

MASS AND VESPERS

WITH GREGORIAN CHANT

n° 805

MASS AND VESPERS

WITH GREGORIAN CHANT
FOR SUNDAYS AND HOLY DAYS

LATIN AND ENGLISH TEXT

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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 staff; 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. <i>Square punctum</i>	■	d. <i>Apostropha</i>	◊ = ■
b. <i>Diamond note</i>	◊	e. <i>Oriscus</i>	◡ = ■
c. <i>Virga</i>	┘	f. <i>Quilisma</i>	≡

All these have the value of a single beat = 

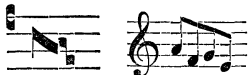

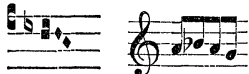

B. NEUMS OF TWO NOTES.

<i>Podatus</i> <i>or Pes</i>			<i>Clivis</i>		
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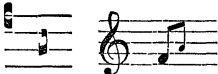
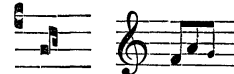

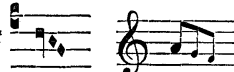
C. NEUMS OF THREE NOTES.

<i>Porrectus</i>			<i>Torculus</i>		
<i>Scandicus</i>			<i>Climacus</i>		
<i>Salticus</i>					

D. NEUMS OF MORE THAN THREE NOTES.

<p><i>Porrectus flexus</i></p> 	<p><i>Torculus resupinus</i></p> 
<p><i>Pes subbipunctis</i></p> 	<p><i>Climacus resupinus</i></p> 

E. LIQUESCENT NEUMS.

<p><i>Epiphonus, or Liquescent Podatus</i></p> 	<p><i>Liquescent Torculus</i></p> 
<p><i>Cephalicus, or Liquescent Clivis</i></p> 	<p><i>Ancus, or Liquescent Climacus</i></p> 

2. Duration and value of the notes.

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

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

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



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



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

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

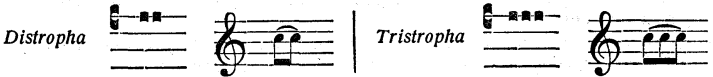
N. B. — **The vertical episema** (') has of itself absolutely no connection with length or intensity; it is purely a rhythmic sign, that is sometimes added to show the smallest steps of the rhythm or the rhythmic ictus that will be described below.

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

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



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

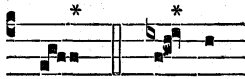


Formerly these notes were distinguished by a slight impulse or inflection of the voice. In practice, less skilful choirs are advised to sing the whole group of notes as one; though there may be a slight *crescendo* or *decrescendo* as the case may be. The ideal would be a light repercussion, as it were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

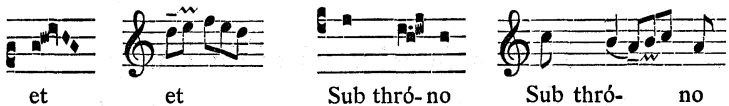
A repercussion is always necessary on the first *apostropha* of each group (*strophicus*); ex. : *a, b, c, d*; also on the first note of the following group when on the same degree of the scale; ex. *e, f*.



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



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



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

6. *Porrectus*. Three notes; the first and second at the two ends of the broad oblique stroke.

7. *Scandicus, climacus*. These two groups can be formed of three, four, five or more notes, without change of name.



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

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

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

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

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

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

a) by a *punctum* preceding the first note of a *clivis* :



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

<i>Podatus and Clivis</i>		<i>Climacus and Clivis</i>	
<i>Clivis and Clivis</i>		<i>Scandicus and Climacus</i>	

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

II. General principles of rhythm.

1. Rhythm and the elements that compose it.

Rhythm, St. Augustine says, is "the art of well-ordered movement"; and Plato, "the ordering of movement". Essentially, then, rhythm is ordered movement; it results from that process of synthesis by which all and each of the

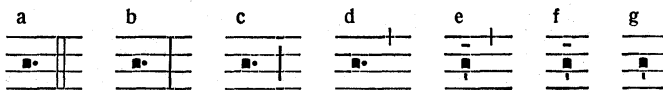
syllables of a word, all and each of the notes of a melody, surrender their individuality and enter into relation with the others, so as to form a new unity, that of the period or musical sentence.

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

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


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

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



- a) marks the end of the piece, or a change of choir,
- b) » » of the period,
- c) » » of the member,
- d), e) » » of the phrase (*incise*),
- f) » » of still smaller units (as a rule),
- g) » » of the elementary unit, the single step¹.

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

¹ The comma  is only a breathing-sign, to be subtracted from the length of the preceding note.

2. On all **sustained**¹ 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) :

	I	2	3	4	5	6	7
	*	*	*	*	*	*	*
							
	Ký-	ri-	e	e-	lé-	i-	son.

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

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

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

1, 2 and 4 by the first note of a group (3).

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

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

3. The rhythmic synthesis.

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

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.

Agnus Dei X.

Period

Member Member

Phrase Phrase Phrase

* * * * * * * *

* * * * *

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

Antiphon : Dixit Dominus.

Period

Protasis Apodosis

Member Member

Phrase Phrase Phrase

* * * * * * * *

* * * * *

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

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

III. Psalmody: elementary ideas.

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

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.


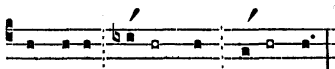
In ordinary psalmody the intonation is used only for the first verse; the others begin at once with the recitation. Where the intonation is repeated in each verse, as in the *Magnificat*, this is always shown.

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 — mediant 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 mediant or endings, are of two kinds:

																											
A. Cadence with one accent	<table style="border-left: 1px solid black; border-right: 1px solid black; border-collapse: collapse;"> <tr> <td style="padding: 0 5px;">spondaic</td> <td style="padding: 0 5px;">(/ .)</td> </tr> <tr> <td style="padding: 0 5px;">dactylic</td> <td style="padding: 0 5px;">(/ . .)</td> </tr> </table>	spondaic	(/ .)	dactylic	(/ . .)	<table style="border-collapse: collapse;"> <tr> <td style="padding-right: 5px;">Dómi-no</td> <td style="padding-right: 5px;">mé-</td> <td style="padding-right: 5px;">o</td> </tr> <tr> <td style="padding-right: 5px;">pú-e-ri</td> <td style="padding-right: 5px;">Dómi-num</td> <td></td> </tr> </table>	Dómi-no	mé-	o	pú-e-ri	Dómi-num																
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dactylic	(/ . .)																										
Dómi-no	mé-	o																									
pú-e-ri	Dómi-num																										
B. Cadence with two accents		<table style="border-collapse: collapse;"> <tr> <td style="padding-right: 5px;">in tó-to</td> <td style="padding-right: 5px;">cór-</td> <td style="padding-right: 5px;">de</td> <td style="padding-right: 5px;">mé-</td> <td style="padding-right: 5px;">o</td> </tr> <tr> <td style="padding-right: 5px;"></td> <td style="padding-right: 5px;">pú-</td> <td style="padding-right: 5px;">e-ri</td> <td style="padding-right: 5px;">Dómi-</td> <td style="padding-right: 5px;">num</td> </tr> <tr> <td style="padding-right: 5px;"></td> <td style="padding-right: 5px;">cór-</td> <td style="padding-right: 5px;">am</td> <td style="padding-right: 5px;">te</td> <td style="padding-right: 5px;">fé-</td> </tr> <tr> <td style="padding-right: 5px;"></td> <td style="padding-right: 5px;">co-</td> <td style="padding-right: 5px;">gno-</td> <td style="padding-right: 5px;">ví-</td> <td style="padding-right: 5px;">sti</td> </tr> <tr> <td style="padding-right: 5px;"></td> <td style="padding-right: 5px;"></td> <td style="padding-right: 5px;"></td> <td style="padding-right: 5px;"></td> <td style="padding-right: 5px;">me</td> </tr> </table>	in tó-to	cór-	de	mé-	o		pú-	e-ri	Dómi-	num		cór-	am	te	fé-		co-	gno-	ví-	sti					me
in tó-to	cór-	de	mé-	o																							
	pú-	e-ri	Dómi-	num																							
	cór-	am	te	fé-																							
	co-	gno-	ví-	sti																							
				me																							
a) dispondaic	(/ . / .)																										
b) didactylic	(/ . . / . .)																										
c) dactylic-spondaic	(/ . . / .)																										
d) spondaic-dactylic	(/ . / . .)																										

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

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

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

Preparatory syllables before the accent of the cadence :

one syllable :		Mode 6
two syllables :		4
three syllables :		Pereg.

Some practical remarks :

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

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

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

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

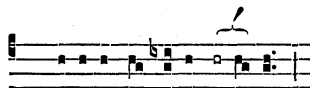
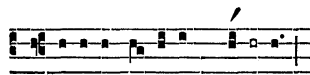
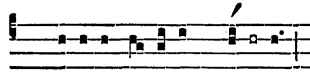
Additional notes on the accent. Some cadences, both mediate and final, provide a difficulty. When the last melodic accent of a spondaic cadence is a *clivis*, **A**, the *dactylic* cadences are treated as shown in line **B** :

A	
Spondaic Form	<p>séde a <i>dextris</i> mé-is in córde mé-o</p>
B	
Dactylic Form	<p>órdinem <i>Melchí</i>-se-dech ópe-ra Dómi-ni</p>

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 difficulty²:

	Tones 1, 6
<i>spi- ri-tus mé- us</i>	
	2, 8
<i>spi- ri-tus mé- us</i>	
	4
<i>spi-ri-tus mé- us</i>	

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

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

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

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

RULES

for the Roman Pronunciation of Latin.

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

* * *

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

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

A word is made up of syllables; syllables of :

1. *vowels* and *diphthongs*, each with its particular quality of sound;
2. *consonants*, each with its own manner of articulation.

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

I. Vowels and Diphthongs.

a) VOWELS.

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

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

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

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

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

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

Y has always the same sound as the Latin **I**.

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

b) DIPHTHONGS.

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

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

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

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

AY is pronounced as **i** in *rice*.

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

II. Consonants.

GENERAL RULE: every consonant is sounded separately.

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

C, before *e, i, y, æ, œ*, 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, nihl*, 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. *excise*.

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

Z is pronounced **dz**, like **ds** in Engl. *stands*.

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

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

TABLE OF SUNDAYS AND MOVABLE FEASTS.

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

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

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

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

ROMAN CALENDAR

JANUARY.

A	1	CIRCUMCISION OF OUR LORD and Octave of Christmas, <i>d. II cl.</i>	359
		<i>Sunday between the Circumcision and the Epiphany, FEAST OF HOLY</i>	
		<i>NAME OF JESUS, d. II cl.</i>	365
b	2		
c	3		
d	4		
e	5	St. Telesphorus Pope and Mart. † 139.	376
f	6	EPIPHANY OF OUR LORD, <i>d. I cl.</i>	377
		<i>1st Sunday after the Epiphany, THE HOLY FAMILY, d. m.; com. of</i>	
		<i>the Sunday.</i>	389
g	7		
A	8		
b	9		
c	10		
d	11	St. Hyginus Pope and Mart. † 142.	394
e	12		
f	13	Commemoration of the Baptism of Our Lord Jesus Christ, <i>d. m.</i>	406
g	14	St. Hilary Bp. of Poitiers, Conf. and Doct. † 368, <i>d.</i>	1014
		St. Felix of Nola Priest and Mart. † 260.	1014
A	15	St. Paul, First Hermit, in Egypt † 342, <i>d.</i>	1015
		St. Maurus, Abbot of Glanfeuil of the dioc. of Angers (unknown date)	1015
b	16	St. Marcellus I Pope and Mart. † 309, <i>s.</i>	1016
c	17	St. Anthony Abbot in Egypt. † 356, <i>d.</i>	1016
d	18	Chair of St. Peter at Rome, <i>d. m.</i> ; com. of S. Paul, Ap.	1016
		St. Prisca Roman Virgin, † 270.	1016
e	19	Sts. Marius, Martha, Audifax and Abachum, Persian Mm. at Rome	1018
		St. Canute, king of Denmark, Mart. † 1086.	1018
f	20	Sts. Fabian Pope and Mart. † 250 and Sebastian Mart. at Rome † 288.	1019
g	21	St. Agnes Roman Virgin, Mart. † 304?, <i>d.</i>	1020
A	22	Sts. Vincent M. at Saragossa † 304 and Anastasius Persian M. † 628, <i>s.</i>	1024
b	23	St. Raymond of Pennafort Conf. Spanish Dominican, † 1275, <i>s.</i>	1024
		St. Emerentiana Roman Virgin, Mart. † 305?	1024
c	24	St. Timothy Bishop of Ephesus, Mart. † 97, <i>d.</i>	1025
d	25	Conversion of St. Paul Apostle in 31, <i>d. m.</i> ; com. of S. Peter, Ap.	1025
e	26	St. Polycarp Bishop of Smyrna, Mart. † 155, <i>d.</i>	1034
f	27	St. John Chrysostom Bp. of Constantinople, Conf. and Doct. † 407, <i>d.</i>	1034
g	28	St. Peter Nolasco Found. of the Ord. of O. L. of Ransom, Conf. † 1256, <i>d.</i>	1035
		St. Agnes Virg. and Mart. (for the second time)	1035
A	29	St. Francis of Sales, Bishop of Geneva, Conf. and Doct. Found. of the	
		Relig. of the Visitation † 1622, <i>d.</i>	1036
b	30	St. Martina Roman Virgin, Mart. † 228, <i>s.</i>	1036
c	31	St. John Bosco Italian Conf. Found. of the Salesians † 1888, <i>d.</i>	1037
		<i>Septuagesima (from Jan. 18 to Febr. 21)</i>	427

FEBRUARY.

d	1	St. Ignatius of Antioch Bishop and Mart. † 107, <i>d.</i>	1041
e	2	PURIFICATION OF THE B. VIRGIN MARY, <i>d. II cl.</i>	1043
f	3	St. Blaise Bishop of Sebaste in Armenia, Mart. † 316?	1060
g	4	St. Andrew Corsini, Carm. Friar of Florence, Bp. of Fiesole C. † 1373, <i>d.</i>	1060
A	5	St. Agatha Sicilian Virgin, Mart. † 251, <i>d.</i>	1061
b	6	St. Titus Bishop of Crete Conf., 1st century <i>d.</i>	1067
		St. Dorothy Virgin of Cesarea, Mart. † 304.	1067
c	7	St. Romuald Found. of the Camaldolese Order, Abbot † 1027, <i>d.</i>	1067
d	8	St. John of Matha Found. the Trinitarian Order, Conf. † 1213, <i>d.</i>	1067
e	9	St. Cyril Bishop of Alexandria, Conf. and Doct. † 444, <i>d.</i>	1068
		St. Apollonia Virgin of Alexandria, Mart. † 248 or 249.	1068
f	10	St. Scholastica sister of St. Benedict, Virg. † 547, <i>d.</i>	1069
g	11	Apparition of Our Blessed Lady at Lourdes in 1858, <i>d. m.</i>	1069
A	12	The Holy Founders of the Order of Servites at Florence, 13th cent. <i>d.</i>	1081
b	13		
c	14	St. Valentine Roman Martyr, Priest † 270.	1082
d	15	Sts. Faustinus and Jovita of Brescia, Mart. † 117?.	1083
e	16		
f	17		
g	18	St. Simeon Bishop of Jerusalem, Mart. † 106.	1083
A	19		
b	20		
c	21		
d	22	Chair of St. Peter Apostle at Antioch, <i>d. m.</i> ; com. of S. Paul, Ap.	1084
e	23	St. Peter Damian Bishop, Conf. and Doct. † 1072, <i>d.</i>	1084
f	24	St. MATTHIAS APOSTLE <i>d. II cl.</i>	1084
g	25		
A	26		
b	27	St. Gabriel of Our Lady of Sorrows, Passionist, Conf. † 1862, <i>d.</i>	1088
c	28		
		February contains 29 days in Leap year; St. Matthias is kept on 25 and St. Gabriel on 28.	
		Ash Wednesday (from February 4 to March 10).	452

MARCH.

d	1		
e	2		
f	3		
g	4	St. Casimir, King of Poland, patron of Poland, Conf. † 1484, <i>s.</i>	1089
		St. Lucius I, Pope and Mart. † 254.	1089
A	5		
b	6	Sts. Perpetua and Felicity Mart. of Carthage † 203, <i>d.</i>	1089
c	7	St. Thomas Aquinas Dominican, Conf. and Doct. † 1274, <i>d.</i>	1090
d	8	St. John of God, (Found. of the Brothers of) Conf. † 1550, <i>d.</i>	1090
e	9	St. Frances, Roman Widow † 1440, <i>d.</i>	1091
f	10	The Holy Forty Martyrs of Sebaste in Armenia † 320, <i>s.</i>	1091
g	11		

A	12	St. Gregory the Great, Benedictine, Pope, Conf. and Doct. † 604, <i>d.</i>	1091
b	13		
c	14		
d	15		
e	16		
f	17	St. Patrick Bishop, Apostle of Ireland, Conf. † 464, <i>d.</i>	1092
g	18	St. Cyril Bishop of Jerusalem Conf. and Doct. † 386, <i>d.</i>	1092
A	19	ST. JOSEPH SPOUSE OF THE B. V. MARY, Confessor and Patron of the Universal Church, <i>d. I cl.</i>	1094
b	20		
c	21	St. Benedict Abbot, Found. of the Benedictines, † 547, <i>d. m.</i>	1106
d	22		
e	23		
f	24	St. Gabriel Archangel, <i>d. m.</i>	1107
g	25	ANNUNCIATION OF THE B. VIRGIN MARY, <i>d. I cl.</i>	1109
A	26		
b	27	St. John Damascene (or of Damascus) Conf. Doct. † by 754, <i>d.</i>	1119
c	28	St. John Capistran Franciscan Conf. † 1456, <i>s.</i>	1119
d	29		
e	30		
f	31		
		<i>Frid. after the 1st Sund. of the Passion. Feast of the Seven Sorrows of the B. V. M., d. m.</i>	1120
		Easter Day (from March 22 to April 25).	

APRIL.

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

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

MAY.

b	1	ST. JOSEPH SPOUSE OF THE B. V. MARY, WORKMAN, d. <i>I cl.</i>	
c	2	St. Athanasius Bishop of Alexandria Conf. and Doct. † 373, d.	1159
d	3	FINDING OF THE HOLY CROSS in 326, d. <i>II cl.</i>	1159
e	4	St. Monica Widow, Mother of Saint Augustine † 387, d.	1167
f	5	St. Pius V. Dominican, Pope and Conf. † 1572, d.	1167
g	6	St. John before the Latin Gate, Apost. and Ev., d. <i>m.</i>	1168
A	7	St. Stanislaus Bishop of Cracow, Mart. † 1079, d.	1169
b	8	Apparition of St. Michael the Archangel on Mount Gargano in Italy in 525, d. <i>m.</i>	1169
c	9	St. Gregory Nazianzen Bp. of Constantinople, Conf. and Doct. † 389, d.	1170
d	10	St. Antoninus, Dominican, Bishop of Florence, Conf. † 1459, d.	1170
		Sts. Gordian Mart. at Rome † 362 and Epimachus at Alexandria † 250.	
e	11	STs. PHILIP AND JAMES, APOSTLES, d. <i>II cl.</i>	1151.
		(For St. James, see p. 1827.)	
f	12	Sts. Nereus, Achilleus, Domitilla Virg. and Pancras Roman Mart. s.	1171
g	13	St. Robert Bellarmine Ital. Jesuit, Bp. of Capua Conf. and Doct. † 1621, d.	1171
A	14	St. Boniface Mart. at Tarsus † 306?	1172
b	15	St. J. B. de la Salle Conf., Found. of the Soc. Christ. Brothers † 1719, d.	1172
		Proper mass of St. John Baptist de la Salle	1173
c	16	St. Ubaldus Bishop of Gubbio, Conf. † 1160, s.	1176
d	17	St. Paschal Baylon Conf., Spanish Franciscan † 1502, d.	1176
e	18	St. Venantius Mart. in Italy † 250, d.	1176
f	19	St. Peter Celestine, Benedictine, Found. of the Celest. P. and C. † 1296, d.	1177
		St. Pudentiana Virgin (1st cent.)	1178
g	20	St. Bernardine of Siena, Franciscan Conf. † 1444, s.	1178
A	21		
b	22		
c	23		
d	24	<i>In certain dioceses</i> : Our Lady Help of Christians, d. <i>m.</i>	1828
e	25	St. Gregory VII Benedictine, Pope and Conf. † 1085, d.	1178
		St. Urban I Pope and Mart. † 230	1179
f	26	St. Philip Neri, Roman Conf. † 1595, d.	1179
		St. Eleutherius Pope and Mart. † 189	1180
g	27	St. Bede the Venerable Conf. and Doct., English Benedictine † 735, d.	1180
		St. John I, Pope and Mart. † 526	1181
A	28	St. Augustine, Roman Bened., Bp. of Canterbury, Cf. † 604 or 605, d.	1181
b	29	St. Mary Magdalen dei Pazzi Dominican Virgin of Florence † 1607, s.	1182
c	30	St. Felix I Pope (Mart. ?) † 274, s.	1182
d	31	BLESSED VIRGIN MARY, QUEEN, d. <i>II cl.</i>	
		<i>In cert. dioceses</i> : Feast of the B. V. M. Mediatrix of all graces, d. <i>m.</i>	1184
		Pentecost (from May 10 to June 13).	
		<i>1st Sunday after Pentecost</i> , Feast of the Blessed Trinity.	
		<i>Thursday after the Blessed Trinity</i> : Feast of Corpus Christi.	
		<i>2nd Frid. after the Feast of Corpus Christi</i> : Feast of the Sacred Heart.	

JUNE.

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

JULY.

g	1	THE PRECIOUS BLOOD OF OUR LORD JESUS CHRIST, <i>d. I cl.</i>	1256
A	2	THE VISITATION OF THE BLESSED VIRGIN MARY, <i>d. II cl.</i>	1268
b	3	St. Leo II Pope and Conf. † 683, <i>s.</i>	1271
c	4		
d	5	St. Antony Mary Zaccaria, Ital. Conf. Found. of the Barnabites † 1539, <i>d.</i>	1273
e	6		

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

AUGUST.

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

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

SEPTEMBER.

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

b	18	St. Joseph of Cupertino, Italian Franciscan † 1663, <i>d.</i>	1435
c	19	St. Januarius Bishop of Beneventum († 305?) and his Comp. Mart., <i>d.</i>	1436
d	20	St. Eustace (or Eustachius) and his Companions Mart., <i>d.</i>	1436
e	21	St. MATTHEW APOST. AND EVANG., <i>d. II cl.</i>	1437
f	22	St. Thomas of Villanova, Spanish, Hermit of St Augustine, Bishop of Valencia and Conf. † 1555, <i>d.</i>	1440
		St. Maurice and his Companions Mart. of the Theban Legion (3rd cent.)	1441
g	23	St. Linus Pope and Mart., first successor of St. Peter † 76.	1442
		St. Thecla Virgin and Mart. (1st cent.)	1443
A	24	Feast of Our Lady of Ransom, <i>d. m.</i>	1443
b	25		
c	26	Sts. Cyprian (see Sept. 16) and Justina, Martyrs	1444
		<i>In Canada and the United States: STS. JOHN DE BRÉBEUF, ISAAC JOGUES AND THEIR COMPANIONS Mart. from 1642 to 1649 d. II cl.</i>	1866
d	27	Sts. Cosmas and Damian, Martyrs (?)	1444
e	28	St. Wenceslaus, Duke of Bohemia and Mart. † 929, <i>s.</i>	1447
f	29	DEDICATION OF S. MICHAEL THE ARCHANGEL, <i>d. I cl.</i>	1448
g	30	St. Jerome Priest, Conf. and Doct. † 419 or 420, <i>d.</i>	1469

OCTOBER.

A	1	St. Remigius Bishop of Rheims and Conf. † by 530.	1460
b	2	The Holy Guardian Angels, <i>d. m.</i>	1460
c	3	St. Teresa of the Child Jesus, Carmelite Virgin of Lisieux † 1897, <i>d.</i>	1467
d	4	St. Francis of Assisi Conf. Found. of the Francisc. in Italy † 1226, <i>d. m.</i>	1472
e	5	St. Placid and his Companions, Mart. in Sicily (4th cent.)	1474
f	6	St. Bruno Conf. Found. of the Carthusians † 1101, <i>d.</i>	1474
g	7	SOLEMNITY OF THE MOST HOLY ROSARY OF THE B. V. MARY, <i>d. II cl.</i>	1475
A	8	St. Bridget of Sweden, Widow, mother of St. Catherine of Sweden. Found. of the Order of the Holy Saviour † 1373, <i>d.</i>	1487
b	9	St. John Leonard, Italian Conf. Found. of the Clerks Regular of the Mother of God, and of College of Propaganda at Rome † 1609, <i>d.</i>	1487
		Sts. Dionysius first Bishop of Paris, Rusticus Priest, and Eleutherius Deacon, Martyrs (3rd cent.)	1488
c	10	St. Francis Borgia, Spanish Conf. 3rd General of the Society of Jesus † 1572, <i>s.</i>	1490
d	11	THE MOTHERHOOD OF THE BLESSED VIRGIN MARY, <i>d. II cl.</i>	1491
e	12		
f	13	St. Edward King of England, Conf. † 1066, <i>s.</i>	1496
g	14	St. Callistus first Pope Mart. † 222?, <i>d.</i>	1498
A	15	St. Teresa of Avila, Span. Virgin. Found. of the Discalced Carmelites † 1582, <i>d.</i>	1499
b	16	St. Hedwig Queen of Poland, Widow † 1243, <i>s.</i>	1500
c	17	St. Margaret Mary Alacoque, Virg. Visitandine of Paray-le-Monial, † 1690, <i>d.</i>	1500
d	18	St. LUKE EVANGELIST, <i>d. II cl.</i>	1504
e	19	St. Peter of Alcantara, Spanish Conf. Franciscan † 1562, <i>d.</i>	5107
f	20	St. John Cantius Conf. Polish priest † 1473, <i>d.</i>	1507
g	21	St. Hilarion Abbot. Found. of a monastery in Palestine † 371?	1508
		St. Ursula and her Companions, Virg. and Mart.	1508
A	22		
b	23		
c	24	St. Raphael the Archangel, <i>d. m.</i>	1509
d	25	Sts. Chrysanthus and Darius, Mart. at Rome	1510

e	26	St. Evaristus Pope and Mart. † 105	1511
f	27		
g	28	ST. SIMON AND ST. JUDE (OR THADDEUS) APOSTLES <i>d. II cl.</i>	1511
A	29		
b	30		
c	31	<i>Last Sunday of October : FEAST OF OUR LORD JESUS CHRIST KING, d. I cl. (established in 1925); com. of the Sunday.</i>	1515

NOVEMBER.

d	1	FEAST OF ALL SAINTS, established by 835, <i>d. I cl.</i>	1528
e	2	Commemoration of All the Faithful Departed, established in 998, <i>d.</i>	1555
f	3		
g	4	St. Charles Borromeo Bishop of Milan Conf. † 1584, <i>d.</i>	1555
		Sts. Vitalis and Agricola Mart. at Bologna (4th cent.)	1555
A	5	<i>In certain dioceses: Feast of the Holy Relics, d. m.</i>	1556 and 1869
b	6		
c	7		
d	8	The Four Holy Crowned Martyrs in Hungary in 306	1556
e	9	DEDICATION OF THE BASILICA OF OUR SAVIOUR (St. John Lateran) 4th cent. at Rome, <i>d. II cl.</i>	1557
f	10	St. Andrew Avellino Italian Conf. Theatine † 1608, <i>d.</i>	1557
		Sts. Tryphon and Respicius Mart. at Rome † 250, and St. Nympha, Sicilian Virg. (5th cent.)	1558
g	11	St. Martin Bishop of Tours, Conf. † 397?, <i>d.</i>	1558
		St. Mennas, soldier Mart. in Phrygia † about 304	1569
A	12	St. Martin I Pope, Martyr † 656?, <i>s.</i>	1569
b	13	St. Didacus or Diego, Spanish Franciscan, Conf. † 1463, <i>s.</i>	1570
c	14	St. Josaphat Polish Bishop, Mart. † 1623, <i>d.</i>	1569
d	15	St. Albert the Great, German Dominican, Bishop of Ratisbon Conf. and Doct. † 1280, <i>d.</i>	1570
e	16	St. Gertrude Nun Virgin of Helfta † 1302?, <i>d.</i>	1571
f	17	St. Gregory Thaumaturgus Bishop of Neo-Cesarea in Asia Minor, Conf. † about 270, <i>s.</i>	1571
g	18	Dedication of the Basilicas of the Holy Apostles Peter (Nov. 18, 1626) and Paul (Dec. 10, 1854), <i>d. m.</i>	1572
A	19	St. Elisabeth of Hungary, Widow † 1231, <i>d.</i>	1572
		St. Pontianus Pope and Mart. † 235.	1572
b	20	St. Felix of Valois Conf. <i>d.</i>	1573
c	21	Presentation of the B. Virgin Mary in the Temple of Jerusalem. The Feast was kept in the East by 8th cent. in the West by 1372, <i>d. m.</i>	1573
d	22	St. Cecilia Roman Virgin, Mart.? (2nd cent.?)	1574
e	23	St. Clement I, Pope and Mart. † 97, <i>d.</i>	1585
		St. Felicity Roman Martyr (date uncertain)	1586
f	24	St. John of the Cross Conf. and Doct. Spanish Carmelite † 1591, <i>d.</i>	1590
		St. Chrysogonus Mart. at Aquileia (3rd-4th cent.)	1590
g	25	St. Catharine Virgin and Mart. (unknown date) <i>d.</i>	1591
A	26	St. Sylvester, Priest of Ozimo, Found. of the Sylvestrines under the Rule of St. Benedict † 1267, <i>d.</i>	1591
		St. Peter of Alexandria, Bishop, Mart. † 311.	1591
b	27		

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

DECEMBER.

f	1		
g	2	St. Bibiana or Viviana Roman Virgin, Mart. s.	987
A	4	St. Francis Xavier Conf. Jesuit, Apostle of the East Indies † 1552, <i>d. m.</i>	987
b	4	St. Peter Chrysologus Bishop of Ravenna, Conf. and Doct. † 450, <i>d.</i>	988
		St. Barbara Virg. and Mart.	988
c	5	St. Sabbas Abbot in Palestine † 532.	989
d	6	St. Nicholas Bishop of Myra in Asia Minor, Conf. † 342, <i>d.</i>	989
e	7	St. Ambrose Bishop of Milan Conf. and Doct. † 397, <i>d.</i>	994
f	8	THE IMMACULATE CONCEPTION OF THE B. VIRGIN MARY, proclaimed December 8, 1854, <i>d. I cl.</i>	995
g	9		
A	10	St. Melchiades Pope and Mart. † 314	1006
b	11	St. Damasus I, Pope and Conf. † 384	1007
c	12		
d	13	St. Lucy Virgin of Syracuse in Sicily Mart. † 304, <i>d.</i>	1007
e	14		
f	15		
g	16	St. Eusebius Bishop of Vercelli, Mart. † 370, <i>s.</i>	1010
A	17		
b	18		
c	19		
d	20		
e	21	St. THOMAS APOSTLE, <i>d. II cl.</i>	1011
f	22		
g	23		
A	24	Vigil of the Nativity of Our Lord Jesus Christ	302
b	25	CHRISTMAS OR NATIVITY OF O. L. J. C., <i>d. I cl. with Oct.</i>	307
c	26	St. STEPHEN first MARTYR at Jerusalem in 32 or 33, <i>d. II cl.</i>	329
		<i>For churches where the patronal feast falls between Dec. 26 and 31,</i> <i>see p. 1819 seq.</i>	
d	27	St. JOHN APOST. AND EVANG. † end of the first cent. <i>d. II cl.</i>	337
e	28	THE HOLY INNOCENTS MARTYRS, <i>d. II cl.</i>	344
f	29	St. Thomas Becket Bishop of Canterbury Mart. † 1170, <i>d.</i>	358A
g	30		
A	31	St. Sylvester I Pope and Conf. † 335, <i>d.</i>	358B

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 *Ÿ*. *Gloria Patri* are sung by the cantors, the full choir taking up the rest of the verse. Afterwards, the Introit as far as the Psalm is repeated by the full choir.

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

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

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

IV. After the Epistle or Lesson one or two cantors give the Intonation of the Responsory, which is called the Gradual, as far as the sign *, and all, or at any rate the cantors chosen, conclude the chant with due care. Two sing the Verse of the Gradual, and, after the final asterisk, the full choir finishes it; or else, if the responsorial method is preferred, the full choir repeats the first part of the Responsory after the Verse is finished by the cantors or cantor.

If *Alleluia, Alleluia*, is to be said with the Verse, the first *Alleluia* is sung by one or two voices as far as the asterisk * : and then the choir repeats the *Alleluia*, continuing with the neum or jubilus which prolongs the syllable *a*. The cantors next sing the Verse, which is finished by the full choir, as before, beginning at the asterisk. When the Verse is finished, the cantor or cantors repeat the *Alleluia*, and the full choir sings only the closing jubilus.

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

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

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

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

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

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

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

IX. After the Communion, the full choir sings the Communion Antiphon, the Intonation being sung by one, two or four cantors as in the case of the Introit ¹.

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

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

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

DIRECTIONS

for the use of this book.

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

The decree makes obsolete a large number of the rubrics already given in this volume. The following notes are 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 *Ÿ. Deus, in adiutorium*, omitting the preceding *Pater* and *Ave*.

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

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

Commemoration of Saints at Sunday Vespers.

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

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

JANUARY.

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

FEBRUARY.

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

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

APRIL.

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

MAY.

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

JUNE.

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

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

JULY.

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

AUGUST.

1. Sólvé. 1314. *Ÿ*. Tu es Pétrus. 1314. *Prayer*. Deus, qui beátum Petrum. 1315.
Then : Sáncte Páule. 1248. *Ÿ*. Tu es vas. *Prayer*. Deus, qui multi-túdinem. 1017.
These two commemorations count as one.
2. O Dóctor... beáte Alfónse María. 131. *Ÿ*. Jústum. *Prayer*. Deus, qui per beátum. 1321.
4. Hic vir. 133. *Prayer*. Deus, qui Ecclésiám. 1325.
7. Quaérite. 912. *Ÿ*. Jústum. 133. *Prayer*. Deus, qui beáto. 1335.
12. Véni, spónsa (*II Vespers*). 135. *Prayer*. Exáudi nos. 1348.
17. Hic vir. 133. *Prayer*. Deus, qui nos beáti. 1372.
19. Hic vir. 133. *Prayer*. Deus, qui beátum. 1373.
20. O Dóctor... beáte Bernárde. 131. *Ÿ*. Jústum. *Prayer*. Deus, qui pópulo tuo. 1374.
27. Hic vir. 133. *Prayer*. Deus, qui per sanctum. 1387.
28. O Dóctor... beáte Augustíne. 131. *Ÿ*. Jústum. *Prayer*. Adésto. 1388.
29. Mísit rex. 1391. *Ÿ*. and the *Prayer that follows*.
30. Véni, spónsa (*II Vespers*). 135. *Prayer*. Bonórum ómnium. 1399.
31. Hic vir. 133. *Prayer*. Deus, qui in liberándis. 1400.

SEPTEMBER.

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

OCTOBER.

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

NOVEMBER.

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

25. Vēni, spōnsa (*II Vespers*). 135. *Prayer*. Deus, qui dedisti. 1591.
 26. Hic vir. 133. *Prayer*. Clementissime. 1591.

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

1. No commemoration is made of a Double or Greater Double feast that falls on the following day.
2. A feast of lower rank than Double falling on the same day is not commemorated.
3. There can be only one commemoration at Sunday Vespers. If then a diocesan Double or Greater Double feast takes precedence of a feast of the Universal Church, the latter commemoration is omitted.

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

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

Vespers end with the *Ÿ. Fidēlium animae*. 124, and nothing is added.

Sunday Compline.

The melody of the Hymn *Te lucis* and its Doxology *Praesta, Pater*, 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 *Salva nos* is always followed directly by *Ÿ. Dōminus 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 exists; 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.

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

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

Vespers, when Dec. 8 is Sunday, are of the Sunday, with commemoration of the feast. Ant. *Beátam me dicent.* 995. *Ÿ. Immaculáta.* 1002. Prayer, 996.

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

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

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

December 21. St. THOMAS, Apostle.

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

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

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

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

January 25. CONVERSION OF ST. PAUL.

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

February 2. CANDLEMAS.

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

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

February 24. ST. MATTHIAS, Apostle.

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

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

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

When March 18 is Sunday, I Vespers of the feast may not be sung, but a commemoration is made at Sunday Vespers. Ant. *Exsurgens Józeph.* 1097. *Ÿ. 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. *Ÿ. Ave, Maria.* Prayer, *Deus, qui de beatæ.* 262.

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

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

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

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

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

April 25. ST. MARK Evangelist.

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

If the feast falls on some other Sunday after Easter, it takes precedence of the Sunday both as regards I Vespers, Mass and II Vespers. The Sunday is always commemorated at Sung Mass and Vespers, without other commemoration.

As regards the Rogation procession, nothing in the rubrics has to be changed. When the procession takes place, the Sung Mass is that of the Rogation Days, even on Sunday.

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

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

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

May 3. FINDING OF THE HOLY CROSS.

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

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

May 11. STS. PHILIP AND JAMES, Apostles.

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

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

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

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

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

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

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

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

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

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

The feast of St. Angela of Merici is now kept on June 1.

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

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

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

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

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

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

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

July 1. THE PRECIOUS BLOOD.

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

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

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

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

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

August 1. ST. PETER'S CHAINS.

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

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

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

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

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

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

At Mass, the common Preface is used, even on Sunday. Creed.

August 10. ST. LAURENCE. *Double of II Class.*

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

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

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

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

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

August 16. ST. JOACHIM.

At Mass, Common Preface, even on Sunday.

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

August 22. IMMACULATE HEART OF MARY.

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

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

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

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

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

This feast no longer has an Octave.

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

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

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

September 15. THE SEVEN SORROWS OF OUR LADY.

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

When Sept. 15 is Sunday, at Sung Mass and II Vespers there is commemoration of the Sunday only.

September 21. ST. MATTHEW, Apostle and Evangelist.

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

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

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

September 29. ST. MICHAEL, Archangel.

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

At II Vespers, no commemoration of St. Jerome.

October 2. THE GUARDIAN ANGELS.

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

October 3. ST. TERESA OF THE CHILD JESUS.

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

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

At II Vespers, there is never commemoration of the following day. At Mass, the Creed is sung only on Sunday, or if the feast is of I Class. The Common Preface is used, even on Sunday.

October 7. THE HOLY ROSARY.

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

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

October 18. ST. LUKE, Evangelist.

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

October 28. STS. SIMON AND JUDE, Apostles.

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

FEAST OF CHRIST THE KING.

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

November 1. ALL SAINTS DAY. Double of I Class.

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

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

II Vespers are no longer followed by Vespers of the Dead; which, as well as Compline of the Dead, are sung in the evening of Nov. 2. Vespers of All Saints end as usual with *Ÿ. Fidélium 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: *méruiť suprémos láudis honores.*

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

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

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

November 21. PRESENTATION OF OUR LADY.

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

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

At II Vespers, no commemoration of the following day.

November 22. ST. CECILY, Virgin and Martyr.

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

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

At Sung Mass, commemoration of Sunday, if necessary.

The Creed is sung on Sunday; and, if the feast is I Class, on a weekday.

The Common Preface is used, even on Sunday.

At II Vespers, no commemoration of the following day.

COMMON OF SAINTS.

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

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

The 1st verse of the Hymn *Iste Confessor*, 1370, 1566, 1651, and 1663, now always ends : *mérit suprémos Laudis honóres.*

THE ORDINARY OF THE MASS.

PART I.

Preparation for the Sacrifice.

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

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

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

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

Ant. Introibo ad altáre Déi.

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

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

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

Psalm 42.

Judica me Déus, et discérne cáusam méam de génte non sáncta : ab hómíne iníquo et doloso érué me.

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

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

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

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

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

S. Et introibo ad altáre Déi : ad Déum qui laetificat juventútem méam.

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

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

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. Spéra in Déo, quóniam adhuc confitébor illi : salutáre vultus méi, et Déus méus.

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

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

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

Ant. P. Introíbo ad altáre Déi.

S. Ad Déum qui laetificat juventútem méam.

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

P. Adjutórium nóstrum in nómine Dómini.

S. Qui fécit caelum et térram.

P. Confíteor Déo omnípoténti, etc.

The Servers : Misereátur tui omnípotens Déus, et dimíssis peccátis tuis, perdúcat te ad vítam aetérnam.

P. Amen.

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

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

S. Amen.

P. Indulgéntiam, absolutiõem et remissionem peccatórum nostrórum tríbuat nóbis omnípotens et miséricors Dóminus.

S. Amen.

P. Déus tu convérsus vivificábis nos.

S. Et plebs túa laetábitur in te.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

S. As it was in the beginning, is now, and ever shall be, world without end. Amen.

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

S. To God who giveth joy to my youth.

P. Our help is in the name of the Lord.

S. Who made heaven and earth.

P. I confess to Almighty God.

The Servers : May Almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting.

P. Amen.

The Servers : I confess to Almighty God, to blessed Mary ever-virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed : through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever-virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, Father, to pray to the Lord our God for me.

The Priest : May Almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.

S. Amen.

P. May the almighty and merciful God grant us pardon, absolution, and remission of our sins.

S. Amen.

P. Thou wilt turn O God, and bring us to life.

S. And thy people will rejoice in thee.

P. Osténde nobis, Dómine, misericórdiam túam.

S. Et salutáre túum da nobis.

P. Dómine, exáudi oratióem méam.

S. Et clamor méus ad te véniat.

P. Dóminus vobíscum.

S. Et cum spírítu túo.

Orémus.

Aufer a nobis, quaesumus, Dómine, iniquitátes nostras : ut ad Sancta sanctorum puris mereámur méntibus introire. Per Christum Dóminum nostrum. Amen.

Orámus te, Dómine, per mérita sanctorum tuorum, quorum reliquiae hic sunt, et omnium sanctorum : ut indulgére dignéris omnia peccáta mea. Amen.

P. Show us, O Lord, thy mercy.

S. And grant us thy salvation.

P. O Lord hear my prayer.

S. And let my cry come unto thee.

P. The Lord be with you.

S. And with thy spirit.

Let us pray.

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

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

At High Mass, the celebrant blesses incense :

Ab illo benedicáris ✠ in cuius honóre cremáberis. Amen.

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

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

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

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

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

Christe, eléison. Christe, eléison. Christe, eléison.

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

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

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

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

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

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

léstis, Déus Páter omnípotens. Dómine Fili unigénite Jésu Chríste. Dómine Déus, Agnus Déi, Filius Pátris. Qui tóllis peccáta mún-di, miserére nóbis. Qui tóllis peccáta mún-di, súscipe deprecatió-nem nóstram. Qui sé-des ad déxteram Pátris, mise-rére nóbis. Quóniam tu sólus sánctus. Tu sólus Dóminus. Tu sólus altíssimus, Jésu Chrí-ste. Cum Sáncto Spírítu, in gló-ria Déi Pátris. Amen.

Ÿ. Dóminus vobíscum.
R̄. Et cum spírítu 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.

Ÿ. The Lord be with you.
R̄. 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 vobíscum. R̄. Et cum spí-ri-tu tú-o. ... per ómni-
a saécula saeculórum. R̄. Amen.

2. Ancient Solemn Tone.

D Ominus vobíscum. R̄. Et cum spí-ri-tu tú-o. ... per ómni-
a saécula saeculó-rum. R̄. Amen.

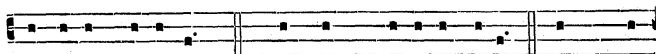
When the prayer is preceded by : Flectámus génu-a.

Priest : Deacon : Subdeacon :

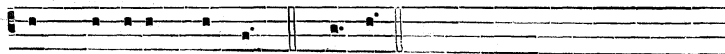
Orémus. Flectámus génu-a. Levá-te.

The Collect that follows is sung to the ferial tone.

3. Ancient Simple Tone.

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

Dominus vobiscum. R̄. Et cum sp̄-ri-tu tú-o. Per Chr̄-



stum Dóminum nóstrum. R̄. 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 gr̄atias (Thanks be to God).

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

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

Gospel.

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

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

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

Jube Dómine benedicere.

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

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

∇. Dóminus vobíscum.

R̄. Et cum spírítu tuo.

✠ *Initium or Sequéntia* san-
cti *Evangélii* secúndum *N.*

R̄. Glória tibi Dómine.

∇. The Lord be with you.

R̄. And with thy spirit.

✠ The beginning *or* continuation
of the Holy Gospel according to *N.*

R̄. Glory be to thee, O Lord.

D Ominus vobíscum. R̄. Et cum spí-ri-tu tú-o. Sequénti-a

sáncti *Evangé-li-i* secúndum *Matthaé-um*. R̄. Glóri-a tibi

Dómine.

2. Another Tone ad libitum.

D Ominus vobíscum. R̄. Et cum spí-ri-tu tú-o. Sequénti-a

sáncti *Evangé-li-i* secúndum *Matthaé-um*. R̄. Glóri-a tibi

Dómine.

3. Another more ancient Tone.

D Ominus vobíscum. R̄. Et cum spí-ri-tu tú-o. Sequénti-a

sáncti *Evangé-li-i* secúndum *Matthaé-um*. R̄. Glóri-a tibi

Dómine.

At the end of the Gospel, the Servers answer :

Laus tibi, Chríste.

| Praise be to thee, O Christ.

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

Per evangélica dicta deleántur
nóstra delícta.

| By the words of the Gospel may
our sins be blotted out.

Nicene Creed.

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

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

CRÉdo in únum Déum, Pá-
trem omnipoténtem, factó-
rem caéli et térrae, visibílium
ómniú et invisibílium.

Et in únum Dóminum Jésum
Christum, Fílium Déi unigéni-
tum. Et ex Pátre nátum ante
ómnia saécula. Déum de Déo,
lúmen de lúmine, Déum vérum
de Déo véro. Génitum, non
factum, consubstantiálem Pátri :
per quem ómnia facta sunt. Qui
propter nos hómínes, et propter
nóstram salútem descendit de
caélis. Et incarnátus est de
Spíritu Sáncto ex María Vírgi-
ne : ET HOMO FACTUS EST. Cru-
cifíxus étiam pro nóbis : sub
Póntio Piláto pássus, et sepúl-
tus est. Et resurrexit tértia die,
secúndum Scriptúras. Et ascén-
dit in caelum : sédet ad dexte-
ram Pátris. Et íterum ventúrus est
cum glória judicáre vívos et mórt-
uos : cújus régni non érit finis.

Et in Spíritum Sánctum, Dó-
minum, et vivificántem : qui ex
Pátre Filióque procedit. Qui
cum Pátre et Fílio simul adorá-
tur, et conglorificátur : qui
locútus est per Prophéas.

Et únam, sánctam, cathólicam
et apostólicam Ecclésiám. Confi-
teor únum baptísma in remis-
sionem peccatórum. Et expécto
resurrectionem mortuórum. Et
vítam ventúri saéculi. Amen.

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

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, con-
substantial with the Father : by
whom all things were made. Who
for us men and for our salvation de-
scended from heaven. And was in-
carnate 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:

Ÿ. Dóminus vobíscum.
R7. Et cum spírítu túo.

P. The Lord be with you.
S. And with thy spirit.

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

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

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

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

Offering the Bread and Wine.

The Priest says as he offers the wine:

Suscipe sancte Pater, omnipotens aetérne Deus, hanc immaculátam hóstiám, quam ego indignus fámulus tuus óffero tibi Deo meo vivo et vero, pro innumerábilibus peccátis, et offénsiónibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis, vivis atque defúncis : ut mihi et illis proficiat ad salútem in vitam aetérnam. Amen.

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

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

Deus, qui húmánae substántiae dignitátem mirábiliter condidísti, et mirábiliter refor-

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

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

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

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

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

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

In spíritu humilitátis, et in ánimo contrito suscipiámur a te, Dómine : et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

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

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

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

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

Incense in the Solemn Mass.

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 censuring of persons or of sacred things merely shows that they are consecrated to God. Thus the Priest at the Offertory censures the bread and wine, since they will become the Eucharistic Bread and Wine. Again, the Celebrant, Clergy and people are censured, to honour their sacred character as ministers and members of Jesus Christ.

The Priest blesses the incense :

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

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

He censes the bread and wine :

Incensum istud a te benedictum ascéndat ad te, Dómine, et descéndat super nos misericórdia tua.

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

He censes the crucifix and the altar :

Dirigátur, Dómine, orátio mea, sicut incensum in conspéctu tuo : elevátio mánuum meárum sacrificium vespertinum. Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis : ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.

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

He returns the censer to the Deacon :

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

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

Washing of hands.

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

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

Ut áudiam vocem laudis : et enárrem univérsa mirabília tua.

Dómine, diléxi decórem domus tuae : et locum habitatiónis glóriæ tuæ.

Ne perdas cum impiis, Deus, ánimam meam : et cum viris sanguínum vitam meam.

In quorum mánibus iniquitates sunt : dextera eórum repléta est munéribus.

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

Pes meus stetit in dirécto : in ecclésiis benedicam te, Dómine.

Glória Patri.

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

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

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

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

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

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

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

Glory be to Father.

Glória Patri is omitted in Masses for the Dead.

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

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri : et in honorem beatae Mariae semper Virginis, et beati Joannis Baptistae, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem : et illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

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

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

Orate 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 quoque nostram, totiusque Ecclesiae suae sanctae.

Brethren, 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:

PER omnia saecula saeculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Grátias agámus Dómino Deo nóstro.

R. Dignum et iustum est.

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

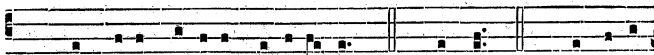
R. We have them lifted up unto the Lord.

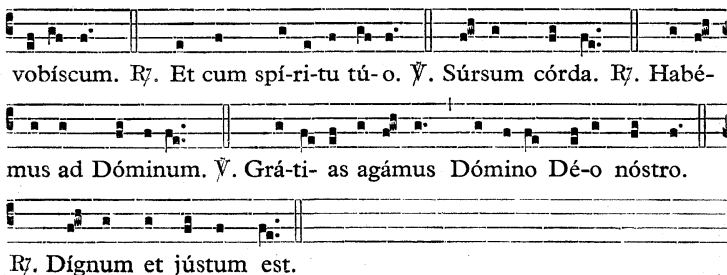
V. Let us give thanks to the Lord our God.

R. It is meet and just.

I. Solemn Tone.

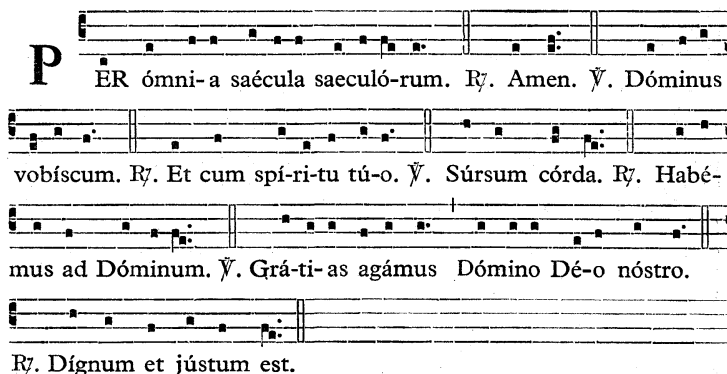
PER omni-a saecula saeculo-rum. **R.** Amen. **V.** Dominus





vobíscum. R̄. Et cum spí-ri-tu tú-o. V̄. Súrsu[m] córda. R̄. Habé-
 mus ad Dóminu[m]. V̄. Grá-ti- as agámu[s] Dómino Dé-o nóstro.
 R̄. Dígnu[m] et jústu[m] est.

2. Ferial Tone.



PÉR ómni- a saécula saeculó-rum. R̄. Amen. V̄. Dóminu[s]
 vobíscum. R̄. Et cum spí-ri-tu tú-o. V̄. Súrsu[m] córda. R̄. Habé-
 mus ad Dóminu[m]. V̄. Grá-ti- as agámu[s] Dómino Dé-o nóstro.
 R̄. Dígnu[m] et jústu[m] est.

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

Preface of the Blessed Trinity.

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

Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubíque grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus. Qui cum unigénito Fílio tuo, et Spírítu Sancto, unus es Deus, unus es Dóminus : non in uníus singularitáte persónae, sed in uníus Trinitáte substántiae. Quod enim de tua glória, revelánte te, crédimus, hoc de Fílio tuo, hoc de Spírítu Sancto, sine différentia discretiónis sentímus. **I**t 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 confessiōne verae, sempiternaēque Deitātis, et in persōnis proprietās, et in essēntia unitas, et in majestāte adorētur aequalitas. Quam laudant Angeli atque Archāngeli, Chērubim quoque ac Sēraphim : qui non cessant clamāre quotidie, una voce dicētes :

Sanctus, p. 14.

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

Holy, p. 14.

Preface of our Blessed Lady.

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

VEre dignum et justum est, aequum et salutāre, nos tibi semper et ubique grātias āgere, Dōmine sancte, Pater omnīpotens, aetērne Deus. Et te in*** beātae Mariae semper Virginis collaudāre, benedīcere, et praedicāre. Quae et Unigēnitum tuum Sancti Spīritus obumbratiōne concepit : et virginitātis glōria permanēnte, lumen aetērnū mundo effūdīt, Jesum Christum Dōminum nostrum. Per quem Majestātem tuam laudant Angeli, adorant Dominationēs, tremunt Potestātes. Caeli, caelorumque Virtūtes, ac beāta Sēraphim sociā exsultatiōne concēlebrant. Cum quibus et nostras voces, ut admitti jūbeas deprecāmur, sūpplici confessiōne dicētes :

Sanctus, p. 14.

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

Holy, p. 14.

Preface of the Apostles.

VEre dignum et justum est, aequum et salutāre, te Dōmine, suppliciter exorāre, ut gregem tuum, pastor aetērne, non dēseras : sed per beātos Apōstolos tuos continua protectiōne custōdias. Ut iisdem rectoribus gubernētur, quos ōperis tui vicārios eidem contulisti praeēsse pastōres. Et ideo cum Angelis et Archāngelis, cum Thronis et Dominationi-

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

bus, cumque omni milítia caeléstis exercítus, hymnum glóriæ tuæ cánimus, sine fine dicétes :

Sanctus, *as below.*

hymn to thy glory and unceasingly repeat :

Holy, *as below.*

Common Preface.

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

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere : Dómine sancte, Pater omnípotens, ætérne Deus : * per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adorant Domínationes, tremunt Potestátes, Caeli, caelorumque Virtútes, ac beáta Séraphim sócia exultatióne concélebrant. Cum quibus et nostras voces, ut admítteri júbeas deprecámur, súplici confessióne dicétes :

After the Preface, the Priest says sung by all the people.

Sanctus, Sáncus, Sáncus Dóminus Déus Sábaoth. Pléni sunt caéli et térra glória túa. Hosánna in excélsis.

Benedíctus qui vénit in nómine Dómini. Hosánna in excélsis.

IT is truly meet and just, right and profitable, for us, at all times and in all places, to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God, through Christ our Lord : through whom the Angels praise, the Dominations adore, the Powers with awe worship thy majesty. Which the heavens and the Forces of heaven together with the blessed Seraphim joyfully do magnify. And do thou command that it be permitted to our lowliness to join with them in confessing thee, and unceasingly to repeat :

the Sanctus in a low voice, while it is sung by all the people.

Holy, Holy, Holy, Lord God of Hosts.

The heavens and the earth are full of thy glory. Hosanna in the highest.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Canon.

TE igitur, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedicas haec dona, haec múnera, haec sancta sacrificia illibáta, in primis, quae tibi offéri-mus pro Ecclésia tua sancta cathólica : quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum : una cum fámulo tuo Papa nostro N. et Antístite nostro N. et ómnibus orthodoxis, atque cathólicae et apostólicae fidei cultóribus.

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

The Commemoration of the Living :

Meménto, Dómine, famulórum famularúmque tuárum, *N. et N.*; et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offerimus : vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus ; pro redemptione animárum suárum, pro spe salutis, et incolumitátis suae : tibi que reddunt vota sua aetérno Deo, vivo et vero.

¶ Communicántes, et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis 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 with and venerating the memory in the first place of the glorious Mary ever a Virgin, Mother of Jesus Christ * our

¶ During the Octave of Christmas.

Communicántes et diem sacratíssimum (noctem sacratíssimam) celebrántes, quo (qua) beátae Maríae intemeráta virginitas huic mundo édedit Salvatórem : sed et memóriam venerántes, in primis ejúsdem gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei * ...

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

During the Octave of the Epiphany.

Communicántes et diem sacratíssimum celebrántes, quo Unigénitus tuus in tua tecum glória coaetérnus, in veritaté carnis nostrae visibíliter corporális apparuit : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei * ...

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

During the Octave of Easter.

Communicántes et diem sacratíssimum celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum cárnem : sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei * ...

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

During the Octave of the Ascension :

Communicántes et diem sacratíssimum celebrántes : quo Dóminus noster, Unigénitus Fílius tuus, unitam sibi fragilitátis nostrae substántiam, in glóriæ tuæ dextera

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

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

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

During the Octave of Pentecost :

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

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

Jesu Christi : sed et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréae, Jacóbi, Joánnis, Thomae, Jacóbi, Philíppi, Bartholomaéi, Matthaei, Simónis et Thaddaei : Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni : et ómnium sanctórum tuórum; quorum méritis, precibúsq; concédas, ut in ómnibus protectionis tuae muniámur auxilió. Per eúndem Christum Dóminum nostrum. Amen.

God and our Lord; but also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddaeus; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and all thy Saints : for the sake of whose merits and prayers do thou grant us to be in all things safeguarded by thy sure defence. Through the same Christ, our Lord. Amen.

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

Hanc igitur oblatiónem servitútis nostrae, sed et cunctae familiae tuae, ¶ quaesumus Dómi-

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

¶ *During the Octaves of Easter and Pentecost :*

quam tibi offerimus pro his quoque, quos regenerare dignatus es ex aqua et Spíritu Sánto, tribuens eis remissionem ómnium peccatórum,

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

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

thy whole family, offer up to thee, ¶ and graciously receive it : do thou establish our days in thy peace, nor suffer that we be condemned, but rather command that we be numbered in the flock of thine elect. Through Christ, our Lord. Amen.

The Priest once again blesses the offerings :

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

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

ctam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris : ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

oblation, to take it for thy very own, to approve it, to perfect it, and to render it well-pleasing to thyself, so that, on our behalf, it may become the Body and Blood of Jesus Christ, thy most dear Son, our Lord.

Consecration of the Bread.

QUI pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens : Accipite, et manducate ex hoc omnes :

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 ;

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

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

Consecration of the Wine.

SIMILI modo postquam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas : item tibi gratias agens, benedixit, deditque discipulis suis, dicens : Accipite et bibite ex eo omnes :

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 ;

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

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.

Haec quotiescumque feceritis, in mei memoriam facietis.

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

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

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatae passionis, nec non et ab inferis resurrectionis, sed et in caelos gloriosae ascensionis : offerimus praeclarae majestati tuae de tuis donis, ac datis, hostiam puram,

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

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

Supra quæ propítio ac seréno vultu respícere dignéris : et accépta habére, sicuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificíum Patriárchæ nostri Abrahæ : et quod tibi obtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

The Priest bows low.

Súplices te rogámus, omnipotens Deus : jube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum in conspéctu divínæ majestátis tuæ : ut quotquot, ex hac altáris participatióne, sacrosánctum Fílii tui Corpus, et Sáanguinem sumpsérimus, omni benedictióne cælésti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

Memory of the Departed.

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

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

The Priest strikes his breast.

Nobis quoque peccatóribus famulis tuis, de multítudine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martíribus : cum Joánne, Stéphano, Matthia, Bárnaba, Ignátio, Alexán-

us and bestowed upon us, a Victim which is pure, a Victim which is holy, a Victim which is stainless, the holy Bread of life everlasting and the Cup of eternal salvation.

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

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

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

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

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

dro, Marcellino, Petro, Felicitate, Perpétua, Agatha, Lúcia, Agnéte, Caecília, Anastásia, et ómnibus Sanctis tuis : intra quorum nos consórtium, non aestimátor mériti, sed vénia, quæsumus, largítor admítte. Per Christum Dóminum nostrum.

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

Conclusion of the Canon.


Per quem haec ómnia, Dómine, semper bona creas, sanctificas, vivificas, benedícis, et praestas nobis.

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

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

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

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

P 
ÉR ómni-a saécula saeculó-rum. R̄. Amen.

World without end. R̄. Amen.

Communion in the Sacrifice.

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

Orémus.

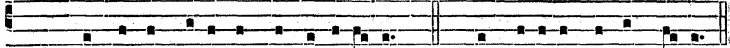
Praecéptis salutáribus móniti, et divína institutióne formáti, audémus dicere :

Let us pray.

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

Pater nóster, qui es in caélis : Sanctificétur nómen túum : Advéniat régnum túum : Fíat volúntas túa, sicut in caélo, et in térra. Pánem nóstrum quotidí-
num da nóbis hódie : et dimítte nóbis débíta nóstra, sicut et nos dimíttimus debitóribus nóstris.

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. R̄. But deliver us from evil.


V̄. Ét ne nos indúcas in tenta-ti-ónem. R̄. Sed líbera nos a má-lo.

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

Líbera nos, quæsumus, Dómine, ab ómnibus malis, praecéptis, praeséntibus, et futúris :

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

et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris : ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

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

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

P ER omni-a saecula saeculo-rum. R. Amen. World without end. R. Amen.

Y. Pax † Domini sit † semper vobis- † cum. The peace of the Lord be ever with you. R. And with thy spirit.

R. Et cum spi-ri-tu tu-o.

Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus 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.

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

Agnus Dei, qui tollis peccata mundi : miserere nobis.

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

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

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

O Lord Jesus Christ, who didst say to thine Apostles : Peace I leave you, my peace I give unto you; look

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

not upon my sins but upon the faith of thy Church : do thou, for such is thy will, ensure to her peace, and the gathering together of all her children. Who livest and reignest, God, world without end. Amen.

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

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spírítu Sancto, per mortem tuam mundum vivificásti : libera me per hoc sacrosáctum Corpus et Sánguinem tuum ab ómnibus iniquitatibus meis et univérsis malis : et fac me tuis semper inhaerére mandátis, et a te numquam separári permíttas : qui cum eódem Deo Patre, et Spírítu Sancto vivis et regnas Deus in saécula saeculórum. Amen.

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

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

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

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

Panem caeléstem accípiam, et nomen Dómini invocábo.

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

Striking his breast three times he says :

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

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

He receives the Host.

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

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

He remains in recollection for a few moments, and then says:

Quid retribuam Dómino pro
ómnibus quae retribuit mihi?
Cálicem salutáris accípíam, et
nomen Dómini invocábo. Lau-
dans invocábo Dóminum, et ab
inimícis meis salvus ero.

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

He receives the Precious Blood.

Sanguis Dómini nostri Jesu
Christi custódiat ánimam meam
in vitam aetérnam. Amen.

May the Blood of our Lord Jesus
Christ keep my soul unto life ever-
lasting. Amen.

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

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

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

Quod ore súmpsimus, Dómi-
ne, pura mente capiámus : et de
múnere temporáli fiat nobis
remédium sempitérnum.

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

He purifies his fingers.

Corpus tuum, Dómine, quod
sumpsi, et Sanguis, quem potá-
vi, adhaéreat viscéribus meis :
et praesta; ut in me non remá-
neat scélerum mácula, quem
pura et sancta refecerunt sacra-
ménta : Qui vivis et regnas in
saécula saeculórum. Amen.

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

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

Dóminus vobíscum.
R̄. Et cum spírítu túo.

The Lord be with you.
R̄. 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.

Ry. Et cum spírítu túo.

Ite, Míssa est.

Ry. Déo grátias.

The Lord be with you.

Ry. And with thy spirit.

Go, the Mass has been said.

Ry. Thanks be to God.

In Masses where the Gloria in excelsis was not said:

Benedicámus Dómino.

Ry. Déo grátias.

Let us bless the Lord.

Ry. Thanks be to God.

In Masses for the Dead:

Requiescant in páce.

Ry. Amen.

May they rest in peace.

Ry. Amen.

The Celebrant invokes the most holy Trinity.

Pláceat tibi, sancta Trínitas, obséqúium servitútis meae : et praesta; ut sacrificíum, quod óculis tuae majestátis indignus óbtuli, tibi sit acceptábile, mi-híque, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dó-minum nostrum. Amen.

May the lowly homage of my service be pleasing to thee, O most holy Trinity: and do thou grant that the sacrifice which I, all unworthy, have offered up in the sight of thy majesty, may be acceptable to thee, and by thy loving-kindness, may avail to atone to thee for myself, and for all those for whom I have offered it up. Through Christ our Lord. Amen.

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

Benedícat vos omnípotens Déus, Páter, et Fílius, ✠ et Spírítus Sánctus. Ry. Amen.

May God almighty bless you, Father, Son, and Holy Ghost. Ry. Amen.

The blessing is not given in Masses for the Dead.

The Pontifical Blessing.

S IT nómen Dómini benedíctum.

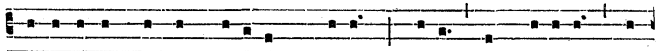
The Lord's name be blessed.


Ry. Now and for evermore.

Our help is in the name of the Lord. Ry. Who made heaven and earth.

Ry. Ex hoc nunc et usque in sáculum. V̄. Adjutó-ri-um nóstrum

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

B

 Enedí-cat vos omnípotens Dé-us : Páter, et Fí-li-us, et


 Spí-ri-tus Sánctus. R̄. Amen.

Last Gospel.

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

Dóminus vobíscum.

R̄. Et cum spíritu túo.

✠ Inítium sancti Evangéllii
secúndum Joánnem.

R̄. Glória tibi, Dómine.

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

The Lord be with you,

R̄. And with thy spirit.

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

R̄. 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.**

R̄. Thanks be to God.

The ordinary Chants of the Mass.

The Asperges.

Outside Paschal Time.

Ant. VII

A

-spér-ges me, * Dómi-ne,

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.

hyssó-po, et mundá-bor: lavá-bis me,

et su-per ní-vem de- albá-bor.

Ps. 50. Mi-seré-re mé-i, Dé-us, * se-cúndum mágnam

mi-se-ri-cór-di-am tú-am. Gló-ri-a Pátri, et Fí-li-o,

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

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

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.

X. c.

Ant. VII

A

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

bor : lavá-bis me, et super nívem de- albá-bor.

Ps. Misérére, as before, p. 25.

II.

XII. c.

Ant. IV

A

-spérges me, * Dómine, hyssópo, et mundábor :

lavá-bis me, et super ní-vem de- albá-bor. *Ps. 50. Mi-se-*

ré-re mé-i Dé-us, * secúndum mágnam mi-se-ricórdi- am

tú- am. Gló-ri- a Pátri, et Fí-li- o, et Spi-rí-tu- i Sáncto. *

Sicut é-rat in princí-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.

x. c.

Ant. VIII

V

Idi áquam* egre- di-

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.*

éntem de témplo, a lá- te- re

déz- tro, alle- lú- ia : et ómnes,

ad quos pervénit á- qua ísta, sál- vi fá- cti sunt,

et dí- cent, alle-lú- ia, al- le- lú- ia. *Ps. 117.* Confi-

tém- ni Dómino quó- ni- am bó- nus : * quó- ni- am in saécu-

lum mi- se- ri- cór- dí- a é- jus. Gló- ri- a Pátri, et Fí- lí- o,

et Spi- rí- tu- i Sán- cto. * Sic- ut é- rat in princí- pi- o, et

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

Repeat the Ant. Vidi áquam.

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

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

Ψ . Dómine exáudi oratióem meám.

R γ . Et clámor méus ad te véniat.

Ψ . Dóminus vobíscum.

R γ . Et cum spírítu tuo.

Orémus.

EXáudi nos, Dómine sancte, Pater omnipotens, aetérne Deus : et mittere dignéris sanctum Angelum tuum de caelis ; qui custódiat, fóveat, próteget, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. R γ . Amen.

Ψ . Show us, O Lord, thy mercy.

R γ . And grant us thy salvation.

Ψ . O Lord, hear my prayer.

R γ . And let my cry come unto thee.

Ψ . The Lord be with you.

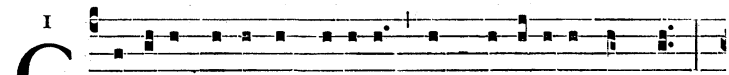
R γ . And with thy spirit.

Let us pray.


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

Tones of the Ψ . « Gloria Patri »
at the Introit of the Mass.

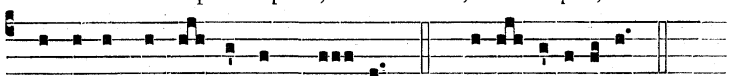
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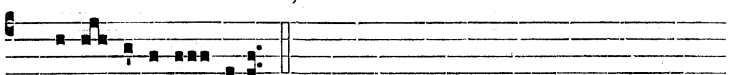
G Ló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. *



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

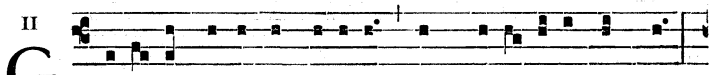


saécu-la saecu- ló-rum, A-men. or Eu o u a e.

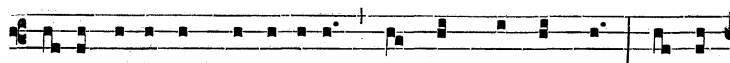


or Eu o u a e.

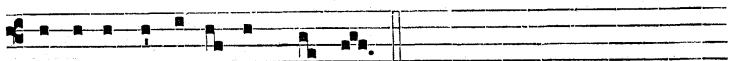
II



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

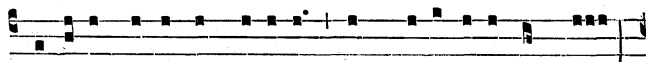


Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

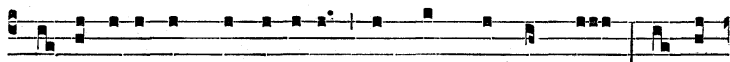


saécu-la saecu-ló-rum. Amen.

III



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

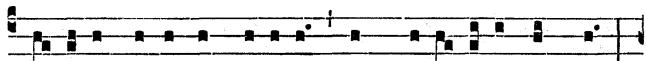


Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in



saécu-la saecu-ló-rum. Amen.

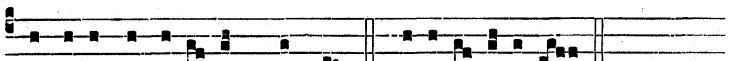
IV



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

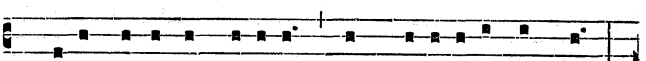


Sic-ut é-rat in princí-pi-o, et nunc, et semper, et in

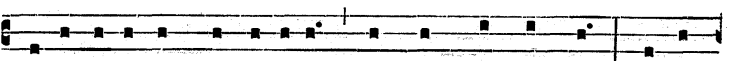


saécu-la saecu-ló-rum. Amen. *or* E u o u a e.

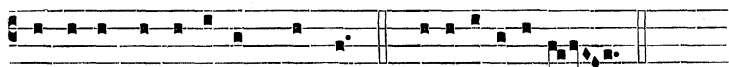
V



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



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

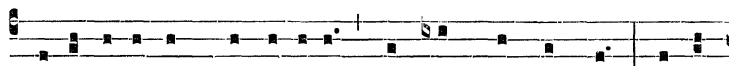


saécu-la saecu-ló-rum. Amen. *or* E u o u a e.

VI

G

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



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

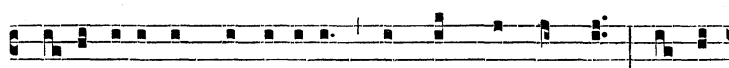


saécu-la saecu-ló-rum. Amen. *or* E u o u a e.

VII

G

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



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

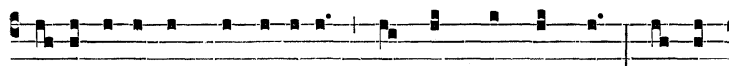


saécu-la saecu-ló-rum. A-men.

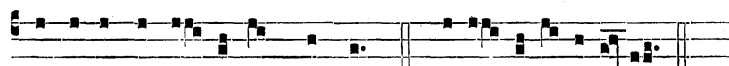
VIII

G

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



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



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

I. In Paschal Time.

(Lux et origo)

VIII
K Y-ri-e * e- lé- i-son. *ij.* Chrí- ste e-
 lé- i-son. *ij.* Ký- ri- e e- lé- i-son. *ij.* Ký- ri- e *
 e- lé- i-son.

Or else : Kyrie VI ad libitum. 99.

IV
G Ló-ri- a in excélsis Dé- o. Et in tér- ra pax ho-
 mí-nibus bónae vo-luntá- tis. Laudá-mus te. Benedí- ci- mus
 te. Adorá-mus te. Glo- ri- ficá-mus te. Grá- ti- as á- gi- mus
 tí- bi propter má- gnam gló- ri- am tú- am. Dó- mi- ne Dé- us,
 Rex caeléstis, Dé- us, Pá- ter omní- pot- ens. Dó- mi- ne Fí- li



unigéni-te Jé-su Chríste. Dó-mi-ne Dé-us, Agnus
 Dé-i, Fí-li-us Pátris. Qui tóllis peccáta mún-di, mi-se-
 ré-re nó-bis. Qui tóllis peccá-ta mún-di, súscipe depreca-
 ti-ónem nó-stram. Qui sédes ad déx-te-ram Pátris, mi-se-
 ré-re nó-bis. Quóni-am tu só-lus sánctus. Tu só-lus Dó-
 minus. Tu só-lus Altíssimus, Jé-su Chríste. Cum Sáncto
 Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.

x. c.

IV

S

Anctus, * Sánctus, Sánctus Dóminus Dé-us



Sába-oth. Plé-ni sunt caé-li et térra gló-ri-a tú-a.
 Hosánna in excél-sis. Bene-díctus qui vé-nit in nó-

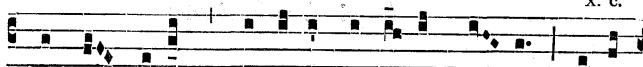


mine Dómini. Ho- sanna in excél- sis.

x. c.

IV

A



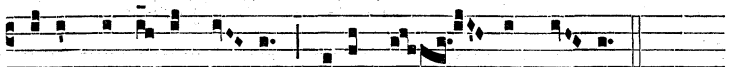
-gnus Dé-i, * qui tóllis peccá-ta mún-di : mi-se-



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



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



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

From Holy Saturday till Easter Saturday in Albis inclusive.

VIII

I



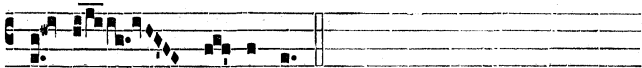
- te, míssa est, alle-lú-ia, alle- lú-ia.

Dé-o grá-ti- as, alle-lú-ia, alle- lú-ia.

From Low Sunday till Whit-Saturday inclusive.

VII

I



- te, míssa est.

Dé-o grá-ti- as.

II. For Solemn Feasts. 1.

(Kyrie fons bonitatis)

X. c.

III

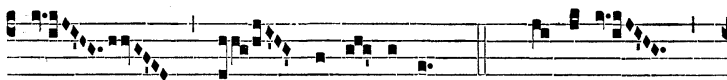
K

Yri-e

*

e-lé- i-son. *ij.* Chri-

ste

e-lé- i-son. *ij.* Ký-ri-

e

e-lé- i-son. *ij.* Ký-ri-e

*



**

e-lé- i-son.

XIII. c.

I

G

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



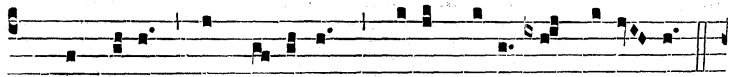
mí- ni- bus bónae vo-luntá- tis. Laudá-mus te. Benedí-ci-



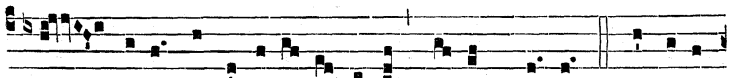
mus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti- as



ágimus tí-bi propter mágnam gló- ri- am tú- am. Dó-



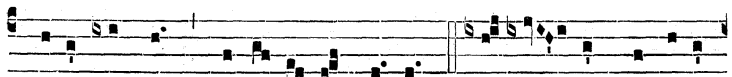
mine Dé-us, Rex caeléstis, Dé-us Páter omnípot- ens.



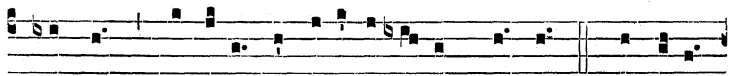
Dó- mine Fí- li uni-gé-ni-te Jé-su Chríste. Dómine



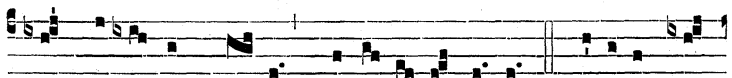
Dé-us, Agnus Dé-i, Fí- li- us Pá-tris. Qui tól- lis pec-



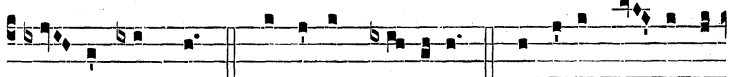
cáta mundi, mi-se-ré-re nó-bis. Qui tól- lis peccáta



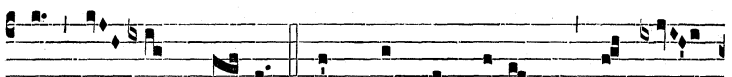
múndi, súscipe depre-ca-ti- ónem nó-stram. Qui sédes



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



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



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



ri- a Dé- i Pá- tris. A- men.

I

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

I

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

III

I



- te, mīs-sa est.
Dé-o grá-ti-as.

Or, more usually :

v

I



- te, mīs-sa est.
Dé-o grá-ti-as.

v

B



E-nedí-cámus Dó-mi-no.

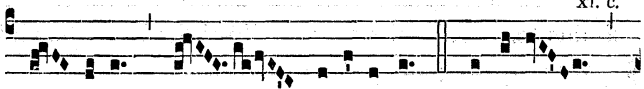
III. For Solemn Feasts. 2.

(Kyrie Deus sempiternus)

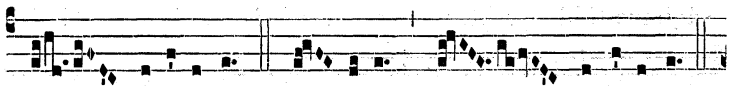
XI. c.

IV

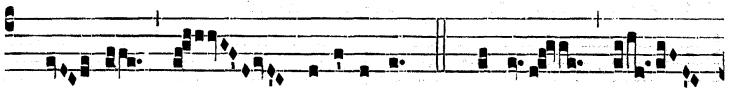
K



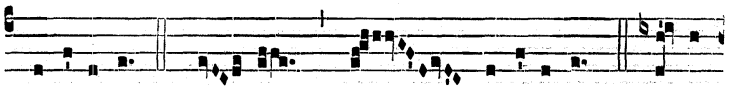
Y-ri-e * e-lé-i-son. Ký-ri-e



e-lé-i-son. Ký-ri-e e-lé-i-son.



Chrí-ste e-lé-i-son. Chrí-ste



e-lé-i-son. Chrí-ste e-lé-i-son. Ký-ri-

e e-lé-i-son. Ký-ri-e

e-lé-i-son. Ký-ri-e *

** e-lé-i-son.

xi. c.

VIII

G Ló-ri-a in excé-l-sis Dé-o. Et in térra pax

homí-nibus bó-nae vo-luntá-tis. Laudá-mus te. Benedí-

ci-mus te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as

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

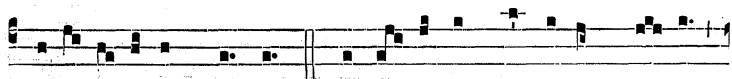
ne Dé-us, Rex caeléstis, Dé-us Pá-ter omní-pot-ens. Dó-

mine Fí-li uni-gé-ni-te Jé-su Chrí-ste. Dómine Dé-us,

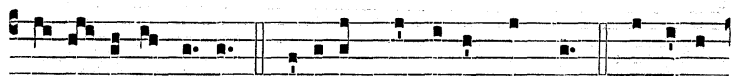
Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis pec-cá-ta mún-di,



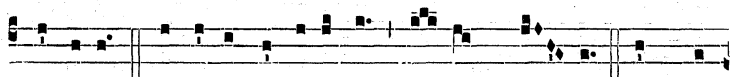
mi-se-ré-re nó-bis. Qui tóllis pec-cá-ta mún-di, sú-scipe de-



pre-ca-ti-ó-nem nó-stram. Qui sé-des ad dέ-xte-ram Pá-tris,



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



Dó-minus. Tu só-lus Altí-s-si-mus, Jé-su Chrí-ste. Cum Sán-



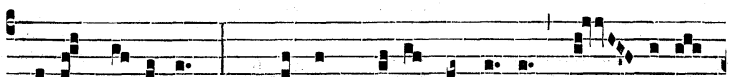
cto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.

(XI) XII. c.

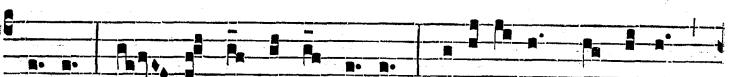
IV

S

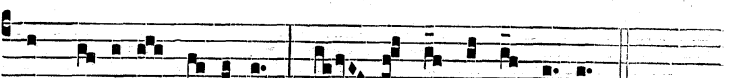
An-ctus, * Sán-ctus, Sán-ctus Dó-minus



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 nó-mi-ne Dó-mi-ni. Ho-sánna in excél-sis.

IV

A

- gnus Dé- i, * qui tól- lis peccá- ta

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

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

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

dó- na nóbis pá-cem.

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

IV. For Doubles. 1.

(Cunctipotens Genitor Deus)

X. c.

I
KYri- e * e- lé-i-son. *ij.* Chrí-ste e- lé-i-son. *ij.* Ký-ri- e e-lé-i-son. *ij.* Ký-ri- e * ** e- lé-i-son.

X. c.

IV

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

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

te. Ado-rá-mus te. Glo-ri-ficá-mus te. Grá-ti-as

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

ne Dé-us, Rex caeléstis, Dé- us Pá- ter omní-po-tens.

Dómine Fí-li uni-gé-ni-te Jé- su Chrí- ste. Dómi-

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

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

ta mún-di, sú-scipe depre-ca-ti- ónem nó-stram. Qui sé-des



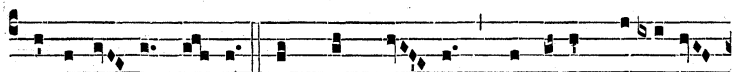
ad dexteram Patris, mi-se-re-re no-bis. Quo-ni-am tu
 so-lus san-ctus. Tu so-lus Do-mi-nus. Tu so-lus Altis-si-mus,
 Je-su Chri-ste. Cum San-cto Spi-ri-tu, in glo-
 ri-a De-i Pa-tris. A-men.

XI. c.

VIII
S An-ctus, * San-ctus, San-ctus Do-mi-nus De-us
 Sa-ba-oth. Pleni sunt caeli et terra glo-ri-a tu-a.
 Ho-sanna in ex-cel-sis. Benedi-ctus qui ve-nit in no-
 mine Do-mi-ni. Ho-sanna in ex-cel-sis.

(XII)-XIII. c.

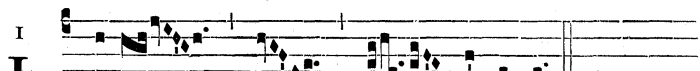
VI
A -gnus De-i, * qui tollis pec-cata mundi : mi-se-
 re-re no-bis. Agnus De-i, * qui tollis pec-cata mundi :



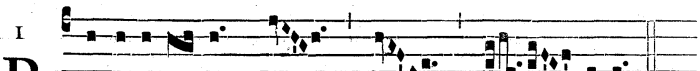
mi-se-ré- re nó- bis. Agnus Dé- i, * qui tóllis peccáta



múndi : dóna nó- bis pá- cem.



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

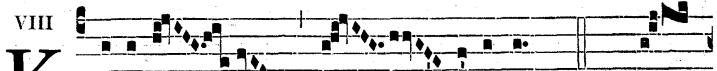


I
B Ene-di-cámus Dó- mino.

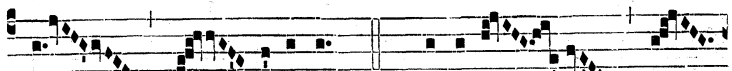
V. For Doubles. 2.

(Kyrie magnae Deus potentiae)

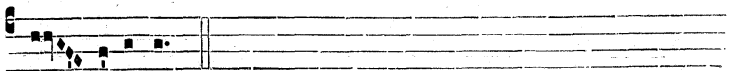
XIII. c.



VIII
K Y-ri-e * e- lé- i-son. *ijj.* Chrí-

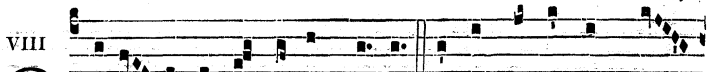


ste e- lé- i-son. *ijj.* Ký-ri-e * e-



lé- i-son. *ijj.*

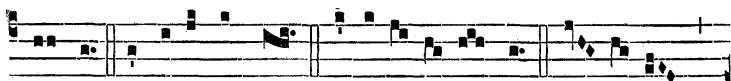
XII. c.



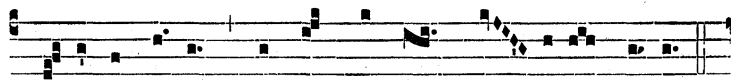
VIII
G Ló-ri- a in excélsis Dé- o. Et in térra pax ho-



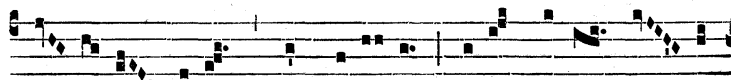
mí-ni-bus bó-nae vo-luntá-tis. Laudá-mus te. Bene-dí-ci-



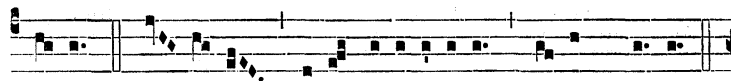
mus te. Adorá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as



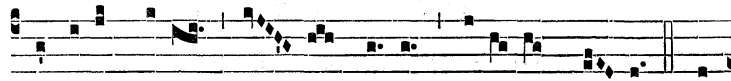
á-gi-mus tí-bi pro-pter má-gnam gló-ri-am tú-am.



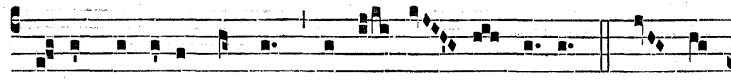
Dó-mi-ne Dé-us, Rex cae-léstis, Dé-us Pá-ter o-mní-



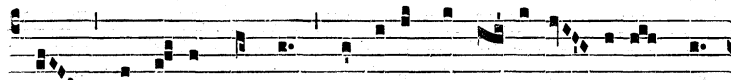
pot-ens. Dó-mi-ne Fí-li unigé-ni-te Jé-su Chrí-ste.



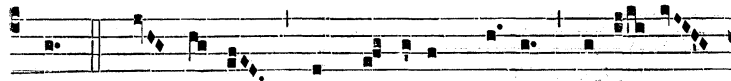
Dó-mi-ne Dé-us, A-gnus Dé-i, Fí-li-us Pá-tris. Qui



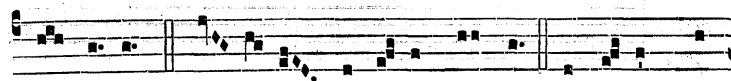
tól-lis pec-cá-ta mún-di, mi-se-ré-re nó-bis. Qui tól-



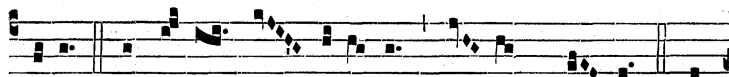
lis pec-cá-ta mún-di, sú-sci-pe de-pre-ca-ti-ónem nó-



stram. Qui sé-des ad dé-xte-ram Pá-tris, mi-se-ré-



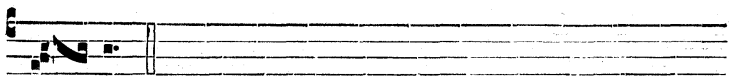
re nó-bis. Quó-ni-am tu só-lus sán-ctus. Tu só-lus Dó-



minus. Tu só-lus Al-tí-s-si-mus, Jé-su Chrí-ste. Cum



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

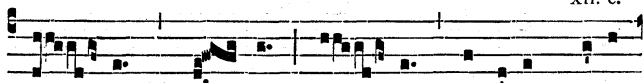


men.

