes et satisfac­ciónes quas in nómine peccatórum tibi persólvit, ¡ isque misericórdiam tuam peténtibus, tú véniám concedé placátus, * in nómine ejúsdem Filii tui Jesu Christi: Qui tecum vivit et regnat in saécula saéculórum.

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.

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;

Par spléndor, úna Dé­i-tas, Quae éxstras ré-rum ómni­um Síne fí­ne prín-ci-pí­
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).
Two Seraphim cried one to the other: Holy, Holy, Holy Lord God of hosts: * All the earth is full of his glory. ¶ There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one. * Holy, Holy. ¶ Glory be to the Father, and to the Son, and to the Holy Ghost. * All the earth...
III. In Honour of the B. V. Mary.


Ave, Maria.*

Hail Mary, full of grace, the Lord is with thee. V. Blessed art thou among women, and blessed is the fruit of thy womb. V. Glory.


mi-nus te-cum. V. Gló-ri-a Pátri, et Fí-li-o, et Spi-rí-

tu-i Sáncto. Ave.

Ave, Maria.*

cum. V. Benedícta tu in mu-li-é-ribus, et benedíctus frú-
Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and in the hour of our death.


Ave, Maria. Offertory, p. 297.
Ave, Maria. Offertory, Immaculate Conception, p. 999.
Ave, maris stella. Hymn, p. 1360, 1713, 1714, 1716.
Beata Dei Genitrix. Antiphon, p. 1573.
Beata es.

O Virgin Mary, blessed art thou who didst bear the Lord, the Creator of the world: Thou didst conceive him who made thee, yet remaining a Virgin for evermore. Ἡ. 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. *

Rejoice, Mother of God, spotless Virgin; rejoice, for thou hast received joy from the Angel; rejoice, thou hast brought forth the splendour of eternal light; Mother, rejoice; rejoice, Virgin Mother of God; thou only art Mother and Virgin; all creation praises thee, Mother of the Light; be for us, we pray, a perpetual intercessor.

Gloriosa dicta sunt. Communion, p. 1000.
Inviolata. *

Inviolate, untouched, and chaste art thou, Mary! Who hast been made the shining heavenly portal. 0 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.

Inviolata, íntegra et cæsta

Te nunc flāgi-tant devōta

córda et ó-ra: Nóstra ut pú-ra péctora sint et córpora.

In Honour of the B. V. Mary.

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-
trance into the skies to the sorrowful, Of heaven thou openest the gates.

2. Quod Hé-va trístis ábstu-lit, Tu réd-

dis álmo gérmí-ne: Intrent ut ástra

fé-bi-les, Caé-li reclú-dis cár-dines. 3. Tu Ré-gis ál-

já-nu-a, Et áula lú-cis ful-gida: Ví-tam dá-tam per Vír-

ginem, Géntes redémptae, pláudi-te. 4. Jé-su, tí-bi sit

gló-ri-a, Qui nátus es de Vír-gíne, Cum Patre et álmo


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.
4. Grant us this, Father of every light, through thine own Son, with the Holy Ghost; through him who with thee in the shining heaven lives and reigns and rules all ages.

Amen.


Salve, Regina. Antiphon, p. 243, 244.

Sancta et immaculata.

Holy and spotless Maidenhood, I know not with what praises to exalt thee; For whom the heavens

ta vir-gi-ni-tas, quibus te lau-di-bus effe-
In Honour of the B.V. Mary.

ram, né- sci- o : * Qui- a quem caéli cápere non pót- erant,

tú- o gré- mi- o contu- lí- sti. Ὑ. Benedí- cta tu in mu-

li- é-ri- bus, et benedíctus frúctus véntris tú- i.

*Qui- a. Ὑ. Gló- ri- a Pátri, et Fí-li- o, et Spi-ri-


Sancta Maria. Antiphon, p. 1708.

Stabat Mater, p. 1926.

Stirps Jesse. *

The stem of Jesse brought forth a shoot, and the shoot a flower; * and on this flower rested the Spirit of life. Ὑ. The Virgin Mother of God is the shoot,
vir-ga-que flórem: * Et su-

per hunc flórem requi-é-scit Spíri-tus ál-
mus. V. Vír-go Dé-i Gé-
ni-trix virga est, flos Fí-li-us é-

jus. * Et. V. Gló-ri-a Pátri, et Fí-

li-o, et Spi-rí-tu-i Sán-

cto. * Et.

Sub tuum.

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
In Honour of the B. V. M. 1959

despí-ci-as in ne-cessi-tá-tibus: sed a

per-i-cul-is cúncis líbe-ra nos semper, Vírgo glo-ri-ó-
sa et be-ne-dícta.


Virgo, Dei Genitrix.*

I. Virgin Mother of God, he whom the whole world cannot contain, was enclosed in thy womb, and was made man.

2. True faith in the Son has purified the crimes of the world, and thy virginity remains intact.

3. Thee, the Mother of Divine Love, the universe doth proclaim as its succour; Come then to the help of thy servants, O blessed Mother.

4. May immense glory be to the Father, likewise to the Son, and to the Holy Ghost, who is God.

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* The original text is: Vera fide Genitus.
Various chants for Benediction.

Virgo parens Christi.*

Virgin, blest Mother of Christ; thou, by whom God was born to us; dazzling star of the sea; protect us, defend us; * Let the heavenly choirs sing thy praises; Virgin Mary, intercede for us in thy maternal goodness. * Let the... Glory to the Father, and to the Son, and to the Holy Ghost. Let the...
In Honour of the B. V. Mary.

pro nó-bis, Vírgo Ma-rí-a. * Dum. Gló-ri-a Pátri,

Litany of Loreto I. *

K Yri-e, e-lé-i-son. i. Chríste, e-lé-i-son. i. Ký-ri-e,
e-lé-i-son. i. Chríste, áudi nos. i. Chríste, exáudi nos. i.

Pá-ter de caé-lis, Dé-us, mi-se-rére nó-bis.
Fíli Redé-mptor mún-di, Dé-us, mi-se-rére nó-bis.
Spí-rí-tus Sáncte, Dé-us, mi-se-rére nó-bis.
Sán-cta Trí-nitas, ú-nus Dé-us, mi-se-rére nó-bis.

i. Sáncta Ma-rí-a, óra pro nó-bis.

LORD, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
1. Holy Mary, pray for us.
1962
Various chants for Benediction.

2. Sáncta Dé- i Gé- ni-trix,
3. Sáncta Vi- go vir- gi-num,
4. Má- ter Chré- sti,
5. Má- ter diví- nae-grá- ti- ae,
6. Má- ter pu- ris- si- ma,
7. Má- ter ca- stís- si- ma,
8. Má- ter in- vi- o- lá- ta,
9. Má- ter in- vi- o- lá- ta,
10. Má- ter a- má- bi- lis,
11. Má- ter ad- mi- rá- bi- lis,
12. Má- ter bóni consi- li- i,
13. Má- ter Cre- a- tó- ris,
14. Má- ter Sal- va- tó- ris,
15. Vi- go pru- dentís- si- ma,
16. Vi- go ve- ne- rá- na,
17. Vi- go prae- di- cán- da,
18. Vi- go pó- t- ens,
19. Vi- go clé- men- s,
20. Vi- go fi- dé- lis,
21. Spe- cu- lum ju- sti- ti- ae,
22. Sé- des sa- pi- én- ti- ae,
23. Cáu- sa- nóstrae lae- ti- ti- ae,
24. Vas spi- ri- tu- á- le,
25. Vas ho- no- rá- bi- le,
26. Vas insí- gne de- vo- ti- ó- nis,
27. Ro- sa mys- ti- ca,
28. Tú- ris Da- vi- di- ca,
29. Tú- ris e- búnre- a,
30. Do- mus- áu- re- a,
31. Foé- de- ris ár- ca,
32. Já- nu- a caé- li,
33. Sté- lla ma- tu- tí- na,
34. Sálus in- fír- mó- rum,
35. Refú- gium pec- ca- tó- rum,
36. Conso- lá- trix af- fli- ctó- rum,
37. Auxi- lium Chrésti- a- nó- rum,
38. Regina An- ge- lí- rum,
39. Regina Pa- tri- ar- chae,
40. Regina Pro- phe- tá- rum,
41. Regina A- po- sto- lí- rum,
42. Re- gi- na Márti- rum,
43. Regina 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,
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,
Let us pray.

Ora pro nobis, sancta Dei Genitrix.

Ut digni efficiamur pro missionibus Christi.


Pray for us.

44. Queen of Virgins,
45. Queen of all Saints,
46. Queen conceived without original sin,
47. Queen taken up into heaven,
48. Queen of the most holy Rosary,
49. Queen of peace, pray for us.

Lamb of God, who takest away the sins of the world,
1) spare us, O Lord.
2) graciously hear us, O Lord.
3) have mercy on us.
During Advent:

\[ \text{Angelus Domini nuntiavit Mariae.} \]

\[ \text{Et concépit de Spíritu Sáncto.} \]

Let us pray.

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. \( \text{Ry. Amen.} \)

In Christmastide:

\[ \text{Post partum, Virgo, inviolata permansisti.} \]

\[ \text{Déli Génitrix, intercede pro nóbis.} \]

Let us pray.

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.

\( \text{Ry. Amen.} \)

In Paschal Time:

\[ \text{Gáude et laetare, Virgo Maria, alleluia.} \]

\[ \text{Quia surrexit Dóminus vere, alleluia.} \]

Let us pray.

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.

\( \text{Ry. Amen.} \)
Another Chant *

K

Yri-e, e-le-i-son. i. Christe, e-le-i-son. i. Ky-ri-e,

e-le-i-son. i. Christe, audi nos. i. Christe, exaudi nos. i.

Pat-er de cae-lis, De-us, mi-se-re-re nö-bis.

Fii- li Red-emptor mundi, De-us, mi-se-re-re nö-bis.

Spiri-tus Sancte, De-us, mi-se-re-re nö-bis.

Sancta Trin-tas, unus De-us, mi-se-re-re nö-bis.

1. Sancta Marï-a, ó-ra pro nö-bis.

2. Sancta Dëi Gëni-trix,

3. Sancta Virgo vir-gi-num,

4. Má-ter Chri-sti,

5. Má-ter divinae 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 interme-rá-ta,

10. Má-ter ama-bi-lis,

11. Má-ter admi-ra-bi-lis,

12. Má-ter bóni consí-li-i,

13. Má-ter Creató-ris,

14. Má-ter Salvá-tó-ris,

15. Vir-go pruden-tís-si-ma,

16. Vir-go vené-rán-da,

17. Vir-go prædi-cán-da,

18. Vir-go pó-tens,

19. Vir-go clé-mens,

20. Vir-go fi-délis,

21. Spéculum ju-stí-ti-ae,

22. Sèdes sapi-én-ti-ae,

23. Causa nóstrae lae-tí-ti-ae,

24. Vas spiritu-ál-le,

25. Vas hono-rá-bi-le,

26. Vas insigne devo-tí-ó-nis,

27. Ró-sa méy-stica,

28. Túr-ris Da-ví-di-ca,

29. Túr-ris bu-rne-a,

30. Dómus au-re-a,

31. Fó-de-ris ár-ca,

32. Já-nu-a caé-li,

33. Stél-la matu-tí-na,

34. Sá-lus in-fir-mó-rum,

35. Re-fú-gium peccató-rum,

36. Consol-latrix aflí-tó-rum,

37. Au-xi-lium Chri-sti-stia-nó-rum,

38. Re-gi-na Ange-ló-rum,
1966 Various chants for Benediction.

39. Regina Patriarcharum, 40. Regina Propheta
39. Regina Patriarcharum, 40. Regina Propheta
41. Regina Apostolorum, 42. Regina Martyrum, 43. Regina Confessorum, 44. Regina Virorum, 45. Regina Sanctorum omnium,
46. Regina sine la- 47. Regina in caelum 48. Regina sacra-
46. Regina sine la- 47. Regina in caelum 48. Regina sacra-
47. Regina in caelum 48. Regina sacra-
48. Regina in caelum 49. Regina pacis,
49. Regina pacis,

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine. Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine. Agnus Dei, qui tollis peccata mundi,
IV. For the Pope, the Bishop and Peace.

FOR THE POPE.

Tu es Petrus.

That thou art Peter, and upon this rock I will build my Church.

rectionam aedificabo Ecclesiæ meam.

Tu es Pastor ovium.

Thou art the shepherd of the sheep, the Prince of the Apostles; to thee were delivered the keys of the kingdom of heaven.


Oremus pro Pontifice. *

Chant I.

Let us pray for our Pontiff Pius...

R. May the Lord preserve him, and give life to him, and make Benedicito.
Various chants for Benediction.

him blessed on earth, and not betray him to the will of his enemies.

terra, et non tradat e-um in animam inimi-corum e-jus.

Chant II.

O -remus pro Pontifice nostro N. Rý. Dóminus con-
servet e-um, et viví-fícit e-um, et be-átum fáci-at e-um in
terra, et non tradat e-um in animam in-imí-córum e-jus.

Chant III. (For Christmastide).

O -remus pro Pontifice nostro Pí-o. Rý. Dómi-
nóstro Le-ó-ne. 
nóstro Be-ne-dí-cto.
nus conservet e-um, et vi-ví-fícit e-um, et be-átum fá-ci-at
e-um in terra, et non tradat e-um in animam inimi-
córum e-jus.

V. Fiat manus tua super virum dexterae tuae. R. Et super filium hominis quem confirmasti tibi.

V. Tu es Petrus. R. Et super hanc petram aedificabo Ecclesiam meam.

Orémus.

Eus, omnium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclesiae tuae praeésse voluisti, propitius respíce: † da ei, quáésumus, verbo et exemplo, quibus praest, proficere; * ut ad vitam, una cum grege sibi crédito, pervéniat sempiternam. Per Christum Dominum nostrum. R. 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. R. Amen.
FOR THE BISHOP.

Oremus pro Antistite. *

Let us pray for our Bishop N. R/. That, with the help of thy strength, O Lord, he may feed his flock, in the sublimity of thy name.

Oremus pro Antistite nostro Ludovicco. R/. Stet et pascat in forti-tudine tua, Domine, in sublimitate noctemini tus i.

V. Salvum fac servum tuum. R/. Deus meus sperantem in te.

Orémus.

Deus, omnium fidélium pastor et rector, famulum tuum N., quem pastórem Ecclesiae N. praeésse voluísti, propitius réspice: † da ei, quaésusmus, verbo et exemplo, quibus praeest, profícere; * ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Christum Dóminum nostrum. R/. Amen.

Let us pray.

O God, the shepherd and governor of all the faithful, mercifully regard thy servant N., whom it has pleased thee to set up as chief pastor over thy Church of N.: give unto him, we beseech thee, both by word and by example, to be of profit to all those under his charge, so that, together with the flock entrusted to him, he may attain to life everlasting. Through Christ... R/. Amen.
FOR PEACE.

Da pacem.*

Give peace, O Lord, in our days; for there is no other who would fight for us, except thee, our God.

bus nostris: qui-a non est ál-i-us

qui pugnet pro nóbis, ni-si tu Dé-us nóster.

Fiat pax in virtúte túa.

May peace reign upon thy ramparts.

Et abundantia in túribus túís.

And abundance in thy towers.

Let us pray.

God, from whom come all holy desires, all right resolves and all good deeds: do thou bestow upon thy servants that peace which the world cannot give; make our hearts to be devoted to the keeping of thy commandments; take away from us our fear of enemies, and grant that, protected by thee, our time may be a time of quiet. Through Christ our Lord.

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:


8. Full are the heavens and the earth of the majesty of thy glory.

Dóminus Dé-us Sába-oth. 8. Pléni sunt caéli et térra
9. Thee the glorious choir of the Apostles,
10. Thee, the admirable company of the Prophets,
11. Thee, the white-robed army of the Martyrs doth confess,
12. The Father of incomprehensible majesty,
13. Thee, the adorable, true, and only Son,
14. And the Holy Ghost the Paraclete.
15. Thou, O Christ, art the King of glory.
16. Thou art the everlasting Son of the Father.
17. Than, having taken upon thee to
dum suscepturus hominem, non hor-
u-isti Virgo-nis uterum. 19. Tu devi-
cto mortis aculeo, ape-ru-isti
credentibus regna caelo-rum. 20. Tu ad
dexte-ram Dei sedes, in glo-ri-a

Pater. 21. Judex crede-ris esse ven-
All kneel while this verse is sung.
turus. 22. Te ergo quaesumus, tu-is famul-is subve-
ni, quos pre-ti-oso Sanguine redemi-sti. 23. Aeterna fac
cum Sanctis tu-is in glo-ri-a numera-

popu-lum tu-um, Domino, et benedic he-re-di-ta-ti
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.
Various chants for Benediction.

Te Deum laudamus. II.

Simple Tone.

We praise thee as God; we acknowledge thee to be the Lord.

2. Thee, the Father everlasting, all the earth doth worship.

3. To thee all the Angels, to thee the Heavens, and all the powers,

4. To thee the Che-rubim and Seraphim cry out without ceasing;


8. Full are the heavens and the earth of the majesty of thy glory.

9. Thee the glorious choir of the Apostles,

企业和 Christian 兄弟们: 5. Sanctus:


sunt caeli et terrae majestatis gloriae tuae. 9. Te

gloriosus Apostolo-rum chorus: 10. Te Prophe-tarum
10. Thee, the admirable company of the Prophets,

11. Thee, the white-robed army of the Martyrs doth praise.

12. Thee, the holy Church throughout the world doth confess,

13. The Father of incomprehensible majesty,

14. Thine adorable, true, and only Son,

15. And the Holy Ghost the Paraclete.

16. Thou, O Christ, art the King of glory.

17. Thou art the everlasting Son of the Father.

18. Thou, having taken upon thee to deliver man, didst not disdain the Virgin's womb.

19. Thou, having overcome the sting of
25. And govern them, and exalt them for ever.

26. Day by day, we bless thee.

1978 Various chants for Benediction.

20. Thou sittest at the right hand of God, in the glory of the Father.

21. Thou we believe art the judge to come.

22. We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.

23. Make them to be numbered with thy Saints in glory everlasting.

24. O Lord, save thy people, and bless thine inheritance,

25. And govern them, and exalt them for ever.

26. Day by day, we bless thee,
27. And we praise thy name for ever; yea, for ever and for ever.

28. Vouchsafe, O Lord, this day, to keep us without sin.

29. Have mercy on us, O Lord; have mercy on us.

30. Let thy mercy, O Lord, be upon us; as we have trusted in thee.

31. In thee, O Lord, have I hoped; let me not be confounded for ever.


Magnificat. Canticle of the B. V. M.

Simple Tones, p. 212-217.

Solemn Tones, p. 218-223.

Y. Benedicámus Patrem et Filium cum Sáncto Spíritu ¹.  Y. Let us bless the Father, and the Son, with the Holy Ghost.

Ry. Laudémus et superexal-témus éum in saécula.  RY. Let us praise and magnify him for ever.

¹ In Paschal Time, Allelúia is not added.
Various chants for Benediction.

 Deus, cujus misericórdiae non est númerus, et bonitátis infinitus est thesáurus : πiissimae majestáti tuae pro collátis donis grátias ágimus, tuam semper clementiam exorántes; ut qui peténtibus postuláta concédis, éósdem non désérens, ad praémia futúra dispónas. Per Christum Dóminum nostrum. 

RJ. Amen.

Oremus.

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. 

RJ. Amen.
VI. Before the Blessing.


Tantum ergo II. (Italian Melody), p. 804.