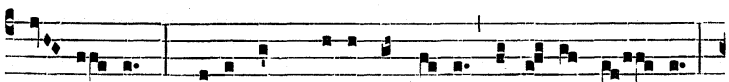
XII. c.

IV

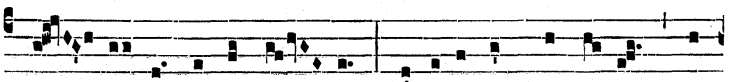
S



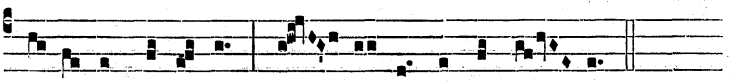
An-ctus, * Sán-ctus, Sán-ctus Dóminus Dé-us



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



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

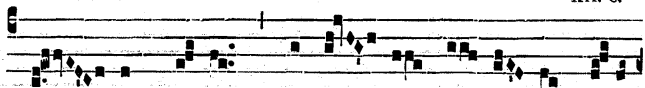


nó-mi-ne Dó-mi-ni. Ho-sánna in excél-sis.

XII. c.

IV

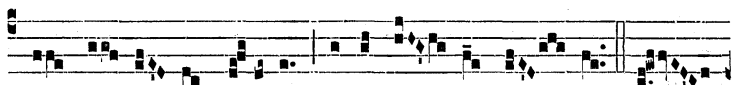
A



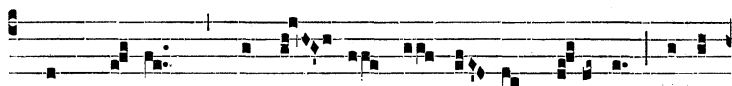
-gnus Dé-i, * qui tól-lis pec-cá-ta mún-



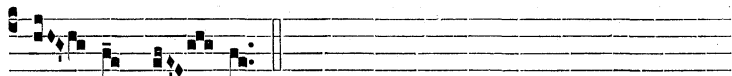
di: mi-seré-re nó-bis. A-gnus Dé-i, * qui tól-



lis pec-cá- ta mún-di : mi-se-ré- re nó- bis. A-



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



nó- bis pá- cem.

VIII

I



- te,

míssa est.

Dé-o

grá-ti- as.

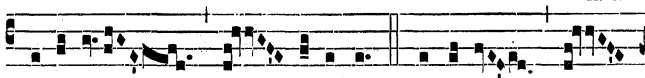
VI. For Doubles. 3.

(Kyrie Rex Genitor)

x. c.

VII

K



Yri-e

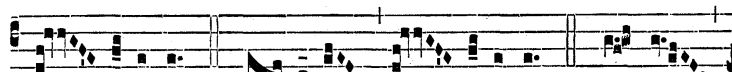
* e- lé- i-son. Ký-ri- e

e-



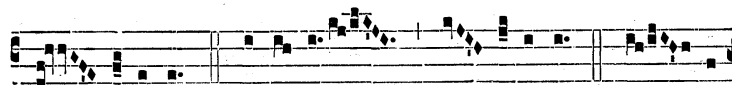
lé- i-son. Ký-ri- e

e- lé- i-son. Chrí- ste



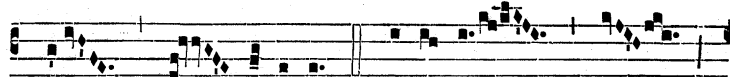
e- lé- i-son. Chrí- ste

e- lé- i-son. Chrí- ste

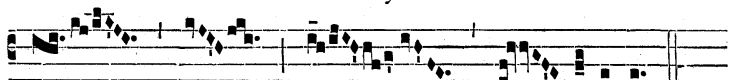


e- lé- i-son. Ký-ri- e

e- lé- i-son. Ký- ri-



e e- lé- i-son. Ký-ri- e *



**

e- lé- i-son.

x. c.

VIII

G

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



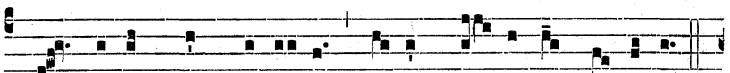
mí- nibus bó- nae vo- luntá- tis. Laudá- mus te. Benedí- cimus



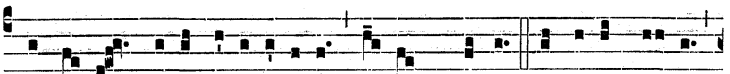
te. Adorá- mus te. Glo- ri- fi- cá- mus te. Grá- ti- as



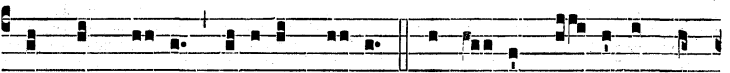
ágimus tí- bi propter má- gnam gló- ri- am tu- am. Dómi-



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



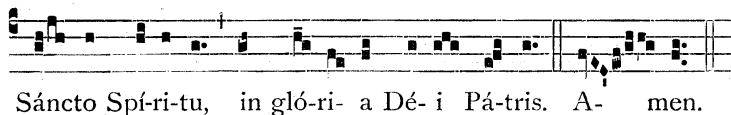
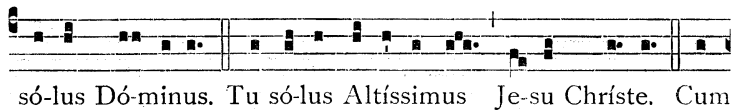
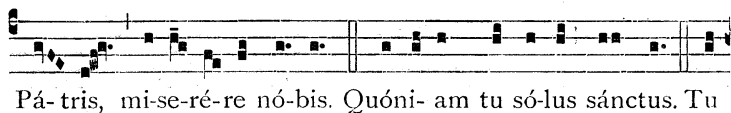
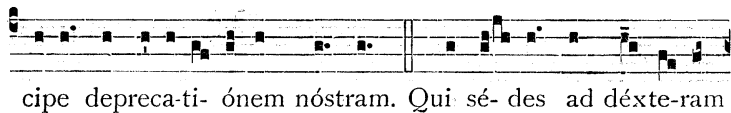
Dómi- ne Fí- li unigé- ni- te Jé- su Chrí- ste. Dómi- ne Dé- us,



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



di, mí- se- ré- re nó- bis. Qui tól- lis pec- cá- ta mún- di, sú- s-

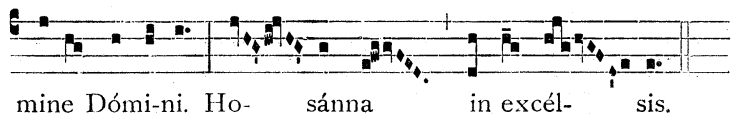
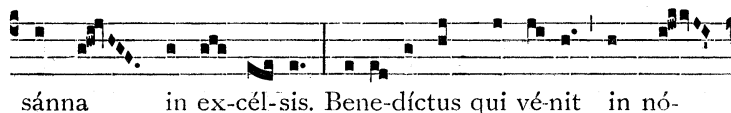


XI. c.

III

S

Anctus, * Sánctus, Sánctus Dóminus Dé-us Sába-

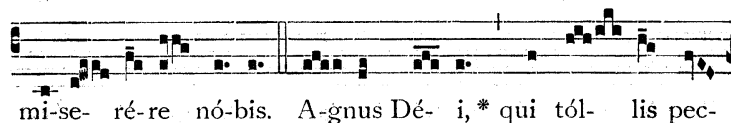


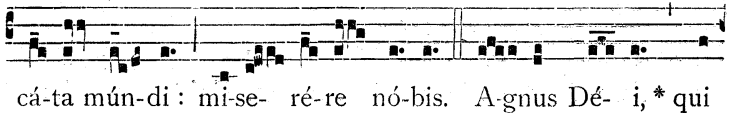
XI. c.

VIII

A

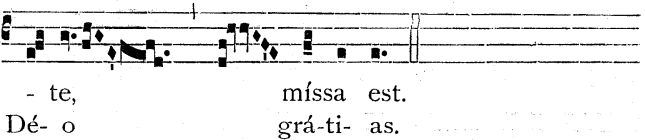
- gnus Dé- i, * qui tól- lis pec-cá-ta mún-di :





VIII

I



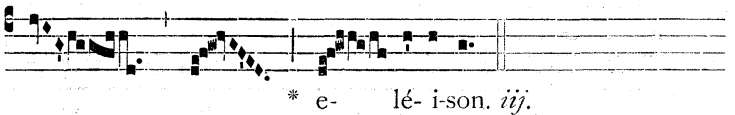
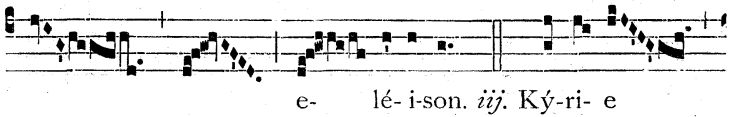
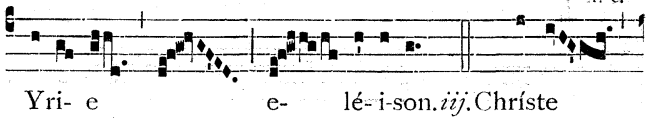
VII. For Doubles. 4.

(Kyrie Rex splendens)

X. c.

VIII

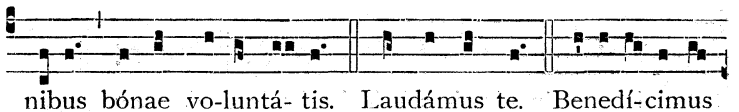
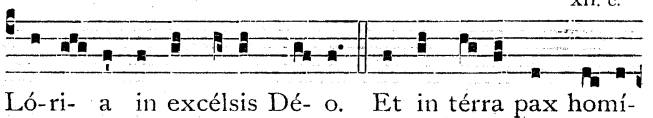
K



XII. c.

VI

G



te. Ado-rá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as á-gimus

tí-bi propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us,

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

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

Dé-i, Fí-li-us Pá-tris. Qui tól-lis peccá-ta mún-di, mise-

rere nó-bis. Qui tól-lis peccá-ta mún-di, sú-scipe depreca-

tí-ónem nó-stram. Qui sé-des ad délix-teram Pá-tris, mi-se-

rere nó-bis. Quóni-am tu só-lus sán-ctus. Tu só-lus Dó-mi-

nus. Tu só-lus Altí-ssimus, Jé-su Chrí-ste. Cum Sán-cto

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

XI. c.

VIII

S

Anctus, * Sán- ctus, Sán- ctus Dóminus

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

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

nedí- ctus qui vé- nit in nó- mine Dómi- ni. Ho-

sánna in ex- cé- sis.

XIII-XV. c.

VIII

A

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

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

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

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

VIII
I

- te, Dé-o

míssa est.
grá-ti- as.

VIII. For Doubles. 5.

(De Angelis)

V
K

Y-ri- e * e- lé- i-son. *ij.* Chríste

e- lé- i-son. *ij.* Ký-ri- e e-

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

XV-XVI. c.

V
G

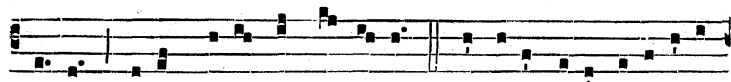
Ló-ri- a in excélsis Dé- o. Et in térra pax homí- ni-

bus bónae vo- luntá- tis. Laudá- mus te. Benedí- cimus te.

Ado- rá- mus te. Glo- ri- ficá- mus te. Grá- ti- as ágimus tí- bi

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

XVI. c.



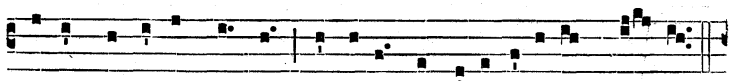
lé-stis, Dé-us Pá-ter omní-pot-ens. Dómine Fí-li unigéni-



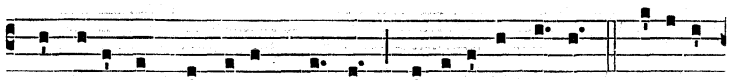
te Jé-su Chrí-ste. Dómine Dé-us, Agnus Dé-i, Fí-li-us



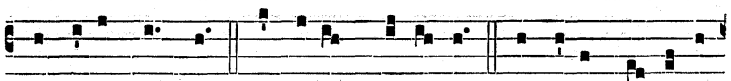
Pá-tris. Qui tóllis peccáta mún-di, mi-se-ré-re nó-bis. Qui



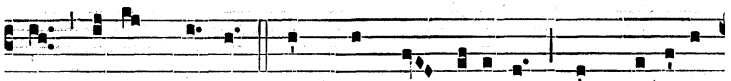
tól-lis peccá-ta mún-di, súscipe depre-ca-ti-ónem nó-stram.



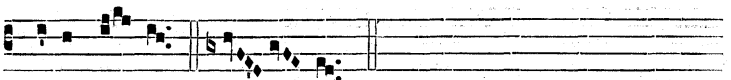
Qui sédes ad délixteram Pá-tris, mi-seré-re nó-bis. Quóni-am



tu só-lus sánctus. Tu só-lus Dó-mi-nus. Tu só-lus Al-tíssi-



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

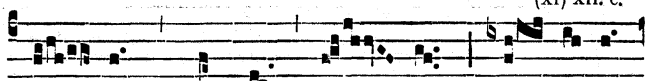


Dé-i Pá-tris. A- men.

(XI) XII. c.

VI

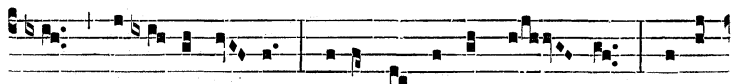
S



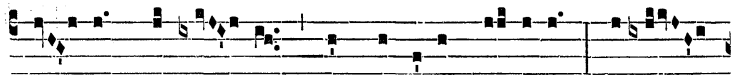
An-ctus, * Sánctus, Sán-ctus Dó-mi-nus



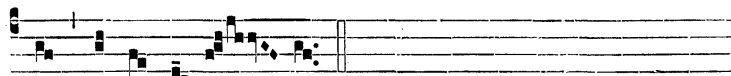
Dé- us Sá- ba- oth. Pléni sunt caé-li et tér-



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



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



na in excél- sis.

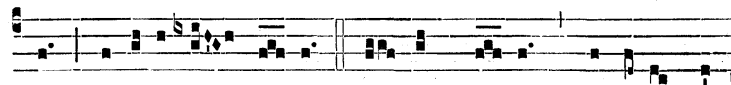
XV. c.

VI

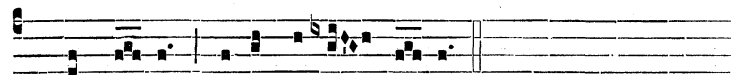
A - gnus Dé- i, * qui tóllis peccáta múndi : mi- se-



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



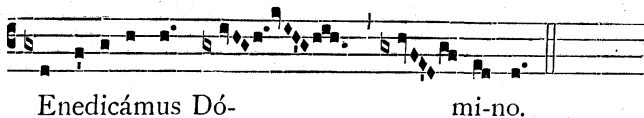
di : mi- sé- re nó- bis. Agnus Dé- i, * qui tóllis pec-



cá- ta múndi : dóna nó- bis pá- cem.

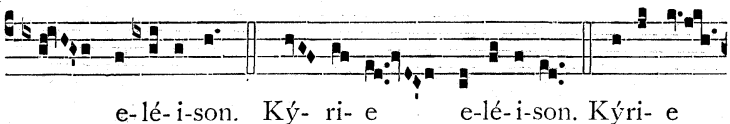
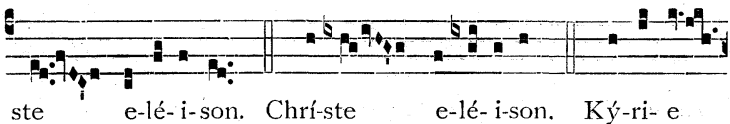
V

I - te, míssa est.
Dé- o grá- ti- as

V
B

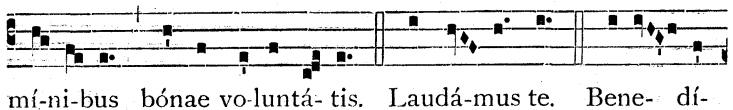
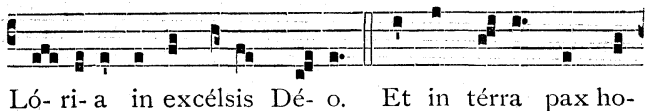
IX. For Feasts of the Blessed Virgin. 1.

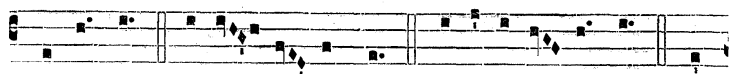
(Cum júbilo)

I
K

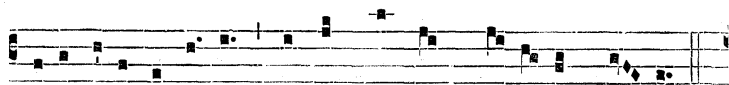
VII

G

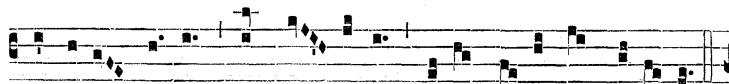




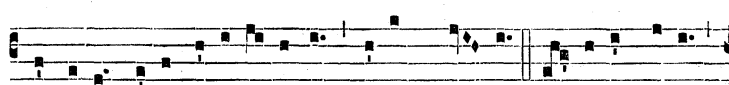
cimus te. Ado- rá-mus te. Glo-ri- fi- cá-mus te. Grá-



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



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



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



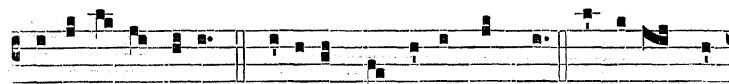
Agnus Dé- i, Fí-li- us Pátris. Qui tóllis peccá-ta mún-di,



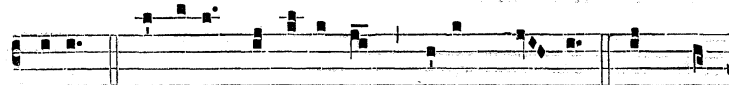
mi-se-ré-re nó-bis. Qui tóllis peccá-ta mún-di, sús- cipe



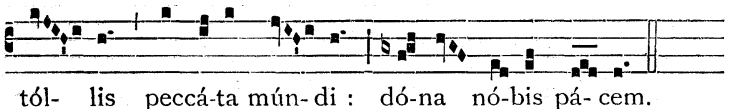
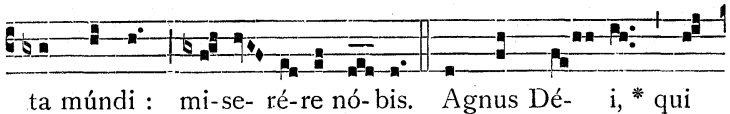
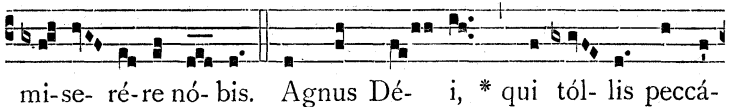
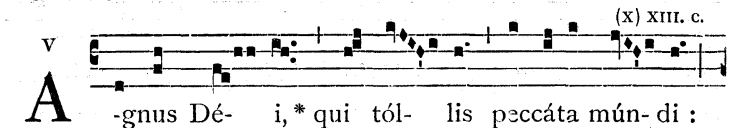
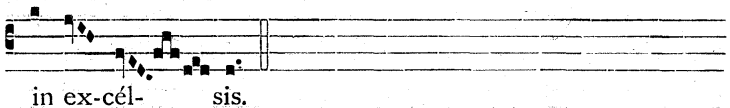
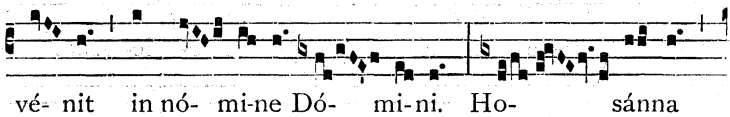
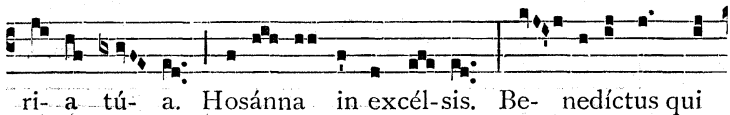
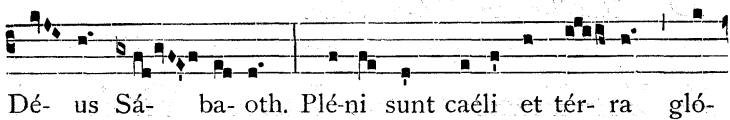
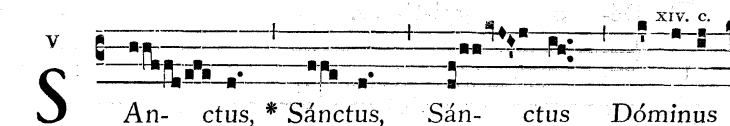
depre-ca-ti- ónem nó-stram. Qui sédes ad délixteram Pátris,



mi-se-ré-re nó-bis. Quóni- am tu só-lus sán-ctus. Tu só-lus Dó-



mi-nus. Tu só-lus Altí-ssimus, Jé-su Chrí- ste. Cum Sán-



XIV. c.

(x) XIII. c.

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

I
B
Enedi-cámus Dó- mino.

X. For Feasts of the Blessed Virgin. 2.

(Alme Pater)

XI. c.

I
K
Y- ri- e* e- lé-i-son. Ký-ri- e e- lé-i-son.

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

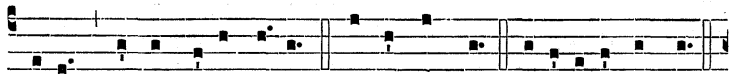
e- lé-i-son. Chríste e- lé-i-son. Ký-ri- e e- lé-i-son.

Ký- ri- e e- lé-i-son. Ký-ri- e * **

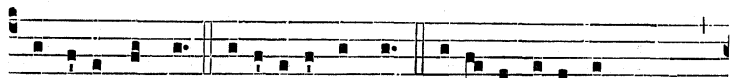
e- lé-i-son.

XV. c.

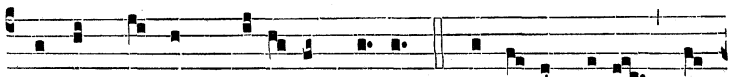
VIII
G
Ló-ri- a in excélsis Dé- o. Et in térra pax homí-



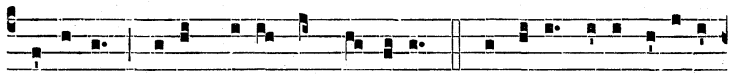
nibus bónae voluntá-tis. Laudámus te. Benedí-cimus te.



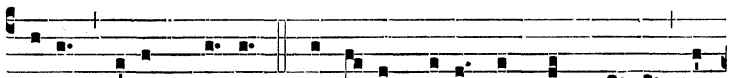
Adorámus te. Glo-ri-ficámus te. Grá-ti- as ágimus tí-bi



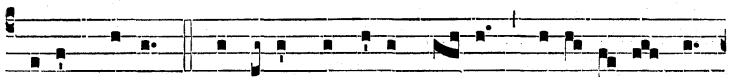
propter mágnam gló-ri- am tú- am. Dómi-ne Dé-us, Rex



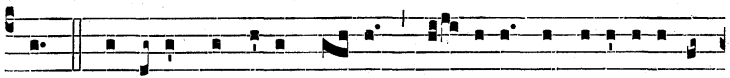
caeléstis, Dé-us Páter omní-potens. Dómine Fí-li unigé-



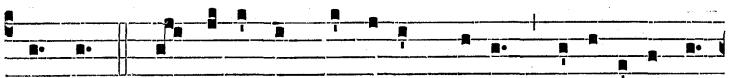
ni-te, Jé-su Chrí-ste. Dómi-ne Dé-us, Agnus Dé- i, Fí-



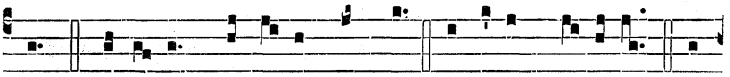
li-us Pátris. Qui tóllis peccáta mún-di, mi-se-ré-re nó-



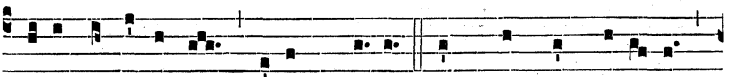
bis. Qui tóllis peccáta mún-di, sús-cipe depreca-ti-ónem



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



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



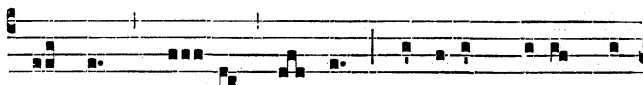
só-lus Altí-ssimus, Jé-su Chrí-ste. Cum Sáncto Spí-ri-tu,



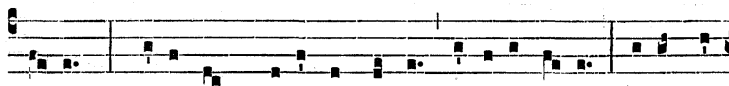
in gló- ri- a Dé- i Pá- tris. A- men.

IV

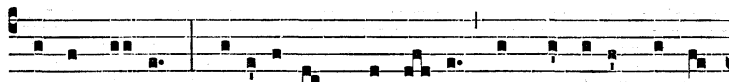
S



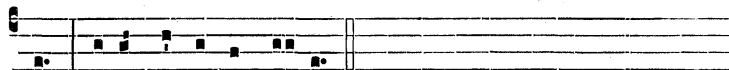
Anctus, * Sánctus, Sánctus Dóminus Dé- us Sá-



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



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

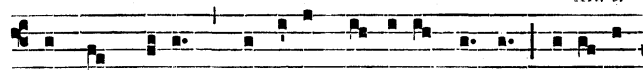


ni. Hosánna in excél- sis.

XII. c.

IV

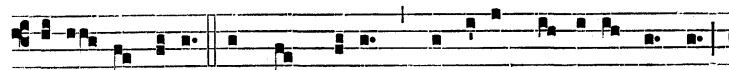
A



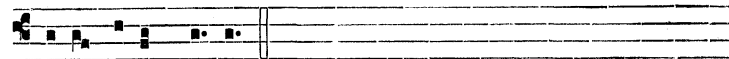
-gnus Dé- i, * qui tóllis peccáta mún- di : mi- se- ré-



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



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



dóna nó- bis pá- cem.

Ite, míssa est or Benedicámus Dómino as in Mass IX.

XI. For Sundays throughout the Year.

(Orbis factor)

(x) XIV-XVI. c.

I

K

Yri- e * e- lé- i-son. *ij.* Chríste

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

ri- e * e- lé- i-son.

Another tone.

X. c.

I

K

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

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

e- lé- i-son.

X. c.

II

G

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

mí-ni-bus bónae voluntá- tis. Laudá-mus te. Benedí- cimus

te. Ado-rá-mus te. Glo-ri-ficá-mus te. Grá-ti-as á-gi-

mus tí-bi propter má-gnam gló-ri-am tú-am. Dó-mi-ne

Dé-us, Rex caeléstis, Dé-us Pá-ter omní-potens. Dó-mi-ne

Fí-li unigé-ni-te, Jé-su Chrí-ste. Dó-mi-ne Dé-us,

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

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

pre-ca-ti-ónem nó-stram. Qui sé-des ad déx-te-ram Pá-tris,

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

Dó-mi-nus. Tu só-lus Altí-ssimus, Jé-su Chrí-ste. Cum Sán-

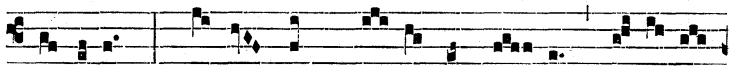
cto Spí-ri-tu in gló-ri-a Dé-i Pá-tris. A-men.

XI. c.

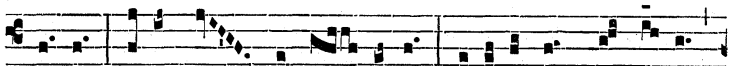
II
S



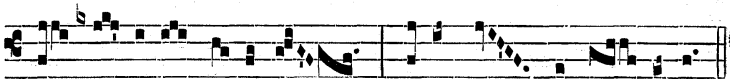
Anctus, * Sán-ctus, Sánctus Dóminus Dé- us



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



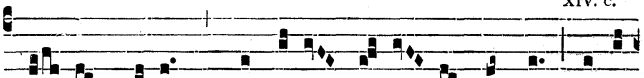
tú-a. Hosánna in ex-célsis. Benedíctus qui vé-nit



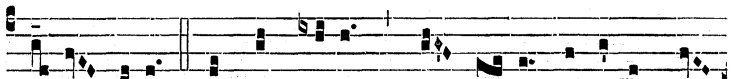
in nó-mine Dómi-ni. Hosánna in ex-célsis.

XIV. c.

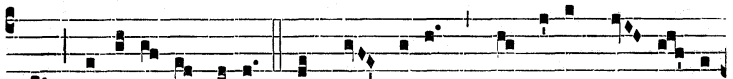
I
A



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



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

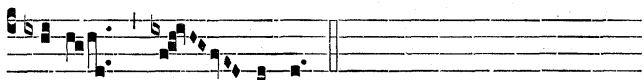


di : mi-se-rére nó-bis. Agnus Dé-i, * qui tóllis pec-cá-ta



mún-di : dó-na nó-bis pá-cem.

I
I



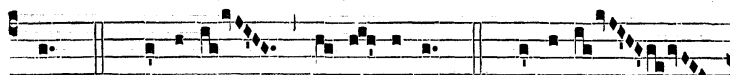

-te, mís-sa est.
Dé-o grá-ti-as.

I
B 
Ene-dicá-mus Dó- mino.



XII. For Semidoubles. 1.

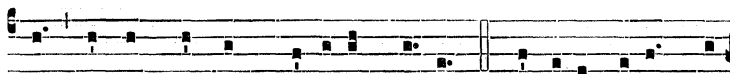
(Pater cuncta)

XII. c.

VIII
K 
Yri-e * e-lé- i-son. *ijj.* Chríste e-lé-

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

e-lé- i-son.

XII. c.

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

mí-nibus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus

te. Adorá-mus te. Glo-ri-ficá-mus te. Grá-ti-as ágimus tí-

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

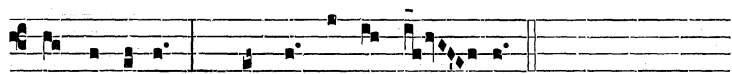
caeléstis, Dé-us Pá-ter omnípot-ens. Dómine Fí-li uni-
 géni-te, Jé-su Chríste. Dómine Dé-us, Agnus Dé-i, Fí-
 li-us Pá-tris. Qui tóllis peccá-ta mún-di, mi-se-ré-re nó-
 bis. Qui tóllis peccá-ta mún-di, súscipe depreca-ti-ónem nó-
 stram. Qui sédes ad délixteram Pá-tris, mi-se-ré-re nó-bis.
 Quóni-am tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus
 Altíssimus, Jé-su Chríste. Cum Sáncto Spí-ri-tu in gló-
 ri-a Dé-i Pá-tris. A-men.

XIII. c.

II
S An-ctus, * Sánctus, Sán- ctus Dóminus Dé- us
 Sába-oth. Pléni sunt caéli et térra gló-ri-a tú-a. Ho-



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

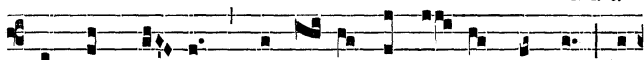


ne Dómi-ni. Hosánna in excé- sis.

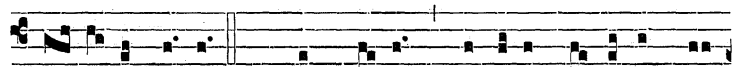
XII. c.

II

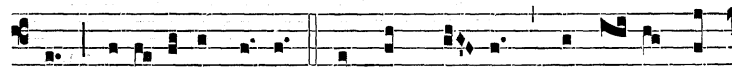
A



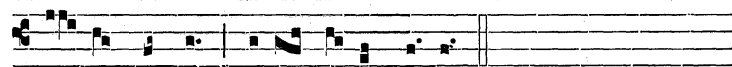
-gnus Dé- i, * qui tól-lis peccá- ta mún-di : mi-



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



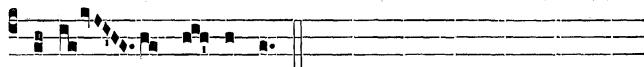
di : mi-se-ré-re nó-bis. Ágnus Dé- i, * qui tól-lis pec-



cá- ta mún-di : dóna nó-bis pá-cem.

VIII

I



-te, mís-sa est.
Dé-o grá- ti- as.

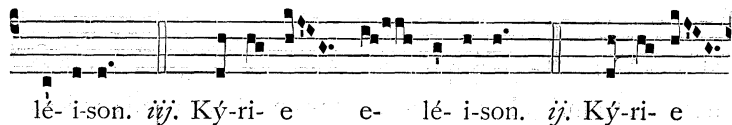
XIII. For Semidoubles. 2.

[Stelliferi Conditor orbis]

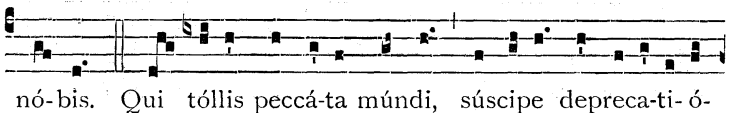
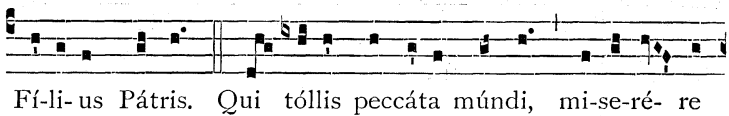
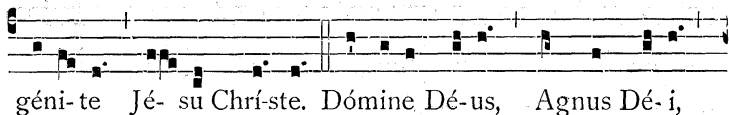
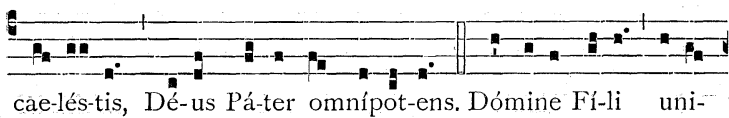
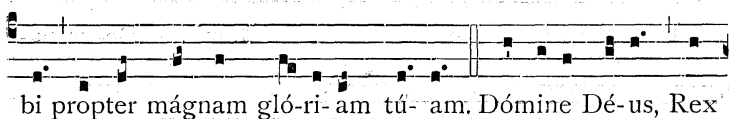
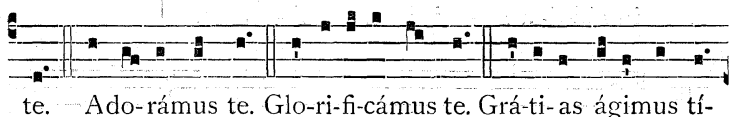
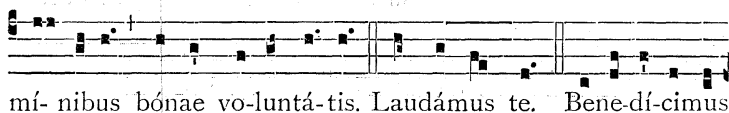
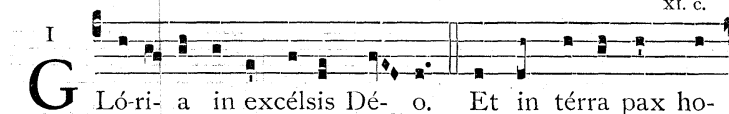
XI. c.

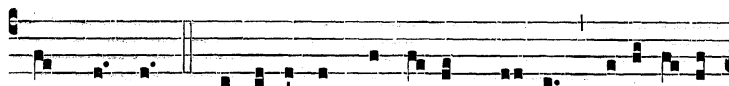
I
K

Yri- e * e- lé- ison. *ijj.* Chrí-ste e-

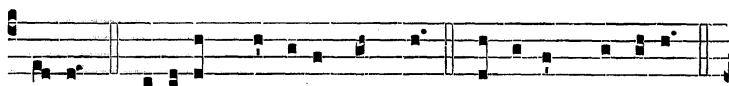


XI. c.

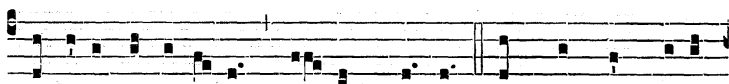




nem nóstram. Qui sédes ad déxte-ram Pá-tris, mi-se-ré-re



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



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

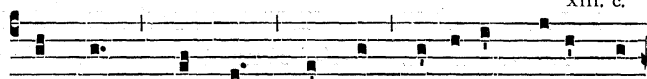


tu, in gló-ri-a Dé- i Pá-tris. A- men.

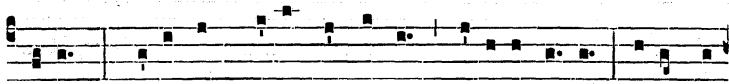
XIII. c.

VIII

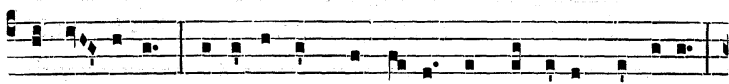
S



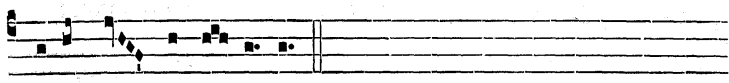
Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-



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

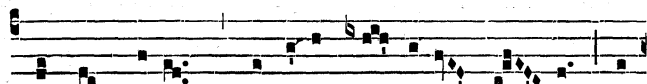


in ex-célsis. Bene-díctus qui vé-nit in nómine Dómini.

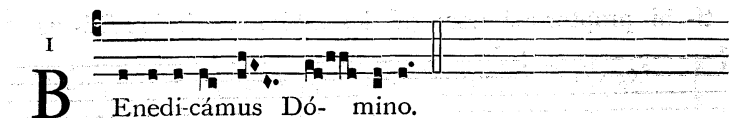
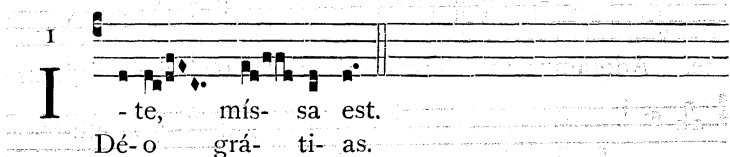
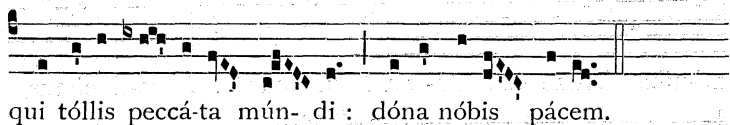
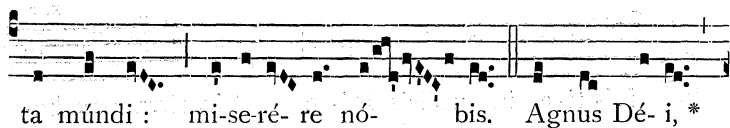
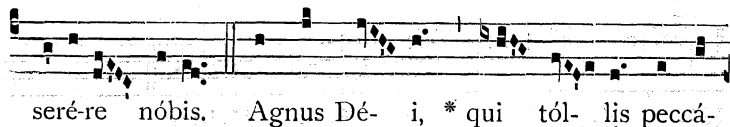


Hosánna in excél- sis.

I
A



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

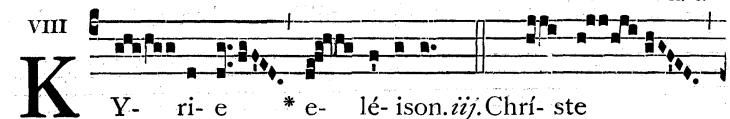


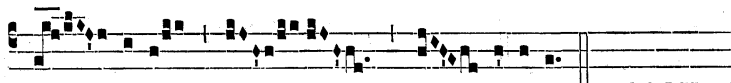
XIV. During Octaves,

except those of the Blessed Virgin.

(Jesu Redemptor)

x. c.





Ký-ri-e * e-lé-i-son.

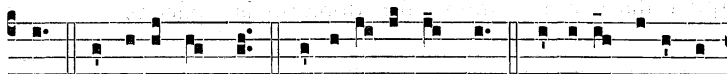
III

G

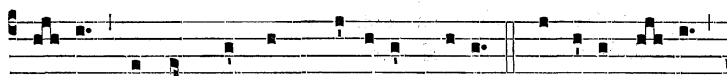
Ló-ri-a in excélsis Dé-o. Et in térra pax ho-



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



te. Adorá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as á-gimus



tí-bi propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us,



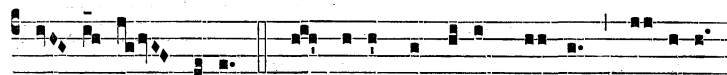
Rex cae-lé-stis, Dé-us Pá-ter omní-potens. Dó-mi-ne Fí-li



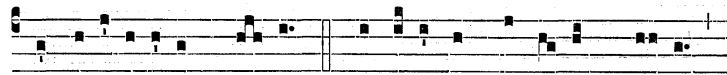
unigé-ni-te Jé-su Chrí-ste. Dó-mine Dé-us, Agnus



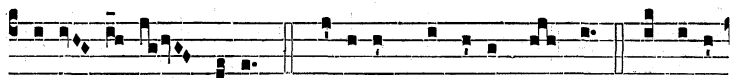
Dé-i, Fí-li-us Pá-tris. Qui tóllis peccá-ta mún-di, mi-



se-ré-re nó-bis. Qui tóllis peccá-ta mún-di, sús-cipe



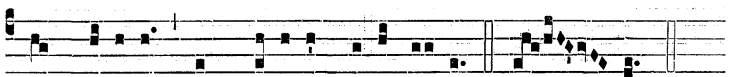
depre-ca-ti-ónem nó-stram. Qui sé-des ad dé-xte-ram Pá-tris,



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

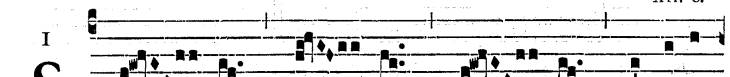


Dómi-nus. Tu só-lus Altíssimus Jé-su Chrí-ste. Cum Sán-



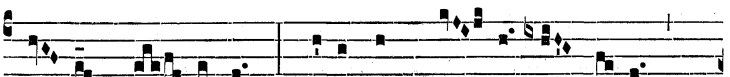
cto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.

XII. c.



I
S

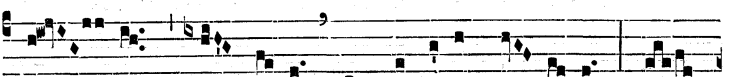
An-ctus, * Sán-ctus, Sán-ctus Dóminus



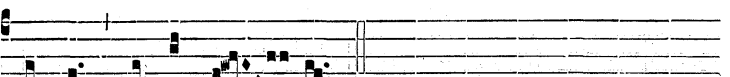
Dé-us Sá-ba-oth. Pléni sunt caé-li et térra gló-



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

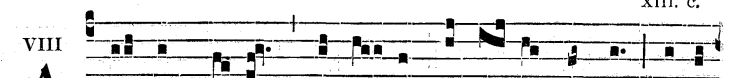


dí-ctus qui vé-nit in nó-mine Dó-mi-ni. Ho-



sánna in excél-sis.

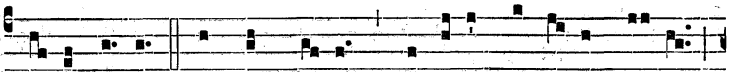
XIII. c.



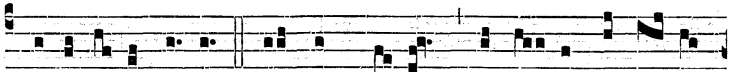
VIII

A

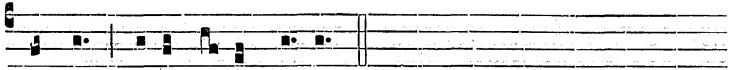
-gnus Dé-i, * qui tól-lis peccá-ta mún-di : mi-se-



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



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



múndi : dóna nó-bis pá-cem.

VIII

I

te, mís- sa est.
Dé- o grá- ti- as.

XV. For Simple Feasts.

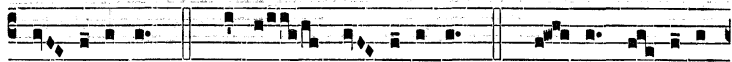
(Dominator Deus)

XI-XIII. c.

IV

K

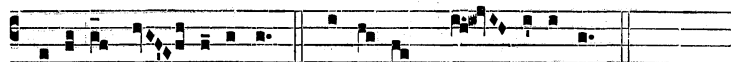
Yri- e * e- lé- ison. Ký-ri- e e- lé- i-son. Kýri- e



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



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



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

IV

G Ló-ri-a in excél-sis Dé-o. Et in terra pax homi-
 nibus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus
 te. Ado-rá-mus te. Glo-ri-ficá-mus te. Grá-ti-as ágim-us tí-
 bi pro-pter má-gnam gló-ri-am tú-am. Dó-mine Dé-us, Rex
 caeléstis, Dé-us Pá-ter omní-pot-ens. Dó-mine Fí-li unigé-
 ni-te Jé-su Chrí-ste. Dó-mine Dé-us, Agnus Dé-i, Fí-
 li-us Pá-tris. Qui tóllis peccá-ta mún-di, mi-seré-re nó-bis.
 Qui tóllis peccá-ta mún-di, sú-scipe depre-ca-ti-ónem nó-
 stram. Qui sé-des ad dexte-rám Pá-tris, mi-seré-re nó-bis.
 Quóni-am tu só-lus sán-ctus. Tú só-lus Dó-mí-nus. Tu só-lus



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

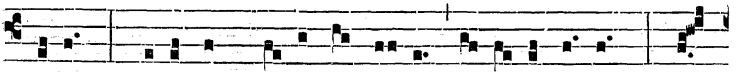


gló-ri-a Dé-i Pá-tris. A-men.

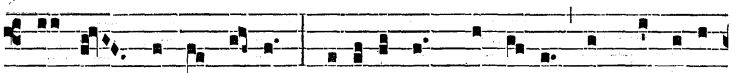
x. c.

II
S

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



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



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



Dómini. Ho-sánna in excél-sis.

(xii) xiv. c.

I
A

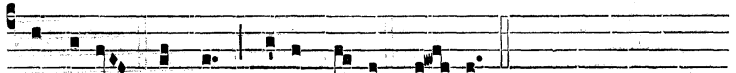
-gnus Dé-i, * qui tóllis peccá-ta mún-di : mi-se-



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



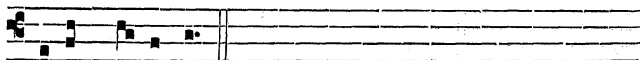
di : mi-seré-re nó-bis. Agnus Dé-i, * qui tóllis



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

IV

I



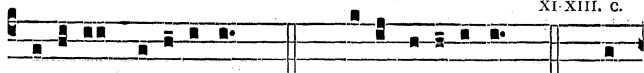
-te, míssa est.
Dé-o grá-ti- as.

XVI. For Ferias throughout the Year.

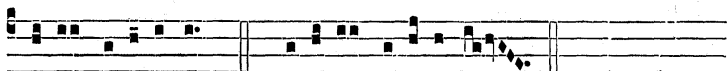
III

XI-XIII. c.

K



Yri- e * e-lé- i-son. *ijj.* Chríste e-lé- i-son. *ijj.* Ký-

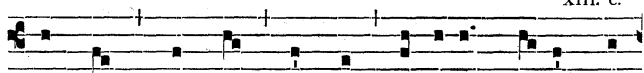


ri- e e-lé- i-son. *ij.* Ký-ri- e * e-lé- i-son.

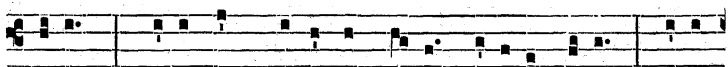
II

XIII. c.

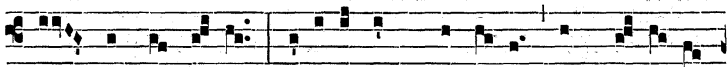
S



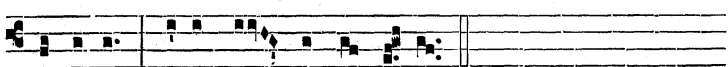
Anctus, * Sánctus, Sánctus Dóminus Dé- us Sá-



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



na in excél-sis. Benedíctus qui vé-nit in nó-mi-ne

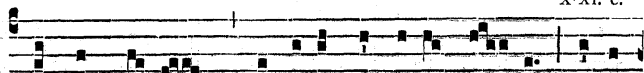


Dómi-ni. Hosánna in excél-sis.

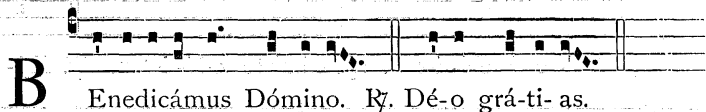
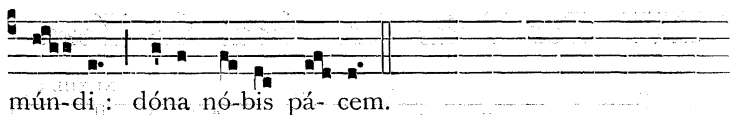
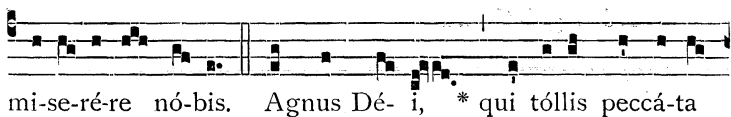
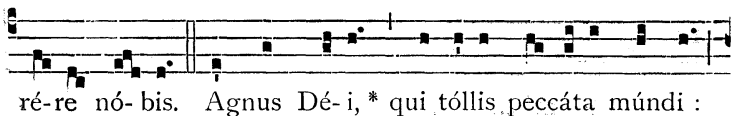
I

X-XI. c.

A



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



XVII. For the Sundays of Advent and Lent.

(x) XV-XVII. c.

I

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

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

* ** e- lé-i-son.

(Kyrie Salve)

X. c.

I

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

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

e * ** e- lé-i-son

Another chant.

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

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

e * e- lé-i-son.

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

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

tú-a. Ho-sánna in excél-sis. Bene-díctus qui vé-

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

V
A -gnus Dé- i, * qui tól-lis peccá-ta mún-di : mi-se-
 ré-re nó-bis. Ágnus Dé- i, * qui tól-lis peccá-ta mún-di :
 mi-seré-re nó-bis. Ágnus Dé- i, * qui tól-lis peccá-ta
 mún-di : dó-na nó-bis pá-cem.

I
B Ene-dicá-mus Dó- mino. R̄. Dé- o
 grá- ti- as.

VI
B Ene-dicá-mus Dó- mino. R̄. Dé- o grá-
 ti- as.

XVIII. For the Ferias of Advent and Lent,

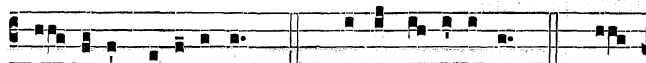
as well as for Vigils, Ember Days,
and Rogation Days.

(Deus Genitor alme)

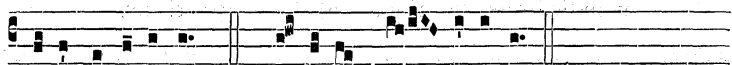
XI. c.

IV

K



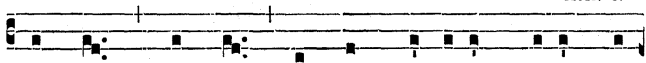
Y-ri-e * e-lé-i-son. *ij.* Chríste e-lé-i-son. *ij.* Ký-



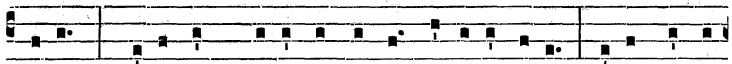
ri-e e-lé-i-son. *ij.* Ký-ri-e * e- lé-i-son.

XIII. c.

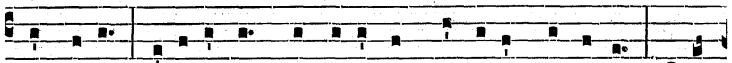
S



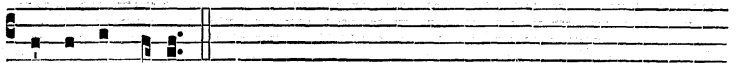
Anctus, * Sánc-tus, Sánc-tus Dóminus Dé-us Sá-



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



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



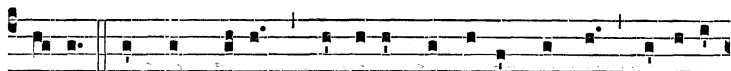
na in excélsis.

XII. c.

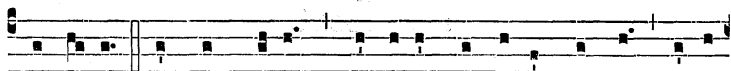
A



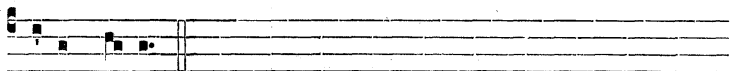
-gnus Dé-i, * qui tóllis peccá-ta mún-di : mi-seré-re



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

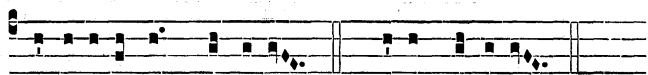


re nó-bis. Agnus Dé-i, * qui tóllis peccá-ta múndi : dóna



nóbis pá-cem.

B



Enedicámus Dómino. R̄. Dé-o grá-ti- as.

Credo.

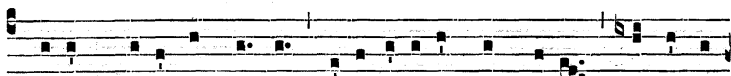
I

XI. c.

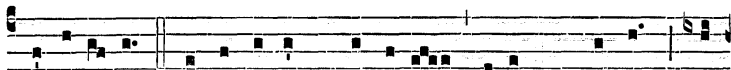
IV

C

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



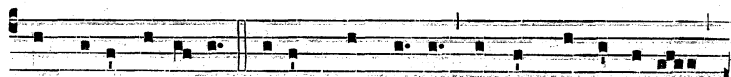
ctórem caéli et térrae, vi-si-bí-li-um ómni-um, et invi-



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



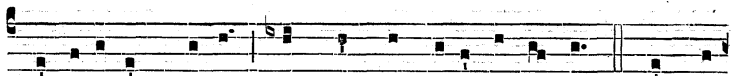
li-um Dé-i unigéni-tum. Et ex Pátre nátum. ante.



ómní-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 ómní-a fácta sunt. Qui pro-



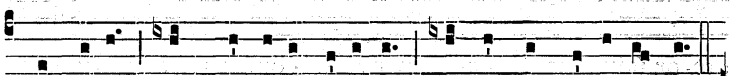
pter nos hómines, et propter nóstram sa-lú-tem descéndit



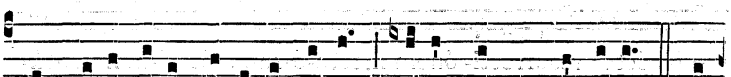
de caé-lis. Et incarná-tus est de Spí-ri-tu Sáncto ex



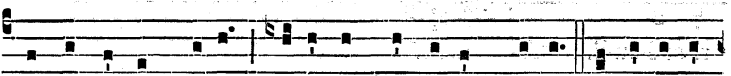
Ma-rí-a Vírgi-ne : Et hómo fáctus est. Cru-ci-fíxus ét-i-am



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



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



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

vénturus est cum gló-ri-a, júdi-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 locú-tus est per Prophe-tas. Et únam sán-

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

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

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

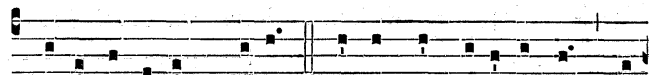
ri saé-cu-li. A- men.

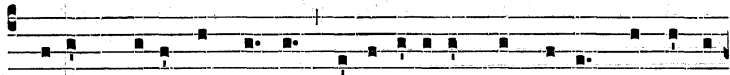
¶ This is the authentic tone for the Credo, but the following tones may be used where it is customary.


II

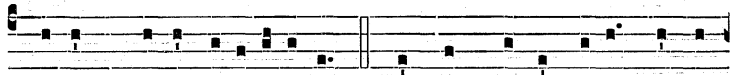
IV


C

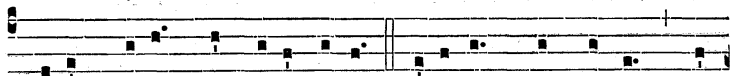

 Rédo in únum Dé-um, Pátrem omnipot-éntem, fa-

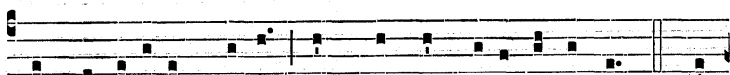

 ctórem caéli et térrae, vi-si-bí-li-um ómni-um, et invi-



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



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

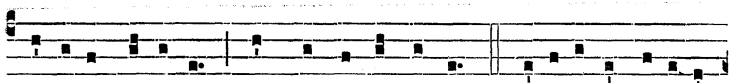

 ómni-a saécu-la. Dé-um de Dé-o, lúmen de lúmine,


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

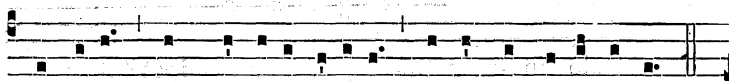

 substanti-álem Pátri : per quem ómni-a fácta sunt. Qui


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

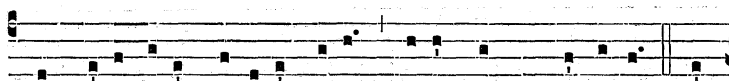

 dit de caé-lis. Et incarnátus est de Spí-ri-tu Sáncto ex



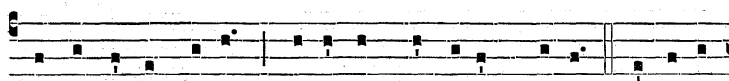
Ma-ri- a Vírgine : Et hómo-fáctus est. Cruci-fíxus ét-i- am



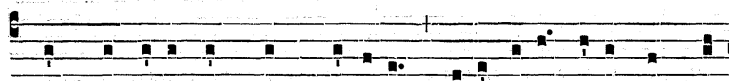
pro nóbis sub Pónti-o Pi-láto pássus, et sepúltus est.



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



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



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



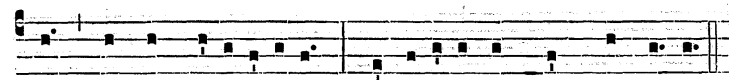
tu-os : cújus régni non é-rit fínis. Et in Spí-ri-tum Sán-



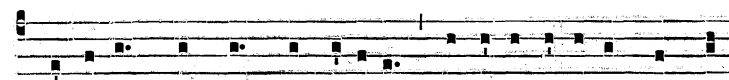
ctum, Dóminum, et vi-vi-ficántem : qui ex Pátre Fi-li-ó-



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



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



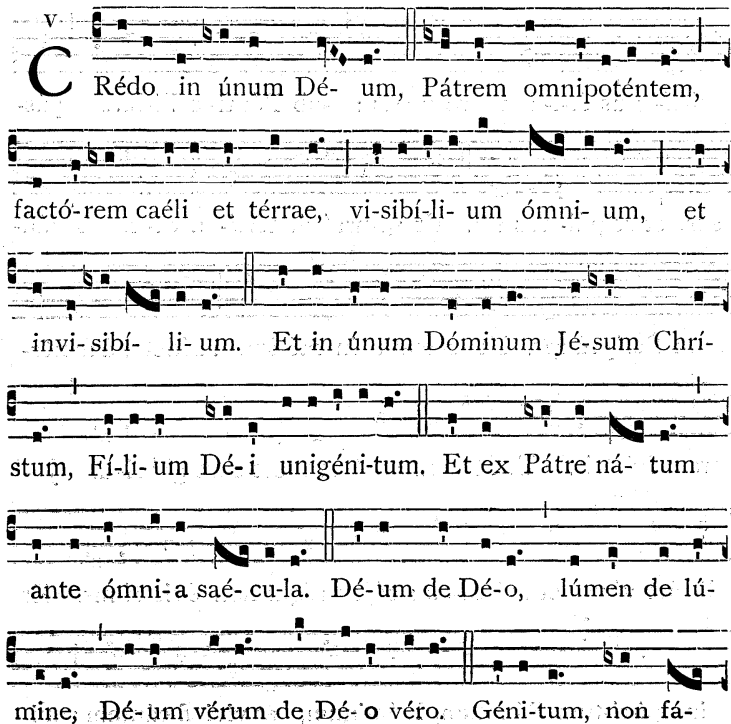
Et únám sánctam cathó-licam et apostó-li-cam Ecclé-




si-am. Confi-te-or únum baptísma in remissi-ónem pec-
 catórum. Et exspécto resurrecti-ónem mortu-órum. Et
 ví-tam ventú-ri saé-cu-li. A- men.

III


XVII. c.



C Rédo in únum Dé- um, Pátrem omnipoténtem,
 factó-rem caéli et térrae, vi-sibí-li- um ómni- um, et
 invi-sibí- li- um. Et in únum Dóminum Jé-sum Chrí-
 stum, Fí-li- um Dé-i unigéni-tum. Et ex Pátre ná- tum
 ante ómni-a saé- cu-la. Dé-um de Dé-o, lúmen de lú-
 mine, Dé-um vérum de Dé-o véro. Géni-tum, non fá-



ctum, consubstanti-á-lem Pátri : per quem ómni- a fácta
sunt. Qui propter nos hómnes, et propter nóstram sa-lú-
tem descéndit de caé-lis. Et incarnátus est de Spí-ri-tu
Sáncto ex Ma-rí-a Vírgine : Et hómo fáctus est. Cru-
ci-fí-xus ét-i-am pro nóbis : sub Pónti-o Pi-láto pás-
sus, et se-púl-tus est. Et resurréxit térti-a dí-e, secún-
dum Scriptú-ras. Et ascéndit in caé-lum : sédet ad dexte-
ram Pá-tris. Et í-terum ventúrus est cum gló-ri-a, ju-
di-cáre vivos et mórtu-os : cújus régni non é-rit fí-nis. Et
in Spí-ri-tum Sánctum, Dóminum, et vivi-fi-cántem : qui



ex Pâtre Fí-li-óque pro-cédit. Qui cum Pâtre et Fí-
 li-o simul adorá-tur, et conglo-ri-ficátur : qui locúsus
 est per Prophé-tas. Et únam sánctam cathó-li-cam et
 apostó-licam Ecclé-si-am. Confi-te-or únum baptisma
 in remis-si-ónem peccató-rum. Et exspecto resurrecti-ó-
 nem mortu-órum. Et ví-tam ventú-ri saécu-li. A-
 men.

IV

XV. c.



C Rédo in únum Dé-um, Pátre-m omnipotén-tem, fa-
 ctórem caéli et tér-rae, vi-si-bí-li-um ómni-um, et invi-si-

bí-li-um. Et in únum Dóminum Jésum Chrístum, Fí-li-um
 Dé-i unigé-ni-tum. Et ex Pátre ná-tum an-te ómni-a sae-
 cu-la. Dé-um de Dé-o, lúmen de lúmine, Dé-um vé-rum
 de Dé-o vé-ro. Gé-ni-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 cae-lis. Et
 incarná-tus est de Spí-ri-tu Sáncto ex Ma-rí-a Vírgi-
 ne : Et hómo fáctus est. Cru-ci-fí-xus ét-i-am pro nó-
 bis sub Pónti-o Pi-lá-to pássus, et sepúltus est. Et resur-
 réxit térti-a dí-e, secúndum Scriptú-ras. Et ascéndit in

caelum : sédet ad dexte-ram Pátris. Et í-te-rum ventúrus est
 cum gló-ri-a, judicá- re vívos et mórtu-os : cú-jus régni
 non é-rit fi-nis. Et in Spí-ri-tum Sánctum, Dóminum, et
 vi-vi-fi-cántem : qui ex Pátre Fi-li-ó-que procé-dit. Qui cum
 Pátre et Fí-li-o simul ado-rá-tur, et conglo-ri-ficá-tur :
 qui locú-tus est per Prophe-tas. Et únam sánctam cathó-li-
 cam et apóstó-li-cam Ecclé-si- am. Confí-te-or únum bap-tis-
 ma in remissi-ónem pecca-tó- rum. Et expécto re-sur-
 recti-ónem mortu-ó- rum. Et ví-tam ventú-ri saé-cu-li.
 A- men.

V

XII. c.

IV

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

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

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

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

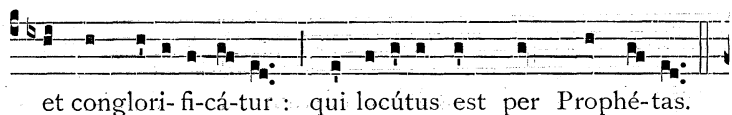
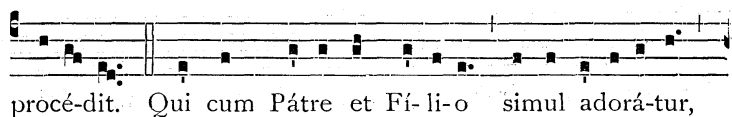
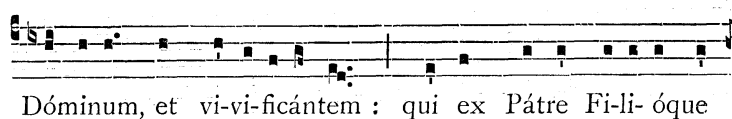
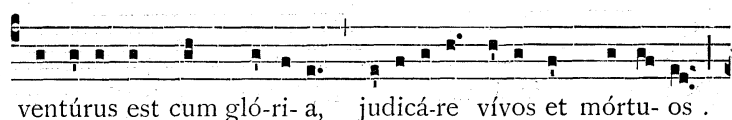
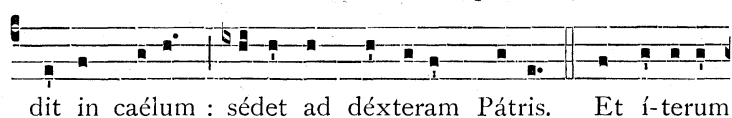
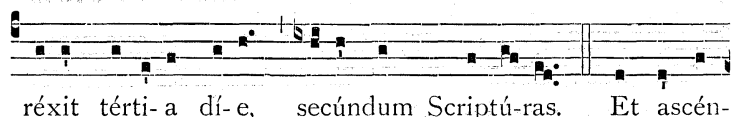
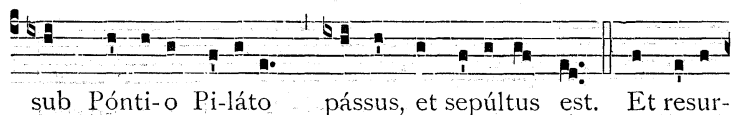
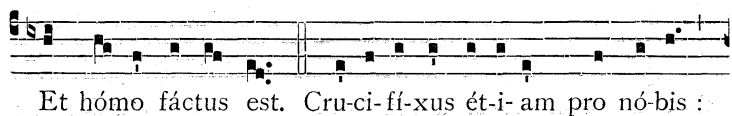
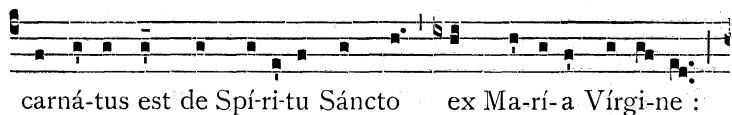
Et ex Pátre ná-tum ante ómni-a saé-cu-la. Dé-um

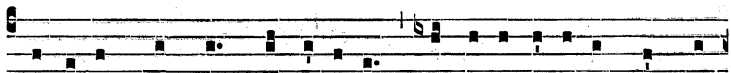
de Dé-o, lúmen de lúmine, Dé-um vérum de Dé-o vé-

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

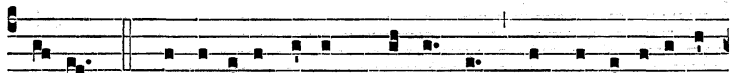
per quem ómni-a fácta sunt. Qui propter nos hómines

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

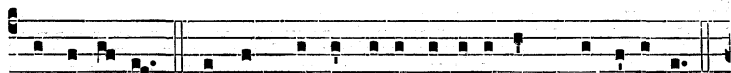




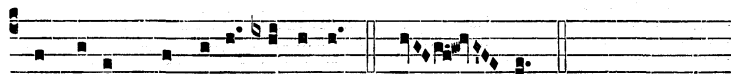
Et únam sánctam cathó-li-cam et apostó-li-cam Ecclé-



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



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



Et ví-tam ventú-ri saecu-li. A- men.

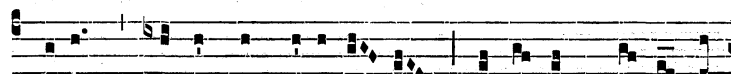
VI

XI. c.

IV

C

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



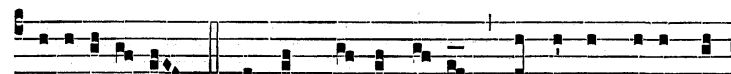
Dé-um * Pátrem omnipot-én-tem, factó-rem caé-li et



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



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



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

cu-la. Dé- um de Dé- o, lúmen de lúmíne, Dé-um vé-
rum de Dé-o vé- ro. Géni-tum, non fáctum, consubstan-
ti-á-lem Pátri : per quem ómni-a fácta sunt. Qui
propter nos hómines, et propter nóstram sa-lú-tem descén-
dit de caé- lis. Et incarná-tus est de Spí-ri-tu Sáncto
ex Ma-ri- a Vírgi-ne : Et hómo fáctus est. Cru-ci-ff-
xus ét-i- am pro nó- bis : sub Pónti- o Pi- lá- to pássus, et
sepúltus est. Et re- surre- xit térti- a dí- e, secúndum
Scriptú- ras. Et ascéndit in caé- lum : sédet ad dexte-
ram Pá- tris. Et í- terum ventú- rus est cum gló- ri- a

judi-cá-re vivos et mórtu- os : cú-jus régni non é-rit fi-
 nis. Et in Spí-ri-tum Sánctum, Dóminum, et vi-vi-fi-
 cán-tem : qui ex Pátre Fi-li-óque procé- dit. Qui cum
 Pátre et Fí-li- o si-mul ado-rá-tur, et conglo-ri-fi-cá-
 tur : qui locú-tus est per Prophé- tas. Et ú-nam sánctam
 cathó-li-cam et apostó-li-cam Ecclé-si- am. Confí-te-or
 ú-num baptísma in remissi-ó-nem pecca-tó- rum. Et
 exspécto resurrecti-ó-nem mortu-ó- rum. Et ví-tam
 ventú-ri saécu-li. Amen.

¶ 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)

x. c.

I
K

Y-ri-e * e- lé-i-son. Ký-ri- e

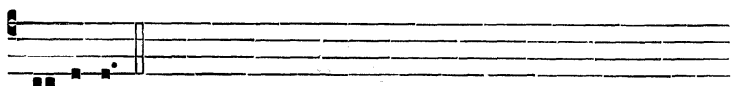
e- lé- i-son. Ký-ri- e e- lé- i-son.

Chrí- ste e- lé- i-son. Chrí- ste

e- lé- i-son. Chrí- ste e- lé- i-son.

Ký- ri- e e-

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



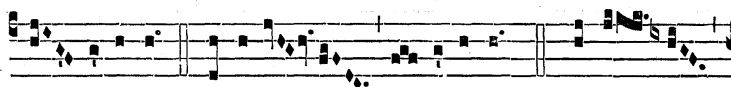
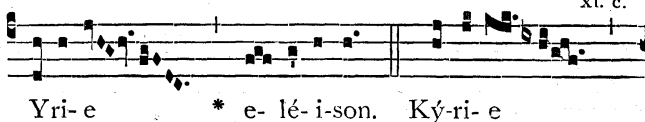
lé- i-son.

II

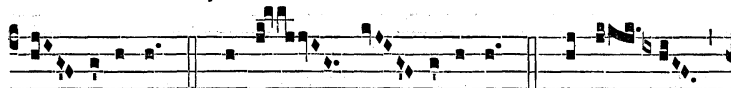
(Summe Deus)

XI. c.

I
K



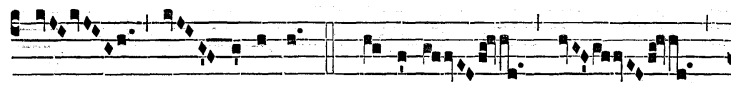
e- lé- i-son. Ký-ri- e e- lé- i-son. Chríste



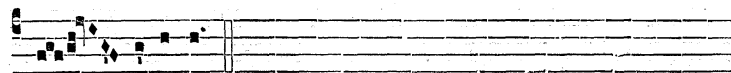
e- lé- i-son. Chríste e- lé- i-son. Chríste



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



e e- lé- i-son. Ký-ri- e * **



e- lé- i-son.

III

(Rector cosmi pie)

XI. c.

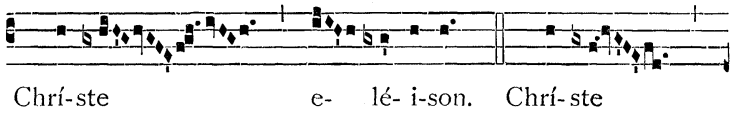
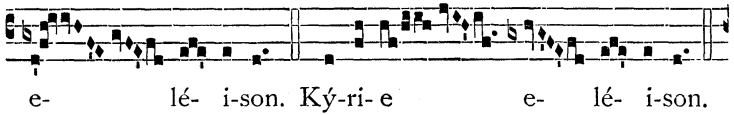
II
K Yri- e * e- lé-i-son. Ký-ri- e e- lé-
i-son. Ký-ri- e e- lé-i-son. Chrí-ste
e- lé-i-son. Chríste e- lé-i-son. Chrí-ste
e- lé-i-son. Ký-ri- e e- lé-i-son. Ký-ri- e
e- lé-i-son. Ký-ri- e *
e- lé-i-son.

IV

(Kyrie altissime)

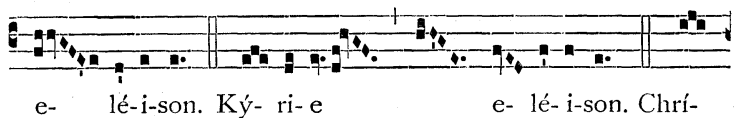
XI. c.

V
K Yri- e * e- lé- i-son. Ký-ri- e



V

(Conditor Kyrie omnium)



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

Chrí-ste e- lé-i-son. Ký- ri- e e- lé-i-

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

** e- lé-i-son.

VI

(Te Christe Rex supplices)

VIII **K** Y- ri- e * e- lé-i-son. Ký- ri- x. c.

e e- lé-i-son. Ký- ri- e

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

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

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

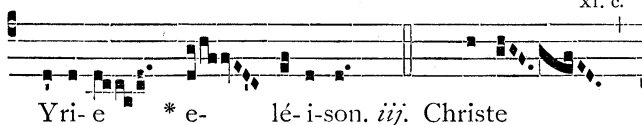


Ký- ri- e * ** e- lé-i-son.

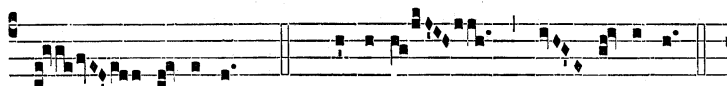
VII

(Splendor aeternae)

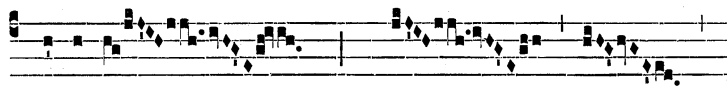
XI. c.

I
K

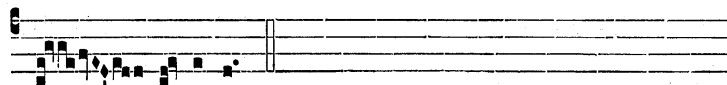
Yri- e * e- lé-i-son. *ijj.* Christe



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



Ký-ri- e * **



e- lé- i-son.

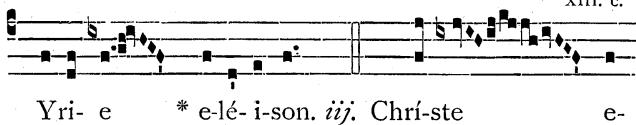
VIII

(Firmator sancte)

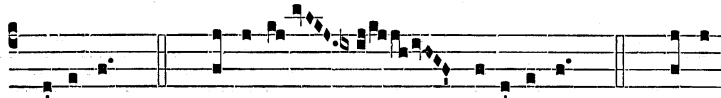
XIII. c.

VI

K

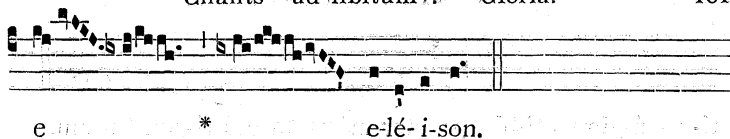


Yri- e * e-lé- i-son. *ijj.* Chri-ste e-



lé- i-son. *ijj.* Ký-ri- e

e-lé- i-son. *ij.* Ký-ri-



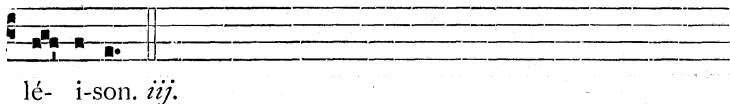
IX

(O Pater excelse)

XI. c.

VIII

K

Yri-e * e-lé- i-son. *ijj.* Christe

Gloria.

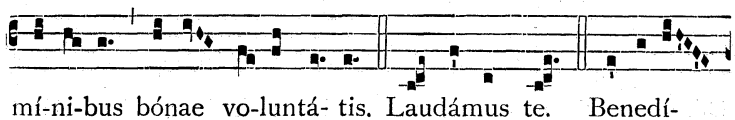
I

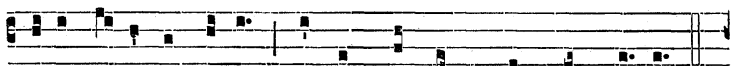
XI. c.

VIII

G

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

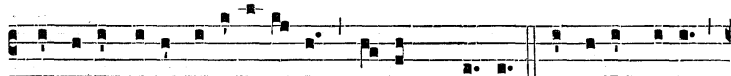




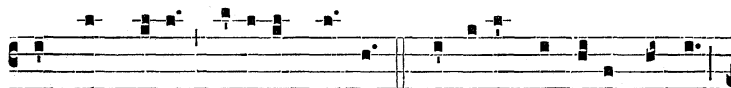
ti-as á-gimus tí-bi propter mágnam gló-ri-am tú-am.



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



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



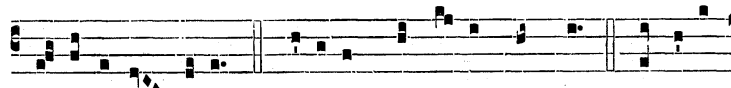
Agnus Dé-i, Fí-li-us Pátris. Qui tóllis peccáta mún-di,



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



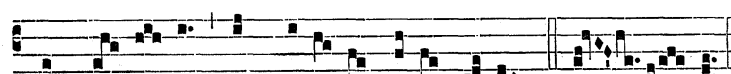
pre-ca-ti-ónem nó-stram. Qui sédes ad dέxte-ram Pátris,



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



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

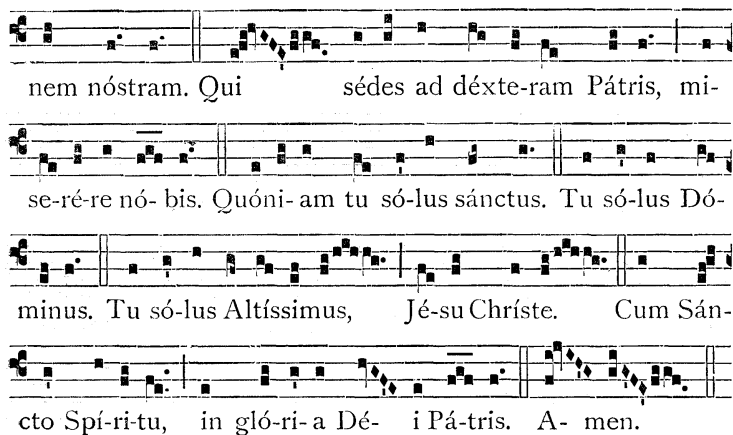


cto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.

II

XI. c.

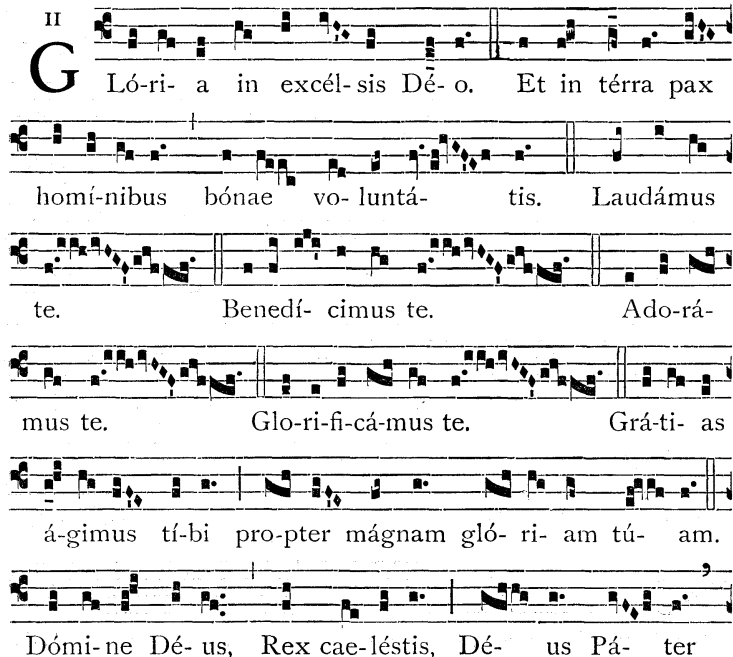
II
G Ló-ri-a in excélsis Dé- o. Et in térra pax ho-
 mí-nibus bónae vo-luntá-tis. Laudá-mus te. Bene-dí-ci-
 mus te. Ado-rá-mus te. Glo-ri-ficá-mus te.
 Grá-ti-as á-gi-mus tí-bi propter má-gnam gló-
 ri-am tú-am. Dó-mine Dé-us, Rex caeléstis, Dé-us
 Pá-ter omní-pot-ens, Dó-mine Fí-li unigé-ni-te Jé-su
 Chrí-ste. Dó-mine Dé-us, Agnus Dé-i, Fí-li-us
 Pá-tris. Qui tól-lis peccá-ta mún-di, mi-se-ré-re nó-
 bis. Qui tól-lis peccá-ta mún-di, sú-scipe depre-ca-ti-ó-



nem nóstram. Qui sédes ad délixte-ram Pátris, mi-
 se-rére nó-bis. Quóni-am tu só-lus sánctus. Tu só-lus Dó-
 minus. Tu só-lus Altíssimus, Jé-su Chríte. Cum Sán-
 cto Spí-ri-tu, in gló-ri-a Dé-i Pá-tris. A-men.

III

X-XI. c.



II
G Ló-ri-a in excél-sis DĒ-o. Et in térra pax
 homí-nibus bónae vo-luntá-tis. Laudá-mus
 te. Benedí-cimus te. Ado-rá-
 mus te. Glo-ri-fi-cá-mus te. Grá-ti-as
 á-gimus tí-bi pro-pter mágnam gló-ri-am tú-am.
 Dó-mi-ne Dé-us, Rex cae-léstis, Dé-us Pá-ter

omní- pot-ens. Dó- mine Fí- li unigéni-
 te Jé-su Chrí- ste. Dó- mine Dé-us, Agnus
 Dé-i, Fí- li- us Pá-tris. Qui tóllis peccá- ta mún-di,
 mi-se-ré-re nó-bis. Qui tóllis peccá- ta mún-di, sú-sci-
 pe de-pre-ca-ti- ó- nem nó-stram. Qui sé- des ad déx-
 te-ram Pá-tris, mi-se-ré-re nó-bis. Quóni- am tu só-lus
 sán-ctus. Tu só-lus Dó-minus. Tu só-lus Altís- simus,
 Jé-su Chrí- ste. Cum Sán-cto Spí- ri-tu, in
 gló- ri- a Dé- i Pá- tris.
 A- men.

IV

(Ambrosian Chant)

XII. c.

IV

G

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-ficámus te. Grá-ti-as ágimus tí-

bi propter mágnam gló-ri-am tú-am. Dómine

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

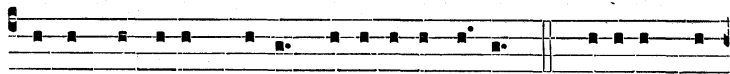
Fí-li unigéni-te Jé-su Chrí-ste.

Dómine Dé-us,

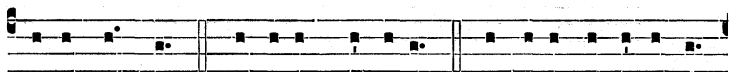
Agnus Dé-i, Fí-li-us Pá-tris. Qui tóllis peccáta mún-

di, mi-se-rére nó-bis. Qui tóllis peccáta mún-

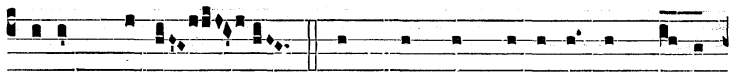
di, súscipe depre-ca-ti-ónem nó-stram. Qui sé-



des ad dexteram Patris, mi-se-re-re no-bis. Quo-ni-am tu



so-lus san-ctus. Tu so-lus Do-mi-nus. Tu so-lus Altis-simus,



Je-su Chri-ste. Cum San-cto Spi-ri-tu, in glo-ri-

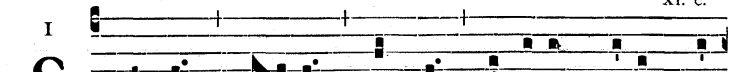


a De-i Pa-tris. ** Amen.

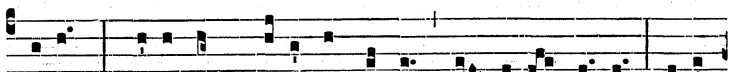
Sanctus.

I

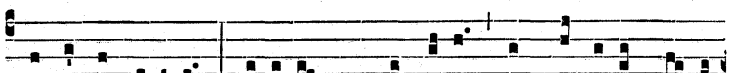
XI. c.



San-ctus, * San-ctus, San-ctus Do-mi-nus De-us Sa-



ba-oth. Pleni sunt caeli et terra glo-ri-a tu-a. Hosan-



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



ni. Hosánna in excél-sis.

II

XI. c.

IV

S

Anctus, * Sánctus, Sánctus Dóminus Dé-us

Sá-ba- oth. Pléni sunt caé- li et tér- ra gló- ri- a tú- a.

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

Dómi- ni. Hosánna in excél- sis.

III

VIII

S

An- ctus, * Sánctus, Sánctus Dómi- nus Dé-us

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

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

nit in nómine Dómi- ni. Hosánna in excél- sis.

Agnus.

I

XII. c.

VIII

A



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

II

VI

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-se-
ré-re nó-bis. Agnus Dé-i, * qui tóllis peccá-ta mún-di :
dó-na nó-bis pá-cem.

Sunday at Vespers.

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

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

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

R̄. 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.

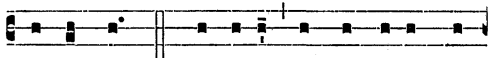
∇.



D

E-us in adjutó-ri-um mé-um

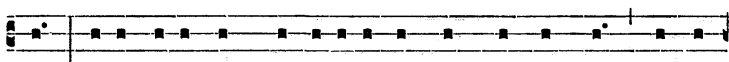
∇. O God, come to my assistance. R̄. O Lord, make haste to help me. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.