Tantum ergo III.

i. Bowing then in adoration we this Sacrament rever: Ancient rites, a preparation For the new, now disappear: Faith's illumining operation From the senses ousts all fear.

v

Antum ergo Sacraméntum

Vene-rémur cérnu- i: Et antiquum
documéntum Nóvo cédat rí-tu- i: Praéstet féides supplé-

méntum Sénsu- um de-féctu-i.

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.

2. Geni-tó-ri, Geni-tóque Laus et ju-

bi-lá-ti- o: Sá-lus, hónor, vírtus quó-

que Sit et benedí-cti- o: Procédentí ab utróque Cóm-
Various chants for Benediction.

par sit laudá-ti-o. Amen.

℣. Pánem de caelo praestitis éis. (Allelúia).¹
℟. Omne delectaméntum in se habéntem. (Allelúia).

Orémus.

Deus, qui nobis sub Sacraménto mirábili passiónis tuae memóriam reliquisti : tribue, quaésumus, ita nos Córpóris et Sánguinís tui sacra mystériá venerári; ut redemptionis tuae fructum in nobis júgiter sentiámus : Qui vivís et regnas in sæcula sæculórum.

℟. 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. Æmè. Amen.

Tantum ergo IV.*


2. Geni-tó-ri, Geni-tóque Laus et jubi-lá-ti-o : Sá-lus, hó-

¹ Allelúia is added only in Paschal Time.
Before the Blessing.

nor, virtus quoque Sit et benedictio: Procedenti ab

utroque Compar sit laudatio. Amen.

Tantum ergo V.*

II

Antum ergo Sacramentum Veneremur cernui:

Et antiquum documentum Novo cedit ritui: Praestet

fides supplementum Sensum defectui.

2. Genitori, Genitoque Laus et jubilatio, Salus, hono-

nor, virtus quoque Sit et benedictio: Procedenti ab

utroque Compar sit laudatio. Amen.

Tantum ergo VI.*

II

Antum ergo Sacramentum Veneremur cernui:
Various chants for Benediction.

Et antiquum documentum Nóvo cédat rí-tu-i : Praéstet fídes suppleméntum Sénsum de-féctu-i.

2. Genitó-ri, Genitóque Laus et jubilá-ti-o, Sálus, hó-
nor, vírútus quoque Sit et benédícti-o : Procedénti ab utróque Cómpar sit laudá-ti-o. Amen.

Tantum ergo VII. *

1

T

Antum ergo Sacraméntum Vene-rémur cérnu-i :

Et antiquum documentum Nóvo cédat rí-tu-i : Praéstet fídes suppleméntum Sénsum de-féctu-i.

2. Genitó-ri, Genitóque Laus et jubilá-ti-o, Sálus, hónor,
virtus quoque Sit et benedícti-o: Procedénti ab utróque Cómpar sit laudá-ti-o. Amen.

Tantum ergo VIII.*

Antum ergo Sacraméntum Vene-rémur cérnu-i:

Et antíquum documéntum Nóvo cédat rí-tu-i: Praéstet fí-des supplémen-tum Sén-su-um de-féctu-i.

2. Gení-tó-ri, Gení-tóque Laus et jubi-lá-ti-o, Sá-lus, hónor,

virtus quo-que Sit et benedícti-o: Proce-dénti ab utróque Cómpar sit laudá-ti-o. Amen.
VII. After the Blessing.

Cor Jesu sacratissimum I.*

Most sacred Heart of Jesus, have mercy on us.

Cor Jesu sacratissimum II.*

OR Jésu sacra-tís-simum, mi-

se-ré-re nó-bis. (3 times).

Adoremus in aeternum I.*

Let us adore for ever the Most Holy Sacrament. Ps. All ye nations, praise the Lord: all ye peoples, sing his glory. Because

Laudate Dominum, omnes gentes:* laudate é-um, ómnes pópu-li. Quóni-am confirmáta

est super nos mi-se-ríordi-a é-jus:* et vé-ri-tas Dómi-
After the Blessing.

his merciful kindness is
great towards us, and
the truth of the Lord
endureth for ever.
Let us adore... Glory.

After the Blessing.

in aeternum. Adoramus. Glor-

ria a Patre et Fili-o, * et Spi-
ritus Sancto. Sic-ut erat

in principio, et nunc, et semper: * et in saecula saecu-


Adoremus in aeternum II.

D-oremus in aeternum sanctissimum Sacramen-
tum. Adoramus. (3 times).

Benedicam Dominum. *

I will bless the Lord.

* At all times. V. His praise shall be ever in my mouth.

ni tempore. Benedicam. V. Semper laus ejus in ore
Various chants for Benediction.

1988

Sáncto. Benedí-cam.

Benedicta sit. Antiphon, p. 564.

Ps. 116. Laudate Dominum I. *

O praise the Lord, all ye nations: praise him, all ye people.

Ps. 116. Laudate Dominum II. *

For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Gloria Pátri et Filio * et Spíritu Sancto.
Ps. 116. Laudate Dominum III.

Audá-te Dóminus, ómnes gén-tes : * laudá-te é-um,

ómnes pópu-li. Quóni- am...

Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in aetérnum.

Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

Ps. Laudate Dominum. Other tones, p. 1 183-85.


Te decet laus I. *

E décet laus, * te décet hým-
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. *

I. We praise thee, Almighty God, who sittest above the Cherubim and Seraphim, whom Angels and Archangels bless, whom Prophets and Apostles praise.

E laudamus, Domine omnipotens, qui sedes super Cherubim et Seraphim, quem benedictunt Angeli, Archange-li, et laudant Prophetae et Apostoli.

2. We praise thee in praying to thee, O Lord, who camest to

E laudamus, Domine, orando, qui venisti.
After the Blessing.

pay the debt of our sins. We beseech thee, O great Redeemer, whom the Father sent as Pastor of his sheep.

3. Thou art the Christ, Lord and Saviour, born of the Virgin Mary.

Venite, adoremus. *

Come, let us adore him; for he is the Lord, our God.

Ení-te,* ado-rémus é- um:

qui-a ípse est Dóminus Dé-us nóster.

i. Laudáte Dóminus, ómnes gén- tes:* laudáte é- um, ómnes pópu-li. Quóni- am...

Quóniam confirmáta est super nos misericórdia éjus: * et véritas Dómini mánet in aetérnum.

Glória Pátri, et Fílio,* et Spiritui Sáncto.


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:

\[\text{D} \]

E-us, in adju-tó-ri- um mé-um inténde : * Dómine,

[Music notation]

ad adjuvándum me festína.

Examples of the Flex:

\[\text{Music notation}\]

á-ni- mam mé- am. †
ma-gni- fi- cá- bi- mur.
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:

\[\text{Music notation}\]

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 : miseré- be- ris Sí- on.
nó- stra a nó- bis sunt.
spe- rá- vi in te.

Dé- us Is- ra- el.
ár- gu- as me.
a nó- bis sunt.
spe- rá- vi in te.
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-erí, Dóminum: * laudá-te nómen Dómi-ni.

2. Sit nómen Dómi-ni bene-di-ctum, * ex hoc nunc et usque

in saécu-lum. And so for all the verses.


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

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


1. In exitu Isra-el de Ægýpto, * dómus Jácob de pó-pu-lo bárbaro : 2. Fácta est Judaé-a sancti-fi-cá-ti-o é-jus:

Isra-el po-téstas é-jus. Flex : palpábunt : †

5. Quid est tíbi máre quod fugísti? * et tu Jordánis, quia convérsus es retrórsum?
6. Móntes exsultástis sicut aríetes, * et cólles sicut ágni óvium?
7. A fácie Dómini móta est térra, * a fácie Déi Jácob :
9. Non nóbis, Dómine, non nóbis, * sed nómini túo da glóriam :
10. Super misericórdia túa et veritáte túa : * nequándo dícant gentes : Úbi est Déus eórum?
11. Déus autem nóster in caéló : * ómnia quae cúmque vóluit, fécit.
16. Símiles illis fíant qui fáciunt éa : * et ómnes qui confidunt in éis.
17. Dómus Israel sperávit in Dómino : * adjútor eórum et protéctor eórum est.
18. Dómus Aaron sperávit in Dómino: * adjútor eórum et protéctor eórum est.

19. Qui tíment Dóminum sperávérunt in Dómino: * adjútor eórum et protéctor eórum est.


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


27. Sed nos qui vívimus, benedícimus Dómino, * ex hoc nunc et usque in saéculum.


Canticle of the Blessed Virgin Mary.

Solemn Tone of 1st and 6th mode. Another chant.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences) and of 1 preparatory syllable. 

Endings of 1 accent with 2 preparatory syllables. (For the Ending D², an extra note is added in anticipation of the accent in dactylic cadences).

Tone 1.
Canticle of the Blessed Virgin Mary.

<table>
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1. Magnificat *
2. Et exsultavit spiritus meus * in Deo salutari

Dóminum. mé-o. And so for all the verses.

3. Quia respexit humilitatem ancilla súa : * ecce enim ex hoc beátam me dícunt omnes generationes.
4. Quia fécit mihi mágná qui pótentès est * et sánctum nómen éjus.
5. Et misericórdia éjus a progénies : * timéntibus éum.
PSALMS FOR COMMUNION.

The Church's new legislation concerning the Eucharistic fast makes it possible for many of the faithful to communicate at a sung Mass.

The singing of the Communion Antiphon alone, which sufficed at sung Mass when Holy Communion was not given, is insufficient under the new conditions, which moreover are merely a return to ancient usage. Therefore it seems opportune to add here the Psalms which normally should accompany the Communion Antiphon proper to the day.

When the Antiphon is itself taken from a Psalm, the choice of a Psalm is not in doubt. When this is not the case, the ancient rule was to make use of the Psalm of the Introit.

Where a Psalm is already found in the body of this work, a simple reference is given. For the remaining Psalms, it has not seemed necessary to print them in full, which would have added considerably to the book. Besides, since the ancient practice was to repeat the Antiphon between the verses of the Psalm, it is thought that seven or eight verses will suffice for all needs.

To avoid several repetitions of the same text, adapted to different tones, as it has been done for Vespers, here only the last two accented syllables of Mediant and Ending have been printed in heavy type. For the same reason, it has not been possible to give the notes of the Intonation for each Psalm; the table of Psalm-tones, p. 152 seq., should be consulted, and the Psalm prepared in advance.

If the Antiphon is taken from those verses of the Psalm that are to be sung, those which form the Antiphon are omitted from the Psalm itself. Thus for Ps. 95, p. 2013, the first two verses form the Antiphon for the 5th Sunday after Easter. The Psalm then begins with v. 3 "Annuntiate". On the other hand, on the 18th Sunday after Pentecost the Antiphon is taken from v. 8. The Psalm begins with v. 1, and v. 8 is omitted.

If however, the Antiphon, as in Midnight Mass of Christmas, forms only part of a verse, this verse can very well be sung entirely in the course of the Psalm.

In old days, the Psalm was sung to the ornate setting of the Introit. For this, one would need each verse written out in full, which here would take up too much space. It is enough to make use of the ordinary setting. Where it is possible, however, it would be desirable to use the Solemn Tone, provided the rules are known for adapting the words to the music. The eight Tones of the Gloria Patri in the Introits will serve as a model.
NUMERICAL TABLE

of the Psalms, that, in whole or in part, are included in this work.

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1st Sunday of Advent (1st mode).

Psalm 84.

The coming salvation that Christ's birth will bring.

2. Remísísti iniquitátem plébis túae : * operuísti ómnia peccáta eórum.
5. Numquid in ætérnum iráscérís nóbis? * aut exténdes íram túam a generatióne in generationem?
6. Déus, tu convértus vivificábis nos : * et plebs túa laetábitur in te.

1. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.
2. Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.
3. Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.
4. Convert us, O God our saviour: and turn off thy anger from us.
5. Wilt thou be angry with us for ever? Or wilt thou extend thy wrath from generation to generation?
6. Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.
7. Shew us, O Lord, thy mercy; and grant us thy salvation.

2nd Sunday of Advent (2nd mode).

Psalm 79.

Fervent appeals to Israel's Saviour.

1. Qui régis Israël, inténde : * qui dedúcís velut óvem Jóseph.

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, * quóusque irascérís super orátiónum sérví túi?
6. Cibábis nos páne lacrimárum : * et pótum dábis nóbis in lácrimís in mensúra?
7. Posuísti nos in contradiciónum vicínis nóstris : * et inimíci nóstri subsannérvunt nos.

5. O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?
6. How long wilt thou feed us with the bread of tears, and give us for our drink tears in measure?
7. Thou hast made us to be a contradiction to our neighbours: and our enemies have scoffed at us.
8. O God of hosts, convert us, and shew thy face: and we shall be saved.

3rd Sunday of Advent.

4th Sunday of Advent (1st mode).

Psalm 18.

4. In ómnem térram exivit sönum eórum : * et in fines órbis térræ vérba eórum.
5. In sóle pósuit tabernáculum súum : * et ipse tamquam spósus procéndens de thálamo suó.
7. Et occúrsum éjus usque ad summum éjus : * nec est qui se abscondat 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.


Mass of the Day (1st mode).

Psalm 97.

Hymn to the Lord, his people's Saviour.

1. Cantáte Dómino cánticum nóvum: * quia mirábilia fécit.
2. Salvávit sibi déxtera éjus: * et bráchium sánctum éjus.
5. Vidérint omnes términi térrae * salutáre Déi nóstri.

1. Sing ye to the Lord a new canticle: because he hath done wonderful things.
2. His right hand hath wrought for him salvation: and his arm is holy.
3. The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.
4. He hath remembered his mercy and his truth toward the house of Israel.
5. All the ends of the earth have seen the salvation of our God.
6. Sing joyfully to God, all the earth: make melody, rejoice and sing.
7. Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm: with long trumpets, and sound of cornet.
8. Make a joyful noise before the Lord our king. Let the sea be moved and the fulness thereof: the world and they that dwell therein.


Ps. 118. Beáti immaculáti (8th mode), p. 1808.

December 27. St. John the Evangelist (2nd mode).

Psalm 91.

Praise to God, Creator and Protector of the just.

1. Bonum est confitéri Dó- mino: * et psallere nómini túo, Altíssime.

1. It is good to give praise to the Lord: and to sing to thy name, O Most High.
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. 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.
Sunday within the Octave of Christmas (7th mode).

Psalms for Communion. 2003

Psalms of Christmas (7th mode).

Psalms 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. Parátæ sédès túa ex tunc: * a saéculo tú es.
4. Eleváverunt flúmina, Dómine: * eleváverunt flúmina vócem suam.
5. Eleváverunt flúmina flúctus suis, * a vócibus aquárum multárum.
7. Testimónia túa credibilia facta sunt nímis: * dúnum tuam décet sanctitúdo, Dómine, in longitúdinem diérum.

1. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.
2. For he hath established the world which shall not be moved.
3. Thy throne is prepared from of old: thou art from everlasting.
4. The floods have lifted up, O Lord: the floods have lifted up their voice.
5. The floods have lifted up their waves, with the noise of many waters.
6. Wonderful are the surges of the sea: wonderful is the Lord on high.
7. Thy testimonies are become exceedingly credible. Holiness cometh 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, àurem túam et exáudi me: * quóniam inops et páuper sum égo.
2. Custódí animam méam, quóniam sánctus sum: * salvum fac sérvum túum, Deus meús, sperántem in te.
3. Miserére méi, Dómine, quóniam ad te clamávi tóta die: † laetífica ániam sérvi tui, * quóniam ad te, Dómine, ániam méam levávi.
4. Quóniam tu, Dómine, suávis et mítis: * et múltæ 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.
2004 Psalms for Communion.

5. Auribus percipe, Dómine, orationem méam: * et intende vóci deprecationis méae.
6. In die tribulationis méae clamavi ad te: * quia exau­dísti me.
7. Non est similis tui in diis, Dómine: * et non est secúndum ópera tua.

5. Give ear, O Lord, to my prayer: and attend to the voice of my petition.
6. I have called upon thee in the day of my trouble: because thou hast heard me.
7. There is none among the gods like unto thee, O Lord: and there is none according to thy works.

The Epiphany of Our Lord (4th mode).

Psalm 71.

Christ's kingdom of righteousness.

1. Deus, judicium túum régida: * et justítiám túam fílio régis.
4. Judicabit páuperes póbuli, † et sálvos fáciet fílios pásperum: * et humiliabit calum­niatórem.
5. Et permanébit cum sóle, et ante lúnam, * in generatione et generationem.
7. Oriéitur in diébus éjus justítia et abundántia pácis: * dónec auferáetur lúna.

1. Give to the king thy judgment, O God: and to the king's son thy justice:
2. To judge thy people with justice, and thy poor with judgment.
3. Let the mountains receive peace for the people: and the hills justice.
4. He shall judge the poor of the people: and he shall save the children of the poor: and he shall humble the oppressor.
5. And he shall continue with the sun, and before the moon, throughout all generations.
6. He shall come down like rain upon the fleece: and as showers falling gently upon the earth.
7. In his days shall justice spring up, and abundance of peace, till the moon be taken away.

The Holy Family (1st mode).

Psalm 83.

The happiness of dwelling in God's House.

1. Quam dilécta tabernácula túa, Dómine virtútum! * concupiscit et déficit ánima méa in átria Dómini.
1. How lovely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord.
2. My heart and my flesh have rejoiced in the living God.
3. For the sparrow hath found herself a house, and the turtle a nest for herself where she may lay her young ones:
4. Thy altars, O Lord of hosts: 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 deliverance.

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. **Dominus regnavit, exsultet terra:** * laetentur insulae multae.
2. Nubes et caligo in circuıtı ejus : * justitia et judicium correctio sedis ejus.
4. Illuxerunt fulgura ejus orbı térre : * vidit, et commota est terra.
5. Montes sicut cera fluxerunt a facie Domini : * a facie Domini omnis terra.
7. Confundantur omnes, qui adorant sculptilia : * et qui gloriantur in simulacris suis.

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, Domine, speravi,** non confundar in aeternum : * in justitia tua libera me.
2. Inclina ad me aurem tuam, * accélera, ut éruras me.
4. Quóniam fortitúdo méa et refúgium méum és tu : * et propter nónem túnem dedúcès me et enútries me.
5. Edúcès me de láqueo hoc, quem abscondérunt mihi : * quóniam tu es protector méus.

1. In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.
2. Bow down thy ear to me: make haste to deliver me.
3. Be thou unto me a God, a protector, and a house of refuge, to save me.
4. For thou art my strength and my refuge; and for thy name's sake thou wilt lead me and nourish me.
5. Thou wilt bring me out of this snare which they have hidden for me: for thou art my protector.
Psalm 42.

An exile’s song; his joyful return.

1. Júdica me, Déus, et discérne cáusam méam de génte non sáncta, * ab hómine iniqué et dolóso érue me.
2. Quia tu es, Déus, fortítudo méa : † quare me repulísti? * et quare trístis incédio, dum affligit me inimícis?
4. Et introibo ad altáre Déi : * ad Déum, qui laetificat juventútem méam.
5. Confitébor tibi in cíthara, Déus, Déus méus : * quare trístis es, ánima méa? et quáre contúrbas me?

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.

Quinquagesima Sunday (1st mode).

Psalm 77.

God’s former goodness to his people.

1. Atténdite, pópule méus, légem méam : * inclináte àurem véstram in vérba óris méi.

1. Attend, O my people, to my law: incline your ears to the words of my mouth.
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 i.

Choice of the right way.

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 habitat (3rd mode), p. 228.

2nd Sunday of Lent.

Ps. 5. Vérba méa (5th mode), p. 1792.
3rd Sunday of Lent.


4th Sunday of Lent.

Ps. 121. Laetátus sum. VI E. p. 188.

Passion Sunday.

Ps. 42. Júdica me, Déus (8th mode), p. 2007.

Palm Sunday.

Ps. 21. Déus, Déus méus, réspice (8th mode), p. 558, or
Ps. 115. Crédidi. viii. p. 182.

Maundy Thursday.


Easter Day (6th mode).

Psalm 117.

A Hymn of praise and fervent thanksgiving.

2. Dicat nunc Israël, quó-niam bónus : * quóniam in sǽculum misericórdia éjus.
4. Dicant nunc, qui tímunt Dóminum : * quóniam in saéculum misericórdia éjus.
5. De tribulatióne invocávi Dóminum : * et exaudívit me in latitúdine Dóminus.

1. Give praise to the Lord, for he is good : for his mercy endureth for ever.
2. Let Israel now say, that he is good : that his mercy endureth for ever.
3. Let the house of Aaron now say : that his mercy endureth for ever.
4. Let them that fear the Lord now say : that his mercy endureth for ever.
5. In my trouble I called upon the Lord : and the Lord heard me, and enlarged me.
6. The Lord is my helper: I will not fear what man can do unto me.

7. The Lord is my helper: and I will look over my enemies.

8. It is good to confide in the Lord, rather than to have confidence in man.

9. It is good to trust in the Lord, rather than to trust in princes.

10. All nations compassed me about: and in the name of the Lord I have been revenged on them.

11. Surrounded 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.
Psalms for Communion.


24. O Domine, salvum me fac: † o Domine, bene prosperare: * benedictus, qui venit in nomine Domini.


28. Confitebor tibi, quoniam exaudisti me: * et factus es mihi in salutem.


For Easter week, as on Easter day.

Low Sunday (6th mode).

Psalm 3.

Escape from a multitude of foes.

1. Domine, quid multiplicati sunt qui tribulant me? * multis insurgent adversum me.

2. Multis dicit animae meae: * Non est salus ipsi in Deo ejus.


4. Voce mea ad Dominum clamavi: * et exaudi vit me de Monte sancuto suo.

5. Ego dormivi, et soporatus sum: * et exsurxiety, quia Dominus succipit me.

6. Non timebo millia populi circumdantis me: * exsurge, Domine, salvum me fac, Deus meus.

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.
Psalms for Communion.

7. Quóniam tu percussísti ómnès adversántes mihi sínè cáusa: * déntes peccatórum contrivísti.

7. For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.
8. Salvation is of the Lord: and thy blessing is upon thy people.

2nd Sunday after Easter (2nd mode).

Psalm 32.

Praise to the Lord, all-powerful helper of his people.

1. Exsultáte, jústi, in Dómino: * réctos dúcet collau-dátio.
   2. Confitémini Dómino in cíthara: * in psalterio dúcem chordárum psállite filí.
   3. Cantáte ei cánticum nóvum: * bene psállite ei in vociferatióné.

1. Rejoice in the Lord, O ye just: praise cometh 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:

15. Qui finxit singillátim cór-da córum: * qui intélligit ómnia ópera córum.

12. Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance.
13. The Lord hath looked from heaven: he hath beheld all the sons of men.
14. From the place of his habitation he looketh forth upon all the inhabitants of the earth.
15. He that fashioneth the hearts of them all, that considereth all their works.

3rd Sunday after Easter.

4th Sunday after Easter.

5th Sunday after Easter (2nd mode).

Psalm 95.

Praise to the Lord, Master and Judge of all.

2. Cantate Domino, et benedicite nominis ejus: * annuntiate de die in diem salutare ejus.
5. Quoniam omnes dii gentium daemonia: * Dominus autem caelos fecit.
8. Tollite hostias, et introite in atria ejus: * adorate Dominum in atrio sancto ejus.

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.

Thanskgiving for deliverance.

1. Diligam te, Domine, fortitudo mea: † Dominus firmamentum meum, et refugium meum, * et liberator meus.

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. 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. 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 illuminátio méa, et sálus méa, * quem timébo?
2. Dóminus protéctor vítae méae, * a quo trepidábo?
3. Dum apprópiant super mé nocéntes, * ut édant càrnes méas:
5. Si consístant adversum me cástra, * a qua trepidabo?
7. Unam pétii a Dómino, hanc requíram, * ut inhábitem in dómo Dómini ómnibus diébus vítae méae:

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 nóstér, * quam admiráble est nómen tútum in universa térra.
2. Quóniam eleváta est magnificéntia túa * super caélós.
3. Ex ore infantium et lacténtium perfectísti láudem propter inimícos túos, * ut déstruás 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. 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.


2nd Sunday after Pentecost (2nd mode).

Psalm 12.

The righteous man implores God’s help in trouble.

1. How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away thy face from me?

2. How long shall I take counsels in my soul, sorrow in my heart all the day?

3. How long shall my enemy be exalted over me? Consider, and hear me, O Lord my God.

4. Enlighten my eyes that I never sleep in death; lest at any time my enemy say: I have prevailed against him.

5. They that trouble me will rejoice when I am moved: but I have trusted in thy mercy.

6. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high.
Feast of the Sacred Heart.

Ps. 32. Exsultáte, justi (7th mode), p. 2012.

3rd Sunday after Pentecost (5th mode).

Psalm 16.

* In persecution, the righteous man appeals to God.*

1. **Exaudi, Domine, justitiam meam:** *intende deprecationem meam.*
2. **Auribus percipe orationem meam** *non in labiis dolosis.*
3. **De vultu tuo judicium meum prdecat:** *oculi tui videant aequititates.*
4. **Probasti cor meum, et visitasti nocte:** † igne me examinasti:* *et non est inventa in me iniquitas.*
5. **Ut non loquatur os meum opera hominum:** *propter verba labiorum tuorum ego custodivi vias duras.*
6. **Perfice grssus meos in semitis tuis:** *ut non moveantur vestigia mea.*
7. **Ego clamavi quoniam exaudisti me, Deus:** *inclina aurem tiam mihi, et exaudi verba mea.*
8. **Mirifica misericordias tuas,** *qui salivos facis sperantes 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.


5th Sunday after Pentecost.


6th Sunday after Pentecost.

7th Sunday after Pentecost.


8th Sunday after Pentecost (3rd mode).

Psalm 33.

A psalm of thanksgiving for deliverance.

1. Benedicam Dóminum in ómni témporte: * semper laus ejus in óre méo.
4. Exquisívi Dóminum, et exaudívít me: * et ex ómnibus tribulaçãoibus méis erípít mé.
5. Accédite ad eúm, et illumínámini: * et fácies véstra non confundéntur.

9th Sunday after Pentecost (6th mode).

Psalm 53.

Appeal to God's justice against enemies.

1. Déus, in nómine túo salvum mé fac: * et in virtúte túa júdica me.
2. Déus, exaudi oratiónum méam: * áuribus précipe vérba óris méi.
3. I will bless the Lord at all times: his praise shall be always in my mouth.
4. In the Lord shall my soul be praised: let the meek hear and rejoice.
5. O magnify the Lord with me; and let us extol his name together.
6. I sought the Lord, and he heard me; and he delivered me from all my 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.
3. Quóniam aliéni insurrexérunt adversum me, † et fortes quasiérunt ániam méam * et non proposuérunt Déum ante conspéctum súum.

4. Ecce enim Děus ádjuvat me : * et Dóminus suscéptor est ánimae méae.

5. Áverte mála inimícis méis : * et in veritáte túa dispérdé filos.

6. Voluntárie sacrificábo tíbi, † et confitébor nómini tíuó, 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. Miserere mi, Déus (4th mode), p. 556.

11th Sunday after Pentecost.


12th Sunday after Pentecost (6th mode).

Psalm 103.

Hymn to God the Creator.


2. Confessiónem et décórem induísti : * amíctus lúmine sicut vestímento.

3. Exténdens cáelum sicut péllem : * qui tégis aquis superióra éjus.

4. Qui pónis núbem ascénsum túum : * qui ámbulas super pénnas ventórum.

5. Qui fácis ángelos túos spíritus, * et ministros túos ígнем urentem.

6. Qui fundásti térram super stabilitátem súam : * non inclínábitur 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 hath 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.


15th Sunday after Pentecost.


16th Sunday after Pentecost (8th mode).

Psalm 70.

A prayer in old age and distress.

1. In te, Dómine, sperávi, non confúndar in aetérnum : * in justitía túa líbera me, et éripe me.
2. Inclína ad me áurem túam, * et salva me.
3. Esto míhi in Déum pro­tectórem et in lócum muní­tum : * ut sálvum me fácias,
5. Déus méus, éripe me de mánu peccatóris, * et de mánu contra 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 véntrre mátris méae tu es protector méus.
8. In te cantátio méa sém­per : † támquam prodígium fác tus sum múltis : * et tu adjútór 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.

2. Et fáctus est in pácé lócus éjus: * et habitátio éjus in Sión.  
4. Illúminans tu mirabiliter a móntibus actérnis: * turbátis sunt ómnes insipiéntes córde.  
8. De caelo audition fecísti judicium: * térra trémuit et quiévít,  

1. In Judæa 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.


19th Sunday after Pentecost.

Ps. 118. Beáti immaculáti (5th mode), p. 1808.

20th Sunday after Pentecost.


21st Sunday after Pentecost.

Ps. 118. Beáti immaculáti (1st mode), p. 1808.
22nd Sunday after Pentecost.


23rd Sunday after Pentecost.

Ps. 129. De profündis (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. Exaltabo te, Dómine, quóniam suscéptisti me : * nec delectásti inimícos méos super me.

2. Dómine, Déus méus, clamávi ad te, * et sanásti me.

3. Dómine, eduxísti ab infértro ániam méam : * salvésti me a descendéntibus in lácum.


5. Quóniam íra in indigna-tióné ejus : * et vita in voluntáte ejus.

6. Ad vésperum demorábítur flétus : * et ad matútínum laetítia.


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.


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 deliverance from enemies.

1. Exáudi, Déus, oratiónem méam cum déprecor : * a timóre inimíci éripe ánimam méam.
2. Protexísti me a convéntu malignántium : * a multítudine operántium iniquitátem.
3. Quia exacúrunt ut gládium línguas suas : † intendérunt árcum rem amáram : * ut sagittent in occütís inmaculátum.
5. Narráverunt ut abscénde­rent lácqueos : * dixérunt : Quis vidébit éos?
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.

Ps. 66. Deus misèreatur nostri (4th mode), p. 1875.

June 24. Saint John the Baptist.


Psalm 88.
The mercy, faithfulness, and greatness of the Lord.

1. Misericórdias Dómini * in aetérnum cantábo.
2. In generationem et generationem * annunciabo veritátem tuam in óre méo.
3. Quóniam dixísti : In aetérnum misericórdia aedificabitur in caélis : * praeparabítur véritas tua in éis.
5. Et aedificábo in generationem et generationem * sédem túum.

7. The mercies of the Lord I will sing for ever.
8. I will shew forth thy truth with my mouth to generation and generation.
9. For thou hast said: Mercy shall be built up for ever in the heavens. Thy truth shall be prepared in them.
10. I have made a covenant with my elect, I have sworn to David my servant: Thy seed will I settle for ever.
11. And I will build up thy throne unto generation and generation.
12. The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints.

July 25. Saint James, Apostle.
Ps. 138. Domine, probásti me (1st mode), p. 205.


Psalm 44.
The wedding of the King.

1. Eructávit cor méum verbum bonum : * dico ego opera mea Régis.
2. Língua méa cálamus scribáce, * velócite scribentísi.

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. Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever.
4. Gird thy sword upon thy thigh, O thou most mighty.
5. With thy comeliness and thy beauty set out: proceed prosperously, and reign.
6. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.
7. Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.
8. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness.
9. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

August 6. The Transfiguration of Our Lord.

August 10. Saint Lawrence.

August 15. The Assumption of the B. V. M.

Ps. 111. Beátus vir (7th mode), p. 164.

August 22. The Immaculate Heart of Mary.
Ps. 44. Eructavit (8th mode), p. 2024.


Psalm 20.

Thanksgiving for God’s favours.

2. Desiderium cordis ejus, tribuisti ei : * et voluntate labiorum ejus non fraudasti eum.
3. Quoniam praevenisti eum in bendictionibus dulcedinis : * posuisti in capite ejus coronam de lapide pretioso.
5. Magna est gloria ejus in salutari tuyo : * gloriam et magnum decorem impones super eum.
6. Quoniam dabis eum in bendictionem in saeculum saeculi : * laetificabis eum in gaudio cum vultu tuo.

1. In thy strength, O Lord, the king shall joy: and in thy salvation he shall rejoice exceedingly.
2. Thou hast given him his heart’s desire: and hast not withheld from him the will of his lips.
3. For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones.
4. He asked life of thee: and thou hast given him length of days for ever and ever.
5. His glory is great in thy salvation: glory and great beauty shalt thou lay upon him.
6. For thou shalt give him to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance.

September 8. The Nativity of the B. V. M.

Ps. 44. Eructavit (1st mode), p. 2024.


As on May 3, p. 1875.

September 15. The Seven Sorrows of the B. V. M.

Ps. 119. Ad Dominum cum tribularer (1st mode), p. 552.


Ps. 20. Domine, in virtute tua (4th mode), as above.

*Cant.* Benedícite (3rd mode), p. 1816.


*Ps. 112.* Laudáte, púeri (7th mode), p. 169.

October 7. The Most Holy Rosary of the B. V. M.

*Ps. 44.* Eructávit (1st mode), p. 2024.

October 11. The Motherhood of the B. V. M.


Our Lord Jesus Christ, King (6th mode).

**Psalm 28.**

*Hymn to God revealed in the storm.*

1. Afférte Dómino, filii Déi: * 
afférte Dómino filios aríctum.

2. Afférte Dómino glóriaem et honórem; 
† afférte Dómino glóriaem nómini ejus: * adoráte 
Dóminum in átrio sáncto ejus.

3. Vox Dómini super áquas, 
† Déus majestátis intónuit: * 
Dóminus super áquas múltas.

4. Vox Dómini in virtúte: * 
vox Dómini in magnificéntia.

5. Vox Dómini confringéntis 
cédros: * et confringet Dó- 
minus cédros Libani.

6. Et commínuet éas támquam 
vítulum Libani: * et dilectus 
quemámodum filius unicór- 
nium.

1. Bring to the Lord, O ye children 
of God: bring to the Lord the 
offspring of rams.

2. Bring to the Lord glory and 
honour: bring to the Lord glory to 
his name: adore ye the Lord in his 
holy court.

3. The voice of the Lord is upon 
the waters; the God of majesty 
 hath thundered: the Lord is upon 
many waters.

4. The voice of the Lord is in power; 
the voice of the Lord in magnificence.

5. The voice of the Lord breaketh 
the cedars: yea, the Lord shall 
break the cedars of Libanus,

6. And shall reduce them to 
pieces: as a calf of Libanus, and 
as the beloved son of unicorns.
7. The voice of the Lord divideth the flame of fire: the voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

8. The voice of the Lord prepareth the stags, and he will discover the thick woods: and in his temple all shall speak his glory.

November i. Feast of All Saints.

Ps. 32. Exsultate, jústi (1st mode), p. 2012.

November ii. Saint Martin, Bishop.

Ps. 131. Meménto, Dómine (3rd mode), p. 198.

COMMON OF SAINTS.

For Confessor Bishops.


For Martyrs.


Mass: « Salus autem... » (4th mode).

Psalm 36.

The lot of the good and of the evil.

1. Nóli aemulári in mali-gnántibus : * neque zeláveris faciéntes iniquitátem.

1. Be not emulous of evildoers; nor envy them that work iniquity.
2. For they shall shortly wither away as grass: and as the green herbs shall quickly fall.

3. Trust in the Lord, and do good, and dwell in the land: and thou shalt be fed with its riches.

4. Delight in the Lord: and he will give thee the requests of thy heart.

5. Commit thy way to the Lord, and trust in him: and he will do it.

6. And he will bring forth thy justice as the light, and thy judgment as the noonday. Be subject to the Lord and pray to him.

7. Envy not the man who prospereth in his way: the man who doth unjust things.

For Confessors Bishops.

Mass. Sacerdótes túi. as for the preceding mass, (3rd mode).

For Doctors.


For Confessors not Bishops.


For Abbots.

Mass. Os jústi, as above.

For Virgins.

For Holy Women.


For the Dedication of a Church.


On Feasts of the B. V. M.

Ps. 44. Eructávit (1st mode), p. 2024.
APPENDIX

PSALMS FOR THE HOLY WEEK
ACCORDING TO THE NEW LATIN VERSION

PSALMS OF SUNDAY

AT VESPERS

Psalm 109

1. Di-xit Dóminus Dómino mé-o: † « Sède a dèx-tris mè-is, * donec ponam in-i-mi·cos tú-os scabéllum pé-dum tu-ó-rum ».

2. Scéptrum poténtiae túae proténdet Dóminus ex Sión : * « Domináre in médio iními·corum tuó-rum! »

3. Técum principáitus díe órtus túi in splendóre sanctitátis : * ante lucíferum, támquam rórem, génui té ».

4. Jurávit Dóminus et non paenitébit éum : * « Tu es sacérdos in aétérnum secúndum órdinem Melchisedech ».

5. Dóminus a dèxtris túís : * cónteret die írae súae réges.

6. Judicábit natiónes, acervábit cadávera; * cónteret cápita láte per térram.


Psalm 110

1. Cælebrabo Dóminum to-to córde, * in cætu justórum et congra-ti-bó-ne. Flex : Dómini : †

3. Majéstas et magnificéntia ópus éjus; * et justítia éjus mánet in aetérnum.
4. Memoránda fécit mirábilia súa; * miséricors et clémens est Dóminus.
5. Escam dedit timéntibus se; * mémor érit in aetérnum fécédes súi.
7. Ópera mánuum éjus sunt fidélia et jústa; * firma sunt ómnia praeccépta éjus,
9. Redemptionem mísit pópulo suo, † státuit in aetérnum fóedus súum; * sánctum et venerábilé est nómen éjus.
10. Initium sapientiae timor Dómini : † prudénter águnt ómnes, qui cólunt éum; * laus éjus mánet in aetérnum.

Psalm 111

1. Be-átus vir qui ti-met Dóminum, * qui mandá-tis é-jus de-lectá-tur múlt-tum. Flex : paupé-ribus, †

2. Pótens in térra érit sémen éjus; * generatióni rectórum benédicétur.
5. Bene est viro qui miserétur et cómmodat, * qui dispoúit res súas cum justítia.
6. In aetérnum non vacíllábit; * in memória aetérna érit jústus.
Psalm 113

1. Laudate, servi Domini, * laudate nomine Domini.
2. Sit nomen Domini benedictum * et nunc et usque in aeternum.
3. A solis ortu usque ad occasum ejus * laudetium nomen Domini.
5. Quis sicut Dominus, Deus noster, qui sedet in alto * et collocet eum cum principibus,
   cum principibus populi sui.
7. Mare vidit et fugit,* Jordanis vertit se retrorsum.
9. Quid est tibi, mare, quod fugis? * Jordanis, quod vertis te retrorsum?
6. Montes, quod saltatis ut arietes, * colles, ut agnelli?
7. A facie Domini contremisce, terra, * a facie Det Jacob,
10. Quare dicant gentes: * « Ubinam est Deus eorum? »
11. Deus noster in caelo est; * omnia, quae voluit, fecit.
13. Os habent, et non loquuntur; * oculos habent, et non vident.
15. Manus habent, et non palpant; pedes habent, et non ambulant; * sonum non edunt gutture suo.
16. Similes illis erunt, qui faciant ea, * omnis qui confidit in eis. —
17. Domus Israël confidit in Domino: * adjutor eorum est.
18. Domus Aaron confidit in Domino: * adjutor eorum est.
19. Qui timent Dominum, confidunt in Domino: * adjutor eorum et clipeus eorum est.
20. Dominus recordatur nostri et benedicet nobis;

Canticle of the Blessed Virgin


1. Magnificat * anima mea a Domino;
2. Et exsultavit spiritus meus * in Deo salvator meo;
3. Quia respexit humilitatem ancillae suae: * ecce enim ex hoc beátam me dicent omnes generationes,
4. Quia fecit mihi magna qui potens est, * et sanctum nomen ejus,
5. Et misericórdia ejus a progénies in progénies * timéntibus eum. —
6. Fecit potentiam bráchio suo; * dispérsit supérbos ménte cordis suí.
Psalm 90

8. Esuriéntes implévit bónis, * et dívites dimísit inánés. —
9. Suscépit Israél, sérvum súum, * recordátus misericórdiae súae,
10. Sicut locútus est ad pátres nóbros, * erga Abraham et sémen éjus in saécula.
12. Sicut érat in principió, et nunc, et sémper, * 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-ó nem
mé-am. — Flex: peccáre, †

2. Viri, quoásque estis gráves córde? * quáre dilígitis vanítátem et quaéritis mendidáciu
3. Scítote: miráblem fácit Dóminus sánctum súum; * Dóminus exáudiet me, cum invocávero éum.