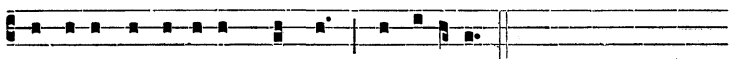
inténde. R̄. Dómine ad adjuvándum



me festína. Gló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sán-

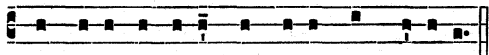


cto. Sicut érat in princípi-o, et nunc, et semper, et in



saécu-la saecu-lórum. Amen. Alle-lú-ia.

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

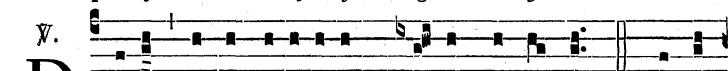


Praise be to Thee,
O Lord, King of everlasting glory.

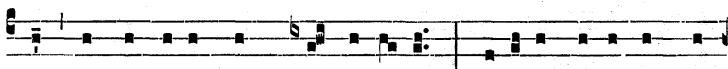
Laus tibi Dómine Rex aetérnae gló-ri-ae.

Solemn Tone.

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



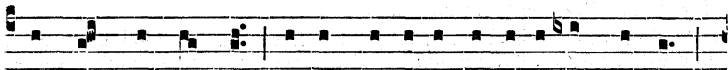
DE-us in adjutó-ri-um mé- um inténde. R̄. Dómi-



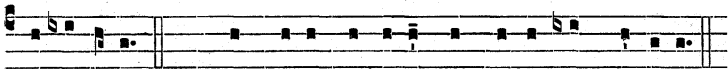
ne, ad adjuvándum me festí-na. Gló-ri-a Pátri, et Fí-



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



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

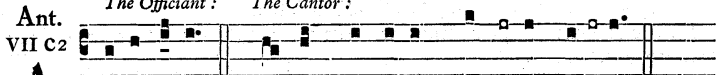


Alle-lú-ia. *or* : Laus tibi Dómine Rex aetérnae gló-ri-ae.

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.

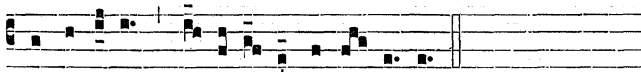
The Officiant : *The Cantor :*



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

2. Confitebor. 7 c². 157. — 3. Beatus vir. 7 c². 164. — 4. Laudate pueri. 7 c². 169. — 5. In exitu. 7 c². 175.

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 :

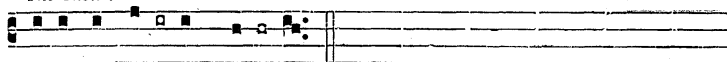
VII c²

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

D

Ixit Dóminus Dómino mé- o : *

The Choir :



Séde a dextris mé- is.

2. Donec pónam inimicos
tuos, * scabéllum pèdum tuórum.

3. Virgam virtútis tuæ emittet
Dóminus ex Sion : * domináre in
medio inimicórum tuórum.

4. Tècum princípium in die
virtútis tuæ in splendóribus san-
ctórum : * ex útero ante lucíferum
gènuí te.

5. Jurávit Dóminus, et non
paenitébit éum : * Tu es sacérdos
in aetérnum scéundum órđinem
Melchisedech.

6. Dóminus a dextris tuis, *
confrégit in die írae suæ réges.

7. Judicábit in natióibus, im-
plébit ruínas : * conquassábit
cápita in térra multórum.

8. De torrén-te in vía bíbet : *
proptérea exaltábit cáput.

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

10. Sicut érat in princípio, et nūne, et sèmp(er), * et in saécula
saeculórum. Amen.

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.

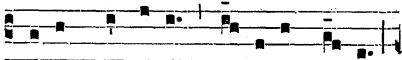
The Lord hath sworn, and he will
not repent: Thou art a priest
for ever according to the order of
Melchisedech.

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

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

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

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

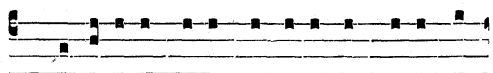
Ant.  The Lord said to my Lord: Sit thou at my right hand.

Díxit Dóminus Dómino mé- o :

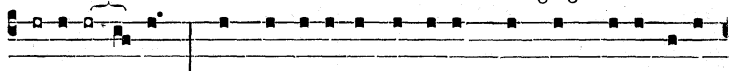
 2 Ant. III b 
Séde a dextris mé- is. **M** Agna ópera Dómi-ni.

Psalm 110.

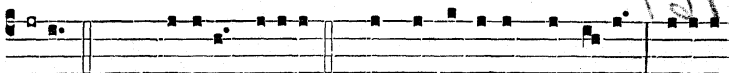
The blessings bestowed by God upon his people.

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

1. Confitébor tibi Dómine in tóto cór-



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



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

2. Mágna ópera Dómini : * ex-quisita in ómnes voluntátes éjus.

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

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saéculum saéculi.

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

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

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

5. Mémor érit in saéculum testa- ménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

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

6. Ut det illis haereditátem géntium : * ópera mánuum éjus veritas et judícium.

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

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et aequitáte.

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

8. Redemptiōnem misit pópulo súo : * mandávit in aetérnum testaméntum súum.

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

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

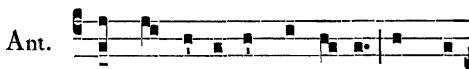
Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

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

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

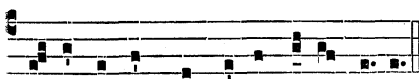
11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

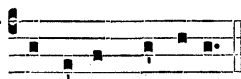


Great are the works of the Lord; sought out by all these that delight in them.

Má-gna ó-pe-ra Dó-mi-ni, ex-qui-



3 Ant.
IV g



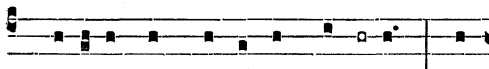
sí-ta in ómnes vo-luntá-tes é-jus.

QUI tímet Dóminum.

164

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.

I. Be-átus vir qui tí-met Dóminum : * in



mandá-tis éjus vó-let ní- mis. *Flex* : cómmodat, †

2. Póuens in térra érit sémén éjus : * generátio rectórum benedicétur.

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

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

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

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

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

5. Jucúndus hómo qui miseré-tur et cómmodat, † dispónet ser-

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

mónes súos *in iudicio* : * quia in aeternum non commovébitur.

6. In memoria aeterna érit iustus : * ab auditióne mála non timébit.

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

8. Dispérsit, dédit paupéribus : † justitia éjus mánet in saeculum saeculi : * córnú éjus exaltábitur in glória.

9. Peccátor vidébit, et irascé- tur, † déntibus suis frémet et tabéscet : * desidérium peccatórum peribit.

10. Glória Pátri, et Fílio, * et Spiritui Sáncto.

11. Sicut érat in princípío, et nunc, et sémper, * et in saecula saeculórum. Amen.

words with judgment, because he shall not be moved for ever.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

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

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

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

Ant. Qui timet Dóminum, in mandá-

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

4 Ant. VII c **S** IT nómen Dómi-ni.

Psalm 112.

An invitation to praise God and his overruling Providence.

1. Laudáte pú-eri Dóminum : * laudá-

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

te nó- men Dómini.

2. Sit nómen Dómini benedictum, * ex hoc nunc et úsque in saeculum.

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

3. A sólis órtu usque ad occásum, * laudábile nómen Dómini.

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

4. Excélsus super ómnes géntes Dóminus, * et super caelos glória ejus.

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

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humilia respicit in caelo et in térra?

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

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

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

7. Ut cóllocet eum cum príncípibus, * cum príncípibus pópuli súi.

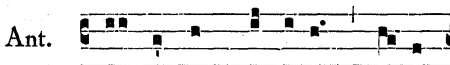
That he may place him with princes: with the princes of his people.

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

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

9. Glória Pátri, et Filio, * et Spiritui Sáncto.

10. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.



Blessed be the name of the Lord for ever.

Sit nómen Dómini be-ne-

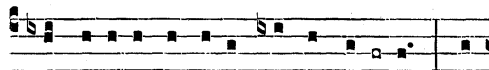
dictum in saécu-la.

5 Ant.

T. pereg. **D** E-us autem nóster.

Psalm 113.

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



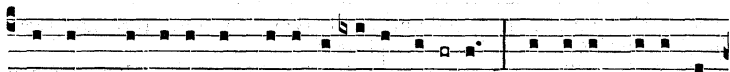
1. In éxi-tu Isra-el de *A*gý-ptó, * dó-

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

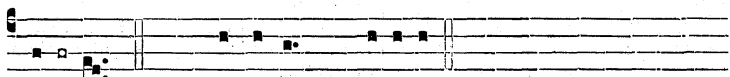


mus Jácob de pópu-lo bárba-ro. 2. Fá-

Judea was made his sanctuary, Israel his dominion.



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



é- jus. *Flex* : palpábunt : †

3. Mára *vidit, et fúgit* : * Jordánis *convérsus est retrórsum*.

The sea saw and fled: Jordan was turned back.

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

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

5. Quid est tibi máre *quod fugisti?* * et tu Jordánis, quia *convérsus es retrórsum?*

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

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

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

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

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

8. Qui *convértit pétram in stáгна aquárum* : * et rúpem in fóntes aquárum.

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

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

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

10. Super *misericórdia túa et veritáte túa* : * nequándo *dícant géntes* : Ubi est Déus eórum?

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

11. Déus autem *nóster in caé- lo* : * *omnia quaecúmque voluit, fécit*.

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

12. Simulácrá *géntium argén- tum et áurum*, * *ópéra mánuum hóminum*.

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

13. Os *há bent, et non loquén- tur* : * *óculos há bent, et non vídébunt*.

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

14. Aures *há bent, et non áu- dient* : * *náres há bent, et non odorábunt*.

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

15. Mánus *há bent, et non palpábunt* : † *pédes há bent, et*

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

non ambulábunt : * *non clamábunt* in gútture súo.

16. *Símiles illis fíant qui faciunt 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.*

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

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

22. *Benedíxit ómnibus qui tíment Dóminum*, * *pusíllis cum majóribus.*

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

24. *Benedícti vos a Dómino*, * *qui fécit caelum et térram.*

25. *Caelum caeli Dómino* : * *térram autem dédit filiis hóminum.*

26. *Non mórtui laudábunt te Dómine* : * *neque ómnes qui descéndunt in inférnum.*

27. *Sed nos qui vívimus, benedícimus Dómino*, * *ex hoc nunc et usque in saeculum.*

28. *Glória Pátri, et Filio*, * *et Spirítui Sáncto.*

29. *Sicut érat et princípío, et nunc et sémper*, * *et in saecula saeculorum. Amen.*

shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

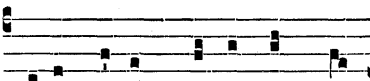
May the Lord add blessings upon you: upon you, and upon your children.

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

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

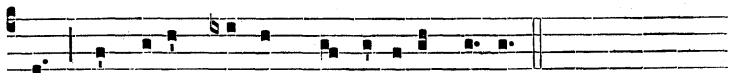
The dead shall not praise thee, O Lord: nor any of them that go down to hell.

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

Ant. 

Dé-us autem nóster in cae-

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



lo : ómni- a quaecúmque vó-lu- it, fé- cit.

Little Chapter.

A short reading from Holy Scripture.

Benedíctus Dé-us, et Páter Dó-
 mini nóstri Jésu Chrísti, † Páter mi-se-
 ricordi-árum, et Dé-us to-tí-us consola-ti-ónis, * qui con-
 so-lá-tur nos in ómni tribula-ti-óne nóstra. R̄. Dé-o grá-ti-as.

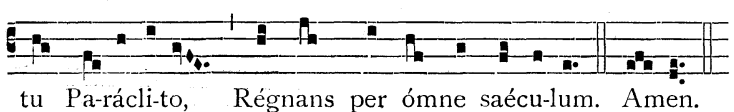
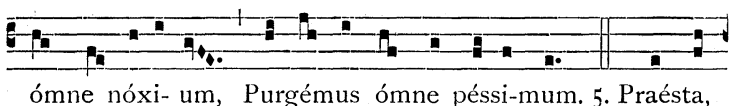
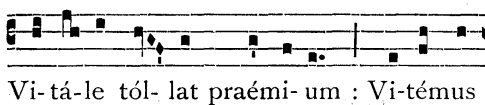
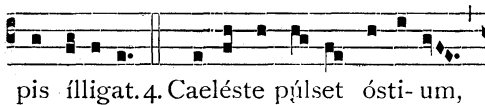
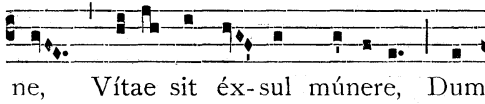
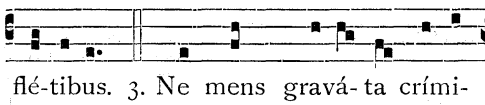
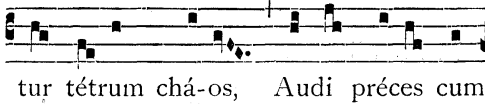
Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation. *2 Cor. i, 3-4.* R̄. Thanks be to God.

Hymn.

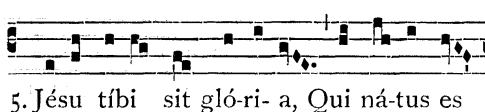
This hymn treats of the creation of light on the first day of the week, which is Sunday, and bids us flee the shadows of sin. It is said to have been written by St Gregory the Great, Pope about 600.

VIII
Lucis Cre-á-tor óptime, Lú-
 cem di-é-rum próferens, Primórdi-is
 lú-cis nóvae Múndi pá-rans o-rí-ginem : 2. Qui máne
 jú-ctum véspe-ri dí-em vocá-ri praéci-pis : Illábi-

1. O blest Creator of the Light! Who dost the dawn from darkness bring : and framing Nature's depth and height, didst with the light thy work begin.



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



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

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

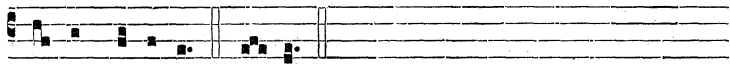
4. Teach us to knock at Heaven's high door; teach us the prize of life to win; teach us all evil to abhor, and purify ourselves within.

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

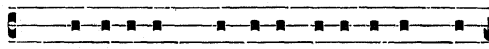
O Jesu! born of Virgin bright, immortal glory be to Thee; praise to the Father infinite, and Holy Ghost eternally. Amen.



de Virgine, Cum Patre et almo Spí-ri-tu, In semp-

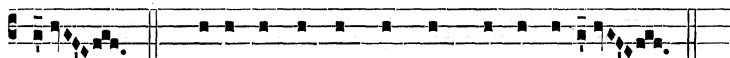


térna saécu-la. Amen.



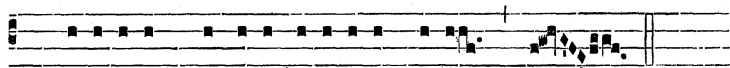
∇. Let my prayer be directed, O Lord. R̄. As incense in thy sight.

∇. Di-rigátur Dómine orá-ti-o mé-



a. R̄. Sicut incénsum in conspéctu tú-o.

Or, according to a more recent custom :



∇. Di-rigátur Dómine orá-ti-o mé-a.

R̄. Sicut incénsum in conspéctu tú-o.

At the Magnificat the Antiphon is Proper.

Canticle of the Blessed Virgin Mary. *Luke 1, 46-55.*

Magnificat * ánima méa Dó-minum.

Et exsultávit spíritus méus * in Déo salutári méo.

Quia respéxit humilitátem ancillae suae : * ecce enim ex hoc beátam me dicent ómnes generatiónes.

Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

Et misericórdia éjus a progénies in progénies : * tíméntibus éum.

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

Depósuit poténtes de séde, * et exaltávit húmiles.

MY soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

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

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

He hath shewed might in his arm. he hath scattered the proud in the conceit of their heart.

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

Esuriéntes implévit bónis : *
et dívites dimísit inánes.

He hath filled the hungry with
good things: and the rich he hath
sent empty away.

Suscépit Israel púerum
súum, * recordátus misericór-
diæ súæ :

He hath received Israel his servant:
being mindful of his mercy.

Sicut locútus est ad pátres
nóstros, * Abraham et sémini
éjus in saécula.

As he spoke to our fathers: to
Abraham and to his seed for ever.

Glória Pátri, et Filio, * et Spirítui Sáncto.

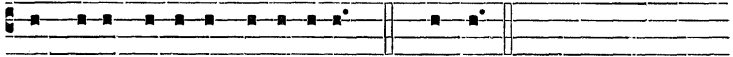
Sicut érat in princípío, et nunc, et sémpet, * et in saécula saecu-
lórum. Amen.

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



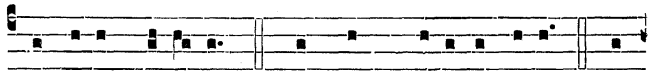
D

Ominus vobíscum. R̄. Et cum spí-ri-tu tú-o... per



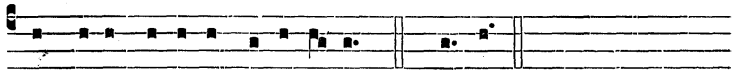
ómni-a saécu-la saecu-lórum. R̄. Amen.

Older solemn tone.



D

Ominus vobíscum. R̄. Et cum spí-ri-tu tú-o... per



ómni-a saécu-la saecu-ló-rum. R̄. Amen.

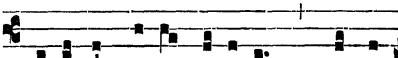
Any Commemorations are here added, ending with the Suffrage of All the Saints, if it is said, or in Paschal Time the Commemoration of the Cross.

Suffrage of All the Saints.

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

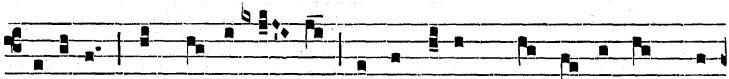
Ant. II

B

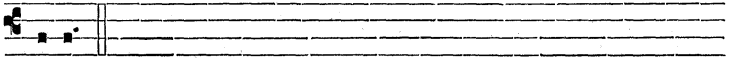


E-á-ta Dé-i Génitrix, * Vírgo

May the Blessed Vir-
gin Mary, Mother of
God, and all the Saints,
intercede for us with
the Lord.



Ma-rí-a, Sanctíque ómnes intercédant pro nó-bis ad Dó-



minum.

Ÿ. Mirificávit Dóminus Sánctos súos.

R̄. Et exaudivit éos clamántes ad se.

Ÿ. The Lord has made his saints wonderful.

R̄. And he heard them when they called upon him.

Prayer.

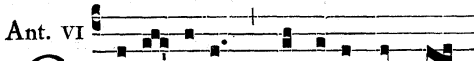
A cunctis nos, quaesumus Dómine, mentis et córporis defénde periculis : * et intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto N. et ómnibus Sanctis, salútem nobis tríbue benígnus et pacem; ** ut destrúctis adversitatibus et erróribus univérsis, * Ecclésia tua secúra tibi sérvíat libertáte. Per eúmdem Dóminum nostrum Jesum Christum Filium tuum : * qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia saecula saeculórum. R̄. Amen.

Preserve us, O Lord, we beseech thee, from all dangers of soul and body: and by the intercession of the glorious and blessed Mary, the ever virgin Mother of God, of blessed Joseph, of thy blessed apostles Peter and Paul, of blessed N. and of all the saints, grant us, in thy mercy, health and peace: that, all adversities and errors being removed, thy Church may serve thee with undisturbed liberty. Through the same Jesus Christ Our Lord, thy Son, * who lives and reigns with Thee in the unity of the Holy Ghost, one God, world without end. R̄. Amen.

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

Commemoration of the Cross.

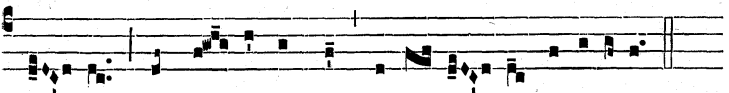
In Paschal Time, this Suffrage is replaced by the Commemoration of the Cross which is said according to the same rubrics.



Ant. VI

C Ruci-fíxus * surréxit a mór-

He who was Crucified has risen from the dead and has redeemed us.



tu- is, et red-émit nos, alle-lú-ia alle-lú-ia.

℣. Dícite in natió nibus, alle-
lúia.
℞. Quia Dóminus regnáv it a
ligno, allelúia.

℣. Proclaim it to all nations,
alleluia.
℞. That the Lord has reigned from
the tree, alleluia.

Prayer.

DEus, qui pro nobis Fílium
tuum Crucis patíbulum su-
bire voluísti, ut inimíci a nobis
expélleres potestátem : * con-
cède nobis fámulis tuis; ut re-
surrecti ónis grátiam consequá-
mur. Per eúndem Dóminum
nostrum Jesum Christum Fí-
lium tuum : * qui tecum vivit
et regnat in unitáte Spíritus
Sancti Deus, per ómnia saécula
saeculórum. ℞. Amen.

O God, who hast willed that for us
thy Son should suffer the gibbet
of the Cross, to deliver us from the
power of the enemy, * grant to us thy
servants that we may obtain the grace
of resurrection. Through the same
Jesus Christ Our Lord, Thy Son, who
lives and reigns with Thee, in the
unity of the Holy Ghost, one God,
world without end. ℞. Amen.

After the final Collect there follows :

℣. Dóminus vobíscum.
℞. Et cum spírítu túo.

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

The Cantors.

℣. Benedicámus Dómino.
℞. Déo grátias v. 140.

℣. Let us bless the Lord.
℞. Thanks be to God.

The Officiant next says on a lower note :

℣. Fidélium ánimæ per mise-
ricórdiam Déi requiéscant in
páce.
℞. Amen.

℣. May the souls of the faithful
departed through the mercy of God
rest in peace.
℞. Amen.

Compline is then said. However, if Compline is not to follow immediately, the Pater noster is here said in silence, and the Officiant adds the following ℣. on the same note as the ℣. Fidélium.

℣. Dóminus det nobis súam
pácem.
℞. Et vítam æté rnam. Amen.

℣. May the Lord grant us his
peace.
℞. And life everlasting. Amen.

An Anthem to the Blessed Virgin is then sung according to the Season. p. 238 or p. 245. After which, the following is said on a lower note as above :

℣. Divínium auxiliú m áneat
semper nobíscum.
℞. Amen.

℣. May the divine assistance remain
always with us.
℞. Amen.

Antiphons and Versicles

for Commemoration of the Saints at Vespers.

For Martyrs in Paschal Time.

At I Vespers.

Ant. I



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

Light perpetual shall shine upon thy Saints, O Lord; and eternal ages, alleluia.

∇. Sáncti et jústi in Dómino gaudéte, allelúia.

R̄. Vos elégit Déus in haereditátem síbi, allelúia.

∇. O ye holy and just ones, rejoice in the Lord, alleluia.

R̄. God has chosen you to himself as an inheritance, alleluia.

At II Vespers.

Ant. VIII



SAncti et jústi * in Dómino gaudé-te, alle-lú-ia : vos e-légit Dé-us in haeredi-tá-tem síbi, alle-lú-ia.

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

Ÿ. Pretiósá in conspéctu Dómini, allelúia.

R̄. Mors sanctórum éjus, allelúia.

Ÿ. Precious in the sight of the Lord, alleluia.

R̄. 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-rúsa-lem, * ve-ní-te,

Daughters of Jerusalem, come see the Martyrs with the crowns with which the Lord crowned them on a solemn and joyful day, alleluia, alleluia.

et vi-dé-te Mártyres cum co-ró-

nis quíbus coroná-vit é-os Dóminus in dí-e

so-lemni-tá-tis et lae-tí-ti-ae, alle-lú-ia, alle-lú-ia.

Ÿ. Pretiósá above. If it has already been said :

Ÿ. Lux perpétua lucébit sanctis tuis Dómine, allelúia.

R̄. Et aetérnitas témporum, allelúia.

Ÿ. Light perpetual shall shine upon thy Saints, O Lord, alleluia.

R̄. And eternal ages, alleluia.

For one Martyr out of Paschal time.

At II Vespers.

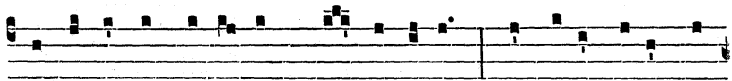
Ant. VIII

I

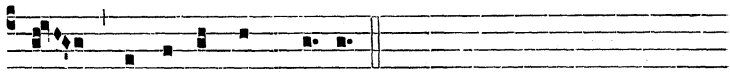
-ste Sánctus * pro lége Dé-i

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.

sú-i certá-vit usque ad mórtem, et



a v'erbis impi- ó-rum non tímu-it : fundátus enim é-



rat supra fírmam pétram.

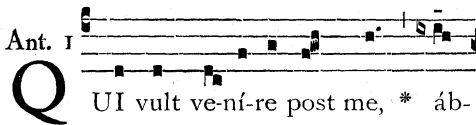
∇. Glória et honóre coronásti éum Dómine.

R̄. Et constituísti éum super ópera mánuum tuárum.

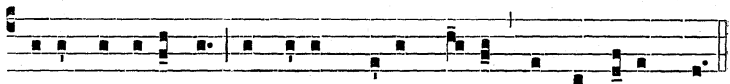
∇. With glory and honour thou hast crowned him, O Lord.

R̄. And madest him to have dominion over the work of thy hands.

At II Vespers.



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



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

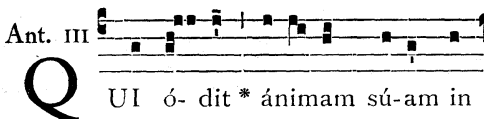
∇. Jústus ut páлма florébit.

R̄. Sicut cédrus Líbani multiplicábitur.

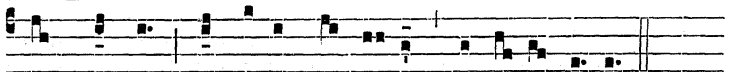
∇. The just shall flourish like the palm-tree.

R̄. 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 :



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



hoc mún-do, in ví-tam ae-térnam custó-dit é- am.

∇. Jústus ut páлма. *If it has already been said :*

∇. Posuísti Dómine super caput éjus.

R̄. Coronám de lápide pretiósó.

∇. Thou hast placed, O Lord, upon his head.

R̄. A crown of precious stones.

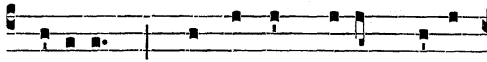
For several Martyrs out of Paschal Time.

At I Vespers.

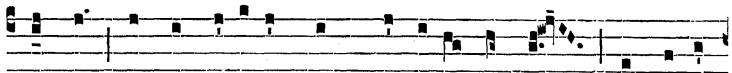
Ant. VIII 

I -stórum est enim * régnum

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.*



caelórum, qui contempserunt ví-tam



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



runt stó-las sú- as in sán-guine Agni.

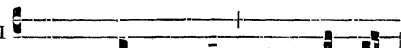
☩. Laetámini in Dómino, et exsultáte jústi.

R̄. Et gloriámini ómnes récti córde.

☩. O ye just, rejoice and exult in the Lord.

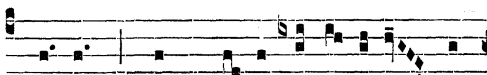
R̄. And glory in him, all ye right of heart.

At II Vespers.

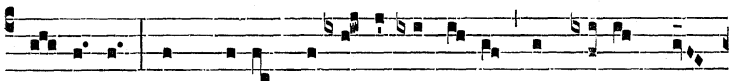
Ant. VI 

G Audent in caé-lis * ánimae San-

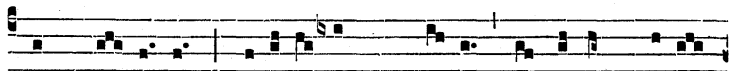
The souls of the Saints who followed Christ's steps are rejoicing in heaven; and because for love of him they shed their blood, therefore in Christ's presence they rejoice unendingly.



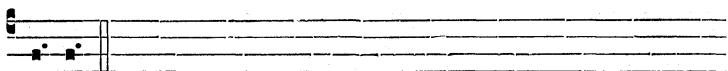
ctó-rum, qui Chrí-sti vestí-gi-a sunt



se-cú-ti : et qui-a pro é-jus amó-re sán-guinem sú-



um fu-dé-runt, íde-o cum Chrísto exsúltant sine



fí-ne.

∇. Exsultábunt sáncti in gló-
ria.

R̄. Laetabúntur in cubilibus
súis.

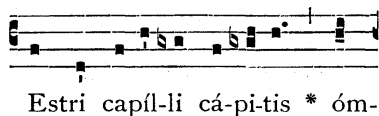
∇. The saints shall rejoice in glory.

R̄. They shall be full of joy in their
place of repose.

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

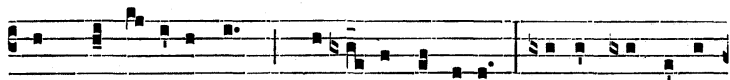
Ant. v

V

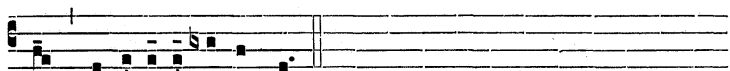


Estri capíl-li cá-pi-tis * óm-

The hairs of your
head are all numbered;
fear not, you are better
than many sparrows.
Mat. 10, 30-31.



nes nume-rá-ti sunt : no-lí-te timére : múltis passé-ri-



bus me-li-óres éstis vos.

∇. Exsultábunt *above.* *If it has already been said :*

∇. Exsúltent jústi in conspé-
ctu Déi.

R̄. Et delecténtur in lætítia.

∇. Let the righteous rejoice in the
sight of God.

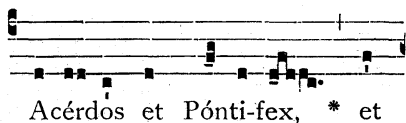
R̄. And be glad exceedingly.

For a Confessor Bishop.

At I Vespers.

Ant. I

S

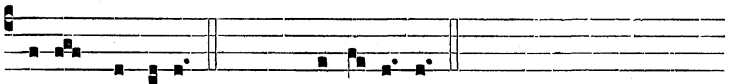


Acérdos et Pónti-fex, * et

O Priest and Pontiff,
and doer of mighty
works, good shepherd
of the people; pray for
us to the Lord.



virtú-tum ó-pi-fex, pá-s-tor bó-ne in pó-pu-lo : ó-ra pro



nó-bis Dó-mi-num. *P. T. Alle-lú-ia.*

∇. Amávit é-um Dó-mi-nus, et ornávit é-um. (*P. T. Alle-lú-ia.*)

∇. The Lord loved him and adorned him.

R̄. Stó-lam gló-ri-ae ín-du-it é-um. (*P. T. Alle-lú-ia.*)

R̄. He clothed him with a robe of glory.

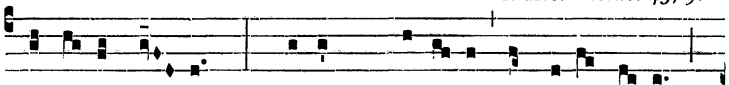
At II Vespers.

Ant. I

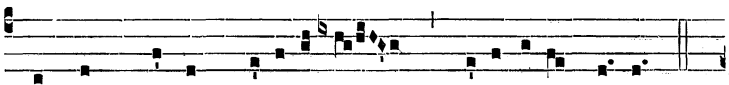


A -mávit é- um Dó-mi-nus, * et

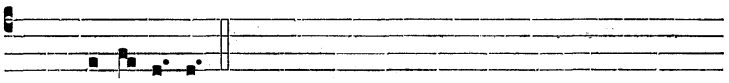
The Lord loved him and adorned him: clothed him with a robe of glory; and crowned him at the gates of paradise. *Ecclus. 45, 9.*



orná-vit é- um : stó-lam gló-ri-ae ín-du-it é- um,



et ad pó-r-tas pa-radí-si coroná-vit é- um.



P. T. Alle-lú-ia

∇. Jú-stum dedú-xit Dó-mi-nus per vías ré-ctas. (*P. T. Alle-lú-ia.*)

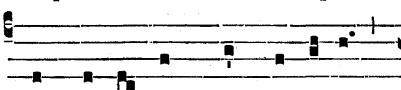
∇. The Lord led the just by right ways.

R̄. Et osténdit illi régnum Déi. (*P. T. Alle-lú-ia.*)

R̄. And showed him the kingdom of God.

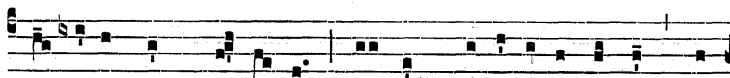
The following Antiphon for the Magnificat is used for a Pope at II Vespers. If a second Pope is commemorated the Antiphon is Amávit as above.

Ant. I

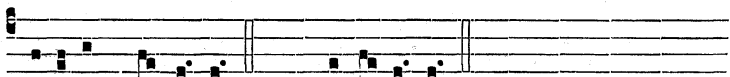


D UM é-sset sú-m-mus Pón-ti-fex, *

While he was High Priest, he had no fear of earthly things; but passed with glory to the heavenly kingdom.



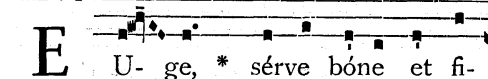
terréna non mé-tu-it : sed ad caelésti-a régna glo-



ri-ósus migrá-vit. *P. T. Alle-lú-ia.*

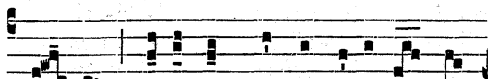
¶ *If a Commemoration is to be made from another Office which has the same Antiphon, there is said :*

Ant. I

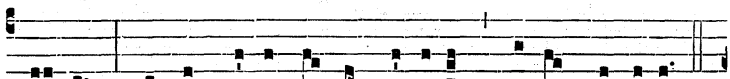


E U-ge, * sérve bóne et fi-

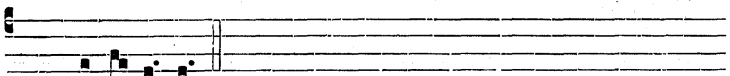
Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things, says the Lord. *Mat. 25, 23.*



dé- lis, qui-a in páuca fu-ísti fi-



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



P. T. Alle-lú-ia.

¶ *Jústum dedúxit above. If it has already been said :*

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

¶ *The Lord chose him as his own Priest.*

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

Ry. To offer him the sacrifice of praise.

For Doctors.

At I et II Vespers.

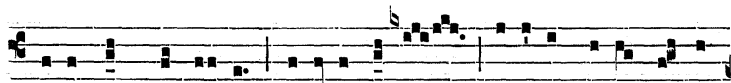
Ant. II

O

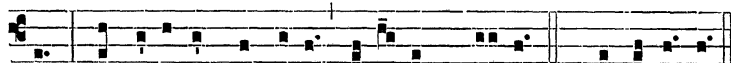


Dóctor óptime, * Ecclé-

O best of Teachers, light of Holy Church, blessed N., lover of God's law; pray for us to the Son of God.



si-ae sánctae lúmen, be-áte *N.*, * divínae légis amá-

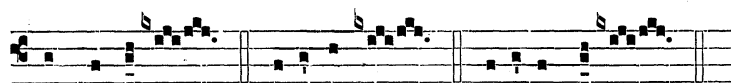


tor : deprecá-re pro nóbis Fí-li- um Dé- i. *P. T.* Alle-lú- ia.

* Names of the Doctors of the Church.



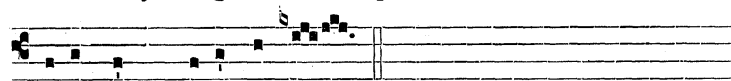
Bé-da	Al- béрте	Ba- sí- li	Gregó- ri
Ephrem	Am-bró-si	Bernárde	Hi- lá- ri
Lé- o	An- sélme	Cy- ríl-le	Jo- ánnes
Pé-tre	An- tó-ni	Francísce	Ro-bér-te
Thóma			



A-thaná-si	Hierónyme	Bonaventú-ra
Augustí-ne		
I- sí-dó-re		



Pétre Chrysó-loge	Alphónse Ma-rí- a
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Jo-ánnes Chrysóstome

At I Vespers :

Ÿ. Amávit éum Dóminus, et ornávit éum. (*P. T.* Allelúia.)

R̄. Stólam glóriæ índuit éum.

Ÿ. The Lord loved him and adorned him.

R̄. He clothed him with a robe of glory.

At II Vespers :

Ÿ. Jústum dedúxit Dóminus per vías réctas. (*P. T.* Allelúia.)

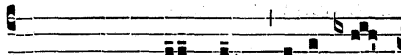
R̄. Et osténdit illi régnum Déi.

Ÿ. The Lord led the just by right ways.

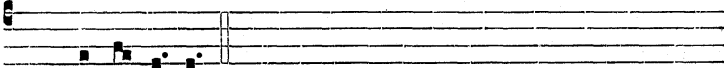
R̄. And showed him the kingdom of God.

For a Confessor not a Bishop.

At I Vespers.

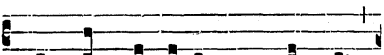
Ant. I  I will liken him to
S Imi-lábo é- um * ví-ro sa- a wise man, that built
 his house upon a rock.
Mat. 7, 24.



 pi-énti, qui aedi-fi-cávit dómum sú-am supra pétram.

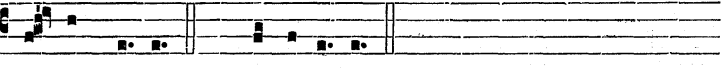

P. T. Alle-lú-ia.

<p>Ÿ. Amávit éum Dóminus, et ornávit éum. (<i>P. T. Allelúia.</i>) Rγ. Stólam glóriæ induit éum. (<i>P. T. Allelúia.</i>)</p>	<p>Ÿ. The Lord loved him and adorned him. Rγ. He clothed him with a robe of glory.</p>
--	---

At II Vespers.

Ant. VIII  This man despised
H IC vir, despí-ci-ens múndum* the world and earthly
 things, winning the vic-
 tory; he laid up riches
 in heaven by word and
 deed.


 et terréna, tri-úmphans, di-ví-ti- as caé- lo cóndi-dit


 ó- re, mánu. *P. T. Alle-lú-ia.*

<p>Ÿ. Jústum dedúxit Dóminus per vías réctas. (<i>P. T. Allelúia.</i>) Rγ. Et osténdit illi régnum Déi. (<i>P. T. Allelúia.</i>)</p>	<p>Ÿ. The Lord led the just by right ways. Rγ. And showed him the kingdom of God.</p>
---	--

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

Ant. IV

E U- ge * sérve bóne et fi-dé-

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.*

lis, qui- a in páuca fu-ísti fi-dé-lis,

supra múlta te constí-tu-am : íntra in gáudi- um Dómini

tú- i. *P. T. Alle-lú- ia.*

¶ Os jústi meditábitur sapiéntiam. (*P. T. Allelúia.*)

R̄. Et língua éjus loquétur júdicium. (*P. T. Allelúia.*)

¶ The mouth of the just shall meditate wisdom.

R̄. And his tongue shall speak judgement.

For a Virgin.

At I Vespers.

Ant. VIII

V Eni spónsa Christi, * ácci-

Come, bride of Christ, receive the crown which the Lord has prepared for thee eternally.

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

num. *P. T. Alle-lú- ia.*

¶ Spécie túa et pulchritú-dine túa. (*P. T. Allelúia.*)

R̄. Inténde, próspere procéde, et ré-gna. (*P. T. Allelúia.*)

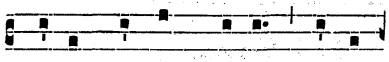
¶ With thy comeliness and thy beauty.

R̄. Set out, proceed prosperously, and reign.

At II Vespers.

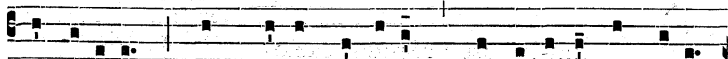
Ant. VII

V



Eni, spónsa Chrísti, * ácci-

Come, bride of Christ, receive the crown which the Lord has prepared for thee eternally.



pe coronam, quam tí-bi Dóminus prae-pa-rá-vit in aetér-



num. P. T. Alle-lú-ia.

Ÿ. Diffúsa est grátia in lábiis tuis. (P. T. Allelúia.)

Ÿ. Grace is poured abroad in thy lips.

R̄. Proptérea benedíxit te Dómus in aetérnum. (P. T. Allelúia.)

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

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

Ÿ. Adjuvábít eam Dómus vultu suo. (P. T. Allelúia.)

Ÿ. God shall help her with his countenance.

R̄. Dómus in médio éjus, non commovébitur. (P. T. Allelúia.)

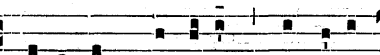
R̄. God is in the midst of her, she shall not be moved.

For several Virgins.

At I and II Vespers.

Ant. IV

P

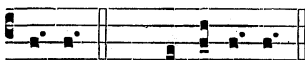


Rudéntes Vírgines, * aptáte

Ye wise Virgins, trim your lamps; behold the Bridegroom is coming; go forth to meet him. Mat. 25, 4 and 6.



lám-pades véstras : ecce spónsus vé-nit, exí-te óbvi-am



é- i. P. T. Alle-lú-ia.

Ÿ. Adducéntur régi vírgines post eam. (P. T. Allelúia.)

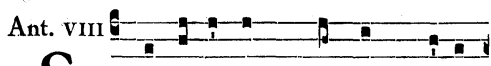
Ÿ. The Virgins in her train shall be led to the King.

R̄. Próximae éjus afferéntur tíbi. (P. T. Allelúia.)

R̄. Her companions shall be brought to thee.

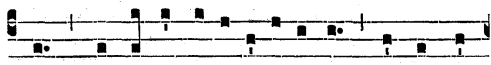
For a Holy Woman.

At I Vespers.

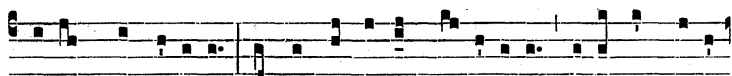
**S**

Imi-le est * régnum caeló-

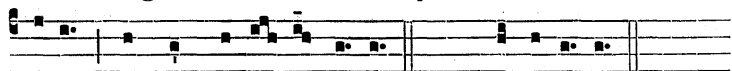
The kingdom of heaven is like a merchant seeking precious pearls: when he had found one of great price, he gave all that he had, and bought it. *Mat. 13, 45-46.*



rum hómi-ni nego-ti-ató-ri quaerénti



bónas marga-rí-tas : invénta úna pre-ti-ósa, dédit ómni-a

sú-a, et compa-rá-vit é-am. *P. T. Alle-lú-ia.*

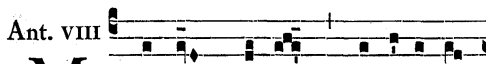
∇. Spécie tua et pulchritúdine tua. (*P. T. Allelúia.*)

∇. With thy comeliness and thy beauty.

Ry. Inténde, prospere procéde, et régna. (*P. T. Allelúia.*)

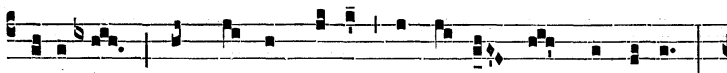
Ry. Set out, proceed prosperously, and reign.

At II Vespers.

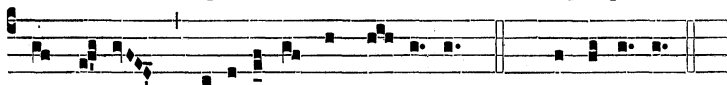
**M**

Anum sú-am * apéru-it

She opened her hand to the needy, and stretched out her hands to the poor; and she did not eat the bread of idleness. *Prov. 31, 20.*



íno-pi, et pálm-as sú-as exténdit ad páupe-rem :

et pá-nem o-ti-ó-sa non comé-dit. *P. T. Alle-lú-ia.*

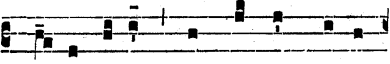
∇. Diffúsa est grátia in lábiis tuis. (*P. T. Allelúia.*)

∇. Grace is poured abroad in thy lips.

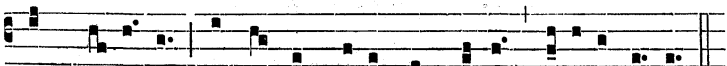
Ry. Proptérea benedíxit te Déusinaetérnum. (*P. T. Allelúia.*)

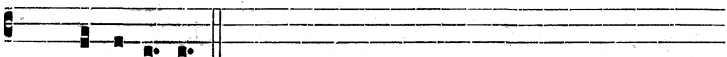
Ry. Therefore God has blessed thee for ever and ever.

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

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

D A-te é-i * de frúctu mánu-


um su- á-rum, et láudent é-am in pórtis ópera é-jus.



P. T. Alle-lú-ia.


∇. Diffusa est above. If it has already been said :

∇. Adjuvabit eam Deus vultu suo. (*P. T.* Allelúia.) ∇. God shall help her with his countenance.

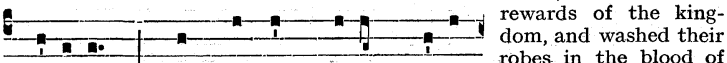
R̄. Deus in medio ejus, non commovebitur. (*P. T.* Allelúia.) R̄. God is in the midst of her, she shall not be moved.

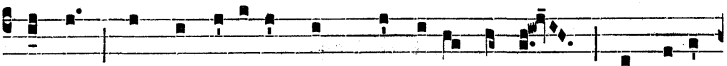
For several Holy Women.


At I and II Vespers.

Ant. VIII  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.*

I -stárum est enim * régnum


caelórum, quae contempserunt ví-tam


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


runt stó-las sú- as in sán-guine Agni.

∇. Glória et honóre coronásti eas, Dómine. ∇. Thou hast crowned them with glory and honour, O Lord.

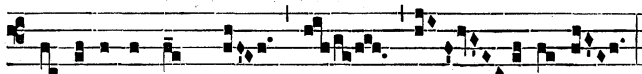
R̄. Et constituísti eas super ópera mánuum tuárum. R̄. And hast set them over the works of thy hands.

Benedicamus Domino.

I. On Solemn Feasts.

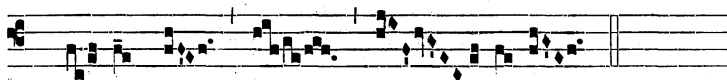
At I Vespers.

II

B

Enedi-cámus Dó-

mi-no.

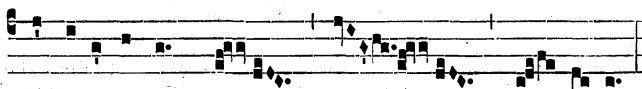


R̄. Dé- o grá-

ti- as.

Another tone.

V

B

Enedi-cámus Dó

mi-no.



R̄. Dé- o

grá- ti- as.

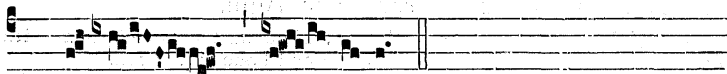
At II Vespers.

VI

B

Enedi-cá-

mus Dó- mi-no.



R̄. Dé- o

grá- ti- as.

Another tone.

v
B Enedi-cá-mus Dó-
 mi-no.
 R̄. Dé- o grá- ti- as.

II. On lesser Feasts.

At I Vespers.

II
B Enedi-cá- mus Dó- mino.
 R̄. Dé- o grá- ti- as.

At II Vespers.

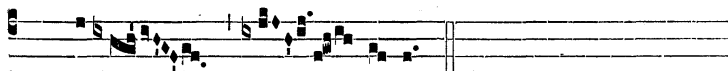
VIII
B E- nedi-cá- mus Dómino.
 R̄. Dé- o grá- ti- as.

Another tone.

v

B

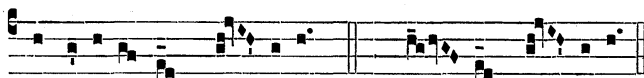
Ene- di-cá- mus Dó- mi- no.



R̄. Dé- o grá- ti- as.

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

II

B

Ene- di-cá- mus Dó- mi- no. R̄. Dé- o grá- ti- as.

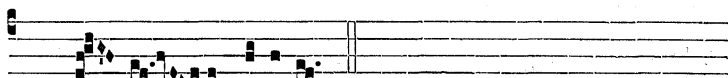
IV. On Feasts of the Blessed Virgin.

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

I

B

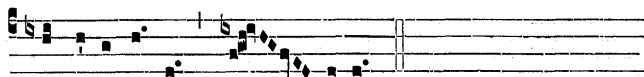
Ene- di-cá- mus Dó- mi- no.



R̄. Dé- o grá- ti- as.

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

I

B

Ene- di-cá- mus Dó- mi- no.

R̄. Dé- o grá- ti- as.

VI. On the Sundays of Advent and Lent.

VI
B Enedi-cá-mus Dó- mi-no.

R̄. Dé- o grá- ti- as.

VII. On the Sundays of Paschal Time.

(In the Office of the Time.)

VII
B Enedicá-mus Dó- mino.

R̄. 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 Antiphony.

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.

Endings

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).

(') 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.

Int. Tenor and Flex Mediant¹ Tenor Sole ending.

or :

B

Third Tone.

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

Endings of 1 accent with 1 preparatory syllable, a, b, — with 2 preparatory syllables, a², g, — with 3 preparatory syllables, g².

Int. Tenor and Flex Mediant Tenor

Endings

b

a

a²

g

g²

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

or: B

Endings

Another position of the same tone.

A

or: B

Fifth Tone.

Mediant of 1 accent.

Ending of 2 accents.

Int. Tenor and Flex Mediant Tenor Sole ending.

or: B

Sixth Tone.

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

Ending of 1 accent with 2 preparatory syllables.

Int. Tenor and Flex Mediant

Tenor Sole ending

Another formula.

Int. Tenor and Flex Mediant

or : Tenor B

Seventh Tone.

Mediant of 2 accents.

Endings of 2 accents.

Int. Tenor and Flex Mediant Tenor

Endings

Eighth Tone.

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

Int. Tenor and Flex A Mediant Tenor

Endings

G

G*

C

or: B

† *

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.

Psalm 109. *Dixit Dominus.*

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

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents.

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

1. Dí-xit Dóminus Dómino mé- o : * Séde a The Lord said to my
 Lord: Sit thou at my
 right hand :
 D D D² f g
 dēxtris mé- is or : mé- is. or : mé- is. or : mé- is. or : mé- is.
 g² a a² a³
 or : mé- is. or : mé- is. or : mé- is. or : mé- is.

2. Donec pónam inimicos tú- os, * scabéllum pēdum tuórum.

Until I make thy enemies thy footstool.

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

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

4. Tēcum princípium in die virtútis túae in splendóribus sanctórum : * ex útero ante luciferum génuí 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 pænitébit eum : * Tu es sacérdos in aetérnum secúndum órđinem Melchisedech. (D²: 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 dēxtris tuis, * confrégit in die irae suae rēges.

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

7. Judicábit in natió nibus, im- plébit ruínas : * conquassábit cápita in térra multórum. He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

8. De torrén te in vía bíbet : * proptérea exaltábit cáput. He shall drink of the torrent in the way; therefore shall helift up the head.

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

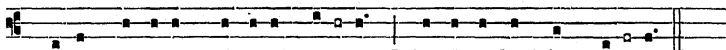
10. Sicut érat in princípío, et nune, et sémper, * et in saécula saecu- lórum. Amen.

Tone 2 D.

Mediant of 1 accent.

Ending of 1 accent with 1 preparatory syllable.

D



1. Dí-xit Dóminus Dómino mé- o : * Sé-de a dextris mé- is.

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

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

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

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

6. Dóminus a dextris túis, * confrégit in die írae suae réges.

7. Judicábit in natió nibus, implebit ruínas : * conquassábit cápita in térra multórum.

8. De torrén te in vía bíbet : * proptérea exaltábit cáput.

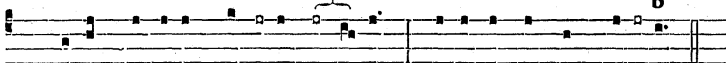
9. Glória Pátri, et Fílio, * et Spíritui Sáncto.

10. Sicut érat in princípío, et nunc, et sémper, * et in saécula saecu- lórum. Amen.

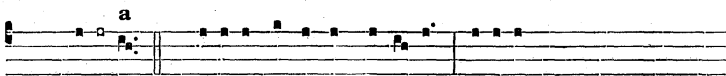
Tone 3 b, a.

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

b



1. Dí-xit Dóminus Dómino mé- o : * Séde a dextris mé- is.



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

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

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

4. Tércum princípium in díe virtútis túae in splendóribus sanetórum: * ex útero ante luciferum genui te.

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

6. Dóminus a dextris túis, * confrégit in díe írae súae réges.

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

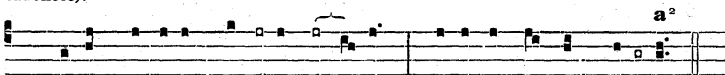
8. De torrén te in vía bíbet : * proptérea exaltábit cáput.

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

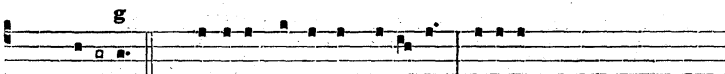
10. Sicut érat in princípío, et nún ce, et sémper, * et in saécula saeculórum. Amen.

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. cadences).



1. Dí-xit Dóminus Dómino mé- o : * Séde a dextris mé- is.



or : mé- is. 9. Gló-ri-a Pátri et Fi-li- o, *

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

3. Vírgam virtútis túae emittet Dóminus ex Sión : * domináre in médio inimicórum tuórum.

4. Tércum princípium in díe virtútis túae in splendóribus sanetórum: * ex útero ante luciferum genui te.

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

6. Dóminus a dextris túis, * confrégit in díe írae súae réges.

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

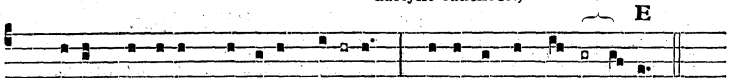
8. De torrén te in vía bíbet : * proptérea exaltábit cáput.

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

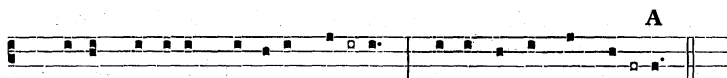
10. Sicut érat in princípío, et nún ce, et sémper, * et in saécula saeculórum. Amen.

Tone 4 E, A, A*.

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

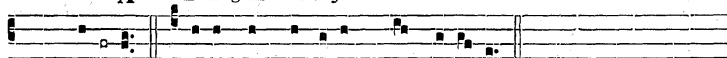


1. Dixit Dóminus Dómino mé- o : * Séde a dextris mé- is.



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

A* Ending on E of v. 5.



or : mé- is. *secúndum órđinem Melchise-dech.*

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

3. *Vírgam virtútis túae emittet Dóminus ex Sión* : * *domináre in médio inimicórum tuórum.*

4. *Técum princípium in die virtútis tuae in splendóribus sanetórum* : * *ex útero ante lucíferum gēnuí te.*

5. *Jurávit Dóminus, et non paenitébit éum* : * *Tu es sacérdos in aetérnum secúndum órđinem Melchisedech. (E : Melchisedech.)*

6. *Dóminus a déxtris tuis*, * *confrégit in die irae suae réges.*

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

8. *De torrén-te in via bibet* : * *proptérea exaltábit eáput.*

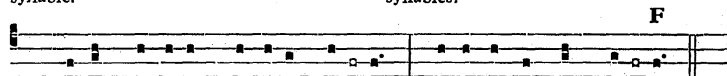
9. *Glória Pátri, et Filio*, * *et Spiritui Sáncto.*

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

Tone 6 F.

Mediant of 1 accent with 1 preparatory syllable.

Ending of 1 accent with 2 preparatory syllables.



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

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

3. *Vírgam virtútis túae emittet Dóminus ex Sión* : * *domináre in médio inimicórum tuórum.*

4. *Técum princípium in die virtútis tuae in splendóribus sanetórum* : * *ex útero ante lucíferum gēnuí te.*

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

6. *Dóminus a déxtris tuis*, * *confrégit in die irae suae réges.*

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

8. *De torrén-te in via bibet* : * *proptérea exaltábit eáput.*

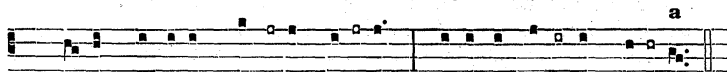
9. *Glória Pátri, et Filio*, * *et Spiritui Sáncto.*

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

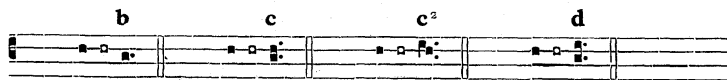
Tone 7 a, b, c, c², d.

Mediant of 2 accents.

Endings of 2 accents.



1. Dí-xit Dóminus Dómino mé- o : * Séde a dex-tris mé- is.



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

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

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

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

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

6. Dóminus a dex-tris túis, * confrégit in díe írae súae rēges.

7. Judicábit in natió nibus, implébit ruínas : * conquassábit cápita in térra multórum.

8. De torrénate in vía bíbet : * proptérea exaltábit cáput.

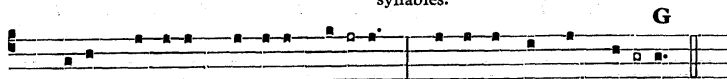
9. Glória Pátri, et Filio, * et Spíritui Sáncto.

10. Sicut érat in princípio, et nūne, et sēmpet, * et in saécula saecu-lórum. Amen.

Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.



1. Díxit Dóminus Dómino mé- o : * Séde a dex-tris mé- is.



or : mé- is. or : a dex-tris mé- is.

2. Donec pónam inimicos túos, * scabéllum pédum tuórum.

3. Vírgam virtútis túae emittet Dóminus ex Sion : * domináre in médio inimicórum tuórum.

4. Técum princípium in díe virtútis túae in splendóribus sanctórum : * ex útero ante luciferum gênui te.

5. Jurávit Dóminus, et non paenitébit éum : * Tu es sacérdos in aetérnum secúndum órđinem Melchisedech.

6. Dóminus a dextris tuis, * confrégit in die irae suae réges.

7. Judicábit in nationibus, implébit ruínas : * conquassábit cápita in terra multórum.

8. De torrénite in via bibet : * propterea exaltábit caput.

9. Glória Pátri, et Filio, * et Spiritui Sáncto.

10. Sicut érat in princípío, et nunc, et sémper, * et in saecula saeculórum. Amen.

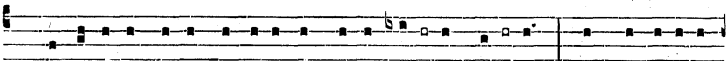
Psalm 110. Confitebor.

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.)



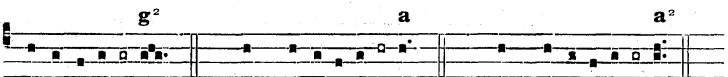
1. Confi-tébor tí-bi Dómine in tó-to eór-de mé- o : * in consi-li-o



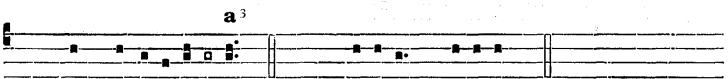
justórum et congrega-ti-ó- ne. or : congregati-ó- ne. or : congre-



ga-ti-ó-ne. or : congregati-ó- ne. or : congrega-ti-ó- ne. or : con-



grega-ti-ó- ne. or : congrega-ti-ó- ne. or : congrega-ti-ó- ne.



or : congrega-ti-ó- ne. Flex : su-órum, †

2. Mágna ópera Dómini : * exquisíta in ómnes voluntátes éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saeculum saeculi. (D² : saeculi.)

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.

5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritas et *judícium*. (D² : *judícium*.)

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et *aequitáte*.

8. Redemptiónem misit pópulo súo : * mandávit in aetérnum testaméntum súum.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae *timor Dómini*. (D² : Dómini.)

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saéculum saéculi. (D² : saéculi.)

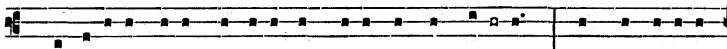
11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

Tone 2 D.

Mediant of I accent.

Ending of I accent with I preparatory syllable.



1. Confitébor tibi Dómine in tóto córde mé- o : * in consí-li- o

D



justórum et congregati- ó- ne *Flex* : su-órúm, †

2. Mágna ópera Dómini : * exquisíta in ómnes voluntátes éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saéculum saéculi.

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.

5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritas et *judícium*.

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et *aequitáte*.

8. Redemptiónem misit pópulo súo : * mandávit in aetérnum testaméntum súum.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae *timor Dómini*.

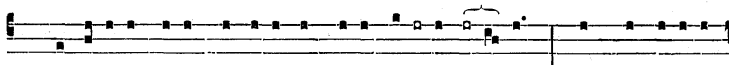
10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saéculum saéculi.

11. Glória Pátri, et Filio, * et Spiritui Sáncto.

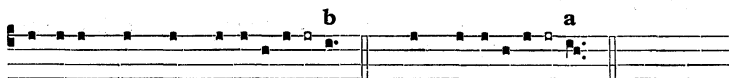
12. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 3 b, a.

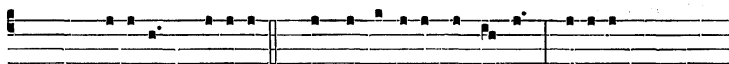
Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllable. cadences).



1. Confitébor tibi Dómine in tóto cór-de mé-o : * in consí-li-o



justórum et congregati-ó- ne. or : congregati-ó- ne.



Flex : su-órum, † 2. Mágna ópera Dómi-ni : *

2. Mágna ópera Dómini : * exquisíta in ómnes voluntátes éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saéculum saéculi.

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit tíméntibus se.

5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

6. Ut det illis haereditátem géntium : * ópera mánuum éjus vérítas et judícium.

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et aequitáte.

8. Redemptiónem misit pópulo súo : * mandávit in aetérnum testaméntum súum.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae tímor Dómini.

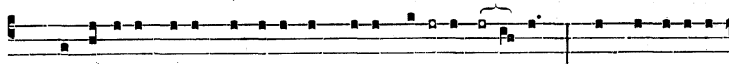
10. Intelléctus-bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saéculum saéculi.

11. Glória Pátri, et Filio, * et Spiritui Sáncto.

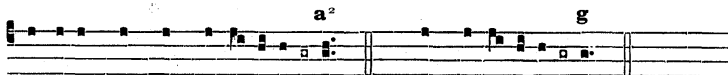
12. Sicut érat in princípío, et núnc, et sémper, * et in saécula saeculórum. Amen.

Tone 3 a², g.

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables. cadences).



1. Confi-tébor tibi Dómine in tóto cór-de mé-o : * in consí-li-o



justórum et congrega-ti- ó- ne. or : congrega-ti- ó- ne.



Flex : su-órum, † 2. Máгна ópera Dómi-ni : *

2. Máгна ópera Dómini : * exquisíta in ómnes voluntátes éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saéculum saéculi.

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.

5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritas et iudícium.

7. Fidélia ómnia mandáta éjus : † confirmáta in saéculum saéculi : * fácta in veritáte et aequitáte.

8. Redemptiónem misit pópulo súo : * mandávit in aetérnum testaméntum súum.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae timor Dómini.

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus manet in saéculum saéculi.

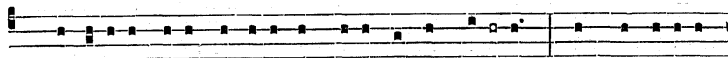
11. Glória Pátri, et Filio, * et Spirítui Sáncto.

12. Sicut érat in princípío, et nūne, et sémper, * et in saécula saeculórum. Amen.

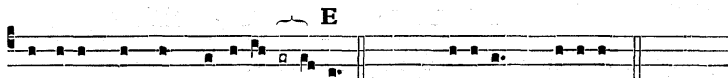
Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables.

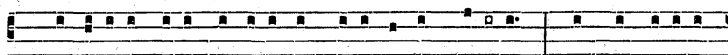
Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences.)



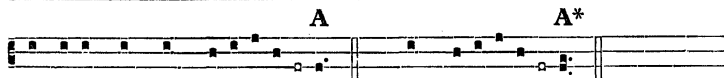
1. Confitébor tibi Dómine in tóto córde mé- o : * in consi-li- o



justórum et congrega-ti- óne. *Flex* : su-órum, †

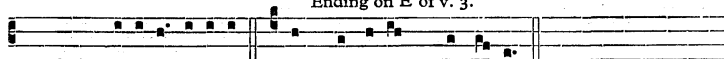


1. Confitébor tibi Dómine in tóto córde mé- o : * in con-sí-li- o



justórum et congregati- ó- ne. or : congregati- ó- ne.

Ending on E of v. 3.



Flexa : su-órum, † in saé-culum saéeu-li.

2. *Magna ópera Dómini* : * exquisita in ómnes voluntátes éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saéculum saéculi. (E : saéculi.)

4. Memóriam fécit mirábilium suórum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.

5. Mémor érit in saéculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritas et judícium. (E : judícium.)

7. Fidélia ómnia mandáta ejus : † confirmáta in saeculum saéculi : * fácta in veritáte et aequitáte.

8. Redemptiónem misit pópulo súo : * mandávit in aetérnum testaméntum súum.

9. Sánctum et terríbile nómen éjus : * inítium sapiéntiae tímor Dómini. (E : Dómini.)

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saeculum saéculi. (E : saéculi.)

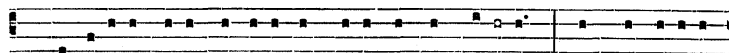
11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et nunc, et sémper, * et in saecula saeculórum. Amen.

Tone 5 a.

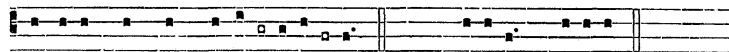
Mediant of 2 accents.

Ending of 2 accents.



1. Confitébor tibi Dómine in tóto córde mé- o : * in consi-li- o

a



justórum et congrega- ti- ó- ne. *Flex* : su-órum, †

2. *Magna ópera Dómini* : * exquisita in ómnes voluntátes éjus.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus mánet in saéculum saéculi.

4. Memóriam fécit mirábilium suórum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.

5. Mémor érit in saeculum testaménti súi : * virtútem óperum suorum annuntiábit pópulo súo :

6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritas et iudícium.

7. Fidélia ómnia mandáta éjus : † confirmáta in saeculum saeculi : * fácta in veritáte et aequitáte.

8. Redemptiónem misit pópulo súo : * mandávit in aetérnum testaméntum súum.

9. Sánctus et terríbile nómen éjus : * iníitium sapiéntiae tímor Dómini.

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saeculum saeculi.

11. Glória Pátri, et Fílio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et nunc, et sémper, * et in saecula saeculorum. 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 eór-de

mé- o : * in consí-li-o justórum et congrega- ti- ó- ne. or : congrega-

a

ga- ti- ó- ne. or : congrega- ti- ó- ne. or : congrega- ti- ó- ne.

b c c²

or : congrega- ti- ó- ne. Flex : su-órum, †

d

2. Mágna ópera Dómini : * exquisíta in ómnes voluntátes éjus.

Great are the works of the Lord : sought out according to all his wills.

3. Conféssio et magnificéntia ópus éjus : * et justítia éjus manet in saeculum saeculi.

His work is praise and magnificence: and his justice continueth for ever and ever.

4. Memóriam fécit mirabílium suorum, † miséricors et miserátor Dóminus : * éscam dédit timéntibus se.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

5. Memor érit in saeculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritas et iudiciúm.

7. Fidélia ómnia mandáta éjus : † confirmáta in saeculum saeculi : * fácta in veritaté et aequitaté.

8. Redemptiónem misit pópulo súo : * mandávit in aetérnum testaméntum súum.

9. Sánctum et terríbile nómen éjus : * íntium sapiéntiae tímor Dómini.

10. Intelléctus bónus ómnibus faciéntibus éum : * laudátio éjus mánet in saeculum saeculi.

11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et nune, et sémper, * et in saecula saeculórum. 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 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.

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.

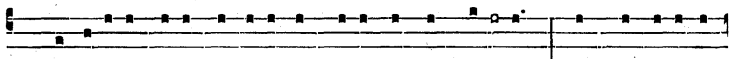
A good understanding to all that do it: his praise continueth for ever and ever.

P.T. - p. 164

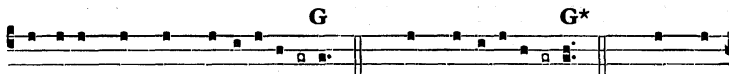
Tone 8 G, G*, c.

Mediant of 1 accent.

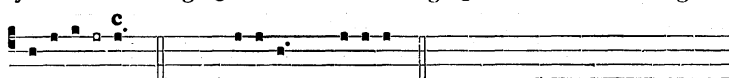
Endings of 1 accent with 2 preparatory syllables.



1. Confitebor tibi Dómine in tóto corde mé- o : * in consili- o



justórum et congrega-ti- ó- ne. or : congrega-ti- ó- ne. or : congre-



gati- ó- ne. Flex : su-órum, †

2. Mágna ópera Dómini : * exquisíta in ómnes voluntátes éjus.

3. Confessio et magnificéntia ópus éjus : * et justítia éjus mánet in saeculum saeculi.

4. Memóriam fécit mirabílium suórum, † miséricors et miserátor Dóminus : * éscam dédit tíméntibus se.

5. Memor érit in saeculum testaménti súi : * virtútem óperum suórum annuntiábit pópulo súo :

6. Ut det illis haereditátem géntium : * ópera mánuum éjus véritas et iudiciúm.

7. Fidélia omnia mandata ejus : † confirmata in saeculum saeculi : * facta in veritate et aequitate.

8. Redemptionem misit populo suo : * mandavit in aeternum testamentum suum.

9. Sanctum et terribile nomen ejus : * initium sapientiae timor Domini.

10. Intellectus bonus omnibus facientibus eum : * laudatio ejus manet in saeculum saeculi.

11. Gloria Patri, et Filio, * et Spiritui Sancto.

12. Sicut erat in principio, et nunc, et semper : * et in saecula saeculorum. Amen.

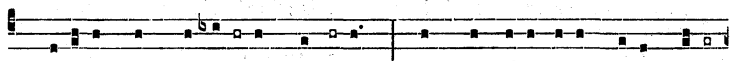
Psalm 111. Beatus vir.

A picture of the just man and of the happiness he enjoys.

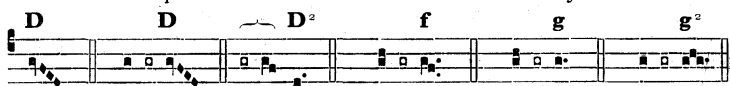
Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents.

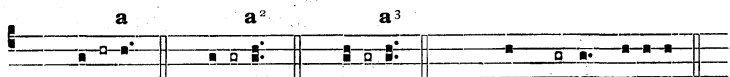
Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences.)



1. Be-atus vir qui ti-met Dominum : * in mandatis e-jus volet ni-



mis. or : ni- mis. or : ni- mis. or : ni- mis. or : ni- mis. or : ni- mis.



or : ni- mis. or : ni- mis. or : ni- mis. Flex : commodat, †

2. Potens in terra erit semen ejus : * generatio rectorum benedicetur.

3. Gloria et divitiae in domo ejus : * et justitia ejus manet in saeculum saeculi. (D² saeculi.)

4. Exortum est in tenebris lumen rectis : * misericors, et miserator, et justus.

5. Jucundus homo qui miseretur et commodat, † disponet sermones suos in judicio : * quia in aeternum non commovebitur. (D² : 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.

8. Dispersit, dedit pauperibus : † justitia ejus manet in saeculum saeculi : * cornu ejus exaltabitur in gloria. (D² : gloria.)

9. Peccator videbit, et irascetur, † dentibus suis frimet et tabescet : * desiderium peccatorum peribit.

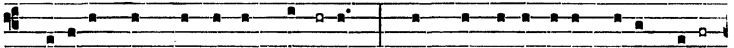
10. Glória Pátri, et Fílio, * et Spiritui Sáncto.

11. Sicut érat in principio, et nūne, et sēmp(er), * et in saécula saeculorum. Amen.

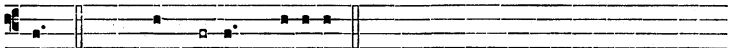
Tone 2 D.

Mediant of 1 accent.

Ending of 1 accent with 1 preparatory syllable.



1. Be-átus vir qui tímet Dóminum : * in mandá-tis éjus vólet ní-
D



mis. *Flex* : cómmodat, †

2. Pótens in térra érit sémen éjus : * generátio rectórum benedicéetur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

4. Exórtum est in ténebris lúmen rēctis : * miséricors, et miserátor, et jústus.

5. Jucúndus hómo qui miseréetur et cómmodat, † dispónet sermónes súos in júdicio : * quia in aetérnum non commovébitur.

6. In memória aetérna érit jústus : * ab auditióne mála non tímébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despíciat inimícos súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur in glória.

9. Peccátor vidébit, et irascéetur, † déntibus súis frémet et tabéscet : * desidérium peccatórum *perí*bit.

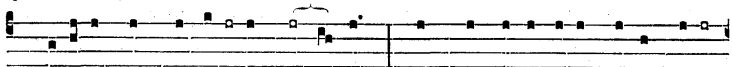
10. Glória Pátri, et Fílio, * et Spiritui Sáncto

11. Sicut érat in principio, et nunc, et sēmp(er), * et in saécula saeculorum. Amen.

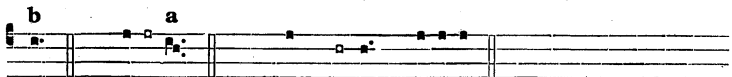
Tone 3 b, a.

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences.)

Endings of 1 accent with 1 preparatory syllable.



1. Be-átus vir qui tí- met Dómi-num : * in mandá-tis ejus vó-let ní-



mis. *or* : ní- mis. *Flex* : cómmodat, †

2. Pótens in térra érit sémen éjus : * generátio rectórum benedicéetur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserátor, et jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non commovébitur.

6. In memória aetérna érit jústus : * ab auditióne mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum ést cor éjus : * non commovébitur donec despíciat inimícos súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur in glória.

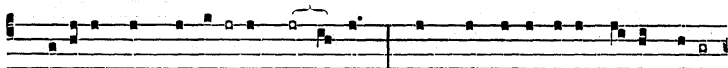
9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccatórum períbit.

10. Glória Pátri, et Fillo, * et Spíritui Sáncto.

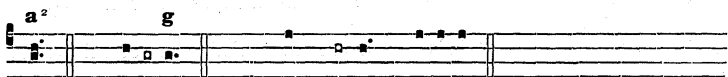
11. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

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 tí-met Dómi-num : * in mandá-tis éjus vó-let ní-



mis. or : ní- mis. Flex : cómmodat, †

2. Pótns in térra érit sómen éjus : * generátio rectórum benedicétur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserátor, et jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non commovébitur.

6. In memória aetérna érit jústus : * ab auditióne mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum ést cor éjus : * non commovébitur donec despíciat inimícos súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur in glória.

9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccatórum períbit.

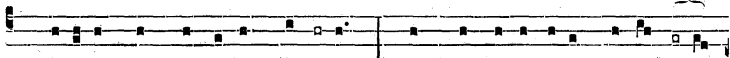
10. Glória Pátri, et Fillo, * et Spíritui Sáncto.

11. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

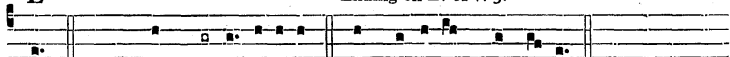
Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables.

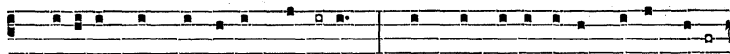
Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences.)



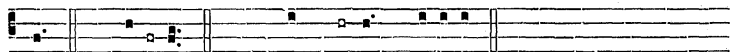
1. Be-átus vir qui *timet* Dóminum : * in mandá-tis éjus vó-let ni-
E Ending on E. of v. 3.



mis. *Flex* : cómmodat, † in saéculum saéeu-li.



1. Be-átus vir qui *timet* Dóminum : * in mandá-tis é-jus vó-let ni-
A A*



mis. *or* : ni- mis. *Flex* : cómmodat, †

2. Póuens in térra érit *sémen* éjus : * generátio rectórum *benedicétur*.

3. Glória et divítiae in *dómo* éjus : * et justítia éjus mánet in *saéculum* saéculi. (E : saéeu-li.)

4. Exórtum est in ténebris *lúmen* réctis : * miséricors, et miserátor, et jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in júdicio : * quia in aetérnum *non commovébitur*. (E : *commovébitur*.)

6. In memória aetérna érit jústus : * ab auditióne mála *non tímébit*.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despíciat *inimícos* súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in *saéculum* saéculi : * córnu éjus exaltábitur in glória. (E : glória.)

9. Peccátor vidébit, et irascétur, † déntibus súis frémet *et tabéscet* : * desidérium peccatórum *períbit*.

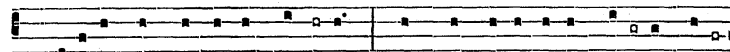
10. Glória Pátri, et Fílio, * et Spíritui Sáncto.

11. Sicut érat in princípío, et *nunc*, et sémper, * et in saécula saecu-lórum. Amen.

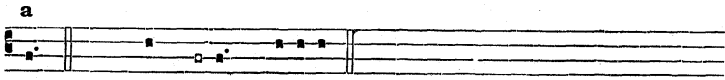
Tone 5 a.

Mediant of 1 accent.

Ending of 2 accents.



1. Be-átus vir qui tím-et Dóminum : * in mandá-tis é-jus vó- let ni-



mis. *Flex* : cómmodat, †

2. Pó tens in térra érit sémen éjus : * generátio rectórum *benedicétur*.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserátor, et jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in iudício : * quia in aetérnum non *commovébitur*.

6. In memória aetérna érit jústus : * ab auditióne mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despiciat inimicos súos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur in glória.

9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccatórum períbit.

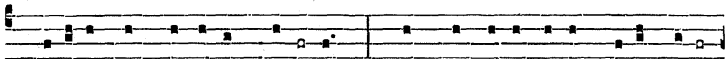
10. Glória Pátri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípío, et nunc, et sémp(er), * et in saécula saeculórum. Amen.

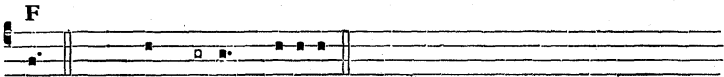
Tone 6 F.

Mediant of y accent with 1 preparatory syllable.

Ending of 1 accent with 2 preparatory syllables.



1. Be-átus vir qui tímet Dóminum : * in mandá-tis é-jus *vó-let ní-*



mis. *Flex* : cómmodat, †

2. Pó tens in térra érit sémen éjus : * generátio rectórum *benedicétur*.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserátor, et jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in iudício : * quia in aetérnum non *commovébitur*.

6. In memória aetérna érit jústus : * ab auditióne mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum est *cor* éjus : * non commovébitur donec despíciat inimicos suos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur in glória.

9. Peccátor vidébit, et irascétur, † déntibus súis fremet et tabéscet : * desidérium peccatórum peribit.

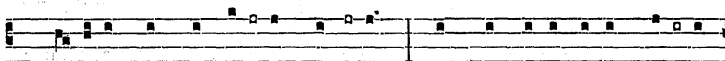
10. Glória Pátri, et Fílio, * et Spiritui Sáncto.

11. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

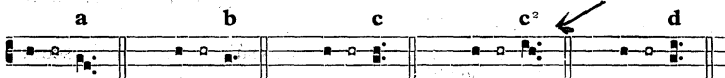
Tone 7 a, b, c, c², d.

Mediant of 2 accents.

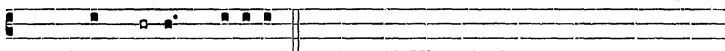
Endings of 2 accents.



1. Be- átus vir qui tí- met Dóminum : * in mandá- tis é- jus vó- let



ni- mis. or : ní- mis. or : ní- mis. or : ní- mis. or : ní- mis.



Flex : cómmodat, †

2. Pótens in térra érit sémén éjus : * generátio rectórum bene- dieétur.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserátor, et jústus.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes suos in júdicio : * quia in aetérnum non commovébitur.

6. In memória aetérna érit jústus : * ab auditióne mála non timébit.

7. Parátum cor éjus speráre in Dómino, † confirmátum ést cor éjus : * non commovébitur donec despíciat inimicos suos.

8. Dispérsit, dédit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnu éjus exaltábitur in glória.

9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccatórum peribit.

10. Glória Pátri, et Fílio, * et Spiritui Sáncto.

11. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

Tone 8 G, G*, c.

Médiant of 1 accent.

Endings of 2 accent with 2 preparatory syllables.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

1. Be-átus vir qui tímet Dóminum : * in man-

dá-tis é-jus vó-let ní- mis. or : ní- mis. or : vó-let ní- mis.

Flex: cómmodat, †

2. Pótiens in terra érit sémen éjus : * generátio rectórum benedícétur.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3. Glória et divítiae in dómo éjus : * et justítia éjus mánet in saéculum saéculi.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

4. Exórtum est in ténebris lúmen réctis : * miséricors, et miserátor, et jústus.

To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.

5. Jucúndus hómo qui miserétur et cómmodat, † dispónet sermónes súos in judício : * quia in aetérnum non commovébitur.

Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment, because he shall not be moved for ever.

6. In memória aetérna érit jústus : * ab auditióne mála non tímébit.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

7. Parátum cor éjus speráre in Dómino, † confirmátum est cor éjus : * non commovébitur donec despiciat inimicos súos.

His heart is ready to hope in the Lord, his heart is strengthened: he shall not be moved until he look over his enemies.

8. Dispérsit, dedit paupéribus : † justítia éjus mánet in saéculum saéculi : * córnú éjus exaltábitur in glória.

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever; his horn shall be exalted in glory.

9. Peccátor vidébit, et irascétur, † déntibus súis frémet et tabéscet : * desidérium peccatórum períbit.

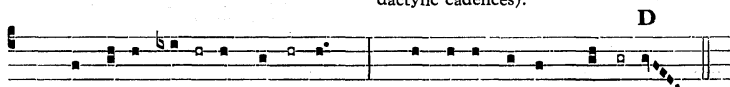
The wicked shall see and shall be angry, he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

10. Glória Pátri, et Fílio, * et Spíritui Sáncto.

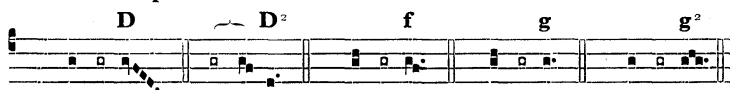
11. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Psalm 112. *Laudate pueri.**An invitation to praise God and his overruling Providence.*Tone 1 D, D, D², f, g, g², a, a², a³.

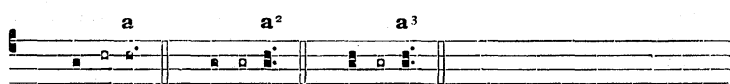
Mediant of 2 accents.

Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

1. Laudá-te pú-e-ri Dómi-num : * laudá-te nómen Dómi-ni.



or : Dómi-ni. or : Dómi-ni. or : Dómi-ni. or : Dómi-ni. or : Dómi-ni.



or : Dómi-ni. or : Dómi-ni. or : Dómi-ni.

2. Sit nómen Dómini benedictum, * ex hoc nunc, et usque in saéculum. (D² : saéculum.)3. A sólis órtu usque ad oceásum, * laudábile nómen Dómini. (D² : Dómini.)

4. Excélsus super ómnes géntes Dóminus, * et super caélos glória éjus.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humília respicit in caélo et in térra?

6. Súscitans a térra inopem, * et de stércore érigens páuperem : (D² : páuperem.)

7. Ut cóllocet éum cum princípibus, * cum princípibus pópuli súi.

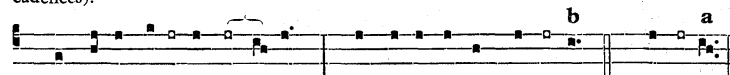
8. Qui habitáre facit stérilem in dómo, * mátre[m] filiór[um] laetántem.

9. Glória Pátri, et Filio, * et Spiritui Sáncto.

10. Sicut érat in princíp[io], et núne, et sémper, * et in saécula saeculór[um]. Amen.

Tone 3 b, a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Endings of 1 accent with 1 preparatory syllable.



1. Laudá-te pú-e-ri Dómi-num : * laudá-te nómen Dómi-ni. or : Dómini.

2. Sit nomen Dómini **benedictum**, * ex hoc nunc, et usque *in saé-*
culum.

3. A sólis órtu usque **ad oceásum**, * laudábile nomen Dómini.

4. Excélsus super ómnes **géntes Dóminus**, * et super caélos glória
éjus.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humilia
réspicit in caélo et *in térra*?

6. Súscitans a **tér**ra **inopem**, * et de stércore **é**rigens **pá**uperem :

7. Ut cóllocet éum **eum** princípibus, * cum princípibus **pópuli** súi.

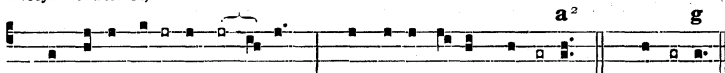
8. Qui habitáre fácit **stérilem** in **dó**mo, * mátrém filiórú **lae-**
tántem.

9. Glória **Pátri**, et **Filio**, * et **Spirítui Sáncto**.

10. Sicut érat in princípío, et **nú**nc, et **sé**mper, * et in saécula saecu-
lórum. Amen.

Tone 3 a², g.

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences). Endings of 1 accent with 2 preparatory syllables.



1. Laudá-te **pú-e-ri** Dóminum : * laudá-te nomen Dómi-ni. or : Dómi-ni.

2. Sit nomen Dómini **benedictum**, * ex hoc nunc, et usque *in saé-*
culum.

3. A sólis órtu usque **ad oceásum**, * laudábile nomen Dómini.

4. Excélsus super ómnes **géntes Dóminus**, * et super caélos glória
éjus.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humilia
réspicit in caélo *et in térra*?

6. Súscitans a **tér**ra **inopem**, * et de stércore **é**rigens **pá**uperem :

7. Ut cóllocet éum **eum** princípibus, * cum princípibus **pópuli** súi.

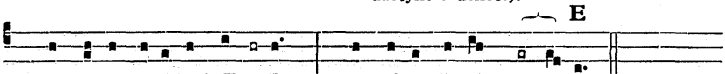
8. Qui habitáre fácit **stérilem** in **dó**mo, * mátrém filiórú **lae-**
tántem.

9. Glória **Pátri**, et **Filio**, * et **Spirítui Sáncto**.

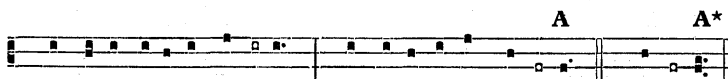
10. Sicut érat in princípío, et **nú**nc, et **sé**mper, * et in saécula saecu-
lórum. Amen.

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. Laudá-te **pú-e-ri** Dóminum : * laudá-te nomen Dómi-ni.



1. Laudá-te pú-e-ri Dóminum : * laudá-te nómen Dómi-ni. or : Dómi-ni.

2. Sit nómen Dómini *benedíctum*, * ex hoc nunc, et *usque in saécum*. (E : saéculum.)

3. A sólis órtu usque *ad oceásum*, * *laudábile nómen Dómini*. (E : Dómini.)

4. Excélsus super ómnes *géntes Dóminus*, * et super caelos *glória éjus*.

5. Quis sicut Dóminus Dómus noster, qui in *áltis hábitat*, * et *humília réspicit in caélo et in térra*?

6. Súscitans a *térra ínopem*, * et de stércore *érigens páuperem* : (E : páuperem :)

7. Ut cóllocet éum *cum princípibus*, * cum princípibus *pópuli súi*.

8. Qui *habítare fácit stérilem in dómo*, * *mátram filiórum laetántem*.

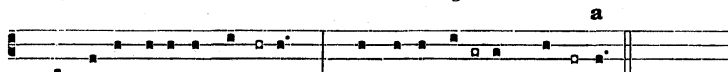
9. Glória *Pátri, et Fílio*, * et *Spirítui Sáncto*.

10. Sicut érat in *príncipio*, et *nunc, et sémper*, * et in *saécula saeculórum*. Amen.

Tone 5 a.

Mediant of 1 accent.

Ending of 2 accents.



1. Laudá-te pú-e-ri Dóminum : * laudá-te nó-men Dómi-ni.

2. Sit nómen Dómini *benedíctum*, * ex hoc nunc, et *usque in saécum*.

3. A sólis órtu usque *ad oceásum*, * *laudábile nómen Dómini*.

4. Excélsus super ómnes *géntes Dóminus*, * et super caelos *glória éjus*.

5. Quis sicut Dóminus Dómus noster, qui in *áltis hábitat*, * et *humília réspicit in caélo et in térra*?

6. Súscitans a *térra ínopem*, * et de stércore *érigens páuperem* :

7. Ut cóllocet éum *cum princípibus*, * cum princípibus *pópuli súi*.

8. Qui *habítare fácit stérilem in dómo*, * *mátram filiórum laetántem*.

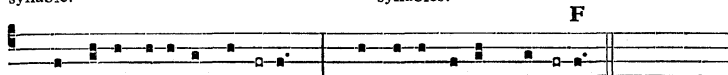
9. Glória *Pátri, et Fílio*, * et *Spirítui Sáncto*.

10. Sicut érat in *príncipio*, et *nunc, et sémper*, * et in *saécula saeculórum*. Amen.

Tone 6 F.

Mediant of 1 accent with 1 preparatory syllable.

Ending of 1 accent with 2 preparatory syllables.



1. Laudá-te pú-e-ri Dóminum : * laudá-te nómen Dómini.

2. Sit nomen Dómini benedictum, * ex hoc nunc, et usque in saeculum.

3. A sólis órtu usque ad oceásum, * laudábile nomen Dómini.

4. Excélsus super ómnes géntes Dóminus, * et super caelos glória ejus.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humilia respicit in caelo et in térra?

6. Súscitans a térra inopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum cum príncípibus, * cum príncípibus pópuli súi.

8. Qui habitáre fácit stérilem in dómo, * mátrém filiórúm laetántem.

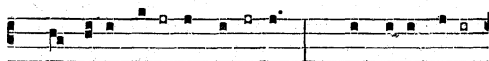
9. Glória Pátri, et Filio, * et Spiritui Sáncto.

10. Sicut érat in princípío, et nunc, et sémper, * et in saecula saeculórú. Amen.

Tone 7 a, b, c, c², d.

Mediant of 2 accents.

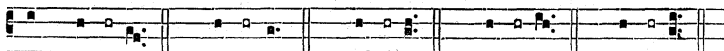
Endings of 2 accents.



Praise the Lord, ye children : praise ye the name of the Lord.

1. Laudáte pú-e-ri Dóminum : * laudáte nó-

a b c c² d



men Dómi-ni. or : Dómi-ni. or : Dómini. or : Dómi-ni. or : Dómini.

2. Sit nomen Dómini benedictum, * ex hoc nunc, et usque in saeculum.

Blessed be the name of the Lord : from henceforth now and for ever.

3. A sólis órtu usque ad oceásum, * laudábile nomen Dómini.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4. Excélsus super ómnes géntes Dóminus, * et super caelos glória ejus.

The Lord is high above all nations : and his glory above the heavens.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humilia respicit in caelo et in térra?

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

6. Súscitans a térra inopem, * et de stércore érigens páuperem :

Raising up the needy from the earth : and lifting up the poor out of the dunghill.

7. Ut cóllocet éum eum príncípibus, * cum príncípibus pópuli súi.

That he may place him with princes : with the princes of his people.

8. Qui habitáre fácit stérilem in dómo, * mátrém filiórú. Amen.

Who maketh a barren woman to dwell in a house : the joyful mother of children.

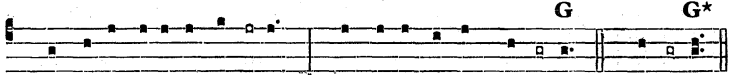
9. Glória Pátri, et Filio, * et Spiritui Sáncto.

10. Sicut érat in princípío, et nunc, et sémper, * et in saecula saeculórú. Amen.

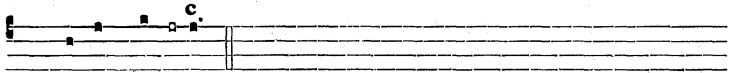
Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.



1. Laudá-te pú-e-ri Dóminum : * laudá-te nómen Dómi-ni. or : Dómi-ni.



or : nómen Dómini.

2. Sit nómen Dómini benedíctum, * ex hoc nunc, et usque in saéculum.

3. A sólis órtu usque ad oceásum, * laudábile nómen Dómini.

4. Excélsus super ómnes géntes Dóminus, * et super caélos glória éjus.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humília réspicit in caélo et in térra?

6. Súscitans a térra ínopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum cum princípi-bus, * cum princípi-bus pópuli súi.

8. Qui habitáre fácit stérilem in dómo, * mátre-m filiór-um laetántem.

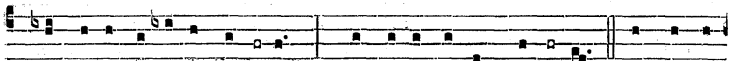
9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. 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



Dómi-ni benedí-ctum : * ex hoc nunc, et usque in saécu-lum.

3. A sólis órtu usque ad oceásum, * laudábile nómen Dómini.

4. Excélsus super ómnes géntes Dóminus, * et super caélos glória éjus.

5. Quis sicut Dóminus Déus nóster, qui in áltis hábitat, * et humília réspicit in caélo et in térra?

6. Súscitans a térra ínopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum cum princípi-bus, * cum princípi-bus pópuli súi.

8. Qui habitáre fácit stérilem in dómo, * mátre-m filiór-um laetántem.

9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípio, et nunc, et sémper, * et in saécula saeculórum. Amen.

Psalm 113. *In exitu.*

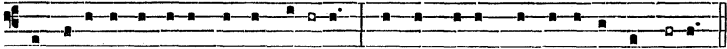
*The people set free from Egypt praises its deliverer,
acknowledging him as the one true God.*

Tone 2 D.

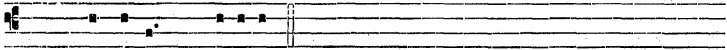
Mediant of 1 accent.

Ending of 1 accent with 1 preparatory syllable.

D



1. In éxi-tu Isra-el de Ægý-pto, * dómus Jácob de pópu-lo bárbaro.



Flex : palpábunt : †

2. Fácta est Judaéa sanctificátio éjus, * Israel potéstas éjus.
3. Máre vídit, et fúgit : * Jordánis convérsus est retrórsu(m).
4. Móntes exsultáverunt ut arietes : * et cólles sicut ágni óvium.
5. Quid est tibi máre quod fugísti? * et tu Jordánis, quia convérsus es retrórsu(m)?
6. Móntes exsultástis sicut arietes, * et cólles sicut ágni óvium?
7. A fácie Dómini móta est térra, * a fácie Dói Jácob :
8. Qui convértit pétram in stágna aquárum, * et rúpem in fóntes aquárum.
9. Non nóbis Dómine, non nóbis : * sed nómini túo *da* glóriam.
10. Super misericórdia túa et veritáte túa : * nequándo dicant géntes : Ubi est Déus eórum?
11. Déus autem nóster in caélo : * ómnia quaecúmque voluít, fécit.
12. Simulácrá géntium argéntum et áurum, * ópera mánuum hóminu(m).
13. Os hábent, et non loquéntur : * óculos hábent, et non vídebunt.
14. Aures hábent, et non áudient : * náres hábent, et non odorábunt.
15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambulábunt : * non clamábunt in gútture súo.
16. Símilis illis fiant qui faciunt éa : * et ómnes qui confídunt *in* éis.
17. Dómus Israel sperávit in Dómino : * adjútor eórum et protéctor eórum est.
18. Dómus Aaron sperávit in Dómino : * adjútor eórum et protéctor eórum est.
19. Qui tíment Dóminu(m) speravérunt in Dómino : * adjútor eórum et protéctor eórum est.
20. Dóminus mémor fúit nóstri : * et benedixit nóbis.
21. Benedixit dómui Israel : * benedixit dómui Aaron.
22. Benedixit ómnibus qui tíment Dóminu(m), * pusíllis cum *majó*ribus.
23. Adjiciat Dóminus súper vos : * super vos, et super filios véstros.

24. Benedicti vos a Dómino, * qui fécit caelum *et* terram.

25. Caelum caeli Dómino : * terram autem dédit filiis hóminum.

26. Non mórtui laudábunt te Dómine : * neque ómnes qui descéndunt in inférnum.

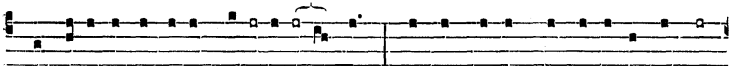
27. Sed nos qui vívimus, benedícimus Dómino : * ex hoc nunc et usque in saeculum.

28. Glória Pátri, et Fílio, * et Spíritui Sáncto.

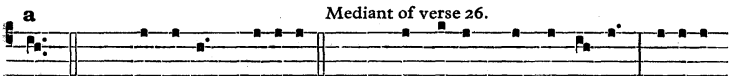
29. Sicut érat in principio, et nunc, et sémper, * et in saecula saeculorum. Amen.

Tone 3 a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Ending of 1 accent with 1 preparatory syllable.



1. In éxi-tu Isra-el de Æ-gýpto, * domus Jácob de pópu-lo bárba-



ro. *Flex* : palpábunt : †

26. ...laudábunt te Dómi-ne : *

2. Fácta est Judaéa sanctificátió ejus : * Israel potéstas ejus.

3. Máre vídit, et fúgit : * Jordánis convérsus est retrórsum.

4. Móntes exsultavérunt ut arietes : * et cólles sicut ágni óvium.

5. Quid est tibi máre quod fugisti? * et tu Jordánis, quia convérsus es retrórsum?

6. Móntes exsultástis sicut arietes, * et cólles sicut ágni óvium?

7. A fácie Dómini móta est térra, * a fácie Déi Jácob :

8. Qui convértit pétram in stágna aquárum, * et rúpem in fóntes aquárum.

9. Non nóbis Dómine, non nóbis : * sed nómini túo da glóriam.

10. Super misericórdia túa et veritáte túa : * nequándo dicant géntes : Ubi est Déus eórum?

11. Déus autem nóster in caelo : * ómnia quaecúmque voluit, fécit.

12. Simulácra géntium argéntum et áurum, * ópera mánuum hóminum.

13. Os hábent, et non loquéntur : * óculos hábent, et non vídébunt.

14. Aures hábent, et non áudient : * náres hábent, et non odorábunt.

15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambulábunt : * non clamábunt in gútture súo.

16. Símilis illis fiant qui faciunt 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.

20. Dóminus mémor fúit nóstri : * et benedíxit nóbis.

21. Benedíxit dómui Israel : * benedíxit dómui Aaron.

22. Benedíxit ómnibus qui tíment Dóminum, * pusillis cum majóribus.

23. Adjíciat Dóminus súper vos : * super vos, et super filios véstros.

24. Benedícti vos a Dómino, * qui fécit caelum et térram.

25. Caelum caéli Dómino : * térram autem dédit filiis hóminum.

26. Non mórtui laudábunt te Dómine : * neque ómnes qui descéndunt in inférnum.

27. Sed nos qui vívimus, benedicimus Dómino, * ex hoc nunc et usque in saéculum.

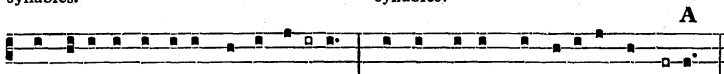
28. Glória Pátri, et Fillo, * et Spirítui Sáncto.

29. Sicut érat in principio, et nūne, et sémper, * et in saécula saeculórum. Amen.

Tone 4 A, A*.

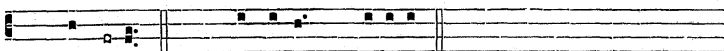
Mediant of 1 accent with 2 preparatory syllables.

Endings of 1 accent with 3 preparatory syllables.



1. In éxi-tu Isra-el de Aegy-pto, * domus Jácob de pópulo bárbaro.

A*



or : bárbaro. Flex : palpábunt : †

2. Fácta est Judaéa sanctificátio éjus, * Israel potestas éjus.

3. Máre vídit, et fúgit : * Jordánis convérsus est retrórsus.

4. Móntes exsultavérunt ut arietes : * et cólles sicut ágni óvium.

5. Quid est tibi máre quod fugísti? * et tu Jordánis, quia convérsus es retrórsus?

6. Móntes exsultástis sicut arietes, * et cólles sicut ágni óvium?

7. A fácie Dómini móta est térra, * a fácie Dói Jácob :

8. Qui convértit pétram in stáгна aquárum, * et rúpem in fóntes aquárum.

9. Non nóbis Dómine, non nóbis : * sed nómini túo da glóriam.

10. Super misericórdia túa et veritáte túa : * nequándo dícant géntes : Ubi est Déus eórum?

11. Déus autem nóster in caélo : * ómnia quaecúmque volúit, fécit.

12. Simulácra géntium argéntum et áurum, * ópera mánuum hóminum.

13. Os hábent, et non loquéntur : * óculos hábent, et non vídebunt.

14. Aures hábent, et non áudient : * náres hábent, et non odorábunt.

15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambulábunt : * non clamábunt in gútture súo.

16. Símiles illis fiant qui *fáctunt* 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.
20. Dóminus mémor *fuit* nóstri : * et *benedíxit* nóbis.
21. Benedíxit *dómu* Israel : * *benedíxit* *dómu* Aaron.
22. Benedíxit ómnibus qui *timent* Dóminum, * *pusillis cum* *majóribus*.
23. Adjíciat Dóminus *súper* vos : * *super* vos, et *super filios* *véstros*.
24. Benedícti *vos a* Dómino, * qui *fécit caelum et* *térram*.
25. Caelum *caéli* Dómino : * *térram* autem *dédit filiis* *hóminum*.
26. Non mórtui *laudábunt te* Dómine : * neque ómnes qui *descéndunt* in *inférnum*.
27. Sed nos qui vivimus, *benedícimus* Dómino, * *ex hoc nunc et usque* in *saeculum*.
28. Glória *Pátri, et* *Fílio*, * et *Spiritui* *Sáncto*.
29. Sicut érat in *princípio*, et *nunc, et* *sémper*, * et in *saecula saeculórum*. Amen.

Tone 5 a.

Mediant of 1 accent.

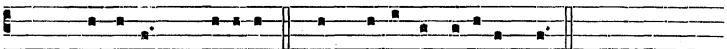
Ending of 2 accents.

a



1. In éxi-tu Isra-el de Ægýp-to, * dómus Jácob de pópu-lo bárbaro.

Ending of verses 17, 18, 19.



Flex : palpábunt : † ...et *protéctor* e-órum est.

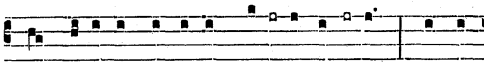
2. Fácta est Judaéa *sanctificatio* éjus, * Israel *potésta* éjus.
3. Máre vídit, et *fúgit* : * Jordánis *convérsus est* *retrórsum*.
4. Móntes *exsultavérunt* ut *aríetes* : * et *cólles* sicut *ágni óvium*.
5. Quid est tibi máre quod *fugísti*? * et tu Jordánis, quia *convérsus* *és* *retrórsum*?
6. Móntes *exsultástis* sicut *aríetes*, * et *cólles* sicut *ágni óvium*?
7. A *fácie* Dómini móta est *térra*, * a *fácie* *Déi* Jácob.
8. *Qui* *convértit* *pétram* in *stágna* *aquárum*, * et *rúpem* in *fóntes* *aquárum*.
9. Non nóbis Dómine, non nóbis : * *sed nómini túo* da *glóriam*.
10. *Super* *misericórdia* *túa* et *veritate* *túa* : * *nequándo* *dícant* *géntes* : *Ubi* est *Déus* eórum?
11. *Déus* autem nóster in *caelo* : * *omnia* *quaecúmque* *vóluit*, *fécit*.
12. *Simulácula* *géntium* *argéntum* et *áurum*, * *ópera* *mánuum* *hóminum*.

13. Os hábent, et non loquētur : * óculos hábent, et non vidébunt.
 14. Aures hábent, et non áudient : * náres hábent, et non odorábunt.
 15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambu-
 lábunt : * non clamábunt in gútture súo.
 16. Similes 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.
 20. Dóminus mémor fúit nóstri : * et benedíxit nóbis.
 21. Benedíxit dómui Israel : * benedíxit dómui Aaron.
 22. Benedíxit ómnibus qui tíment Dóminum, * pusíllis eum majó-
 ribus.
 23. Adjiciat Dóminus súper vos : * super vos, et super filios véstros.
 24. Benedícti vos a Dómino, * qui fécit caélum et térram.
 25. Caélum caéli Dómino : * térram autem dédit filiis hómínium.
 26. Non mórtui laudábunt te Dómine : * neque ómnes qui descéndunt
 in infèrnum.
 27. Sed nos qui vivimus, benedícimus Dómino, * ex hoc nunc et úsque
 in saéculum.
 28. Glória Pátri, et Filio, * et Spiritui Sáncto.
 29. Sicut érat in princípío, et nunc, et sémper, * et in saécula saecu-
 lórum. Amen.

Tone 7 c².

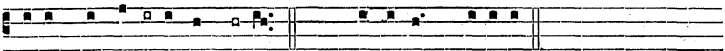
Mediant of 2 accents.

Ending of 2 accents.



When Israel went
 out of Egypt, the house
 of Jacob from a bar-
 barous people :

1. In éxi-tu Isra-el de Ægý-pto, * dómus

c²

Jacob de pópulo bárbaro. Flex : palpábunt : †

2. Fácta est Judaéa sanctifi-
 cátio éjus, * Israel potéstas éjus.

Judea was made his sanctuary,
 Israel his dominion.

3. Máre vidit, et fúgit : * Jor-
 dánis convérsus ést retrórsum.

The sea saw and fled : Jordan was
 turned back.

4. Móntes exsultavérunt ut
 arietes : * et cólles sicut ágni
 óvium.

The mountains skipped like rams :
 and the hills like the lambs of the
 flock.

5. Quid est tibi máre quod
 fugisti? * et tu Jordánis, quia con-
 vérsus és retrórsum?

What ailed thee, O thou sea, that
 thou didst flee? And thou, O Jordan,
 that thou wast turned back?

6. M^ontes exsult^ostis sicut arietes, * et c^olles sicut ^ogni ovium?

7. A facie D^omini m^ota est t^orra, * a facie D^ei J^acob :

8. Qui convertit p^etram in st^ogna aqu^orum, * et r^upem in f^ontes aqu^orum.

9. Non n^obis D^omine, non n^obis : sed n^omini t^uo da gl^oriam.

10. Super miseric^ordia t^ua et verit^ote t^ua : * nequ^oando dicant g^entes : Ubi est D^eus e^orum?

11. D^eus autem n^oster in ca^elo : * ^omnia quaec^umque v^oluit, f^ecit.

12. Simul^oacra g^entium arg^entum et ^orum, * ^opera m^onum h^ominum.

13. Os h^ont, et non loqu^entur : * ^oculos h^ont, et non vid^ebunt.

14. Aures h^ont, et non ^odiunt : * n^ores h^ont, et non od^or^obunt.

15. M^ontus h^ont, et non pal^obunt : † p^edes h^ont, et non ambul^obunt : * non clam^obunt in g^utture s^uo.

16. Sⁱmiles illis fiant qui f^aciunt e^a : * et ^omnes qui confidunt in ^eis.

17. D^omus Israel sper^oavit in D^omino : * adj^utor e^orum et prot^ector e^orum est.

18. D^omus Aaron sper^oavit in D^omino : * adj^utor e^orum et prot^ector e^orum est.

19. Qui t^oment D^ominum sper^oaverunt in D^omino : * adj^utor e^orum et prot^ector e^orum est.

20. D^ominus m^emor f^uit n^ostri : * et benedixit n^obis.

21. Benedixit d^omui Israel : * benedixit d^omui Aaron.

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. Benedixit ómnibus qui tí-
ment Dóminum, * pusillis **eum**
majóribus.

He hath blessed all that fear the
Lord, both little and great.

23. Adjíciat Dóminus súper
vos : * super vos, et super filios
véstros.

May the Lord add blessings upon
you : upon you, and upon your
children.

24. Benedícti vós a Dómino, *
qui fécit caélum et térram.

Blessed be you of the Lord : who
made heaven and earth.

25. Caélum caéli Dómino : *
térram autem dédit filiis hómi-
num.

The heaven of heaven is the Lord's :
but the earth he has given to the
children of men.

26. Non mórtui laudábunt te
Dómine, * neque ómnes qui des-
céndunt in inférnum.

The dead shall not praise thee,
O Lord : nor any of them that go
down to hell,

27. Sed nos qui vívimus, bene-
dicimus Dómino, * ex hoc nunc,
et úsque in saéculum.

But we that live bless the Lord :
from this time now and for ever.

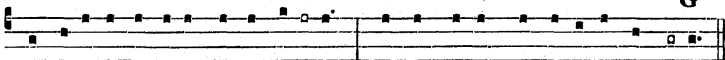
28. Glória Pátri, et Filio, * et Spirítui Sáncto.

29. Sicut érat in principio, et núne, et sémper, * et in saécula saecu-
lórum. Amen. AN+ P-T-Pg 112

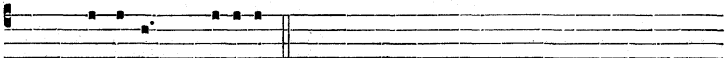
Tone 8 G.

Mediant of 1 accent:

Ending of 1 accent with 2 preparatory
syllables.



1. In éxi-tu Isra-el de Ægý-pto, * domus Jácob de pópu-lo bárbaro.



Flex : palpábunt : †

2. Fácta est Judæa sanctificátio éjus, * Israel potéstas éjus.

3. Máre vídit, et fúgit : * Jordánis convérsus est retrórsum.

4. Móntes exsultavérunt ut arietes : * et cólles sicut ágni óvium.

5. Quid est tibi máre quod fugísti? * et tu Jordánis, quia convérsus
es retrórsum?

6. Móntes exsultástis sicut arietes, * et cólles sicut ágni óvium?

7. A fácie Dómini móta est térra, * a fácie Dèi Jácob :

8. Qui convértit pétram in stágna aquárum, * et rúpem in fóntes
aquárum.

9. Non nóbis Dómine, non nóbis : * sed nómini túo da glóriam.

10. Super misericórdia túa et veritáte túa : * nequándo dicant géntes :
Ubi est Dèus eórum?

11. Dèus autem nóster in caélo : * ómnia quaecúmque vóluit, fécit.

12. Simulácra géntium argéntum et áurum, * ópera mánuum hóminum.

13. Os hábent, et non loquéntur : * óculos hábent, et non vídébunt.

14. Aures hábent, et non áudient : * náres hábent, et non odorábunt.

15. Mánus hábent, et non palpábunt : † pédes hábent, et non ambu-
lábunt : * non clamábunt in gútture súo.

16. Símites illis fiant qui faciunt 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.

20. Dóminus mémor fúit nóstri : * et benedíxit nóbis.

21. Benedíxit dómui Israel : * benedíxit dómui Aaron.

22. Benedíxit ómnibus qui tíment Dóminum, * pusillis cum majóribus.

23. Adjíciat Dóminus súper vos : * super vos, et super filios véstros.

24. Benedícti vos a Dómino, * qui fécit caelum et térram.

25. Caelum caéli Dómino : * térram autem dédit filiis hóminum.

26. Non mórtui laudábunt te Dómine : * neque ómnes qui descéndunt in inférnum.

27. Sed nos qui vívimus, benedícimus Dómino, * ex hoc nunc et usque in saeculum.

28. Glória Pátri, et Filio, * et Spíritui Sáncto.

29. Sicut érat in princípío, et nunc, et sémper, * et in saecula saeculórum. Amen.

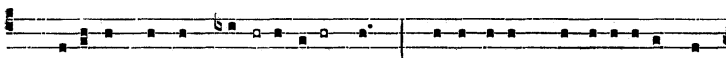
Psalm 115. *Credidi.*

An offering to God of the sacrifice of thanksgiving.

Tone I D, D, D², f, g, g², a, a², a³.

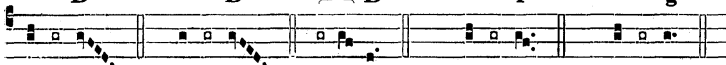
Mediant of 2 accents.

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).



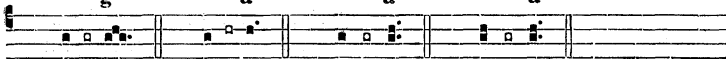
1. Crédi-di propter quód locútus sum : * égo autém humi-li-átus sum

D D D² f g

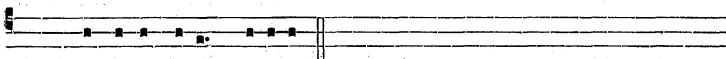


ni- mis. or : ni- mis. or : nímis. or : ni- mis. or : ni- mis.

g² a a² a³



or : ni- mis. or : ní- mis. or : ní- mis. or : ní- mis.



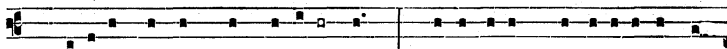
Flex : vincu-la mé-a : †

2. Ego dixi in excéssu méo : * Omnis hómo méndax.
3. Quid retribuam Dómino, * pro ómnibus quae retribuit mihi?
4. Cálicem salutáris accípiam : * et nómen Dómini invocábo.
5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósá in conspéctu Dómini mors sanctórum éjus.
6. O Dómine quia égo sérvus túus : * égo sérvus túus, et filius ancillae túae.
7. Dirupísti víncula méa : † tibi sacrificábo hóstiam láudis, * et nómen Dómini invocábo.
8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio túi Jerúsalem. (D² : Jerúsalem.)
9. Glória Pátri, et Filio, * et Spíritui Sáncto.
10. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

Tone 2 D.

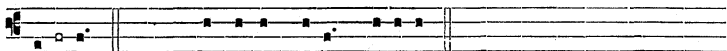
Mediant of 1 accent.

Ending of 1 accent with 1 preparatory syllable.



1. Crédidi propter quod locútus sum : * égo autem humi-li-átus sum

D

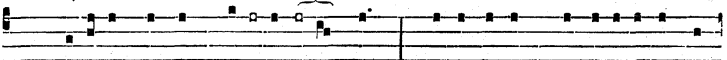


ni- mis. Flex : víncu-la mé-a : †

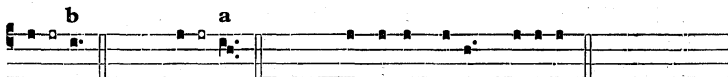
2. Ego dixi in excéssu méo : * Omnis hómo méndax.
3. Quid retribuam Dómino, * pro ómnibus quae retribuit mihi?
4. Cálicem salutáris accípiam : * et nómen Dómini invocábo.
5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósá in conspéctu Dómini mors sanctórum éjus.
6. O Dómine quia égo sérvus túus : * égo sérvus túus, et filius ancillae túae.
7. Dirupísti víncula méa : † tibi sacrificábo hóstiam láudis, * et nómen Dómini invocábo.
8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio túi Jerúsalem.
9. Glória Pátri, et Filio, * et Spíritui Sáncto.
10. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 3 b, a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Endings of 1 accent with 1 preparatory syllable.



1. Crédidi propter quód locútus sum : * égo autem humi-li-átus sum

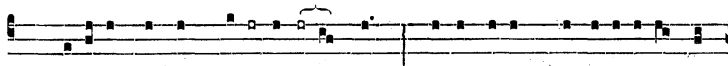


ni- mis. or : ni- mis. Flex : vīncu-la mé-a : †

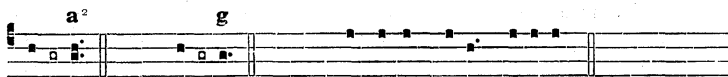
2. Ego dixi in exēssu méo : * Omnis hōmo mēndax.
3. Quid retribuam Dōmīno, * pro omnibus quae retribuit mihi?
4. Cálīcem salutáris accēpiam : * et nōmen Dōmīni invocābo.
5. Vóta méa Dōmīno réddam coram ómni pópulo éjus : * pretiōsa in conspēctū Dōmīni mors sanctōrum éjus.
6. O Dōmīne quia égo sērvus túus : * égo sērvus túus, et filius ancillae túae.
7. Dirupísti vīncula méa : † tibi sacrificābo hóstiam láudis, * et nōmen Dōmīni invocābo.
8. Vóta méa Dōmīno réddam in conspēctū ómnis pópuli éjus : * in átriis dōmus Dōmīni, in médio túi Jerúsalem.
9. Glória Pátri, et Filio, * et Spíritui Sáncto.
10. Sicut érat in princípīo, et nūne, et sēmp̄er, * et in saécula saeculōrum. Amen.

Tone 3 a², g.

Mediant of 2 accents (with an extra note added in anticipation of the accent in syllables. Endings of 1 accent with 2 preparatory dactylic cadences).



1. Crēdidi propter quód locūtus sum : * égo autem humi-li-átus sum



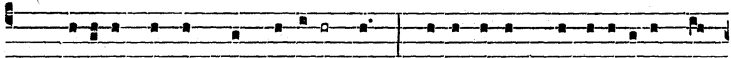
ni- mis. or : ni- mis. Flex : vīncu-la mé-a : †

2. Ego dixi in exēssu méo : * Omnis hōmo mēndax.
3. Quid retribuam Dōmīno, * pro omnibus quae retribuit mihi?
4. Cálīcem salutáris accēpiam : * et nōmen Dōmīni invocābo.
5. Vóta méa Dōmīno réddam coram ómni pópulo éjus : * pretiōsa in conspēctū Dōmīni mors sanctōrum éjus.
6. O Dōmīne quia égo sērvus túus : * égo sērvus túus, et filius ancillae túae.
7. Dirupísti vīncula méa : † tibi sacrificābo hóstiam láudis, * et nōmen Dōmīni invocābo.
8. Vóta méa Dōmīno réddam in conspēctū ómnis pópuli éjus : * in átriis dōmus Dōmīni, in médio túi Jerúsalem.
9. Glória Pátri, et Filio, * et Spíritui Sáncto.
10. Sicut érat in princípīo, et nūne, et sēmp̄er, * et in saécula saeculōrum. Amen.

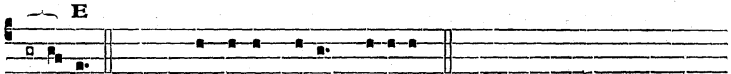
Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables.

Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences).



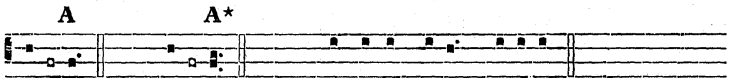
1. Crédidi propter *quod* loeútus sum : * égo autem humi-li-átus sum



nímis. Flex : víncu-la mé-a : †



1. Crédidi propter *quod* loeútus sum : * égo autem humi-li-átus sum



ni- mis. or : ní- mis. Flex : víncu-la mé-a : †

2. Ego díxi in excéssu méo : * *Omnis hómo méndax.*

3. Quid retribuam Dómino, * pro ómnibus quae retribuit míhi?

4. Cálícem salutáris accípiam : * et nómen Dómini invocábo.

5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósa in conspéctu Dómini mors sanctórum éjus.

6. O Dómine quia égo sérvus túus : * égo sérvus túus, et filius ancillae túae.

7. Dirupísti víncula méa : † tibi sacrificábo hóstitam láudis, * et nómen Dómini invocábo.

8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio túi Jerúsalem. (E : Jerúsalem.)

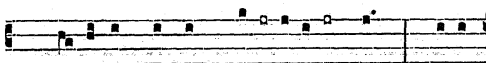
9. Glória Pátri, et Filio, * et Spiritui Sáncto.

10. Sicut érat in princípío, et *nunc*, et sémper, * et in saécula saeculórum. Amen.

Tone 7 a, b, c, c², d.

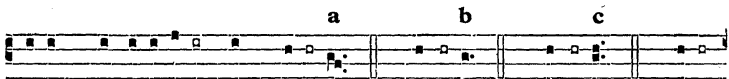
Mediant of 2 accents.

Endings of 2 accents.

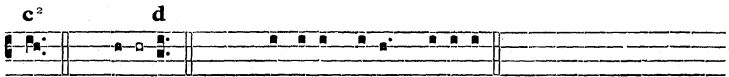


1. Cré-di-di propter quód loeútus sum : * égo

I have believed,
therefore have I spoken:
but I have been humbled exceedingly



autem humi-li-átus sum ní- mis. or : ní- mis. or : ní- mis. or : ní-



mis. or : ní- mis. Flex : víncula mé-a : †

2. Ego díxi in excéssu méo : *
Omnis hómo méndax.

I said in my excess : Every man is
a liar.

3. Quid retribuam Dómino, *
pro ómnibus quae retribuit
mihi?

What shall I render to the Lord for
all the things that he hath rendered
to me?

4. Cálicem salutáris acci-
piam : * et nómen Dómini invo-
eábo.

I will take the chalice of salva-
tion : and I will call upon the name
of the Lord.

5. Vóta méa Dómino réddam
coram ómni pópulo éjus : * pre-
tiosa in conspéctu Dómini mors
sanctórum éjus.

I will pay my vows to the Lord
before all his people, precious in the
sight of the Lord is the death of his
saints.

6. O Dómine quia égo sérvus
túus : * égo sérvus túus, et filius
aneíllae túae.

O Lord, for I am thy servant : I am
thy servant, and the son of thy
handmaid.

7. Dirupísti víncula méa : †
tíbi sacrificábo hóstiam láudis, *
et nómen Dómini invocábo.

Thou hast broken my bonds, I will
sacrifice to thee the sacrifice of praise :
and I will call upon the name of the
Lord.

8. Vóta méa Dómino réddam
in conspéctu ómnis pópuli éjus : *
in átriis dómus Dómini, in médio
túi Jerúsalem.

I will pay my vows to the
Lord in the sight of all his people :
in the courts of the house of the
Lord, in the midst of thee, O Jeru-
salem.

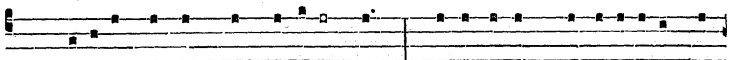
9. Glória Pátri, et Filio, * et Spiritui Sáncto.

10. Sicut érat in princípío, et núne, et sémper, * et in saécula
saeculórum. Amen.

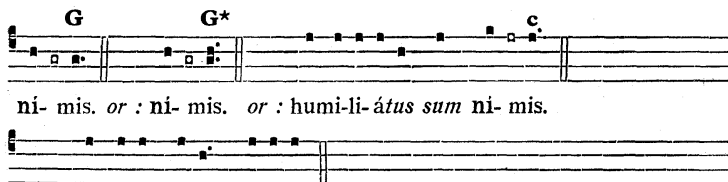
Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory
syllables.



1. Crédidi propter quod locútus sum : * égo autem humi-li-átus sum



Flex : víncula mé- a : †

2. Ego díxi in excéssu méo : * Omnis *hómo méndax*.
3. Quid retribuam Dómino, * pro ómnibus quae retribuit mihi?
4. Cálicem salutáris aceípiam : * et nómen Dómini *invocábo*.
5. Vóta méa Dómino réddam coram ómni pópulo éjus : * pretiósá in conspéctu Dómini mors sanctórum éjus.
6. O Dómine quia égo sérvus túus : * égo sérvus túus, et fílius ancillae túae.
7. Dirupísti víncula méa : † tibi sacrificábo hóstiam láudis, * et nómen Dómini *invocábo*.
8. Vóta méa Dómino réddam in conspéctu ómnis pópuli éjus : * in átriis dómus Dómini, in médio túi *Jerúsalem*.
9. Gloria Pátri, et Fílio, * et Spíritui Sáncto.
10. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

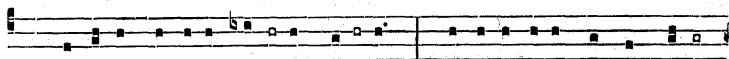
Psalm 116. *Laudate Dominum.*

All nations called upon to praise God.

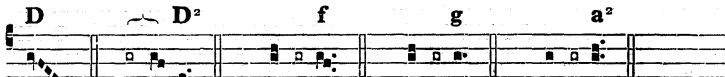
Tone 1 D, D², f, g, a².

Mediant of 2 accents.

Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).



1. Laudá-te Dóminum ómnes gén-tes : * laudá-te é-um ómnes póp-
 D D² f g a²



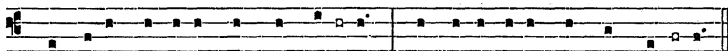
li. or : póp-*li*. or : póp-*li*. or : póp-*li*. or : póp-*li*.

2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in *aetérnum*.
3. Glória Pátri, et Fílio, * et Spíritui Sáncto.
4. Sicut érat in princípío, et núnc, et sémper, * et in saécula saeculórum. Amen.

Tone 2 D.

Mediant of 1 accent.

Ending of 1 accent with 1 preparatory syllable.

D

1. Laudáte Dóminum ómnes gèn-tes : * laudá-te é-um ómnes pópu-li.

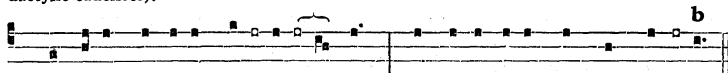
2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in *aetérnum*.

3. Glória Pátri, et Filio, * et Spiritui Sáncto.

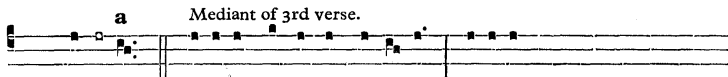
4. Sicut érat in princípío, et nunc, et sêmper, * et in saécula saeculórum. Amen.

Tone 3 b, a.

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences). Endings of 1 accent with 1 preparatory syllable.



1. Laudáte Dóminum ómnes gèn-tes : * laudá-te é-um ómnes pópu-li.



or : pópu-li. 3. Glóri- a Pátri, et Fi-li- o, *

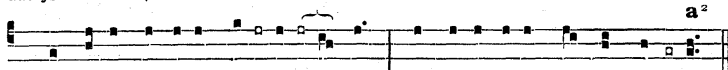
2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in *aetérnum*.

3. Glória Pátri, et Filio, * et Spiritui Sáncto.

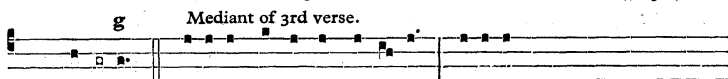
4. Sicut érat in princípío, et núne, et sêmper, * et in saécula saeculórum. Amen.

Tone 3 a², g.

Mediant of 2 accents (with an extra note added in anticipation of the accent in dactylic cadences). Endings of 1 accent with 2 preparatory syllables.



1. Laudá-te Dóminum ómnes gèn-tes : * 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*.

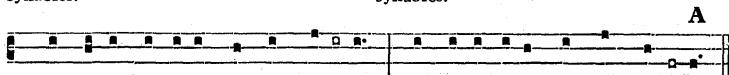
3. Glória Pátri, et Filio, * et Spiritui Sáncto.

4. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

Tone 4 A.

Mediant of 1 accent with 2 preparatory syllables.

Ending of 1 accent with 3 preparatory syllables.



1. Laudá-te Dóminum ómnes gën-tes : * laudá-te é-um ómnes pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus : * et vérítas Dómini mánet in aetérnum.

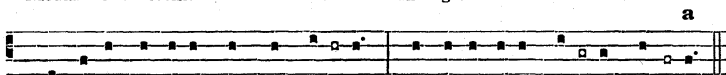
3. Glória Pátri, et Filio, * et Spiritui Sáncto.

4. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 5 a.

Mediant of 1 accent.

Ending of 2 accents.



1. Laudá-te Dóminum ómnes gën-tes : * laudá-te é-um ómnes pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus : * et vérítas Dómini mánet in aetérnum.

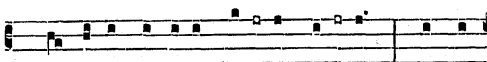
3. Glória Pátri, et Filio, * et Spiritui Sáncto.

4. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 7 a, c, c², d.

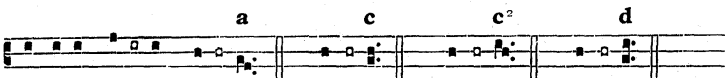
Mediant of 2 accents.

Ending of 2 accents.



1. Laudá-te Dóminum ómnes gën-tes : * laudá-

O praise the Lord,
all ye nations : praise
him, all ye people.



te é-um ómnes pópu-li. or : pópu-li. or : pópu-li. or : pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus : * et vérítas Dómini mánet in aetérnum. For his mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

3. Glória Pátri, et Filio, * et Spiritui Sáncto.

4. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

Tone 8 G, c.

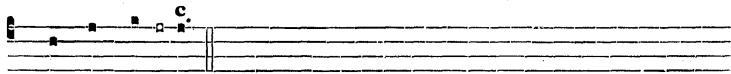
Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.

G



1. Laudá-te Dóminum ómnes gèn-tes : * laudá-te é-um ómnes pópu-li.



or : ómnes pópu-li.

2. Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in aetérnum.

3. Glória Pátri, et Fílio, * et Spíritui Sáncto.

4. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

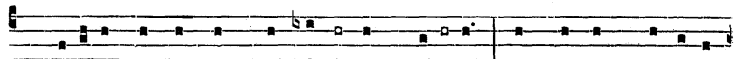
Psalm 121. Laetatus sum.

The pilgrim's joy on reaching Jerusalem.

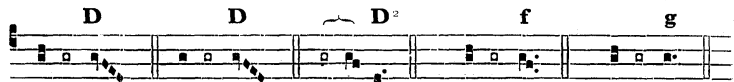
Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents.

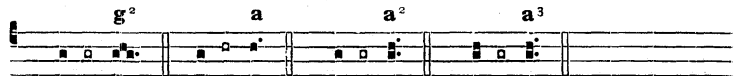
Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).



1. Laetátus sum in his quae dícta sunt mí- hi : * In dómum Dómi-ni



í-bimus. or : í-bimus. or : í-bimus. or : í-bimus. or : í-bimus.



or : í-bimus. or : í-bimus. or : í-bimus. or : í-bimus.

2. Stántes érant pédes nóstri, * in átriis túis Jerúsalem. (D³ : Jerúsalem.)

3. Jerúsalem, quae aedificátur ut eivitas : * cújus participátio éjus in ídípsum.

4. Illuc enim ascendérunt tribus, tribus Dómini : * testimónium Israel ad confiténdum nómini Dómini. (D² : Dómini.)

5. Quia illic sedérunt sédes in iudicio, * sédes super dómum Dávid.

6. Rogáte quae ad pácem sũnt Jerúsalem : * et abundántia diligé-
tibus te.

7. Fíat pax in virtúte túa : * et abundántia in túrribus túis.

8. Propter fráteres méos et próximos méos, * loquébar pácem de te :

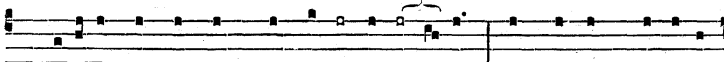
9. Propter dómum Dómini Déi nóstri, * quaesívi bóna tibi.

10. Glória Pátri, et Filio, * et Spiritui Sáncto.

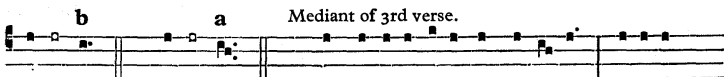
11. Sicut érat in princípío, et nũne, et sèmpet, * et in saécula saecu-
lórum. Amen.

Tone 3 b, a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Endings of 1 accent with 1 preparatory syllable.



1. Laetátus sum in his quae dícta sunt mí-hi : * In dómum Dómi-
ni



í-bimus or : í-bimus. 3. ...quae aedi-ficáetur ut eívi-tas : *

2. Stántes erant pèdes nóstri, * in átriis túis Jerúsalem.

3. Jerúsalem, quae aedificáetur ut eívitas : * cújus participátio éjus
in idípsum.

4. Illuc enim ascenderunt tribus, tribus Dómini : * testimónium
Israel ad confiténdum nómini Dómini.

5. Quia illic sederunt sédes in iudicio : * sédes super dómum Dávid.

6. Rogáte quae ad pácem sũnt Jerúsalem : * et abundántia dili-
géntibus te.

7. Fíat pax in virtúte túa : * et abundántia in túrribus túis.

8. Propter fráteres méos et próximos méos, * loquébar pácem de te.

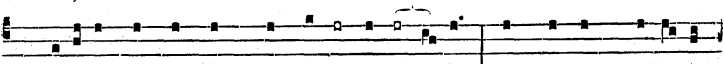
9. Propter dómum Dómini Déi nóstri, * quaesívi bóna tibi.

10. Glória Pátri, et Filio, * et Spiritui Sáncto.

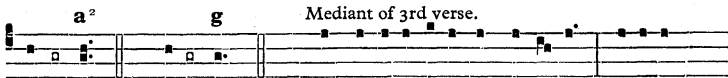
11. Sicut érat in princípío, et nũne, et sèmpet, * et in saécula saecu-
lórum. Amen.

Tone 3 a², g.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic syllables). Endings of 1 accent with 2 preparatory syllables.



1. Laetátus sum in his quae dícta sunt mí-hi : * In dómum Dómi-
ni



í-bimus. or : íbimus. 3. ...quae aedi-ficá-tur ut eívi-tas : *

2. Stántes érant pèdes nóstri, * in átriis túis Jerúsalem.

3. Jerúsalem, quae aedificá-tur ut eívi-tas : * cújus participátio éjus in ídípsum.

4. Illuc enim ascendérunt tribus, tribus Dómini : * testimónium Israel ad confiténdum nómini Dómini.

5. Quia illic sedérunt sédes in judício, * sédes super dómum Dávid.

6. Rogáte quae ad pácem sùnt Jerúsalem : * et abundántia diligén-tibus te.

7. Fíat pax in virtúte túa : * et abundántia in túrribus túis.

8. Propter frátes méos et próximos méos : * loquébar pácem de te :

9. Propter dómum Dómini Dèi nóstri, * quaesívi bóna tibi.

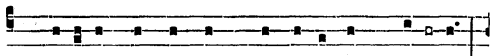
10. Glória Pátri, et Filio, * et Spiritui Sáncto.

11. Sicut érat in princípío, et nũne, et sémper, * et in saécula saeculórum. Amen.

Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory syllables.

Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences).

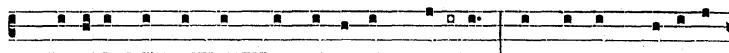


I rejoiced at the things that were said to me: We shall go into the house of the Lord.

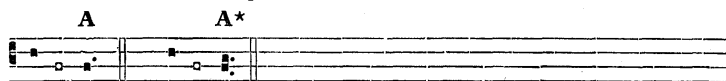
1. Laetátus sum in his quae dicta sunt mí- hi : *



In dómum Dómini íbimus.



1. Laetátus sum in his quae dicta sunt mí- hi : * In dómum Dómi-ni



í-bimus. or : í-bimus.

2. Stántes érant pèdes nóstri, * | Our feet were standing in thy
in átriis túis Jerúsalem. (E : Jerú- | courts, O Jerusalem.
salem.)

3. Jerúsalem, quæ ædificátur
ut eivitas : * cújus participátio
éjus in idípsum.

Jerusalem, which is built as a city,
which is compact together.

4. Illuc enim ascendérunt tri-
bus, *tribus* Dómini : * testimónium
Israel ad confiténdum nómini Dó-
mini. (E : Dómini.)

For thither did the tribes go up,
the tribes of the Lord : the testimony
of Israel, to praise the name of the
Lord.

5. Quia illic sedérunt sédes
in iudicio, * sédes super dómum
Dávid.

Because their seats have sat in
judgment, seats upon the house of
David.

6. Rogáte quæ ad pácem sunt
Jerúsalem : * et abundántia dili-
géntibus te.

Pray ye for the things that are for
the peace of Jerusalem : and abun-
dant for them that love thee.

7. Fiat pax in virtúte túa : *
et abundántia in túrribus túis.

Let peace be in thy strength : and
abundance in thy towers.

8. Propter frátes méos et pró-
ximos méos, * loquébar pácem de
te :

For the sake of my brethren, and
of my neighbours, I spoke peace of
thee.

9. Propter dómum Dómini Déi
nóstri, * quæsívi bóna tibi.

Because of the house of the Lord
our God, I have sought good things
for thee.

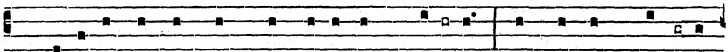
10. Glória Pátri, et Filio, * et Spiritui Sáncto.

11. Sicut érat in principio, et nunc, et sémper, * et in sæcula sæculó-
rum. Amen.

Tone 5 a.

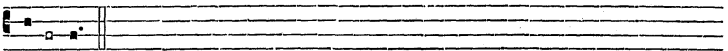
Mediant of 1 accent.

Ending of 2 accents.



1. Laetátus sum in his quæ dícta sunt mí- hi : * In dómum Dómini

a



ibimus.

2. Stántes érant pédes nóstri, * in átriis túis Jerúsalem.

3. Jerúsalem, quæ ædificátur ut eivitas : * cújus participátio éjus
in idípsum.

4. Illic enim ascendérunt tríbus, tríbus Dómini : * testimónium
Israel ad confiténdum nómini Dómini.

5. Quia illic sedérunt sédes in iudicio, * sédes super dómum Dávid.

6. Rogáte quæ ad pácem sunt Jerúsalem : * et abundántia dili-
géntibus te.

7. Fiat pax in virtúte túa : * et abundántia in túrribus túis.

8. Propter frátes méos et próximos méos, * loquébar pácem de te :

9. Propter dómum Dómini Déi nóstri, * quæsívi bóna tibi.

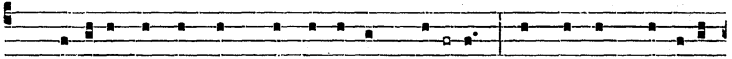
10. Glória Patri, et Fílio, * et Spirítui Sáncto.

11. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 6 F.

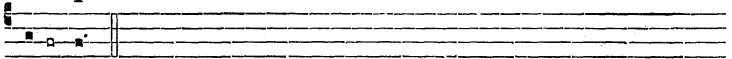
Mediant of 1 accent with 1 preparatory syllable.

Ending of 1 accent with 2 preparatory syllables.



1. Laetátus sum in his quae dícta sunt mí- hi : * In dómum Dómini

F



íbimus.

2. Stántes érant pèdes nóstri, * in átriis túis Jerúsalem.

3. Jerúsalem, quae aedificátur ut eivitas : * cújus participátio éjus in idípsum.

4. Illuc enim ascenderunt tribus, tribus Dómini : * testimónium Israel ad confiténdum nómini Dómini.

5. Quia illic sederunt sédes in iudicio, * sédes super dómum Dávid.

6. Rogáte quae ad pácem sunt Jerúsalem : * et abundántia diligén-
tibus te.

7. Fiat pax in virtúte túa : * et abundántia in túrribus túis.

8. Propter fratres méos et próximos méos, * loquébar pácem de te.

9. Propter dómum Dómini Déi nóstri, * quaesivi bóna tibi.

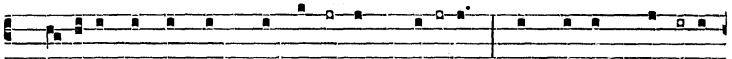
10. Glória Patri, et Fílio, * et Spiritui Sáncto.

11. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 7 a, b, c, c², d.

Mediant of 2 accents.

Endings of 2 accents.



1. Laetátus sum in his quae dícta sunt mí- hi : * In dómum Dómini

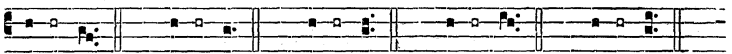
a

b

c

c²

d



í-bimus. or : í-bimus. or : í-bimus. or : í-bimus. or : í-bimus.

2. Stántes érant pèdes nóstri, * in átriis túis Jerúsalem.

3. Jerúsalem, quae aedificátur ut eivitas : * cújus participátio éjus in idípsum.

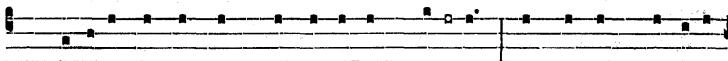
4. Illuc enim ascenderunt tribus, tribus Dómini : * testimónium Israel ad confiténdum nómini Dómini.

5. Quia illic sedérunt sédes in iudicio, * sédes super dómum Dávid.
6. Rogáte quae ad pácem sùnt Jerúsalem : * et abundántia diligéntibus te.
7. Fiat pax in virtúte túa : * et abundántia in túrribus túis.
8. Propter frátres méos et próximos méos, * loquébar pácem de te :
9. Propter dómum Dómini Déi nóstri, * quaesívi bóna tibi.
10. Glória Pátri, et Filio, * et Spirítui Sáncto.
11. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

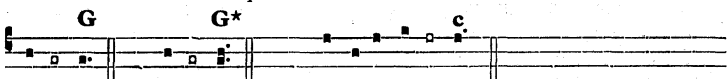
Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.



1. Laetátus sum in his quae dícta sùnt mí- hi : * In dómum Dómini



i-bimus. or : i-bimus. or : Dómini i-bimus.

2. Stántes érant pédes nóstri, * in átriis túis Jerúsalem.
3. Jerúsalem, quae aedificátur ut eívitas : * cújus participátio éjus in idípsum.
4. Illuc enim ascendérunt tríbus, tríbus Dómini : * testimónium Israel ad confiténdum nómini Dómini.
5. Quia illic sedérunt sédes in iudicio, * sédes super dómum Dávid.
6. Rogáte quae ad pácem sùnt Jerúsalem : * et abundántia diligéntibus te.
7. Fiat pax in virtúte túa : * et abundántia in túrribus túis.
8. Propter frátres méos et próximos méos : * loquébar pácem de te :
9. Propter dómum Dómini Déi nóstri, * quaesívi bóna tibi.
10. Glória Pátri, et Filio, * et Spirítui Sáncto.
11. Sicut érat in princípío, et núnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 125. In convertendo.

Return from captivity in Babylon.

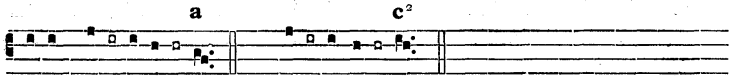
Tone 7 a, c².

Mediant of 2 accents.

Endings of 2 accents.



1. In converténdo Dóminus captivi-tá- tem Si- on : * fácti sùmus



sicut **con-solá-** ti. *or* : **con-so-lá-** ti.

2. Tunc replétum est gáudio os nóstrum : * et língua nóstra exsultatióne.

3. Tunc dicent inter géntes : * Magnificávit Dóminus fácere cum éis.

4. Magnificávit Dóminus fácere nobiscum : * fácti súmum laetántes.

5. Convérte Dómine captivitátem nóstram, * sicut tórrens in Austro.

6. Qui séminant in lácrimis, * in exsultatióne mētent.

7. Eúntes íbant et flébant, * mitténtes sémína súa.

8. Veniéntes autem, vénient cum exsultatióne, * portántes manipulos súos.

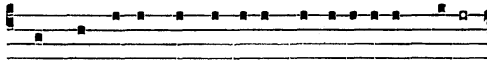
9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípío, et nūne, et sémper, * et in saécula saeculórum. Amen.

Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.



When the Lord brought back the captivity of Sion, we became like men comforted.

1. In converténdo Dóminus captivi-tátem Si-



on : * fácti súmum sicut *conso-lá-* ti. *or* : *consolá-* ti. *or* : *consolá-* ti.

2. Tunc replétum est gáudio os nóstrum : * et língua nóstra exsultatióne.

Then was our mouth filled with gladness : and our tongue with joy.

3. Tunc dicent inter géntes : * Magnificávit Dóminus fácere cum éis.

Then shall they say among the Gentiles : The Lord hath done great things for them.

4. Magnificávit Dóminus fácere nobiscum : * fácti súmum laetántes.

The Lord hath done great things for us : we are become joyful.

5. Convérte Dómine captivitátem nóstram, * sicut tórrens in Austro.

Turn again our captivity, O Lord, as a stream in the south.

- | | |
|---|---|
| <p>6. Qui séminant in lácrimis, *
in exsultatióne métent.</p> | <p>They that sow in tears shall reap
in joy.</p> |
| <p>7. Eúntes íbant et flébant, *
mitténtes sémína súa.</p> | <p>Going, they went and wept, casting
their seeds.</p> |
| <p>8. Veniéntes autem vénient
cum exsultatióne, * portántes ma-
nípulos súos.</p> | <p>But coming, they shall come with
joyfulness, carrying their sheaves.</p> |
| <p>9. Glória Pátri, et Filio, * et Spiritui Sáncto.</p> | |
| <p>10. Sicut érat in princípío, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.</p> | |

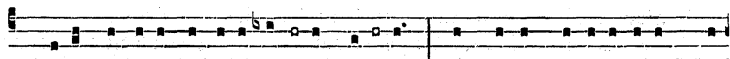
Psalm 126. *Nisi Dominus.*

The necessity of grace. — The blessing of having many children.

Tone 1 D, D, D², f, g, g², a, a², a³.

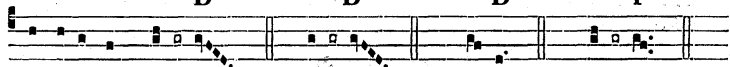
Mediant of 2 accents.

Endings of 1 accent with 2 preparatory syllables.



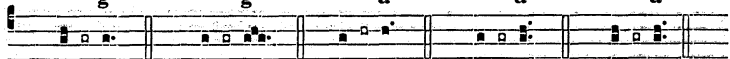
1. Ni-si Dóminus aedi-fi-cáverit dó-mum, * in vánum laboravérunt qui

D D D² f



aedi-fi-cant é- am. or : é- am. or : é- am. or : é- am.

g g² a a² a³



or : é- am. or : é- am. or : é- am. or : é- am. or : é- am.

2. Nisi Dóminus custodierit civitátem, * frustra vígilat qui custódit éam.

3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedé-
ritis, qui manducátis pánem dolóris.

4. Cum déderit diléctis súis sómnum : * ecce haeréditas Dómini,
filii : mérces, frúctus véntris.

5. Sicut sagíttae in mánu poténtis : * ita filii excussórum.

6. Beátus vir qui implévit desidérium súum ex ípsis : * non confun-
détur cum loquétur inimícis súis in pópta.

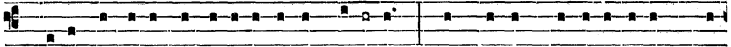
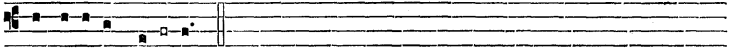
7. Glória Pátri, et Filio, * et Spiritui Sáncto.

8. Sicut érat in princípío, et núne, et sémper, * et in saécula saecu-
lórum. Amen.

Tone 2 D.

Mediant of 1 accent.

Ending of 1 accent with 1 preparatory syllable.

1. Ni-si Dóminus ædi-ficáve-rit **dó**-mum, * in vánum laboravérunt qui**D**

ædi-ficant è- am.

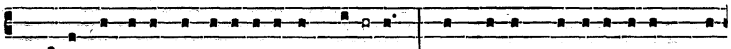
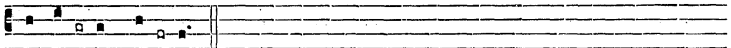
2. Nisi Dóminus custodierit civitátem, * frustra vígilat qui custódit éam.

3. Vánum est vóbis ante lúcem **sú**rgere : * súrgite postquam sedé-ritis, qui manducátis pánem *dol*óris.4. Cum déderit diléctis súis **sóm**num : * ecce hæréditas Dómini, filii : mérces, frúctus **vén**tris.5. Sicut sagíttae in mánu poténtis : * ita filii **excussó**rum.6. Beátus vir qui implévit desidérium súum ex ípsis : * non confun-détur cum loquétur inimícis súis **in pó**rta.7. Glória Pátri, et Filio, * et Spíritui **Sán**cto.8. Sicut érat in princípío, et nunc, et **sóm**per, * et in saécula saecu-lórum. Amen.

Tone 5 a.

Mediant of 1 accent.

Ending of 2 accents.

1. Ni-si Dóminus ædi-ficáve-rit **dó**-mum, * in vánum laboravérunt qui**a**

ædi-ficant e- am.

2. Nisi Dóminus custodierit civitátem, * frustra vígilat qui custódit éam.

3. Vánum est vóbis ante lúcem **sú**rgere : * súrgite postquam sedé-ritis, qui manducátis pánem *dol*óris.4. Cum déderit diléctis súis **sóm**num : * ecce hæréditas Dómini, filii : mérces, frúctus **vén**tris.5. Sicut sagíttae in mánu poténtis : * ita filii **excussó**rum.6. Beátus vir qui implévit desidérium súum ex ípsis : * non confun-détur cum loquétur inimícis súis **in pó**rta.

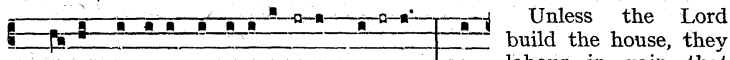
7. Glória Pátri, et Filio, * et Spiritui Sáncto.

8. Sicut érat in principio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

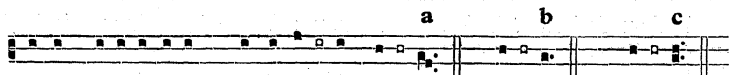
Tone 7 a, b, c, c², d.

Mediant of 2 accents.

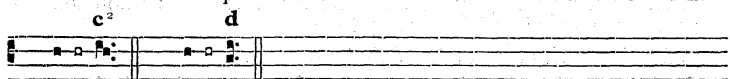
Endings of 2 accents.



1. Ni-si Dóminus aedi-ficáverit dó-mum, * in build it.



vánum laboravérunt qui aedi-ficant é- am. or : é- am. or : é- am.



or : é- am. or : é- am.

2. Nisi Dóminus custodierit civitátem, * frustra vigilat qui custódit éam.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedéritis, qui manducátis pánem dolóris.

It is vain for you to rise before light : rise ye after you have sitten, you that eat the bread of sorrow.

4. Cum déderit diléctis súis sómnum : * ecce haeréditas Dómini, filii : mérces, frúctus véntris.

When he shall give sleep to his beloved, —

Behold the inheritance of the Lord are children : the reward, the fruit of the womb.

5. Sicut sagittae in mánu poténtis : * ita filii excussórum.

As arrows in the hand of the mighty, so the children of them that have been shaken.

6. Beátus vir qui implévit desiderium súum ex ipsis : * non confundétur cum loquétur inimícis súis in pórtá.

Blessed is the man that hath filled his desire with them : he shall not be confounded when he shall speak to his enemies in the gate.

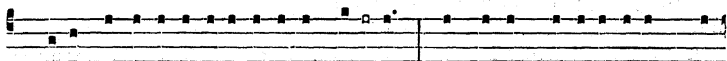
7. Glória Pátri, et Filio, * et Spiritui Sáncto.

8. Sicut érat in principio, et núnc, et sémper, * et in saécula saecu-
lórum. Amen.

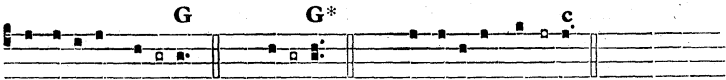
Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.



1. Ni-si Dóminus aedi-ficáve-rit dó-mum, * in vánum laboravérunt qui



aedí-fícant é- am. or : é- am. or : aedí-fícant é- am.

2. Nisi Dóminus custodierit civitátem, * frustra vígilat qui custódit eam.

3. Vánum est vóbis ante lúcem súrgerere : * súrgete postquam sedéritis, qui manducátis panem dólóris.

4. Cum déderit diléctis súis sómnum : * ecce haeréditas Dómini, filii : mérces, frúctus véntris.

5. Sicut sagíttae in mánu poténtis : * ita filii excussórum.

6. Beátus vir qui implévit desidérium súum ex ípsis : * non confundétur cum loquétur inimícis súis in pórtá.

7. Glória Pátri, et Fílio, * et Spíritui Sáncto.

8. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum Amen.

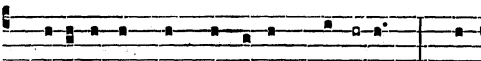
Psalm 127. *Beati omnes.*

The blessings God grants to his faithful servants.

Tone 4 E.

Mediant of 1 accent with 2 preparatory syllables.

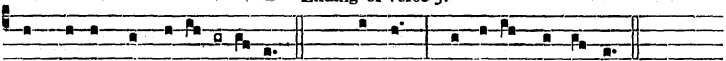
Ending of 1 accent with 3 preparatory syllables (and an extra note is added in anticipation of the accent in dactylic cadences).



Blessed are all they that fear the Lord : that walk in his ways.

1. Be-á-ti ómnes qui *timet* Dóminum, * qui

E Ending of verse 5.



ámbu-lant in ví-is é-jus. 5. ...hómo * qui *timet* Dómi-num.

2. Labóres mánuum tuárum quia *manducábis* : * beátus es, et *bene tibi* érit.

For thou shalt eat the labours of thy hands : blessed art thou, and it shall be well with thee.

3. Uxor túa sicut *vítis abúndans*, * in *latéribus dómus* túae.

Thy wife as a fruitful vine, on the sides of thy house.

4. Fílii túi sicut *novéllae olivárum*, * in *circúitu ménsae* túae.

Thy children as olive plants, round about thy table.

5. Ecce sic *benedicétur* hómo * qui *timet* Dóminum.

Behold, thus shall the man be blessed that feareth the Lord.

6. Benedícat tibi Dóminus ex Sion : * et vídeas bóna Jerúsalem ómnibus diébus vitæ tuæ. | May the Lord bless thee out of Sion : and mayst thou see the good things of Jerusalem all the days of thy life.

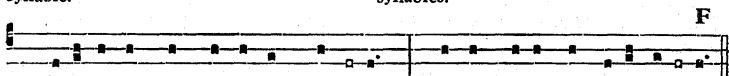
7. Et vídeas filios filiórur tuórum, * pácem super Israel. | And mayst thou see thy children's children, peace upon Israel.

8. Glória Pátri, et Filio, * et Spiritui Sáncto.

9. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórur. Amen.

Tone 6 F.

Mediant of 1 accent with 1 preparatory syllable. | Ending of 1 accent with 2 preparatory syllables.



1. Be- á-ti ómnes qui tíment Dóminur, * qui ámbulant in ví- is é- jus.

2. Labóres mánuur tuárum quia manducábis : * beátus es, et bene tibi érit.

3. Uxor túa sicut vltis abúndans, * in latéribus dómus tuæ.

4. Filii túi sicut novéllae olivárum, * in circúitu ménsæ tuæ.

5. Ecce sic benedicétur hómo * qui tímet Dóminur.

6. Benedícat tibi Dóminus ex Sion : * et vídeas bóna Jerúsalem ómnibus diébus vitæ tuæ.

7. Et vídeas filios filiórur tuórum, * pácem super Israel.

8. Glória Pátri, et Filio, * et Spiritui Sáncto.

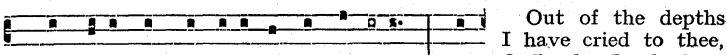
9. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórur. Amen.

Psalm 129. De profundis.

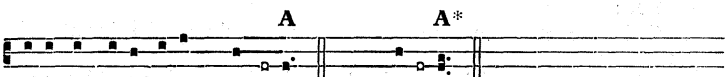
The sinner's appeal to the mercy of God, his only refuge.

Tone 4 A, A*.

Mediant of 1 accent with 2 preparatory syllables. | Endings of 1 accent with 3 preparatory syllables.



1. De profúndis clamávi ad te Dómine : * Dó- | Out of the depths I have cried to thee, O Lord : Lord, hear my voice.



mine exáudi vócem mé- am. or : mé- am.

2. Fiant áures túae *intendentes* * in vócem deprecationis *méae*.

Let thy ears be attentive to the voice of my supplication.

3. Si iniquitates observáveris *Dómine* : * *Dómine*, *quis sustinebit*?

If thou, O Lord, wilt mark iniquities : Lord, who shall stand it?

4. Quia apud te propitiátio est : * et propter légem túam sustinui te *Dómine*.

For with thee there is mereiful forgiveness : and by reason of thy law, I have waited for thee, O Lord.

5. Sustinuit ánima méa in verbo *éjus* : * sperávit ánima méa in *Dómino*.

My soul hath relied on his word : my soul hath hoped in the Lord.

6. A custódia matutína usque ad nóctem, * spéret *Israel* in *Dómino*.

From the morning watch even until night, let Israel hope in the Lord.

7. Quia apud *Dóminum* misericórdia : * et copiósa apud *éum* redemptio.

Because with the Lord there is mercy : and with him plentiful redemption.

8. Et ipse redimet *Israel* * ex omnibus iniquitatibus *éjus*.

And he shall redeem Israel from all his iniquities.

9. Glória *Pátri*, et *Fílio*, * et *Spirítui Sáncto*.

10. Sicut érat in princípío, et *nunc*, et *sémper*, * et in saécula saeculorum. Amen.

Psalm 131. Memento.

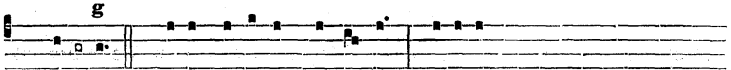
The ark of the Covenant carried to Jerusalem, and God's promises.

Ton 3 a², g.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Endings of 1 accent with 2 preparatory syllables.



1. Meménto *Dómine* *Dá-vid*, * et ómnis mansu-e-túdi-nis *é- jus* :



or : *é- jus*. 2. Sicut jurávit *Dómi-no*, *

2. Sicut jurávit *Dómino*, * vótum vóvit *Déo Jácob* :

3. Si introiero in tabernáculum *dómus méae*, * si ascéndero in léctum *stráti méi* :

4. Si dédero sómnum *óculis méis*, * et *pálpebris méis* dormitattiónem :

5. Et réquiem tempóribus méis, donec invéniam *Iócum Dómino*, * tabernáculum *Déo Jácob*.

6. Ecce audívimus éam in Ephrata : * invénimus éam in *cámpis silvae*.

7. Introíbimus in tabernáculum éjus : * adorábimus in lóco ubi steterunt *pédes* éjus.

8. Súрге Dómine in réquiem túam, * tu et árcá sanctificatiónis túae.

9. Sacerdótes túi induántur justítiam : * et sáncti túi exsúltent.

10. Propter Dávid sérvum túum, * non avértas fáciem *Christi* túi.

11. Jurávit Dóminus Dávid veritátem, et non frustrábitur éam : * de fructu véntris túi pónam super *sédem* túam.

12. Si custodierunt filii túi testaméntum méum, * et testimónia méa haec, quae *docébo* éos :

13. Et filii eórum úsque in saéculum, * sedébunt super *sédem* túam.

14. Quóniam elégit Dóminus Sion : * elégit éam in habitatióne sibi.

15. Haec réquies méa in saéculum saéculi : * hic habitábo quóniam *elégi* éam.

16. Víduam éjus benedicens benedicam : * páuperes éjus saturábo *pánibus*.

17. Sacerdótes éjus induam salutári : * et sáncti éjus exsultatióne *exsultábunt*.

18. Illuc producám *eórnu* Dávid, * parávi lucérnam *Christo* méo.

19. Inimícos éjus induam confusióne : * super ípsum autem efflorebit *sanctificatio* méa.

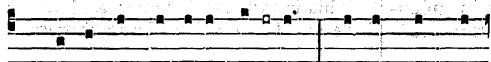
20. Glória Pátri, et Filio, * et *Spiritui* Sáncto.

21. Sicut érat in princípío, et nūne, et sémper, * et in saécula saeculórum. Amen.

Tone 8 G, G*, c.

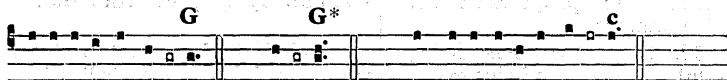
Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.



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, * vótum vóvit *Déo* Jácob :

How he swore to the Lord, he vowed a vow to the God of Jacob :

3. Si introíero in tabernáculum dómus méae, * si ascéndero in léctum *stráti* méi :

If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie :

4. Si dédero sómmum óculis méis, * et pálpebris méis dormitatióne :

If I shall give sleep to my eyes, or slumber to my eyelids,

5. Etréquiem tempóribus méis: donec invéniam lócum **Dómino**, * tabernáculum *Dèo Jácob*.

6. Ecce audívimus éam in Ephrata : * invénimus éam in *cámpis silvae*.

7. Introíbimus in tabernáculum **éjus** : * adorábimus in lóco ubi steterunt *pèdes éjus*.

8. Súrge **Dómine** in réquiem **túam**, * tu et árcá sanctificatiónis **túae**.

9. Sacerdótes **túi** induántur **justítiam** : * et **sáncti túi** *exsultent*.

10. Propter **Dávid** sérvum **tuum**, * non avértas fáciem *Christi túi*.

11. Jurávit **Dóminus Dávid** veritátem, et non frustrábitur **éam** : * de fructu véntris **túi** pónam super *sédem túam*.

12. Si custodierunt filii **túi** testaméntum **méum**, * et testimónia **méa** haec, quae *docébo* éos :

13. Et filii **eórum** usque in **saéculum**, * *sedébunt* super *sédem túam*.

14. Quóniam elégit **Dóminus Sion** : * elégit **éam** in habitatió-*nem sibi*.

15. Haec réquies **méa** in saéculum **saéculi** : * *hic habitábo* quóniam *elégi* éam.

16. Viduam **éjus** benedícens benedícam : * *páuperes éjus* *saturábo* *pánibus*.

17. Sacerdótes **éjus** induam salutári : * et **sáncti éjus** *exsultatióne* *exsultábunt*.

18. Illuc *prodúcam* *córnú Dávid*, * *parávi* *lucérnam Christi méo*.

19. Inimícos **éjus** induam confusióne : * *super ípsum* *autem* *efflorebit* *sanctificatio méa*.

20. Glória **Pátri**, et **Fílio**, * et **Spiritui Sáncto**.

21. Sicut érat in *princípio*, et nunc, et *sémper*, * et in *saécula saeculórum*. Amen.

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.

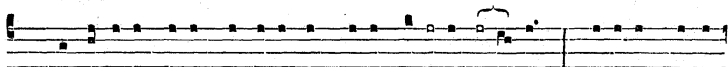
I will clothe her priests with salvation : and her saints shall rejoice with exceeding great joy.

There will I bring forth a horn to David : I have prepared a lamp for my anointed.

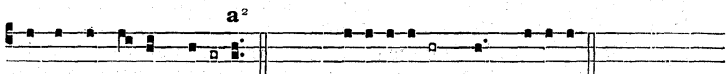
His enemies I will clothe with confusion : but upon him shall my sanctification flourish.

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 Ending of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables. cadences).



1. Confi-tébor tibi Dómine in tóto eór-de mé-o : * quóni-am audi-



sti vérba óris mé- i. Flex : vivi-ficábis me : †

2. In conspéctu Angelórum psállam tibi : * adorábo ad témplum sánctum túum, et confitébor nómini túo.

3. Super misericórdia tua et veritáte tua : * quóniam magnificásti super ómne, nómen sánctum túum.

4. In quacúmque die invocávero té, exáudi me : * multiplicábis in ánima méa virtútem.

5. Confiteántur tibi Dómine ómnes réges térrae : * quia audiérunt ómnia vérba óris túi :

6. Et cántent in viis Dómini : * quóniam mágna est glória Dómini.

7. Quóniam excélsus Dóminus, et humília réspicit : * et álta a longe cognóscit.

8. Si ambulávero in médio tribulatiónis, vivificábis me : † et super íram inimicórum meórum extendisti mánum túam, * et sálvum me fécit dextera túa.

9. Dóminus retribuet pro me : † Dómine, misericórdia túa in saëcu-lum : * ópera mánuum tuárum ne despicias.

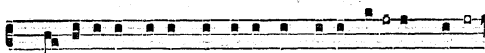
10. Glória Pátri, et Filio, * et Spirítui Sáncto.

11. Sicut érat in princípío, et núnce, et sémper, * et in saëcula saecu-lórum. Amen.

Tone 7 c.

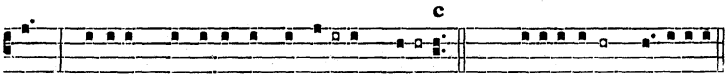
Mediant of 2 accents.

Ending of 2 accents.



1. Confitébor tibi Dómine in tóto eórde mé-

I will praise thee,
O Lord, with my whole
heart: for thou hast
heard the words of my
mouth.



o: * quóni-am audísti vérba ó- ris mé- i. *Flex:* vivi-ficábis me : †

2. In conspéctu Angelórum psállam tibi : * adorábo ad témpulum sánctum túum, et confitébor nómini túo.

I will sing praise to thee in the sight of the angels : I will worship towards thy holy temple, and I will give glory to thy name.

3. Super misericórdia túa et veritáte túa : * quóniam magnificásti super ómne, nómen sánctum túum.

For thy mercy, and for thy truth : for thou hast magnified thy holy name above all.

4. In quacúmque die invocávero tē, exáudi me : * multiplicábis in ánima méa virtútem.

In what day soever I shall call upon thee, hear me. Thou shalt multiply strength in my soul.

5. Confiteántur tibi Dómine ómnes réges térrae : * quia audierunt ómnia vérba óris túi.

May all the kings of the earth give glory to thee : for they have heard all the words of thy mouth.

6. Et cántent in viis Dómini : * quóniam mágna est glória Dómini.

And let them sing in the ways of the Lord : for great is the glory of the Lord.

7. Quóniam excélsus Dóminus, et humília réspicit : * et álta a lónge cognóscit.

For the Lord is high, and looketh on the low : and the high he knoweth afar off.

8. Si ambulávero in médio tribulatiónis, vivificábis me : † et super íram inimicórum meórum extendisti mánum túam, * et sal- vum me fécit dēxtera túa.

If I shall walk in the midst of tribulation, thou wilt quicken me : and thou hast stretched forth thy hand against the wrath of my enemies : and thy right hand hath saved me.

9. Dóminus retribuet pro me : † Dómine misericórdia túa in saéculum : * ópera mánuum tuárum ne despicias.

The Lord will repay for me : thy mercy, O Lord, endureth for ever. O despise not the works of thy hands.

10. Glória Pátri, et Filio, * et Spiritui Sáncto.

11. Sicut érat in princípío, et núnc, et sémper, * et in saécula saeculórum. Amen.

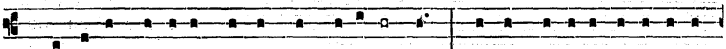
Psalm 138. *Domine probasti me.*

Hymn to the omniscience and omnipresence of God.

Tone 2 D.

Mediant of I accent.

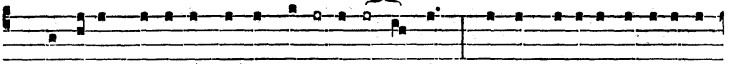
Ending of I accent with I preparatory syllable.



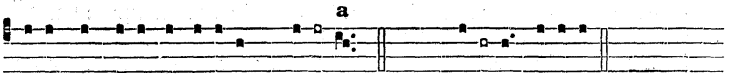
1. Dómine probásti me et cognovísti me : * tu cognovísti sessi- ónem

Tone 3 a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Ending of 1 accent with 1 preparatory syllable.



1. Dómine probásti me et eo-gnovísti me : * tu cognovísti sessi-ónem



mé-am et resurrecti-ónem mé- am. Flex : a te, †

2. Intellexísti cogitatiónes méas de lónge : * sémitam méam et funí-
culum méum investigásti.

3. Et omnes vías méas praevídísti : * quia non est sérmō in língua
méa.

4. Ecce Dómine tu cognovísti ómnia novíssima et antiq̄ua : * tu
formásti me, et posuísti super me mánum túam.

5. Mirábilis fácta est sciéntia túa ex me : * confortáta est, et non
pótero ad éam.

6. Quo íbo a spírítu túo? * et quo a fácie túa fúgiam?

7. Si ascéndero in caelum, tu illie es : * si descéndero in inférnum,
ádes.

8. Si sumpsero pénnas méas dilúculo : * et habitávero in extrémis
máris.

9. Etenim illuc mánus túa dedúcet me : * et tenébit me dextera
túa.

10. Et dixi : Fórsitan ténebrae conculeábunt me : * et nox illumi-
nátio méa in delíciis méis.

11. Quia ténebrae non obscurabúntur a te, † et nox sicut dies illumi-
nábítur : * sicut ténebrae éjus, ita et lúmen éjus.

12. Quia tu possedísti rēnes méos : * suscepísti me de útero mátris
méae.

13. Confitébor tibi quia terribíliter magnificátus es : † mirábília ópera
túa, * et ánima méa cognóscit nímis.

14. Non est occultátum os méum a te, quod fecísti in occúlto : * et
substántia méa in inferiórius térrae.

15. Imperféc-tum méum vidérunt óculi túi, † et in líbro túo ómnes
scribēntur : * dies formabúntur, et némo in éis.

16. Míhi autem nímis honorificáti sunt amíci túi Déus : * nímis con-
fortátus est principátus eórum.

17. Dinumerábo éos, et super arénam multiplicabúntur : * exsurréxi,
et adhuc sum tēcum.

18. Si occideris Déus peccatóres : * víri sánguinum declínate a me :

19. Quia dícitis in cogitatióne : * accípient in vanitáte civitátes túas.

20. Nonne qui odérunt te **Dómine óderam?** * et super inimicos túos **tabeseébam?**

21. **Perfécto ódio óderam illos :** * et inimíci fácti **sunt mihi.**

22. **Próba me Déus, et seíto cor méum :** * **intérroga me, et cognósce sémitas méas.**

23. Et víde, si **vía iniquitátis in mé est :** * et **déduc me in vía aetérna.**

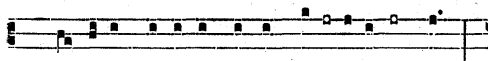
24. **Glória Pátri, et Filio, *** et **Spirítui Sáncto.**

25. **Sicut érat in princípío, et núne, et sémper, *** et in saécula saeculórum. Amen.

Tone 7 a, c, c².

Mediant of 2 accents.

Endings of 2 accents.

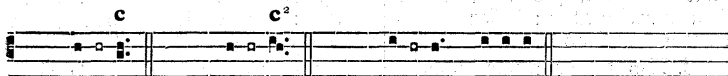


1. **Dómine probásti me et cognovísti me :** *

Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up.



tu cognovísti sessi-ónem mé-am et resurrecti-ó-nem mé-am.



or : mé-am. or : mé-am. Flex : a te, †

2. **Intellexísti cogitatiónes méas de lónga :** * **sémitam méam et funiculum méum investigásti.**

Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

3. **Et ómnes vías méas praevidísti :** * **quia non est sérmō in língua méa.**

And thou hast foreseen all my ways: for there is no speech in my tongue.

4. **Ecce Dómine tu cognovísti ómnia novíssima et antiqua :** * **tu formásti me, et posuísti super me mánum túam.**

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.

5. **Mirábilis fácta est sciéntia túa ex me :** * **confortáta est, et non pótero ad éam.**

Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

6. **Quo íbo a spírítu túo? *** **et quo a fácie túa fúgiam?**

Whither shall I go from thy spirit? Or whither shall I flee from thy face?

7. **Si ascéndero in caelum, tu illic es :** * **si descéndero in inférnum, ádes.**

If I ascend into heaven, thou art there: if I descend into hell, thou art present.

8. **Si sumpsero pénnas méas dilúculo :** * **et habitávero in extrémis máris :**

If I take my wings early in the morning, and dwell in the uttermost parts of the sea :

9. Etenim illuc mánus túa deducet me : * et tenébit me dextera túa.

10. Et dixi : Fórsitan ténebrae conculcábunt me : * et nox illuminatio méa in deliciis méis.

11. Quia ténebrae non obscurábuntur a te, † et nox sicut dies illuminábitur : * sicut ténebrae ejus, ita et lúmen ejus.

12. Quia tu possedísti rénes méos : * suscepísti me de útero mátris méae.

13. Confitébor tibi quia terribiliter magnificátus es : † mirabilia ópera túa, * et ánima méa cognóscit nimis.

14. Non est occultátum os méum a te, quod fecísti in occulto : * et substántia méa in inferioribus térrae.

15. Imperfécum méum vidérunt óculi tui, † et in libro tuo ómnes scribéntur : * dies formábuntur, et nemo in eis.

16. Mihi autem nimis honorificati sunt amici tui Déus : * nimis confortátus est principátus eórum.

17. Dinumerábo eos, et super arenam multiplicábuntur : * exsurréxi, et adhuc sum tecum.

18. Si occideris Déus peccatóres : * víri sánguinem declináte a me :

19. Quia dicitis in cogitatione : * accipient in vanitate civitates tuas.

20. Nonne qui odérunt te Domine óderam? * et super inimicos tuos tabescébam?

21. Perfécio ódio óderam illos : * et inimici facti sunt mihi.

22. Próba me Déus, et scito cor méum : * intérroga me, et cognosce sémitas méas.

23. Et vide, si via iniquitatis in me est : * et deduc me in via aetérna.

Even there also shall thy hand lead me : and thy right hand shall hold me.

And I said : Perhaps darkness shall cover me : and night shall be my light in my pleasures.

But darkness shall not be dark to thee, and night shall be light as the day : the darkness thereof, and the light thereof are alike to thee.

For thou hast possessed my reins : thou hast protected me from my mother's womb.

I will praise thee, for thou art fearfully magnified : wonderful are thy works, and my soul knoweth right well.

My bone is not hidden from thee, which thou hast made in secret : and my substance in the lower parts of the earth.

Thy eyes did see my imperfect being, and in thy book all shall be written : days shall be formed, and no one in them.

But to me thy friends, O God, are made exceedingly honourable : their principality is exceedingly strengthened.

I will number them, and they shall be multiplied above the sand. I rose up and am still with thee.

If thou wilt kill the wicked, O God : Ye men of blood, depart from me :

Because you say in thought : They shall receive thy cities in vain.

Have I not hated them, O Lord, that hated thee : and pined away because of thy enemies?

I have hated them with a perfect hatred : and they are become enemies to me.

Prove me, O God, and know my heart : examine me and know my paths,

And see if there be in me the way of iniquity : and lead me in the eternal way.

24. Glória Pátri, et Filio, * et Spirítui Sáncto.
 25. Sicut érat in princípío, et nūnc, et sémper, * et in saécula saeculórum. Amen.

Psalm 147. *Lauda Jerusalem.*

Jerusalem to praise God for his benefits towards her and for the wonders of creation.

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents.

Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

Praise the Lord, O Jerusalem: praise thy God, O Sion.

1. Láuda Jerúsa-lem Dóminum : * láuda Dé-um

D D D² f g

tú-um Sí- on. or : Sí- on. or : Sí- on. or : Sí- on. or : Sí- on.

g² a a² a³

or : Sí- on. or : Sí- on. or : Sí- on. or : Sí- on.

2. Quóniam confortávit séras portárum tuárum : * benedixit filiis tuis in te.

Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

3. Qui pósuit fines tuos pácem : * et ádipe fruménti sátiat te.

Who hath placed peace in thy borders: and filled thee with the fat of corn.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sérmo éjus.

Who sendeth forth his speech to the earth: his word runneth swiftly.

5. Qui dat nívem sícut lánam : * nébulam sicut cinerem spárgit.

Who giveth snow like wool: scattereth mists like ashes.

6. Mittit crystállum súam sícut buccéllas : * ante fáciem frígoris éjus quis sustinébit?

He sendeth his crystal like morsels: Who shall stand before the face of his cold?

7. Emittet vérbum súum, et liquefáciét éa : * flábit spíritus éjus, et flúent áquae.

He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

8. Qui annúnciat vérbum súum Jácob : * justítias et júdicia súa Israel. (D² : Israel.)

Who declareth his word to Jacob: his justices and his judgements to Israel.

9. Non fécit táliter ómni ná- | He hath not done in like manner
 tióni : * et judícia súa non mani- | to every nation : and his judgements
 festávit éis. | he hath not made manifest to them.

10. Glória Pátri, et Filio, * et Spiritui Sáncto.

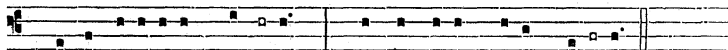
11. Sicut érat in principio, et nũne, et sēmp̄er, * et in saécula saecu-
 lórum. Amen.

Tone 2 D.

Mediant of 1 accent.

Ending of 1 accent with 1 preparatory
 syllable.

D



1. Láuda Jerúsalem Dóminum : * láuda Dé-um tú-um Si- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit filiis
 tuis in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sérmo éjus.

5. Qui dat nívem sicut lánam : * nébulam sicut cínerem spárgit.

6. Míttit crystállum súam sicut buccéllas : * ante faciē frígoris éjus
 quis sustinēbit?

7. Emíttit vérbum súum, et liquefaciet éa : * flábit spíritus éjus, et
 flúent áquae.

8. Qui annúnciat vérbum súum Jácob : * justitias et judícia súa Israel.

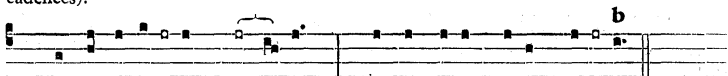
9. Non fécit táliter ómni nátióni : * et judícia súa non manifestávit éis.

10. Glória Pátri, et Filio, * et Spiritui Sáncto.

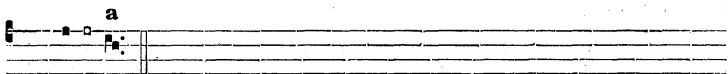
11. Sicut érat in principio, et nunc, et sēmp̄er, * et in saécula saecu-
 lórum. Amen.