4. Contremíscte et nólite peccáre, † recogítate in córdibus véstris, * in cubilibus véstris, et obmuteÁc
te.

5. Sacrificáte sacrificíá jútsta, * et speráte in Dómino. —


7. Dedisí laetítiam in cor méum * majórem, quam cum abún
dant trítico et víno.

8. In páce, simul ac decúbui, obdormísco, † quóniam tu solus, Dómine, * in securitáte mé constitú
tu.


10. Sicut érat in principió, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

Psalm 90

1. Qui dégis in praésí-di-o Altissimi, * qui sub úmbrá Omnipoténti

commoráis, Flex: próteget te, †
2. Dic Dómino: "Refúgium méum et arx méa, * Déus méus, in quo confido".

3. Nam ipse liberábit te de láqueo venántium, * a péste perniciósa.

4. Pénnis suis próteget te, † et sub álás éjus confúgies: * scútum et clípeus est fidélitas éjus.

5. Non timébis a terróre noctúrno, * a sagitta volántre in die,


7. Cándant a látere túo mílle, † et décem milliá a déxtris túis: * ad te non appropinquábit.

8. Verúmtamen óculis túis spectábis * et mercédem peccatórum vidébis.


10. Non accédet ad te málum, * et plága non appropinquábit tabernáculo túo,

11. Quia Angelis suis mandávit de te, * ut custódiant te in ómnibus víis túis.

12. In mánibus suis portábunt te, * ne offéndas ad lápidem pédem túum.


14. Quóniam mihi adhaésit, liberábo éum; * prótegam éum, quia cognóvit nómen méum.

15. Invocábít me et exáudiam éum; † cum ipso éro in tribulatióne, * erípiam éum et honorábo éum.


Psalm 133

1. Ecce benedí-ci-te Dómino, * ómnes sérví Dómini;

2. Qui státi in dómo Dómini * hóris noctúrnis.

3. Extóllite mánus véstras ad sáncta * et benedicíte Dómini. —

4. Ex Sión benedicícat tibi Dóminus, * qui fécit cælum et térram.

5. Glória Pátri, et Fílío, * et Spiritui Sancto.


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 *
Psalm 46

1. Omnes pópu-li, pláudi-te mánibus, * exsultá-te Dé-o vó-ce laetí-

2. Quóniam Dóminus excélsus, terríbilis, * Rex mágnus super ómnem
térram.

4. Eligint nóbis hereditátem nóstram, glóriam Jácob, quem díligit.
5. Ascéndit Déus cum exsultatióne, Dóminus cum vóce túbae.
6. Psállite Déo, psállite; psállite Régi nóstro, psállite.
7. Quóniam Rex ómnis térraré est Déus, psállite hýmnum.
8. Déus régnat super nátiónes, Déus sédet super sóliúm sánctum súum.
10. Nam Déi sunt próceres térraré: excélius est válde.
11. Glória Pátri, et Fílio, et Spiritui Sántco,

Psalm 147

2. Quod firmávit séras portárum tuárum, benedíxit filiis túis in te.
3. Composuit fines túos in pácé, medúlla trítici sátiát te.
4. Emittit elóquium súum in térram, velóciter cúrrit vérbum éjus.
5. Dat nívem sicut lánam, pruinam sicut cínerem spárgit.
6. Prójicit gláciem súam ut frústula pánis; córam frígore éjus aquae rigéscunt.
7. Emittit vérbum súum et liquefácit éas; fláre júbet véntum súum et flúunt aquae.
8. Annuntiávit vérbum súum Jácob, statúta et praecépta súa Israél.

Psalm 22

1. Dóminus pásctit me: ni-hil mí-hi dé- est; in páscu-is vi-réntibus
cubáre me fá- cit. 2. Ad áquas...
2. Ad áquas, ubi quíéscam, condúcit me; réficit ánimam méam.
3. Dedúcit me per sémitas réctas propter nómén súum.
4. Etsi incédam in válle tenebrósa, non timébo mála, quia tu mécum es.
5. Virga túa et báculus túus: haec me consolántur.
6. Páras míhi ménsam spectántibus adversáriis méis;
Psalm 71


3. Afferent montes pácem populo * et cólles justitiam.

4. Tuébitur húmiles populii, † sálvios fáciem filii páuperum, * et cónteret oppressórem. —

5. Et diu vivet ut sol, * et sicit lúna in ómnès generatiónes.


7. Florébit in diébus éius justitia * et abundántia pácis, donec defi-ciát lúna. —

8. Et dominábitur a mári úsque ad máre, * et a flúmine úsque ad términos tér-ramae.


10. Réges Thársis et insulárum múnera offérent; * réges Arabum et Sábae dóna addúc-eant:

11. Et adorábunt éum ómnès réges, * ómnés gentes sérvient éi. —

12. Etenim liberábit páuperem invocántem, * et misérum, cui non est adjútor.

13. Miserébitur ínopis et páuperis, * et vítam páuperum salvábit:


15. Ideo vivet et dábunt éi de áuro Arábiae, † et orábunt pro éo sémpere: * perfépto bene-dicent éi.


17. Erit nómen éius benedíctum in saécu-la; * dum lucébit sol, perma-nébit nómen éius.


20. Et benedíctum nómen éius gloriósuum in saécu-la; * et repleátur glória éius ómnis térrea. Fiat, fiat.
Psalm 103

1. Benedic, ánima mé- a, Dómino! * Dómine, Dé- us mé- us, mágnus es

vál-de. 'Flex : Dómine! †

5. Núntios túos fácis véntos, * et minístros túos ígnem ardéntem. —
6. Fundásti térram súper báses éjus : * non vacillábit in saéculum saéculi.
10. Términum posuísti, quem non transgrediántur, * ne íterum opériant térram. —
11. Fontes defluére júbes in rívos * qui mánant inter mónstes,
12. Pó tum praébent ómni béstiae ágri : * ónagri exstinguunt sítim súam;
15. Prodúcis grámen juméntis * et hérbam, ut sérviat hómini,
16. Ut tráhat pánem de térra, * et vínunum quod laetificet cor hóminis;
17. Ut fáciam exhiláret óleo, * et pánis reficiat cor hóminis.
19. Illic vólucres nídum pó nunt; * cícónia dúmos sunt abítes.
20. Mónstes excélsi ibícibus, * pétrae hyrácibus perfúgium prae stant. —
21. Fecísti lúnam ad témpora signánda; * sol cognóvit occásum súum.
22. Cum fácias ténebras et óritur nox, * in éa vagántur ómnes béstiae síláve.
23. Cátuli leónum rúgiunt ad prae dam, * et pétunt a Déo escam síbi.
25. Homo éxit ad ópus súum * et ad labórem súum úsque ad vésperum.
26. Quam múlta sunt ópera túa, Dómine! † ómnia cum sapiéntia fecísti : * pléna est térra creatúris túís.
Psalm 21

30. Dánta te éis cólligunt; * aperiénte te mánum túam impléntur bónis.
31. Si absórdis fáciem túam, turbántur; † si áufers spíritum eórum, decéduant * et revertúntur in púlverem súum.
32. Si emítis spíritum túum, créántur, * et rénovas fáciem térrae. —
33. Glória Dómini sit in actérnun : * laetétur Dóminus de opéribus súís,
34. Qui réspticit térram, et trémít; * tángit mónstes, et fúmant.
35. Cantábo Dómino, dóncé vívam; * psállam Dóo méo, quàmdiu éro.
37. Tollántur peccatóres de térra, † et ímpii ne sint últera; * bénedic, ánima méa, Dómino!

Psalm 150

1. Laudá-te Dóminum in sanctu-á-ri-o é- jus, * laudá-te é- um in au-
gusto firmaménto é- jus. Flex : sonó-ris, †
2. Laudáte éum propter grándia ópera éjus, * laudáte éum propter súmmam majéstatéam éjus.
3. Laudáte éum clangóre túbac, * laudáte éum psáltério et cífthara.
4. Laudáte éum týmpano et chóro, * laudáte éum chórdis et órgano.
5. Laudáte éum cýmbalis sonóris, † laudáte éum cýmbalis crepitántibus : * ómne quod spirat, láudet Dóminum!

Psalm 21

1. Dé-us mé-us, Dé-us mé-us, quare me dere-liquí- sti? * Lónge ábes
   a pré-cibus, a vérbis clámo-ris mé- i. Flex : mé- um, †
2. Déus méus, clámó per diem, et non exáudis, * et nocte, et non atténdis ad me.
3. Tu autem in sanctuário hábitas, * laus Israél.
4. In te speráverunt pátres nóstri, * speráverunt et liberásti éos;
5. Ad te clamáverunt et sálvi fácití sunt, * in te speráverunt et non sunt confúsí.
7. Omnes vidéntes me derídént me, * didúcunt lábia, ágitant cáput :
8. « Confidit in Dómino : líberet éum, * erípiat éum, si diligit éum ». 
9. Tu útique duxisti me índé ab útero; secúrum me fecisti ad úbera mátris méae.
10. Tibi tráditus sum índé ab órtu, ab útero mátris méae Déus méus es tu.
11. Ne longe stéteris a me, quàniáam tríbulor; prope ésto: quia non est adjútor. —
12. Circúmstant me juvénquí múlti, táuri Básan cíngunt me.
13. Apériunt contra mé os súum, sicut léo rápax et rúgiens.
14. Sicut aqua effúsus sum, et disjúnta sunt ómnia óssa méa:
15. Fáctum est cor méum tamquam céra, liquéscit in viscéríbus méí.
16. Aruit tamquam téstagúttrum méum, et língua méa adhaéret faúcibus méí, et in púlverem mórtis deduxísti me.
17. Etenim circúmstant me cánes múlti, catérva mále agéntium cíngit me.
18. Fodérunt mánuús méas et pédes méós, dinúmeráre póssum ómnia óssa méa.
19. Ipsi véro aspíciant et vidéntes me laetántur; dúvidunt sibi indu- mènta méa, et de véste méa mittunt sórtem.
20. Tu autem, Dómine, ne longe stéteris: auxílium méum, ad juvándum me festína.
21. Eripe a gládio ániam méam, et de mánu cánis vítam méam;
22. Sálva me ex óre léonis et me míserum a córnibus bubalórum.
23. Enarrábo nómén túum frátribus méí, in médio cétu laudábo te.
24. Qui timént Dóminum, laudáte éum; uníversum sémen Jácób, celebráte éum:
25. Neque enim sprévit nec fastidivit misériam míseri; neque absconsít facíam suáum ab éo et, dum clamávit ad éum, audívit éum ».
26. A te vénit laudátio méa in cétu mágno, vóta méa reddam in conspéctu timéntium éum.
27. Edent páuperes et saturábuntur; laudábunt Dóminum, qui quaerunt éum:
28. Recordábuntur et converténtur ad Dóminum: uníversi fines térраe;
29. Et procúmbent in conspéctu éius universae famíliae géntium,
31. Éum sólum adorábunt ómnes qui dórmiunt in térра, coram éo curvábuntur ómnes, qui descéndunt in púlverem.
32. Et ánima méa ípsi vívet, sémen méum sérviet éi,

Psalm 115

Psalm 139

2. Ego dixi in pavóre móló : * «Omnis hómo fállax!»
3. Quid retribuam Dómino * pro ómnibus quae tribuit míhi?
5. Vóta méa Dómino réddam * coram ómni pópulo éjus.
6. Pretiósa est in óculis Dómini * mors sanctórum éjus.
7. O Dómine, égo sérvus túus sum, † égo sérvus túus, filiús ancillae
túae : * solvísti víncula méa.
9. Vóta méa Dómino réddam * coram ómni pópulo éjus,

Psalm 119

1. Ad Dóminum, cum tribu-lárer, clamá- vi * et exaudí-vit me.
2. Dómine, libera ániam méam a lábio ínquo, * a língua dolósa.
3. Quid dábít tibi aut quid addet tibí, * língua dolósa?
4. Sagittas poténtis acútas * et carbones genistárum.
5. Heu míhi, quod dégo in Mósoch, * hábito in tentóris Cédar!
6. Nímiun habitávit ánima méa * cum ís, qui odéruit pácem.
7. Ego pácem cum lóquor, * ílli úrgent ad bélhum.

Psalm 139

1. E-ripe me, Dómine, ab hómine má- lo, * a ví-ro vi- o-lénto
custódi me.
2. Ab ís qui cogitant mála in córde, * ómni die éxicant lítes,
3. Acuunt línguas súas ut sérpons : * venénum áspidum sub lábiis
eórum. —
4. Sálva me, Dómine, e mánibus ínqui, * a víro violénto custódi me:
5. Qui cogitant évértère gréssus méos, * supérbi abscóndunt láqueum
míhi,
6. Et fúnes exténdunt ut réte, * juxta viam tendículas cóllocant
míhi.
7. Dico Dómino : Déus méus es tu; * auscútla, Dómine, vocem
obsccratiónis méae.
8. Dómine, Déus, póten auxílium méum! * tégis cáput méum die
púgnæ.
9. Ne concésseris, Dómine, desidéria ínqui, * nóli implére consília
éjus.
10. Extollunt cæput qui me circumdant: * malitia labiorum eorum óbruat ēos.
11. Pluat super ēos carbones ignitíos; * in fossam dejiciat ēos, ne resurgant.
12. Vir linguæ mælae non durábit in térra; * virum violéntum repénte cápiunt mála.

Psalm 140

1. Domine, clámo ad te: † ci-to succúr-re mí-hi; * ausculta vocem mé-am, cum ad te clá-mo.

2. Dirigatur ad te oratio méa sícut incénsum, * élatio mánuum meárum ut sacrificium vespértinum. —
3. Pónæ, Dómine, custódiam ad os méum, * excúbias ad ostium labiorum meórum.
4. Ne inclináveris cor méum ad rem málam, * ad impie patránda facinóra;
6. Percútiat me jústus: haec piétas est; * increpet me: óleum est cápitis,
7. Quod non recusábit cáput méum, * sed semper orábo sub mális córum.
9. Ut cum térram quis sulcat et fíndit, * spársa sunt óssa córum ad fáuces inférmī. —
10. Nam ad te, Dómine Dóxus, convertúntur óculi méi; * ad te confúgio: ne perdíderis ániam méam.
11. Custódi me a láqueo, quem posuérent míhi, * et a tendículis agéntium iníqua.

Psalm 141


Flex: Dómine; †
2. Effúndo coram éo sollicitúdinem méam, * angústiam méam coram ipso pándo.
3. Cum anxiátur in me spíritus méus, * tu novísti vfam méam. —
5. Respício ad déxtram et védeo, * et non est, qui de me cúret.
6. Non est, quo fúgiam, * non est, qui propéliat vítae méae. —
7. Clámo ad te, Dómine; † dico : Tu es refúgium méum, * pórtio méa in térra vivéntium.
9. Éripe me a persequéntibus me, * quia me fortíores sunt.

Canticle of the Blessed Virgin Luke 1, 46-55

1. Magni-fi-cat * ánima mé- a Dóminum;

2. Et exsultávit spí-ri-tus mé- us * in Dé-o salvató-re mé- o,

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícet omnes generátiónes,
4. Quia fécit mihi máagna qui pótens est, * et sánctum nómen ejus,
5. Et miséricórdia ejus a progénies * timéntibus ejus. —
6. Fécit poténtiam bráchio suo; * dispérsit supérbos ménte córdis suí.
8. Esuriéntes implévit bónis, * et divites dimísit inánés. —
9. Suscépit Israéla, sérvum súum, * recordátus misericórdiae súae,
10. Sic ut loctus est ad pátres nóstros, * erga Abraham et sémen ejus in saécula.

Psalm 150


2. Laudáte éum propter grándia ópera éjus, * laudáte éum propter súmmam majéstátem éjus.
3. Laudáte éum clángore túbæ, * laudáte éum psáltério et céthara.

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4. Laudáte éum týmpano et chóró, * laudáte éum chórdis et órgano.
5. Laudáte éum cýmbalis sonóris, † laudáte éum cýmbalis crepítantibus:* ómne quod spirat, láudet Dóminum!
7. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

Canticle of Zachary

Luke I, 68-79

1. Bene-díctus Dóminus Dé- us Israél,* qui-a vi-si-ta-vit et redémit

pópulum sú- um. 2. Et e-réxit...

2. Et eréxit córnu salútis nóbis * in dómo Dávid sérvi síi,
3. Sicut locútus est per os sanctórum, * qui ólim fuérunt, prophetárum suórum:
4. Ut liberáret nos ab inimícis nóstris, * et e mánu ómnium qui odérun
tos,
5. Ut fáceret misericórdiam cum pátribus nóstris * et recordarétur fédéris síi sáncti:
6. Jurisjurándi, quod jurávit Abrahae, pátri nóstro, * datúrum se nóbis,
7. Ut sine timóre, e mánu inimicórum nostrórum liberáti, * serviámus illí
8. In sanctitáte et justíitia córam ípso * ómnibus diébus nóstris.—
9. Et tu, puer, prophéta Altíssimi vocáberis:* praebís enim ante fácier Dómini ad parándas viás éus,
10. Ad dándam pópulo éus scientiam salútis * in remissíone peccatórum éórum
11. Per víscera misericórdiae Déi nóstri, * qua visitábit nos Oriens ex álto,
12. Ut illúminet éos, qui in ténebris et in úmbrá mórtis sédent,* ut dirígat pédes nóstros in viam pácis.
14. Sicut érat in princípio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.
**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.*

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### Hymns

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**Psalms.**

**Old Psalter.**

*(Numerical table, p. 1998).*

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MAY 31.

The Blessed Virgin Mary the Queen

Double of I Class

AT I VESPERS

All as at II Vespers, except the following:

V. Sálve, Regína misericórdiae. (T. P. Allelúia).
R. Ex qua nátus est Chrístus, Rex nóster. (T. P. Allelúia).

At Magníf.,
Ant. vili G

B E-á-ta * quae credi-dí-sti,

quae dícta sunt tí-bi a Dómi-no: cum Chríst-o † 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. vili g. p. 217 or 223.


When May 30 is a Sunday, the Ant. at Magníficat of that Sunday is added.

V. Dirigátur.

At Compline (of Sunday) melody and doxology of the Hymn are of our Lady, p. 247; if Vespers was of this feast.
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.

Vénymus * omnes in Dómino, díem féstum cele-brántes sub honóre beátæ Maríæ Virginis Regínae: de cújus sol-emnitàte gáudent

An-ge-li, et colláudant Fíli-um Déi.


Collect

Oncéde nobis, quaésumus, Domíne: ut, qui sol-emnitá-em beátæ Mariæ Virginis Re-
The Blessed Virgin Mary the Queen

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 Altissimi prodivi, primogénita ante omnum creaturam; ego in altissimis habitavi, et thronus meus in columna nubis. In omni terrae steti et in omni populo, et in omni gente primatum habui, et omnium excelléntium et humili- lium corda virtute calcavi. Qui audit me, non confundetur, et qui operantur in me, non peccabant; qui elucidant me, vitam aeternam habebunt.

I came out of the mouth of the most High, the firstborn before all creatures; I dwelt in the highest places, and my throne is in a pillar of cloud. I have stood in all the earth, and in every people, and in every nation I have had the chief rule; and by my power I have trodden under my feet the hearts of all the high and low. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin: they that explain me shall have life everlasting.

Blessed art thou, Mary the Virgin, who didst endure beneath the cross of the Lord.
The Blessed Virgin Mary the Queen

Now thou reignest with him for ever.

Nunc cum é-o régnas * in aetér-num.

Out of Paschal Time, is said:

He hath on his garment and on his thigh written: King of kings, and Lord of lords. 

\( \text{V.} \) The Queen stands at his right hand, adorned with gold of Ophir. 

\( \text{Grad., I; } \) 

\( \text{Ps. } 44, 10. \)

\( \text{Regna adstat in nusquam; } \) 

\( \text{et Dóminus dominán-tium. } \) 

\( \text{V. Re-gína ádstat } \) 

\( \text{ad déx-te-ram } \) 

\( \text{é-jus, } \)
VIII

A

L-le- lú- ia. * iē.

V. Sál- ve, Re-gí- na mi-se- ri-córdi- ae,
tu nos ab hó-ste pró-
teg-e, et mórtis hó-ra * sús- ci- pe.

Sequentia sancti Evangelii secundum Lucam.
Mary’s royal rank follows from that of Jesus. Luke 1, 26-33

In illo témpore : Missus est Angelus Gá- briel a Deo in ci-
vitátem Galilaéae, cui nomen Názareth, ad Virginem despon-
sátam viro, cui nomen erat Jo-
seph, de domo David, et nomen Virginis María. Et ingréssus Angelus ad eam, dixit : Ave, grátia plena : Domínus tecum : benédicta tu in muliéribus. Quae cum audísset, turbátæ est in ser-
móne ejus : et cogitábat, qualis A

Hail, Queen of mercy; do thou protect us from our enemy, and in the hour of death accept us.

Sprung from a royal race, Mary shines forth; that we may be helped by her prayers with mind and breath we most devoutly pray.

Offert. IV

R

Ega-li * ex pro-

gé-ni-e Ma-rí-a exór-ta

re-fúl-get: cú-jus pré-cibus nos adju-vá-ri,

ménte et spí-ri-tu devo-tís-síme pósci-mus.

P. T. Al-le-lú-ia.

Secret.

Accipe, quaësumus, Dómine, munera laetantis Ecclesiæ, et, beátae Virginiæ Mariæ Reginae suffragántibus méritis, ad nostrae salútis auxílium provéntre concédæ. 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.

The rites are observed, O Lord, whereby we have kept the feast of holy Mary our Queen; we pray that what has been joyfully fulfilled in her honour, may promote our welfare by her intercession. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added.

AT II VESPERS

Antiphons and psalms as on Feasts of the B. V. M., p. 1710.

Chapter.

I came out of the mouth of the most High, the firstborn before all creatures; I dwelt in the highest places, and my throne is in a pillar of cloud.

Hymn. Ave, maris stella. p. 1713.
V. María Virgo caélos ascéndit. (P. T. Allelúia).
R. Cum Christo régнат in aetérnum. (P. T. Allelúia).

R. The Virgin Mary has gone up to heaven.
R. With Christ she reigns for ever.

At Magnif.

Ant. II D

B

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.

Virgo Maria, glori-ósa Re-gína

múndi, intercéde pro nó-bis † ad Dómino. P. T. † ad Dóminum, alle-lú-ia. Cant. Magní-ficat * ánima mé-a

Dóminum. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat II D. p. 213 or 219.


When May 31 is a Sunday, the Ant. at Magnificat of that Sunday is added. V. Dirigátur.

At Compline (of Sunday), melody and doxology of the Hymn are of our Lady, p. 247, if Vespers was of this feast.

IMPRIMATUR.

Tornaci, die 30 Martii 1956.

SEPTEMBER 3.

St. Pius X, Pope and Confessor.

Double.

I have exalted one chosen out of the people; with my holy oil I have anointed him: that my hand may ever be with him, and my arm may strengthen him. Ps. The mercies of the Lord I will sing for ever: I will show forth thy truth with my mouth from generation to generation. Ps. 88, 20-22 and 2.

Ps. The mercies of our God I will sing for ever: I will show forth thy truth with my mouth from generation to generation.

Ps. 88, 20-22 and 2.

Collect.

O God, who, for the defence of the Catholic faith and the restoration of all things in Christ, hast filled the holy Pope Pius with heavenly wisdom and Apostolic courage; mercifully grant that we, following his instruction and example, may attain his eternal reward. Through the same Jesus Christ our Lord.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

Sincere, desinterested and fatherly attitude of St. Paul.


Fratres: Fidúciám habuímus in Deo nostro loqui ad vos evangelium Dei in multa sollicitúdine. Exhortátió enim nostra non de erróre neque de immunditia neque in dolo; sed, sicut probáti sumus a Deo ut credérétur nobis evangelium, ita lóquimur; non quasi homínibus placéntes, sed Deo qui probat corda nostra. Neque enim alicúo fúimus in sermóne adulationis, sicut scitis, neque in occasióne avaritiae, Deus testis, neque quaerentes ab homínibus glória, neque a vobis neque ab aliis. Cum possémus vobis óneri esse ut Christi Apóstoli, sed facti sumus párvuli in médio vestrum, tamquam si nutrix foveat filios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum evangelium Dei, sed étiam ánimas nostras, quóniam carissimi nobis facti estis.

B Rethren: 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 burdeensome to you, as the Apostles of Christ; but we became little ones in the midst of you, as if a nurse should cherish her children. So desirous of you, we would gladly impart unto you not only the Gospel of God, but also our own souls; because you were become most dear unto us.

I have declared thy justice in a great church; lo, I will not restrain my lips; O Lord, thou knowest it.
V. I have not hid thy justice within my heart; I have declared thy faithfulness and thine aid.

Ps. 39, 10-11.

ti-am in coe-tu ma-
gno; ecce la-bi-a me-

a non coh-

bu-i: Domi-ne, tu no-

st.i.

V. Justi-ti-am tu-am non abs-con-

di in cor-de me-o;

fi-de-li-ta-tem tu-
am

et auxi-li-um tu-um * narrá-

vi.

VIII

A

L-le-

ia. * iy.

V. Pá-

ras
St. Pius X, Pope and Confessor.

Thou dost prepare a table for me, thou anointest my head with oil, my cup overflows. *Ps. 22, 5-6.*

Ps. 22, 5-6.

I will clothe her priests with salvation, and her saints shall rejoice with great joy. 

*Ps. 131, 16-18.*

Trad VIII

Acerdótes * é-jus

índu-am sa-lú-te,

et

sáncti é-jus exsultán-

tes exsultá-

bunt. *V. Il-lic Dávid*

susci-tábo cór-

nu, parábo lucér-

nam únceto
In Paschal Time the Gradual and the Tract are omitted. The Alleluia, alleluia. Ù. 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.


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.

Come, children, hearken to me; I will teach you the fear of the Lord.

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.

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. 

John, 6, 56-57.

Postcommunion.


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.

X JULIUS LECOUVET,
Vic. Gen.

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IN SOLEMNITATIBUS, AD LIBITUM.
(Missa Regia auctore Henrico du Mont).


léstis, Dé-us Páter omnípot-ens. Dómine Fí-li u-nigéni-te, Jésu Chríste Dómine Dé-us, Agnus Dé-i, Fí-li-us Pá-
In Solemnitatibus, ad libitum.

tris. Qui tóllis pecca-ta múndi, mi-seré-re nóbis. Qui tóllis
pecca-ta múndi súscepe 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

A-men.

C Ré-do in únum Dé-um: Pátre omnipot-éntem, fa-
ctórem caéli et térrae, vi-sí-bi-li-um ómni-um et invi-sí-bi-
li-um. Et in únum Dóminum Jésum Chrí-stum, Fí-li-um
Dé- i unígeni-tum. Et ex Pátre ná-tum ante ómni-a saecu-
Missa Regla (H. du Mont).

la. Dé-um de Dé-o, lúmen de lúmine, Dé-um vérum de

Dé-o véro. Géni-tum, non 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-ri-a Vírgine : Et hó-

mo fáctus est. Crucí-fíxus ét-i-am pro nóbis sub Pónti-o Pi-
látó pássus et sepúltus est. Et resurréxit térti-a di-e se-
cúndum Scriptúras. Et ascéndit in caéulum, sédet ad déxte-

ram Pátris. Et i-terum ventúrus est cum gló-ri-a judicá-

re vívos et mórtu-os: cújus régni non é-rit fí-nis. Et in Spí-

ri-tum Sánctum, Dóminum, et vi-vi-fi-cántem:qui ex Pátre
Fi-li-óque procedit. Qui cum Pátre et Fi-li-o simul ado-
rátur et conglo-ri-ficatur: 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-órurn. Et ví-

Anctus, * Sán-
ctus, Sán-
cactus Dóminus

Dé-us Sábá-oth. Pléni sunt caéli et térra gló-ri-a tú-a,

Ho-sáanna in excélsis. Benedíctus qui vénit in nómine Dó-

mi-ni. Hosáanna in excélsis.

In te, missa est. Dóminus grátias.

IN FESTIS DUPLOCIBUS, AD LIBITUM.

Missa 2\textsuperscript{a} toni. (H. du MONT).

2.

Kyrie eleison. Iij. Christe


2.

Lóric in excélsis Déo. Et in terra pax homínibus bonae voluntatis. Laudamus te. Benedicimus
In Festis Duplicibus, ad libitum.

te. Adorámus te. Gloríficámus te. Gráti-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
Pá-tris. Qui tóllis peccá-ta múndi, mí-se-ré-re nóbis. Qui

tóllis peccá-ta múndi, sús-cipe depreca-ti-ónem nóstram.

Qui sédes ad dexte-ram Pá-tris, mí-se-ré-re nóbis. Quóni-
tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssi-
mus, Jésu Chríste. Cum Sáncto Spi-ri-tu, in gló-ri-a

Dé-i Pá-tris. A-

men.
C

Ré- do in ú-num Dé- um, Pátre omnipot-én-
tem, factórem caéli et térrae, vi-si-bí-li-um ómni-
inví-si-bí-li-um. Et in ú-num Dóminum Jésum Chrá-stum,

Fi-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. Génitum, non fác-tum, consub-

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

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

de cé-lis. Et incarná-tus est de Spí-ri-tu Sáncto, ex Ma-

ri- a Vírgine : Et hómo fác-tus est. Cru-ci- fixus ét-i-am
In Festis Duplicibus, ad libitum.

pro nóbis: sub Pónti-o Pi-lá-to pássus et se-púltus est. Et

resurréxit téri-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-rít fí-nis. Et in Spí-ri-tum Sánctum, Dó-

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

cédít. Qui cum Pátre et Fi-li-o simul ado-rátur et con-

glo-ri-fi-cátur: qui locútus est per Prophé-tas. Et únam,

sánctam, cathó-li-cam et Apostó-li-cam Ecclé-si-am. Con-

fi-te-or únun baptísma in remissi-

ónem pecca-tórum.
Missa 2° toni. (H. du Mont).


2.

S

Anactus, * Sanctus, Sanctus Dominus

Deus Saba-oth. Pleni sunt caeli et terra gloria tua.

Hosanna in excelsis. Benedictus qui venit in nomine

Domi-ni. Hosanna in excelsis.

2.

A

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

na nobis pacem.
Missa 6\textsuperscript{i} toni. (H. du MONT).

\textit{In Festis Duplicibus, ad libitum.}

\begin{verbatim}
6.
\textit{K}
Y-ri- e e- lé-i-son. \textit{iij. Chrístë}
ri- e e- lé-i-son.}
6.
\textit{G}
Ló- ri- a in excélsis Dé- o. Et in térra pax ho-
mí- nibus bónae vo- luntá-tis, Laudámus te. Benedi-cimus
tí- bi propter mágnam gló- ri- am tú- am. Dómine Dé- us,
Rex caeléstis, Dé- us Pá- ter omnípotens. Dómine Fí- lì-
unigéni- te, Jésu Chrístë. Dómine Dé- us, Agnus Dé- i,
Fí- lì- us Pátris. Qui tóllis peccá- ta múndi, mi- se- re- re nó-
\end{verbatim}
Missa 6\textsuperscript{a} toni. (H. du Mont).

bis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, misere-re nobis.


Ré-do in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibili-um omnium, et invisibili-um. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lumen de lumine,
Dé-um vérum de Dé-o véro. Géni-tum non fáctum, consub-
stanti-álem 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 pás-sus et sepúltus est. Et
resurréxit térti-a diá- 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 Fí-li-óque pro-

cédit. Qui cum Pátre et Fí-li-o simul ado-rátur, et con-
glo-ri-fi-cátor: qui locútus est per Prophé-tas. Et únam,
sántam, cathó-li-cam et apostó-li-cam Ecclé-si-am. Con-
fí-te-or únum baptísma in remissi-ónem pecca-tórum.

Et exspécto resurrecti-ónem mortu-órum. Et vi-tam ven-

6. An-ctus, Sán-
cus, Sán-
cus 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.
In Festis Duplicibus, ad libitum.

Agnus Dei, qui tollis peccata mundi: misericordiae nobis. Agnus Dei, qui tollis peccata mundi: misericordiae nobis. Agnus Dei, qui tollis peccata mundi:
dona nobis pacem.

IMPRIMATUR.
Tornaci, die 15 Decembris 1933.

JULIUS LECOUVET, Vic. Gen.
DANS LES SOLENNITÉS, AD LIBUTUM.
(Messe Royale de Henri du Mont).

1.

K
Y-ri-e
e-lé-i-son.iiij.Christe

Kýri-e
e-lé-i-son.

Ló-ri-a in excélsis Dé-o. Et in térna pax hómm-

Adorámus te. Glo-ri-ficámus te. Grá-ti-as ágimus tibi

propter mágnam glo-ri-am tú-am. Dómine Dé-us Rex cae-

léstis, Dé-us Páter omnípot-ens. Dómine Fí-li u-nígeni-
te, Jésu Christe. Dómine Dé-us, Agnus Dé-i, Fí-li-us Pá-
Dans les Solennités, ad libitum.

tris. Qui tollis peccá-ta mundi, mi-seré-re nóbis. Qui tollis
peccá-ta mundi súcipe 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

A-

men.

1.

Rédo in únum Dé-um: Pátre omnipot-éntem, fa-
tórem caéli et térrae, vi-si-bí-li-um ómni-um et invi-sibi-
li-um. Et in únum Dóminum Jésum Chrístum, Fí-li-um
Dé-i unigéni-tum, Et ex Pátre nátum ante ómni-
a saécu-
la. Dè-um de Dè-o, lúmen de lúmine, Dè-um vérum de
Dé-o véro. Génitum, non fáctum, consubstanti-álem Pátri:
per quem ómni-a fácta sunt. Qui propter nos hómines, et
propter nóstram salú-te, descendit de caé-lis. Et incar-
ná-tus est de Spi-ri-tu Sáncto, ex Ma-ri-a Virgine: Et hó-
mo fáctus est. Crucifíxus et i-am pro nóbiis sub Pón-ti-o Pi-
láto passus et sepúltus est. Et resurréxit térti-a di-e se-
cúndum Scriptúras. Et ascéndit in caelum, sédet ad déxte-
ram Párís. Et f-terum ventúrus est cum gló-ri-a judicá-
re vívos et mórtu-os: cújus régni non é-rit fí-nis. Et in Spi-
ri-tum Sánctum, Dóminum, et vi-vi-ficántem: qui ex Pátre
Fi·li·óque procédit. Qui cum Pátre et Fí-li-o simul ado-
rárur et conglo-ri-ficátur: qui locútus est per Prophétas.

Et únam, sánctam, cathó-licam, et apostó-licam Ecclé-si-
am. Confl-te-or únum baptísma in remissi-ónem pecca-
tórum. Et exspécto resurrecti-ónem mortu-órnum. Et ví-tam


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.
Agnus Dé- i, * qui tollis peccá-ta mundi : mi-se-ré-
re nó-bis. Agnus Dé- i, * qui tollis peccá-ta mundi : mi-
se-ré-re nó-bis. Agnus Dé- i, * qui tollis peccá-ta mundi :
dóna nóbis pá-cem.

I - te, míssa est.
Dé-o grá-ti-as.

AUX FÊTES DOUBLES, AD LIBITUM.

Messe du 2e ton, de H. du MONT.

2.

K Y-ri-e e- lé- i-son. iij. Chríste

2.

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. Adoramus te. Glo-ri-ficamus te. Grá-ti-as ágimus tí-
bi propter mágnam gló-ri-am tú-am. Dómine Dé-us, Rex
caeléstis, Dé-us Pá-ter omnípotens. Dómine Fí-li unigé-
ni-te, Jésu 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 dexte-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

pro nóbis: sub Póntí-o Pilá-to pássus et se-púltus est. Et resurréxit térti-a dí-e, se-cúndum Scriptúras. Et ascéndit in caélum: sédet ad déxte-ram Pátris. Et i-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 Fi-li-o simul ado-rátur et con-
glo-ri-fi-cátur: qui locútus est per Prophé-tas. Et únam,
sántam, cathó-li-cam et Apostó-li-cam Ecclé-si-am. Con-

fi-te-er únum baptísmá in remissi-ónem pecca-tórum.

2.

Sanctus, * Sanctus, Sanctus Dominus Dé-us Saba-oth. Pleni sunt caeli et terra glória tua.


2.

Messe du 6\textsuperscript{me} ton, de H. du MONT.


Messe du 6e ton, de H. du Mont.

bis. Qui tollis peccata mundi, suscepe deprecati-ónem nostram. Qui sédes ad déxteram Patris, mi-se-re-re nóbis.


6.

C. Ré-do in únum Dé-um, Pátre omnipoté-ntem, factórem caéli et térrae, vi-si-bi-li-um ómni-um, et in-

vi-si-bi-li-um. Ét in únum Dóminum Jésum Christum,

Fí-li-um Dé-i unígeni-tum. Ét ex Pátre nát-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 incarnátus 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 pás-sus et sepúltus est. Et
resurréxit térti-a dí-e, secúndum Scriptúras. Et ascén-
dit in caélum: sédet ad déexteram Pátris. Et i-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-oque pro-
cédit. Qui cum Pátre et Fi-li-o simul ado-rátur, et con-
glo-ri-ficátor: qui locútus est per Prophé-tas. Et únam,
sánctam, cathó-li-cam et apostó-li-cam Ecclé-si-am. Con-
fi-te-or únum baptísma in remissi-ónem pecca-tórum.

Et exspécto resurrecti-ónem mortu-órum. Et vi-tam ven-

An-ctus, Sán-ctus, Sán-ctus Dóminus Dé-us
Sá-ba-oth. Pléni sunt caéli et tér-ra glo-ri-a tú-a. Ho-
sánna in excélsis. Benedíctus qui vénit in nómine Dó-
mí-ni. Ho-sánna in excélsis.
Agnus Dei, qui tollis peccata mundi: misere-re nóbis. Agnus Dei, qui tollis peccata mundi: misere-re nóbis. Agnus Dei, qui tollis peccata mundi:
dóna nóbis pácem.