Tone 3 b, a.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic
 cadences). Endings of 1 accent with 1 preparatory
 syllable.



1. Láuda Jerúsalem Dóminum : * láuda Dé-um tú-um Si- on.



or : Si- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit filiis
 tuis in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sérmo éjus.

5. Qui dat nívem sicut lánam : * nébulam sicut cínerem spárgit.

6. Mittit crystallum suam sicut buccellas : * ante faciem frigoris ejus quis sustinebit?

7. Emittet verbum suum, et liquefaciet ea : * flabit spiritus ejus, et fluent aquae.

8. Qui annuntiat verbum suum Jacob : * justitias et judicia sua Israel.

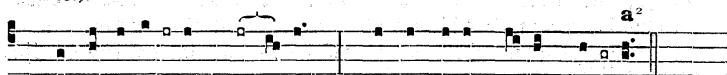
9. Non fecit taliter omni nationi : * et judicia sua non manifestavit eis.

10. Gloria Patri, et Filio, * et Spiritui Sancto.

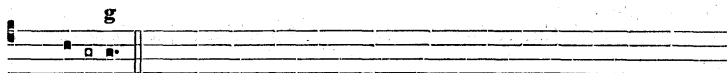
11. Sicut erat in principio, et nunc, et semper, * et in saecula saeculorum. Amen.

Tone 3 a², g.

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory syllables in anticipation of the accent in dactylic syllables). cadences).



1. Láuda Jerúsalem Dóminum : * láuda Dé-um tú-um Si- on.



or : Si- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit filiis tuis in te.

3. Qui pósuit fines tuos pácem : * et ádipe fruménti sátiat te.

4. Qui emittit elóquium suum térrae : * velóciter cúrrit sêrmo ejus.

5. Qui dat nivem sicut lánam : * nébulam sicut cínerem spárgit.

6. Mittit crystallum suam sicut buccellas : * ante faciem frigoris ejus quis sustinebit?

7. Emittet verbum suum, et liquefaciet ea : * flabit spiritus ejus, et fluent aquae.

8. Qui annuntiat verbum suum Jacob : * justitias et judicia sua Israel.

9. Non fecit taliter omni nationi : * et judicia sua non manifestavit eis.

10. Gloria Patri, et Filio, * et Spiritui Sancto.

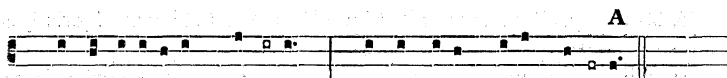
11. Sicut erat in principio, et nunc, et semper, * et in saecula saeculorum. Amen.

Tone 4 E, A, A*.

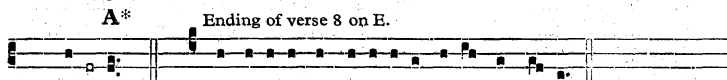
Mediant of 1 accent with 2 preparatory syllables. Endings of 1 accent with 3 preparatory syllables. (For the Ending E, an extra note is added in anticipation of the accent in dactylic cadences).



1. Láuda Jerúsalem Dóminum : * láuda Dé-um tú-um Si- on.



1. Láuda Jerúsa-lem Dóminum : * láuda Dé-um tú-um Sí- on.



or : Sí- on. 8. ... * justí-ti- as et judí-ci- a sú- a Isra- el.

2. Quóniam confortávit séras portárum tuárum : * benedíxit filiis tuis in te.

3. Qui pósuit fines tuos pácem : * et ádipe fruménti sáttat te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sérmo éjus.

5. Qui dat nivem sicut lánam : * nébulam sicut cinerem spárgit.

6. Míttit crystállum súam sicut buccéllas : * ante fáciem frigoris éjus quis sustinébit?

7. Emíttet vérbum súum, et liquefáciét éa : * flábit spíritus éjus, et flúent áquae.

8. Qui annúntiat vérbum súum Jácob : * justítias et judícia súa Israel. (E : Israel.)

9. Non fécit táliter ómni natióni : * et judícia súa non manifestávit éis.

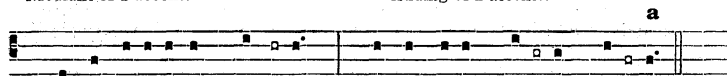
10. Glória Pátri, et Filio, * et Spíritui Sáncto.

11. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 5 a.

Mediant of 1 accent.

Ending of 2 accents.



1. Láuda Jerúsa-lem Dóminum : * láuda Dé-um tú- um Sí- on.

2. Quóniam confortávit séras portárum tuárum : * benedíxit filiis tuis in te.

3. Qui pósuit fines tuos pácem : * et ádipe fruménti sáttat te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sérmo éjus.

5. Qui dat nivem sicut lánam : * nébulam sicut cinerem spárgit.

6. Míttit crystállum súam sicut buccéllas : * ante fáciem frigoris éjus quis sustinébit?

7. Emíttet vérbum súum, et liquefáciét éa : * flábit spíritus éjus, et flúent áquae.

8. Qui annúntiat vérbum súum Jácob : * justítias et judícia súa Israel.

9. Non fécit táliter ómni natióni : * et judícia súa non manifestávit éis.

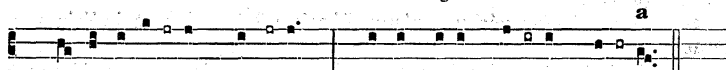
10. Glória Pátri, et Filio, * et Spíritui Sáncto.

11. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

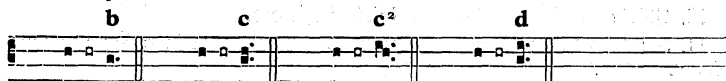
Tone 7 a, b, c, c², d.

Mediant of 2 accents.

Endings of 2 accents.



1. Láuda Jerúsalem Dóminum : * 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 : * benedixit filiis tuis in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sérmo éjus.

5. Qui dat nivem sicut lánam : * nébulam sicut cinerem spárgit.

6. Míttit crýstállum súam sicut buccéllas : * ante faciém frígoris éjus quis sustinébit?

7. Emíttet vérbum súum, et liquefáciét éa : * flábit spíritus éjus, et flúent áquae.

8. Qui annúnciat vérbum súum Jácob : * justítias et judícia súa Israel.

9. Non fécit táliter ómni natióni : * et judícia súa non manifestávit éis.

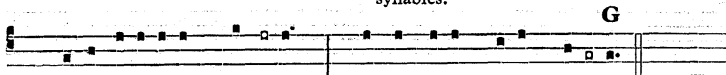
10. Glória Pátri, et Filio, * et Spiritui Sáncto.

11. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

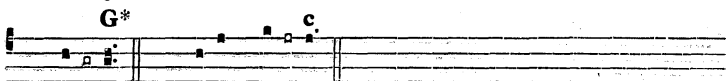
Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.



1. Láuda Jerúsalem Dóminum : * láuda Dé-um tú-um Si- on.



or : Si- on. or : tú-um Si- on.

2. Quóniam confortávit séras portárum tuárum : * benedixit filiis tuis in te.

3. Qui pósuit fines túos pácem : * et ádipe fruménti sátiat te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sérmo éjus.

5. Qui dat nivem sicut lánam : * nébulam sicut cinerem spárgit.

6. Mittit crystallum suam sicut buccellas : * ante faciem frigoris ejus quis *sustinēbit*?

7. Emittet verbum suum, et liquefaciet ea : * flabit spiritus ejus, et *fluent* aquae.

8. Qui annuntiat verbum suum Jācob : * justitias et iudicia sua Israel.

9. Non fecit taliter omni nationi : * et iudicia sua non manifestavit eis.

10. Glória Patri, et Filio, * et Spiritui Sancto.

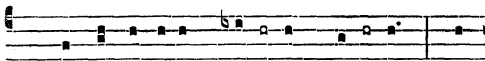
11. Sicut erat in principio, et nunc, et *sēmp*er, * et in saecula saeculorum. Amen.

Canticle of the Blessed Virgin

Tone 1 D, D, D², f, g, g², a, a², a³.

Mediant of 2 accents.

Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

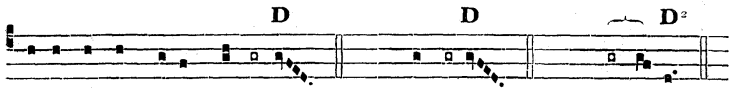


My soul doth magnify the Lord,

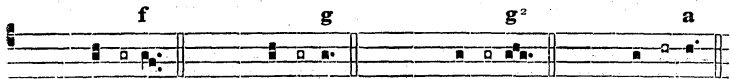
1. Magni- fi- cat *

2. Et exsultavit spi-ri-tus me- us * in

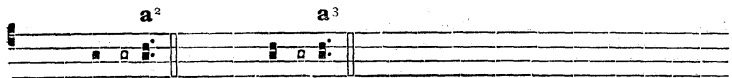
And my spirit hath rejoiced in God my Saviour.



ā-ni-ma mē-a Dóminum. or : { Dóminum. or : { Dóminum.
Dé-o sa-lu-tāri mē-o. or : { mē-o. or : { mē-o.



or : { Dóminum. or : { Dóminum. or : { Dóminum. or : { Dóminum.
mē-o. or : { mē-o. or : { mē-o. or : { mē-o.



or : { Dóminum. or : { Dóminum.
mē-o. or : { mē-o.

3. Quia respexit humilitatem
ancillae suae : * ecce enim ex
hoc beatam me dicent omnes ge-
nerationes.

Because he hath regarded the
humility of his handmaid : for behold
from henceforth all generations shall
call me blessed.

4. Quia fécit mihi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles. (D²: húmiles.)

8. Esuriéntes implévit bónis : * et dívites dimisit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula. (D² : saécula.)

11. Glória Pátri, et Fílio, * et Spiritui Sáncto.

12. Sicut érat in principio, et núne, et sémper, * et in saécula saeculórum. Amen.

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.

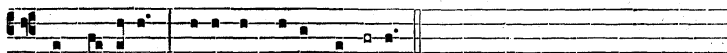
As he spoke to our fathers : to Abraham and to his seed for ever.

Tone 2 D or A.

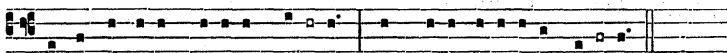
Mediant of I accent.

Ending of I accent with I preparatory syllable.

♩ D or ♩ A



1. Magní- ficat * ánima mé-a Dóminum.



2. Et exsultávit spí-ritus mé- us * in Dé-o salutári mé- o.

3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beá- tam me dícent ómnes generatiónes.

4. Quia fécit mihi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimisit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

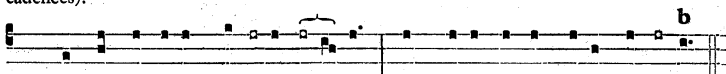
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in principio, et nunc, et sémper, * et in saécula saeculorum. Amen.

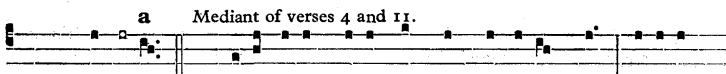
Tone 3 b, a.

Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllable. cadences).



1. Magní- fi-cat * á-nima mé-a Dóminum.

2. Et exsultávit spi-ritus mé-us * in Dé-o sa-lu-tári mé- o.



or : { Dóminum. 4. Qui-a fécit míhi mágna qui pótens est : *
{ mé- o. 11. Glóri- a Pá-tri et Fi-li- o, *

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beá- tam me dícent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in principio, et núne, et sémper, * et in saécula saeculorum. Amen.

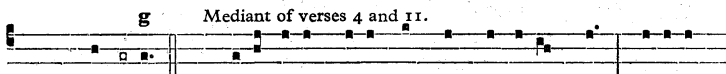
Tone 3 a², g.

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables. cadences).



1. Magní- fi-cat * á-nima mé- a Dóminum.

2. Et exsultávit spi-ri-tus mé-us * in Dé-o sa-lu-tári mé- o.



or : { Dóminum. 4. Qui-a fécit míhi mágna qui pótens est : *
{ mé- o. 11. Glóri- a Pá-tri et Fi-li- o, *

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beá-
tam me dicent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte cordis
súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in
saécula.

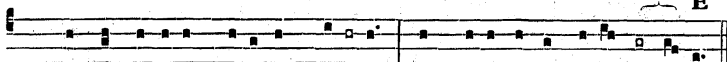
11. Glória Pátri, et Fillo, * et Spiritui Sáncto.

12. Sicut érat in principio, et núne, et sémper, * et in saécula saecu-
lórum. Amen.

Tone 4 E, A, A*.

Mediant of 1 accent with 2 preparatory
syllables.

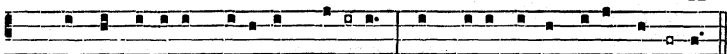
Endings of 1 accent with 3 preparatory
syllables. (For the ending E, an extra note
is added in anticipation of the accent in
dactylic cadences).



1. Magní- fi-cat *

á-nima mé-a Dóminum.

2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu- tá-ri mé-o.

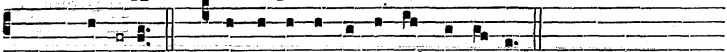


1. Magní- fi-cat *

á-nima mé-a Dóminum.

2. Et exsultavit spí-ri-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 saécu- la.

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beá-
tam me dicent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fecit poténtiam in bráchio súo : * dispérsit supérbos ménte cordis
súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles. (E : húmiles.)

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in
saécula. (E : saécula.)

11. Glória Pátri, et Fílio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et *nunc*, et *sémper*, * et in saécula saeculórum. Amen.

Tone 5 a.

Mediant of 1 accent.

Ending of 2 accents.

a



1. Magní- fi-cat * á-nima mé- a Dóminum.

2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu- tá- ri mé- o.

3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beátam me dícent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos mente córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

11. Glória Pátri, et Fílio, * et Spiritui Sáncto.

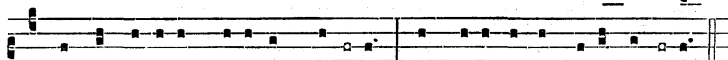
12. Sicut érat in princípío, et *nunc*, et *sémper*, * et in saécula saeculórum. Amen.

Tone 6 F or C.

Mediant of 1 accent with 1 preparatory syllable.

Ending of 1 accent with 2 preparatory syllables.

F or C



1. Magní- fi-cat * á-nima mé-a Dóminum.

2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu- tá- ri mé- o.

3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beátam me dícent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos mente córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

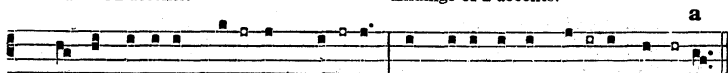
11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 7 a, b, c, c², d.

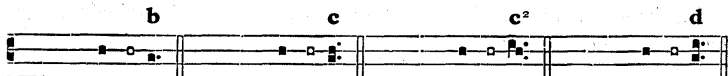
Mediant of 2 accents.

Endings of 2 accents.



1. Magní- ficat * à-níma mé- a Dóminum.

2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu- tá- ri mé- o.



or : { Dóminum. mé- o. or : { Dóminum. mé- o. or : { Dóminum. mé- o. or : { Dóminum. mé- o.

3. Quia respéxit humilitátem ancéllae súae : * ecce enim ex hoc beá- tam me dícent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * tíméntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bonís : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

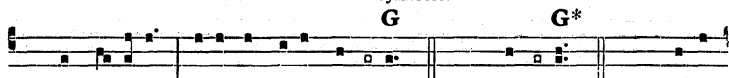
11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et núne, et sémper, * et in saécula saeculórum. Amen.

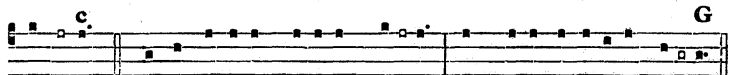
Tone 8 G, G*, c.

Mediant of 1 accent.

Endings of 1 accent with 2 preparatory syllables.



1. Magní- ficat * ánima mé- a Dóminum. or : Dóminum. or : mé- a



Dóminum. 2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu- tá- ri mé- o.

or : G*, or : c, and so for all the verses.

3. Quia respexit humilitatem ancillae suae : * ecce enim ex hoc beatam me dicent omnes generationes.

4. Quia fecit mihi magna qui potens est : * et sanctum nomen ejus.

5. Et misericordia ejus a progenie in progenies * timéntibus eum.

6. Fecit potentiam in brachio suo : * dispersit superbos mente cordis sui.

7. Deposuit potentes de sede, * et exaltavit humiles.

8. Esurientes implevit bonis : * et divites dimisit inanes.

9. Suscepit Israel puerum suum, * recordatus misericordiae suae.

10. Sicut locutus est ad patres nostros, * Abraham et semini ejus in saecula.

11. Glória Patri, et Filio, * et Spiritui Sancto.

12. Sicut erat in principio, et nunc, et semper, * et in saecula saeculorum. Amen.

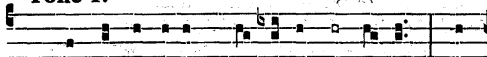
The Solemn Tones

For use on Principal Feasts (1st and 2nd Class).

Tone 1 D, D, D², f, g, g², a, a², a³, and Tone 6 F or C.

Mediant of 1 accent with 3 preparatory syllables (and an extra note in anticipation of the accent in dactylic cadences). Endings of 1 accent with 2 preparatory syllables. (For the ending D², an extra note is added in anticipation of the accent in dactylic cadences).

Tone 1.

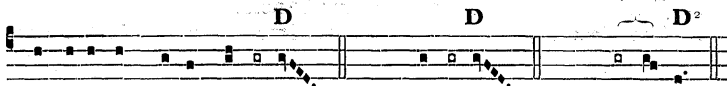


My soul doth magnify the Lord.

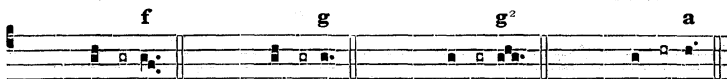
And my spirit hath rejoiced in God my Saviour.

1. Magni-fi-cat *

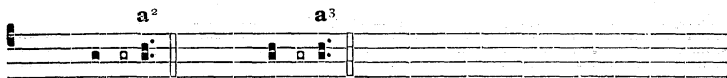
2. Et exsultavit spi-ri-tus mé-us * in



ánima mé-a Dóminum. Dé-o sa-lu-tá-ri mé-o. or : { Dóminum. mé-o. or : { Dómi-num. mé-o.

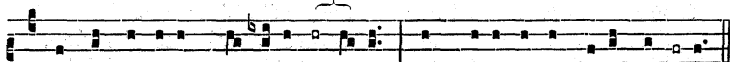
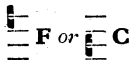


or : { Dóminum. mé-o. or : { Dóminum. mé-o. or : { Dóminum. mé-o. or : { Dóminum. mé-o.



or : { Dóminum. mé-o. or : { Dóminum. mé-o.

Tone 6. (For the ending C omit the ♭).



1. Magni- fi- cat * á-ni-ma mé-a Dó-minum

2. Et exsultávit spi-ri-tus mé-us * in Dé-o sa-lu-tári mé- o.

3. Quia respéxit humilitátem ancillae suae : * ecce enim ex hoc beátam me dicent ómnes generatiónes.

Because he hath regarded the humility of his handmaid : for behold from henceforth all generations shall call me blessed.

4. Quia fécit míhi magna qui pótens est : * et sánctum nómen éjus.

Because he that is mighty hath done great things to me : and holy is his name.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

And his mercy is from generation unto generations, to them that fear him.

6. Fécit poténtiam in bráchio súo : * dispérsit superbos ménte cordis súi.

He hath shewed might in his arm : he hath scattered the proud in the conceit of their heart.

7. Depósuit poténtes de séde, * et exaltávit húmiles. (1 D² : hú-miles.)

He hath put down the mighty from their seat, and hath exalted the humble.

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

He hath filled the hungry with good things : and the rich he hath sent empty away.

9. Suscépit Israel píerum súum, * recordátus misericórdiae suae.

He hath received Israel his servant : being mindful of his mercy.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula. (1 D² : saécula.)

As he spoke to our fathers : to Abraham and to his seed for ever.

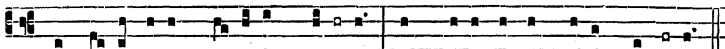
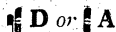
11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in principio, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 2 D or A.

Mediant of 1 accent with 3 preparatory syllables.

Ending of 1 accent with 1 preparatory syllable.



1. Magni- fi- cat * á-ni-ma mé-a Dó-minum.

2. Et exsultávit spi-ri-tus mé- us * in Dé-o sa-lu- tári mé- o.

3. Quia respéxit humilitátem ancillae suae : * ecce enim ex hoc beátam me dicent ómnes generatiónes.

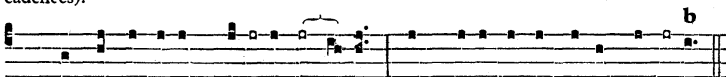
4. Quia fécit míhi magna qui pótens est : * et sanctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

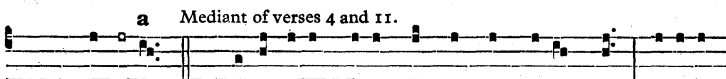
6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis súi.
7. Depósuit poténtes de séde, * et exaltávit húmiles.
8. Esuriéntes implévit bónis : * et dívites dimísit inánes.
9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.
11. Glória Pátri, et Filio, * et Spirítui Sáncto.
12. Sicut érat in princípío, et nunc, et sémpér, * et in saécula saeculórum. Amen.

Tone 3 b, a.

Mediant of 2 accents (with an extra note Endings of 1 accent with 1 preparatory in anticipation of the accent in dactylic syllable. cadences).



1. Magní- fi-cat * á-nima mé-a Dóminum.
2. Et exsultávit spí-ritus mé-us * in Dé-o sa-lu- tá-ri mé- o.

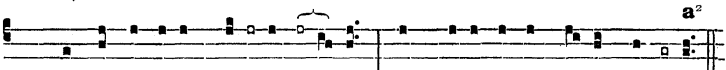


- or : { Dóminum. 4. Qui- a fécit míhi mágna qui pótens est : *
 mé- o. 11. Gló-ri- a Pá-tri et Fi-li- o, *

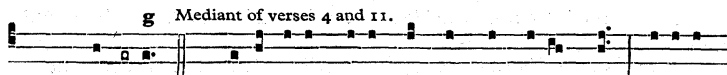
3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beá- tam me dícent ómnes generatiónes.
4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.
5. Et misericórdia éjus a progénie in progénies * timentibus éum.
6. Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis súi.
7. Depósuit poténtes de séde, * et exaltávit húmiles.
8. Esuriéntes implévit bónis : * et dívites dimísit inánes.
9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.
11. Glória Pátri, et Filio, * et Spirítui Sáncto.
12. Sicut érat in princípío, et nunc, et sémpér, * et in saécula saeculórum. Amen.

Tone 3 a², g.

Mediant of 2 accents (with an extra note Endings of 1 accent with 2 preparatory in anticipation of the accent in dactylic syllables. cadences).



1. Magní- fi-cat * á-nima mé-a Dóminum.
2. Et ex-sultávit spí-ritus mé-us * in Dé- o sa-lu- tá-ri mé- o.



or : { **D**óminum. 4. Qui- a fécit míhi mágna qui pótens est : *
 mé- o. 11. Gló-ri- a Pá- tri et Fi- li- o, *

3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beá- tam me dicent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit superbos mente córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimisit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

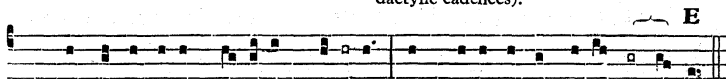
11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et núne, et sémper, * et in saécula saecu- lórum. Amen.

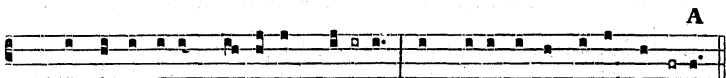
Tone 4 E, A, A*.

Mediant of 1 accent with 3 preparatory syllables.

Endings of 1 accent with 3 preparatory syllables. (For the ending E, an extra note is added in anticipation of the accent in dactylic cadences).

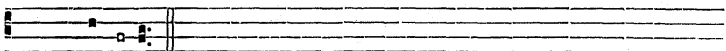


1. Magní- fi- cat * á- nima mé- a Dómi- num.
 2. Et exsultávit spi- ri- tus mé- us * in Dé- o sa- lu- tári mé- o.



1. Magní- fi- cat * á- nima mé- a Dóminum.
 2. Et exsultávit spi- ri- tus mé- us * in Dé- o sa- lu- tári mé- o.

A*



or : { **D**óminum.
 mé- o.

3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beá- tam me dicent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos mén-te córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles. (E : húmiles.)

8. Esuriéntes implévit bónis : * et dívites dimisit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae suae.

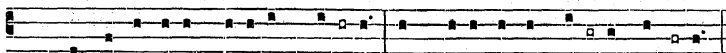
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula. (E : saécula.)

11. Glória Pátri, et Filio, * et Spirítui Sáncto.

12. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 5 a.

Mediant of 1 accent with 1 preparatory syllable. Ending of 2 accents.



1. Magní- fi-cat * á-nima mé- a Dóminum.

2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu-tá- ri mé- o.

3. Quia respéxit humilitátem ancillae suae : * ecce enim ex hoc beá-tam me dícent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos mén-te córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimisit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae suae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

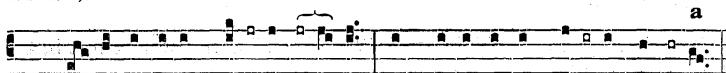
11. Glória Pátri, et Filio, * et Spirítui Sáncto.

12. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Tone 6, p. 219.

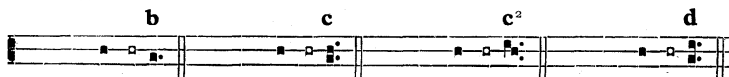
Tone 7 a, b, c, c², d.

Mediant of 2 accents (with an extra note in anticipation of the accent in dactylic cadences). Endings of 2 accents.



1. Magní- fi-cat * á-nima mé- a Dóminum.

2. Et exsultávit spí-ri-tus mé- us * in Dé-o sa-lu-tá- ri mé- o.



or : { Dóminum. mé- o. or : { Dóminum. mé- o. or : { Dóminum. mé- o. or : { Dóminum. mé- o.

3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beá- tam me dicent ómnes generatiónes.

4. Quia fécit mihi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit superbos mente córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

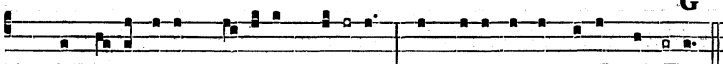
10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in principio, et nūne, et sémper, * et in saécula saecu- lórum. Amen.

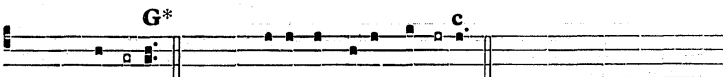
Tone 8 G, G*, c.

Mediant of 1 accent with 3 preparatory syllables. Endings of 1 accent with 2 preparatory syllables.



1. Magní- fi- cat * á- nima mé- a Dóminum.

2. Et exsultávit spi- ri- tus mé- us * in Dé- o sa- lu- tári mé- o.



or : { Dóminum. mé- o. or : { á- nima mé- a Dóminum. sa- lu- tári mé- o.

3. Quia respéxit humilitátem ancillae súae : * ecce enim ex hoc beá- tam me dicent ómnes generatiónes.

4. Quia fécit mihi mágna qui pótens est : * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit superbos mente córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula.

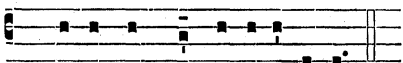
11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in principio, et nunc, et sémper, * et in saécula saecu- lórum. Amen.

Sunday at Compline.

The Office of Compline goes back to the period immediately after the persecutions of the Church. It is a preparation for the night's sleep; for which it begs God's blessing and the Holy Angels' protection.

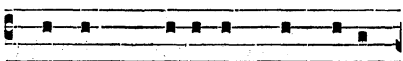
The
Lector :



Pray, Father, bless us.

V. Jube domne benedí-ce-re.

Blessing.



May the Lord almighty grant us a quiet night and a perfect end. R̄. Amen.

Nóctem qui-é-tam et fínem

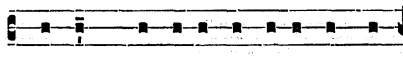


perfectum concédât nobis Dóminus omnípotens. R̄. Amen.

Short Lesson.

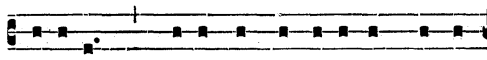
1 Pet. 5, 8-9.

F

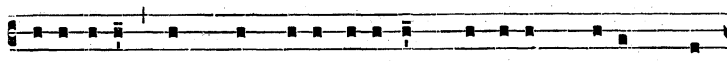


Rátres : Sóbri-i estóte, et vi-

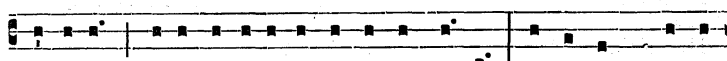
Brethren, be sober and watch, for your enemy, the devil, goeth about like a roaring lion, seeking whom he may devour. Resist him, strong in faith. But thou, O Lord, have mercy on us. R̄. Thanks be to God.



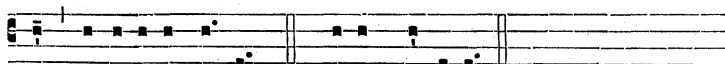
gi-láte : † qui-a adversá-ri-us véster



di-ábo-lus, tamquam lé-o rúgi-ens, círcu-it, quárens quem



dévoret : * cú-i re-sísti-te fórtes in fí-de. Tu autem Dómi-

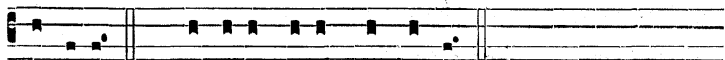


ne mi-seré-re nó-bis. R̄. Dé-o grá-ti-as.



∇. Adjutó-ri-um nó-strum in nó-mine

∇. Our help is in the name of the Lord.
R̄. Who made heaven and earth.



Dómini. R̄. Qui fé-cit cælum et térram.

Páter nóster, altogether in silence.

Then the Officiant says the Confiteor on a lower note.

The Choir replies :

Misereátur tui omnipotens Déus, et dimíssis peccátiis tuis, perdúcat te ad vítam aetérnam. R̄. Amen.

MAY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life.
R̄. Amen.

Confíteor Déo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptistæ, sánctis Apóstolis Pétro et Páulo, ómnibus Sánctis, et tibi páter, quia peccávi nimis, cogitátione, vérbo et ópere : méa cúlpa, méa cúlpa, méa máxima cúlpa. Ideo précor beátam Mariam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sánctos Apóstolos Pétrum et Páulum, ómnes Sánctos, et te páter, oráre pro me ad Dóminum Déum nóstrum.

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints and to you Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints and you Father, to pray to the Lord our God for me.

The Officiant next says on the same lower note :

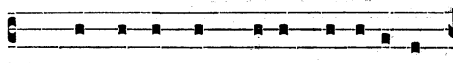
Misereátur véstri omnipotens Déus, et dimíssis peccátiis véstris, perdúcat vos ad vítam aetérnam. R̄. Amen.

MAY Almighty God have mercy on you, forgive your sins, and bring you to everlasting life.
R̄. Amen.

Indulgéntiam, absolutiónem, et remissionem peccatórum nostrórum tríbuat nóbis omnípotens et miséricors Dóminus. R̄. Amen.

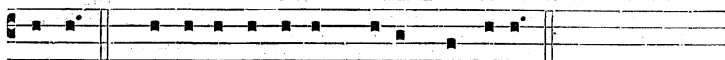
MAY the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.
R̄. Amen.

The Officiant then sings :



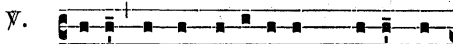
℣. Convert us, O
God of our salvation.
℞. And turn away
thine anger from us.

℣. Convérte nos Dé-us sa-lutá-ris



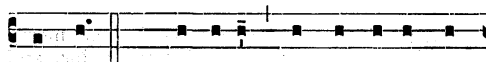
nóster. ℞. Et avérte í-ram tú-am a nóbis.

Ferial Tone. (Make the sign of the Cross).



℣. **D**E-us in adjutó-ri-um mé-um in-

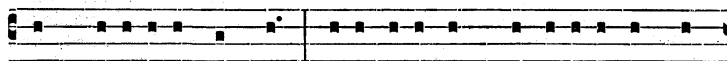
℣. O God, make
speed to help me. ℞. O
Lord, make haste to
succour me. Glory be
to the Father, and to
the Son, and to the
Holy Ghost. As it was
in the beginning is now
and ever shall be, world
without end. Amen.
Alleluia. *or*: Praise be
to Thee, O Lord, King
of eternal glory.



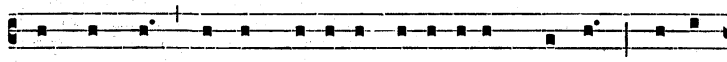
ténde. ℞. Dómine ad adjuvándum



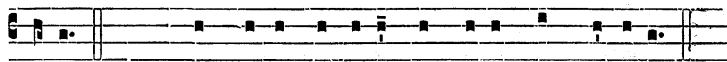
me festína. Gló-ri-a Pátri, et Fí-li-o,



et Spi-rí-tu-i Sáncto. Sicut érat in princípi-o, et nunc,



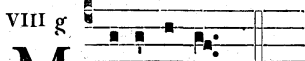
et semper, et in saécu-la saecu-lórum. Amen. Alle-



lu-ia. *Or*: Laus tí-bi Dómine Rex aetérnae gló-ri-ae.

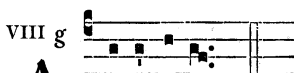
The Officiant intones the following Antiphon :

During the Year.



VIII g.
M Ise-ré-re.

In Paschal Time.

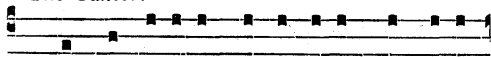


VIII g.
A Lle-lú-ia.

Psalm 4.

Joy and Peace in confidence in God.

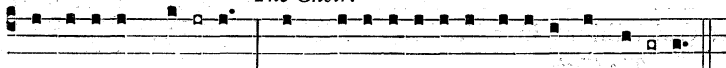
The Cantor.



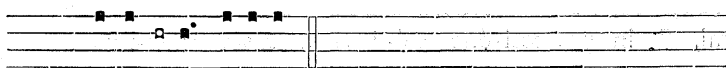
I. Cum invocarem exaudivit me Dé-us

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, †

2. Miserere méi, * et exáudi oratióne[m] méam.

Have mercy on me: and hear my prayer.

3. Filii hóminum, úsquequo grávi eórde? * ut quid dilígitis vanitátem et quaerítis mendá-cium?

O ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after lying?

4. Et scitóte quóniam mirifí-cávit Dóminus sánctum súum : * Dóminus exáudiet me cum clamávero ad eum.

Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

5. Irascímini, et nolite pec-cáre : † quae dicitis in córdibus véstris, * in cubilibus véstris *compungimini.*

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

6. Sacrificáte sacrificium justí-tiae, † et speráte in Dómino. * Múlti dícunt : Quis osténdit nobis bóna?

Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

7. Signátum est super nos lú-men vultus túi Dómine : * dedísti laetitiam in córde méo.

The light of thy countenance. O Lord, is signed upon us: thou hast given gladness in my heart.

8. A frúctu fruménti, víni et ólei súi, * multiplicáti sunt.

By the fruit of their corn, their wine, and oil, they are multiplied.

9. In páce in idípsum * dór-miam et *requiëscam.*

In peace in the selfsame, I will sleep and I will rest:

10. Quóniam tu Dómine singu-láriter in spe * constituísti me.

For thou, O Lord, singularly hast settled me in hope.

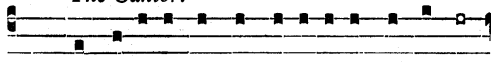
11. Glória Pátri, et Filio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et nunc, et sémper, * et in sæcula sæculórùm. Amen.

Psalm 90.

Security in confidence in God.

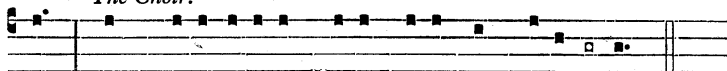
The Cantor.



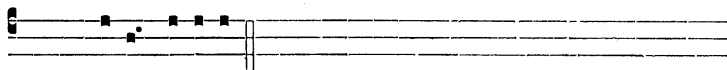
He that dwelleth in the aid of the most High, shall abide under the protection of the God of heaven.

I. Qui hábi-tat in adjutó-ri-o Altíssi-

The Choir.



mi, * in protecti-óne Dé-i caéli *commorá*-bi-tur.



Flex: dí-e, †

2. Dicit Dómino : Suscéptor méus es tu et refúgium méum : * Déus méus, sperábo in éum.

3. Quóniam ípse liberávit me de láqueo venántium, * et a vérbo áspero.

4. Scápolis súis oþumbrábit tibi : * et sub pennis éjus sperábis.

5. Scúto circúmdabit te véritas éjus : * non timébis a timóre noctúrno,

6. A sagítta volánte in díe, † a negótio perambulánte in ténebris : * ab incúrso, et daemónio meridiáno.

7. Cádent a látere túo mílle, † et decem míllia a déxtris túis : * ad te autem non appropinquábit.

8. Verúmtamen óculis túis considerábis : * et retributiónem peccatórum vidébis.

9. Quóniam tu es Dómine spes méa : * Altíssimum posuísti refúgium túum.

He shall say to the Lord : Thou art my protector and my refuge : my God, in him will I trust.

For he hath delivered me from the snare of the hunters : and from the sharp word.

He will overshadow thee with his shoulders : and under his wings thou shalt trust.

His truth shall compass thee with a shield : thou shalt not be afraid of the terror of the night,

Of the arrow that flieth in the day, of the business that walketh about in the dark : of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand : but it shall not come nigh thee.

But thou shalt consider with thy eyes : and shalt see the reward of the wicked.

Because thou, O Lord, art my hope : thou hast made the most High, thy refuge.

10. Non accédet ad te **má**lum : *
et flagéllum non appropinquábit
tabernáculo túo.

11. Quóniam Angelis súis man-
dávit **de** te : * ut custódiant te in
ómnibus *viis* túis.

12. In *mánibus* portábunt te : *
ne forte offendas ad lápidem *pé-*
dem túum.

13. Super áspidem et basilíscum
ambulábis : * et conculcábis leó-
nem et *draeónem*.

14. Quóniam in me sperávit,
liberábo éum : * prótegam éum,
quóniam cognóvit *nómen* méum.

15. Clamábit ad me, et égo
exáudiam éum : † cum ípso sum
in tribulatióne : * erípiam éum et
glorificábo éum.

16. Longitúdine diérum replébo
éum : * et osténdam illi *salutare*
méum.

17. Glória Pátri, et Filio, * et Spiritui Sáncto.

18. Sicut érat in principio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

There shall no evil come to thee :
nor shall the scourge come near thy
dwelling.

For he hath given his angels charge
over thee, to keep thee in all thy
ways.

In their hands they shall bear thee
up, lest thou dash thy foot against a
stone.

Thou shalt walk upon the asp and
the basilisk : and thou shalt trample
under foot the lion and the dragon.

Because he hoped in me I will
deliver him : I will protect him be-
cause he hath known my name.

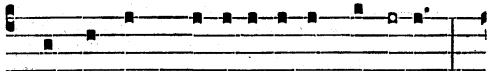
He shall cry to me, and I will hear
him : I am with him in tribulation,
I will deliver him, and I will glorify
him.

I will fill him with length of days :
and I will shew him my salvation.

Psalm 133

God's servants are invited to continue his praises during the night.

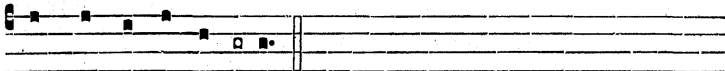
The Cantor.



1. Ecce nunc benedí-ci-te **Dó**minum, *

Behold now bless ye
the Lord : all ye ser-
vants of the Lord :

The Choir.



ómnnes *sérvi* **Dó**mini.

2. Qui státis in dómo **Dó**mini, *
in átriis *dómus* *Déi* nóstri.

3. In nóctibus extóllite *mánus*
véstras in *sáncta*, * et benedícite
Dóminum.

4. Benedícat te **Dó**minus ex
Sion, * qui fécit *caelum* et *térram*.

Who stand in the house of the Lord,
in the courts of the house of our God.


In the nights lift up your hands to
the holy places : and bless ye the
Lord.

May the Lord out of Sion bless thee,
he that made heaven and earth.

5. Glória Pátri, et Filio, * et Spiritui Sáncto.

6. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

During the Year. Antiphon.


M  **M** Ise-rére mí-hi Dómine, et

Have mercy on me,
O Lord, and hear my
prayer.



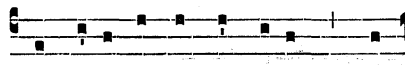
exáudi ora-ti-ónem mé-am.

In Paschal Time. Antiphon.

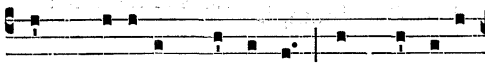
A  **A** L-le-lú-ia, alle-lú-ia, alle-lú-ia.

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:

VIII **T**  **T** E: lúcis ante términum, Ré-

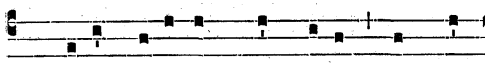
Now with the fast
departing light, Maker
of all! we ask of Thee,
of Thy great mercy,
through the night, our
guardian and defence
to be.

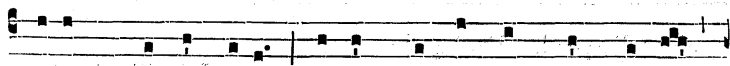
 **rum** Cre-átor, póscimus, Ut pro tú-a

Far off let idle visions
fly; no phantom of the
night molest: curb
Thou our raging en-
emy, that we in chaste
repose may rest.

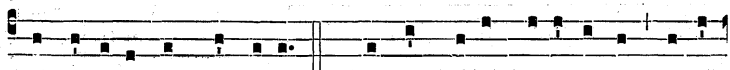
 **cléménti-a, Sis praésul et custódi-a.**

Father of mercies!
hear our cry; hear us,
O sole-begotten Son!
Who, with the Holy
Ghost most high, reign-
est while endless ages
run. Amen.

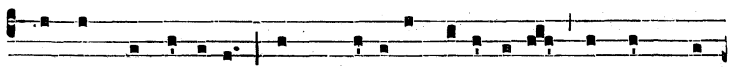
 **2. Procul recédant sómni-a, Et nó-**



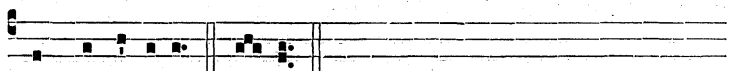
cti-um phantásmata : Hostémque nóstrum cómprime,



Ne pollu-ántur córpora. 3. Praésta, Páter pi- íssime, Patri-



que cómpar Uni-ce, Cum Spí-ritu Parácli-to, Régnans per



ómne sáeculum. Amen. (¹)

Chapter.

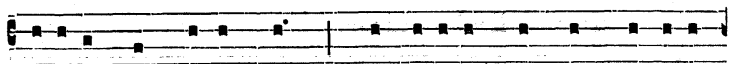
Jerem. 14, 9.

T

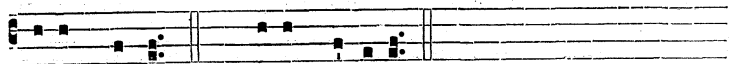
U autem in nóbis es Dómi-



ne, † et nómen sánctum tú-um in-



vocátum est super nos : * ne dere-línquas nos Dómine



Dé-us nóster. R̄. Dé-o grá-ti- as.

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. R̄. Thanks be to God.

¹ When at Sunday Vespers there is a commemoration of Our Lady, the melody of the Hymn at Compline is no. 2, p. 247. This occurs on: Feb. 10 and 11; July 15 and 16; Aug. 4, 17, 18, 19 and 20; Sept. 11 and 12, 23 and 24; Nov. 20 and 21.

Short Respond. During the Year.

VI

I

N mánu-s tú-as Dómine, * Com-

Into Thy hands, O Lord, I commend my spirit, ∇. Thou hast redeemed us, O Lord, the God of truth. * I commend... ∇. Glory be to the Father and to the Son and to the Holy Ghost. Into Thy hands...

méndo spí-ri-tum mé-um. Repeat: In

mánu-s. ∇. Redemísti nos Dómine, Dé-us ve-ri-tá-tis. * Com-

méndo. ∇. Gló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sán-

cto. In mánu-s.

In Passiontide the ∇. Glória Pátri is omitted. In mánu-s is repeated after Comméndo spíritum méum.

∇. Custódi nos Dómine, ut pupíllam ócu-li. (Another chant, p. 121).

R̄. Sub úmbra alárum tuárum prótege nos.

Short Respond. During Advent.

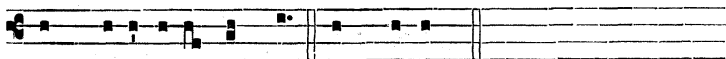
IV

I

N mánu-s tú-as Dómine, * Comméndo spí-ri-tum

mé-um. In mánu-s. ∇. Redemísti nos Dómine, Dé-us ve-

ri-tá-tis. * Comméndo. ∇. Gló-ri-a Pátri, et Fí-li-o,



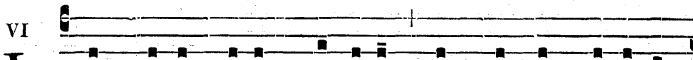
et Spi-rí-tu- i Sáncto. In mánus.



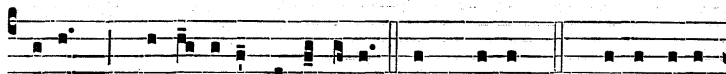
∮. Custódi nos Dómine, ut pupíllam ócu-li.

R̄. Sub úmbra alárum tuárum prótege nos.

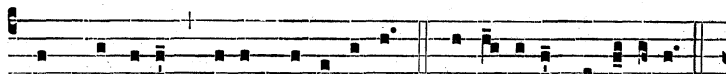
Short Respond. In Paschal Time.



VI
I N mánus tú-as Dómine, comméndo spí-ri-tum



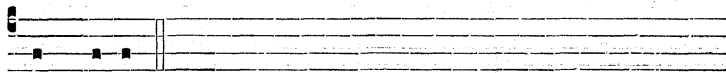
mé-um : * Alle-lú-ia, alle-lú-ia. In mánus. ∮. Redemísti



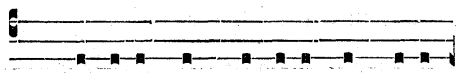
nos Dómine, Dé-us ve-ri-tá-tis. * Alle-lú-ia, alle-lú-ia.



∮. Glóri- a Pátri, et Fí-li- o, et Spi-rí-tu-i Sáncto.



In mánus.



∮. Guard us, O Lord,
as the apple of Thine
eye.

∮. Custódi nos Dómine, ut pupíl-

R̄. Sub úmbra alárum tuárum pró-

of Thy wings protect
us.



lam ócu-li, allelú-ia.

tege nos, allelú-ia.

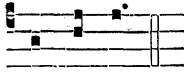
Canticle of Simeon.

Officiant.

Ant. III a

S

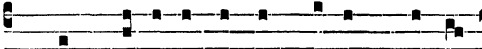
Alva nos.



Holding the holy Child, the Messiah, in his arms, the old man, Simeon, gave God thanks before he should die in peace. (See the Gospel for Febr. 2nd, p. 1051).

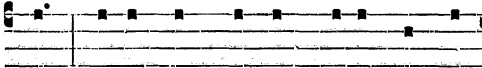
We, as blessed as he was, bear Christ in our hearts by grace: and before sleep, the image of death, make Simeon's words our own. We also may depart in peace, for the Light will overcome the darkness.

This is a passage of the Gospel: so we make the sign of the Cross as it begins, and remain standing.

The Cantor.

I. Nunc dimittis sérvum tú-um Dómi-

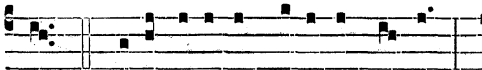
Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

The Choir.

Because my eyes have seen thy salvation.

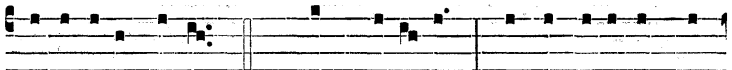
ne, * secúndum vérbum tú-um in pá-

Which thou has prepared before the face of all peoples.

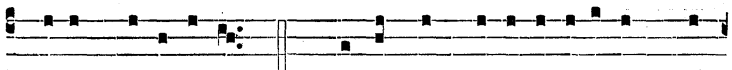


ce. 2. Qui-a vidé-runt ócu-li mé- i *

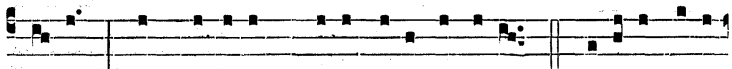
A light to the revelation of the Gentiles, and the glory of thy people Israel.



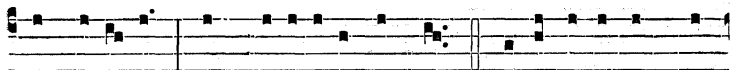
sa-lu-táre tú-um. 3. Quòd parásti * ante fáci-em ó-



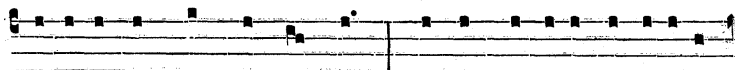
mni-um popu-ló-rum. 4. Lúmen ad re-ve-la-ti-ónem gén-



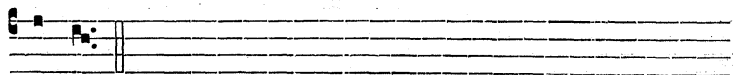
ti-um, * et gló-ri-am plébis tú-ae, Isra-el. 5. Glóri-a Pátri



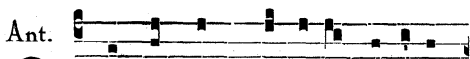
et Fí-li-o, * et Spi-rí-tu-i Sáncto. 6. Sic-ut é-rat in prin-



cí-pi-o, et nunc, et semper, * et in saécula saeculórum.

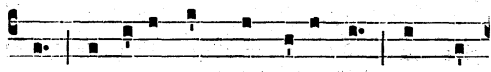


Amen.

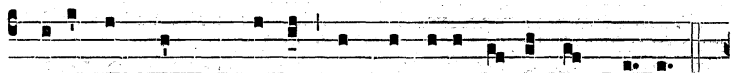


Ant. **S** Alva nos, Dómine, vi-gi-lán-

Save us, O Lord,
whilst awake, and
guard us as we sleep;
that we may watch
with Christ, and rest
in peace.



tes, custódi nos dormi-éntes : ut vi-



gi-lémus cum Chrísto, et requi-escámus in pá-ce.



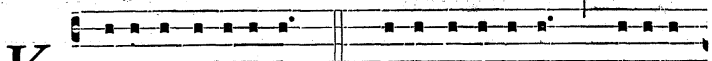
T. P. Alle-lú-ia

Prayers.

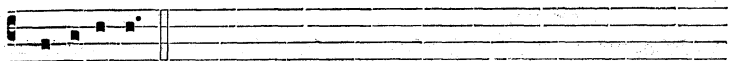
The following Prayers are said on all Sundays of semi-double rite ; they are omitted, however, if the Commemoration of a Double feast or of an Octave occurs at Vespers.

Officiant.

All.



K Yri-e e-lé-i-son. Chríste e-lé-i-son. Kýri-e



e-lé-i-son.

Páter noster. *cont. silently.* V. Et ne nos indúcas in tenta-
R. Sed lí- be- ra nos a

ti- ónem.
má-lo.

Crédo in Dēum. *cont. silently.*

V. Cárnis resurrectiónem.

R. Vítam aetérnam. Amen.

V. Benedictus es Dómine Dēus
pátrum nostrórum.

R. Et laudábilis et gloriósus
in saécula.

V. Benedicámus Pátrē et
Fílium cum Sáncto Spírítu.

R. Laudémus et superexalté-
mus eum in saécula.

V. Benedictus es Dómine in
firmaménto caéli.

R. Et laudábilis et gloriósus
et superexaltátus in saécula.

V. Benedícat et custódiat nos
omnípótens et miséricors Dó-
minus. R. Amen.

V. Dignáre Dómine nócte ísta.

R. Sine peccáto nos custodíre.

V. Miserére nóstri Dómine.

R. Miserére nóstri.

V. Fíat misericórdia túa Dó-
mine super nos.

R. Quemádmódu[m] sperávi-
mus in té.

V. Dómine exáudi oratió[n]em
méam.

R. Et clámor méus ad te véniat.

I believe in God.

V. The resurrection of the body.

R. And life everlasting. Amen.

V. Blessed art Thou, O Lord, the
God of our fathers.

R. And worthy to be praised, and
glorious for ever.

V. Let us bless the Father and the
Son with the Holy Ghost.

R. Let us praise and exalt Him
above all for ever.

V. Blessed art Thou, O Lord, in
the firmament of heaven.

R. And worthy to be praised, and
glorious, and exalted above all for ever.

V. May the almighty and merciful
Lord bless us and keep us.

R. Amen.

V. Vouchsafe, O Lord, this night.

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon
us.

R. As we have hoped in Thee.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Dóminus vobíscum.

R. Et cum spírítu túo.

Orémus.

V **I**sita, quaesumus Dómine, ha-
bitatió[n]em istam, et omnes
insídias inimíci ab ea longe re-

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

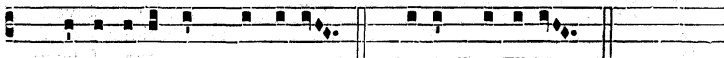
V **I**sit, we beseech Thee, O Lord, this
dwelling-place, and drive far from
it all the deceits of the Enemy: let

pelle : † Angeli tui sancti hábitent in ea, qui nos in pace custodiánt; * et benedictio tua sit super nos semper. Per Dóminum nostrum Jesum Christum Fílium tuum : † qui tecum vivit et regnat in unitáte Spíritus Sáncti Deus, * per ómnia saécula saeculórum. R̄. Amen.

Thy Holy Angels dwell herein to keep us in peace, and may Thy blessing be ever upon us. Through Jesus Christ, our Lord, Thy Son, who with Thee in the unity of the Holy Ghost lives and reigns God, world without end. R̄. Amen,

∇. Dóminus vobíscum.
R̄. Et cum spírítu túo.

∇. The Lord be with you.
R̄. And with thy spirit.



∇. Bene-dicámus Dómino. R̄. Dé-o grá-ti-as.
Let us bless the Lord. Thanks be to God.

Blessing (*given by the Officiant on one note, slowly and gravely*).

Benedícat et custódiat nos omnípotens et miséricors Dóminus, Páter, et Fílius, et Spíritus Sánctus. R̄. Amen.

May the almighty and merciful Lord bless and guard us, the Father, the Son, and the Holy Ghost. R̄. Amen.

The ∇. Fidélium ánimae, is omitted, but one of the following Anthems is said according to the Season, pp. 238-245.

Afterwards is said on a lower note :

∇. Divínium auxiliúm máneat semper nobíscum. R̄. Amen.

May the divine help remain always with us. R̄. Amen.

Then in silence Pater noster, Ave María, and Credo.

Compline is said as above throughout the year, on Sundays and Feasts, except :

1. Maundy Thursday and Good Friday, p. 567.
2. Holy Saturday, p. 637.
3. Easter Day and during its Octave, p. 650.
4. All Saints' Day (or, if this is a Saturday, the day following), p. 1550.

Note.

The Anthems to the Blessed Virgin Mary which follow, are sung standing from Saturday Vespers until Sunday night, the rest of the week kneeling. But Regina cæli 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.

Ant. v

A L- ma * Redemptó-
 ris Má- ter, quae pérv- a caéli pór-
 ta má- nes, Et stél- la má- ris, suc-
 curre cadén- ti súrge-re qui cú- rat
 pópu- lo : Tu quae genu- í- sti, natú- ra mi- rán- te, tú- um
 sánctum Ge- ni- tórem : Vír- go prí- us ac posté-
 ri- us, Gabri- é- lis ab ó- re súmens illud Ave, * peccató-
 rum mi- se- ré- re.

Mother beloved of our Saviour, and Gate wide open of heaven, Star of the Sea, bring help to the people that weakens and wavers, strive though it may to stand. O thou, whom marvelling Nature saw to be Mother of God, and to bear the Creator within thee; Virgin before and since, O thou to whom Gabriel kneeling, uttered his "Hail", show pity, we pray, to the sinners that ask it.

Simple Tone.

V

A L-ma * Redemptó-ris Má-ter, quae pé-rvi-a caéli

pórta má-nes, Et stélla má-ris, succúrre cadé-nti, súrge-

re qui cú-rat pó-pu-lo : Tu quae genu-ísti, natúra mi-rán-

te, tú-um sán-ctum Geni-tó-rem : Ví-r-go pri-us ac posté-

ri-us, Gabri-é-lis ab ó-re súm-ens íllud Ave, pecca-tó-

rum mi-se-ré-re.

During Advent.

V. Angelus Dómini nuntiávit
Maríae.

R̄. Et concépit de Spíritu
Sáncto.

Orémus.

GRátiam tuam, quaesumus
Dómine, méntibus nostris
infúnde : † ut qui, Angelo nun-
tiánte, Christi Fílii tui incarna-
tiónem cognóvimus, * per pas-
siónem ejus et crucem ad resur-
rectiónis glóriam perducámur.
Per eúndem Christum Dómi-
num nostrum. R̄. Amen.

V. The Angel of the Lord declared
unto Mary,

R̄. And she conceived of the Holy
Ghost.

Let us pray.

YOur forth, we beseech Thee, O
Lord, Thy grace into our hearts ;
that we, to whom the Incarnation of
Christ Thy Son was made known by
the message of an angel, may, by
His Passion and Cross, be brought
to the glory of His resurrection.
Through the same Christ our Lord.
R̄. Amen.

From 1st Vespers of Christmas to 2nd Vespers of the Purification.

¶. Post pártum Vírgo invioláta permansísti.

Ry. Déi Génitrix intercède pro nóbis.

Orémus.

DEus, qui salutis aetérnae, beátae Mariae virginitáte foecúnda, humáno géneri praémia praestitísti : † tríbue, quaésumus; ut ipsam pro nobis intercédere sentiámus, * per quam merúimus auctórem vitae suscipere, Dóminum nostrum Jesum Christum Filium tuum. Ry. Amen.

¶. After thy child-bearing thou didst remain a Virgin inviolate.

Ry. Mother of God, intercede for us.

Let us pray,

O God, who through the fruitful virginity of Blessed Mary, didst impart to the human race the rewards of everlasting life; grant, we beseech Thee, that we may find her to intercede for us, through whom we have been allowed to receive the Source of Life, Our Lord Jesus Christ, Thy Son. Ry. Amen.

Ave Regina caelorum.

¶ *From Compline of February 2nd (even if the Feast of the Purification is transferred) until Compline of Wednesday in Holy Week.*

Solemn Tone.

Ant. VI
A - ve * Regina cae-ló-

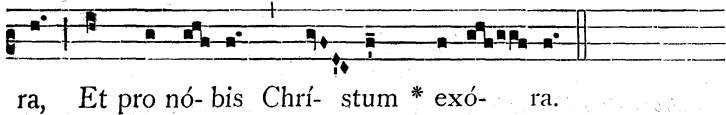
rum, A-ve Dómina Ange-ló-

rum : Sál-ve rá-dix, sálve pórtá, Ex

qua mún-do lux est ór-ta : Gáude Vírgo glo-ri-ó-sa,

Su-per ó-mnes speci-ó-sa : Vá-le, o valde decó-

Hail, Queen of Heaven! Hail, Queen of Angels! Hail, blest Root and Gate, from which came light upon the world! Rejoice, O glorious Virgin, that surpasses all in beauty! Hail, O most lovely, and pray to Christ for us.

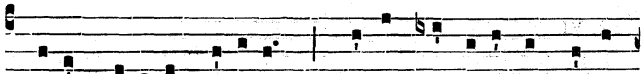


ra, Et pro nó-bis Chrí- stum * exó- ra.

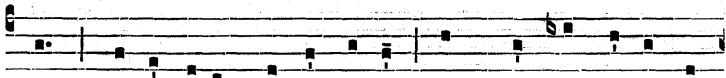
Simple Tone.

VI

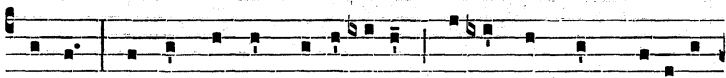
A



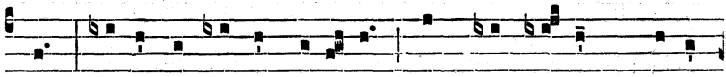
-ve Regina caelórum, * Ave Dómina Ange-ló-



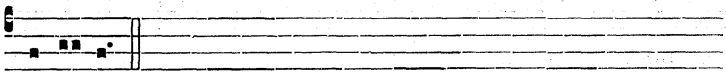
rum : Sáve rádix, sálve pórtá, Ex qua mún-do lux est



órta. Gáude Vírgo glo-ri- ósa, Su-per ómnes speci-ó-



sa : Vá-le, o valde decó-ra, Et pro nó-bis Chrístum



exó- ra.

∇. Dignáre me laudáre te Vírgo sacráta.

R̄. Da míhi virtútem contra hóstes túos.

Orémus.

Concéde, miséricors Deus, fragilitáti nostrae praesídium : † ut qui sanctae Dei Genitricis memóriam ágimus, * intercessiónis ejus auxilió a nostris iniquitatibus resurgámus. Per eúndem Chrístum Dóminum nostrum. R̄. Amen.

∇. Vouchsafe, O holy Virgin, that I may praise thee.

R̄. Give me power against thine enemies.

Let us pray,

Grant, O merciful God, Thy protection to us in our weakness; that we, who celebrate the memory of the holy Mother of God, may, through the aid of her intercession, rise again from our sins. Through the same Christ our Lord. R̄. Amen.

Regina caeli.

¶ From Compline of Holy Saturday to None of Saturday after the Feast of Pentecost.

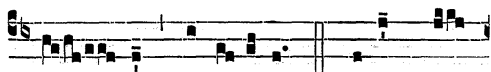
Solemn Tone.

Ant. VI 

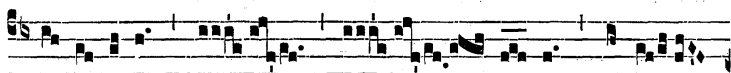
R

Egína caé-li, * laetá-

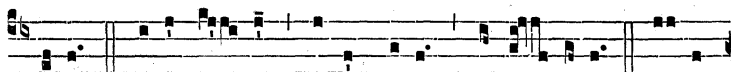
O Queen of heaven, rejoice, alleluia. For He whom thou didst merit to bear, alleluia; Has risen, as He said, alleluia. Pray for us to God, alleluia.



re, alle-lú-ia : Qui-a quem



me-ru-ísti por-tá-re, alle-



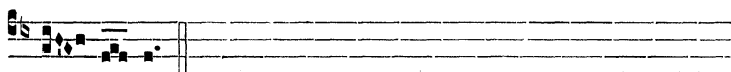
lú-ia : Resurré-xit, sic-ut díxit, alle-lú-ia : O-ra



pro nó-bis Dé-um, alle-

*

**



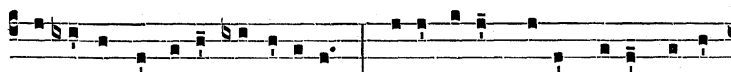
lú-ia.

Simple Tone.

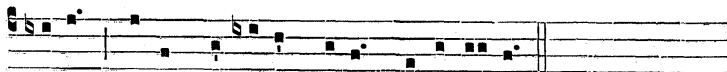
VI

R

Egína caé-li * laetáre, alle-lú-ia : Qui-a quem me-



ru-ísti portáre, alle-lú-ia : Resurréxit, sic-ut díxit, alle-



lú-ia: Ora pro nóbis Dé-um, alle-lú- ia.

V. Gáude et laetáre Vírgo María, allelúia.

R̄. Quia surréxit Dóminus vere, allelúia.

Orémus.

DEus, qui per resurrectionem Filii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es: † praesta, quaesumus; ut per ejus Genitricem Virgine[m] Mariam * perpétuae capiámus gáudia vitae. Per eúndem Christum Dóminum nostrum. R̄. Amen.

V. Rejoice and be glad, Virgin Mary, alleluia.

R̄, For the Lord is risen indeed, alleluia.

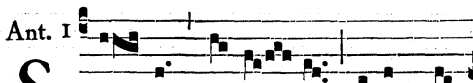
Let us pray.

O God, who didst vouchsafe to give joy to the world through the resurrection of Thy Son our Lord Jesus Christ; grant, we beseech Thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. R̄. 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.



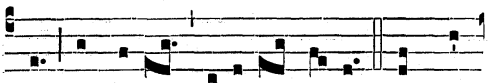
S Al-ve,*Re-gí- na, máter mi-



se-ricórdi- ae: Ví- ta, dulcé- do,

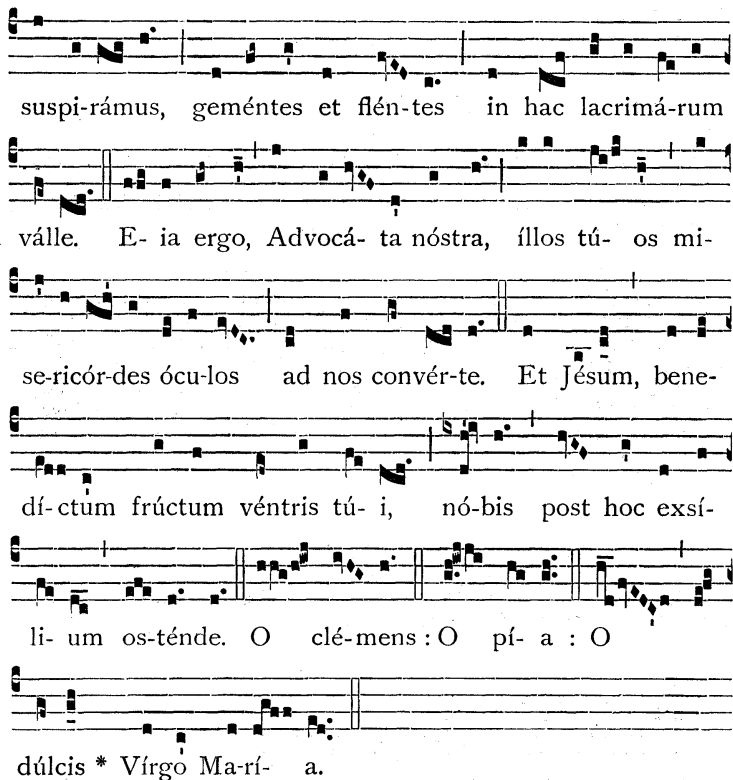


et spes nóstra, sál-ve. Ad te clamá-



mus, éxsu-les, ff-li- i Hévaë. 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.



suspi-rá-mus, geméntes et flén-tes in hac lacrimá-rum
 válle. E-ia ergo, Advocá-ta nó-tra, illos tú-os mi-
 se-ricór-des ócu-los ad nos convér-te. Et Jésum, bene-
 dí-ctum frúctum vén-tris tú-i, nó-bis post hoc exsí-
 li-um os-ténde. O clé-mens : O pí-a : O
 dúlcis * Vírgo Ma-rí-a.

Simple Tone.



v
S Alve Regína, * máter mi-se-ri-córdi-ae : Ví-ta, dul-
 cé-do, et spes nó-tra, sálve. Ad te clamá-mus, éxsu-
 les, fí-li-i Hé-vae. Ad te suspi-rá-mus, geméntes et fléntes

in hac lacrimárum vâlle. E-ia ergo, Advocáta nóstra,
 illos tú-os mi-se-ricórdes óculos ad nos convérte. Et
 Jésum, benedíctum frúctum véntris tú-i, nóbis post hoc
 exsí-li-um osténde. O clé-mens, O pí-a, O
 dúlcis * Vírgo Ma-rí- a.

Ÿ. Ora pro nóbis, sáncta Déi Génitrix.

Ry. Ut dígni efficiámur promisióibus Christi.

Orémus.

OMnípotens sempitérne Deus, qui gloriósae Vírginis Marítris Maríae corpus et ánimam, ut dignum Filii tui habitáculum éffici mererétur, Spírítu Sancto cooperánte praeparásti : † da, ut cujus commemoratióne laetámur, * ejus pia intercessióne ab instántibus malis et a morte perpétua liberémur. Per eúmdem Christum Dóminum nostrum.

Ry. Amen.

Ÿ. Pray for us, holy Mother of God.

Ry. 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. Ry. Amen.

This Ÿ. is said on a lower note.

Ÿ. Divínium auxiliúm máneat semper nobiscum. Ry. Amen.

Ÿ. May the divine help remain always with us. Ry. Amen.

This Versicle ends Vespers and Compline.

At Compline, Pater, Ave, and Credo are added, in silence.

Tones for the Hymn

“Te lucis ante terminum”

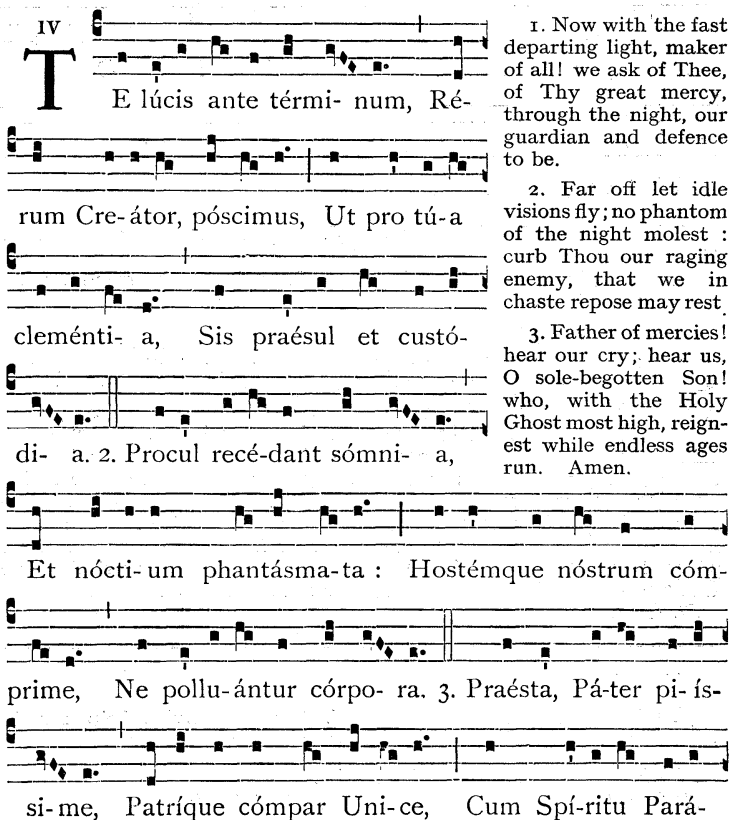
for different Seasons and for Feasts.

NOTE. — *When a special hymn-tune is given for a Feast, it is used also on the evening of the Vigil.*

1. On Solemn Feasts

(*apart from the Feasts which have a special tune*).

IV

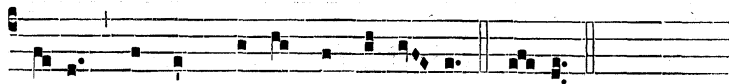


TE lúcis ante térmi- num, Ré-
 rum Cre-átor, póscimus, Ut pro tú-a
 cleménti- a, Sis praésul et custó-
 di- a. 2. Procul recé-dant sómni- a,
 Et nócti-um phantásma-ta : Hostémque nóstrum cóm-
 prime, Ne pollu-ántur córpo- ra. 3. Praésta, Pá-ter pi-ís-
 si-me, Patríque cómpar Uni-ce, Cum Spí-ritu Pará-

1. Now with the fast departing light, maker of all! we ask of Thee, of Thy great mercy, through the night, our guardian and defence to be.

2. Far off let idle visions fly; no phantom of the night molest: curb Thou our raging enemy, that we in chaste repose may rest.

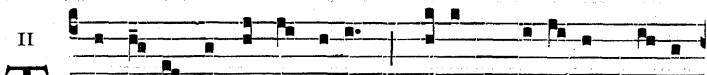
3. Father of mercies! hear our cry; hear us, O sole-begotten Son! who, with the Holy Ghost most high, reignest while endless ages run. Amen.



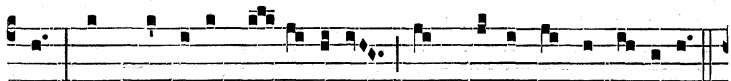
cli-to, Régnans per ómne saécu- lum. Amen.

2. On Feasts of B. V. M. and during their Octaves

(even in Paschal Time).



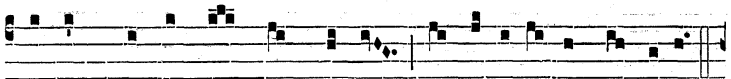
TE lú-cis ante términum, Rérum Cre-á-tor, pósci-



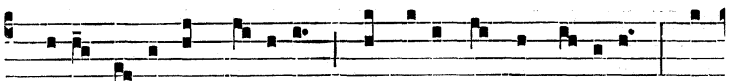
mus, Ut pro tú-a cleménti-a, Sis praésul et custó-di-a.



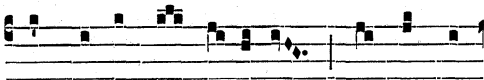
2. Procul re-cédant sómni-a, Et nócti-um phantásmata :



Hostémque nóstrum cóprime, Ne pollu-ántur córpora.



3. Jé-su, tí-bi sit gló-ri-a, Qui ná-tus es de Vírgine, Cum



Pátre et álmo Spí-ri-tu, In sempi-



térna saécu-la. Amen.

3. Glory, O Lord, be given to Thee, Who of a Virgin deigned'st to be; may the same praise for ever greet the Father and the Paraclete. Amen.

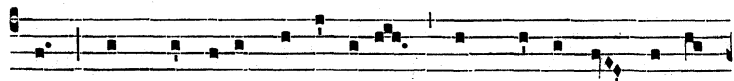
3. During Advent.

II
T E lúcis ante términum, Rérum Cre-á-tor, pósci-
mus, Ut pró tú-a cleménti-a, Sis praesul et custó-
di-a. 2. Procul recédant sómni-a, Et nócti-um phan-
tásmata : Hostémque nóstrum cómprime, Ne pollu-ántur
córpora. 3. Praesta, Pa-ter pi-íssime Patrique cómpar
Uni-ce, Cum Spí-ri-tu Pa-rácli-to, Régnans per óm-
ne saécu-lum. Amen.

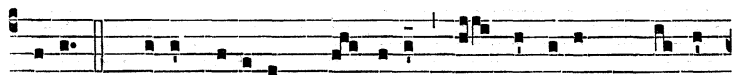
This tune is used during Advent until Christmas Eve exclusively, even on Saints' Days. However, on the Feast of the Immaculate Conception and during its Octave the usual tune for Feasts of Our Lady is sung, p. 247. But on the Sunday in the Octave, and on the Octave Day (December 15) if it is a Sunday, the Advent tune is sung with the Sunday Doxology.

4. Christmas Time.

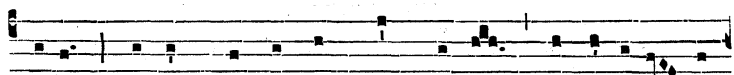
VIII
T E lúcis ante términum, Ré- rum Cre-átor, pósci-



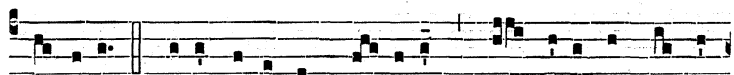
mus, Ut pro tú-a cleménti-a, Sis praesul et custó-



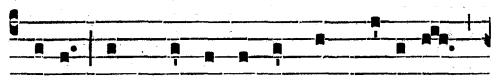
di-a. 2. Procul recédant sómni-a, Et nócti-um phantás-



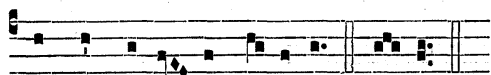
mata : Hostémque nóstrum cómprime, Ne pollu-án-tur



córpora. 3. Jésu, tí-bi sit gló-ri-a, Qui nátus es de Vír-



gine, Cum Pátre et álmo Spí-ri-tu,



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.

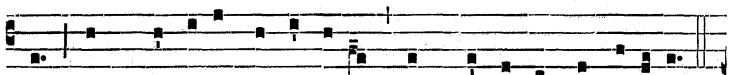
However, if the Feast of the Holy Name is kept on Sunday, January 5, the tune and Doxology of the Epiphany are used, as below.

5. For the Feast and Octave of the Epiphany.

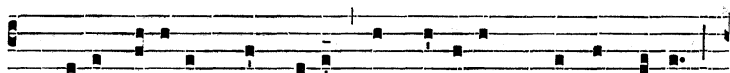
VIII

T

E lúcis ante términum, Rérum Cre-átor, pósci-



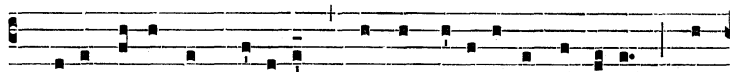
mus, Ut pro tú-a cleménti-a, Sis praesul et custódi-a.



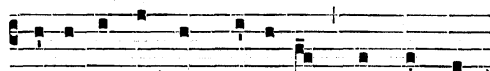
2. Procul recédant sómni-a, Et nócti-um phantásma-ta :



Hostémque nóstrum cómprime, Ne pollu-ántur córpora.



3. Jésu, tí-bi sit glóri-a, Qui apparu-ísti géntibus, Cum



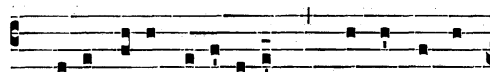
Pátre et álmo Spí-ri-tu, In semp-



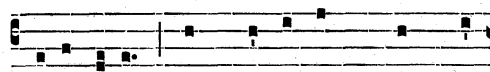
térna saécu-la. Amen.

3. To Thee, O Jesu, who Thyself hast to the Gentile world display'd, praise, with the Father evermore, and with the Holy Ghost, be paid. Amen.

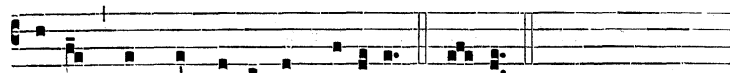
¶ On the Feast of the Holy Family, the Hymn is sung as above, with Doxology as follows :



3. Jésu, tú-is obédi-ens Qui fáctus es



paréntibus, Cum Pátre súmmo ac Spí-

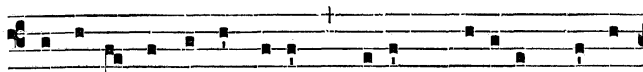


ri-tu, Semper tí-bi sit glóri-a. Amen.

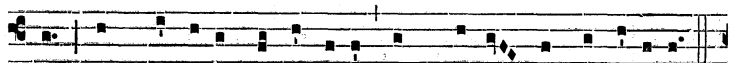
3. Glory to Thee, O Jesus, ever obedient Son! with the Father and the Spirit, while endless ages run. Amen.

6. During Lent.

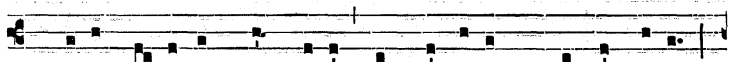
II
T



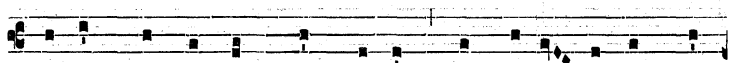
E lú-cis ante términum, Rérum Cre-átor, pósci-



mus, Ut pro tú-a cleménti-a, Sis praésul et custódi-a.



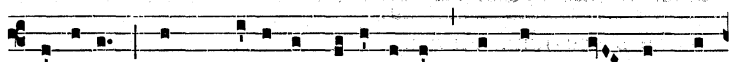
2. Procul re-cédant sómni-a, Et nócti-um phantásmata :



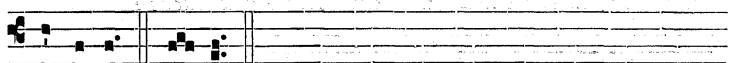
Hostémque nóstrum cómprime, Ne pollu-ántur cór-



pora. 3. Praésta, Pá-ter pi-íssime, Patrique cómpar



Unice, Cum Spí-ri-tu Parácli-to, Régnans per ómne



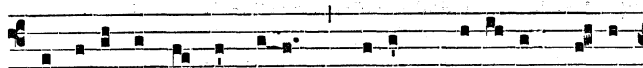
saécu-lum. Amen.

The Hymn is sung to this tune until Passion Sunday exclusively, even on Saints' Days, unless otherwise noted.

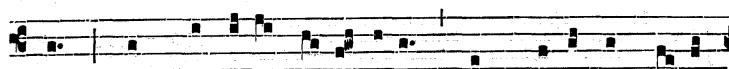
¶ *If the Feast of the Annunciation, March 25, falls on a Sunday in Lent or on Passion Sunday, it is transferred to the Monday; but on the Sunday evening the tune and Doxology are of Our Lady, p. 247.*

7. During Passiontide.

II
T



E lúcis ante términum, Rérum Cre-á-tor, pósci-



mus, Ut pro tú-a cleménti-a, Sis praésul et custó-



di- a. 2. Procul recédant sómni-a, Et nócti-um phan-
 tásmata : Hostémque nóstrum cómprime, Ne pollu-án-
 tur córpo-ra. 3. Praésta, Páter pi- íssime, Patrique cóm-
 par U-nice, Cum Spí-ri-tu Pa-rácli-to, Régnans per
 ómne saécu-lum. 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 :*

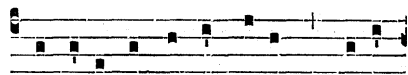


3. Jésu tibi sit glóri- a, Qui pássus es
 pro sérvu-lis, Cum Pátre et álmo
 Spí-ri-tu, In sempi-térna saécu-la. Amen.

Jesus, who for thy slaves hast died, glory and honour be to thee, with Father, Spirit, ever one, from age to age eternally. Amen.

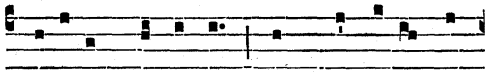
8. In Paschal Time, on Sundays and Feasts

(Feasts of B. V. M. excepted).

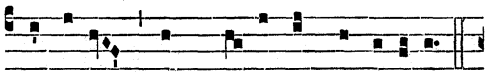
VIII
T 

E lúcis ante términum, Rérum

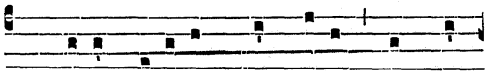
1. Now with the fast departing light, maker of all we ask of Thee, of Thy great mercy,



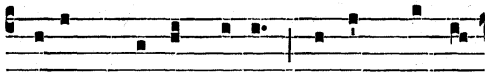
Cre-átor, póscimus, Ut pro tú-a cle-



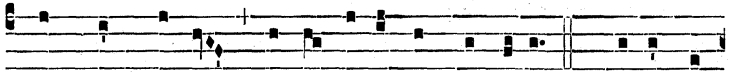
ménti-a, Sis praésul et custódi-a.



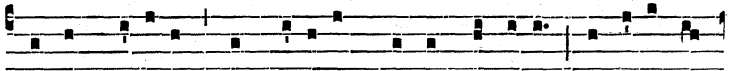
2. Procul recédant sómni-a, Et nó-



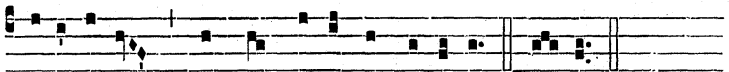
cti-um phantásma-ta : Hostémque nó-



strum cómpri-me, Ne pol-lu-ántur córpora. 3. Dé-o Pá-

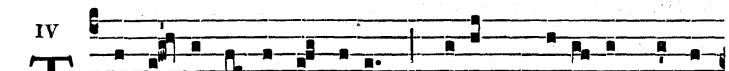


tri sit glóri-a, Et Fí-li-o, qui a mórtu-is Surréxit, ac

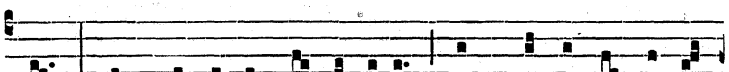


Parácli-to, In sempi-térna saécu-la. Amen.

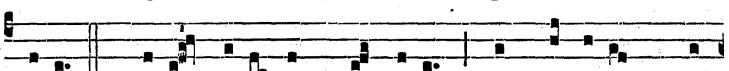
9. From the Ascension to Pentecost.



E lú-cis ante términum, Rérum Cre-á-tor, pósci-



mus, Ut pro tú-a cle-ménti-a, Sis praé-sul et custó-

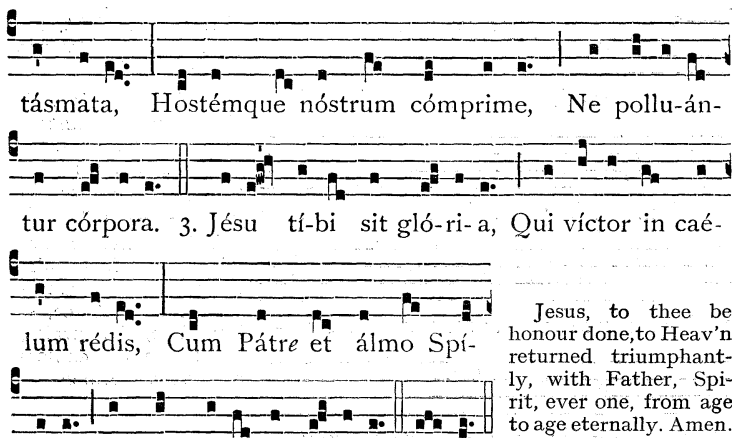


di-a. 2. Procul recé-dant sómni-a, Et nócti-um phan-

through the night, our guardian and defence to be.

2. Far off let idle visions fly; no phantom of the night molest: curb Thou our raging enemy, that we in chaste repose may rest.


To God the Father, with the Son who from the grave immortal rose, and Thee, O Paraclete, be praise, while age on endless ages flows. Amen.



tásmata, Hostémque nóstrum cómpri-me, Ne pollu-án-
tur córpora. 3. Jésu tí-bi sit gló-ri-a, Qui víctor in caé-
lum rédis, Cum Pátre et álmo Spí-
ri-tu, In sempi-térna saécula. Amen.

Jesus, to thee be honour done, to Heav'n returned triumphantly, with Father, Spirit, ever one, from age to age eternally. Amen.

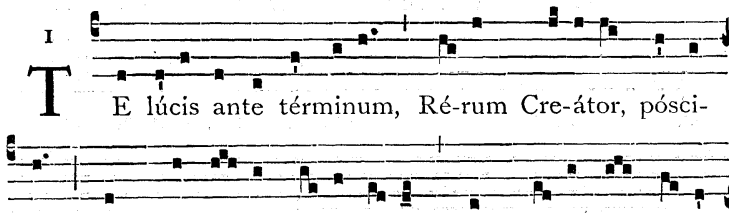
¶ On the Feast of the Transfiguration, August 6, the Doxology is as follows :



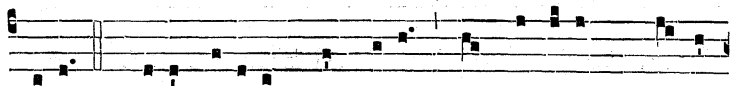
3. Jésu tí-bi sit gló-ri-a, Qui te
revé-las párvu-lis, Cum Pátre et ál-
mo Spí-ri-tu, In sempi-térna saécu-la. Amen.

Jesus, to little ones displayed, glory and honour be to thee, with Father, Spirit, ever one, from age to age eternally. Amen.

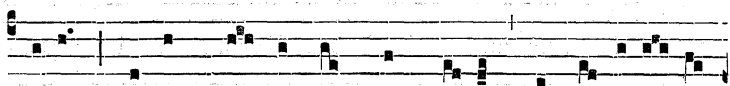
10. For the Feast of Pentecost, Whit Sunday, and its Octave.