IMPRIMATUR.

Tornaci, die 8 Decembris 1919.

V. CANTINEAU, Vic. Gen.
PROPER FEASTS
KEPT IN THE DIOCESES
OF THE
UNITED STATES OF AMERICA

DESCLEE & CO.
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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.

At Magn. Ant. 1. a

EC

- légi * et sancti-fi-cávi lócum íustum, ut sit
i-bi nómen mó- um, et permané-ant ócu-li mé- i et
cor mó- um i-bi cún-ctis di- é-bus. Eu o u a e.

Cant. Magnificat. 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


Collect

Deus, qui sub beatíssimae Vírginis Mariæ singulári patrocínio constitútos, perpetúis benefíciiis nóss cumulári voluísti: praesta supplícibus tuis; ut ejus hódie commemoratiónne laétamur in terris, * ejus conspéctu perfruámur in cælis. Per Dníum.

In Advent, Commemoration of the Feria.


Offert. 5.

Ut sit in festivitate.

Secret

TUA, Domine, propitiatione, et atque praesentem haec oblatio beatae Mariae semper Virgini nobis proficiat prosperitate et pacem. Per Dominum nostrum.

Proper feasts of U. S. A.

Comm. 8.

**Postcommunion**


AT SECOND VESPERS


1. Ant. 1. g. 2. Ant. 3. a. 4. Ant. 5. Ant.

Uae est ísta, quae processít sicut sol, et formósa tamquam Jerúsalem? Eu o u a e. V Idérunt é-am * fí-liæ Sí-on vernántem in flóribus rosá-rum, et be-a-tíssimam praedica-vé-runt. Eu o u a e.

3. Ant. 7. e. 4. Ant. 8. e.
December 12: Our Lady of Guadalupe

4. Ant.

dámus, sáncta Dé-i Génitrix. E u o u a e.

C Antá-te é- i * cánticum nóvum: annunti-áte inter géntes

gló- ri-am é-jus.

Psalm 126

Ni-si Dóminus aedí-fi-cáve-rit dómum: in bánnum labo-ra-

vérunum qui aedí-fi-cant é- am.

2. Nisi Dóminus custodíerit cívitátem, * frustra vigilat qui cu-
stódit éam.

3. Vánnum est vóbis ante lúcem súrgere: * súrgite postquam sedéritis, qui manducátis pánem dolóris.

4. Cum déderit diléctis súis sómnum: * ecce heréditas Dómini,

filii: mérces, frúctus véntris.

5. Sicut sagíttae in mánu poténtis: * ita filii excussórum.

6. Beáitus vir qui implévit desidérium súum ex ípsis: * non confundétur cum loquéatur inimícis suís in pórtā.


5. Ant.

U gló-ri-a Je-rú-ša-lem, * tu laetí-ti-a Isra-el, tu
Proper feasts of U. S. A.

honoriificentia populi nostri. Euouae.


Chapter

Beatus homo qui audit me, et ostii mei. * Qui me invenerit, qui vigilat ad fores meas invenerit vitam, et hauriet salut quotidie, † et observat ad postes tem a Domino.


In Advent, Commemoration of the Feria.
DECEMBER 22

In all dioceses of the United States

SAINT FRANCES XAVIER CABRINI, VIRGIN
Double of the second Class

AT MASS

In stricto sensu

Collect

Domine Jesu Christe, qui sanctam Virginem Franciscam Xavériam, Sacratissimi Cordis tui igne succénsam, per amplíssimas mundi plagas ad ánimas tibi lucrándas deduxísti, et per eam novam in Ecclé sia tua Virginum famíliam suscitásti: 
concéde, quae sumus; ut ipsa intercedénte, ejús dem Cordis tui virtútibus induámur * atque ad aetérnum beatitúdinis portum pervenire mereámur: Qui vivis et regnas.

Commemoration of the Feria.

Proper feasts of U. S. A.

Grad.
5.

D

E-

us * qui praecínxit me vir-
tú-te

et pó-
su-
it immaculá-
tam ví-
am

mé-
am.

∀. Qui perfé-
cit pédes mé-os

tamquam

cervó-
rum,
et super * excél-
sa

* státu-ens me.

7.

H

Lle-
lú-ia. * ÿ.

∀. Omni-
bus ómni-
a fá-
ctus sum, ut

ó-
mnes * fácerem sálvos.

December 22: St. Frances Xavier Cabrini

Offert. 3.

M
I-hi autem * ad-hae-re-re Dé-o bó-
um est, póne-re in Dómi-no Dé-
o spem mé-am : ut annúnti-em
ó-mnes praedica-tiones tú-as
in pór-tis fí-liae Sí-on.

Secret

Unera quae tibi, Dómine, in honórem sanctae Francisciæ Xavériæ Virginis offéri-mus, súscipe et praesta : ut

Comm. 8.

V
Ení-te * ad me ómnes, qui labo-rá-tis, et
one-rá-ti éstis, et é-go re-fi-ciam vos.

Postcommunion

Eus, qui nos de plenitúdine Cordis dilécti Filii tui caelé-stia dona haurire concédis : praesta, quaésumus, ut sanctae Francisciæ Xavériæ exémpla prosequéntes; ejúsdem Filii tui glóriam júgiter quaerámus, et ipsíus regni praémia consequé-mur : Qui tecum vivit et regnat in unitáte.
AT FIRST AND SECOND VESPERS

From the Common of a Virgin, p. 1209, except:

Hymn

E-áta caé-li régi- a Laétis resúltet cántibus Plau-
súsque térra súbdi-ta Pó-lis utríque cónsonet. 2. Prae-
cínta nímbo gló-ri-ae Francísca, inhaérens ímpigra Xa-
vé-ri- i vestí-gi- is Tri-úmphat inter Caéli-tes. 3. Aétáte jam
tenéllu-la Amóre Jésum dé-pe-rit, Ipsúmque volvit pé-
tore Inférre cúntis géntibus. 4. Vox ecce dí- a própu-lit

Nído co-lúmbam pátri- o; Fínes ad orbis últimos Frequent-
ter ípsa cúntis nóx. 5. Vírtus, hónor, laus, gló-ri- a Dé- o

Pátri cum Fí- lí-o, Sáncto simul Pará-clíto, In saecu-ló-
January 15: Our Lady of Prompt Succor

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:


Prayer. Clementíssime. as below.

At Compline and at the Little Hours, the chant and doxology of the Hymns are as Feasts of the B. V. M., p. 268.

AT MASS


Collect

Clementíssime Jesu, qui divitiás misericórdiae tuae in concéde propítiús; ut ejus patro-cínio * a cunctis malis mentis et sinu Matris Marfae collocásti : † córporis liberémur: Qui vivís.


Grad. 1.

O- ta * formósa et su-á-vis es, fí-li-a

Sí- on, púl-chra ut lú-na,
Proper feasts of U. S. A.

 electa ut sol, terrí-bí-lis ut castró-rum á-ci-es ordi-ná-ta. V. Bene-

díxit te Dóminus

in virtú-te sú-a, qui-a per te ad ní-

hi-lum redé-

git * i-nimí-cos nó-
stros

Allelúia, allelúia. V. Ave María. p. 1266.

After Septuagesima, the Allelúia and its verse are omitted. The following Tract is said instead:

Tract 8.

ego * di-ligéntes me dilí-go:

et qui mane ví-gi-lant ad me,

invé-ni-ent me. V. Mé-cum sunt
January 15: Our Lady of Prompt Succor

---

di-ví-ti-ae, et gló-rí- a, ó- pes su- pér-

bae, et ju-stí-ti- a.

VAR. Mé-li-or est enim frú-ctus mé-

us áu-ro, et

lá-pide pre-ti-ó-so, et genímina

mé-a argénto * e-lé-

cto.


Secret

TUa, Dómine, propitiatióne, tuam atque praeséntem haec et beátæ Virgínis et Matris Mariæ intercessióne, ad perpé-

Maríae oblátio nobis proficiat prosperi-

tátem et pacem. Per Dóminum.

Preface of the B. V. M. Et te in Festivitáte. p. 10.


Postcommunion

A\DJuvet nos, quaésumus, Dó-

mine, immaculátæe Genitrícis-
tuae, sempérique Virgínis Mariæ

intercésió veneránda: ut, quos

perpétuis cumulátit benefíciiis,
a cunctis perículis absólutos,
sua fáciat piétáte concórdes:

Qui vivis et regnas.
Proper feasts of U. S. A.

AT SECOND VESPERS


1. Ant. 7. a

B

Enedícta es tu, * Vírgo Ma-rí-a, a Dómino

Dé-o excélso prae ómnibus mu-li-é-ribus super térram.

2. Ant. 7. d

E u o u a e.

F

Ecit * tí-bi mágna, o Ma-rí-a, qui pót-ens est: et mi-se-ricórdi-a éjus a progéni-e

in progéni-es timéntibus é- um. E u o u a e.

3. Ant. 8. e

T

U gló-ri-a Je-rúsá-lem, * tu laeti-ti-a Isra-el,

tu hono-ri-ficénti-a pópu-li nóstri. E u o u a e.

4. Ant. 3. a

P

ER te, * immacu-láta Vír-go, nóbis est ví-ta

pérdi-ta dá-ta, quae de caelo suscepísti pró-le-um, et múndo
January 15: Our Lady of Prompt Succor

5. Ant.

Genuísti Salvatórem. Euouae.

Ostras

Chapter 

Prov. 8, 34-35.

B Eátius homo qui audit me, óstii mei. † Qui me invénerit, invéniet vitam, * et háuriet salútem a Dómino.


Y. Fácta es nóbis, Dómina, in refúgium.

R. Adjútrix in opportunitá-tibus, in tribulatiónem.

At Magn.

Ant. 7. a

A D te confúgimus, * o Ma-rí-a, ví-ta, dulcé-
do, et spes nóstra: succúrre cadénti súrgere qui
cúrat pópu-lo: tu quae genuísti, núta mi-rán-te,
tútum sánctum Geni-tórem, alle-lú-ia. Euouae.

Cant. Magníficat. 7. a. p. 211 or 217.

Proper feasts of U. S. A.

FEBRUARY 1

St. Brigid, Virgin
Double.

Mass. Dilexísti. p. 1225, except the following:

Collect

 Deus, qui nos hodiérna die concédé propítius; ut ejus adju-
beátæ Brigidae Virginitæ vémur méritis, * ejus castítátis
ánnuæ solemnitátis laetíficæs : † irradíámur exemplís. Per Dñum.

FEBRUARY 5

St. Philip of Jesus, Martyr
Double

In all dioceses of the United States

AT MASS

Intr. 3.

N nómine Jésu * ómne génu flectátur,
caeléstium, terréstrium, et infernoxrum:
et ómnis língua confitéatur, qui-a Dóminus Jésus
Christus in glóri-a est Dé-i Pátris. Ps. Bé-

nedic, ánima mé-a, Dómi-no : * et ómni-a quae íntra
February 5: St. Philip of Jesus

me sunt, nómi-ni sáncto é-jus. Gló-ri- a Pátri.

Eu ouae.

Collect

D·eus, qui inter prímos Japóniae Mártýres beátum Philippum cruci allígá-tum, triplicíque lánc·cea confóssum, prínum ómnium mártýrio coronásti : † concéde propítiús; ut ejúsdem nos suffúlti patrocfínio, * cum illo párit coróne-mur in caelís. Per Dníum.

Lectio Epistolae beáti Pauli Apostóli ad Galatás. Gal. 6, 14-18


Grad. 5.

B· E·nedic, * ánima mé- a, Dó· mino, et

nóli obli-vi-sci ómnes retri-bu-ti- ónes

e· jus.    V. Qui propíti- á-

tur ómnibus in-i-qui-tá-tibus tú- is,
Proper feasts of U. S. A.

qui sánat ó-mnes

infirmi-tá-tes * tú-as.

Allelúia, allelúia. Æ. Beátus vir qui suúfert. p. 1202.

After Septuagesima, the Allelúia and its verse are omitted. The following Tract is said instead.

Tract. 2.

D Exte-ra * Dó-mi-ni fé-

cit vir-tú-tem : déxte-ra Dómini exaltá-vit me, déxte-ra Dó-

mi-ni fé-cit virtú-

tem.

Æ. Non mó-ri-

ar, sed ví-

vam, et narrá-

bo ó-pe-ra Dó-

mi-ni.

Æ. Castí-

gans castigávit me Dó-

minus, et mó-

ti * non trà-

di-dit me.
February 18: St. Mary Bernard Soubirous


Secret
Sanctifica, quaesumus, Domine, munera tibi dicata: et intercessione beati Philippi Mar-
yris tui, ad perpetuum nobis tribue provenire subsidium. Per Dóminum.


Postcommunion
Acró Córpore, et pretioso Sanguine Jesu Christi Filii tui, Dómine, satiáti: te súplices deprecámur; ut intercedénte beá-
to Philippo Mártyre tuo, ab omni adversitáte liberémur. Per eúm-
dem Dóminum nostrum Jesum Christum.

FEBRUARY 18

St. Mary Bernard Soubirous, Virgin

AT MASS

Intr. 2.

V

Ultum tú-

um * de-pre-ca-búntur ó-

mnes di-

vi-

tes plé-

bis: addu-

céntur ré-

gi vírgi-

nes post

é-

am: pró-

ximae é-

jus addu-

céntur tí-

bi in lae-

tí-ti-

a et exsulta-

ti-

ó-ne. Ps. Eructávit cor mé-

um

vérbum bónum:* di-

c o é-go ópe-ra mé-

a ré-

gi. Gló-

ri-

a Pátri. Eu o u a e.
Collect

Humilium, Deus, protector et amator, qui famulam tuam Mariam Bernadam Immaculatam Virginis Mariae apparitione et allatio recreasti: † praesta, quaesumus; ut per simplices fidei seditas, * ad tuam in caelis visionem pervenire mereamur. Per Dominum nostrum Jesum Christum.

Commemoration of the Feria in Lent,


Tract. Audi, filia. p. 1227.

Offert. Ffere- réntur * ré-gi virgi- nes: pró-ximae

é-jus affe-rén-tur tibi in laetí-ti-a et

exsulta- ti- óne: adducén-tur in templo-

ré- gis. Pro patri- bus tú is ná-
February 18: St. Mary Bernard Soubirous

Secret

Gaeléstem nobis, Dómine, praé-beant tua Sancta fervórem, seípsam hóstiam laudis tibi pla-

Commemoration of the Feria in Lent.
Commemoration of the Feria in Lent.

Postcommunio

Sacris, Dómine, recreáti my-

Prayer.
Humilísum, Deus. p. (22).

AT VESPERS

Ant. 8.

Diffusa est gratia in lábiis tús.
Rv. Proptérea benedíxit te Deus in aetérum.
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

D[eus, caritatis auctor et praevium, qui novam in Ecclésia tua familiam suscüsti, ejusque matrem beátam Ludovícam esse voluísti: † da, quaésimus; ut, caritatis ópera exercéntes, * pro- missam in caelis mercédem ásse- qui mereámur. Per Dóminum.

Secret

R[espice, Dómine, oblatiónes nostras in honórem beátae Ludovícae tibi reverénter exhibítas; et per ejus intercessiónem nos in omnibus vitae sémitis fácias et a periculis tutos et ad virtútes júgiter expéditos. Per Dóminum nostrum.

Postcommunion

D[évotio nostra, Dómine, inter- cédénte beáta Ludovíca, continúum ex refectióniæ cælæstis sumat auxilium; ut divínam fidem, quam intus fovémus in corde, étiam foris exhibéamus in ópere. Per Dóminum nostrum Jesum Christum.

MARCH 22

St. Catharine of Genoa, Widow
Double
In some dioceses

Mass. Cognóvi. p. 1239, with the proper Collect as below.

Collect

D[eus, qui beátam Catharínam, in contemplánda Fílli tui passióne, divíni amóris igne flagráre fecísti: † quaésimus; ut, ipsa intercedénte, tuae in nobis flammam caritátis accéndas, * et ejúsdem passiónis participes dignánter effíchas. Per eúmdem Dóminum nostrum Jesum Christum.
March 22: St. Isidore the Farm-Laborer

In some other dioceses, the Proper Mass.


Secret

HIS sacrificiis, quaésumus, omnipotens Deus, propitiátus inténde: et, beáta Catharína, intercedénte, spiritum in nobis tuae dilectiónis accénde. Per Dóminum.

Postcommunion

SUPplices te rogámus, omnipotens Deus: ut, quos tuis refficere dignátus es sacraméntis, intercedénte beáta Catharína, tribuas pro tui amóre terréna despícere; et caelestium 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)

At Magn.

Ant. 8. G

Abó-res * mánu-um su-árum qui-a mandu-cá-

vit, esu-ri-éntem implé-vit bónis Dóminus Dé-us nó-

ster. E u o u a e.

Æ. Amávit éum Dóminus et ornávit éum.

Æt. Stólam glóriæ índuit éum.

Prayer. Da nobis. as below.

AT MASS

Mass. Jústus ut pálma. p. 1204, except the following:

Collect

DA nobis, quaésumus, misé-ricors Deus: beáto Isidóro Agrícola Confessóre tuo interce-
dénte, superbe non sápere; † sed ejus méritos et exémplis * plácita tibi semper humilitátæ deservíre. Per Dóminum nostrum Jesum Christum.
Proper feasts of U. S. A.

Lectio Epistolae beati Jacobi Apostoli James, 5, 7-8, 11, 16-18


Secret

Propitiare, Domine, supplicationibus nostris, et has populatum tuobui oblationes benignus assumite: ut, intercedente beato Isidoro Confessore tuo, quod fidéliter supplices, efficaciter consequamur. Per Dominum nostrum Jesum Christum.

Postcommunion

Sit nobis, Domine, reparatio mentis et corporis caeleste mysterium: et praestas, ut cujus exsequimur cultum, intercedente sancto Isidoro Confessore tuo, sentiamus effectum. Per Dominum nostrum Jesum Christum Filium tuum.

AT VESPERS

At Magn.

Ant. 1. f

Cec homon agrícola iste fuit, quoniam

Adam exemplum éjus ab adolescéti-a sú-a, ad

serviendum Dé o viventi. E u o u a e.

V. Jústum dedúxit Domíminus per vias réctas.
R. Et ostendit 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, humilium celsitūdo, qui beátem Virgīnem Juliánam ad promovēndum sanctīssīmi Sacramēnti cultum mirabilīter inflammāstī : † trībue, quāesū-

mus; ita nos humiliātīs ejus vestīgia sectāri in terris, * ut cum ipsa sublimāri mereāmur in cae-
līs. Per Dōminum nostrum Je-
sum Christum.

APRIL 26

Our Lady of Good Counsel
Double Major
In the diocese of Brooklyn

AT FIRST VESPERS (If celebrated)

Andor est * lúcis aeternae, et spēcu-lum sine mácu-la Dé-i ma-jestā-tis, et imágo boni-tā-tis illus;

et íd-e-o ni-hil inquiná-tum in é-am incúrrit, alle-
lú-ia. E u o u a e.

 ¥. Ora pro nóbis, Māter Bóni Consílii, allelúia.
R. Ut dígni efficiámur promissiōnibus Christi, allelúia.


For the Hymn of Compline and of the Little Hours the Chant and doxology are as on feasts of the Blessed Virgin, p. 268.
Proper feasts of U. S. A.

AT MASS

Intr.


Collect


Allelúia, allelúia. Ὑ. Ave, María. p. 1265.
Allelúia. Ὑ. 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).

R

Et regni ejus non erit finis.

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).

R

Offert.

1.

Et regni ejus non erit finis.

R

E- cordá- re, * Vír- go Má- ter, in con-

spéctu Dé- i, ut loquá- ris pro nóbis bó- na, et ut

avértat indigna-ti- ónem sú- am a

nó- bis, alle- lú- ia.

Secret

Sanctifica, Dómine, quaé-su- mus, obláta libámina : et, Boni Consilii Matris, salubérrima intercessióne, nobis salutária fore concéde. Per eúmdem Dóminum.

Preface of the Blessed Virgin Mary: Et te in Festivitáte. p. 10.

Comm.

1.

R

Egína mún- di * di- gníssi- ma, Ma- rí- a Vír-

go perpé- tu- a, intercé- de pro nóstra pá- ce et sa-

lú- te, quae ge- nu- ísti Chré- stum Dómi- num Salva- tó- rem

ómi- um, alle-lú- ia.
AT SECOND VESPERS


1. Ant. 7. a.


2. Ant. 4. E.

N me grá-ti-a * ómnis ví-ae et ve-ri-tátis, in me ómnis spes vítae et virtú-tis. Alle-lú-ia. Euoua e.

3. Ant. 8. G

Qui áudít me, * non confundé-tur : et qui operán-tur in me, non peccábunt. Alle-lú-ia. Euoua e.

4. Ant. 6. F

A mí-hi * sé-di-um tu-á-rum assístri-cem sapi-én-
Alle-lú-ia.

Psalm 121

1. Ni-si Dóminus aedi-fi-cáverit dó-mum, * in vánum labo-

ravérunt qui aedi-fi-cant é- am.


3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedéritis, qui manducáátis pánum dolóris.


5. Sicut sagíttae in mánu poténtis : * ita filií excussórum.

6. Beá tus vír qui implévit desidérium súrum ex ípsis : * non confundéetur cum loqué tur inimícis súís in pórta.


5. Ant.

7. b

0 -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.

Eu ou a e.
Proper feasts of U. S. A.

Chapter

Prov. 8, 34-35

Beatus homo qui audit me, ostii mei: † Qui me invenerit, et qui vigilat ad fores meas invenerit vitam, * et hauriet quotidie, et observat ad postes salutem a Domino.


V. Ora pro nobis, Mater Boni Consilii, allelúia.

R. Ut digni efficiamur promissionibus Christi, allelúia.

At Magn.

Ant. 1. D.

F

Elix es, * sacra Virgo Maria, et omni laude dignissima: qui-a ex te ortus est sol justiti-ae,

Christus De-us nostro, magni consil-i Ange-lus, alle-

lú-ia. E u o u a e.

Cant. Magnificat. 1. D. p. 207 or 213.


APRIL 27

St. Turibius of Mogrovejo, Bishop, Confessor

Double

In all dioceses of the United States.

Mass. Státuit, from the Common, p. 1182, except:

Collect

C Cclésiam tuam, Dómine, beáti Turbi, Confessóris tuatque Pontíficis, continua protectione custódi: † ut, sicut illum pasto-

rális sollicitúdo gloriósum réddi-
dit, * ita nos ejus intercésso in
tuo semper fáciat amore fervéntes. Per Dóminum nostrum.
MAY 16

St. John Nepomucene, Martyr

Double

In some dioceses

Mass. Protexisti. p. 1145, except the Collect:

Collect

D Eus, qui ob invictum beáti Joánnis sacramentalé silén-tium nova Ecclésiam tuam mar-týrii coróna decorásti: † da nobis ejus intercessióne et exémplo, lingúam caute custódire; * ac ómnia pótius mala quam ánimae detrimentum in hoc saéculo toleráre. Per Dómini ne nostrum Iesum Christum.


In some other dioceses:

Secret

H ÆC tua, Dómine, sacra my-stéria illum in nobis, quaésumus, ignem accéndant: quo inclytus Martyr et Sacérdos tuus Joánnes, ea peragéndo, flagrábat. Per Dómini ne nostrum.

Postcommunion

Frágilitátem nostram, Dómi-ne, caelestís haec mensa fórtium pane confirmet: qui beáti Mártyris et Sacerdótis tuí Joánnis tentátam contra honórem sacraménti constántiam, júgiter áluit ad victóriam. Per Dómini ne nostrum.

Propre U. S. A. — 2
Proper feasts of U. S. A.

MAY 16

St. Brendan, Abbot
Double


MAY 22

St. Rita of Cascia, Widow
Double Major

In the diocese of Los Angeles

AT FIRST VESPERS (If celebrated)

All as at second Vespers, p. (40), except the following:

V. Signásti, Domine, fámulam túam Ritam. (T. P. Allelúia).
Rí. Signo caritátis et passiónis túae. (T. P. Allelúia).

At Magn. Ant. 1. f

Ulci-te me fló-ribus, * stipáte me má-lis,
qui-a amó-re lángue-o, alle-lú-ia. Eu o u a e.

Cant. Magníficat. 1. f. p. 207 or 213.
Prayer. Deus, qui sanctae Ritae. as below.

AT MASS

Intr. 3.

- pe-rí-te * mí- hi pó-r-tas justí-ti-ae, in-
grés-sus in é- as confi-té-bor Dó- mino:
 lá-pi-
May 22: St. Rita of Cascia

Collect

Deus, qui sanctae Ritae tantam grátiam conférerre dignástus es, ut inimicos diligeret et in corde ac fronte caritátis et passionis tuae signa portaret: ut inimicos diligeret et in tuae doléris contemplari, ut promíssa mitibus ac lugéntibus praémia consequámur. Qui vivís et regnas cum Deo Patre.


Cego flos campi, et llium con-
vállum. Sicut llium inter spinas, sic amica mea inter filias. Sicut malus inter ligna silvárum, sic diléctus meas inter filios. Sub umbra illius, quem deside-
ráveram, sedi: et fructus ejus dulcis gúttrí meo. Introdúxit me in cellam vináriam, ordinávit in me caritátem. Fulcéte me prospéctabat, et dextera illius amplexábitur me. Adjúro vos, filiae Jerúsalem, per cápreas, cervósque campórum, ne susci-
Proper feasts of U. S. A.


*In Paschaltide.*


V. Qua-si palma exaltáta sum in Cádes, et qua-si plantá-ti-o ró-sae * in Jé-richo.*

2. Lle-lú-ia. *

V. Sic- ut cinnamó- mum et bál- sa-
mum aromatízans odórem dédi: quasi
mýrrha elécta dédi suavítatem* odorís.

After Paschaltide.

Grad. 1.

D

Ominus*míhi adjútor, non timébo quid fáciat míhi hómo.

W. Di-rupsti

víncula méa: tibi sacrificabo hóstiam laudis,
et nomen Domini * invocabo.

Lle-lu-ia. * ij.

V. Vota mea Domino red-dam

in conspectu omnis populi e-jus: in atri-is
domus Domini, in medio tui,

* Jeru-salem.


Offert. 5.

I-de-bam * coram me vi-

tem, in qua erant tres pro-

pa-
gi-nes, cré-scere paulá-tim in gém-mas, et post
fló-res ú-vas ma-tu-réscere.

P. T. Alle-
lú-ia.

Secret
CORDA nostra, quaésumus, Dó-
mine, sanctae Riteae méritis, liberátì, sacrificáre tibi hóstiam
supérvni dolóris spina confi
gaudis pura mente valeámus. Per Dóminum nostrum Jesum
ut, a peccátis omnibus tua grátia
Christum, Filium tuum.

Comm. 6.

PRAEVENÍ-sti é-am, * Dó-
mine, in bene-di-

cti-ó-ni-bus dulcé-
dinis : posu-
í-sti in cá-
pi-te

é-jus co-ró-
nam de lápi-
de pre-
ó-

P. T. Alle-
lú-ia.

Postcommunion
CAELÉSTIBUS, Dómine, pasti de-
lícis, supplices te rogámus :
út, intercedénte sancta Rita,
caritátis et passionis tuae in
méntibus nostris signa ferámus,
et perpétauæ pacis fructu júgiter
perfruámur : Qui vivis et regnas
cum Deo Patre.
AT VESPERS


1. Ant. 4. E


2. Ant. 8. e

May 22: St. Rita of Cascia

4. Ant.

Euouae.

V

Enite * et vide-te opera

Domiini, quae posu-it prodigi-a su-per terram. P. T. Alleg-ia. Euouae.

5. Ant.

0
dor * vestimento-rum
turo-rum, sicut odor thu-ris. P. T. Alleg-ia.

Euouae.

Chapter

Cant. 2, 1-2 and 11-12.

EGO flos campi, et lilium con-
lia. * Jam hiems tran-siit: imber
vallium. † Sicut lilium inter
abiit et recesseit. Flores apparue-
spinas, sic amica mea inter fi-
runt in terra nostra.

Hymn.

4.

O-lis obli-quo-peragrata gyrum, Lux adest hy-
mnis reco-lenda laetis, Quae fu-it Ritaem eri-tis ve-
tusto More di-ca-ta. 2. Prodit ut primum genitri-cis

alvo, Agmen Hybla-e-um voli-tat per ora, Ut locu-
Proper feasts of U. S. A.

túram dóce-at pu-éliam Mélle-a vérba. 3. Cónjugis saévi reso-lúta vínclis, Vírgines inter Dómino dicá-tas

Optat adscri-bi; vídu-am sed árcent Límine sáncto.

dus, Umber, Córpus intáctum réco-lens quo-tánnis
May 22: St. Rita of Cascia

Súpplice vó-to. 7. Trí-ni-tas ómni ce-lebré-tur aévo,

Quam fídes trínum dócet éssē, et únum Númen, et Rí-ta

tríbu-at precántë Próspera cúnccta. Amen.

V. Signásti, Dómine, fámulam túam Rítam. (P. T. Allelúia).
R. Sígno caritátis et passiónis túae. (P. T. Allelúia).

At Magnif. Ant. 6. F

Ε -gre-dí-mini * et vidéte, fí-li-ae Sí-on, Rít-

tam in di-adémate, quo coronávit é-am Chrístus in
dí-e desponsa-ti-ónis illí-us, et in di-e laetí-ti-ae
córdis é-jus. P. T. Alle-lú-ia. E u o u a e.

Cant. Magnificat. 6. F. p. 211 or 213.
MAY 23

St. John Baptist Di Rossi, Confessor
Double.

In some dioceses

Mass. Os justi. p. 1200, except:

Collect

D Deus, qui sanctum Joannem Baptístam Confessórem tuum concéde, quaésimum; ut, cujus pia mérita venerámur, * virtú-tum quoque imitémur exémpla. in evangelizándis paupéribus car-
ritáte et patiéntia decorásti: † Per Dóminum.

In the diocese of Los Angeles and some others, Proper Mass.

Collect. Deus, qui sanctum Joannem. as above.

Secret

O Blátum tibi munus, quaésu-

mum, Dómine, in odórem Joánnem Baptísta Confessóré tuo suavitásis ascéndat: et, sancto intercedénte, nos córpore et mente purificet. Per Dóminum.

Postcommunion

C Aeléstis, Dómine, participátio sacraménti, sancti Joánnis Baptistae Confessóris tui suffragántibus méritos, fidéles tuos mundet et múniat: ac bonis opéribus júgiter praestet esse inténtos. Per Dóminum nostrum.

MAY 25

St. Madeleine-Sophie Barat, Virgin
Foundress of the Society of the Religions of the Sacred Heart

AT MASS

Intr. 5.

P One me * ut signá-cu-lum super cor tú-

um,

ut signáculum super bráchi- um tú-

um: qui-a fórtis
May 25 : St. Madeleine-Sophie Barat

est ut mors di-le-ctio. P. T. Alle-lú-ia,

Ps. Parátum cor mé-um, Dé-us, parátum

Gló-ri-a Pátri. E u o u a e.

Collect

Dómine Jesu Christe, qui san-ctam Magdalénam Sophiam
ad exémplum Cordis tuo humili-táte et caritáte mirabiliter deco-
rásti, et novam Virginum fami-

liam per eam floréscere voluísti: †
fac nos Sanctissimo Cordi tuo
jügiter adhaerére; * et ejúsdem
imitatione, tui gaudére consór-
tio: Qui vivis et regnas.


In Paschaltide :

8.

A

L-le-lú-ia. * iij.

W. Mé-hi autem adhaeré-re Dé-o bó-
um

est: pó-ne-re in Dómi-no Dé-o spem * mé-
am.
Proper feasts of U. S. A.

7.

Lle-lú-ia. *

V. Exsultávit cor mé-um in Dó-mi-no,

et exaltátum est córnu mé-um * in Dé-o mé-o.

Out of Paschaltide:

Grad. 1.

Uaesí- vi * sapi-én-ti-am pa-lam in ora-
ti-ó-ne mé-a: ambu-lá-vit pes mé-us í-ter ré-
ctum, a ju-ventú-te mé-a investi-gá-vi * é-am.

V. Dánti mí-

hi
May 25: St. Madeleine-Sophie Barat

John 15, 1-12

Proper feasts of U. S. A.


Secret

A Désto, 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.

Q UI suscépe-rit * unum párvu-lum ta-lem in nómi-

ne mé-o me súsci-pit. P. T. Alle-
lú-ia.

Postcommunion

C Aelésti dape reféctos, fac nos, Dómíne Jesu Christe, in humilitáte et caritáte Cordis tui créscere; quibus sanctam Magda-

lénam Sophiám ad perennem in caelis glóriam provéxisti : Qui vivis et regnas cum Deo Pa-
tre, in unitáte Spíritus...

MAY 30

St. Ferdinand, King, Confessor

In the diocese of San Antonio

Mass. Jústus ut pálma. p. 1204, except :

Collect

D Eus, qui beáto Confessóri tuo Ferdinandó praéliári praélia tua, et fidei inimícos supéraé dedísti : † concédé; ut, ejus nos intercessióne munítí, * ab hó-stibus mentis et córporis liberémur. Per Dóminum nostrum Je-
sum Christum, Fílium tuum.

JUNE 9

St. Columba, Abbot

Double.


Collect

I Ntercéssio nos, quaésumus, Dómíne, beáti Colúmbae Ab-
bátis comméndet : † ut, quod nostris méritos non valémus, * ejus patrocínio assequámur. Per Dóminum nostrum.
JUNE 16

St. John Francis Regis, Confessor

In the diocese of Kansas City

AT MASS

Intr. 2.

S

Pí-ri-tus Dómi-ni * super me : prop-ter quod

únxit me : evange-li-zá-re paupé-ribus mí-sit

me, saná-re contrí-tos cór-de, praedi-cá-re

ánnum Dómi-ni acce-ptum, et dí-em re-tri-bu-

ti-ó-nis. Ps. Exsurge, Dómi-ne Dé-us, exalté-tur

mánus tú-a : * ne obli-viscá-ris páupe-rum. Gló-ri-a

Pátri. Eu o u a e.

Collect

D Deus, qui ad plúrímos pro

salúte animárum perferéndos

labóres, beátum Joánnem Fran-
ciscum Confessórem tuum mirá-
bili caritáte et invícta patíentia

decorásti : † concéde propítius;

ut, ejus exémplis instrúcti et

intercessiónibus adjúti, * aetér-
nae vitae praémia consequámur.

Per Dóminum nostrum.
Proper feasts of U. S. A.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses
1 Thess. 2, 2-9

Fratres: Fidúciam habuímus in Deo nostro loqui ad vos Evangelium Dei in multa sollicitudine. Exhortatio enim nostra non de erróre, neque de immundítia, neque in dolo, sed sicut probáti sumus a Deo, ut crederétur nobis Evangelium: ita lóquimur non quasi homínibus placéntes, sed Deo qui probat corda nostra. Neque enim ali-quándo fúimus in séméone adulationis, sicut scitis: neque in occasione avaríæ: Deus testis est: nec quaeeréntes ab homínibus glóriam, neque a vobis, neque ab álilis. Cum possémus vobis óneri esse ut Christi Ápostoli: sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat filios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum Evangelium Dei, sed étiam ánimas nostras: quóniam caríssimi nobis facti estis. Mémores enim estis, fratres, labóris nostri, et fatigátiónis: nocte ac die operántes, ne quem vestrum gravaramus, praedícavimus in vobis Evangelium Dei.


6. A

L- le- lú- ia. * iji. Y. Dó- mi- nus
dá- bit vérbum evange- li- zán- ti- bus
virtú- te * múl- ta.

† Sequentia sancti Evangelii secundum Matthæum
Matth. 9, 35-38

bat, et cor ví-duae conso-látus sum: óc-us
fú-i cáeco, et pes cláudo: pá-ter é-ram
páu-pe-rum.

Secret
C' Aritátis víctima, quam immo-lántes offerimus, sit nobis, Dómine, te miseránte, propitiá-
bilis: et, beáti Joánnis Francíscí précibus et méritis, ad obtín-
dum patientiae et caritátis aug-
méntum, éffícaet et salútárìs. Per eúmdem Dóminum.

Comm. 4.
Q Uam púlchri * super móntes pé-des annunti-
tis et praedi-cántis pá-cem: annunti-
num, praedi-cántis sa-lú-

Postcommunion
C' Rescat in nobis, Dómine, pietátis tuae effectus salutá-
ris: ut, caelésti pábulo refécti et Sanctórum exémplis accénsi, ad aetérnae salútis portum, te mise-
ricórúter protegénte, et beáto Joánnne Francíscó intercedénte, feliciter perveníre valeámus. Per Dóminum nostrum Jesum Chri-
stum Filium 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. Omnipotens et misericors Deus. as below.

In the diocese of Savannah-Atlanta. Prayer. Dómine Jesu Christe. as below.

AT MASS


Collect

Omnipotens et misericors Deus, qui dedísti nobis beatíssimae Genitrícis tuae Imáginem de Perpétuo Succúrsu specíáli titúlo venerári: † concédé propítius; ita nos inter omnes viae et vitae hujus varietátès contínuas ejúsdem Immaculátæ sempérque Virginís Maríae protectioné múníri, * ut aetérnae tuae redemptiónis praémiá cónséquimur: Qui vivís et regnas.

In the diocese of Savannah-Atlanta:

Collect

Dómine Jesu Christe, qui Genitrícem tuam Maríam, cujus insígnem venerámar imáginem, Matrem nobis dedísti perpétuo succúrrere parátam: † concédé, quaésumus; ut nos, matérnam ejús opem assídue implórantes, * redemptiónis tuae fructum perpétuo experírí mérémur: Qui vivís et regnas.

Epistle. Ego quasi vitis. p. 1612.¹


Allelúia, allelúia. Ý. Ave, María. p. 1266.


Preface of the B. V. M. Et te in Festivitáte. p. 10.


JULY 3 (or 4)

Commemoration of all Holy Popes
Double Major

In the dioceses of Brooklyn and Los Angeles

AT FIRST VESPERS (If celebrated)

At Magn.

Ant. 7. c


V. Exáltent éos in ecclésia plébis.

R. Et in cáthedra seniórum laudent éos.


AT MASS

Intr.

4.

Ongre- gá-te fí-li * sán-ctos é-jus, qui ordina-vé- runt testamentum é-jus super sa-cri-fí-

Proper feasts of U. S. A.

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 indul-
géntia cónsulis et amóre
domínáris: † da spíritum sapién-
tiae, suffragántibus méritis An-
tístitum Eccléssiae tuae, quibus
dedísti régimen disciplínae; * ut
de proféctu sanctárum óvi-
unt gáudia aetérna pastórūm.
Per Dóminum nostrum Jesu

Christum.

Allélúia, allélúia. Ὕ. Jurávit. p. 1187.

Secret

Nigéni-ti Filii tui, quam tibi,
Deus Pater omnipotens, in
honórem sanctórum Pontificum
offérimus, immaculáta hóstia,
prosit nobis ad medélam perci-

πìndam. Per eúndem Dómi-

Num.

Preface of the Apostles, p. 10.

Comm. 6.