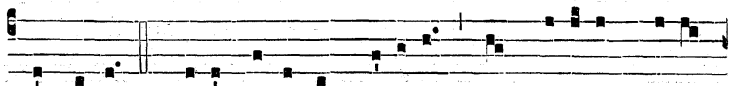
I
T E lúcis ante términum, Ré-rum Cre-átor, pósci-
mus, Ut pro tú- a cleméti-a, Sis praésul et custó-



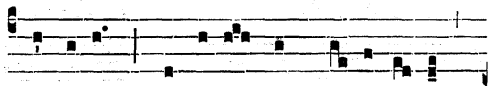
dí-a. 2. Procul recédant sómni-a, Et nócti-um phantás-



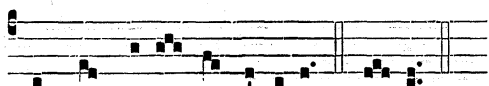
mata : Hostémque nóstrum cómprime, Ne pol-lu-ántur



córpo-ra. 3. Dé-o Pátri sit glóri-a, Et Fí-li-o, qui a



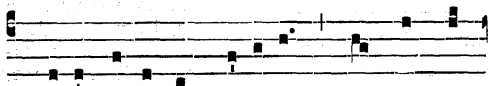
mórtu-is Surréxit, ac Pa-rácli-to,



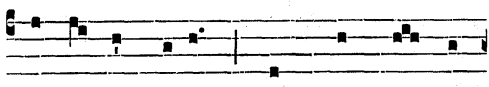
In sempi-tér-na saécula. Amen.

3. To God the Father, with the Son who from the grave immortal rose, and Thee, O Paraclete, be praise, while age on endless ages flows. Amen.

¶ On the Feast of Christ the King, the Doxology is as follows :

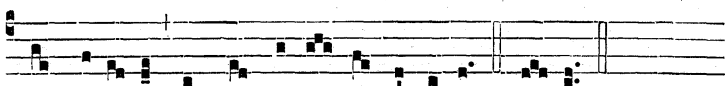


3. Jé-su, tí-bi sit glóri-a Qui scépra



3. Jesus, to Thee be honour done, who rulest all in equity, with Father, Spirit, ever one, from age to age eternally. Amen.

múndi témperas, Cum Pátre et ál-



mo Spí-ri-tu, In sempi-tér-na saécu-la. Amen.

11. For the Feast of Corpus Christi and its Octave.

Tune and Doxology as for Christmas, p. 248.

12. For the Feast of the Sacred Heart and its Octave.

III
T E lúcis an-te térmi-num, Rérum Cre-á-tor, pós-
 cimus, Ut pro tú-a cleméti-a, Sis praésul et cu-
 stó-di-a. 2. Pro-cul recé-dant sómni-a, Et nócti-um
 phantásma-ta : Hostémque nó-strum cómprime, Ne pol-
 lu-ántur córpo-ra. 3. Jé-su, tibi sit glóri-a, Qui Córde
 fúndis grá-ti-am, Cum Pátre et ál-mo
 Spíri-tu, In sempitérna saécu-la. Amen.

The musical notation consists of ten staves of music. The first staff begins with a treble clef and a common time signature. The melody is written in a simple, rhythmic style. The lyrics are printed below the staves, with some words in italics. The music is divided into three sections by double bar lines. The first section ends with a double bar line and a repeat sign. The second section ends with a double bar line and a repeat sign. The third section ends with a double bar line and a repeat sign.

3. Jesus, Whose Heart doth pour forth grace, immortal glory be to Thee, with Father, Spirit, ever one, from age to age eternally. Amen.

13. On the Feast of the Transfiguration, August 6.

Tune as for the Ascension, with proper Doxology, p. 254.

14. On the Feast of Christ the King.

Tune as for Whit Sunday, with proper Doxology, p. 255, even if the Feast is kept on October 31.

15. On the Feast of the Seven Sorrows of Our Lady, September 15.

Tune as for Passiontide, with proper Doxology, p. 252.

The Liturgical Year shortly explained.

Proper of the Season.

The first division of the liturgical books is known as the Proper of the Season, because it contains the Offices that are Proper or special to the Feasts of Our Lord and to Sundays during each Season or period of the Church's year.

These various Seasons are all centred round the Feasts of *Christmas* and *Easter*, thus forming two Cycles, of which the first is only the preparation for the second.

I — Cycle of Christmas or of the Incarnation.

Season	{	<i>of Advent</i> . . . 4 <i>Sundays</i>	}	9-12 <i>Sundays</i>	
		<i>of Christmas</i>			5-8 <i>Sundays</i>
		<i>of the Epiphany</i>			

II — Cycle of Easter or of the Redemption.

Season	{	<i>of Septuagesima</i>	}	9 <i>Sundays</i>	}	40-45 <i>Sundays</i>
		<i>of Lent</i>				
		<i>of the Passion</i>				
		<i>of Easter (Paschal Time)</i> . . . 8 <i>Sundays</i>	23-28 <i>Sundays</i>			
		<i>after Pentecost (Whit Sunday)</i>				

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 :

<i>Privileged</i>	{	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.

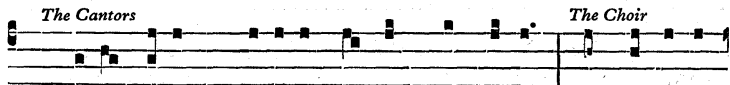
First Sunday of Advent.

Sunday of the 1st Class. Station at St Mary Major.

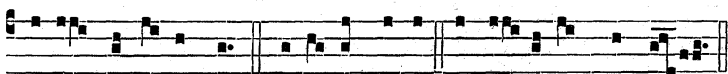
Intr. VIII *The Cantors* *The Choir*

AD te levávi * á-nimam mé-
am : Dé-us mé-us, in te con-
fí-do, non e-ru-bés-cam : ne-
que irrí-de-ant me i-nimí-ci mé-i : ét-e-nim
univér-si qui te expé-ctant, non confun-dén-tur.

To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed; neither let my enemies laugh at me: for none of them that wait on thee shall be confounded. *Ps.* Show, O Lord, thy ways to me, and teach me thy paths. *Ps. 24, 1-3.*



Ps. VI-as tú-as, Dómine, demónstra mí-hi : * et sémi-tas



tú-as édo-ce me. Gló-ri- a Pátri. saecu- lórum. Amen.

Glória Pátri. VIII. p. 30.

The Introit Ad te levávi is repeated as far as the Psalm.

This method of repeating the Introit is observed throughout the year.

Kýrie XVII. p. 76.

Glória in excélsis is omitted from the 1st Sunday of Advent until Christmas, except on Feasts.

Collect.

EXcíta, quaesumus Dómine, poténtiam tuam, et veni : † ut ab imminéntibus peccatórum nostrórum periculis, te mereámur protegénte éripi, * te libérante salvári. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus : * per ómnia saécula saeculórum. R̄. Amen.

ARise in thy strength, we beseech thee, O Lord, and come : against the dangers which threaten us because of our sins, be thy presence our sure defence, be thy deliverance our safety for evermore. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

The Prayers at Mass.

The Prayers at Mass are the Collect, Secret and Postcommunion.

On Sundays, there are, as a rule, three Collects, three Secrets and three Postcommunions. The first is of the Sunday.

For the second and third, the rules are as follows :

A) If there is no Feast of a Saint, the additional prayers nos. 2 and 3 are said, as indicated after those of the Sunday.

B) If there is a Feast of a Saint, account must be taken of its rank : Simple, Semi-double, Double, Greater Double, (as shown at the head of each Feast).

a) If this Feast is Simple or Semi-double (for example Nov. 29, Dec. 2) :
2nd prayer, that of the Saint ;

3rd prayer, additional prayer no. 2.

Additional prayer no. 3 is omitted.

b) If this Feast is a Double or Greater Double (for example, Dec. 3, Dec. 6) :

2nd prayer, that of the Saint ; there is no other.

c) If there are two Feasts of Saints on the same day (for example, Dec. 4) :
2nd and 3rd prayers, those of the Saints ; there are no additional prayers.

2. Commemoration of Our Lady.

DEus, qui de beátae Mariæ Virgínis útero, Verbum tuum, Angelo nuntiánte, carnem suscíperere voluísti : † præsta supplicibus tuis ; ut, qui vere eam Genitricem Dei crédimus, * ejus apud te intercessiónibus adjuvémur. (Per eúndem Dóminum).

O God, who wast pleased that at the message of an Angel thy Word should take flesh in the womb of the Blessed Virgin Mary : grant that we, thy suppliants, who believe her verily to be the Mother of God, may be helped by the prayers she offers up to thee on our behalf. (Through the same Jesus Christ, our Lord).

3. For God's Holy Church.

ECclésiæ tuæ, quaesumus Dómine, preces placátus admítte : ut destrúctis adversitatibus et erróribus univérsis, secúra tibi sérviat libertáte. Per Dóminum.

LIsten, in thy clemency, we beseech thee, O Lord, to the prayers of thy Church : do thou bring to naught all the assaults of her enemies ; make to cease all false teaching ; and enable her to serve thee in freedom and in safety. Through Jesus Christ.

3. Or for the Pope.

DEus, ómnium fidélium pastor et rector, fámulum tuum *N.*, quem pastórem Ecclésiæ tuæ præesse voluísti, propítius respice : da ei, quaesumus, verbo et exémplo, quibus præest, proficere ; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum nostrum Jesum Christum.

O God, the Shepherd and Governor of all the faithful, mercifully regard thy servant *N.*, whom it has pleased thee to set up as chief pastor over thy Church : give unto him, we beseech thee, both by word and by example, to be of profit to all those under his charge, so that, together with the flock entrusted to him, he may attain to life everlasting. Through Jesus Christ.

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

The time draws near ; we must get quickly to work. Rom. 13, 11-14.

FRatres : Sciéntes, quia hora est jam nos de somno súrgeré. Nunc enim própior est nostra salus, quam cum credídimus. Nox præcésit, dies autem appropinquávit. Abjiciámus ergo ópera tenebrárum, et induámur arma lucis. Sicut in die honéste ambulémus : non in comessatióibus, et ebrietátibus, non in cubílibus, et impudicítiis, non in contentióne, et aemulatióne : sed induímini Dóminum Jesum Christum.

BRethren, knowing the time, that it is now the hour for us to rise from sleep ; for now our salvation is nearer than when we believed, The night is past, and the day is at hand ; let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day ; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy ; but put ye on the Lord Jesus Christ.

Grad. I *The Cantors* *The Choir*

U - nivér- si * qui te ex-

None of them that wait on thee shall be confounded. *∇*. Show, O Lord, thy ways to me, and teach me thy paths. *Ps. 24, 3-4.*

péctant, non confundéntur,

The Cantors

Dómi- ne. *∇*. Ví- as tú- as, Dómine,

nó- tas fac

mí- hi : et sé- mi- tas tú- as

The Choir

* é- do- ce me.

¶ 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.

VIII *The Cantors* *The Choir*

A L- le- lú- ia. * Al-

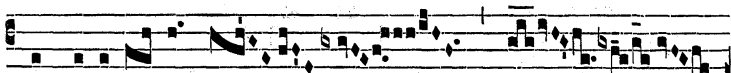
Show us, O Lord, thy mercy: and grant us thy salvation. *Ps. 84, 8.*

The Cantors

le- lú- ia.

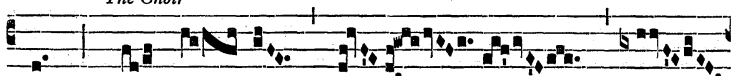
∇. Ostén- de nó- bis

Dó- mi- ne mi- se- ri- cór- di- am tú- am :



et salu-tá- re tú-

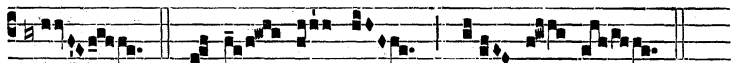
The Choir



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 Evangelii secundum Lucam.**

The Coming of the Son of Man. The Parable of the Fig-tree.

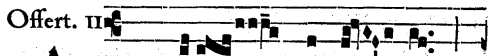
Luke 21, 25-33.

IN illo témpore : Dixit Jesus discipulis suis : Erunt signa in sole, et luna, et stellis, et in terris pressúra géntium præ confusióne sónitus maris, et flúctuum : arescéntibus homínibus præ timóre et exspectatióne, quæ supervénient unívérso orbi : nam virtútes caelórum movebúntur. Et tunc vidébunt Fílium hóminis veniéntem in nube cum potestáte magna, et majestáte. His autem fieri incipiéntibus, respícite, et leváte cápita vestra : quóniam appropínquat redemptio vestra. Et dixit illis similitúdinem : Vidéte ficúlneam, et omnes árbres : cum producunt jam ex se fructum, scitis quóniam prope est aestas. Ita et vos cum vidéritis haec fieri, scitóte quóniam prope est regnum Dei. Amen dico vobis, quia non præteríbit generátio haec, donec ómnia fiant. Caelum et terra transibunt : verba autem mea non transibunt.

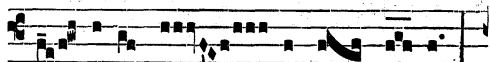
AT that time, Jesus said to his disciples : There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole 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.

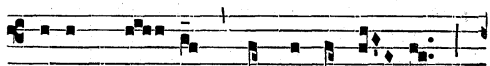
The Credo is said.

The Cantors

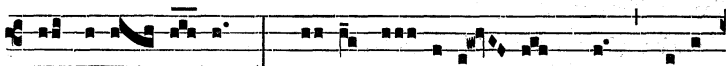
Offert. II **A** D te Dómi- ne *

The Choir

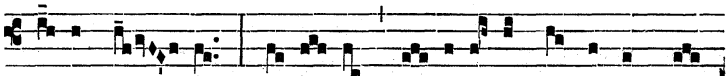
le- vávi á- nimam mé- am :



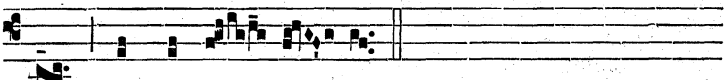
Dé- us mé- us, in te confi- do,



non eru- bé- scam : neque ir- ríde- ant me ini-



mí- ci mé- i : é- te- nim u- nivér- si qui te expé-



ctant, non confun- dén- tur.

To thee have I lifted up my soul: in thee, O my God, I put my trust, let me not be ashamed, neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

*Ps. 24, 1-3.***Secret.**

HÆC sacra nos, Dómine, poténti virtúte mundátos, ad suum fáciant puriôres veníre princípium. Per Dóminum.

MAY, O Lord, these sacred rites enable us, whom by thy mighty power thou hast cleansed from sin, to come pure in heart before thee who art their author. Through Jesus.

2. Commemoration of Our Lady.

IN méntibus nostris quaésumus Dómine, vérae fidei sacraménta confírma : ut, qui concéptum de Vírgine Deum verum et hóminem confitémur; per ejus salutíferae resurrectiônis poténtiam, ad aetérnam mereámur perveníre laetítiam. (Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum : qui tecum).

Strengthen in our hearts, we beseech thee, O Lord, our firm belief in the mysteries of the true Faith. We confess that he who was born of a Virgin, was both true God and true Man; and that by rising from the dead, he has purchased our salvation. May each one of us, by virtue of that same Resurrection, be found worthy of the joys of everlasting life. (Through the same Lord).

3. For God's Holy Church.

PRótege nos, Dómine, tuis mystériis serviéntes : ut divinis rebus inhaeréntes, et corpore tibi famulémur et mente. Per Dóminum.

Protect us, O Lord, who worship round thine Altar : ever cleaving to divine things, may we at all times render an acceptable service to thee. Through Jesus Christ.

3. Or for the Pope.

OBlátis, quaésumus Dómine, placaré munéribus : et fámulum tuum *N.* quem pastórem Ecclésiæ tuæ præesse voluísti, assídua protectióne guberná. Per Dóminum nostrum Jesum Christum.

Look favourably, we beseech thee, O Lord, upon the gifts we offer; and do thou guide and protect at all times *N.*, thy servant, whom thou hast appointed chief shepherd over thy Church. Through Jesus Christ.

Preface of the Blessed Trinity, p. 12.

¶ *In certain Dioceses :*

Preface of Advent.

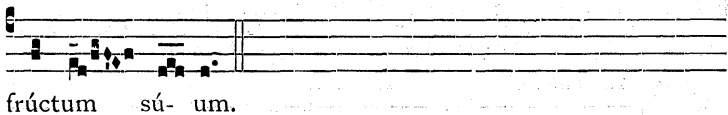
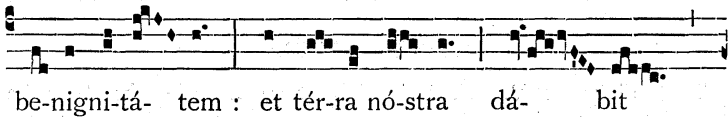
Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere, Dómine sancte, Pater omnipotens, aetérne Deus, per Christum Dóminum nostrum; quem pérdito hóminum géneri Salvatórem miséricors et fidélis promísti, cujus véritas instrúeret íncios, sánctitas justificáret ímpios, virtus adjuváret infirmos. Dum ergo própe est ut véniat quem missúrus est, et dies affúlget liberatiónis nostræ, in hac promissiónum tuárum fide piis gáudiis exsultámus. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatióibus, cumque omni milítia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes :

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God, through Christ our Lord; whom thou, merciful and faithful, didst promise as the Saviour of lost mankind; that his truth might teach the ignorant, his holiness justify the wicked, his strength support the weak. Since, then, he whom thou wilt send is close at hand, and the day dawns that will set us free, we, with this confidence in thy promises, rejoice with holy joy. And therefore, with Angels and Archangels, with Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory, and unceasingly repeat :

Comm. I

D Omi- nus * dá- bit

The Lord will give goodness : and our earth shall yield her fruit. *Ps. 84.*



Postcommunion.

Suscipiámus, Dómine, misericórdiam tuam in médio templi tui : ut reparatiónis nostrae ventúra solémnia cóngruis honoribus praecedámus. Per Dóminum.

MAY we in the midst of thy holy temple, O Lord, receive of thy mercy, who seek with fitting honour to welcome the coming festival of our Redemption. Through Jesus Christ, thy Son our Lord.

2. Commemoration of Our Lady.

GRátiam tuam, quaesumus Dómine, méntibus nostris infúnde : ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus; per passióem ejus et crucem, ad resurrectiÓnis glóriam perducámur. (Per eúmdem Dóminum).

POur forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ thy Son was made known by the message of an Angel, may, by his Passion and Cross, be brought to the glory of his Resurrection. (Through the same).

3. For God's Holy Church.

Quaesumus, Dómine Deus noster : ut, quos divína tribuis participatiÓne gaudére, humanis non sinas subjacére periculis. Per Dóminum nostrum.

Suffer not, we beseech thee, O Lord our God, to succumb to earthly dangers those whom thou hast been pleased to make partakers of the things of heaven. Through Jesus.

3. Or for the Pope.

HAec nos, quaesumus Dómine, divini sacraménti perceptiÓne prótegat : et fámulum tuum *N.* quem pastórem Ecclésiæ tuæ praeesse voluisti; una cum commisso sibi grege salvet semper, et múniat. Per Dóminum nostrum Jesum Christum.

MAY, we beseech thee, O Lord, our having received this divine Sacrament, be to us a sure defence : and may it ever afford health and strength to thy servant *N.*, whom it has pleased thee to set up as chief shepherd over thy Church, and also to the flock thou hast entrusted to his care. Through Jesus Christ.

At the end of Mass, the Priest says Benedicámus Dómino; which rule is observed whenever the Glória in excélsis is not said.

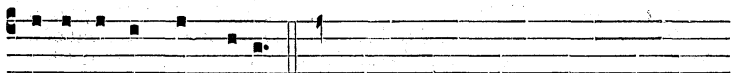
AT VESPERS.

The Antiphons at Vespers during Advent are, as a rule, taken from the Prophets, and concern the speedy coming of Christ. They all express jubilation, hope and encouragement in God's service; they prepare us for Christmas, and also for the final coming of Our Lord, when he will appear surrounded by his Saints, to admit us to the splendours of eternal glory.

1 Ant. *The Celebrant**The Cantor*

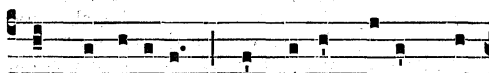
VIII G

I

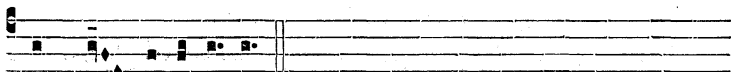
N il-la dí-e. *Ps. Dixit Dóminus Dómino mé-o : **Séde a *déxtris mé-is*. — *Ps. Dixit Dóminus. VIII G. p. 151.*An-
tiphon.

In il-la dí-e stillábunt món-

In that day, the mountains shall drop down sweetness, and the hills shall flow with milk and honey, alleluia. *Joel, 3, 18.*



tes dulcédinem, et cólles flú-ent lac

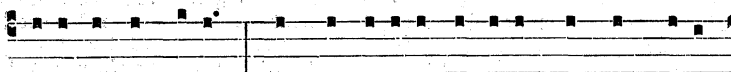


et mel, alle-lú-ia.

2 Ant.

VIII G*

J

Ucundá-re. *Ps. Confi-tébor tí-bi Dómine in*

tóto córde mé-o : * in consí-li-o justórum et congrega-

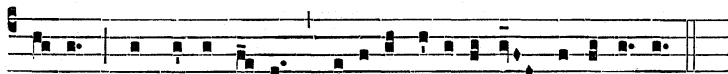
ti-óne. or : congregati-óne. — *Ps. Confitébor. VIII G*. p. 158.*



Antiphon.

Rejoice greatly, O daughter of Sion; shout for joy, O daughter of Jerusalem, alleluia. *Zach. 9, 9.*

Jucundá- re fí- li- a



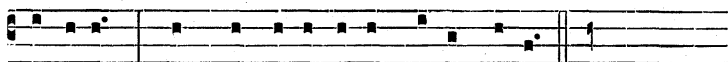
Sí- on, * exsúlta sa- tis fí- li- a Jerúsa- lem, alle- lú- ia.

3 Ant.

v a

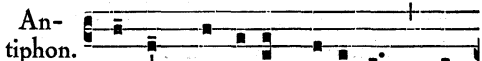
E

Cce Dóminus véni- et. *Ps. Be-átus vir qui tímet*



Dóminum : * in mandá- tis é- jus vó- let ní- mis.

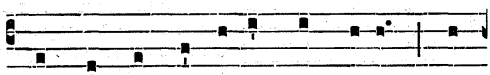
Ps. Beátus vir. v a. p. 162.



Antiphon.

Ecce Dóminus véni- et, et

Behold, the Lord shall come, and all his Saints with him; and in that day shall be great light, alleluia. *Zach. 14, 5-6.*



ómnes sáncti é- jus cum é- o : * et



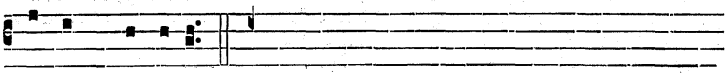
é- rit in dí- e illa lux mágna, alle- lú- ia.

4 Ant.

vii c

O

- mnes. *Ps. Laudáte pú- e- ri Dóminum : * laudáte*



nómen Dómini. — *Ps. Laudáte púeri. vii c. p. 169.*

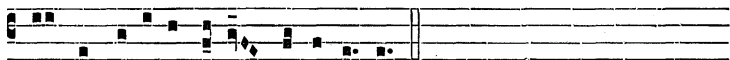
An-
tiphon.

Omnes si-ti-én-tes, veni-te

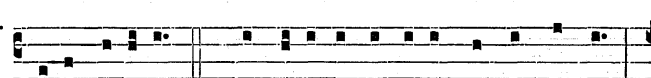
All you that thirst,
come to the waters;
seek ye the Lord, while
he may be found, alle-
luia. *Is. 55, 1, 6.*



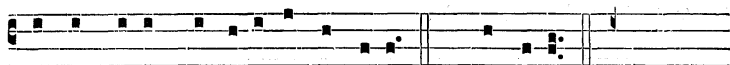
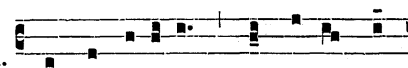
ad aquas X quaé-ri-te Dómi-num



dum inveni-ri pótest, alle-lú-ia.

ς Ant.
IV A*

E Cce véni-et. *Ps. In éxi-tu Isra-el de Ægýpto, **

dómus Jácob de *pópu-lo* bárbaro. *or. : bárbaro.**Ps. In éxitu. IV A*. p. 173.*An-
tiphon.

Behold, there shall
come a great Prophet;
and he shall renew Je-
rusalem, alleluia.

Ecce véni-et Prophē-ta mā-



gnus, X et ípse renová-bit Jerú-sa-lēm, alle-lú-ia.

Chapter.

The Little Chapter consists as a rule of the opening sentences of the Epistle for the day.

FRatres : Hora est jam nos de
somno súrgere : † nunc enim
própior est *nostra salus, * quam*
cum credídimus.

R̄. Deo grátias.

BRethren : It is now the hour for
us to rise from sleep; for now is
our salvation nearer than when we
believed.

R̄. Thanks be to God.

This Response is always made at the end of the Chapter.

Hymn IV *The Celebrant* *The Choir*

C Re-átor álme síderum, Ætér-

na lux credénti-um, Jésu, Redémptor

ómni-um, Inténde vó-tis súpplícum.

2. Qui daémonis ne fráudibus Per-í-ret

órbis, ímpe-tu Amó-ris áctus, lán-

guidi Múndi medé-la fáctus es. 3. Com-

múne qui múndi né-fas Ut expi-áres, ad crúcem E Vír-

gis sacrá-ri-o Intácta pródis víctima. 4. Cújus po-té-

tas gló-ri-ae, Noménque cum prímu sónat, Et caéli-tes

et ínfe-ri Treménte curvántur génu. 5. Te deprecámur,

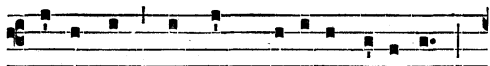
1. Dear Maker of the starry skies! light of believers evermore! Jesu, Redeemer of mankind! be near us who Thine aid implore.

2. When man was sunk in sin and death, lost in the depth of Satan's snare, love brought Thee down to cure our ills, by taking of those ills a share.

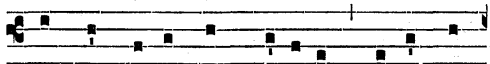
3. Thou for the sake of guilty men permitting Thy pure blood to flow, didst issue from Thy Virgin shrine and to the Cross a Victim go.

4. So great the glory of Thy might, if we but chance Thy name to sound, at once all Heaven and Hell unite in bending low with awe profound.

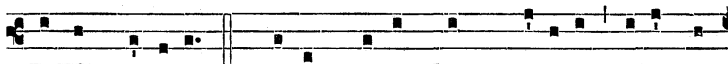
5. Great Judge of all! in that last day, when friends shall fail, and foes combine, be pre-



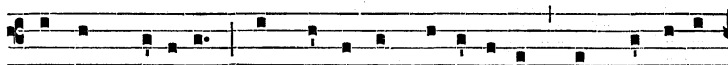
últimae Mágnum di-é-i Júdi-cem,



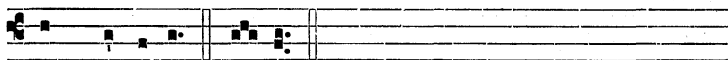
Armis supérnae grá-ti-ae De-fénde



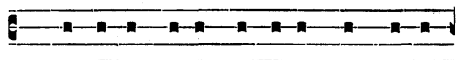
nos ab hóstibus. 6. Virtus, hónor, laus, gló-ri-a Dé-o Pá-



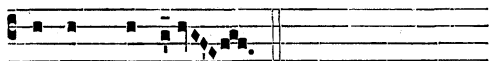
tri cum Fí-li-o, Sáncto simul Pa-rácli-to, In saecu-ló-



rum saécu-la. Amen.



V. Ro-rá-te caéli dé-super, et nubes
R. Ape-ri- átur térra, et gérmí-net



plú- ant jústum.
Salva- tó-rem.

V. Heavens, drop
down from above, and
let the clouds rain
down the Just One.

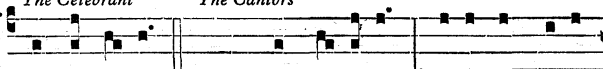
R. Let the earth
open and bud forth
the Saviour.

At Magnif.

The Celebrant

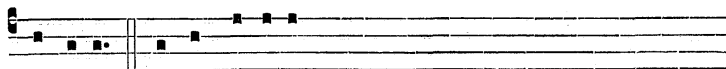
The Cantors

Ant. VIII G

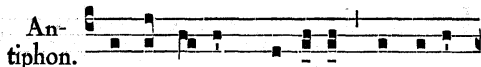


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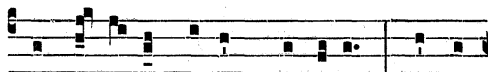
E tíme- as. *Cant. Magní- ficat * ánima mé-a*



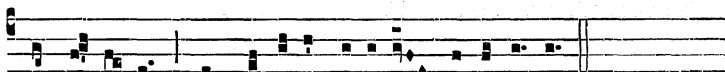
Dóminum. Et exsultávit... *Cant. Magníficat. VIII G. p. 217.*



Ne tíme- as Ma-rí- a, ' invení-



sti grá- ti- am apud Dóminum : ecce



concí- pi- es, ' et pá- ri- es fí- li- um, ' alle- lú- ia.

Fear not, Mary, for thou hast found grace with God; behold, thou shalt conceive, and shalt bring forth a Son, alleluia.

Prayer. Excita, quaesumus. p. 261.

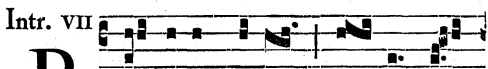
In Advent, the Suffrage of all the Saints is not said.

Benedicamus Dómino VI. p. 141.

At Compline, the Hymn is sung as above, p. 248.

Second Sunday of Advent.

Sunday of the 2nd Class. Station at the Holy Cross in Jerusalem.



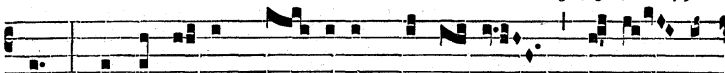
P O-pulus Sí- on, * ec- ce Dó-



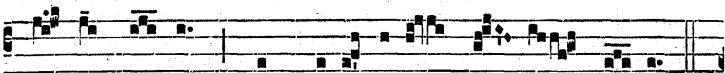
minus véni- et ad salvándas gén-

People of Sion, behold the Lord shall come to save the nations; and the Lord shall make the glory of his voice to be heard, in the joy of your heart. *Ps.* Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. *V.* Glory.

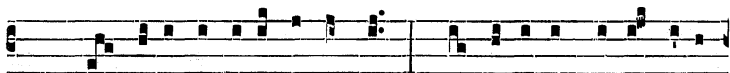
Is. 30, 30; Ps. 79, 2.



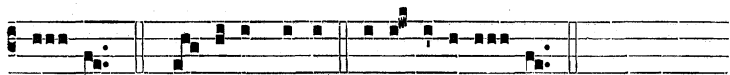
tes : et audí- tam fá- ci- et Dómi- nus gló- ri- am



vó- cis sú- ae, in laetí- ti- a cór- dis véstri.



Ps. Qui régis Isra-el, inténde : * qui dedú-cis ve-lut óvem



Jó- seph. Gló- ri- a Pátri. E u o u a e.

Glória Patri. vii. p. 30. — Kýrie XVII. p. 76.

Collect.

EXcita Dómine corda nostra ad præparándas Unigéniti tui vias : † ut per ejus advéntum, * purificátis tibi méntibus servíre mereámur. Qui tecum vivit et regnat.

STir up, O Lord, our hearts to make ready the ways of thine only-begotten Son; and with minds undefiled to pay to thee, through his coming, the homage of our service. Who lives and reigns.

The other Collects are as on the previous Sunday, p. 262.

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

The nations will set their hopes on the Messias. Rom. 15, 4-13

FRatres : Quaecúmque scripta sunt, ad nostram doctrínam scripta sunt : ut per patiéntiam, et consolatióem Scripturárum, spem habeámus. Deus autem patiéntiæ, et solátii, det vobis idípsum sápere in altérutrum secúndum Jesum Christum : ut unánimes, uno ore honorificétis Deum et Patrem Dómini nostri Jesu Christi. Propter quod suscípíte ínvicem, sicut et Christus suscepit vos in honórem Dei. Dico enim Christum Jesum mínístrum fuisse circumcisiónis propter veritátem Dei, ad confirmándas promissióes patrum : gentes autem súper misericórdia honoráre Deum, sicut scriptum est : Proptérea confitébor tibi in géntibus, Dómine, et nómini tuo cantábo. Et íterum dicit : Laetámini gentes cum plebe ejus. Et íterum : Laudáte omnes gentes Dóminum : et magnificáte eum omnes pópuli. Et rursus Isaiás ait : Erit radix

BRethren, what things soever were written, were written for our learning; that through patience and the comfort of the scriptures, we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

Wherefore receive one another; as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith: Rejoice, ye Gentiles, with his people. And again: Praise the Lord, all ye Gentiles; and magnify him, all ye people. And again, Isaiás saith: There shall be a root of

Jesse, et qui exsúrget régere gentes, in eum gentes sperábunt. Deus autem spei répleat vos omni gáudio et pace in credéndo : ut abundéti in spe, et virtúte Spíritus Sancti.

Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost.

Grad. v

E

X SÍ- on

* spé-

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.*

ci- es de- có- ris é- jus :

Dé- us

mani- fé- ste vé-

ni-

et.

∇. Congregá-

te íl- li sánctos

é- jus, qui ordina-


vé- runt

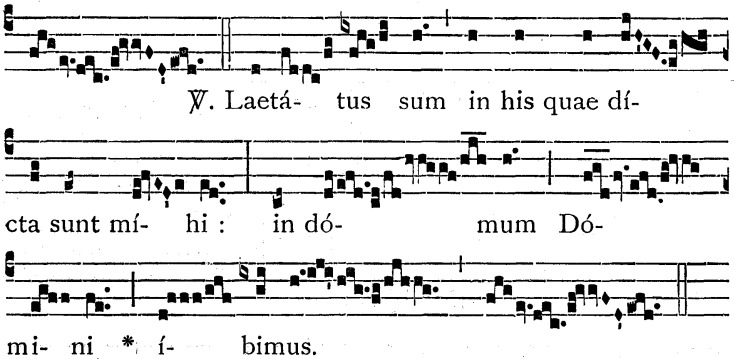
testa-

méntum é-

jus

* su- per sacri- fí- ci- a.

I

 I rejoiced at the things that were said to me: We shall go into the house of the Lord.
Ps. 121, 1.

V. Laetá- tus sum in his quae dí-

 cta sunt mí- hi : in dó- mum Dó- mi- ni * í- bimus.

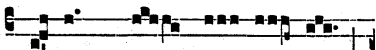
✠ **Sequentia sancti Evangelii secundum Matthaeum.**

St John the Baptist sends representatives to Jesus. Matth. II, 2-10.

IN illo témpore : Cum audisset Joánnes in vínculis ópera Christi, mittens duos de discipulis suis, ait illi : Tu es, qui ventúrus es, an álium exspectámus? Et respóndens Jesus ait illis : Eúntes renuntiáte Joánni, quae audístis, et vidístis. Caeci vident, claudi ámbulant, leprósi mundántur, surdi áudiunt, mórtui resúrgunt, páuperes evangelizántur : et beátus est, qui non fúerit scandalizátus in me. Illis autem abeúntibus, coepit Jesus dicere ad turbas de Joáñe : Quid existis in desértum vidére? arúndinem vento agitátam? Sed quid existis vidére? hóminem móllibus vestítum? Ecce qui móllibus vestiúntur, in dómibus regum sunt. Sed quid existis vidére? prophétam? Etiam dico vobis, et plus quam prophétam. Hic est enim de quo scriptum est : Ecce ego mitto Angelum meum ante fáciem tuam, qui praeparábit viam tuam ante te. Credo.

AT that time, when John had heard in prison the works of Christ: sending two of his disciples, he said to him: Art thou he that art to come, or do we look for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in me.

And when they went their way, Jesus began to say to the multitudes concerning John, What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? Yea I tell you, and more than a prophet. For this is he of whom it is written: Behold I send my Angel before thy face, who shall prepare thy way before thee.

Offert. III 

DE-us * tu con-vér- tens

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.*

vi- vi-fi- cá- bis nos,

et plebs tú- a laetá- bi- tur in

te: osténde nó- bis, Dómi- ne, mi-se-

ricórdi- am tú- am, et sa- lutá- re tú- um

da nó- bis.

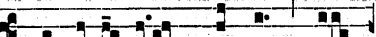
Secret.

PLacáre, quaesumus Dómine, humilitátis nostrae precibus, et hóstiis: et ubi nulla súppetunt suffrágia meritórum, tuis nobis succúrre praesídiis. Per Dóminum nostrum Jesum Christum.

BE appeased we beseech thee, O Lord, by our prayers and by the Sacred Victim we humbly offer: and since no merits of our own can avail us, do thou of thy goodness, come to our succour. Through Jesus Christ.

The other Secrets are as on the previous Sunday, p. 265.

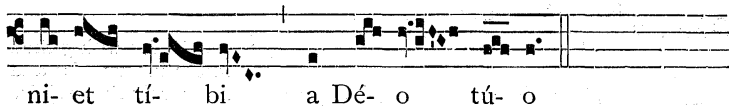
Preface of the Blessed Trinity, p. 12 (or Advent, p. 266).

Comm. II 

JE-rúsa-lem * súrge, et

Arise, O Jerusalem, and stand on high: and behold the joy that cometh to thee from thy God. *Bar. 5, 5; 4, 36.*

sta in excélsó: et ví- de júcun-di-tá- tem, quae vé-



Postcommunion.

R Epléti cibo spirituális alimóniae, súpplices te, Dómine, deprecámur : ut hujus participatióne mystérii, dóceas nos terréna despícere, et amáre caeléstia. Per Dóminum nostrum Jesum Christum.

Filled, O Lord, with the Divine Food of souls, we humbly beseech thee to teach us who have partaken of these Mysteries, how to despise the things which are on earth, and those only to value which are from above. Through Jesus Christ.

The other Postcommunions are as on the previous Sunday, p. 267.

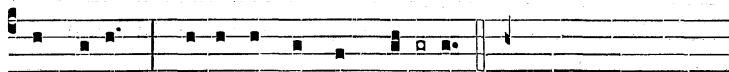
AT VESPERS.

1 Ant.

I g

E

C-ce in núbibus caéli. *Ps. Dixit Dóminus Dómi-*



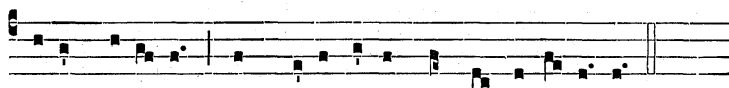
no mé-o : * Séde a *déxtris* mé- is.

Ps. Dixit Dóminus. I g. p. 147.

An-
tiphon.

Ecce in núbibus caéli Dó-

Behold, the Lord will come in the clouds of heaven, with great power, alleluia. *Matth. 24.*



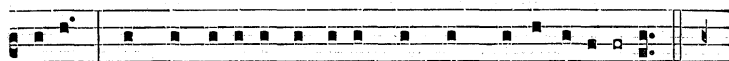
minus véni- et, cum potestá-te mágna, alle-lú- ia.

2 Ant.

VII d

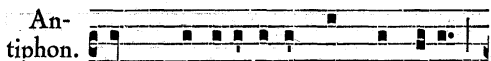
U

Rbs. *Ps. Confi-tébor tí-bi Dómine in toto córde*



mé-o : * in consí-li- o justórum et congrega-ti-ó- ne.

Ps. Confitébor. VII d. p. 157.

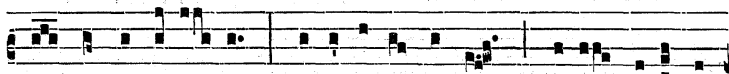


Ūrbs fortitūdinis nōstrae Sī-on,

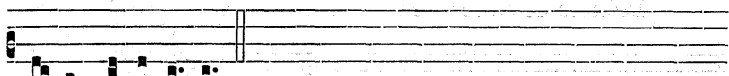
Sion, the city of our strength, a Saviour shall be set therein as wall and bulwark. Open ye the gates, for God is with us, alleluia. *Is. 26, 1-2.*



Salvātor poné-tur in é- a mūrus



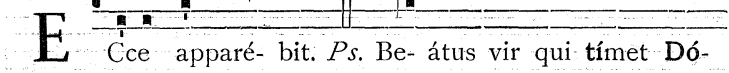
et antemurá- le : ape-rí-te pórtas, qui-a nobíscum



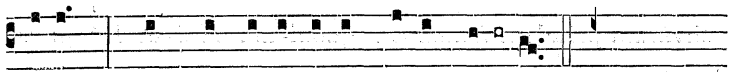
Dé- us, alle-lú- ia.

3 Ant.

vii a

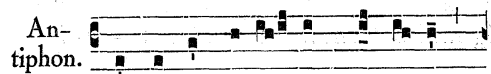


Cce apparé- bit. *Ps. Be- átus vir qui tímet Dó-*



minum : * in mandá-tis é-jus vó-let ní- mis.

Ps. Beátus vir. vii a. p. 164.

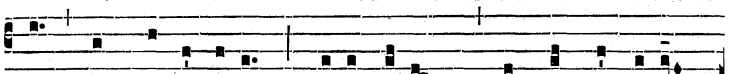


Ecce apparé- bit Dómi-nus,

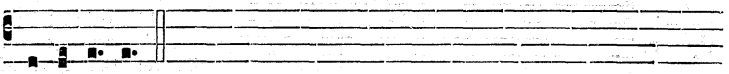
Behold, the Lord shall appear, and shall not lie; if he delay, wait for him; for he shall come, and shall not be slack, alleluia. *Hab. 2, 3.*



et non menti- é- tur : si móram féce-



rit, exspécta é- um, qui-a véni- et, et non tardábit,



alle-lú- ia.

4 Ant.
I f

M Ontes et cólles. *Ps.* Laudá-te pú-e-ri Dóminum : *

laudá-te *nómen* Dómi-ni. *Ps.* Laudáte púeri. I f. p. 166.

An-
tiphon.

Móntes et cólles cantábunt co-

ram Dé-o láudem, et ómni-a lígna

silvárum pláudent mánibus : quóni-am véni-et Dóminus

Dominá-tor in régnum aetérnum, allè-lú-ia, alle-lú-ia.

5 Ant.
III a

E Cce Dóminus nóster. *Ps.* In éxi-tu Isra-el de

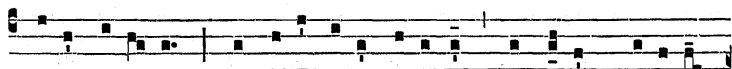
Ægýpto, * dómus Jácob de pópu-lo bárbaro.

Ps. In éxitu. III a. p. 172.

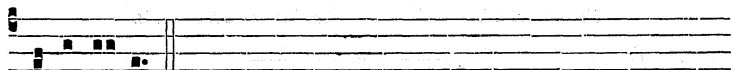
An-
tiphon.

Ecce Dóminus nóster cum vir-

Behold, our Lord shall come with strength, to enlighten the eyes of his servants, alleluia.



túte véni- et, ut illúminet ócu-los servórum su-órum,



alle-lú- ia.

Chapter.

FRATRES : Quaecúmque scripta sunt, ad nostram doctrinam scripta sunt : † ut per patiéntiam, et consolatióem *Scripturárum*, * spem habeámus.

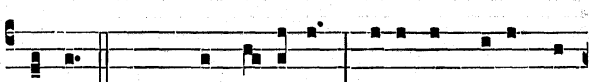
Brethren: What things soever were written, were written for our learning; that through patience, and the comfort of the Scriptures, we might have hope.

Hymn. Créator álme síderum. p. 271. ∇. Rorate.

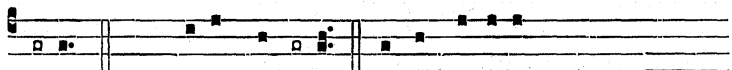
At Magnif.

Ant. VIII G*

T



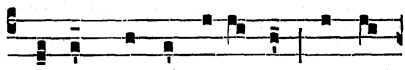
U es. *Cant. Magní- fi- cat * ánima mé- a Dó-*



minum. *or : mé- a Dóminum. Et exsultávit...*

Cant. Magníficat. VIII G. p. 217.*

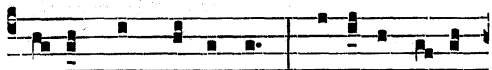
An-
tiphon.



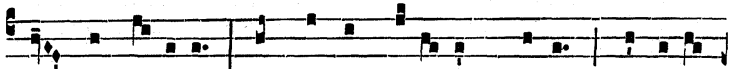
Tu es qui ventúrus es, an á-

Art thou he that art to come, or look we for another? Tell John what you have seen: The blind see, the dead rise again, the poor have the Gospel preached to them, alleluia.

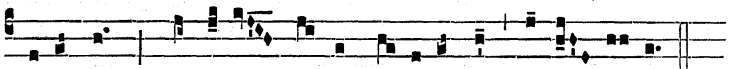
Matth. II, 3-5.



li- um exspectámus? Dí-ci-te Jo- án-



ni quae vi-dístis : ad lúmen réde- unt caéci, mórtu-i



resúrgunt, páuperes ev-ange- lizántur, alle- lú- ia.

Prayer. Excita. p. 274. — Benedicámus Dómino VI, p. 141.

Third Sunday of Advent.

Second class. Semidouble. Station at St. Peter's.

Intr. I

G

Audé- te * in Dómino

Rejoice in the Lord always; again I say, rejoice. Let your modesty be known to all men: for the Lord is nigh. Be nothing solicitous; but in every thing by prayer let your requests be made known to God. *Ps.* Lord, thou hast blessed thy land; thou hast turned away the captivity of Jacob. Glory.

Philipp. 4, 4-6; Ps. 84, 2.

sem-per : í-terum dí-co, gau- dé-

te : modé-sti- a véstra nó-ta sit

óm-nibus homí- ni- bus : Dómi- nus

pro- pe est. Ni- hil sollí- ci- ti sí- tis : sed in

ó- mni ora- ti- ó- ne pe- ti- ti- ó- nes véstrae inno-

téscant a- pud Dé- um. *Ps.* Benedixísti, Dómine, térram

tú- am : * a- vertísti capti- vi- tá- tem Já- cob. Gló- ri- a

Pátri. E u o u a e. Glória Pátri. I. p. 28.

Kýrie XVII. p. 76.

Collect.

Aurem tuam, quaesumus Domine, precibus nostris accommoda : † et mentis nostrae tenebras * gratia tuae visitationis illustra. Qui vivis et regnas cum Deo Patre.

Bow down thine ear, we beseech thee, O Lord, to our prayers; and by the brightness of thine Advent lighten the darkness of our minds. Who livest and reignest.

The other Collects are as on the 1st Sunday of Advent, p. 262.

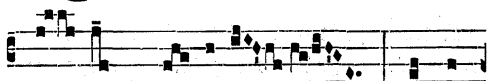
Lectio Epistolae beati Pauli Apostoli ad Philippenses.

The approach of Christmas must give peace and joy. Philip. 4, 4-7.

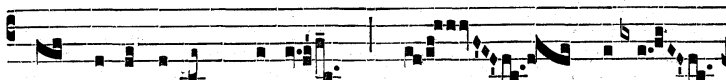
Fratres : Gaudete in Domino semper : iterum dico, gaudete. Modestia vestra nota sit omnibus hominibus : Dominus prope est. Nihil solliciti sitis : sed in omni oratione, et obsecratione, cum gratiarum actione, petitiones vestrae innotescant apud Deum. Et pax Dei, quae exsuperat omnem sensum, custodiat corda vestra et intelligentias vestras, in Christo Jesu Domino nostro.

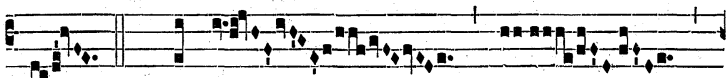
Brethren; Rejoice in the Lord always; again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing solicitous; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

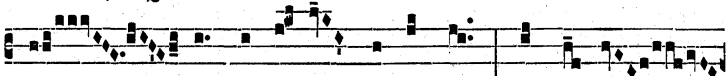
Grad. VII 

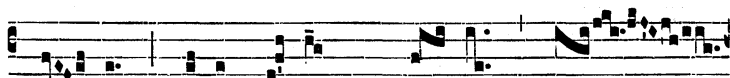
QUI sedes, Domine, *

 super Cherubim, exci-

Thou, O Lord, that sittest upon the Cherubim, stir up thy might, and come. *Ps.* Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. *Ps. 79, 2, 3 and 2.*

ta potentiam tuam, et veni.


Ps. Qui re-


gis Israel, intende : qui deducis


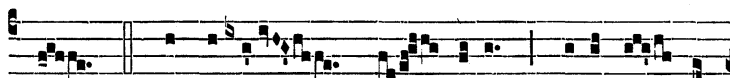


cis vel-ut ó- vem * Jó- seph.

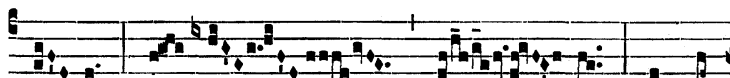


IV
A Lle- lú- ia. * *ij.*

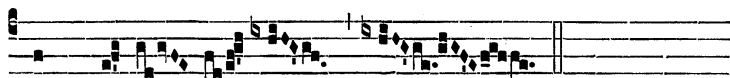
Stir up thy might,
 O Lord, and come :
 that thou mayest save
 us. *Ps. 79.*



∩. Exci- ta, Dó- mine, poténti- am



tú- am, et vé- ni, ut sál-



vos * fá- ci- as nos.

✠ **Sequentia sancti Evangelii secundum Joannem.**

The Jews' leaders send representatives to John the Baptist. John 1, 19-28.

IN illo témpore : Misérunt Judaéi ab Jerosólymis sacerdotes et levítas ad Joánnem, ut interrogárent eum : Tu quis es ? Et conféssus est, et non negávit : et conféssus est : Quia non sum ego Christus. Et interrogavérunt eum : Quid ergo ? Elías es tu ? Et dixit : Non sum. Prophéta es tu ? et respóndit : Non. Dixérunt ergo ei : Quis es, ut respóndum demus his qui misérunt nos ? Quid dicis de te ipso ? Ait : Ego vox clamántis in déserto : Dirígite viam Dómini, sicut dixit Isaías Prophéta. Et qui missi fúerant, erant ex Pharisáeis. Et

AT that time : the Jews sent from Jerusalem priests and Levites to John, to ask him, Who art thou ? And he confessed, and did not deny ; and he confessed, I am not the Christ. And they asked him, What then ? Art thou Elias ? And he said, I am not. Art thou the prophet ? And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us ? What sayest thou of thyself ? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaías. And they that were sent were of the Pharisees.

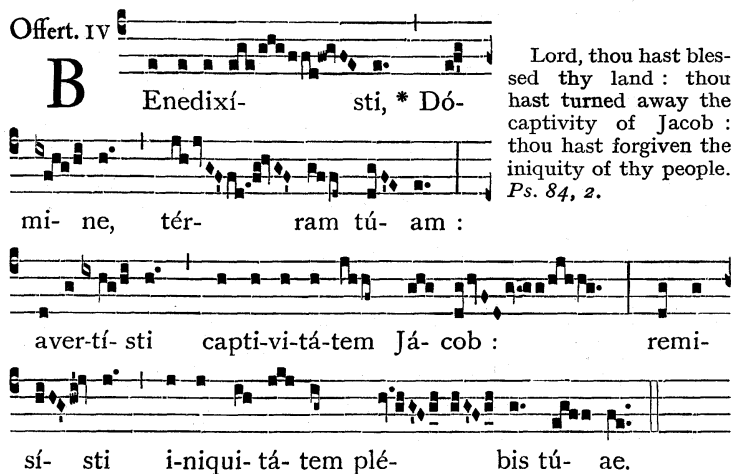
interrogavérunt eum, et dixérunt ei : Quid ergo baptízas, si tu non es Christus, neque Elías, neque Prophéta? Respóndit eis Joánnes, dicens : Ego baptízo in aqua : médius autem vestrum stetit, quem vos nescitis. Ipse est, qui post me ventúrus est, qui ante me factus est : cujus ego non sum dignus ut solvam ejus corrígiam calceaménti. Haec in Bethánia facta sunt trans Jordánem, ubi erat Joánnes baptízans.

Credo.

And they asked him, and said to him, Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying, I baptize with water; but there hath stood one in the midst of you, whom you know not; the same is he that shall come after me, who is preferred before me, the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.

Offert. IV

B Ene-dixí- sti, * Dó-
mi- ne, tér- ram tú- am :
aver-tí- sti capti- vi- tá- tem Já- cob : remi-
sí- sti i- niqui- tá- tem plé- bis tú- ae.



Lord, thou hast blessed thy land : thou hast turned away the captivity of Jacob : thou hast forgiven the iniquity of thy people. *Ps. 84, 2.*

Secret.

DEvotiónis nostrae tibi, quæsumus, Dómine, hóstia júgiter immolétur : quæ et sacri péragat institúta mystérii, et salutáre tuum in nobis mirabíliter opérétur. Per Dóminum nostrum Jesum Christum Fílium tuum.

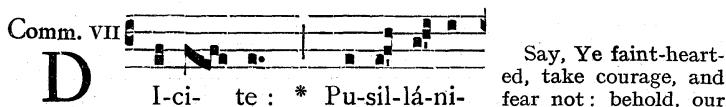
DAY by day in devotion of heart may this divine Victim be immolated before thee, O Lord : to us may the Holy Mysteries ever recall thy teaching; and in us may they wondrously work out thy salvation. Through Jesus Christ.

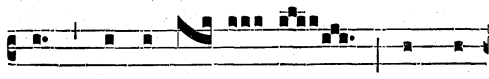
The other Secrets are as on the 1st Sunday of Advent, p. 265.

Preface of the Blessed Trinity, p. 12 (or Advent, p. 266).

Comm. VII

D I- ci- te : * Pu- sil- lá- ni-
Say, Ye faint- heart- ed, take courage, and fear not : behold, our

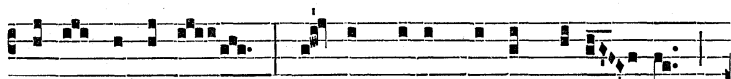




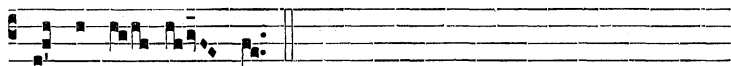
God will come and
will save us.

Is. 35, 4.

mes confortá- mi- ni, et no-



lí-te timé-re : ec-ce Dé-us nóster véni- et,



et salvá- bit nos.

Postcommunion.

IMplorámus, Dómine, clemén-
tiam tuam : ut haec divína
subsídía, a vítiis expiátos, ad
festa ventúra nos praéparent.
Per Dóminum.

WE entreat of thy mercy, O Lord,
that this divine Food may
cleanse us from sin, and fittingly
dispose us for the devout keeping of
the festival we are about to celebrate.

The other Postcommunions are as on the 1st Sunday of Advent, p. 267.

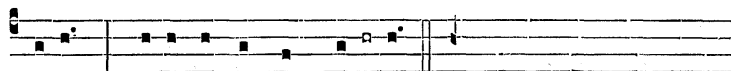
AT VESPERS.

1 Ant.

I a

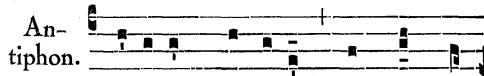
V

Eni- et Dóminus. *Ps. Dixit Dóminus Dómino*



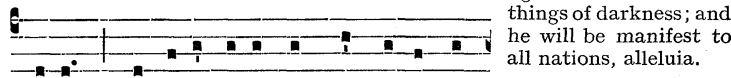
mé-o : * Séde a *déxtris* mé- is.

Ps. Dixit Dóminus. I a. p. 147.

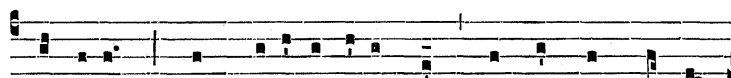


Véni-et Dóminus, et non tar-

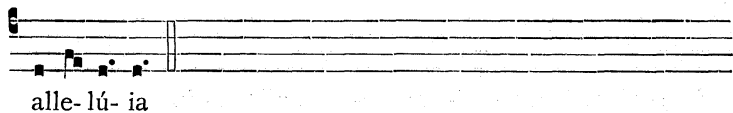
The Lord will come
without delay, to shed
light on the hidden
things of darkness; and
he will be manifest to
all nations, alleluia.



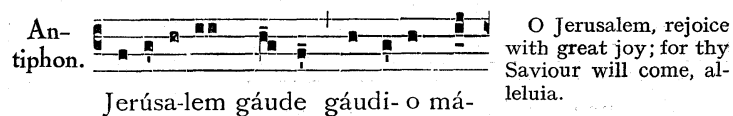
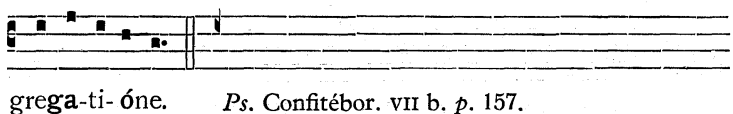
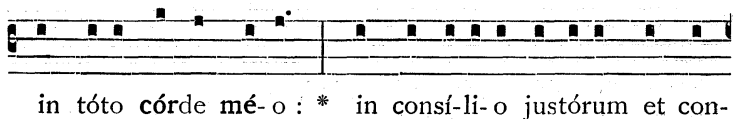
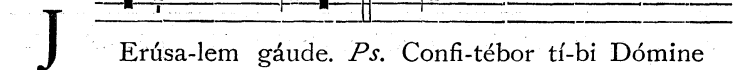
dábit, ut illúminet abscondi-ta te-



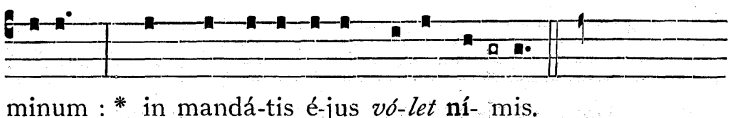
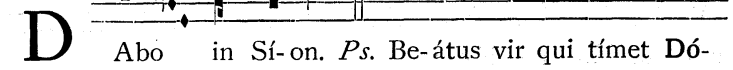
nebrárum, et mani-festábit se ad ómnes géntes,



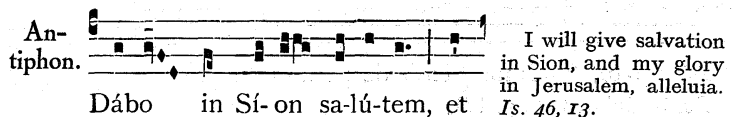
2 Ant.
VII b.



3 Ant.
VIII G



Ps. Beátus vir. VIII G. p. 165.





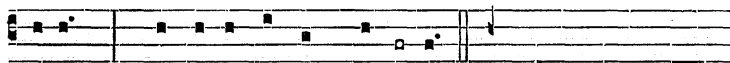
in Jerú-sa-lem gló-ri-am mé- am, alle-lú- ia.

4 Ant.

v a

M

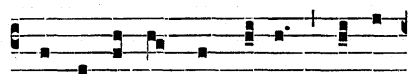
Ontes et ómnes cólles. *Ps.* Laudá-te pú-e-ri Dó-



minum : * laudá-te nómen Dómi-ni.

Ps. Laudáte púeri. v a. *p.* 168.

An-
típhon.



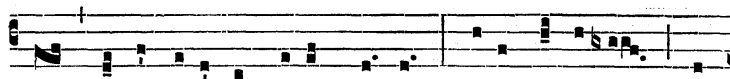
Móntes et ómnes cólles humi-

Every mountain and
hill shall be made low ;
and the crooked shall
become straight, and
the rough ways plain.
Come, O Lord, and do
not tarry, alleluia.

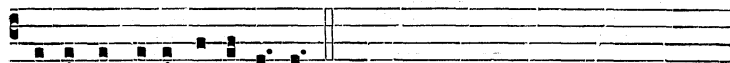
Is. 40, 3.



li-abúntur : et érun't práva in di-ré-



cta, et áspera in ví-as plá-nas : véni Dómi-ne, et



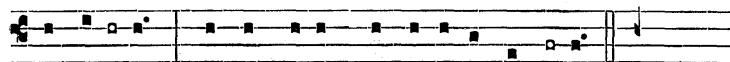
nó-li tardáre, alle-lú- ia.

5 Ant.

II D

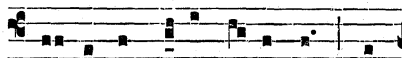
J

Uste et pi-e vi-vá-mus. *Ps.* In éxi-tu Isra-el de



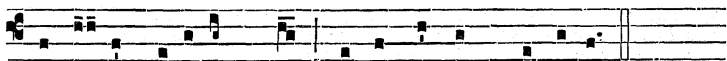
Ægýp-to, * dómus Jácob de pópu-lo bárbaro.

Ps. In éxitu. II D. *p.* 171.

An-
tiphon.

Ju-ste et pi-e vi-vámus, ex-

We should live justly
and godly, looking for
the blessed hope and
the coming of the Lord.
Tit. 2, 12-13.



spectántes be-átam spem, et advéntum Dómi-ni.

Chapter.

FRatres : Gaudéte in Dómino
semper : iterum dico, gau-
dété. † Modéstia vestra nota sit
ómni-bus homínibus : * Dómi-
nus enim **prope** est.

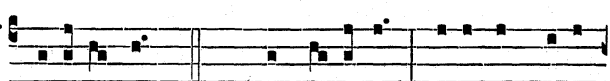
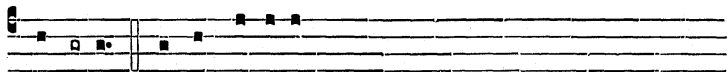
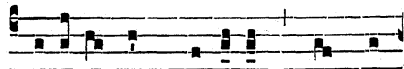
BRethren : Rejoice in the Lord
always; again I say, rejoice. Let
your modesty be known to all men.
The Lord is nigh.

Hymn. Creátor álme síderum. p. 271. V. Rorate.

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.

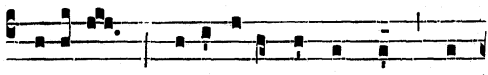
At Magnif.

Ant. VIII G

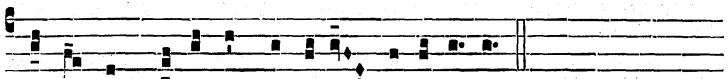
**B**E-áta es. *Cant. Magní- fi-cat * ánima mé-a*Dóminum. Et exsultávit... — *Cant. Magníficat. VIII G. p. 217.*An-
tiphon.

Be-áta es Ma-rí-a, quae cre-

Blessed art thou,
Mary, that hast belie-
ved; those things shall
be accomplished in
thee that were spoken
to thee by the Lord,
alleluia. *Luke 1, 45.*



didísti : perfi-ci-éntur in te quae



dícta sunt tí-bi a Dómino, alle-lú- ia.

Prayer. Aurem tuam. p. 283. — Benedicámus Dómino VI. p. 141.

The Great Antiphons.

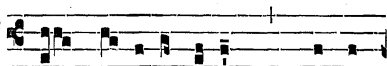
The Great Antiphons for the Magnificat begin on December 17. They are sung right through both before and after the Canticle, the Choir standing. The last is sung on the day before Christmas Eve. If a Feast occurs, the Great Antiphon forms the Commemoration of Advent.

These seven Antiphons all begin with O. They proclaim in turn the noblest titles of the Messiah: Wisdom of God, Leader of the house of Israel, Root of Jesse, etc. They are the Church's final appeals to its Redeemer.

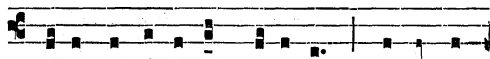
December 17.

Ant. II D

O



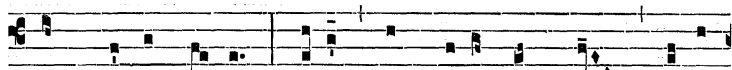
Sa-pi-énti-a, * quae ex



óre Altíssimi prodísti, attingens



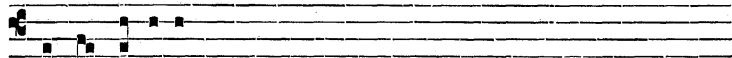
a fine usque ad finem, fórti-ter su-ávi-ter dispo-



nénsque ómni- a : véni ad docéndum nos ví- am



prudénti-ae. *Cant. Magní- ficat* * ánima mé-a Dóminum.



Et exsultávit... *Cant. Magnificat, solemn tone. II D. p. 219.*

¶ If this Antiphon is said as Commemoration for Advent, it is followed by the Versicle :

Ÿ. Rorate caéli désuper, et nubes plúant jústum.

Ÿ. Heavens, drop down from above, and let the clouds rain down the Just One.

Ry. Aperiátur térra, et gérmí- net Salvatórem.

Ry. Let the earth open and bud forth the Saviour.

December 18.

Ant. II D

O

Ado-ná-i, * et Dux dó-

mus Isra-el, qui Mó-y-si in igne

flámmae rúbi apparu-í-sti, et é-i in Sína lé-

gem dedí-sti : véni ad red-iméndum nos in brá-

chi-o exténto. E u o u a e.

O Adonai, and Leader of the house of Israel, who didst appear to Moses in a flame of fire in the bush, and in Sinai didst give the Law; come and redeem us with a mighty arm. *Exod. 3, 2 and 20, 1.*

December 19.

Ant. II D

O

rá-dix Jése, * qui stas

in sígnum popu-lórum, super quem

continébunt réges os sú- um, quem géntes depre-ca-bún-

tur : véni ad li-berándum nos, jām nó-li tardá-re.

E u o u a e.

Cant. Magnificat, solemn tone. II D. p. 219.

O Root of Jesse, who standest for an ensign of the people, at whom kings shall shut their mouths, whom the Gentiles shall beseech; come and set us free, delay no longer. *Is. 11, 10; 52, 15.*

December 20.

Ant. II D

O

clá-vis Dávid, * et scé-

ptrum dómus Isra-el : qui ápe-ris, et

némo cláudit, cláudis, et némo

ápe-rit : véni, et éduc vínctum de dómo cárce-

ris, sedéntem in té-nebris et úmbra mór-tis.

E u o u a e. Cant. Magnificat, as on p. 290.

O Key of David, and Sceptre of the house of Israel; who openest and none shutteth; who shuttest, and none doth open; come and bring out the captive from the prison-house, that sitteth in darkness and the shadow of death. *Is. 22, 22; Ps. 106, 10; Luke 1, 79.*

December 21.

Ant. II D

O

O-ri-ens, * spléndor lú-

cis aetérnae, et sol justí-ti-ae :

véni, et illúmi-na sedéntes in té-nebris et úm-

O Dayspring, Splendour of the eternal Light, and Sun of Justice; come and enlighten them that sit in darkness and the shadow of death. *Zach. 3, 8; 6, 12; Mal. 4, 2; Ps. 106, 10.*

bra mór-tis. E u o u a e.

December 22.

Ant. II D

O

Rex génti-um, * et de-si-

O King of the nations and their Desire; the Corner-stone, that makest both (both Jews and Gentiles) one; come and save man, whom thou hast made of the slime of the earth. *Agg. 2, 8; Ephes. 2, 20 and 14; Gen. 2, 7.*

derá-tus e-árum, lapísque angu-lá-

ris, qui fácis útraque únum : véni, et sálva hó-

minem, quem de límo formá-sti. E u o u a e.

December 23.

Ant. II D

O

Emmá-nu-el, * Rex et

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.*

légi-fer nóster, exspectá-ti-o gén-

ti-um, et Salvátor e-árum : véni ad salvándum

nos Dómine Dé-us nó-ster. E u o u a e.

Fourth Sunday of Advent.

Second class. Semidouble. Station at the Twelve Apostles.

¶ *If Christmas Eve coincides with the 4th Sunday of Advent, the Mass is of the Vigil, p. 302, with Commemoration of the Sunday; but the Last Gospel In principio.*

Intr. I

R O-rá-te * caé- li dé-su-
 per, et nú- bes plú- ant jú-
 stum : ape-ri- á-tur tér- ra, et gér-
 minet Salva- tó- rem. *Ps.* Caéli enarrant gló-ri- am
 Dé- i : * et ó-pe-ra mánu-um é-jus annúnti- at firma-
 mén- tum. Gló-ri- a Pátri. E u o u a e.

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 declar- eth the work of his hands. *V.* Glory. *Is. 45, 8. Ps. 18, 2.*

Glória Pátri. I. p. 28. — Kýrie XVII. p. 76.

Collect.

EXcíta, quaesumus, Dómine, poténtiam tuam, et veni, et magna nobis virtúte succúrre; † ut per auxílium grátiae tuae, quod nostra peccáta praepédíunt, * indulgéntia tuae propitiatiónis accéleret : Qui vivis et regnas cum Deo Patre.

ARise, we beseech thee, O Lord, in thy strength, and come in might to our aid; that, by the work of thy grace, that good to which our sins are a sore hindrance, may, in the fulness of thy forgiveness, speedily be vouchsafed to us. Who livest

The other Collects are as on the 1st Sunday of Advent. p. 262.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The faithful are not to pass judgement on Christ's ministers. 1 Cor. 4, 1-5.

FRatres : Sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei. Hic jam quaeritur inter dispensatores, ut fidelis quis inveniatur. Mihi autem pro minimo est, ut a vobis iudicer, aut ab humano die : sed neque meipsum iudico. Nihil enim mihi conscius sum : sed non in hoc justificatus sum : qui autem iudicat me, Dominus est. Itaque nolite ante tempus iudicare, quoadusque veniat Dominus : qui et illuminabit abscondita tenebrarum, et manifestabit consilia cordium : et tunc laus erit unicuique a Deo.

B 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
P Rope est Dominus

* omnibus invocanti-

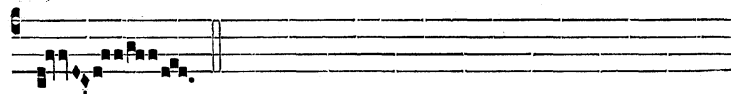
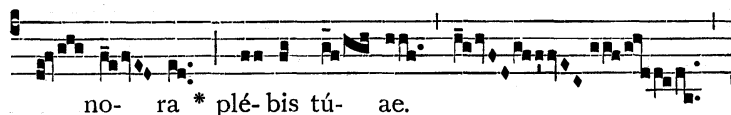
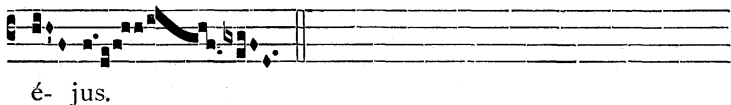
bus é- um : omni-bus qui invocant

é- um in ve-ri-tá- te.

∇. Láudem Dómi-ni

loqué-tur os mé- um :

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. ∇. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name. Ps. 144, 18, 21.



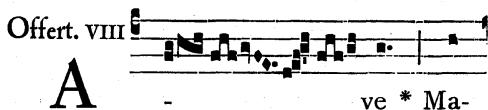
✠ **Sequentia sancti Evangelii secundum Lucam.**

The Ministry of St John the Baptist. Luke, 3, 1-6.

ANno quintodécimo impérii Tiberii Caésaris, procurante Póntio Piláto Judaéam, tetrarcha autem Galilaéae Heróde, Philippo autem fratre ejus te- **I**N the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and

trárcha Ituraéae, et Trachonítidis regiónis, et Lysánia Abilínae tetrárcha, sub princípibus sacerdotum Anna et Cápha : factum est verbum Dómini super Joánem, Zacharíaе filium, in deserto. Et venit in omnem regiónem Jordánis, praedicans baptismum paeniténtiae in remissionem peccatorum, sicut scriptum est in libro sermónum Isaíae Prophetae : Vox clamántis in deserto : Paráte viam Dómini : rectas fácite sémitas ejus : omnis vallis implébitur : et omnis mons et collis humiliábitur : et erunt prava in dirécta, et áspera in vias planas : et vidébit omnis caro salutáre Dei. Credo.

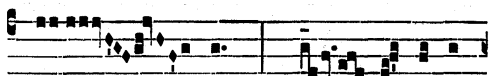
the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas; the word of the Lord came to John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.



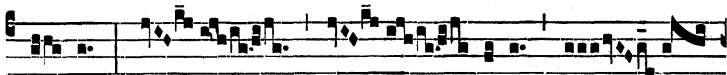
ve * Ma-

Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

Luke I, 28.



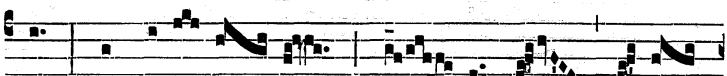
rí- a, grá- ti-a



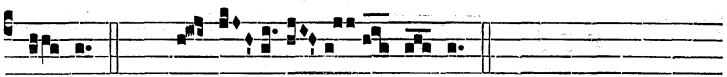
plé-na, Dó- minus té-



cum : bene-dí-cta tu in mu- li- é- ri-



bus, et bene-dí-ctus frú- ctus vén- tris



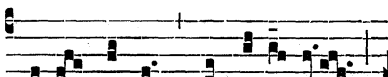
tú- i. T. P. Al-le- lú- ia.

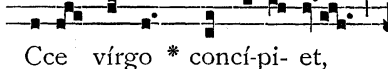
Secret.

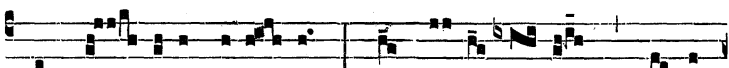
Sacrificiis praesentibus, quaesumus, Domine, placatus intendente; ut et devotioni nostrae proficiant, et salutem. Per Dominum nostrum Jesum Christum. **M**ercifully look down, we beseech thee, O Lord, on the Sacrifice laid upon thine altar: and grant that in virtue thereof, our devotion may increase and our salvation be assured.

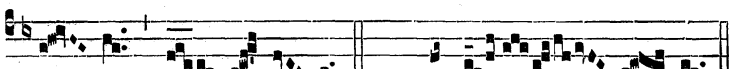
The other Secrets are as on the 1st Sunday of Advent, p. 265.

Preface of the Blessed Trinity, p. 12 (or Advent, p. 266).

Comm. I  Behold a virgin shall conceive, and bring forth a son; and his name shall be called Emmanuel. *Is. 7, 14.*

Ecce virgo * concipi-et, 

et pá-ri-et fí-li-um : et vo-cá-bi-tur nómen 

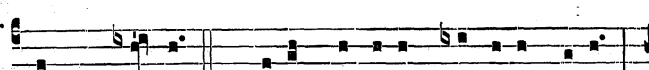
é-jus Emmá-nu-el. *T. P. Alle-lú-ia.* 

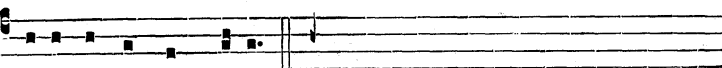
Postcommunion.

Sumptis munéribus, quaesumus, Domine, ut cum frequentatione mysterii, crescat nostrae salutis effectus. Per Dominum nostrum Jesum Christum. **H**aving 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.

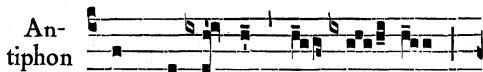
The other Postcommunions are as on the 1st Sunday of Advent, p. 267.

AT VESPERS.

1 Ant.  *I g.*

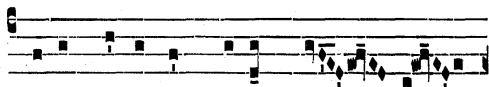
Cani-te tú-ba. *Ps. Dixit Dominus Domino meo : ** 

Séde a dextris mé-is. *Ps. Dixit Dominus. I g. p. 147.*

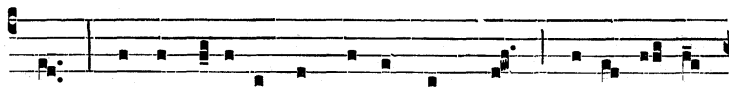


Cáni-te tú-ba in Sí- on,

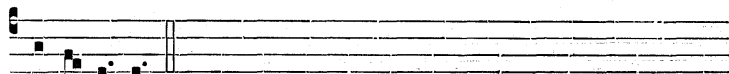
Blow the trumpet in Sion, for the day of the Lord is near; behold he will come and save us, alleluia, alleluia. *Joel 2.*



qui-a prope est dí-es Dó- mi-



ni : ecce véni-et ad salvándum nos, alle-lú- ia,



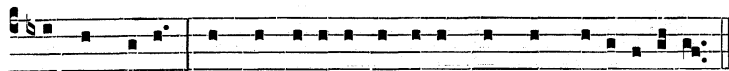
alle-lú- ia.

2 Ant.

I f

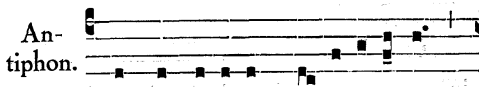
E

Cce véni-et. *Ps.* Confi-tébor tíbi Dómine in tóto

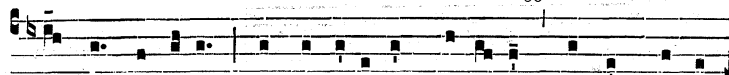


córde mé-o : * in consí-li-o justórum et congregati- óne.
Ps. Confitébor tíbi. I f. p. 152.

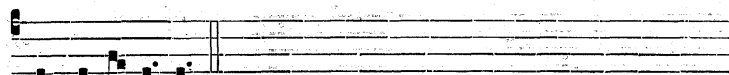
Behold, the Desired of all nations shall come; and the house of the Lord shall be filled with glory, alleluia. *Agg. 2.*



Ecce véni-et de-siderá-tus

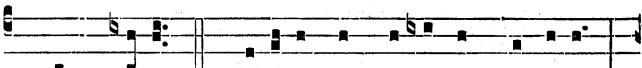


cúntis géntibus : et replébi-tur gló-ri- a dómus Dómi-

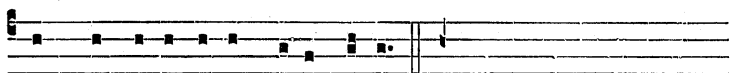


ni, alle-lú- ia.

3 Ant. *I g*

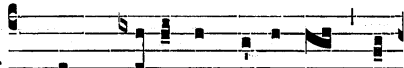


E - runt práva. *Ps.* Be-átus vir qui tímet Dóminum : *



in mandá-tis é-jus *vó-let* nímis. *Ps.* Beátus vir. *I g. p. 159.*

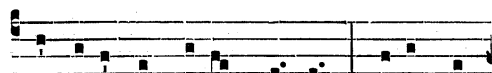
An-
tiphon.



Erunt práva in di-récta, et

The crooked shall become straight, and the rough ways plain; come, O Lord, do not tarry, alleluia.

Is. 40.

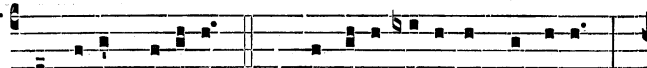


áspera in ví-as plá-nas : véni Dó-

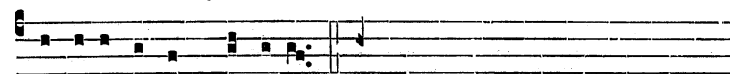


mine, et nó-li tardá-re, alle-lú-ia.

4 Ant. *I f*

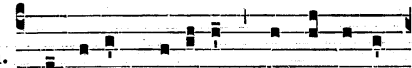


D Ominus véni-et. *Ps.* Laudáte pú-e-ri Dóminum : *



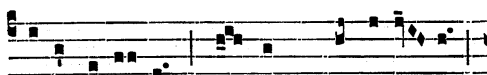
laudáte *nómen* Dómini. *Ps.* Laudáte púeri. *I f. p. 166.*

An-
tiphon.

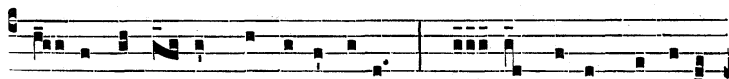


Dóminus véni-et, occúrri-te

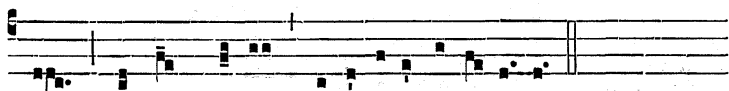
The Lord shall come, go ye forth to meet him, saying : Great is his dominion, and of his reign shall be no end : God, the Mighty, the Ruler, the Prince of Peace, alleluia, alleluia *Is. 9, etc.*



illi, dicétes : Mágnum princí-pi-um



et régni é-jus non é-rit ffnis : Dé- us, fórtis, dominá-



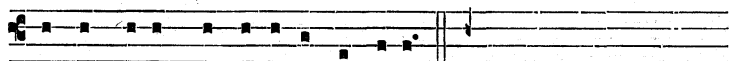
tor, prínceps pá-cis, alle-lú-ia, alle-lú-ia.

5 Ant.

II D

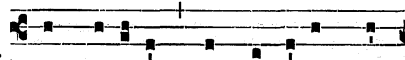
O

-mnípotens. *Ps.* In éxi-tu Isra-el de Ægýpto, *



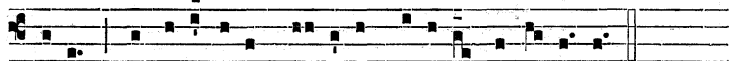
dómus Jácob de pópu-lo bárbaro. *Ps.* In éxitu. II D. p. 171.

An-
tiphon.



Omnípotens sérho tú-us Dó-

Thy almighty Word,
O Lord, shall come
from thy royal throne,
alleluia. *Wisd.* 18, 15.



mine a régá-libus sé-dibus véni-et, alle-lú-ia.

Chapter.

FRatres : Sic nos exístimet ho-
mo ut minístros **Christi**, †
et dispensatóres mysteriórum
Dei. * Hic jam quaéritur inter
dispensatóres, ut fidélis quis in-
veniátur.

BRethren, let a man so account of
us as of the ministers of Christ,
and the dispensers of the mysteries
of God. Here now it is required
among the dispensers, that a man be
found faithful.

Hymn. Creátor álme siderum. p. 271. *Ÿ.* Roráte.

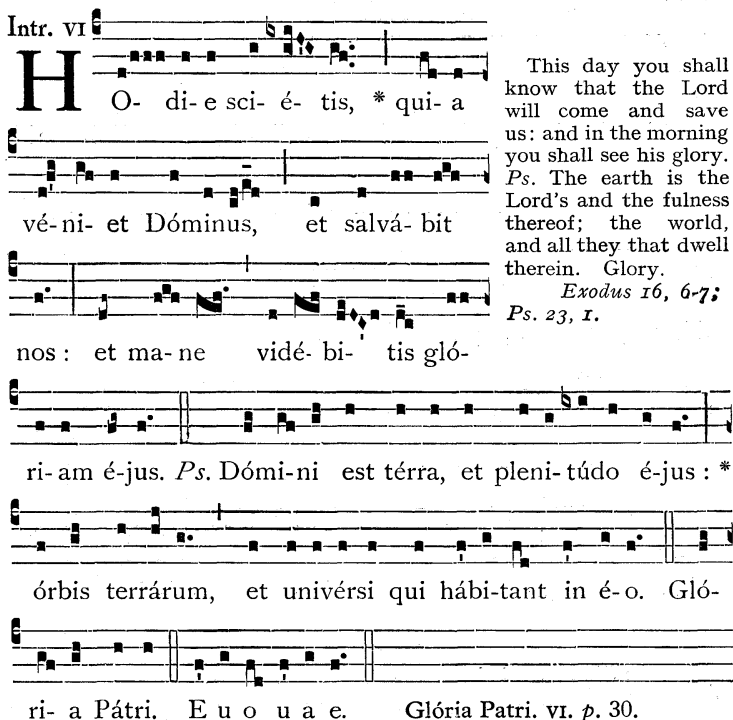
At the Magnificat, one of the Great Antiphons, according to the date, p. 290-293.

Prayer. Excita. p. 294. — Benedicámus Dómino VI. p. 141.

Christmas Eve.

Double. Station at St Mary Major.

Intr. VI



H O- di- e sci- é- tis, * qui- a
vé- ni- et Dóminus, et salvá- bit
nos: et ma- ne vidé- bi- tis gló-
ri- am é- jus. *Ps.* Dómi- ni est térra, et pleni- túdo é- jus: *
órbis terrárum, et univér- si qui hábi- tant in é- o. Gló-
ri- a Pátri. E u o u a e. Glória Patri. vi. p. 30.

This day you shall know that the Lord will come and save us: and in the morning you shall see his glory. *Ps.* The earth is the Lord's and the fulness thereof; the world, and all they that dwell therein. Glory.

*Exodus 16, 6-7;
Ps. 23, 1.*

Collect.

DEus, qui nos redemptionis nostrae annua exspectatione laetificas: † praesta, ut Unigenitum tuum, quem Redemptorem laeti suscipimus, * venientem quoque iudicem securi videamus, Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat.

O God, who year by year makest us to look forward in joy of heart to the festival of the Birth of thine only-begotten Son; grant that, even as we now gladly welcome him for our Redeemer, so we may trustfully go forth to meet him as our Judge. Who lives and reigns.

This Collect only is said, unless the day is Sunday, when Excita, p. 294, is added.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

The Child who appears on earth is both God and Man. Rom. I, 1-6.

PAULUS, servus Jesu Christi, vocatus Apóstolus, segregatus in Evángelium Dei, quod ante promiserat per prophétas suos in Scriptúris sanctis de Fílio suo, qui factus est ei ex sémine David secúndum carnem : qui praedestinátus est Fílius Dei in virtúte, secúndum spíritum sanctificatiónis, ex resurrectione mortuórum Jesu Christi Dómini nostri : per quem accévimus grátiam, et apostolátum ad obediéndum fidei in ómnibus géntibus pro nómine ejus, in quibus estis et vos vocáti Jesu Christi Dómini nostri.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised before by his prophets in the Holy Scriptures, concerning his Son, who was made to him of the seed of David according to the flesh, who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead; by whom we have received grace and apostleship for obedience to the faith in all nations for his name, among whom are you also the called of Jesus Christ.

Grad. II

H O-di-e * sci-é-tis,

qui-a vé-ni-et Dó-mi-nus,

et salvá-bit nos : et

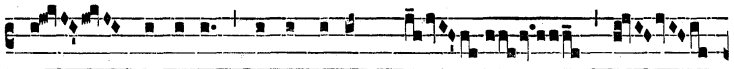
ma-ne vidé-bi-tis gló-ri-am

é-jus. *¶* Qui régis Isra-el,

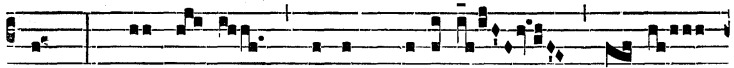
intén-de :

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 ledest Joseph like a sheep; thou that sittest upon the Cherubim, appear before Ephraim, Benjamin, and Manasses.

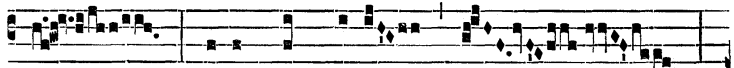
Exodus 16, 6-7; Ps. 79, 2-3.



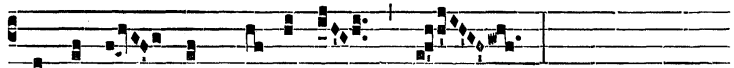
qui dedúcis vel-ut óvem Jó-



séph : qui sé-des super Chérubim, appá-



re coram Ephra-im,

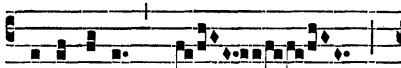


Bénjamin, * et Ma-násse.

The Allelúia with its Verse is only said if Christmas Eve falls on a Sunday.

VIII

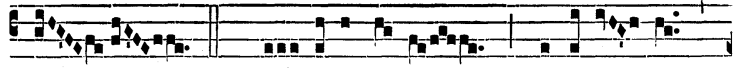
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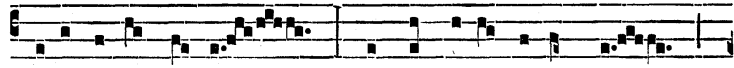
Lle-lú-ia. * *ij.*

Tomorrow the iniquity of the earth shall be done away; and the Saviour of the world shall reign over us.

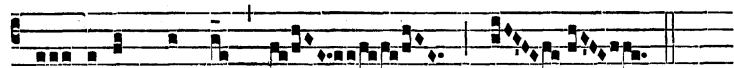
4 Esdr. 16, 53.



∇. Crá-stina dí-e de-lébi-tur



iníqui-tas térrae : et regnábit super nos *



Sal-vátor mún-di.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

The Annunciation to St Joseph. Matth. 1, 18-21.

CUM esset desponsáta Mater Jesu María Joseph, ántequam convenirent, invénta est in útero habens de Spíritu San-

When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Where-

cto. Joseph autem vir ejus, cum esset justus, et nollet eam tradúcere, vóluit occúlte dímittere eam. Hæc autem eo cogítante, ecce Angelus Dómini appáruit in somnis ei, dicens : Joseph, fili David, noli tímère accípere Mariám cónjugem tuam : quod enim in ea natum est, de Spírítu Sancto est. Páriet autem filíum, et vocábis nomen ejus Jesum : ipse enim salvum fáciét pópu- lum suum a peccátis córum.

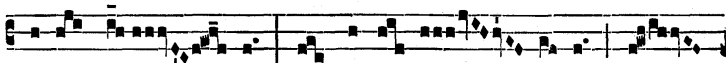
upon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying : Joseph, son of David, fear not to take unto thee Mary thy wife, for that which 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.

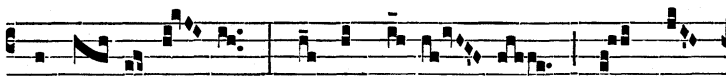
Offert. II

T  Ol- li-te * pór- tas, prín-

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.*



cipes, vé- stras : et e-le-vá- mi-ni, pór-



tae ae-terná-les, et intro-í-bit Rex gló-



ri-ae.

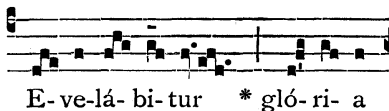
Secret.

DA nobis, quaesumus, omnipotens Deus : ut, sicut adoranda Filii tui natalitia praevenimus, sic ejus munera capiamus sempiterna gaudentes : Qui tecum.

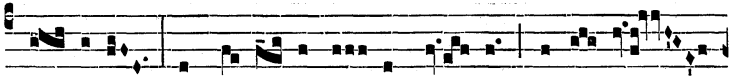
GRrant, we beseech thee, Almighty God, that we, who with joy of heart anticipate the adorable birthday of thy divine Son, may be called blissfully to share in his everlasting gifts: Who lives.

On Sunday, 2nd Secret: Sacrificiis, p. 298. Preface of the Blessed Trinity, p. 12 (or of Advent, p. 266). On a weekday, Common Preface, p. 14 (or of Advent).

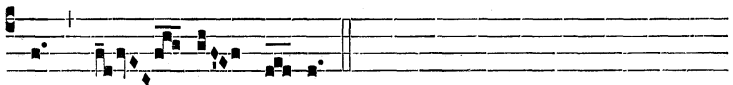
Comm. I

R  E-ve-lá-bi-tur * gló-ri-a

The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God. *Is. 40, 5.*



Dó- mini : et vi-dé- bit ómnis cá- ro sa-lu- tá-



re Dé- i nóstri.

Postcommunion.

DA nobis, quaesumus Dómine: unigéniti Fílii tui recensita nativitate respiráre; cujus caelésti mystério páscimur, et potámur. Per eúmdem Dóminum nostrum Jesum Christum.

VOuchsafe unto us, we beseech thee, O Lord, to begin a new life with this festival of the Nativity of thine only-begotten Son, who, in these mysteries, feeds us with the meat and drink of that life which is eternal. Through the same our Lord.

On Sunday, 2nd Postcommunion : Súmptis, p. 298.

Last Gospel : In princípio, p. 24.

THE NATIVITY OF OUR LORD.

Double of I Class with privileged Octave of III Order.

AT FIRST VESPERS (24 December).

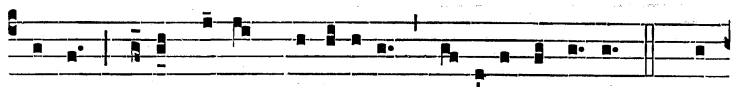
1 Ant.

VIII G

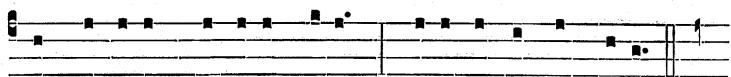
R

EX pa-cí-ficus * magni-ficá-

The King of peace is shown to be great; the whole earth desires to see his face.



tus est, cújus vultum de-síderat u-nivér-sa térra. *Ps. Dí-*



xit Dóminus Dómino mé-o : * Séde a *déxtris* mé-is.

Ps. Dixit Dóminus. VIII G, p. 151.

2 Ant.

VII a

M

Agni-ficá-tus est * Rex paci-

He is shown to be great, the King of peace, above all kings of the whole earth.



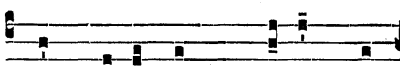
ficus super ómnes réges u-nivér-sae térrae. *Ps. Confi-*



tébor tí-bi Dómine in tóto córde mé-o : * in consí-li-o



justórum et congrega-ti-óne. — *Ps. Confitébor. VII a, p. 157.*

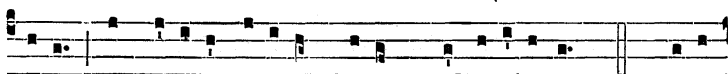
3 Ant.
VIII G

C

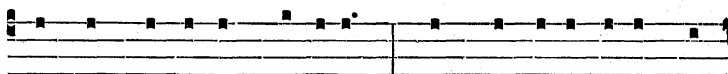
Omplé-ti sunt * dí-es Ma-

Mary's days were accomplished, that she should bring forth her first-born son.

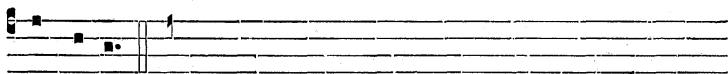
Luke 2, 6-7.



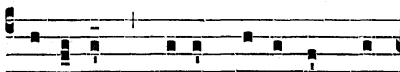
rí-ae, ut páre-ret fí-li-um sú-um primogéni-tum. *Ps. Be-á-*



tus vir qui tím-et Dó-minum : * in mandá-tis é-jus vó-



let ním-is. — *Ps. Beátus vir. VIII G, p. 165.*

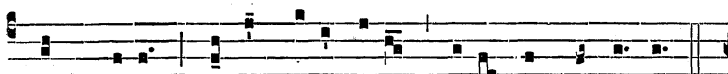
4 Ant.
VIII G

S

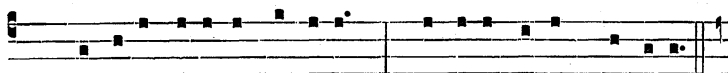
Ci-tó-te * qui-a prope est ré-

Know that the Kingdom of God is at hand; verily I say to you, it will not tarry.

Luke 10.

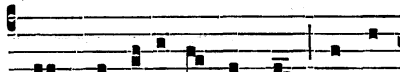


gnum Dé-i : amen dí-co vó-bis, qui-a non tardá-bit.



*Ps. Laudáte pú-e-ri Dó-minum : * laudáte nó-men Dó-mi-ni.*

Ps. Laudáte pú-eri. VIII G, p. 170.

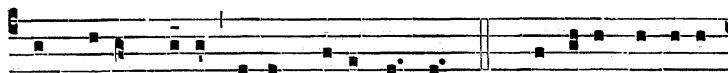
5 Ant.
I G

L

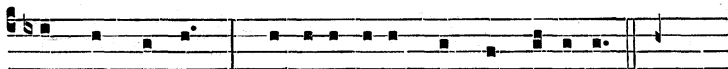
E-váte cá-pi-ta vé-stra : * ecce

Lift up your heads; behold, your redemption is at hand.

Luke 21, 28.



appropinquá-bit redémpti-o vé-stra. *Ps. Laudáte Dó-minum*



ómnes géntes : * laudáte é-um ómnes pópu-li.

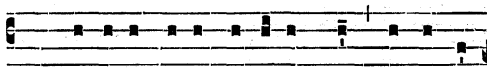
Ps. Laudáte Dóminum. I g, p. 183.

Chapter. (*From the Epistle for the Mass of the Dawn*).

Appáruit bénignitas et humá-
nitas Salvatóris nostri **Dei** : †
non ex opéribus justítiae, quae
fécimus nos, * sed secúndum
suam misericórdiam salvos nos
fécit.

THE goodness and kindness of God
our Saviour appeared; not by the
works of justice which we have done,
but according to his mercy he saved
us.

Hymne. Jésu Redémptor ómnium, p. 325.

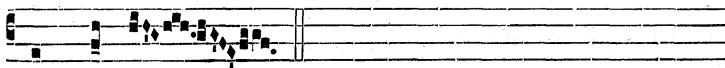


V. Tomorrow shall
the iniquity of the land
be blotted out.

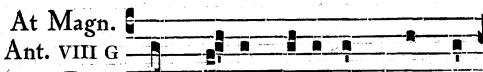
V. Crástina dí-e de-lébi- tur i-níqui-

R. And the Saviour
of the world shall reign
over us.

R. Et re-gná-bit super nos Sal- vá-



tas térrae.
tor mún-di.

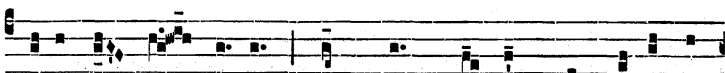


CUM órtus fú-e-rit * sol de

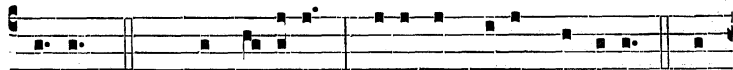
When the sun has
risen in the sky, you
shall see the King of
kings coming forth
from the Father, like
a bridegroom from his
chamber. *Ps.* 118, 6.



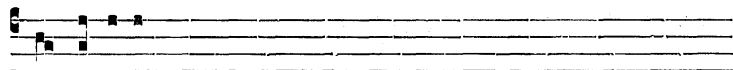
caélo, vidébi-tis Régem ré- gum pro-



cedéntem a Pátre, tamquam spónsum de thá-lamo



sú-o. *Cant. Magní- ficat * ánima mé-a Dóminum. Et*



exsultávit... — *Cant. Magníficat. VIII G, p. 217 or 223.*

Prayer. Concéde quaésumus p. 319. — Benedicámus Dómino, I. p. 138.

At Compline, The Hymn as given above, p. 248.

MIDNIGHT MASS.

Station at St. Mary Major, at the Crib.



Intr. II

D O-mi- nus * dí- xit ad

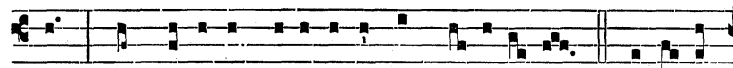
The Lord hath said to me: Thou art my Son, this day have I begotten thee. *Ps.* Why have the gentiles raged, and the people devised vain things? *Ps. 2, 7.*



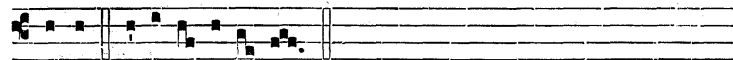
me : Fí- li- us mé- us es tu, é- go



hó- di- e gé- nu- i te. *Ps. Quare fremu- érun- t*



tes : * et pópu- li medi- tá- ti sunt in- áni- a? Gló- ri- a



Pátri. E u o u a e. Glória Patri. II, p. 28.

Collect.

Deus, qui hanc sacratíssimam noctem veri lúminis fecísti **O** God, who didst make this most illustratióne claréscere : da, quæ- the glory of him who is the true light

sumus; ut cujus lucis mystéria
in terra cognóvimus, ejus quo-
que gáudiis in caelo profuámur :
Qui tecum vivit.

of the world; grant that he who, thus
revealed to us, has made resplendent
our path on earth, may be for ever
our joy and our light in heaven. Who
lives and reigns.

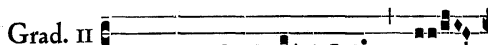
Lectio Epistolae beati Pauli Apostoli ad Titum.

The purpose of the Incarnation. Epistle to Titus 2, 11-15.

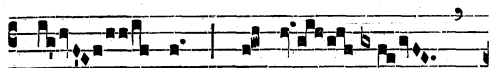
CARÍSSIME : Appáruit grátia
Dei Salvatóris nostri ómni-
bus homínibus, erúdiens nos,
ut abnegánte impietátem, et
saeculária desidéria, sóbrie, et
juste, et pie vivámus in hoc sae-
culo, exspectánte beátam spem,
et advéntum glóriæ magni Dei
et Salvatóris nostri Jesu Christi :
qui dedit semetípsum pro nobis :
ut nos redímeret ab omni in-
iquitáte, et mundáret sibi pópu-
lum acceptábilem, sectatórem
bonórum óperum. Haec lóquere,
et exhortáre : in Christo Jesu
Dómino nostro.

DEARLY beloved, the grace of God
our Saviour hath appeared to
all men, instructing us, that denying
ungodliness and worldly desires, we
should live soberly, and justly, and
godly in this world, looking for the
blessed hope and coming of the glory
of the great God and our Saviour
Jesus Christ; who gave himself for
us, that he might redeem us from
all iniquity, and might cleanse to
himself a people acceptable, a pursuer
of good works.

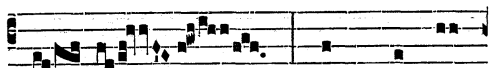
These things speak, and exhort :
in Christ Jesus our Lord.



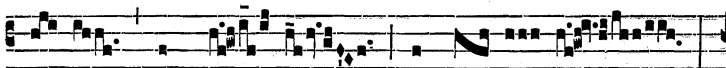
Tecum princípium * in



dí- e vir-tú- tis



tú- ae : in splendó-

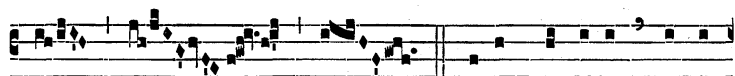


ri- bus sanctó- rum, ex ú- te- ro



ante lucí- ferum gé- nu- i

With thee is the
principality in the day
of thy strength; in
the brightness of the
saints, from the womb
before the day-star I
begot thee. *∇*. The
Lord said to my Lord :
Sit thou at my right
hand, until I make thy
enemies thy footstool.
Ps. 109, 3 and 1.



te.

V. DÍXIT DÓMINUS DÓMI-



no mé-

O :

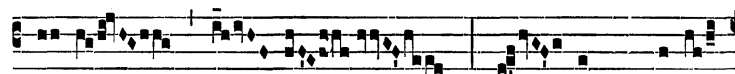


Sé- de a dÉxtris mé-

is :



do-nec pó-nam inimí- cos tú- os,



sca-bél-

lum

pé- dum * tu-ó-



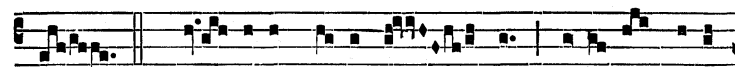
rum.

VIII

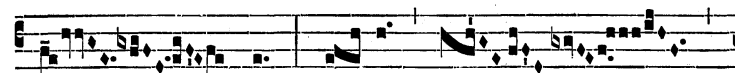
A

L-le- lú- ia. * ij.

The Lord hath said
to me: Thou art my
Son, this day have I
begotten thee.

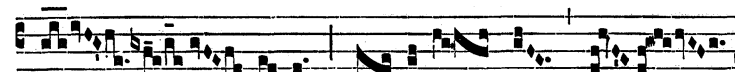
Introit.

V. DÓ- minus dí-xit ad me : FÍ-li- us mé-us

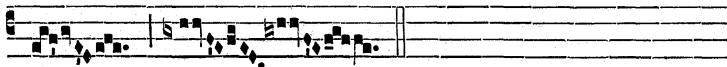


es

tu, é- go hó-



di- e * gé- nu- i te.



✠ **Sequentia sancti Evangelii secundum Lucam.**

The Birth of Jesus. Luke 2, 1-14.

IN illo tēpore : Exiit edictum a Cæsare Augústo, ut describerétur univérsum orbis. Haec descriptio prima facta est a praéside Sýriae Cyríno : et ibant omnes ut profiteréntur sínguli in suam civitátem. Ascéndit autem et Joseph a Galiláea de civitáte Náza-reth, in Judaeám in civitátem David, quae vocátur Bétlehem : eo quod esset de domo et familia David, ut profiterétur cum María desponsáta sibi uxóre praegnánte. Factum est autem, cum essent ibi, impléti sunt dies ut páreret. Et péperit filium suum primogénitum, et pannis eum invólvit, et reclinávit eum in praesépio : quia non erat eis locus in diversório. Et pastóres erant in regione eádem vigilántes, et custodiéntes vigilias noctis super gregem suum. Et ecce Angelus Dómini stetit juxta illos, et cláritas Dei circumfúlsit illos, et timuérunt timóre magno. Et dixit illis Angelus : Nolíte timére : ecce enim evangelízo vobis gáudium magnum, quod erit omni pópulo : quia natus est vobis hódie Salvátor, qui est Christus Dóminus, in civitáte David. Et hoc vobis signum : Inveniétis infántem pannis involútum, et pósitum in praesépio. Et súbito facta est cum Angelo multitúdo militíae caeléstis, laudántium Deum, et dicéntium : Glória in altíssimis Deo, et in terra pax homínibus bonae voluntátis.

Credo.

AT that time, there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city.


And Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child.

And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them : Fear not; for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you : you shall find the infant wrapped in swaddling clothes, and laid in a manger.

And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying : Glory to God in the highest; and on earth peace to men of good-will.

Offert. IV



L Æténtur * caé- li,

et exsúl- tet tér- ra an- te fá- ci- em Dó- mi- ni : quó- ni- am vé- nit.

Let the heavens re-
joice, and let the earth
be glad before the face
of the Lord, because he
cometh.
Ps. 95, 11 and 13.

Secret.

A Ccepta tibi sit, Dómine quæ-
sumus, hodiérnae festivitátis
oblátio : ut, tua grátia largiénte,
per hæc sacrosáncta commércia,
in illius inveniámur forma, in
quo tecum est nostra substán-
tia : Qui tecum vivit et regnat,
in unitáte Spiritus sancti Deus.

MAY the offerings we bring on this
festival day be pleasing to thee,
O Lord; and, adoring the mystery of
the Word made Flesh, may we, by
thy grace, be found made like unto
him, who has united our nature to
thine own. Who lives and reigns.

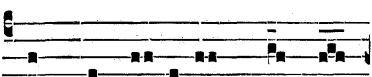
Preface.

Vere dignum et justum est,
aequum et salutáre, nos tibi
semper, et ubique grátias ágere :
Dómine sancte, Pater omnípo-
tens, aetérne Deus. Quia per
incarnáti Verbi mystérium, no-
va mentis nostrae óculis lux
tuae claritátis infúlsit : ut dum
visibíliter Deum cognóscimus,
per hunc in invisibílium amórem
rapiámur. Et ídeo cum Angelis
et Archángelis, cum Thronis et
Dominatiónebus, cumque omni
míltia caeléstis exercitus, hy-
mnum glóriæ tuæ cánimus, si-
ne fine dicéntes.

IT is truly meet and just, right and
profitable, for us at all times and
in all places to give thanks to thee,
O Lord, the Holy One, the Father
Almighty, the Everlasting God; be-
cause by the mystery of the Word
made flesh, from thy brightness a
new light has risen to shine on the
eyes of our souls, in order that, God
becoming visible to us, we may be
borne upward to the love of things
invisible. And therefore with the
Angels and Archangels, with the
Thrones and Dominations and with
all the array of the Heavenly Host
we sing a hymn to thy glory, and
unceasingly repeat : Holy...

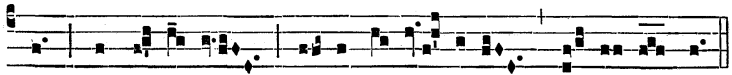
In the Canon, Communicántes of Christmas, p. 15.

Comm. VI



I N splendó- ribus * sánctó-

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-cí-ferum gé-nu-i te.

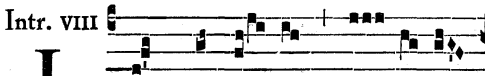
Postcommunion.

DA nobis, quaesumus Dómine Deus noster : ut, qui nativitatem Dómini nostri Jesu Christi mystériis nos frequentáre gaudemus; dignis conversatió-nibus ad ejus mereámur perve-nire consórtium : Qui tecum vivit et regnat.

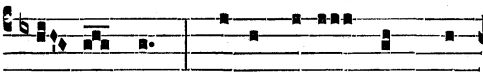
GRant, we beseech thee, O Lord our God, that we who, in joy of heart, keep with three-fold celebration of the holy Mysteries, the feast of the Nativity of our Lord Jesus Christ, may, by worthiness of life, deserve to rejoice with him for evermore. Who lives and reigns.

THE MASS AT DAWN.

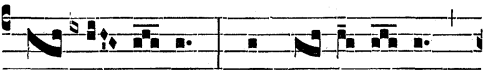
Station at St. Anastasia.



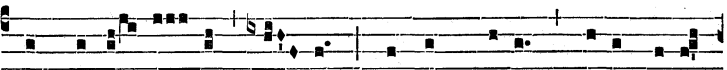
LUX fulgé-bit * hó-di-e



su-per nos : qui-a nátus est nó-



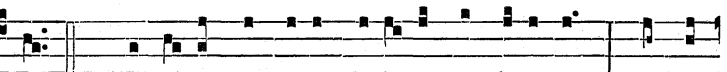
bis Dó-mi-nus : et vo-cá-bi-tur



Admi-rá-bi-lis, Dé-us, Prínceps pácis, Páter futú-

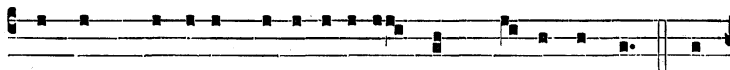


ri saé-cu-li : cú-jus ré-gni non é-rit ff-



nis. *Ps.* Dó-mi-nus regnávít, decó-rem indútus est : * indú-

A light shall shine upon us this day : for our Lord is born to us; and he shall be called Wonderful, God, the Prince of peace, the Father of the world to come; of whose reign there shall be no end. *Ps.* The Lord hath reigned, he is clothed with beauty : the Lord is clothed with strength, and hath girded himself. *Is. 9, 2 and 6. Ps. 92.*



tus est Dóminus forti-túdinem, et prae-cínxit se. Gló-



ri- a Pátri. E u o u a e. Glória Pátri. VIII, p. 30.

Collect.

DA nobis, quaesumus omnipotens Deus : † ut, qui nova incarnáti Verbi tui luce perfúndimur; * hoc in nostro respléndeat ópere, quod per fidem fulget in mente. Per eúmdem Dóminum nostrum.

BAthed in the new light brought upon earth by thine incarnate Word, we beseech thee, O Almighty God, to vouchsafe that the holy faith which ever illumines our minds, may in all our actions shine forth to thy glory before the world. Through the same our Lord.

Commemoration of Saint Anastasia.

DA, quaesumus omnipotens Deus : † ut qui beátae Anastásiae Mártiris tuae solémnia cólimus; * ejus apud te patrocinia sentiámus. Per Dóminum nostrum.

GRant, we beseech thee, O Almighty God, that we who celebrate the festival of blessed Anastasia, thy Martyr, may at all times be aided by her patronage. Through our Lord.

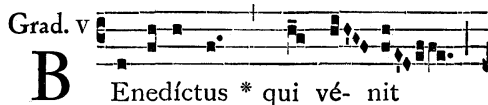
Lectio Epistolae beati Pauli Apostoli ad Titum.

The unmerited goodness of God. Titus 3, 4-7.

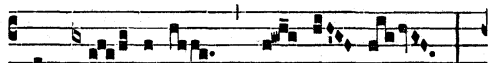
Caríssime : Appáruit benignitas et humanitas Salvatoris nostri Dei : non ex opéribus justítiae, quae fécimur nos, sed secúndum suam misericórdiam salvos nos fecit per lavácrum regeneratiónis et renovatiónis Spíritus Sancti, quem effúdit in nos abúnde per Jesum Christum Salvatórem nostrum : ut justificáti grátia ipsíus, haerédes simus secúndum spem vitae aetérnae : in Christo Jesu Dómino nostro.

DEarly beloved, the goodness and kindness of God our Saviour hath appeared : not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Saviour :

That, being justified by his grace, we may be heirs according to hope of life everlasting : in Christ Jesus our Lord.

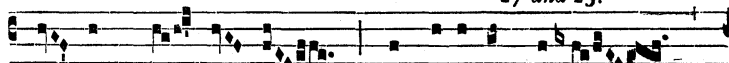


Blessed is he that cometh in the name of the Lord; the Lord is God, and he hath



in nó- mine Dó- mi- ni :

shone upon us. Ψ . This is the Lord's doing; and it is wonderful in our eyes. *Ps. 117, 26-27 and 23.*



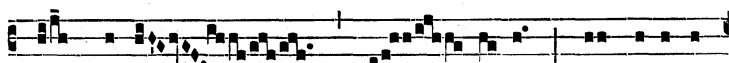
Dé- us Dó- mi- nus, et illúxit nó-bis.



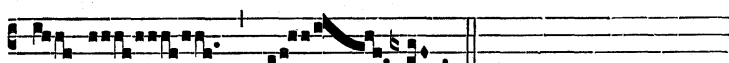
Ψ . A Dómino



fá- ctum est : et



est mi-rá- bi- le * in ócu- lis



nó- stris.

Allelúia, allelúia. Ψ . Dóminus regnávít, p. 355.

✠ **Sequentia sancti Evangelii secundum Lucam.**

The visit of the Shepherds. Luke 2, 15-20.

The story continues that of the Midnight Mass.

IN illo témpore : Pastóres lo- quebántur ad invicem : Tran- seámus usque Bétlehem, et videámus hoc verbum, quod fá- ctum est, quod Dóminus ostén- dit nobis. Et venérunt festinántes : et invenérunt Mariám, et Joseph, et infántem pósito in praesé- pio. Vidéntes autem cognové- runt de verbo, quod dictum erat illis de púero hoc. Et omnes qui audiérunt, miráti sunt : et de his quae dicta erant a pastóribus ad ipsos. Mariá autem conser- vabat ómnia verba haec, cónfe-rens in corde suo. Et revérsi sunt pastóres glorificántes, et

AT that time, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us.

And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered : and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart.

And the shepherds returned, glori- fying and praising God, for all the

laudantes Deum in omnibus
quae audierant, et viderant, sicut
dictum est ad illos. Credo.

things they had heard and seen, as it
was told unto them.

Offertory. Deus enim, p. 356.

Secret.

Munera nostra, quaesumus
Domine, Nativitatis hodiernae
mysteriis apta provenerint,
et pacem nobis semper infundant :
ut, sicut homo genitus idem
refulsit et Deus, sic nobis
haec terrena substantia conferat,
quod divinum est. Per eundem
Dominum nostrum Jesum Christum
Filium tuum.

Mayest thou, O Lord, account the
offerings we bring to the hallowing
of these holy Mysteries, to be such
as befit this festival of the Nativity
of thy Son, our Lord; and mayest
thou, in return, pour forth thy peace
upon us; so that even as he, whose
birthday among us we this day cele-
brate, has been glorious as God from
eternity, the things of earth we offer
may be our claim to the riches which
our Lord.

are of heaven. Through the same

Of Saint Anastasia.

Accipe, quaesumus Domine,
munera dignanter oblata : et
beatae Anastasiae Martyris tuae
suffragantibus meritis, ad nos-
trae salutis auxilium provenire
concede. Per Dominum nostrum

Receive, we beseech thee, O Lord,
these our humble offerings, and
by the merits of blessed Anastasia,
thy Martyr, make them to profit us
in the way of salvation. Through
our Lord.

Preface of Christmas, p. 314. — In the Canon, Communicantes, p. 15.

Comm. IV

E

X-súlta * ff- li- a Sí- on,

Rejoice greatly, O
daughter of Sion, shout
for joy, O daughter of
Jerusalem; behold thy
King comes, holy and
the Saviour of the
world. *Zach. 9, 9.*

láuda ff- li- a Je-rú- sa- lem : ec-

ce Rex tú- us vé- nit sánctus, et Salvá- tor mún- di.

Postcommunion.

Hujus nos, Domine, sacra-
menti semper novitas na-
talis instauraet : cujus Nativitas
singularis humanam repulit ve-
tustatem. Per eundem Domi-
num nostrum.

MAY, O Lord, this ever-new
Sacrament restore us to health
in soul and in body; for in it he comes
to us, whose wondrous birth renewed
the youth of mankind. Through the
same our Lord.

Of Saint Anastasia. Postcommunion. n° 15, p. 969.

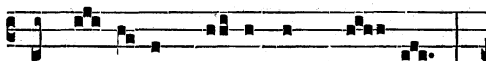
THE MASS OF THE DAY.

Station at St. Mary Major.

Intr. VII

P

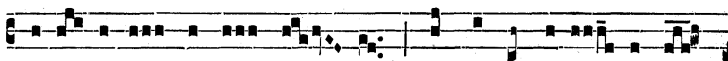
U-er * ná- tus est nó- bis,



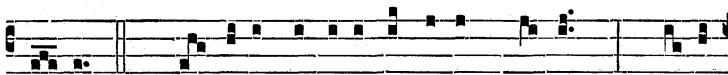
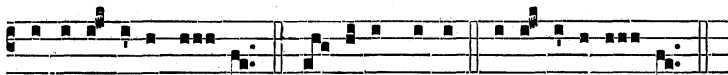
et fi- li- us dá- tus est nó- bis :



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

mi- rabí- lí- a fé- cit. Gló- ri- a Pátri. E u o u a e.

Glória Patri. VII, p. 30.

A child is born to us, and a son is given to us; whose government is upon his shoulder; and his name shall be called the Angel of great counsel. *Ps.* Sing ye to the Lord a new canticle; for he hath done wonderful things.

Is. 9, 6. Ps. 97.

Collect.

Concéde, quæsumus omnipotens Deus : † ut nos Unigéniti tui nova per carnem Nativitas liberet; * quos sub peccati iugo vetústa sérvitus tenet. Per eúndem 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 Epistolæ beati Pauli Apostoli ad Hebræos.

The Child born to-day is greater than the Angels. Hebr. 1, 1-12.

MUltifariam, multisque modis olim Deus loquens pátribus in prophétis : novíssime diébus

GOD, who diversely and many ways spoke in times past to the fathers by the prophets, last of all,

istis locútus est nobis in Fílio, quem constitúit haerédem universórum, per quem fecit et saécula : qui cum sit splendor glóriæ, et figúra substántiæ ejus, portánsque ómnia verbo virtútis suæ, purgatióem peccatórum fáciens, sedet ad dextéram majestátis in excélsis : tanto mélior Angelis efféctus, quanto differéntius prae illis nomen haereditávit. Cui enim dixit aliquándo Angelórum : Fílius meus es tu, ego hódie génui te? Et rursum : Ego ero illi in patrem, et ipse erit mihi in filium? Et cum iterum introdúcit primogénitum in orbem terræ, dicit : Et adórent eum omnes Angeli Dei. Et ad Angelos quidem dicit : Qui facit Angelos suos spíritus, et ministros suos flammam ignis. Ad Fílium autem : Thronus tuus, Deus, in saéculum saéculi : virga aequitátis, virga regni tui. Dilexisti justítiam, et odisti iniquitátem : proptérea unxit te Deus, Deus tuus, óleo exsultatióis prae participibus tuis. Et : Tu in principio, Dómine, terram fundásti : et ópera mánuum tuárum sunt caeli. Ipsi peribunt, tu autem permanébis, et omnes ut vestiméntum veteráscent : et velut amíctum mutábis eos, et mutabúntur : tu autem idem ipse es, et anni tui non deficiént.

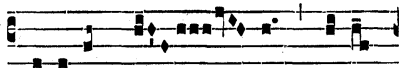
in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.

Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty on high; being made so much better than the Angels, as he hath inherited a more excellent name than they.


For to which of the Angels hath he said at any time : Thou art my son, to-day have I begotten thee? And again : I will be to him a father, and he shall be to me a son? And again, when he bringeth in the first-begotten into the world, he saith : And let all the Angels of God adore him.

And to the Angels indeed he saith : He that maketh his Angels spirits, and his ministers a flame of fire. But to the Son : Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. And : Thou in the beginning, O Lord, didst found the earth; and the works of thy hands are the heavens. They shall perish, but thou shalt continue : and they shall all grow old as a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the self-same, and thy years shall not fail.

Grad. v



V Idérunt ómnes * fínes



tér- ra e sa-lu-tá- re

All the ends of the earth have seen the salvation of our God; sing joyfully to God all the earth. Ψ . The Lord hath made known his salvation; he hath revealed his justice in the sight of the Gentiles. *Ps. 97, 3 and 2.*

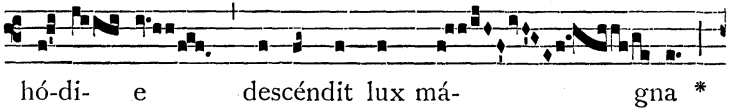
Dé- i nóstri : jubi- láte Dé- o ó-
 mnis tér- ra. *∇*. Nó- tum fé- cit Dó-
 mi-
 nus sa- lu- tá- re sú- um : ante conspé- ctum gén-
 ti- um re- ve- lá- vit * justí- ti- am sú- am.

II
A *Lle- lú- ia.* * *ij.*

∇. Dí- es sancti-

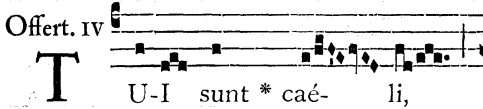
A hallowed day has dawned for us : come ye Gentiles, and adore the Lord ; for this day a great light has descended upon the earth.

ficá- tus illú- xit nó- bis : ve-
 ní- te géntes, et adorá- te Dómi- num : qui- a



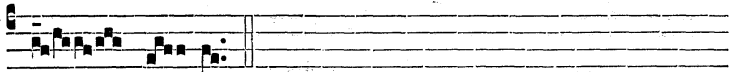
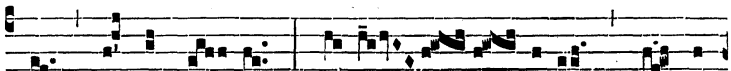
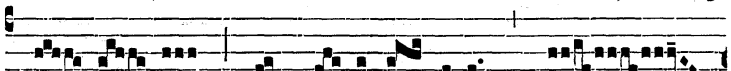
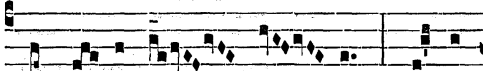
su-per tér- ram.

Gospel. In principio, p. 24. Credo.



Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded: justice and judgment are the preparation of thy throne.

Ps. 88, 12 and 15.



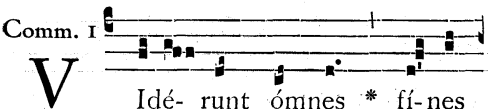
Secret.

Obláta, Dómine, múnera, nova Unigéniti tui Nativitáte sanctífica : nosque a peccatórum nostrórum máculis emúnda. Per eúndem Dóminum.

IN virtue of the birth upon earth of thine only-begotten Son, vouchsafe, O Lord, to hallow these our offerings, and to cleanse us from all stain of sin. Through the same our Lord.

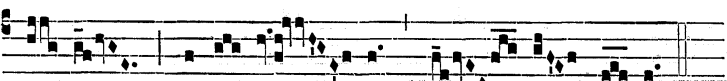
Preface of Christmas, p. 314. — In the Canon, Communicantes, p. 15.

Comm. I



V Idé- runt ómnes * fí-nes

All the ends of the earth have seen the salvation of our God. *Ps. 97. 3.*



tér-rae sa-lu- tá- re Dé- i nóstri.

Postcommunion.

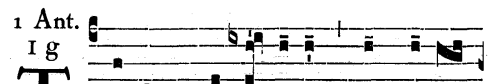
PRAESTA, quaesumus omnipotens Deus : ut natus hodie Salvator mundi, sicut divinae nobis generatiónis est auctor; ita et immortalitátis sit ipse largitor : Qui tecum vivit et regnat.

GRant, we beseech thee, Almighty God, that even as the Saviour of the world, born to us this day, bestowed upon us by adoption the sonship of God; so to him we may look for the grace of a happy eternity. Who lives and reigns.

Last Gospel. Cum natus esset Jesus, as on the Epiphany, p. 381.

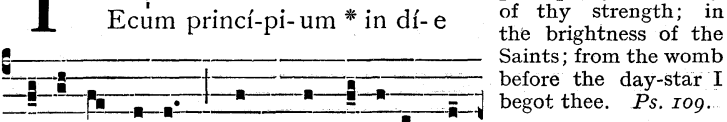
AT SECOND VESPERS.

1 Ant. I g

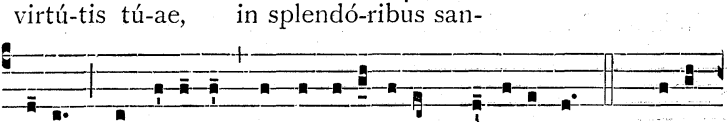


T Ecum princí-pi-um * in dí-e

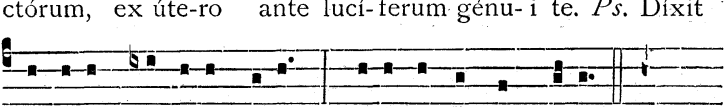
With thee is the principality in the day of thy strength; in the brightness of the Saints; from the womb before the day-star I begot thee. *Ps. 109.*



virtú-tis tú-ae, in splendó-ribus san-



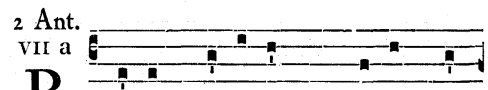
ctórum, ex úte-ro ante lucí-ferum genu-i te. *Ps. Dixit*



Dóminus Dómino mé-o : * Séde a dextris mé-is.

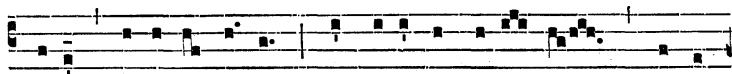
Ps. Dixit Dóminus. I g, p. 147.

2 Ant. VII a

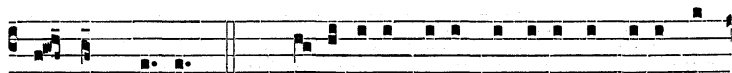


R Edempti- ónem * mí-sit Dó-

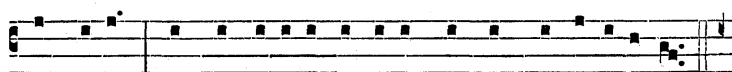
The Lord hath sent redemption to his people; he hath commanded his covenant for ever. *Ps. 110.*



minus pópu-lo sú- o : mandávit in aetér-num testa-



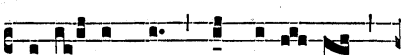
mén-tum sú- um. *Ps.* Confi-tébor tibi Dómine in tóto cór-



de mé-o : * in consí-li-o justórum et congrega-ti-óne.

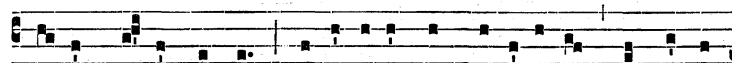
Ps. Confitébor. VII a, p. 157.

3 Ant.
VII b

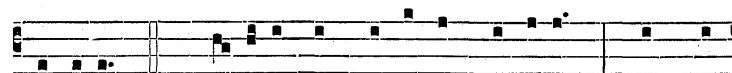


E X-ór-tum est * in téne-bris

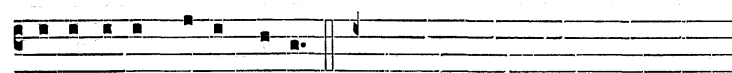
There has sprung up a light in the darkness for the right-hearted; the Lord is merciful and compassionate and just. *Ps.* III.



lúmen réctis córde : mi-sé-ricors et mi-será-tor, et jústus

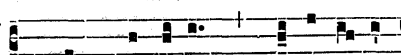


Dóminus. *Ps.* Be- átus vir qui tímet Dóminum : * in man-



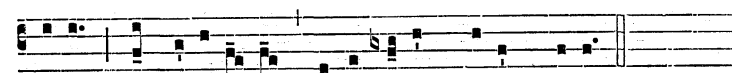
dá-tis é-jus vó-let nímis. *Ps.* Beátus vir. VII b, p. 164.

4 Ant.
IV A *



A -pud Dóminum * mi-se-ri-cór-

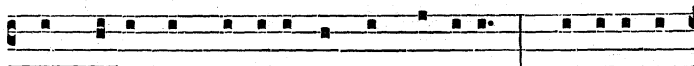
With the Lord there is mercy; and with him plentiful redemption.



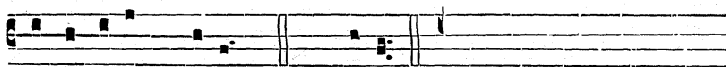
di-a, et copi-ó-sa apud é-um redémpti-o.

Psalm 129.

The joy of Christmas gives its full meaning to the prophecy of this Psalm. It is the Child Jesus who is the promised Redeemer, whom we look for out of the depths of our distress. In him is plentiful redemption; lying in the manger, he has come down among us into the abyss, in order to lift us up with himself to heaven.



De pro-fúndis clamávi *ad te* Dómine : * Dómine ex-



áudi vó-cem mé-am. or : mé-am.

Ps. De profúndis. IV A, p. 197.*

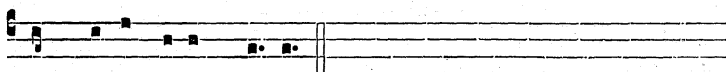
5 Ant.

VIII G

D

E frúctu * véntris tú- i pó-

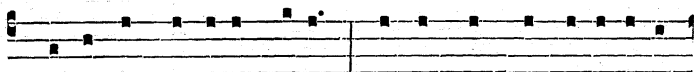
Of the fruit of thy
body I will set upon
thy throne.



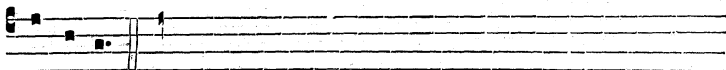
nam super sédem tú- am.

Psalm 131.

This Psalm, which celebrated the translation of the Ark of the Covenant to Jerusalem, and gives the promises that God then made, now sings of the Redeemer who comes to dwell in his Church, and gloriously to fulfil there the purpose of righteousness, holiness and salvation foretold to David.



Meménto Dómine Dávid, * et ómnis mansu- e-túdi-



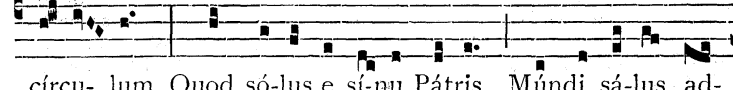
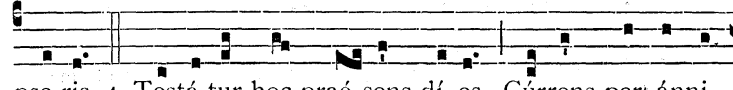
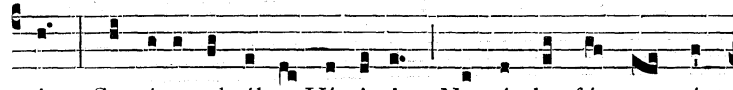
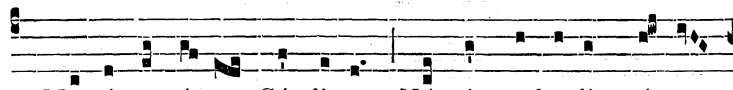
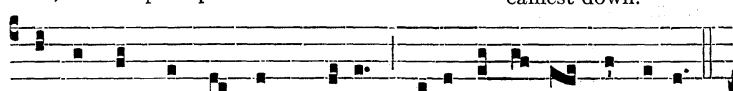
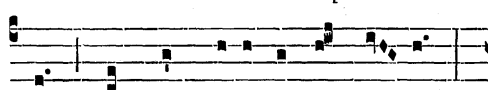
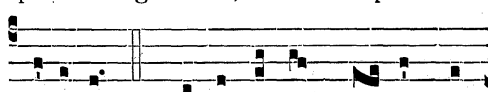
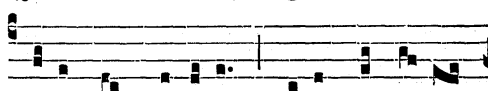
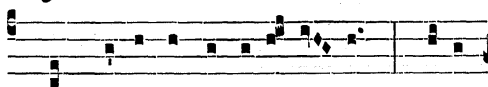
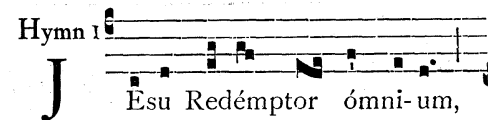
nis é-jus. *Ps. Meménto. VIII G, p. 199.*

Chapter.

Multifáram multísque modis
olim Deus loquens pátribus
in prophétis : † novíssime dié-
bus istis locútus est nobis in Fi-
lio, quem constituit haerédem
úniuersórum, * per quem fecit
et saécula.

GOD, who diversely and many
ways spoke in times past to the
fathers by the prophets, last of all,
in these days hath spoken to us by
his Son, whom he hath appointed
heir of all things, by whom also he
made the world.

Hymn 1

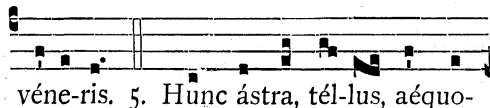


1. Jesu, Redeemer of the world! before the earliest dawn of light from everlasting ages born, immense in glory as in might;

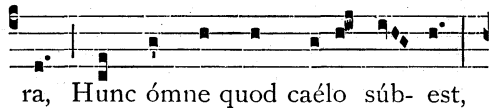
2. Immortal Hope of all mankind! in whom the Father's face we see; hear Thou the prayers Thy people pour this day throughout the world to Thee.

3. Remember, O Creator Lord! that in the Virgin's sacred womb thou wast conceived, and of her flesh didst our mortality assume.

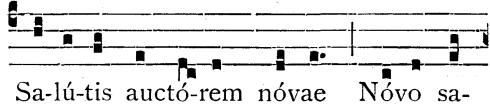
4. This ever-blest recurring day its witness bears, that all alone, from Thy own Father's bosom forth, to save the world Thou camest down.



véne-ris. 5. Hunc ástra, tél-lus, aéquo-



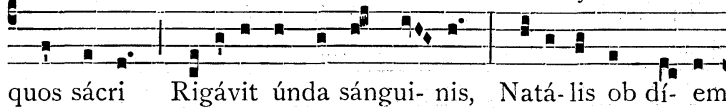
ra, Hunc ómne quod caélo súb- est,



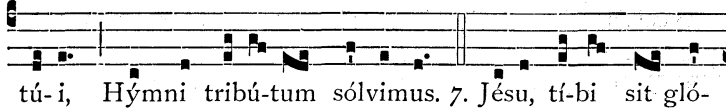
Sa-lú-tis auctó-rem nóvae Nóvo sa-



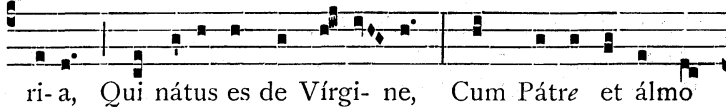
lú-tat cántico. 6. Et nos, be-á-ta



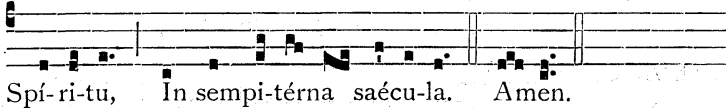
quos sácri Rigávit únda sángu-i- nis, Natá-lis ob dí- em



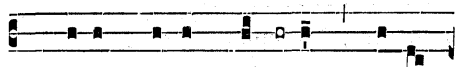
tú-i, Hýmni tribú-tum sólvimus. 7. Jé-su, tí-bi sit gló-



ri-a, Qui ná-tus es de Vírgi- ne, Cum Pá-tre et álmo



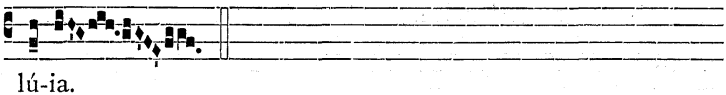
Spí-ri-tu, In sempi-térna saécu-la. Amen.



V. The Lord has made known.

V. Nótum fé-cit Dóminus, alle-
R. Salu- tá-re sú- um, alle-

R. His Salvation.



lú-ia.

The V. is sung to this melody only on the feast; on other days, the ordinary tone is used.

At Magnif.

Ant. I g²**H**

Odi-e * Chrí-stus nátus

est : hódie Salvátor appáru- it :

hódie in térra cánunt Ange-li, laetántur Archánge-

li : hódie exsúl-tant jústi, dicétes : Gló-ri-a in

excélsis Dé-o, alle-lú-ia. *Cant. Magní-ficat * ánima**mé-a Dóminum. Et exsultávit...**Cant. Magní-ficat. I g², p. 212 or 218.**Prayer. Concéde, quaésumus, p. 319.***Commemoration of St. Stephen.**

Ant. VIII c

S

Téphanus autem, * plénus

Stephen, full of grace
and fortitude, did great
signs among the people.
Acts 6.

grá-ti-a et forti-túdine, faci-é-bat sígna mágna in

pópu-lo.

∿. Glória et honóre coronásti
éum Dómine.

R̄. Et constituísti éum super
ópera mánuum tuárum.

∿. Thou hast crowned him with
glory and honour, O Lord.

R̄. And hast set him over the
works of thy hands.

Prayer. Da nobis, quaesumus, p. 330.

Benedicámus Dómino I, p. 138. — *Antiphon.* Alma, p. 238.

DECEMBER 26.

St. Stephen, The First Martyr.

Double of II Class, with simple Octave.

Station at St. Stephen on the Coelian Hill.

Intr. I

E T- e-nim * se-dé- runt prínci-
pes, et advérsum me loquebán-
tur : et in-í-qui per- secú- ti sunt
me : ádjuva me, Dómi- ne Dé- us mé- us, qui- a sérvus
tú- us exerce-bá- tur in tú- is justi- fi- ca- ti- ó-
ni- bus. *Ps.* Be- á- ti immacu- lá- ti in ví- a : * qui ám-

Princes sat, and
spoke against me; and
the wicked persecuted
me : help me, O Lord
my God, for thy ser-
vant was employed in
thy justifications.
Ps. Blessed are the
undefiled in the way :
who walk in the law of
the Lord. *Ps.* 118, 23,
86 and 23.



bu-lant in lé-ge Dómi-ni. Gló-ri-a Pátri. Eu ou a e.
Glória Pátri. I, p. 28.

Collect.

DA nobis, quaesumus, Dómine, imitari quod colimus, ut discamus et inimicos diligere: † quia ejus natalitia celebramus, * qui novit etiam pro persecutoribus exorare Dóminum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate.

Commemoration of the Nativity. Collect. Concède, p. 319.

VOuchsafe unto us, we beseech thee, O Lord, so to strive after the holiness we venerate, as to love even our enemies; for we are celebrating the martyrdom of one, whose dying prayer was to plead for the pardon of his very murderers from Jesus Christ thy Son our Lord. Who lives and reigns.

Lectio Actuum Apostolorum.

The Martyrdom of St. Stephen. Acts. 6, 8-10; 7, 54-59.

IN diébus illis : Stéphanus plenus grátia et fortitúdine, faciébat prodígia et signa magna in pópulo. Surrexérunt autem quidam de synagóga, quae appellátur Libertinórum, et Cyrenénsium, et Alexandrinórum, et eórum qui erant a Cilícia, et Asia, disputántes cum Stéphanó : et non póterant resistere sapiéntiae et spirítui, qui loquebátur. Audiéntes autem haec, dissecabántur córdibus suis, et stridébant déntibus in eum. Cum autem esset Stéphanus plenus Spírítu Sancto, inténdens in caelum, vidit glóriam Dei, et Jesum stantem a dextris Dei. Et ait : Ecce vídeo caelos apértos, et Filium hóminis stantem a dextris Dei. Exclamántes autem voce magna continuérunt aures suas, et impetum fecérunt unánimiter in eum. Et ejiciéntes eum extra civitátem, lapidábant : et testes deposuérunt vestiménta sua secus pedes adolescéntis, qui vocabátur Saulus. Et lapidábant Stéphanum invocántem, et dicéntem : Dómine Jesu, súscipe spírítum meum. Pósitis

IN those days, Stephen full of grace and fortitude did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke.

Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God.

And he said, Behold I see the heavens opened, and the Son of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him; and the witnesses laid down their garments at the feet of a young man whose name was Saul.

And they stoned Stephen, invoking, and saying, Lord Jesus, receive

autem génibus, clamávit voce magna, dicens : Dómine, ne státuas illis hoc peccátum. Et cum hoc dixisset, obdormívit in Dómino.

my spirit. And falling on his knees, he cried with a loud voice, saying : Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Grad. v

S

Edé- runt * prínci-pes,

Princes sat, and spoke against me; and the wicked persecuted me. Ψ . Help me, O Lord my God : save me for thy mercy's sake. *Ps. 118, 23 and 86 ; 6, 5.*

et advérsum me

loque-bán- tur : et i-níqui persecú-ti sunt me.

Ψ . Adjuva me, Dómine

Dé- us mé- us :

sálvum me fac propter mi-se-ri-cór-di-am * tú- am.

II
A

Lle-lú- ia. * *ij.*

I see the heavens opened, and Jesus standing at the right hand of the power of God. *Epistle.*

Ψ . Ví- de- o caélos apér-

tos, et Jésum stán- tem a déx-
tris virtú- tis * Dé- i.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

Jesus reproaches the Scribes and Pharisees. Matth. 23, 34-39.

IN illo témpore : Dicébat Jésus scribis et pharisáeis : Ecce ego mitto ad vos prophétas, et sapiéntes, et scribas, et ex illis occidétis et crucifigétis, et ex eis flagellábitis in synagógis vestris, et persecuémini de civitáte in civitátem : ut véniat super vos omnis sanguis justus, qui effúsus est super terram, a sángine Abel justí usque ad ságuinem Zacharíaé, filii Barachíaé, quem occidístis inter templum et altáre. Amen dico vobis, véniat hæc ómnia super generatióem istam. Jerúsalem, Jerúsalem, quæ occidís prophétas, et lápidas eos, qui ad te missi sunt, quóties vólui congregáre filios tuos, quemádmódu gallína cóngregat pullos suos sub alas, et nolúisti? Ecce relinquétur vobis domus vestra desérta. Dico enim vobis, non me vidébitis ámodo, donec dicátis : Benedíctus, qui venit in nómine Dómini.

Credo.

AT that time, Jesus said to the Scribes and Pharisees : Behold I send to you prophets, and wise men, and scribes; and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city : that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation.

Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldest not? Behold your house shall be left to you, desolate. For I say to you, you shall not see me henceforth till you say, Blessed is he that cometh in the name of the Lord.

Offert. VIII

E

- le-gé- runt *

Apó- sto-li Stépha-num le-

The Apostles chose Stephen, a Levite, full of faith and of the Holy Ghost, whom the Jews stoned, praying and saying : Lord Jesus, receive my spirit.

Epistle.

ví- tam, plé- num fí- de et Spí- ri- tu
 Sáncto : quem lapidavé- runt Ju-
 daé- i orántem, et di- céntem : Dó- mi- ne
 Jé- su, ác- ci- pe spí- ri- tum
 mé- um, alle- lú- ia.

Secret.

Suscipe, Dómine, múnera pro tuórum commemoratióne Sanctórum : ut, sicut illos pássio gloriósos effécit; ita nos devótió reddat innócuos. Per Dóminum nostrum Jesum Christum.

Graciously receive, O Lord, in memory of thy saints, these our offerings. Through suffering they entered into glory; through humbleness of heart may we deserve, to stand before thee, without reproach. Through our Lord.

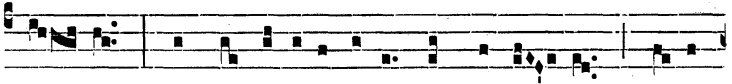
Commemoration of the Nativity. Secret. Obláta Dómine, p. 322.

Preface of the Nativity, p. 314. Communicántes of Nativity, p. 15.

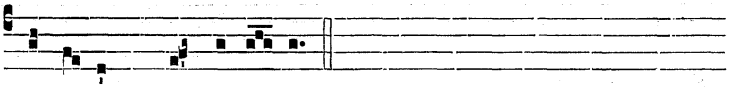
Comm. VIII

V I- de- o * caelos a- pértos,
 et Jésum stántem a délixtris virtú-
 tis Dé- i : Dómi- ne Jésu, áccipe spí- ri- tum

I see the heavens opened, and Jesus standing on the right hand of the power of God : Lord Jesus, receive my spirit, and lay not this sin to their charge. *Epistle.*



mé- um, et ne stá-tu-as íl-lis hoc peccá- tum, qui- a



nésci- unt quid fá-ci- unt.

Postcommunion.

Auxiliéntur nobis, Dómine, sumpta mystéria : et, intercedénte beáto Stéphano Mártire tuo, sempitérna protectióne confirment. Per Dóminum nostrum Jesum Christum.

WAY the mysteries in which we have had part, be to us, O Lord, a safeguard; and may they ensure to us thy fatherly care for evermore. Through our Lord.

Commemoration of the Nativity.

Postcommunion. Praesta, quaésumus, p. 323.

AT VESPERS.

Antiphons and Psalms from the Nativity, p. 323. These Antiphons and Psalms are said on all the Feasts which are celebrated during the Octave of the Nativity.

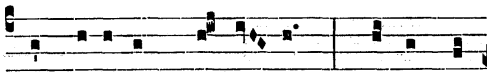
Chapter.

Stéphanus autem plenus grátia et fortitúdine, * faciébat prodígia et signa magna in pópulo.

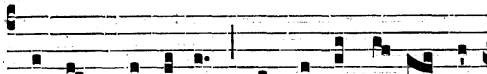
AND Stephen, full of grace and fortitude, did great wonders and signs among the people.

Hymn. I

DE-us, tu-ó-rum mí-li-tum Sors



et coróna, praémi- um : Láudes ca-



néntes Márti-ris Absólve né-xu crí-

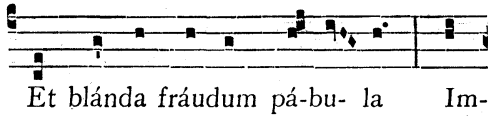


mi nis. 2. Hic nempe mún-di gáudi-a,

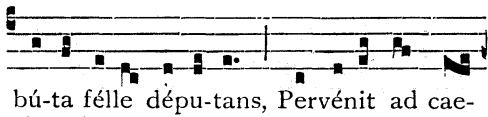
1. O Thou, of all thy warriors Lord, thyself the crown and sure reward; set us from sinful fetters free, who sing thy Martyr's victory.

2. In selfish pleasure's worldly round the taste of bitter gall he found; but sweet to him was thy dear name, and so to heavenly joys he came.

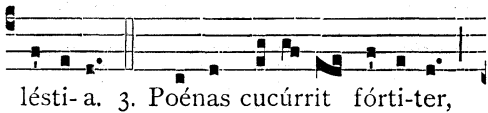
3. Right manfully his cross he bore, and ran his race of torments sore; for thee he poured his life away; with thee he lives in endless day.



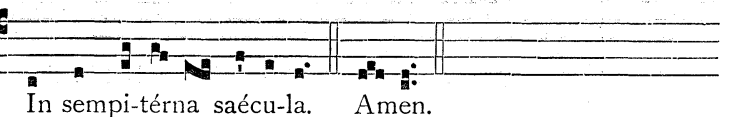
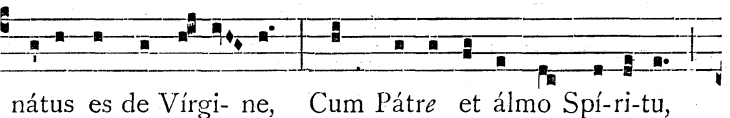
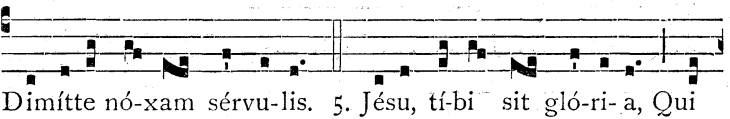
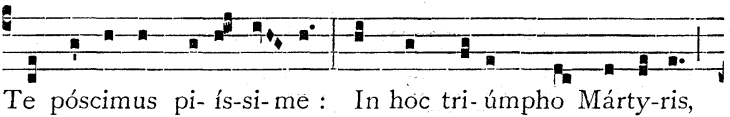
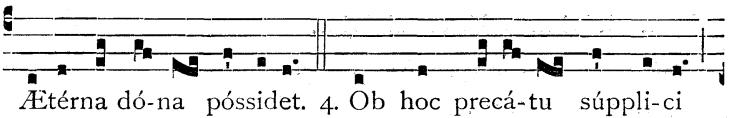
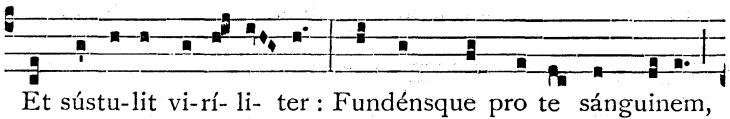
4. We, then, before thee bending low, entreat thee, Lord, thy love to show on this the day thy Martyr died, who in thy saints art glorified!



5. To God the Father, with the Son, and Holy Spirit, Three in One, be praise and glory evermore, as in th'eternity before.



(IX century.)



Ÿ. Stéphanus vídit cáelos apértos.

Ry. Vídit et introívit : beátus hómo, cúi cáeli patébant.

Ÿ. Stephen saw the heavens opened.
Ry. He saw and entered; blessed is the man to whom the heavens lie open.

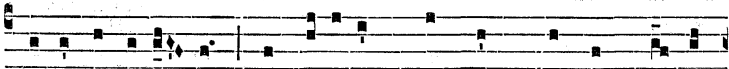
At Magnif.

Ant. VIII G

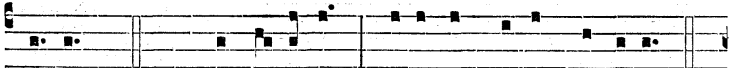
S

Epe-li-érunt Stéphanum *

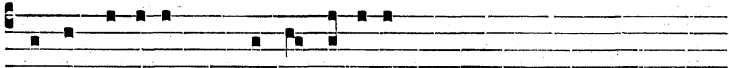
Devout men buried
Stephen, and made
great mourning over
him. *Acts. 8, 2.*



ví-ri timorá- ti, et fecérunt plánctum mágnum su-per



é- um. *Cant. Magní- fi- cat * ánima mé- a Dóminum.*



Et exsultávit... or Et exsultávit...

Cant. Magníficat. VIII G, p. 217 or 223.

Prayer. Da nobis, p. 330.

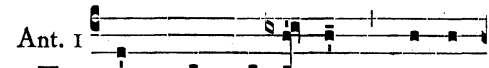
Commemoration of St. John.

Ant. I

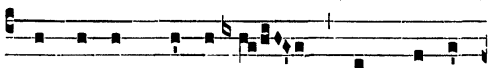
I

-ste est Jo- ánnes, * qui su-

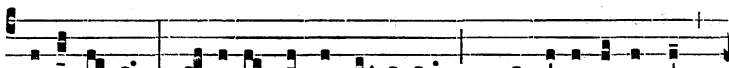
It is the same John
who leaned on the
Lord's breast at sup-
per; the blessed Apos-
tle, to whom the secrets
of heaven were re-
vealed. *John 21, 20.*



pra péctus Dómi- ni in coéna



recúbu- it : be- átus Apósto- lus, cú- i reve- lá- ta sunt



secré- ta cae- lésti- a.

Ÿ. Valde honorándus est beátus Joánnes.

R̄. Qui supra pectus Dómini in cœna recubuit.

Ÿ. Most honourable is blessed John.

R̄. Who leaned on the Lord's breast at supper.

Prayer. Ecclésiám tuam, p. 338.

Commemoration of Christmas.

Antiphon. Hódie Christus, p. 328 and Ÿ. Nótum fécit. p. 327.

Prayer. Concéde, quaesumus, p. 319.

No Commemorations are made of the Octaves of St. Stephen, St. John, and the Holy Innocents, except on the Octave days.

Benedicámus Dómino I, p. 138. — Antiphon. Alma, p. 238.

DECEMBER 27.

St. John, Apostle and Evangelist.

Double of II Class, with simple Octave.

Station at St. Mary Major.

Intr. VI
 I N mé- di- o * Ecclé- si- ae

apé- ru- it os é- jus : et implé- vit

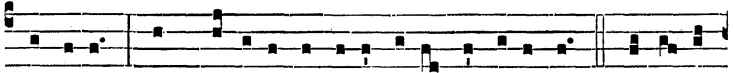
é- um Dómi- nus spí- ri- tu sa- pi- énti- ae, et intel-

léctus : stó- lam gló- ri- ae índu- it é- um. T. P. Al-

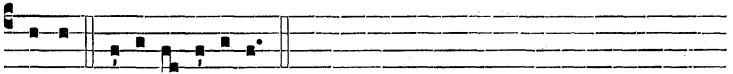
le- lú- ia, alle- lú- ia. Ps. Bónum est confi- té- ri

In the midst of the church the Lord opened his mouth : and filled him with the spirit of wisdom and understanding : and clothed him with a robe of glory. Ps. It is good to give praise to the Lord : and to sing to thy name, O Most High.

Epistle ; Ps. 91.



Dómino : * et psállere nómini tú-o, Altíssime. Gló-ri- a



Pátri. E u o u a e. — Glória Pátri. vi, 30.

Collect.

ECclésiám tuam, Dómine, benígnus illústra : † ut beáti Joánnis Apóstoli tui et Evangelístae illumináta doctrínis, * ad dona pervéniat sempitérna. Per Dóminum nostrum.

IN thy loving-kindness, O Lord, glorify thy Church, so that, enlightened by the holy teaching of blessed John, thine Apostle and Evangelist, her children may attain to that happiness which is without end. Through our Lord.

Commemoration of the Nativity. Collect. Concéde, p. 319.

Lectio libri Sapientiae.

The blessings of the lover of Wisdom. Ecclesiasticus, 15, 1-6.

QUI timet Deum, fáciat bona : et qui cóntinens est justítiae, apprehéndet illam, et obviábit illi quási mater honorificáta. Cibábit illum pane vitae et intel- léctus, et aqua sapiéntiae salu- táris potábit illum : et firmábitur in illo, et non flectétur : et con- tinébit illum, et non confun- détur : et exaltábit illum apud próximos suos, et in médio ecclésiæ apériet os ejus, et adimplébit illum spírítu sapién- tiaé et intelléctus, et stola glóriæ véstie tillum. Jucunditátem et exsultatióem thesaurizábit su- per illum, et nómine aetérno haereditábit illum, Dóminus Deus noster.

HE that feareth God, will do good : and he that possesseth justice, shall lay hold on her, and she will meet him as an honourable mother. With the bread of life and under- standing she will feed him, and give him the water of wholesome wisdom to drink : and she shall be made strong in him, and he shall not be moved ; and she shall hold him fast, and he shall not be confounded ; and she shall exalt him among his neigh- bours, and in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. The Lord our God shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

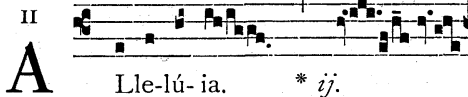
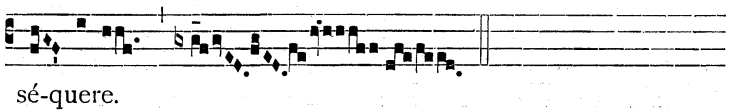
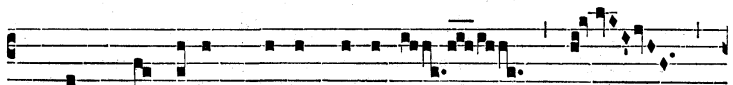
Grad. v 
E X- i- it * sérho inter frá-



tres, quod discí- pu- lus il-

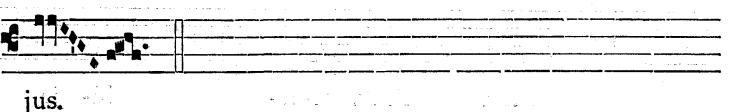
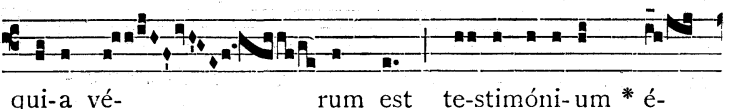
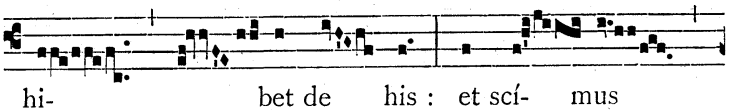
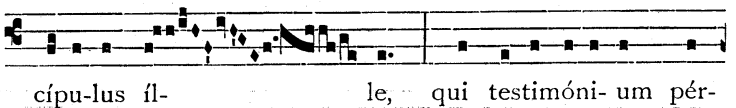
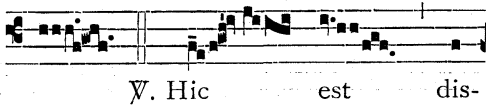
A saying went abroad among the brethren, that that disciples should not die : and Jesus did not say, he should not die. *℣.* But : If I will have him remain till I come : follow thou me.

Gospel.



This is that disciple who giveth testimony of these things : and we know that his testimony is true.

Gospel.



jus.

✠ Sequentia sancti Evangelii secundum Joannem.

The destiny of the Apostle St. John. John 21, 19-24.

IN illo tēpore : Dixit Jesus Petro : Séquere me. Convērsus Petrus vidit illum discipulum, quem diligēbat Jēsus, sequēntem, qui et recūbit in coena super pectus ejus, et dixit : Dōmine, quis est qui tradet te? Hunc ergo cum vidisset Petrus, dixit Jesu : Dōmine, hic autem quid? Dicit ei Jesus : Sic eum volo manēre, donec vēniam, quid ad te? tu me séquere. Exiit ergo sermo iste inter fratres, quia discipulus ille non mōritur. Et non dixit ei Jesus : Non mōritur; sed : Sic eum volo manēre, donec vēniam, quid ad te? Hic est discipulus ille, qui testimōnium pērhibet de his, et scripsit hęc : et scimus, quia verum est testimōnium ejus.

Credo.

AT that time, Jesus said to Peter : Follow me. Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper, and said, Lord, who is he that shall betray thee? Him therefore when Peter had seen, he saith to Jesus, Lord, and what shall this man do? Jesus saith to him, So I will have him to remain till I come, what is it to thee? follow thou me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him, He should not die; but, So I will have him to remain till I come, what is it to thee?

This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

Offert. IV

J U- stus * ut pāl- ma flo- ré- bit : sicut cé- drus, quae in Lí- ba- no est, mul-ti-pli-cá- bi-tur. T. P. Al-le- lú- ia.

The just man shall flourish like the palm-tree : he shall grow up like the cedar of Libanus. Ps. 91, 13.

Secret.

Suscipe, Dómine, múnera, quæ
in ejus tibi solemnitate defé-
rimus, cujus nos confídimus
patrocínio liberári. Per Dómi-
num nostrum.

Graciously receive, O Lord, the
offerings we lay before thee on
this high festival of the saint in whose
patronage we put our trust. Through
our Lord.

Secret of the Nativity. Obláta Dómine, p. 322.

Preface of the Nativity, p. 314. — Communicántes of the Nativity, p. 15.

Comm. II

E

X-i- it * sérho inter frá-

A saying went abroad
among the brethren,
that that discipleshould
not die : and Jesus did
not say, he should not
die; but, If I will have
him remain till I come.

Gospel.

tres, quod discípu-lus ille non mó-

ri- tur : et non dí- xit Jésus : Non mó-ri- tur : sed :

Sic é-um vó-lo mané- re, do-nec véni- am.

Postcommunion n^o 10, p. 972.

Postcommunion of the Nativity. Praesta, p. 323.

AT VESPERS.

Antiphons and Psalms of the Nativity, p. 323.

Chapter.

QUI timet Deum, fáciét bo-
na : † et qui cóntinens est
justítiae, apprehéndet illam, *
et obviábit illi quasi mater hono-
rificáta.

HE that feareth God will do good;
and he that possesseth justice
shall lay hold on her, and she will
meet him as an honourable mother.

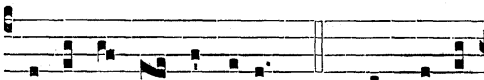
Hymn. I

E

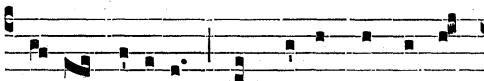
Xsúltet órbi- s, Gaé-

r. Now let the earth
with joy resound, and
highest heaven re-echo
round; nor heaven nor

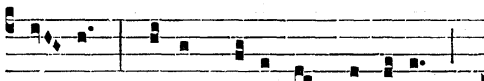
lum resúltet láudi- bus : Aposto- ló- rum gló- ri- am Tél-



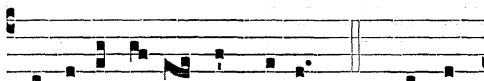
lus et ástra cóncinunt. 2. Vos saecu-



ló-rum júdices, Et vé-ra múndi lú-



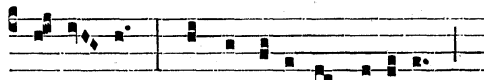
mi-na : Vó-tis precámur córdi-um,



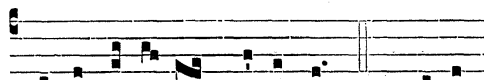
Audí-te vó-ces súppli-cum. 3. Qui tém-



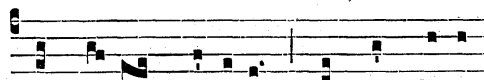
pla caé-li cláudi-tis, Serásque vérbo



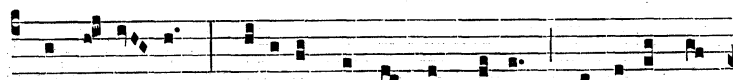
sólvi-tis, Nos a re-á-tu nóxi-os



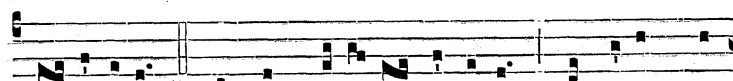
Sólvi jubé-te, quaésumus. 4. Praecé-



pta quórum pró-tinus Lánguor sa-lús-



que sénti-unt, Sanáte méntes lánguidas, Augé-te nos



vir-tú-tibus. 5. Ut cum redí-bit árbi-ter In fíne Chrí-

earth too high can raise
the great Apostles'
glorious praise.

2. O ye who, thron'd
in glory dread, shall
judge the living and
the dead! lights of the
world for evermore!
to you the suppliant
prayer we pour.

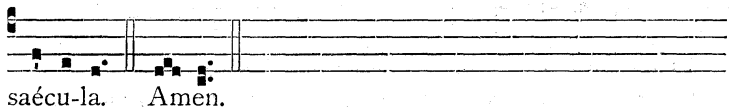
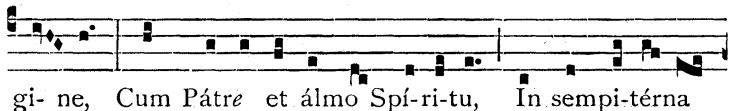
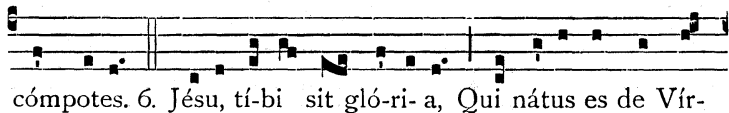
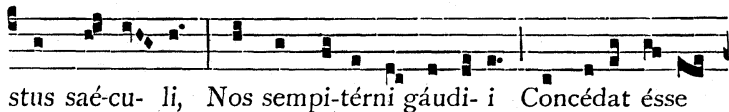
3. Ye close the sacred
gates on high; at your
command apart they
fly : oh, loose us from
the guilty chain we
strive to break, and
strive in vain.

4. Sickness and health
your voice obey; at
your command they go
or stay; oh, then from
sins our souls restore;
increase our virtues
more and more.

5. So when the world
is at its end, and Christ
to judgment shall de-
scend, 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.)



Ÿ. Valde honorándus est beá-tus Joánnes.

Ÿ. Most honourable is blessed John.

R̄. Qui supra péctus Dómini in cóena recúbuit.

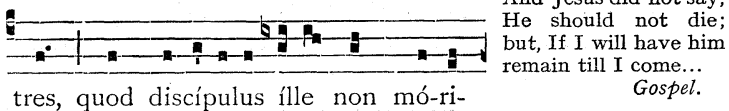
R̄. Who leaned on the Lord's breast at supper.

At Magnif.

Ant. VI F

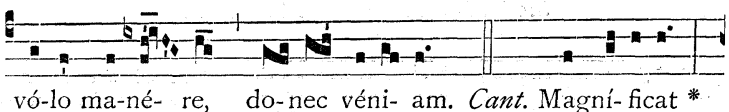
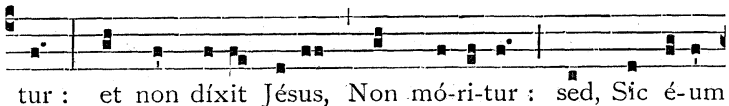
E

X-i-it *sérmo inter frá-



The saying went abroad among the brethren, that that disciple should not die. And Jesus did not say, He should not die; but, If I will have him remain till I come...

Gospel.



ánima mé-a Dóminum. Et exsultávit...


Cant. Magníficat. VI F, p. 216 or 219.

Prayer. Ecclésiám tuam, p. 338.

Commemoration of the Holy Innocents.

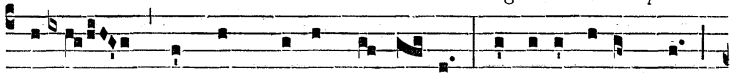
Ant. I

H

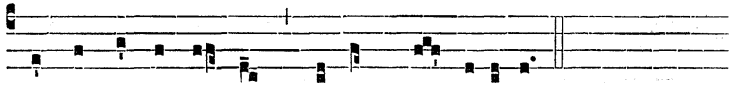


I sunt * qui cum mu-li-é-

These are they who were not defiled with women; for they are virgins; and follow the Lamb whithersoever he goeth. *Epistle.*



ri-bus non sunt co-inqui-ná-ti: vírgines enim sunt,



et sequúntur Agnum, quòcúmque í-e-rit.

Ÿ. Heródes irátus occídit
múltos púeros.

R̄. In Bétlehem Júdae civi-
táte Dávid.

Ÿ. Herod in his anger killed many
children.

R̄. In Bethlehem of Juda, the city
of David.

Prayer. Deus, cujus hodiérna die, p. 345.

Commemoration of Christmas.

Ant. Hódie Christus, p. 328 and Ÿ. Nótum fécit, p. 327.

Prayer. Concéde, p. 319.

Benedicámus Dómino I, p. 138. — *Antiphon.* Alma, p. 238.

DECEMBER 28.

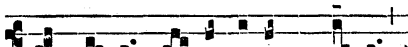
Feast of the Holy Innocents.

Double of II Class with simple Octave.

Station at St. Paul outside The Walls.

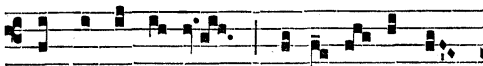
Intr. II

E

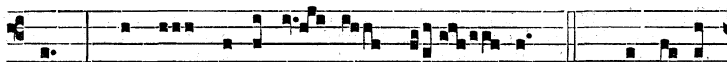


X ó-re * in-fánti-um, Dé-us,

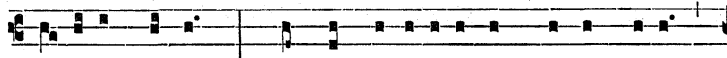
Out of the mouth of infants and of sucklings, O God, thou hast perfected praise because of thy enemies. *Ps.* O Lord, our Lord, how admirable is thy name in the whole earth. *Ps.* 8, 3.



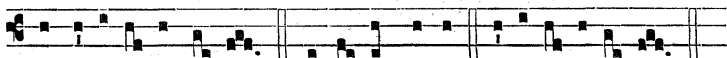
et lacténti-um, perfe-cí-sti láu-



dem propter in-imí- cos tú- os. *Ps. Dómi-ne*



Dóminus nóster : * quam admi-rábi-le est nómen tú-um



in univér- sa térra! Gló-ri- a Pátri. E u o u a e.

Glória Pátri. II, p. 28.

Glória in excélsis is sung only if the day is Sunday.

Collect.

DEus, cujus hodiérna die prae-
cónium Innocétes Már-
tyres non loquéndó, sed mo-
riéndó conféssi sunt : † ómnia
in nobis vitiórum mala mortífica,
ut fidem tuam, quam lingua
nostra lóquitur, * étiam móribus
vita fateátur. Per Dóminum.

O God, to whose glory, not by the
uttering of words, but by the
shedding of blood, the Holy Inno-
cents, thy Martyrs, on this day bore
witness; so mortify the evil passions
of our hearts that, to the faith which
our lips confess, we may ever give
testimony by the holiness of our lives.
Through our Lord.

Commemoration of the Nativity. Collect. Concéde, p. 319.

Lectio libri Apocalypsis beati Joannis Apostoli.

The song of the undefiled in heaven. Apoc. 14, 1-5.

IN diébus illis : Vidi supra
montem Sion Agnum stan-
tem, et cum eo centum quadra-
gínta quátuor míllia, habéntes
nomen ejus, et nomen Patris
ejus scriptum in fróntibus suis.
Et audívi vocem de caelo, tam-
quam vocem aquárum multá-
rum, et tamquam vocem tonítrui
magni : et vocem, quam audívi,
sicut citharédórum citharizán-
tium in cítharis suis. Et cantá-
bant quasi cánticum novum ante
sedem, et ante quátuor animália,
et senióres : et nemo póterat
dícere cánticum, nisi illa centum
quadragínta quátuor míllia, qui
empti sunt de terra. Hi sunt,
quí cum muliéribus non sunt
coinquínati : vírgines enim sunt.

IN those days, I saw upon Mount
Sion a Lamb standing, and with
him a hundred forty-four thousand
having his name, and the name of his
Father, written on their foreheads.

And I heard a voice from heaven,
as the noise of many waters, and as
the voice of great thunder; and the
voice which I heard was as the voice
of harpers, harping on their harps.

And they sung as it were a new
canticle, before the throne, and before
the four living creatures, and the
ancients; and no man could say the
canticle, but those hundred forty-four
thousand who were purchased from
the earth. These are they who were
not defiled with women, for they are
virgins. These follow the Lamb

Hi sequuntur Agnum, quocumque ferit. 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 nó-stra *

Our soul hath been delivered as a sparrow out of the snare of the fowlers. V. The snare is broken, and we are delivered; our help is in the name of the Lord, who hath made heaven and earth.

Ps. 123, 7-8.

sicut pás-ser, e-répta est

de láque-o ve-nán-ti-um.

V. Láque-us contri-

tus est, et nos li-be-rá-ti

sú-mus: adjutó-ri-um nó-strum in nó-mine

Dó-mi-ni, qui fé-cit cae-lum * et tér-

ram.

IV

A L-le-lú-ia. * *ij.*

Praise the Lord, ye children, praise the name of the Lord.
Ps. 112, 1.

∇. Laudá-te pú-e-ri Dóminum,
laudá-te nómen * Dómi-ni.

The following Tract is said instead of the Alleluia and its Verse, unless this feast falls on a Sunday; but it is never said on the Octave day.

Tract. VIII

E Ffudé-runt * sán-

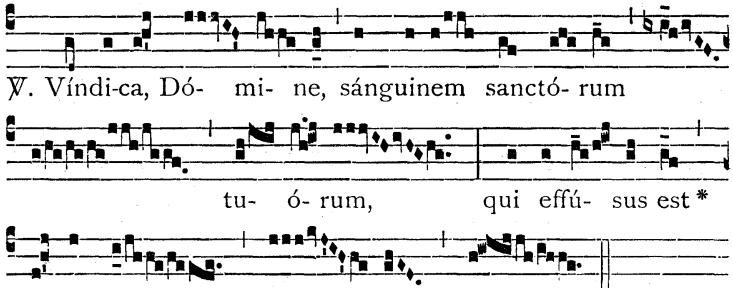
They have poured out the blood of the saints, as water, round about Jerusalem. ∇. And there was none to bury them. ∇. Revenge, O Lord, the blood of thy saints, which hath been poured out upon the earth.
Ps. 78, 3 and 10.

guinem san-ctó-rum, vel-ut

á-quam, in circú-i-tu Je-rú-sa-lem.

∇. Et non é-rat qui

se-pe-lí-ret.



V. Vín-di-ca, Dó-mi-ne, sán-guinem sanctó-rum
tu-ó-rum, qui effú-sus est *
su-per tér-ram.

✠ **Sequentia Sancti Evangelii secundum Matthaeum.**

The flight into Egypt and massacre of the Innocents. Matth. 2, 13-18.


IN illo témpore : Angelus Dómini apparuit in somnis Joseph, dicens : Surge, et áccipe púerum, et matrem ejus, et fuge in Aegýptum, et esto ibi usque dum dicam tibi. Futúrum est enim, ut Heródes quaerat púerum ad perdéndum eum. Qui consúrgens accépit púerum, et matrem ejus nocte, et secéssit in Aegýptum : et erat ibi usque ad óbitum Heródis : ut adimplerétur quod dictum est a Dómino per Prophétam dicentem : Ex Aegýpto vocávi Filium meum. Tunc Heródes videns quóniam illúsus esset a Magis, irátus est valde, et mittens occídít omnes púeros, qui erant in Bétlehem, et in ómnibus finibus ejus, a bimátu et infra, secúndum tempus quod exquiserat a Magis. Tunc adimplétum est quod dictum est per Jeremíam prophétam dicentem : Vox in Rama audíta est, plorátus et ululátus multus : Rachel plorans filios suos, et nóluit consolári, quia non sunt. Credo.

AT that time an Angel of the Lord appeared in sleep to Joseph, saying : Arise, and take the child and his mother, and fly into Egypt; and be there until I tell thee : for it will come to pass that Herod will seek the child to destroy him. Who arose, and took the child and his mother by night, and retired into Egypt; and he was there until the death of Herod : that it might be fulfilled which the Lord spoke by the prophet, saying : Out of Egypt have I called my son.

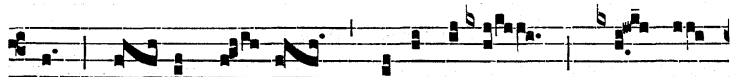
Then Herod perceiving that he was deluded by the wise men, was exceedingly angry; and sending, killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying : A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.

Our soul hath been delivered as a sparrow out of the snare of the fowlers : the snare is broken, and we are delivered. *Ps. 123.*

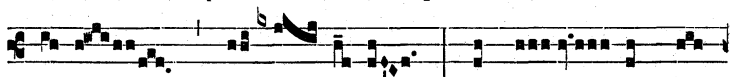
Offert. II



A-nima * nó-



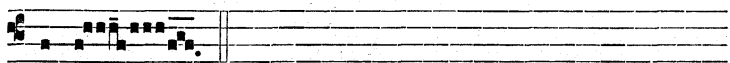
stra, sic- ut pás- ser, e-répta est de lá-



que- o ve- nán- ti- um : láque- us con-



trí- tus est, et nos li- be- rá- ti



súm- us.

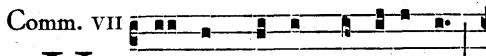
Secret.

Sanctorum tuorum, Domine,
nobis pia non desit oratio :
quae et munera nostra conciliet,
et tuam nobis indulgentiam
semper obtineat. Per Dominum.

MAY the holy prayers of thy saints
never fail us, O Lord; may they
render our offerings pleasing in thy
sight; and may they ever ensure to
us the fulness of thy mercy. Through
our Lord.

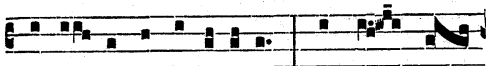
Secret of the Nativity. Oblata Domine, p. 322.

Preface of Christmas, p. 314. Communicantes, p. 15.

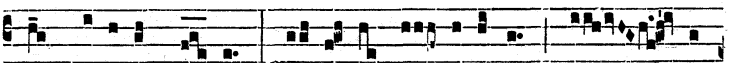


V

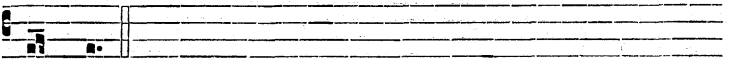
OX in Ráma * audí- ta est,



pló- rá- tus et u- lu- látus : Ráchel pló-



rans fí- li- os sú- os, nó- lu- it con- so- lá- ri, qui- a



non sunt.

A voice in Rama was heard, lamentation and mourning : Rachel bewailing her children : and would not be comforted because they are not.

Gospel.

Postcommunion.

Votiva, Dómine, dona percé-
pimus : quae Sanctórum
nobis précibus, et praeséntis,
quaesumus, vitae páriter et aetér-
nae tribue conférre subsidiúm.
Per Dóminum nostrum Jesum
Christum.