V E-rí-tas mé-
a, * et mi-se-

cum Í-pso: et in nómi-ne mé-
o exal-

tá-

bi-

tur cór-nu é-

just.

Postcommunion

D A, quaésumus, Dómine, fidé-
libus pópulis: sanctórum Pontificum tuórum semper venera-
tióné laetári; et eórum perpé-
tua supplicationé muníri. Per Dómi-
num nostrum.
AT SECOND VESPERS


1. Ant. 3. b

S

Antí tú-i, *Dómine, floré-bunt sic-ut lí-li-um, et

sic-ut ódor bálsami érunt ante te. E u o u a e.

2. Ant. 8. G

I

N caeléstibus régnis *Sanctórum habi-tá-ti-o est,

et in actér-num réqui-es e-ó-rum. E u o u a e.

3. Ant. 1. f

C

Orpo-ra Sanctórum *in pá-ce sepúlta sunt: et

vívent nómina e-ó-rum in ae-térnum. E u o u a e.

4. Ant. 7. c 2

S

Pi-ri-tus *et ánimae justó-rum, hýmnum dí-ci-te

Dé-o nóstro. E u o u a e. F

Ulgébunt justi *

sic-ut sol in conspéctu Dé-i.
Proper feasts of U. S. A.

Chapter Hebr. 13, 7.

Pratres : Mementóte praeposítórum vestrórum, qui vobis intuéntes éxitum consitórum vestrórum, qui vobis conversationis, * imitámini fidem. locuti sunt verbum Dei : †

Hymn 4.

EX glo-ri-ó-se Praésulum, Co-róna confi-ténti-um,

Qui respuéntes térre-a Perdúcis ad caelésti-a. 2. Au-rem benignam pró-tinus Appóne nóstris vó-cibus : Trophaé-a

sácrá 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 Pará-


V. Elégit éos Dóminus sacerdótes sibi.

Rv. Ad sacrificándum éi hóstiam láudis.
July 24: St. Francis Solano

At Magn.
Ant. 7. a

D

UM és-sent * Súmmi Pontí-fices, terréna non

metu-é-runt : sed ad caelésti-a régna glo-ri-ó-si mi-

grá-runt. E u o u a e.


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 béatum Franciscum ad sinum Ecclésiae perdu-
xisti : † ejus méritos et précibus indignationem tuam a peccátis nostris avérte; * et in gentes, quae te non cognovérunt, timó-rem nóminis tui benignus im-
té. Per Dóminum nostrum Jesum Christum.


Secret

M unus, quod tibi offérimus, mereámur ásequi quod pro-
det nobis, quaésumus, om-
méntis, interveniente béáto Fran-
det fidei, speí et om-
císco Confessóre tuo, fac nos
ni potens Deus, fidei, speí et et, ut
caritátis augmentum : et, ut amáre quod praéCi

Postcommunion

T sumptis, Dómine, reddámur tuo, fac nos tuis semper obedíre
digni munéribus : interce-
dénte béáto Francisco Confessóre Jesum Christum.
Proper feasts of U. S. A.

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**

*Dēus, qui beá tum Emíg dium Mártyre atque Pontíficem, idolór um victór ia et miraculór um glória décorásti : † concéd e propíti us; ut, eo inter- veniénte, * malór um spirítu um fraudes vincere et coruscáre vir- túnibus mereámur. PerDóminum.*

_In the archdiocese of San Francisco and the diocese of Los Angeles and others, Proper Mass._

**Collect.** Deus, qui beá tum Emíg dium. _as above._

**Secret**

*Unera tibi, Dómine, oblát a sanctífica : ut per ea, inter- cedénte beáto Emíg dió Mártyre tuo atque Pontífice, ab ómnibus ánima e et córporis perículis li be- rémur. Per Dóminum.*

**Postcommunion**

*Acraménta, quae súmpsimus, Dómine : per intercessiónem beáti Emíg dii Mártyr is tu atque Pontíficis sint nobis ad tutamén- tum mentis et córporis, et ad misericórdiam tuam efficáciem consequéndam. Per Dóminum nostrum._

AUGUST 11

St. Philomena, Virgin and Martyr

_In the diocese of Helena_

**Mass.** Loquébar, _from the Common. p. 1215._
AUGUST 18

St. Helena, Empress, Widow

In the diocese of Helena, Titular of the Cathedral

Double of the first Class

Collect

Do mine Jesu Christe, qui locum, ubi Crux tua latébat, beátae Hélænae revelásti, ut, per eam, Ecclésiam tuam hoc pre-tióso thesáuro ditáres: † ejus nobis intercessióne concéde; * ut, vitális ligni prétio, aetérnae vitae praémia consequámur: Qui vivis.


Ultum tún-um * depre-ca-bún-tur
Ómnès dí-vi-tes plé-bis: fí-li-ae ré-gum

in honó-re tú-o. Ὑ. Addu-céntur ré-gi vír-gi-nes post é-

am: pró-ximae é-jus affe-réntur tí-bí, affe-réntur in

lae-tí-ti-a et exsulta-tí-ó-ne, addu-céntur in tém-

plum * ré-gis.

Allelúia, allelúia. Ὑ. Dispérsit. p. 1480.


SECRET

PER haec sacra mystérià con-
céde nobis, Dómine: ut,
sicut beátae Hélenea misericór-
diter tribuísti, ut Fílium tuum
diter tribuísti, ut Fílium tuum
crucifíxum in corde semper ge-
stáret; ita et nos eum in córdi-
bus nostrís perpétuó deferámus:
Qui tecum vivít et regnat.

Preface of the B. V. M. Et te in Assumptióne. p. 10.

Comm. 1.

A

-scéndam * in pál-
mam, et apprehé-n-
dam

frú-ctus é-

jus.
SEPTEMBER 1

St. Vibiana, Virgin and Martyr

In the diocese of Los Angeles, Titular of the Cathedral

Mass. Loquébar. p. 1215.

Collect.

Deus, qui inter cetera potentiae beatae Vibianae Virginis et Martyris tuae natalitia cœlimus, * 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 beatum Clodoáldum, propter te humiliátum in saéculo, et sacerdótiit múnere et virtútum splendóre sublimásti : † concede propítius; ut, qui tribue nos, ejus exémplo, tibi digné ministráre, * et per ejus intercessioném grátia semper et mérito proficere. Per Dóminum.

Secret

Té, Dómine, fídei nostrae salútisque auctórem cum sancto Sacerdóte Clodoáldo coníiéntes : quaésumus; ut hanc de mánibus nostris hóstiam laudis célementer suspíciás, et, qua religióné ipse vota sua réddidit, éadem nobis tríbusa nostra persólvere. Per Dóminum nostrum Jesum Christum Fílium tuum.

Postcommunion

Súméntes, Dómine, in festivi-táte sancti Clodoáldi Sacerdótiis divína mystéria : te supplices deprecámur; ut, eréctis ad caeléstia méntibus, ómnia detrimentum 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, aëirepos in servitutem Nigrâs ad agnitiōnem nōminis vocatūrus, beātum Petrum mira in eis juvāndis caritāte et patientiā roborāstī: ejus nobis intercessiōne concède; ut, quae Jesu Christi sunt quae- rēntes, próximos òpere et veritāte diligāmus. Per eúmdem Dōminus.

Lectio Isaiae Prophetae. Isai. 58, 6-9 and 10

HÆC dicit Dōminus: Dissolvē colligationes impietātīs, solve fascīculos deprimentes, dimittē eos, qui confractī sunt, līberos, et omne onus dirūmpe. Frange esurientīs panem tuum, et eōnos vagōsque induc in domum tāum: cum videris nudum, òperi eum, et carnem tuam ne despēxerīs. Tunc erūmpet quasi mane lumen
Septembris 9 : St. Peter Claver  

et sánitas tua cítius effúderis esuriénti ánimam tuam,  
et ánimam afflictam repléveris,  
io rétur in tenebris lux tua, et  
ténebrae tuae erunt sicut meridies.

Grad.  

L  

Ibe-rá-bit * pál- pe-rem a pot- én  
te, et páupe-rem cú-i non é- rat adju- tor:

pár- cet páu- pe-ri et ín- o- pi,  
et ánimas páu- pe-rum  
sál- vas fá-ci- et.

V. Ex  

usú-ris et in-iqui-tá- 
te réd- imet ánimas e- ó- 
rum, et honó- rá-  
bi-le

nómen e- órum * coram íl- lo.
Proper feasts of U. S. A.

\[ \text{Lle-lú-ia. * ij.} \]

\[ \text{V. Exsúrge, Dómine Dé-us, exal-té-tur mánsus tú-a : ne obli-viscá-ris páu-perum : tí-bi de-re-lí-} \]

\[ \text{ctus est páuper : órphano tu é-ris * adjú-tor.} \]

\[ \text{Sequentia sancti Evangélii secundum Lucam. Luke 10, 29-37.} \]


Offert. 4.

\[ \text{o quod li-be-rás- sem * páu-pe-rem vo-ci-fe-} \]
rântem, et pupíllum, cui non esset adjutor,
benedicto peritúri super me veniēbat, et
cor víduae conso-latūs sum: oculus fūi
cæco, et pes clau do: pater eram
pāuperum.

Secret

Cœpit S. Peter Claver (65)

Aritatīs victima, quam immo-
lantēs offrīmus, sit nobis, Dōmine, te miserantē, propitiā-
bilis: et, beāti Petri precibus et Dōminum.

Comm. 1.

Ego pā-scam * óves mé-as: et é-go é-as ac-
cubāre fā-ci-am, dícit Dōminus Dē-us. Quod per-
ī-erat, requī-ram: et quod abjēctum é-rat, redú-cam; et
quod confrāctum fū-
erat, alli-gā-

Propre U. S. A. — 3
Proper feasts of U. S. A.

sú-e-rat, con-so-lidá-bo.

Postcommunion

Rescat in nobis, Dómine, tuae vitae corónam, beáto Petro inter-pietátis efféctus salutáris: ut, cedente, felíciter assequámur. caeléstì pábulo nutriti, aetérnae Per Dóminum.

SEPTEMBER 26

SS. Isaac Jogues, John de Brébeuf and Companions, Martyrs
Double of the Second Class

In all dioceses of the United States

In Canada and in Jesuit churches, the feast is celebrated under the same rite but on March 16. In Canada, St. John is named in the Prayers before St. Isaac.

At first and second Vespers, and at the Little Hours, all from the Common of Two or More Martyrs, p. 1153, except:

Prayer. Deus, qui primitias fidei. as below.

AT MASS

Intr. 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 sánguí-ne A-gni. Ps. Laudáté Dó-
Sept. 26: SS. Isaac Jogues, John de Brébeuf and Comp. (67)

minum, ómnis géntes; * laudáte é-um, ómnis pópu-
li.

Gló-ri-a Pátri. Eu ou a e.

Collect

D Deus, qui primitias fidei in boreálibus Americae regió-
nibus sanctórum Mártýrum tuó-
rum Isaácì, Joánnis eorumque Sociórum praedicationé et sán-
guine consecrásti; † concédë pro-
pitius; ut, eórum intercessiónë, *
flórida christianórum séges ubi-
que in dies augeátur. Per Dómi-
num nostrum Jesum Christum.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.
II Cor. 12, 11-15.

F Ratres : Ego a vobis débui 
commendári : nihil enim 
minus fui ab ipsis qui sunt supra 
modum Apóstoli, tamésti nihil 
sum. Signa tamen apostolátus 
mei facta sunt super vos, in omni 
patíentia, in signis et prodígïis 
et virtútibus. Quid est enim quod 
minus habuístis præ ceterís ec-
çlésiis, nisi quod ego ipse non 
gravávi vos? Donáte mihi hanc 

injuriam. Ecce tértio hoc parátus 
sum veníre ad vos; et non ero 
gravis vos. Non enim quaeró 
quae vestra sunt, sed vos; nec 
enim debent filii párentibus the-
saurizáre, sed paréntes filiis. 
Ego autem libentíssime impénd-
dam et superímpéndar ipse pro 
amábus vestris : licet plus vos 
diligens, minus diligä.


A Lle-
lú-ia. * i.j.

W. Sic-ut ab-

ún-
dant passí-
ó-nes Christi 
in nóbis, i-
ta 
et per Chrístum abú-
dat consolá-
ti-o * nóstra.
Proper feasts of U. S. A.


Offert. 8.

T

Amquam áu- rum * in forná- ce probá- vit

il- los Dó- mi-nus, et qua-si holo-
cáu- sti hó- sti- am accé-pit

é- os.

Secret

Mmaculátam hóstiam fac nos,
Dómine, méntibus tibi puris
offérre, quam sanctis Martýribus
tuis illibátus vitae candor et juge
mortificatiónis stúdium dape
suavíssimam efficiébant. Per Dó-
minum nostrum Jesum Christum
Fílium tuum.

Comm. 3.

M

Agni- ficábi-tur * Chrístus in córpo
si-ve per ví- tam, si-ve per mó- tem: mí- hi e- nim
ví-ve-re Chrístus est et mó- ri lá- crum.

Postcommunion

For- tum pane reféctis tribue
nos, omnípotens Deus: ut,
sicut sancti Mártýres tuí Isaácus,
Joánnes eorúmque Sócii, éodem
roboráti, ániam suam pro frá-
tribus pónere non dubitárun
tita nos, alter altérius ónera
portántes, próximos nostros ópe-
re et veritáte diligámus. Per
Dóminum nostrum.
November 3: Bd Martin Porres (69)

OCTOBER 21

St. Ursula and Companions, Virgins and Martyrs


In the diocese of Portland

Collect, Secret, Postcommunion. p. 1698.

From the Gradual onwards, all as in the Mass: Loquèbar. p. 1216.

NOVEMBER 3 (or 5)

Bd Martin Porres, Confessor

In some dioceses

Nov. 5, in the archdiocese of New-Orleans and in the dioceses of Lafayette and Natchez.

Mass. Jústus ut pálma. p. 1204, except the Prayers:

Collect

 Deus, humílium celsitúdo, qui beá tum Martinum Confessórem tuum ad cælestia regna transíre fecísti: † ejus méritis et intercessióne concédé, nos ejus humilitatem ita imitári in terris; * ut cum ipso exaltári me-reámur in cælis. Per Dóminum.

Secret

Anc hóstiam, Dómine, quam tibi in honórem beáti Martíni Confessóris sacrá ndam offerím us, benígnus sús cipe, et prae-sta; ut ejus pia intercessión e nobis efféctum tuae salvatiónis impéndat. Per Dóminum nostrum Jesum Christum.

Postcommunion

Aeléstibus aliméntis enutriti supplices te rogámus, Dómine Deus noster: ut beáto Martíno Confessóre pro nobis intercedénte, tuis semper valeámus obedíre mandátis. Per Dním.
Proper feasts of U. S. A.

NOVEMBER 5

Feast of Holy Relics
preserved in the Churches of the diocese

Double Major

In many dioceses

AT MASS


Collect

Auge in nobis, Dómine, resurrectionis fídem, qui in Sanctórum tuórum Reliquiis mirábilis operáris: † et fac nos immórtalís gróriæ partícipes; * cujus in eórum cinéribus pignora venerámur. Per Dóminum nostrum Iesum Christum.


Grad. 2.

Cántate: laetabuntur in curibílibus suis.

V. Cántate Dómine cánticum nóvum: laus
November 5: Feast of Holy Relics

I

November 5: Feast of Holy Relics

é- jus in ecclési-a * sanctó- rum.


Secret

I Mplorámus, Dómine, cleméntiam tuam : ut Sanctórum hóstia, quam offerimus, nostró- rum sit expiátio delictórum. Per Dómini nonstrum Jesum Christum Filium tuum.

Comm.

1. ☩ Audé-te, * jústi, in Dómi-no:

ré- ctos dé- cet collau-dá-ti- o.

Postcommunion

MUltíplica super nos, quaé- sumus, Dómíne, per haec sancta, quae súmpsimus, misericórdiam tuam : ut, sicut in tuórum solemnitáte Sanctórum, quorum Reliquias cólimus, pia devotione laetámur; ita eórum perpetua societáte, te largiénte, frúa- mur. Per Dómini nonstrum 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 justi, from the Common of Abbots, p. 1206.**

**Collect**

Aještátí tuae, quaésumus, omnipotens Deus, nos sa-
ctíssimi Confessóris tui Leonárđi pia comméndet orátio; ut, quem
venerámur offició, ipsíus suffrá-

**NOVEMBER 17**

**Bd Philippine Duchesne, Virgin**

*In the archdiocese of St. Louis*

**Mass. Dilexisti. p. 1225, except the following Prayers:***

**Collect**

Deus, qui caríttís dona in
corde beátæ Philippiñæ in-

**Secret**

Recés et hóstias, Dómíne,

**Postcommunion**

Aeléstí dape refécti, quaésumus, Dómíne, ut beátæ Philippiñæ vestígiis insístentes, dílectíssimi Filíi tui regnum ubique géntium dilatáre studeá-

**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:

\( \text{Ky. Signum mágnun appáruit in caélo.} \)
\( \text{Ry. Múlior amícta sóle et lúna sub pédibus éjus.} \)


\( Q \)

**Ut me invéne-rit, * invé-ni-et ví-tam, et hau-rí-et sá-lú-tem a Dómino. Eu o u a e.**

\( \text{Cant. Magnificat. 8. G. — Prayer. Dómine Jesu Christe. (74).} \)

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

\( \text{Intr. 7.} \)

\( E \)

- **rit quasi sígnum* in má-nu tú-a, et qua-si monumén-tum ante óculos tú-os, et ut lex Dómi-

\( \text{Ps. Con-fi-témini} \)

Dómino, et invocá-te nómem é-jus : * annunti-á-te inter
Proper feasts of U. S. A.

géntes ó-pera é- jus. Gló- ri-a Pátri. Eu o u a e.

Collect


Lectio libri Apocalypsis beati Joannis Apostoli.

A poc. 12, 7, 5, 14 and 15-16.


Grad.

5.

Ementó- te * mi-ra-bí- li- um

e- jus, quae fé- cit:

é- jus, et judí-ci- a ó- ris é-jus.

V. Pósu- it

in é- a vér- ba signó- rum su- órum,
et prodigiorum sumorum

* in terrae.

7. 

H L-le-

lú-ia. *ij.

V. A summo cae-

lo egresso

e- jus,

nec est qui se abscendat

da calóre * e- jus.


Offert. 

D Ixit Jé- sus * dis- ci- pu- lo: Ecce
Proper feasts of U. S. A.

má-ter tú- a. Et ex ílla hó- ra accépit é- am
discí- pu-lus in sú-
a.

Secret

Béáta Virgíne María interce- dénte, cujus précibus exo- rátus Jésus Christus Fílius tuus fecit initiúm signórum: da nobis, Dómine Deus, sacraméntum Cór- poris et Ságuinis ejúsdem Fílii tui pura mente conficere; ut aetérni convívii mereámur esse participes. Per eúmdem Dómi- num nostrum.


Comm. 8.

N-nova sí- gna, * et immú- ta mi-ra- bí- li-
a. Glo-rí- fi-ca mánum tú- am et bráchi- um déx-

Postcommunion

Dómine Deus omnípotens, qui per immaculátam Genitrícem Fílii tui ómnia nos habére vo- luísti: da nobis, tantae Matris auxílio, praeséntis témporis perí- cula devitáre; ut vitam consequé- mur aetérnam. Per eúmdem Dómi- num nostrum.
AT SECOND VESPERS

All as from of the Immaculate Conception, p. 1320, except:

صة. Signum mágnun appáruit in caélo.
Rý. Múlier amícta sóle et lúna sub pédibus éjus.

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**Hymns**

- 8 Tu gloria, Jerusalem

**Psalm**

- 121 Nisi Dominus

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