Through the intercession of thy
saints, O Lord, may the mystical
gifts we have received be our help
in this life, and our assurance of
happiness in that which is to come.
Through our Lord.

Postcommunion of the Nativity. Praesta, p. 323.

AT VESPERS.

Antiphons and Psalms of the Nativity, p. 323.

Chapter. Epistle of the Mass.

Vidi supra montem Sion
Agnum stantem, † et cum
eo centum quadraginta quatuor
míllia, * habéntes nomen ejus,
et nomen Patris ejus scriptum
in fróntibus suis.

I 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.

Hymn. I

S

Alvé-te fló-res Mártyrum,

1. You first of mar-
tyrs, 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 sacri-
ficed. 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 bur-
den sweet praise of the
Father and Paraclete.
(*Prudentius, 348-413 ;
trans. W. Shewring, by
permission.*)

Quos lú-cis ípso in lí-mi- ne Chrísti

insecútor sústu-lit, Ceu túrbo nascén-

tes rósas. 2. Vos príma Chrísti vícti-

ma, Grex immo-lató-rum té-ner : Aram sub ípsam sím-



pli-ces, Pálma et coró-nis lúdi-tis. 3. Jé-su, tí-bi sit gló-
ri-a, Qui ná-tus es de Ví-rgi-ne, Cum Pá-tre et ál-mo Spí-
ri-tu, In sem-pi-tér-na saé-cu-la. Amen.

Ÿ. Sub thróno Déi ómnes
sáncti clámant.

R̄. Vídica sánguinem nó-
strum, Déus nó-ster.

Ÿ. Under God's throne all the
Saints cry out.

R̄. Avenge our blood, O our God.

At Magnif.

Ant. II D

I

Innocé-ntes pro Chrísto *



infántes occí-si sunt, ab in-íquo

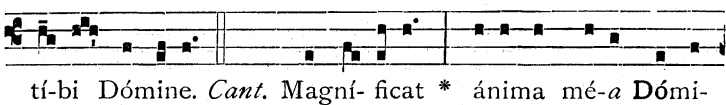
Children in their
innocence were put to
death for Christ; those
at the breast were slain
by the wicked king;
they follow the very
Lamb without spot,
and cry continually,
Glory to thee, O Lord.



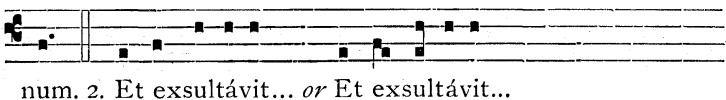
ré-ge lacté-ntes inter-fé-cti sunt : ípsum sequúntur



Agnum sine má-cu-la, et dí-cunt semper : Gló-ri-a



tí-bi Dó-mine. Cant. Magní-ficat * ánima mé-a Dó-mi-



num. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. II D, p. 213 or 219. — Prayer. Deus, cujus, p. 345.

Commemoration of St. Thomas.

Ant. Iste sánctus. *Ÿ.* Glória, p. 126.

Prayer. Deus pro cuius Ecclésia, p. 353.

Commemoration of Christmas.

Ant. Hódie Christus, p. 328. *Ÿ.* Nótum fécit, p. 327.


Prayer. Concéde quaésumus, p. 319.

Benedicámus Dómino II, p. 139. — *Antiphon.* Alma, p. 238.

Sunday within the Octave of Christmas.


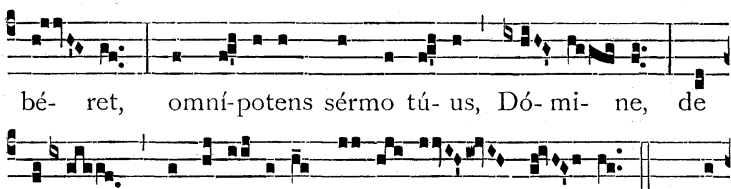
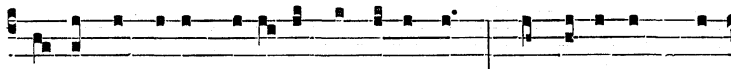
¶ *From December 26th to 28th inclusive, and on January 1st, Mass and Vespers are those of the feast of the day.*

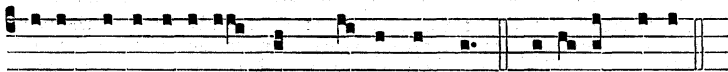
From December 29th to 31st the office of the Sunday is as follows.

Intr. VIII 

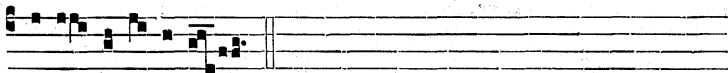
DUM mé- di- um * si- lén-ti-
 um tené- rent ómni- a, et nox
 in sú- o cúr- su médi- um í- ter ha-
 bé- ret, omní- potens sérmó tú- us, Dó- mi- ne, de
 caé- lis a regá- libus sé- di- bus vé- nit. *Ps.* Dó-
 mi- nus regnávit, decó- rem indú- tus est : * indú- tus est Dó-

While all things were in quiet silence, and the night was in the midst of her course, thy almighty word, O Lord, came from heaven, from thy royal throne. *Ps.* The Lord hath reigned, he is clothed with beauty : the Lord is clothed with strength, and hath girded himself. *Wisd. 18, 14-15: Ps. 92.*



minus forti-túdinem, et prae-cínxit se Gló-ri- a Pátri.



E u o u a e. Glória Patri. VIII, p. 30.

Collect.

OMnípotens sempitérne Deus, dírige actus nostros in beneplácito tuo : † ut in nómine dilécti Fílii tui * mereámur bonis opéribus abundáre. Qui tecum vivit.

Almighty and everlasting God, guide all our actions according to thy good pleasure; so that we may abound in good works done in the name of thy beloved Son. Who lives and reigns.

DECEMBER 29. *Commemoration* : I. of **St. Thomas Becket, Archbishop of Canterbury and Martyr** († 1170).

DEUS, pro cuius Ecclésia glóriósus Póntifex Thomas gládiis impiórum occúbuit : † praesta, quaésumus; ut omnes qui ejus implórant auxiliúm, * petitiónis suæ salutárem conse- quántur efféctum. (Per Dómi- num nostrum.)

O God, in the cause of whose Church, at the hands of wicked men, the glorious bishop Thomas laid down his life; grant, we beseech thee, that on all who plead to him for help, what they ask may be plenteously bestowed. (Through our Lord.)

2. of the Nativity. *Collect* : Concéde, p. 319.

DECEMBER 30. *Commemoration of the Nativity.* Concéde, p. 319.

DECEMBER 31. *Commemorations* : I. of **St. Sylvester, Pope** (314-335).

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Silvéstrum Summum Pontíficem, perpétua protectiõe custódi; * quem totíus Ecclésiæ praestitisti esse pastórem. (Per Dóminum.)

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Sylvester Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. (Through our Lord.)

2. of the Nativity : Concéde, p. 319.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

The Spirit of Adoption. Gal. 4, 1-7.

FRatres : Quanto témpore haeres párvulus est, nihil differt a servo, cum sit dóminus ómnium : sed sub tutóribus et actóribus est usque ad praefi-

BRethren, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all : but is under tutors and governors until the time appointed by the

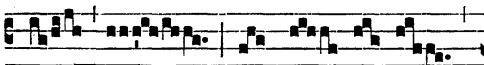
nítum tempus a patre : ita et nos cum essémus párvuli, sub eleméntis mundi erámus serviéntes. At ubi venit plenitúdo témporis, misit Deus Fílium suum, factum ex muliere, factum sub lege, ut eos, qui sub lege erant, redímeret, ut adoptiónem filiórum reciperémus. Quóniam autem estis filii, misit Deus Spíritum Fílii sui in corda vestra, clamántem : Abba, Pater. Itaque jam non est servus, sed filius : quod si filius, et haeres per Deum.

father : so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent his Son, made of a woman, made under the law : that he might redeem them who were under the law ; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying : Abba, Father. Therefore now he is not a servant, but a son ; and if a son, an heir also through God.

Grad. III

S

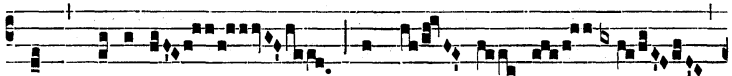
Peci- ósus * fór-



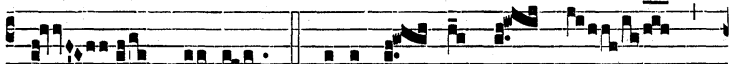
ma prae ff- li- is



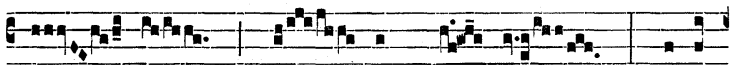
hó- mi-num : diffú- sa



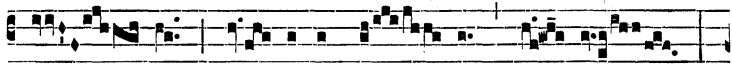
est grá-ti- a in lá- bi- is tú-



is. ¶. Eructá- vit cor mé-



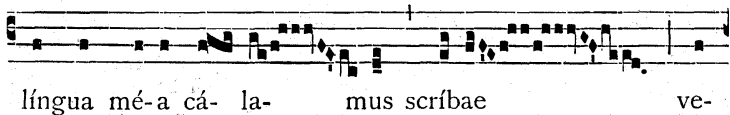
um vér- bum bó- num : dí-co



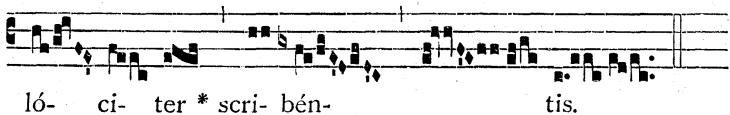
é- go ó- pe-ra mé- a Ré- gi :

Thou art beautiful above the sons of men : grace is poured abroad in thy lips. ¶. My heart hath uttered a good word, I speak my works to the King : my tongue is the pen of a scrivener that writeth swiftly.

Ps. 44, 3 and 2.

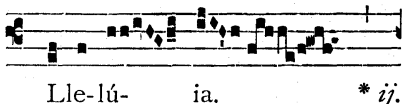


língua mé-a cá-la-mus scríbae ve-



ló-ci-ter * scri-bén-tis.

II
A



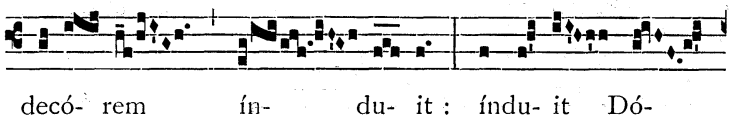
Lle-lú-ia. * *ij.*

The Lord hath reigned, he is clothed with beauty : the Lord is clothed with strength, and hath girded himself with power.

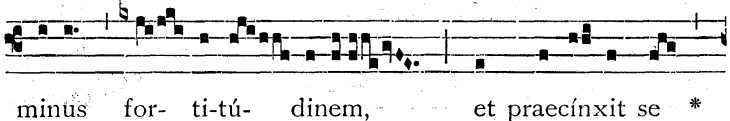
Ps. 92, 1.



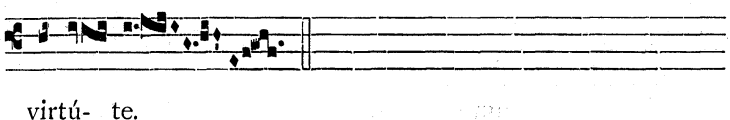
V. Dó-mi-nus regná-vit,



decó-rem ín-du-it : ín-du-it Dó-



minus for-ti-tú-dinem, et praecínxit se *



virtú-te.

✠ **Sequentia sancti Evangelii secundum Lucam.**

The prophecies of Simeon and Anna. Luke 2, 33-40.

IN illo témpore : Erat Joseph et María mater Jesu, mirántes super his quæ dicebántur de illo. Et benedíxit illis Simeon, et dixit ad Mariám matrem

AT that time, Joseph and Mary the mother of Jesus, were wondering at these things, which were spoken concerning him.

And Simeon blessed them, and said

ejus : Ecce p̄situs est hic in ruīnam, et in resurrectionem multōrum in Israel : et in signum cui contradicētur : et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cōrdibus cogitationes. Et erat Anna prophetissa, filia Phānuel, de tribu Aser : haec procēsserat in diēbus multis, et vixerat cum viro suo annis septem a virginitate sua. Et haec vidua usque ad annos octogīnta quātuor : quae non discedābat de templo, jejūniis et obsecrationibus serviens nocte ac die. Et haec, ipsa hora superveniens, confitebatur Dōmino, et loquebatur de illo omnibus, qui exspectabant redemptionem Israel. Et ut perfecterunt omnia secundum legem Dōmini, reversi sunt in Galilaeam, in civitatem suam Nāzareth. Puer autem crescebat, et confortabatur, plenus sapiētia : et grātia Dei erat in illo.

Credo.

to Mary his mother : Behold this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted : and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

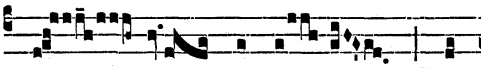
And there was one Anna, a prophetess, the daughter of Phanael, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel.

And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and was strengthened, full of wisdom : and the grace of God was in him.

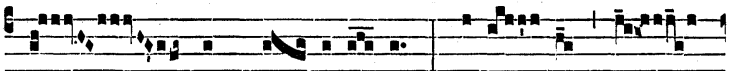
Offert. VIII

D

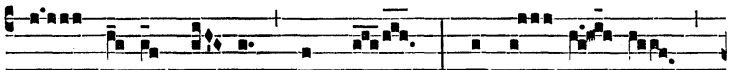
E-us enim * firmá- vit



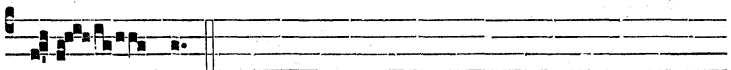
ór- bem térrae, qui



non commo- vébi- tur : pará- ta sé-



des tú- a, Dé- us, ex tunc, a saé- cu- lo



tu es.

God hath established the world, which shall not be moved : thy throne, O God, is prepared from of old ; thou art from everlasting.

Ps. 92, 1-2.

Secret. Concède quaesumus, p. 542.

DECEMBER 29 2nd and 3rd Secrets n^o 3 (a), p. 967, and Oblata, p. 322.

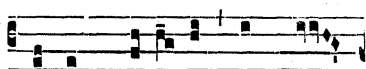
DECEMBER 30 2nd Secret. Oblata, p. 322.

DECEMBER 31 2nd and 3rd Secrets n^o 1, p. 967, and Oblata, p. 322.

Preface of Christmas, p. 314. and *Communicantes*. p. 15.

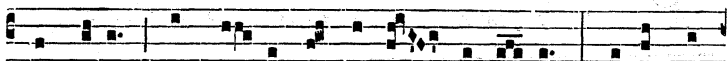
Comm. VII

T

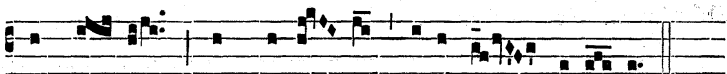


Olle * pú-e-rum et má-

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.*



trem éjus, et vá-de in térram Isra-el: de-fúnc-ti



sunt e-nim, qui quaeré-bant ánimam - pú-e-ri.

Postcommunion Per hujus, Dómine, p. 542.

DECEMBER 29 2nd and 3rd Postcommunions n^o 3 (a), p. 971, and Praesta quaesumus, p. 323.

DECEMBER 30 2nd Postcommunion. Praesta quaesumus, p. 323.

DECEMBER 31 2nd and 3rd Postcommunions n^o 1, p. 970, and Praesta quaesumus, 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.

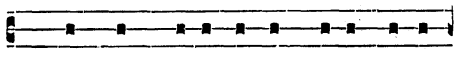
Antiphons and Psalms of the Nativity, p. 323, semi-double rite.

Chapter.

FRatres : Quanto tēpore haeres párvulus est, nihil differt a servo, cum sit dōminus ómnium : † sed sub tutóribus et actóribus est, * usque ad praefinítum tēpus a patre.

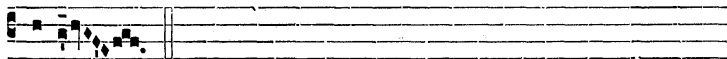
BRethren, so long as the heir is a child he differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father.

Hymn. Jésu Redēptor, p. 326.



∨. Ver-bum cáro fáctum est, alle-
 R̄. Et ha- bi-tá-vit in nóbis, alle-

∨. The Word was
 made flesh, alleluia.
 R̄. And dwelt among
 us, alleluia.



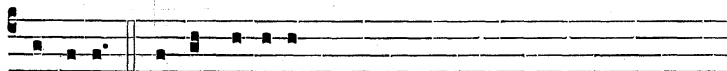
lu-ia.

At Magnif.

Ant. VI F

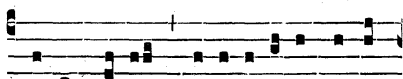
P

U-er Jésus. *Cant. Magní-ficat * ánima mé-a*



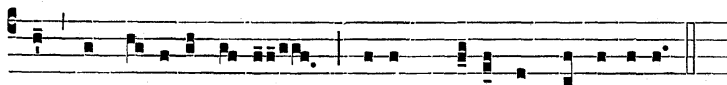
Dóminum. Et exsultávit... — *Cant. Magníficat. VI F, p. 216.*

Ant.



Pú-er Jésus pro-fici-ébat aetá-

The boy Jesus in-
 creased in age and wis-
 dom, before God and
 men. *Luke 2, 52.*



te et sa-pi-énti-a córam Dé-o et homí-nibus.

Prayer. Omnípotens, p. 353.

DECEMBER 29. *Commemorations : 1. of the Nativity. Antiphon. Hódie, p. 328. ∨. Notum, p. 327. Prayer. Concéde, p. 319.*

2. of **St. Thomas.** *Antiphon. Qui vult veníre, p. 127. ∨. Justus. Prayer. Deus pro cujus, p. 353.*

DECEMBER 30. *Commemorations : 1. of St. Sylvester. Antiphon. Sacérdos et Póntifex, p. 129. ∨. Amávit. Prayer. Gregem tuum, p. 353.*

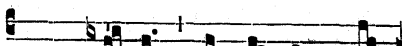
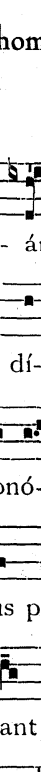
2. of the **Nativity.** *Antiphon. Hódie, p. 328. ∨. Nótum, p. 327. Prayer. Concéde, p. 319.*

Benedicámus Dómino III, p. 140. — Antiphon. Alma, p. 238.

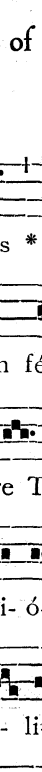
29. St. Thomas of Canterbury Bishop and Martyr.

Double.

AT MASS.

Intr. I **G** Aude- ámus * ómnes in Dó-


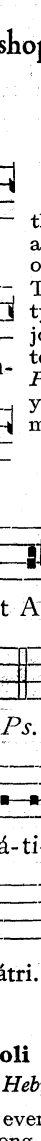
mi- no, dí- em féstum ce- le- brán-



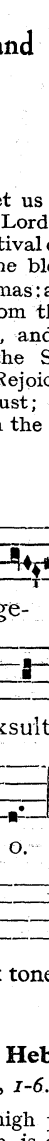
tes sub honó- re Thómae Márty-



ris : de cújus passi- ó- ne gáudent An- ge- li,

et colláu- dant Fí- li- um Dé- i. *Ps.* Exsultáte jústi

in Dómi- no : * réctos decet col- laudá- ti- o. Gló- ri- a

Pátri. E u o u a e. Glória Pátri. 1st tone. *p.* 28.*Collect.* Deus pro cujus Ecclesia. *p.* 353.**Lectio Epistolae beati Pauli Apostoli ad Hebraeos.***The priest's calling. That of Christ. Hebr. 5, 1-6.*

F Ratres : Omnis pón- tífex ex homínibus assú- mptus, pro homínibus constitúitur in iis,	B Rethren, every high priest taken from among men, is ordained for men in the things that appertain to
---	---

Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed Martyr Thomas; at whose martyrdom the Angels rejoice, and give praise to the Son of God. *Ps.* Rejoice in the Lord ye just; praise becometh the upright.

Ps. 32, 1.

quae sunt ad Deum, ut offerat dona, et sacrificia pro peccatis : qui condolere possit iis, qui ignorant, et errant : quoniam et ipse circumdatus est infirmitate : et propterea debet, quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis. Nec quisquam sumit sibi honorem, sed qui vocatur a Deo, tamquam Aaron. Sic et Christus non semetipsum clarificavit ut pontifex fieret : sed qui locutus est ad eum : Filius meus es tu, ego hodie genui te. Quemadmodum et in alio loco dicit : Tu es sacerdos in aeternum, secundum ordinem Melchisedech.

God, that he may offer up gifts and sacrifices for sins : who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity ; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So Christ also did not glorify himself that he might be made a high priest ; but he that said unto him, Thou art my Son, this day have I begotten thee. As he saith also in another place, Thou art a priest for ever, according to the order of Melchisedech.

Graduel. Ecce sacerdos magnus, p. 1560.

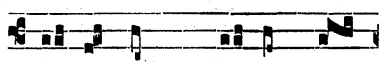
Allel., allel. Ψ . Ego sum pastor, p. 689. — *Gospel as follows.*

Offertory. Posuisti Domine, p. 1439.

Secret n^o 3 (a), p. 967.

Comm. II

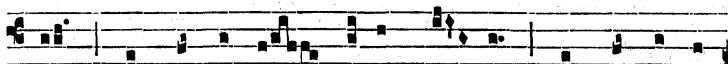
E



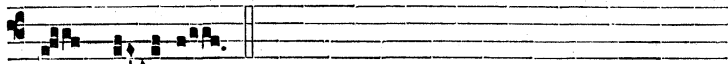
- go sum * pá-stor bó-

I am the good shepherd, and I know my sheep, and mine know me.

John 10, 14.



nus, et cognosco oves meas, et cognoscunt



me mé- ae.

Postcommunion n^o 3 (a), p. 971.

At Vespers. *Ant. and Pss. of the Nativity, p. 323. Chapter Beatus vir. p. 1612. Hymn of St. Stephen, p. 334. Ψ . Iustus. and Ant. at Magnif. Qui vult venire, p. 1612.*

31. St. Silvester Pope and Confessor († 533)

Mass. Si diligis me, p. 1604.

JANUARY 1.

The Circumcision of our Lord.

Octave of the Nativity.

Double of II Class.

On this Octave Day of Christmas, the Church teaches us the mystery of the Incarnation, and celebrates the union, in the person of our Lord Jesus Christ, of the divine and human natures; with this aim it brings us to the feet of her who, in virtue of that union, is truly Mother of God.

AT FIRST VESPERS. (*December 31.*)*All as at 2nd Vespers, p. 361, except :**Versicle. Verbum caro, p. 358.*

At Magnif.

Ant. VIII G

P

Ro-pter ní-mi-am * ca-ri-tá-

For his exceeding charity wherewith he loved us, God sent his own Son, in the likeness of sinful flesh, alleluia. *Ephes. 2, 4; Rom. 8, 3.*

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. Magní-ficat. VIII G, p. 217 or 223.**Prayer. Deus, qui salútis, p. 408.*

No Commemoration is made unless a feast which is a Double of II Class falls on Dec. 31st.

Benedicámus Dómino I, p. 138. — Antiphon. Alma, p. 238.

AT MASS.

Station at St. Mary across the Tiber.

Introit. Puer natus est, p. 319. — *Collect.* Deus, qui salutis, p. 408.*Epistle.* Apparuit gratia Dei, p. 311. — *Gradual.* Vidérunt, p. 320.

VII
A L-le- lú- ia. * *ij.*

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.

Multi- fá- ri- e o- lim Dé- us ló-

quens in prophé- tis, no- víssime di- é-

bus í- stis locú- tus est nó- bis

in Fí- li- o * sú- o.

✠ **Sequentia sancti Evangelii secundum Lucam. Luke 2, 21.**

IN illo tēpore : Postquam consummāti sunt dies octo ut circumciderētur puer : vocātum est nomen ejus Jesus, quod vocātum est ab Angelo, priúsqum in útero conciperētur.

Credo.

AT that time, after eight days were accomplished that the child should be circumcised; his name was called Jesus, which was called by the Angel, before he was conceived in the womb.

Offertory. Tui sunt caeli, p. 322.

Secret. Muneribus nostris, p. 434.

Preface of Christmas, p. 314. *Communicantes of Christmas,* p. 15.

Communion. Vidérunt, p. 323.

Postcommunion. Haec nos commúnio, p. 413.

AT SECOND VESPERS.

The following Antiphons repeat the praises of Mary's fruitful maidenhood; she alone unites the joys of a mother with the glories of virginal integrity.

1 Ant.

VI F

O

admi-rábi-le commérci-

O wonderful exchange! the Creator of mankind, taking soul and body, has deigned to be born of a Virgin; and becoming man without human father, has bestowed on us his Godhead.

um! * Cre-átor géne-ris humáni,

ani-má- tum córpus súmens, de Vírgine násci digná-

tus est : et procédens hómo si-ne sémine, largí-tus est

nó-bis sú-am de-i-tá-tem. *Ps.* Dixit Dóminus Dómino

mé-o : * Séde a *déxtris* mé-is.

Ps. Dixit Dóminus. VI F, p. 150.

2 Ant.

III a 2

Q

Uando natus es * ineffabili-ter

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.

ex Virgine, tunc implétæ sunt Scri-

pturae : sic ut pluvia in vellus descendisti, ut salvum

faceres genus humanum : te laudamus, Deus noster.

*Ps. Laudate pueri Dominum : * laudate nomen Domini.*

Ps. Laudate pueri, p. III a². 167.

3 Ant.

IV E

R

ubum quem videbat * Mo-

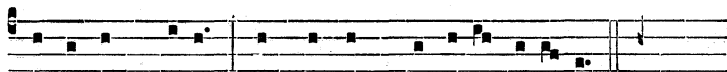
In the bramble-bush which Moses saw unconsumed, we understand the preservation of thy admirable maidenhood; O Mother of God, pray for us.

Exodus 3, 2.

yses incombustum, conservatam agno-

vimus tuam laudabilem virginitatem : De- i Géni-

trix, intercède pro nobis. *Ps. Laetatus sum in his quae*

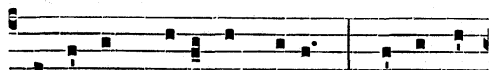


*dícta sunt míhi : * in dómum Dómini íbimus.*

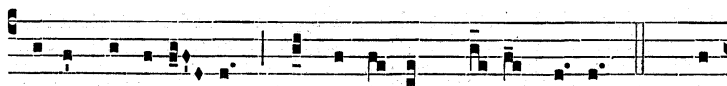
Ps. Laetátus sum. IV E, p. 188.

4 Ant.
I f
G Erminávit * rádix Jése,

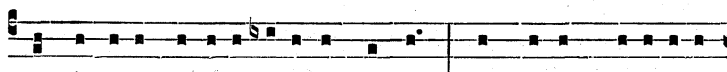
The root of Jesse has sprouted, the star has risen out of Jacob; the Virgin has brought forth the Saviour; we praise thee, O our God. *Is. II, 1; Num. 24, 17; Matth. I, 21, 23.*



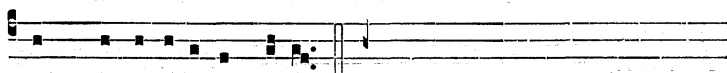
órta est stélla ex Jácob : Vírgo pé-



pe-rit Salvató-rem : te laudámus, Dé-us nóster. *Ps. Ni-*



si Dóminus aedi-fi-cáve-rit dómum, * in vánum laboravé-



runt qui aedi-fi-cant é-am. — *Ps. Nisi Dóminus. I f, p. 193.*

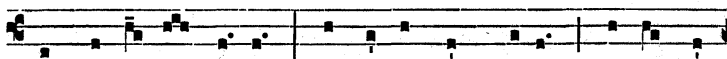
5 Ant.
II D
E Cce Ma-rí-a * génu-it nóbis

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.

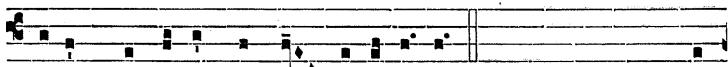
John I, 29.



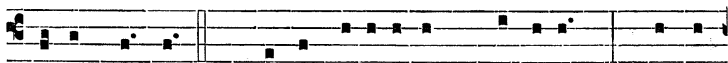
Salvatórem, quem Jo-ánnes vídens



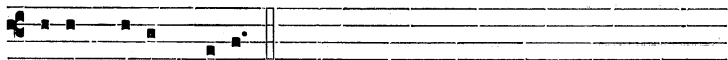
exclamá-vit, dí-cens : Ecce Agnus Dé-i, ecce qui



tóllit † peccá-ta mún-di, alle-lú-ia. *After Septuag.* † pec-



cá-ta mún-di. *Ps.* Láuda Jerúsa-lem Dóminum : * láuda



Dé-um tú-um Sí-on. — *Ps.* Láuda Jerúsalem. II D. 208.

Chapter. (*Epistle of the Midnight Mass of Christmas.*)

Appáruit grátia Dei Salvatóris nostri ómnibus homínibus, † erúdiens nos, ut abnegátes impietátem et saeculária desidéria, * sóbrie, et juste, et pie vivámus in hoc saéculo.

THE grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world.

Hymn. Jesú Redémptor ómnium, p. 326

Ÿ. Nótum fécit Dóminus, allelúia.

R̄. Salutáre súum, allelúia.

Ÿ. The Lord has made known, alleluia.

R̄. His salvation, alleluia.

At Magnif.

Ant. II A

M

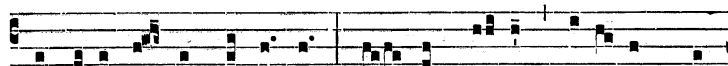
A- gnum * haeredi-tá-



tis mysté- ri- um : témplum Dé- i

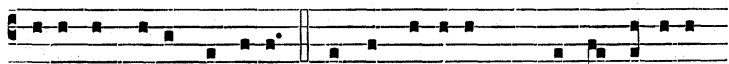
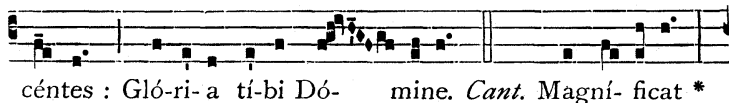


fáctus est úte-rus nésci- ens ví-rum : non est pollútus



ex é-a cár-nem assúmens : ó-mnes géntes véni- ent, di-

Great the mystery of our inheritance; the womb that knew not man has become the temple of God; taking flesh from her, he is not defiled; all nations shall come and say, Glory to thee, O Lord.



ánima mé-a Dóminum. Et exsultávit... *or* Et exsultávit...

Cant. Magníficat. II A, p. 213 or 219.

Prayer. Deus qui salútis, p. 408.

¶ *When the Feast of the Holy Name of Jesus is celebrated on Jan. 2nd, no Commemoration of this Feast is made at Second Vespers of the Circumcision.*

Benedicámus Dómino I, p. 138. — Antiphon. Alma, p. 238.

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 :

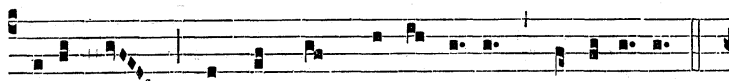
At Magnif.

Ant. VIII G

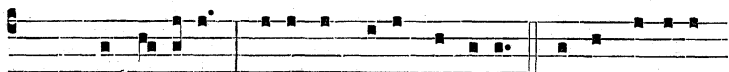
F

Ecit * mí-hi mágna qui

He that is mighty
has done great things
to me, and holy is his
name, alleluia.



pótiens est, et sánctum nómen é-jus, alle-lú-ia.



*Cant. Magní- ficat * ánima mé- a Dóminum. Et exsultávit.*

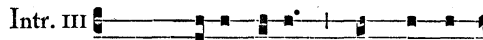
Cant. Magníficat. VIII G, p. 217.

Prayer. Deus, qui unigénitum, p. 366.

No Commemoration is made of the Sunday.

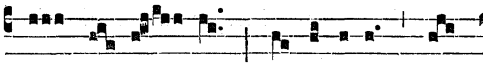
AT MASS.

Intr. III

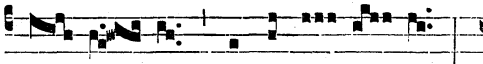


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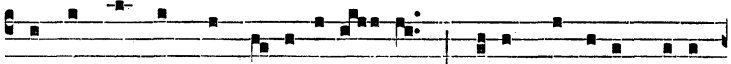
N nómine Jésu * ómne gé-



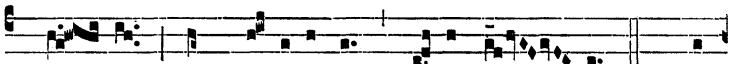
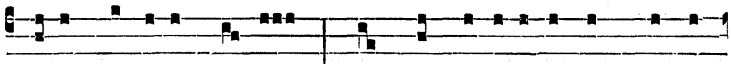
nu fle-ctá- tur, cae-lésti-um, ter-



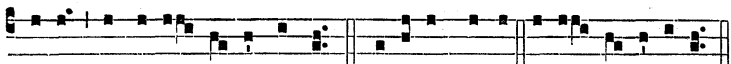
ré- stri- um et infer-nó- rum :



et ómnis língua confi-te-á- tur, qui-a Dóminus Jésus

Chrí- stus in gló-ri-a est Dé- i Pá- tris. *Ps.* Dó-

mine Dóminus nóster : * quam admi-rábi- le est nómen



tú-um in uni- vérsa térra! Gló-ri-a Pátri. E u o u a e.

Glória Pátri. III, p. 29.

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.

Collect.

DEus, qui unigénitum Fílium tuum constituísti humáni géneris Salvatórem, et Jesum vocári jussísti : † concéde propítius; ut cujus sanctum nomen venerámur in terris, * ejus quoque aspéctu perfruámur in caelis. Per eúndem.

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 sempiternus Deus, p. 353.

Lectio Actuum Apostolorum.

Jesus is the name of man's only Saviour. Acts, 4, 8-12.

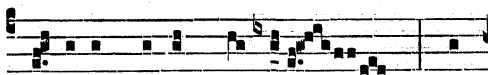
IN diébus illis : Petrus replétus Spíritu Sancto, dixit : Príncipe pópuli et senióres, audíte : Si nos hódie dijudicámur in benefácto hómínis infirmí, in quo iste salvus factus est, notum sit ómnibus vobis, et omni plebi Israel : quia in nómine Dómini nostri Jesu Christi Nazaréni, quem vos crucifixístis, quem Deus suscitávit a mórtuis, in hoc iste astat coram vobis sanus. Hic est lapis, qui reprobátus est a vobis ædificántibus : qui factus est in caput ánguli : et non est in álio áliquo salus. Nec enim áliud nomen est sub caelo datum hómínibus, in quo opóreat nos salvos fieri.

IN those days, Peter filled with the Holy Ghost, said, Ye princes of the people and ancients, hear : If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders; which is become the head of the corner; neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

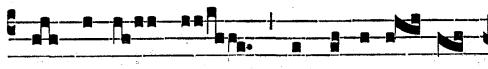
Grad. III

S

Al- vos fac nos, *



Dómine Dé- us nó-ster, et



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.* V. Thou, O Lord, art our Father and Redeemer, thy name is from eternity.

Is. 63, 16.

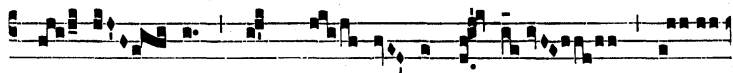
cóngrega nos de na-ti-ó-ni-



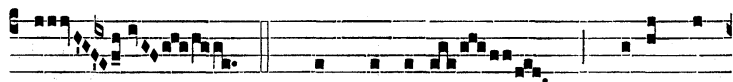
bus : ut confi-te-ámur



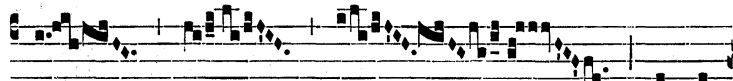
nó- mi- ni sán-cto tú- o, et gló-



ri- é- mur in gló- ri- a tú- a.



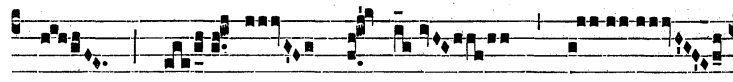
∇. Tu, Dómine, páter nó-



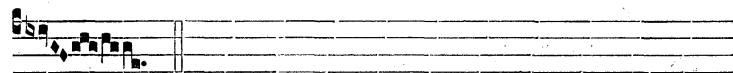
ster, et red-



ém- ptor nó- ster : a saé- cu-lo

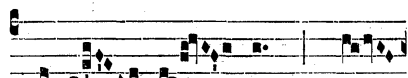


nó- men * tú- um.



I

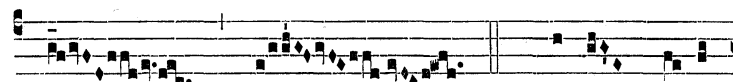
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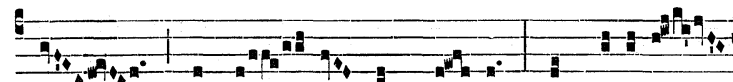
L-le- lú- ia. * ij.

My mouth shall speak the praise of the Lord, and let all flesh bless his holy name.

Ps. 144, 21.



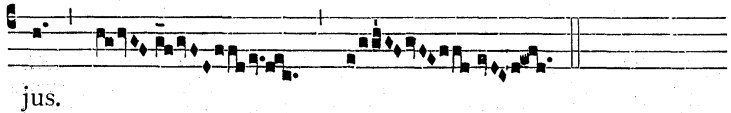
∇. Láudem Dómi-



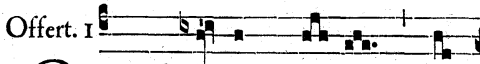
ni loqué- tur os mé- um, et benedí-



cat ó- mnis cá- ro nómen sánctum * é-

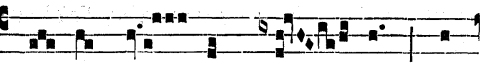


jus.

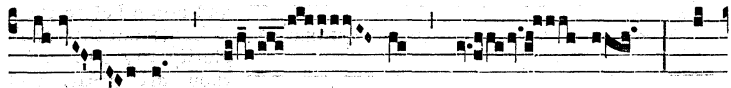
Gospel of the Circumcision, p. 360. — Credo.

C Onfi-té-bor * tí-bi, Dó-

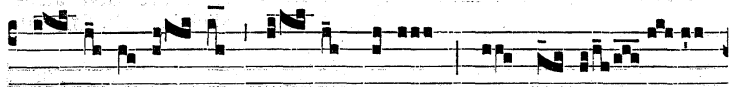
I will praise thee,
O Lord my God, with
my whole heart, and
I will glorify thy name
for ever; for thou, O
Lord, art sweet and
mild, and plenteous in
mercy to all that call
upon thee, alleluia.



mi-ne Dé-us mé-us, in

Ps. 85, 12 and 5.

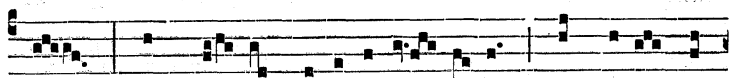
tó-to cór-de mé-o, et



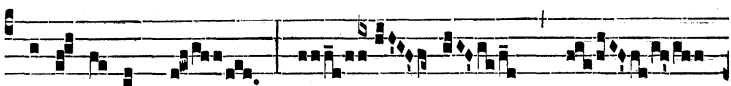
glo-ri-fi-cá-bo nó-men tú-um in ae-tér-



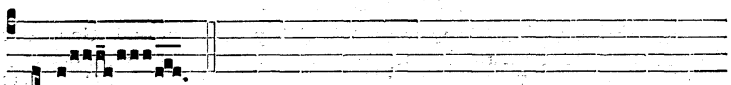
num : quóni-am tu, Dó-mine, su-á-vis et mí-tis



es : et múl-tae mi-se-ri-cór-di-ae ómnibus in-



vocánti-bus te, al-le-



lú-ia.

Secret.

Benedictio tua, clementissime Deus, qua omnis viget creatura, sanctificet, quæsumus, hoc sacrificium nostrum, quod ad gloriam nominis Filii tui Domini nostri Jesu Christi offerimus tibi : ut majestati tue placere possit ad laudem, et nobis proficere ad salutem. Per eundem Dominum.

MAY thy blessing, O most merciful God, to which every creature must look for its well-being, hallow, we beseech thee, this our sacrifice, offered to the glory of the most holy name of thy Son, our Lord Jesus Christ; may the same sacrifice please, honour and praise thee, and may it profit us to salvation. Through the same our Lord.

¶ *On January 5th, 2nd Secret Concède, p. 542, for the Eve of the Epiphany. Preface of the Nativity, p. 314.*

Comm. VIII

O - mnes gentes * quascúm- que fe-cí- sti, vé- ni- ent, et

ado- rá- bunt coram te, Dómi- ne, et glo- ri- ficá- bunt nómen tú- um ; quóni- am mágnus es tu, et fá- ci- ens mi- ra- bí- lí- a : tu es Dé- us só- lus,

alle- lú- ia.

All the nations thou hast made shall come and adore before thee, O Lord; and they shall glorify thy name: for thou art great, and doest wonderful things: thou art God alone, alleluia. *Ps. 85, 9-10.*

Postcommunion.

OMnipotens aetérne Deus, qui creásti et redemísti nos, réspice propítius vota nostra : et sacrificium salutáris hóstiae,

Almighty and eternal God, our Creator and Redeemer, graciously bow down thine ear to our prayer; in peace and in kindness make the

quod in honórem nóminis Fílii tui, Dómini nostri Jesu Christi, majestáti tuæ obtúlimus, plá-cido et benigno vultu suscípere dignéris; ut grátia tua nobis infúsa, sub glorióso nómine Jesu, aetérnæ prædestinátionis título gaudeámus nómina nostra scripta esse in caelis. Per eúdem Dóminum nostrum Jesum Christum.

light of thy countenance to shine forth upon us; receive with favour the saving Victim we, to the glory of the name of thy Son, our Lord Jesus Christ, have offered upon thine altar; and flooding us here with thy grace, cause us one day to know that, in thine everlasting predestination, our names are written in heaven under the glorious name of Jesus. Through the same our Lord.

¶ *On January 5th, 2nd Postcommunion Per hujus Dómine. p. 542: then the Last Gospel as follows:*

✠ **Sequentia sancti Evangelii secundum Matthæum.**

The Return from Egypt. Matth. 2, 19-23.

IN illo témpore : Defúncto Heróde, ecce Angelus Dómini appáruit in somnis Joseph in Ægýpto, dicens : Surge, et accipe púerum, et matrem ejus, et vade in terram Israel : defúncti sunt enim, qui quærébant ánimam púeri. Qui consúrgens, accépit púerum, et matrem ejus, et vénit in terram Israel. Audiens autem quod Archeláus regnáret in Judaëa pro Heróde patre suo, tímuit illo ire : et admónitus in somnis, secéssit in partes Galilaëæ. Et véniens habitávit in civitáte, quæ vocátur Náza-reth : ut adimplerétur quod dictum est per prophétas : Quóniam Nazaraeus vocábitur.

AT that time, when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying : Arise, and take the child and his mother, and go into the land of Israel : for they are dead that sought the life of the child. Who arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither : and being warned in sleep, retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth : that it might be fulfilled which was said by the prophets : That he shall be called a Nazarene.

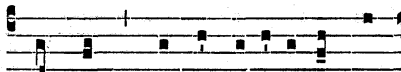
AT SECOND VESPERS.

When the Feast of the Holy Name falls on January 5th, these Vespers are not said, but I Vespers of the Epiphany, p. 377, with a Commemoration of the Holy Name.

On other days, Vespers are as follows :

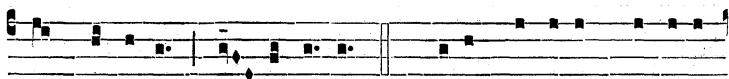
1. Ant.
VIII G

O



-mnis * qui invocáve-rit nó-

Everyone that shall call upon the name of the Lord shall be saved.
Joel 2, 32 ; Acts 2, 21.



men Dómi-ni, sál-vus é-rit. *Ps.* Díxit Dóminus Dómino



mé-o : * Séde a *déxtris* mé-is.

Ps. Díxit Dóminus. VIII G, p. 151.

2 Ant.

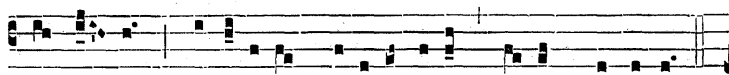
v a

S

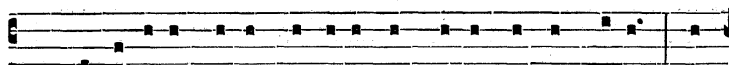
Anctum et terrí-bi-le * nó-

Holy and terrible is his name; the fear of the Lord is the beginning of wisdom.

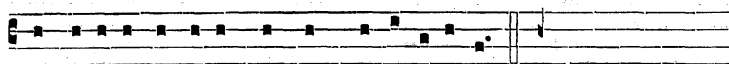
Ps. 110, 9-10.



men é- jus, in-í-ti-um sapi-énti-ae tímor Dómi-ni.



Ps. Confi-tébor tí-bi Dómine in tó-to córde mé-o : * in



consí-li-o justórum et congrega-ti-óne.

Ps. Confitébor. v a, p. 156.

3 Ant.

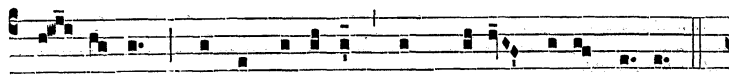
III a 2

E

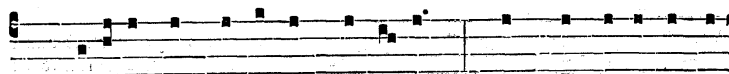
- go autem * in Dómino

But I will rejoice in the Lord, and I will joy in God my Jesus (*i. e.* Saviour).

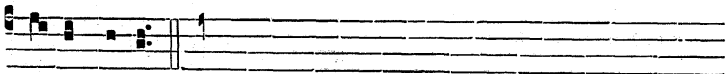
Habac. 3, 18.



gau-dé-bo, et exsultábo in Dé-o Jé-su mé-o.



Ps. Be-átus vir qui tímet Dómi-num : * in mandá-tis é-jus



vó-let nímis. — *Ps. Beátus vir. III a², p. 161.*

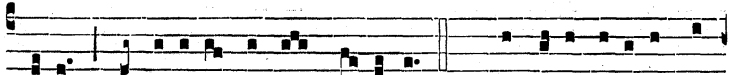
4 Ant.

IV E

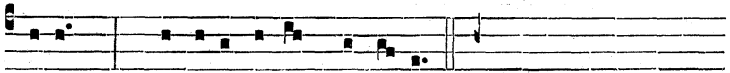
A

só-lis órtu * usque ad oc-

From the rising of the sun unto the going down of the same, the name of the Lord is to be praised. *Ps. 112, 3.*



cásu(m) laudábi-le nómen Dómi-ni. *Ps. Laudáte pú-eri Dó-*



minu(m) : * laudáte nómen Dómi-ni.

Ps. Laudáte púeri. IV E, p. 167.

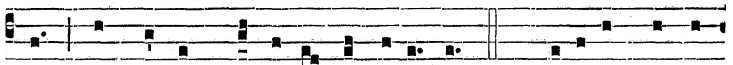
5 Ant.

VIII c

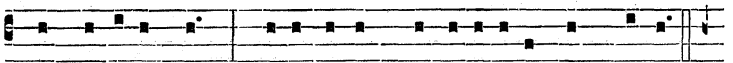
S

Acri-ficábo * hósti-am láu-

I will offer the sacrifice of praise, and I will call upon the name of the Lord. *Ps. 115, 7.*



dis, et nómen Dómi-ni invocá-bo. *Ps. Crédidi, propter*



quod locútu(s) sum : * égo autem humi-li-átus sum nímis.

Ps. Crédidi. VIII c, p. 182.

Chapter. (*Epistle of St. Paul to Philippians, 2, 8-10.*)

FRatres : Christus humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. † Propter quod et Deus exaltávit illum, et donávit illi nomen quod est super omne nomen : * ut in nómine Jesu omne genu flectátur.

BRethren, Christ humbled himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee should bow.

Hymn. I

J

Esu dúlcis memó-ri-a, Dans

véra córdis gáudi-a : Sed super mel

et ómni-a, Ejus dúlcis praesen-

ti-a. 2. Nil cáni-tur su-ávi-us, Nil au-

dí-tur jucúndi-us, Nil cogi-tátur dúl-

ci-us, Quam Jésum Dé-i Fí-li-us.

3. Jésum spes paeni-téntibus, Quam pí-us es peténtibus! Quam

bónus te quaeréntibus! Sed quid inveni-éntibus? 4. Nec

língua vá-let díce-re, Nec líttera exprímere : Expértus

pótest crédere, Quid sit Jésum di-lígere. 5. Sis Jésum nó-

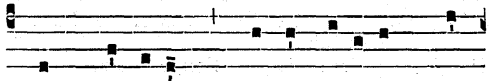
1. Sweet from the thought of Jesus flows balm of content and heart's repose, but sweetness that all sweet excels have they with whom his presence dwells.

2. No carol is so smooth to sing, nor shall you hear so blithe a thing; nothing so sweet to think upon as Jesus that is God's own Son.

3. Jesus, the contrite spirit's cheer, for those that ask, how quick to hear, for those that seek, how loving, kind; what art thou then for those that find?

4. Of this no tongue can tell aright, no skill of scribe the truth indite. Look to the lover, be it his to know what love of Jesus is.

5. Our joy on earth, in paradise our dear and everlasting prize; Jesus, our glory be in

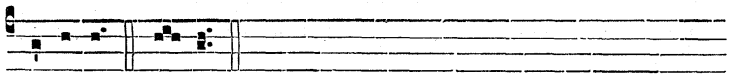


thee through time and through eternity.
 (Attrib. to St. Bernard, 1091-1153; trans. W. Shewring.)

strum gáudi-um, Qui es futúrus praé-



mi-um : Sit nóstra in te gló-ri-a, Per cúncta semper



saécu-la. Amen.

This doxology never changes.

Ÿ. Sit nómen Dómini benedíctum, allelúia.

R̄. Ex hoc nunc, et usque in saéculum, allelúia.

Ÿ. Blessed be the name of the Lord, alleluia.

R̄. Henceforth, and forever, alleluia.

At Magnif.

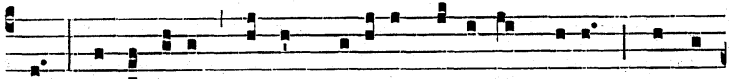
Ant. 1 g

V

O-cá-bis * nómen éjus Jé-

Thou shalt call his name Jesus, for he shall save his people from their sins, alleluia.

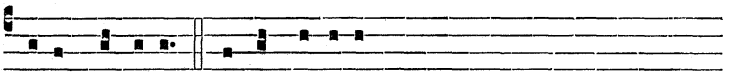
Matth. I, 21.



sum : ípse enim sálvum fáci-et pópu-lum sú-um a pec-



cá-tis e-ó-rum, alle-lú-ia. Cant. Magní-ficat * ánima



mé-a Dóminum. Et exsultávit...—Cant. Magníficat. 1 g, p. 212.

Cant. Magníficat. 1 g, p. 212 or 218.

Prayer. Deus, qui unigénitum, p. 366.

¶ On January 4th, a Commemoration is made of the Eve of the Epiphany (I Vespers); Ant. Puer Jesus, p. 358.

Ÿ. Nótum fécit Dóminus,
allelúia.

R̄. Salutáre suum, allelúia.

Ÿ. The Lord has made known,
alleluia.

R̄. His salvation, alleluia.

Prayer. Omnípotens sempitérne Deus, p. 353.

Benedicámus Dómino II, p. 139. — *Antiphon.* Alma, p. 238.

¶ *On January 2nd, in Churches where the Octave Day of St. Stephen is a Double major, a Commemoration is made as follows:*

Ant. Sepeliérunt Stéphanum, p. 336. Ÿ. Stéphanus vídit.

Prayer.

OMnípotens sempitérne Deus, qui primitias Mártýrum in beáti Levítæ Stéphaní sángine dedicásti: † tribue, quaésumus; ut pro nobis intercésor exsistat, * qui pro suis étiam persecutóribus exorávit Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit.

ALmighty and Everlasting God, who didst consecrate the first-fruits of martyrdom in the blood of Stephen, the holy deacon; grant, we beseech thee, that his prayers may avail us, who, even for his murderers, prayed for and obtained mercy from our Lord Jesus Christ. Who lives and reigns.

At Compline, *Hymn.* Te lúcis, n° 4 p. 248.

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.

JANUARY 6.

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

M

Agi * vidén-tes stéllam,

The Wise Men, seeing the star, said one to another: This is the sign of a great King; let us go and seek him out, and offer him gifts, gold, frankincense and myrrh.

dixé-runt ad ínvi-cem : Hoc sígnum

mágni Ré-gis est : e-á-mus, et inqui-rá-mus é-um, et offe-

rámus é- i mú-ne-ra, áurum, thus et mýrrham. *Cant. Ma-*

gní-fi-cat * ánima mé-a Dó-minum. Et exsultávit...

Cant. Magnificat. VIII G, p. 217 or 223.

Prayer. Deus, qui hodiérna die, p. 378.

¶ *When January 5th is a Sunday, a Commemoration is made of the Holy Name: Ant. Vocábis nómen éjus, p. 375. V. Sit nómen.*

Prayer. Deus qui unigénitum, p. 366.

Benedicámus Dómino I, p. 138. — Ant. Alma, p. 238.

AT MASS.

Station at St. Peter's.

The Feast of the Epiphany is the complement of Christmas and its crown. The Church, in celebrating the three *manifestations* of Christ to the world, shows us the effects of the mystery of the Incarnation upon mankind; and relives the story of its own vocation: its coming to the faith, represented by the Wise Men; its baptism, contained in germ in the baptism of Christ; its union with him, prefigured by the marriage of Cana.

Intr. II

E C-ce * advé- nit domi-ná-tor

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.

Dó-mi- nus : et régnum in má-

nu é- jus, et po- téstas, et impé- ri- um.

Ps. Dé-us, judí-ci- um tú-um Régi da : * et justí-ti- am tú-am

Fí-li- o Ré-gis. Gló-ri- a Pátri. E u o u a e.

Glória Pátri. II, p. 28.

Collect.

DEUS, qui hodiérna die Unigénitum tuum géntibus stella duce revelásti : † concéde propítius; ut qui jam te ex fide cognóvimus, * usque ad contemplándam spéciem tuæ celsitúdinis perducámur. Per eúdem Dóminum.

O God, who, by means of a star, didst this day manifest to the Gentiles thine only-begotten Son; grant that we, to whom thou hast already made thyself known by faith, may come at last to the vision of the beauty of thy Majesty. Through the same our Lord.

¶ If the Epiphany is kept on Sunday, from January 7th to 10th inclusive, the Sunday is commemorated by Prayers and Last Gospel.

Collect.

VOta, quaesumus Domine, supplicantis populi caelesti pietate prossequere : † ut et quae agenda sunt, videant, * et ad implenda quae viderint, convalescant. Per Dominum.

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 Prophetiae.

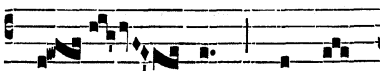
The Church's glory, when the heathen come to the faith. Is. 60, 1-6.

Surge, illuminare Jerusalem : quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebrae operient terram, et caligo populos : super te autem oriatur Dominus, et gloria ejus in te videbitur. Et ambulabunt gentes in lumine tuo, et reges in splendore ortus tui. Leva in circumitu oculos tuos, et vide : omnes isti congregati sunt, venerunt tibi : filii tui de longe venient, et filiae tuae de latere surgent. Tunc videbis, et afflues, mirabitur et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo gentium venerit tibi. Inundatio camelorum operiet te, dromedarii Madian et Epha : omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

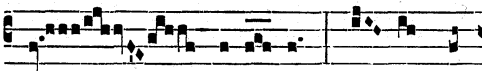
ARise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see; all these are gathered together, they are come to thee : thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

Grad. v

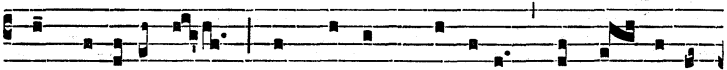
O



mnes * de Sá-

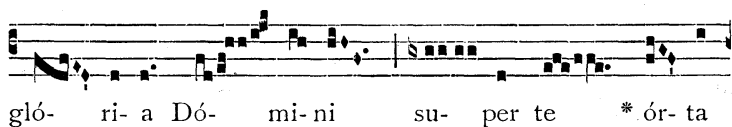
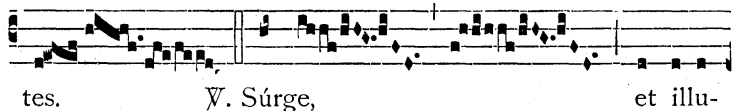


ba véni- ent, áu- rum et



thus de-ferentes, et láudem Dómino annun- ti- án-

All they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord. *V.* Arise and be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee. *Epistle.*



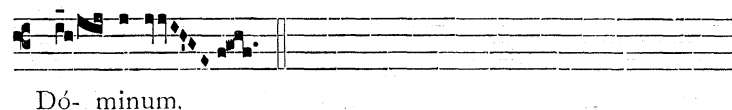
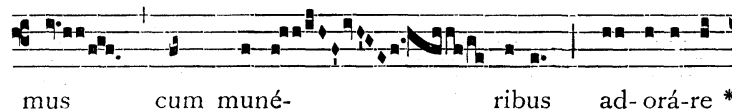
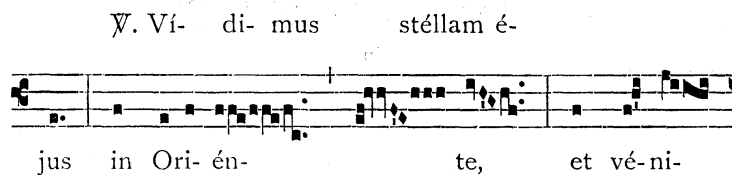
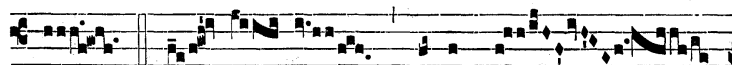
II

A

L-le-lú-ia. * *ij.*

We have seen his
star in the East : and
are come with gifts to
adore the Lord.

Gospel.



✠ **Sequentia sancti Evangelii secundum Matthaeum.***The first manifestation, that to the Wise Men. Matth. 2, 1-12.*

CUM natus esset Jesus in Bethléhem Juda in diébus Heródis regis, ecce Magi ab Oriénte venérunt Jerosólymam, dicétes : Ubi est qui natus est rex Judaeórum? Vidimus enim stellam ejus in Oriénte, et vénimus adoráre eum. Audiens autem Heródes rex, turbátus est, et omnis Jerosólyma cum illo. Et cóngregans omnes príncipes sacerdotum, et scribas pópuli, sciscitabátur ab eis, ubi Christus nascerétur. At illi dixerunt ei : In Bethléhem Judae : sic enim scriptum est per Prophétam : Et tu Bethléhem terra Juda, nequáquam mínima es in princípibus Juda : ex te enim éxiet dux, qui regat pópulum meum Israel. Tunc Heródes, clam vocátis Magis, diligénter dídicit ab eis tempus stellae, quae apparúit eis : et mittens illos in Bethléhem, dixit : Ite, et interrogáte diligénter de púero : et cum invenéritis, renuntiáte mihi, ut et ego véniens adórem eum. Qui cum audíssent regem, abiérunt. Et ecce stella, quam véderant in Oriénte, antecédébat eos, usque dum véniens staret supra, ubi erat puer. Vidétes autem stellam, gavísi sunt gáudio magno valde. Et intrátes domum, invenérunt púerum cum María matre ejus (*here all kneel*), et procidétes adoravérunt eum. Et apértis thesáuris suis, obtulé-runt ei múnera, aurum, thus, et myrrham. Et respónso accépto in somnis, ne redírent ad Heródem, per áliam viam revérsi sunt in regiónem suam. Credo.

WHEN Jesus was born in Bethlehem of Juda, in the days of king Herod, behold there came wise men from the East to Jerusalem; saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to adore him.

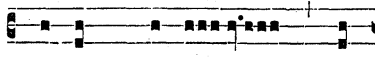
And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him : In Bethlehem of Juda; for so it is written by the prophet : And thou Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the ruler that shall rule my people Israel.

Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said, Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him.

Who having heard the king, went their way; and behold the star which they had seen in the East went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother (*here all kneel down*), and falling down they adored him. And opening their treasures, they offered him gifts; gold, frankincense, and myrrh.

And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

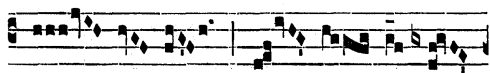
Offert. v

**R**

Eges Thársis

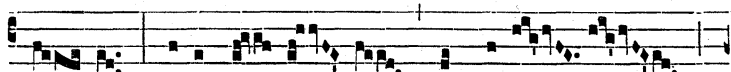
* et

The kings of Tharsis and the islands shall offer presents : the kings of the Arabians

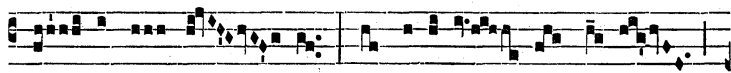


ín- su-lae mú- ne- ra óf-

and of Saba shall bring gifts : and all kings of the earth shall adore him ; all nations shall serve him. *Ps. 71.*



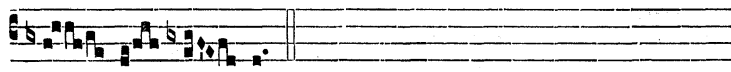
fe- rent : réges A- ra- bum et Sába



dó- na ad-dú- cent : et adorá- bunt é- um



ómnes ré- ges tér- rae, ó- mnes gén- tes sér-



vi- ent é- i.

Secret.

Ecclesiae tuae, quaesumus Dómine, dona propítius intuere : 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.

Favourably look down, we beseech thee, O Lord, upon the offerings of thy Church, not now laying upon thine Altar gold, frankincense and myrrh, but immolating and sharing amongst her children, him whom those mystic gifts symbolized, Jesus Christ our Lord. Who lives and reigns.

¶ *Secret of 1st Sunday after the Epiphany. Oblátum tibi, p. 443.*

Preface.

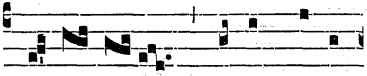
Vere dignum et justum est, vaequum et salutáre, nos tibi semper, et ubique grátias ágere : Dómine sancte, Pater omnipotens, aetérne Deus : Quia, cum Unigénitus tuus in substántia nostrae mortalitátis appáruit, nova nos immortalitátis suae luce reparávit. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque

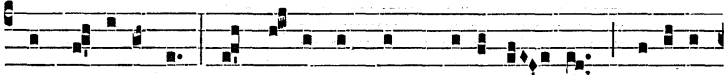
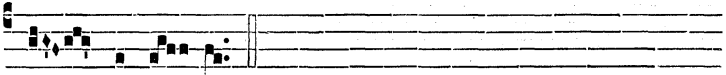
It is truly meet and just, right and profitable, for us, at all times and in all places, to give thanks to thee O Lord, the Holy One, the Father Almighty, the Everlasting God ; because thine Only-begotten Son appearing in our mortal nature has restored it by the shedding upon us of that new and immortal light which is his very own. And therefore with the Angels and Archangels, with the

omni militiæ caelestis exercitus,
hymnum gloriæ tuæ canimus,
sine fine dicentes :

Thrones and Dominations, and with
all the array of the heavenly Host we
sing a hymn to thy glory and unceas-
ingly repeat : Holy...

In the Canon, Communicantes of the Epiphany, p. 15.

Comm. IV  We have seen his
V I-di-mus * stéllam é-jus adore the Lord.
Gospel.


in O-ri-ente, et vé-nimus cum muné-ri- bus adorá-

re Dómi- num.

Postcommunion.

PRæsta, quæsumus omnipo-
tens Deus : ut quæ solémni
celebrámus officio, purificatæ
mentis intelligéntia consequá-
mur. Per Dóminum nostrum
Jesum Christum Fílium tuum.

Vouchsafe unto us we beseech thee,
Almighty God, by purity of heart
to attain to the understanding of
that which with solemn worship we
venerate. Through our Lord.

¶ *Postcommunion of 1st Sunday after the Epiphany, Súpplikes. p. 443 :
then as Last Gospel, Cum factus esset Jesus. p. 396.*

AT SECOND VESPERS.

Vespers begin by the announcement of the Light that, though it came to the earth at Christmas, in manifested first to the Gentiles at the Epiphany. In the Antiphons, the story of the Wise Men is combined with the prophecies that concern the coming glories of the Church. The 4th alludes to Christ's Baptism, one of the mysteries of the Feast.

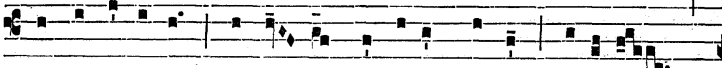
1 Ant.

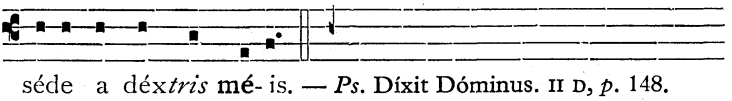
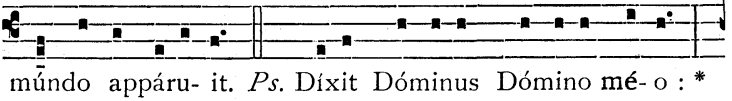
II D

A

Nte luci-ferum géni-tus, * et

Begotten before the
day-star and before
the ages, the Lord our
Saviour to-day appear-
ed to the world.


ante saécu-la, Dómi- nus Salvátor nóster hódí- e



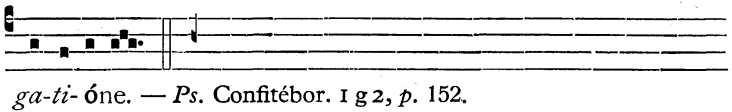
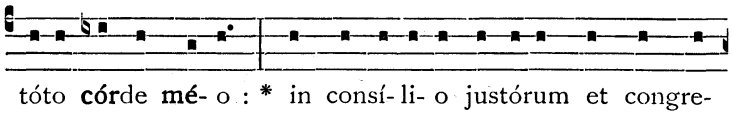
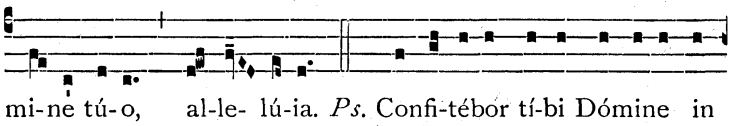
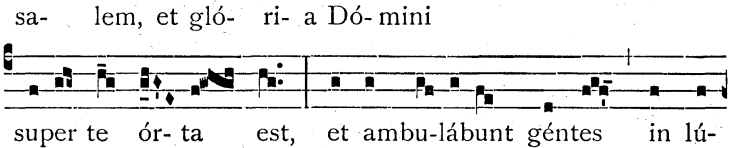
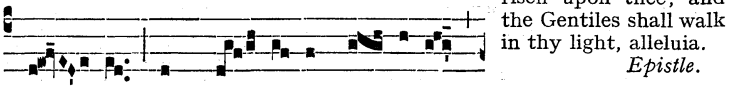
2 Ant.

I g 2

V

Enit lumen tuum, * Jeru-

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.

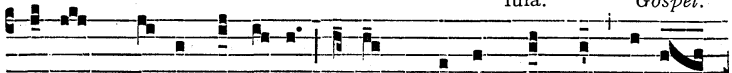
3 Ant.

I g 2

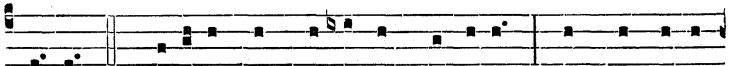
A

perertis thesauris suis * obtu-

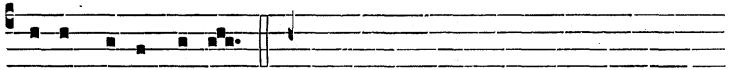
Opening their treas-
ures, the Wise Men
offered gifts to the
Lord, gold, frankin-
cense, and myrrh, alle-
luia.

Gospel.

lé-runt Má-gi Dómi-no áurum, thus et mýrrham, alle-



lú-ia. *Ps.* Be-átus vir qui tímet Dóminum : * in mandá-tis



é-jus *vó-let* nímis. — *Ps.* Beátus vir. I g 2, p. 159.

4 Ant.

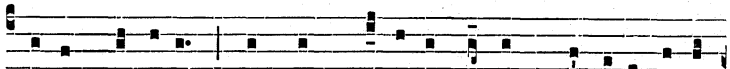
IV E

M

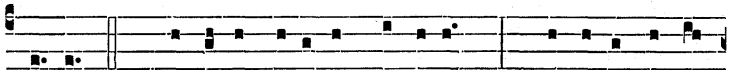
Ari-a et flúmina, * benedí-

O ye seas and rivers,
bless the Lord; O ye
fountains, sing a hymn
to the Lord, alleluia.

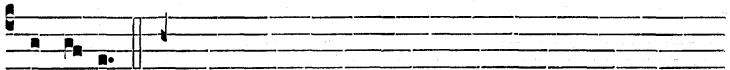
Dan. 3, 77-78.



ci-te Dómino : hýmnum dí-ci-te, fón-tes, Dómino, alle-



lú-ia. *Ps.* Laudá-te pú-e-ri Dóminum : * laudá-te nómen



Dómi-ni. — *Ps.* Laudáte púeri. IV E, p. 167.

5 Ant.

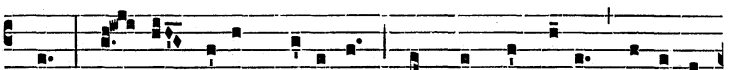
VII c 2

S

Télla ísta * sicut flámma corú-

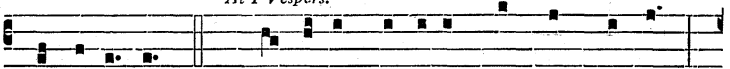
This star shines like
a flame, and points out
God, the King of kings;
the Wise Men saw it,
and offered gifts to the
great King.

scat, et Régem ré-gum Dé- um demón-



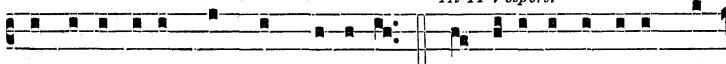
strat : Má- gi é-am vidé-runt, et mágno Régi múne-ra

At I Vespers.

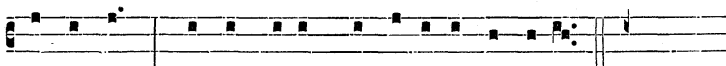


obtu-lé-runt. *Ps.* Laudá-te Dóminum ómnes géntes : *

At II Vespers.



laudá-te é-um ómnes pópu-li/Ps. In éxi-tu Isra-el de



Ægýpto : * dómus Jácob de pópu-lo bárbaro.

At I Vespers. Ps. Laudáte Dóminum. VII c 2, p. 185.

At II Vespers. Ps. In éxitu. VII c 2, p. 175.

Chapter.

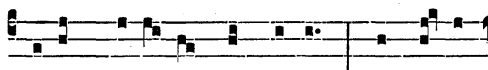
SURge, illumináre Jerúsalem, quia venit *lumen tuum*, * et glória Dómini super te orta est. | **A**Rise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee.

This hymn was composed by Sedulius, in the 5th century. It celebrates the three manifestations of Christ: to the Wise Men; at his Baptism; at the Wedding at Cana.

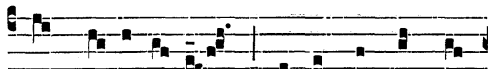
Hymn. III

C

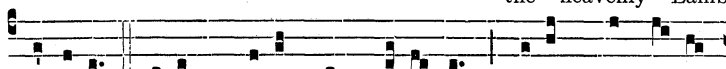
Rudé-lis He-ródes, Dé-um



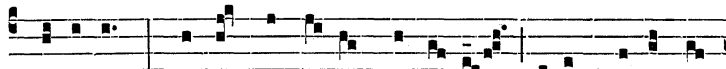
Régem vení-re quid tímes? Non é-ri-



pit mortá-li-a, Qui régna dat cae-



lésti-a. 2. Ibant Mági, quam ví-de-rant, Stéllam sequéntes



praévi-am : Lúmen requí-runt lúmi-ne : Dé-um fa-téntur

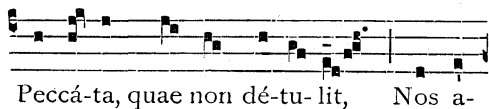


múnere. 3. Lavácrá pú-ri gúr-gi-tis Caeléstis Agnus áttigit :

1. O cruel Herod! why thus fear thy King and God, who comes below? No earthly crown comes he to take, who heavenly kingdoms doth bestow.

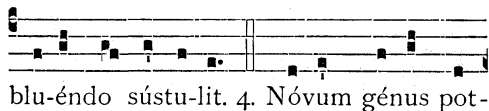
2. The wiser Magi see the star, and follow as it leads before; by its pure ray they seek the Light, and with their gifts that Light adore.

3. Behold at length the heavenly Lamb



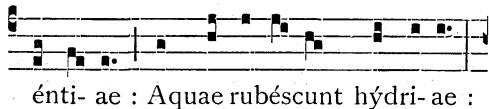
Peccá-ta, quae non dé-tu-lit, Nos a-

baptized in Jordan's sacred flood; thereconsecrating by his touch water to cleanse us in his blood.



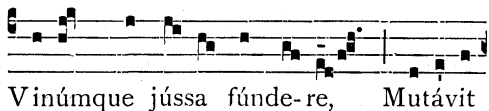
blu-éndo sústu-lit. 4. Nóvum génus pot-

4. But Cana saw her glorious Lord begin his miracles divine; when water, reddening at his word, flow'd forth obedient in wine.

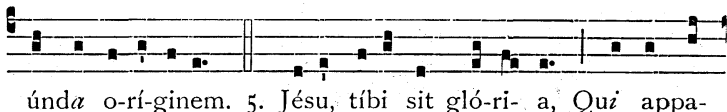


énti-ae : Aquae rubéscunt hýdri-ae :

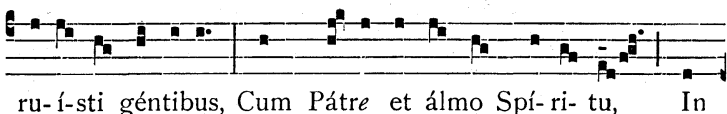
5. To thee, O Jesu, who thyself hast to the Gentile world display'd, praise, with the Father evermore, and with the Holy Ghost, be paid.



Vinúmque jússa fúnde-re, Mutávit



únda o-rí-ginem. 5. Jésu, tibi sit gló-ri-a, Qui appa-

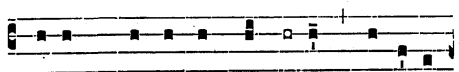


ru-í-sti géntibus, Cum Pátre et álmo Spí-ri-tu, In



sempitérna saécu-la. Amen.

The Hymns end with this doxology throughout the Octave.

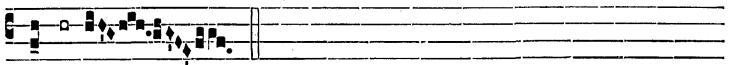


The Kings of Tharsis and the islands shall offer presents.

∇. Régés Thársis et ínsulae múnera

The Kings of the Arabians and of Saba shall bring gifts.

∴. Régés Arabum et Sá-ba dóna ad-



ófferent.
dú-cent.

(Except on the Feast, the ∇. is sung to the ordinary tone.)

At Magnif.

Ant. I D

T

Ríbus mi-rá-cu-lis * or-

nátum dí-em sánctum có-limus :

hódi-e stélla Mágos dúxit ad praesépi-um : hódi-e

vínium ex áqua fáctum est ad núpti-as : hódi-e in

Jordáne a Jo-ánne Chrístus bap-ti-zá-ri vó-lu-it, ut

sal-vá-ret nos, alle-lú-ia. *Cant. Magní-ficat * ánima mé-a*

Dóminum. Et exsultávit...

*Cant. Magní-ficat. I D, p. 212 or 218.**Prayer. Deus, qui hodiérna, p. 378.*¶ *When January 6th falls on Saturday, the following Commemorations are added :*1. *The Holy Family, Ant. Vérbum cáro factum est, p. 391, with Ÿ. Beáti, p. 391, and Prayer Dómine Jesu Chríste, p. 393.*2. *Sunday in the Octave of the Epiphany, Ant. Remánsit. p. 392 ; Ÿ. Omnes, p. 403, and Prayer Vota, quáesumus, p. 379.*

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.

SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY.

If this Sunday falls on January 7th-12th inclusive:

- 1) In countries where the Epiphany is not a Feast of Obligation, the Feast is kept to-day, p. 378, with Commemoration (Prayers and Last Gospel) of the Sunday in the Octave of the Epiphany.
- 2) In countries where the Epiphany is a Feast of Obligation, the Feast of the Holy Family is kept to-day, as below.

If this Sunday falls on January 13th, the Mass is everywhere that of the Octave Day, p. 406; and the Feast of the Holy Family is kept on Saturday January 12th.

In some dioceses, the Feast of the Holy Family is kept on the 2nd Sunday after the Epiphany (see p. 407).

The Holy Family of Jesus, Mary and Joseph.

Double major.

THE FIRST VESPERS.

1 Ant.

I g

J

Acob autem * génu- it Jó-

And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. *Matth. i. 16.*

séph, ví-rum Ma-rí-ae, de qua ná-tus est Jé-sus,

qui vocátur Christus. *Ps. Dixit Dóminus Dómino mé-o : **

Sé-de a *dextris* mé-is. — *Ps. Dixit Dóminus. I g, p. 147.*

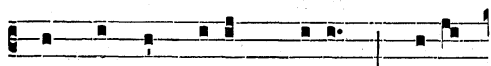
2 Ant.

VII c

A

Ng-e-lus Dó-mi-ni * appá-ru-it

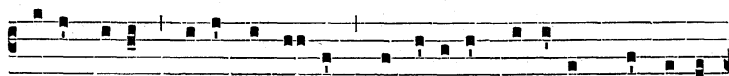
The Angel of the Lord appeared in a dream to Joseph, saying: Joseph, son of David, fear not to take Mary thy wife;



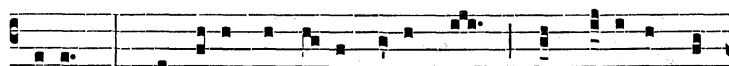
for that which is conceived in her is of the Holy Ghost.

Matth. 1, 20.

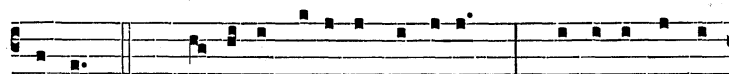
in s6mnis J6soph, dicens : J6soph,



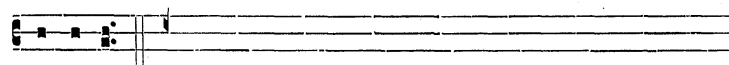
fi-li D6vid, n6-li tim6-re acc6pere Ma-r6-am c6njugem



t6-am : quod enim in 6-a n6tum est, de Sp6-ri-tu S6n-



cto est. *Ps.* Laud6-te p6-e-ri D6minum : * laud6-te n6men



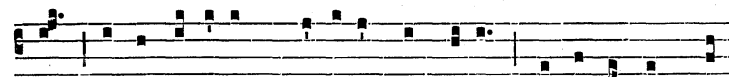
D6mi-ni. — *Ps.* Laud6te p6eri. VII c, p. 169.

3 Ant.
VII d

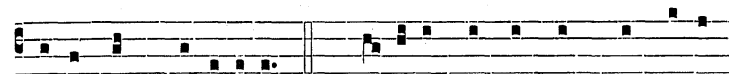
P

Ast6res * ven6runt festin6-

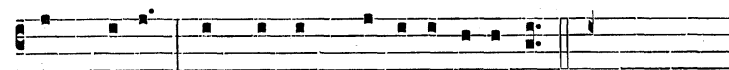
The shepherds came with haste, and found Mary and Joseph, and the infant laid in the manger. *Luke 2, 16.*



tes et inven6runt Ma-r6-am et J6soph, et inf6ntem p6-



si-tum in praes6pi-o. *Ps.* Lae-t6tus sum in his quae d6cta



sunt m6-hi : * In d6mum D6mi-ni 6-bimus.

Ps. Laet6tus sum. VII d, p. 190.

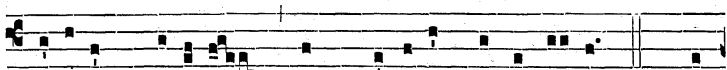
4 Ant.
II D

M

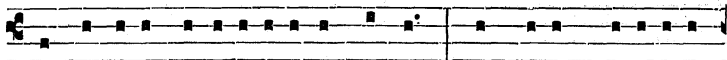
Agi * intrántes dómum, in-

The Wise Men, entering into the house, found the child, with Mary his mother.

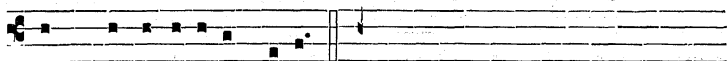
Matth. 2, 11.



venérunt Pú-erum cum Ma-rí-a Mátre é-jus. Ps. Ni-



si Dóminus aedi-ficáve-rit dómum, * in vánum laboravé-



runt qui aedí-ficant é-am. — Ps. Nisi Dóminus. II D, p. 194.

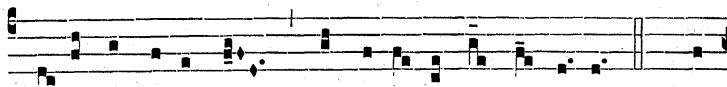
5 Ant.

I f

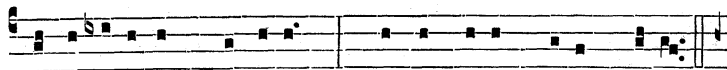
E

-rat Páter éjus * et Máter

His father and mother were wondering at those things which were spoken concerning him. Luke 2, 33.



mi-rántes super his quae di-ce-bántur de íl-lo. Ps. Láu-



da Je-rúsa-lem Dóminum : * lauda Dé-um tú-um Sí-on.

Ps. Láuda Jerúsalem. I f, p. 207.

Chapter. Descéndit Jesus. Hymn. O lux beáta Caélitum, p. 400.

Ÿ. Beáti qui hábitant in dómo túa, Dómine.

Ry. In saécula saeculórum laudábunt te.

Ÿ. Blessed are they that dwell in thy house, O Lord.

Ry. They shall praise thee for ever and ever.


At Magnif.

Ant. VIII G

V

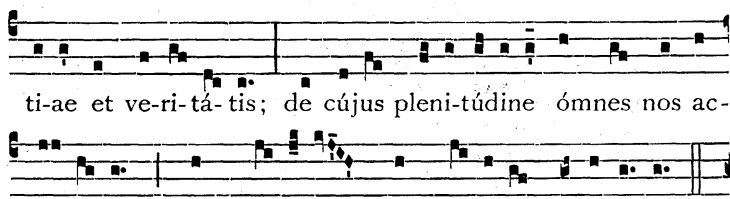
Erbum cáro fáctum est, *

The Word was made flesh, and dwelt among us, full of grace and truth; of his fulness we

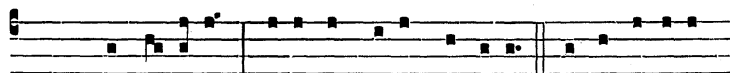


all have received, and
grace for grace, alle-
luia. *John I, 14-16.*

et habi-tá-vit in nó-bis, plénum grá-



ti-ae et ve-ri-tá-tis; de cújus pleni-túdine ómnes nos ac-
cé-pimus, et grá-ti-am pro grá-ti-a, alle-lú-ia.



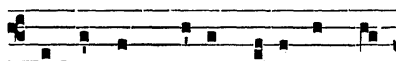
*Cant. Magní-ficat * ánima mé-a Dóminum. Et exsultávit..*

Cant. Magníficat. VIII G, p. 217. — Prayer. Dómine Jesu Christe. p. 393.

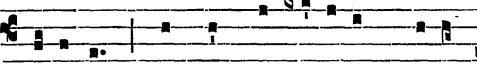
Commemoration of the Epiphany.

As on p. 403.

Commemoration of 1st Sunday after the Epiphany.

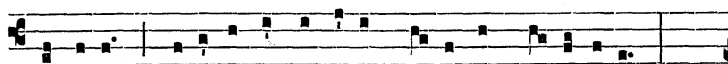
Ant. II  The child Jesus rem-
ained in Jerusalem, and
his parents knew it not,
thinking he was in
the company; and they
sough thim among kins-
folks and acquaint-
ance.

R Emánsit * pú-er Jésus in Je-

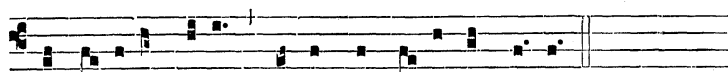


rúsa-lem, et non cognovérunt parén-

Luke 2, 43-44.



tes éjus, existimántes íllum ésse in comi-tátu : et



requi-rébant é-um inter cogná-tos et nó-tos.

Ÿ. *Omnes de Sába, p. 403 and Prayer. Vota, quaésumus, p. 379.*

¶ *On January 10th, a Commemoration of St. Hyginus, as on p. 403.*

AT MASS.

Intr. VII

E

Xsúl-tet gáu-di-o * pá-ter

Let the father of the
Just rejoice greatly; let
thy father and thy
mother be joyful, and
let her rejoice that bore
thee. *Ps.* How lovely
are thy tabernacles, O
Lord of hosts; my soul
longeth and fainteth
for the courts of the
Lord.

Prov. 23, 24 and 25;
Ps. 83, 1.

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, Dómine virtú-tum! * concupiscit et dé-fi- cit áni-

ma mé-a in á-tri-a Dómi- ni. Gló- ri- a Pátri.

E u o u a e.

Glória Pátri. VII, p. 30.

Collect.

Domine Jesu Christe, qui
Máriæ et Joseph súbditus,
domésticam vitam ineffábilibus
virtútibus consecrásti : † fac nos,
utriúsque auxilio, Famíliae san-

O Lord Jesus Christ, who, in the
days of thy subjection to Mary
and Joseph, didst consecrate home
life by ineffable acts of virtue; by the
intercession of thy holy Mother and

ctae tuae exémplicis instrui; * et consórtium cónsequi sempitérnum : Qui vivis et regnas cum Deo Patre.

of thy Foster-father, make us so to profit by the example they with thee have set us, that we may be counted members of thine household for evermore. Who livest and reignest.

Commemoration of Sunday. Collect. Vota, quaesumus, p. 379.

Commemoration of the Epiphany. Collect. Deus qui hodierna, p. 378.

¶ *On January 11th, a Commemoration of St. Hyginus, Pope and Martyr.*

Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Hygínium Mártirem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiæ praestitisti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Hyginus thy martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through our Lord.

Lectio Epistolae beati Pauli Apostoli ad Colossenses.

Renewal by Baptism. Col. 3, 12-17.

FRátes : Indúite vos, sicut elécti Dei, sancti et dilécti, víscera misericórdiae, benignitátem, humilitátem, modéstiam, paciéntiam; supportántes invicem, et donántes vobismetípsis, si quis advérsus áliquem habet querélam : sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem haec, caritátem habéte, quod est vínculum perfectiónis : et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore : et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docétes, et commonétes vosmetípsos psalmis, hymnis et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúmque fáctis in verbo aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias ágéntes Deo et Patri per ípsum.

BRethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But above all these things, have charity, which is the bond of perfection : and let the peace of Christ rejoice in your hearts, wherein also you are called in one body : and be ye thankful.

Let the word of Christ dwell in you abundantly, in all wisdom; teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father through Jesus Christ our Lord.

(On 5th Sunday after the Epiphany, the ending is : Per Jesum Christum Dóminum nostrum).

Grad. v
U - nam pé- ti- i * a Dó-

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; Ps. 83, 5.*

mi- no, hanc requí- ram : ut

inhá- bi- tem in dó- mo Dó- mi- ni ómnibus di- é-

bus vítae mé- ae. *Ps.* Be- á- ti qui hábi-

tant in dómo tú- a, Dómi- ne, in saécu- la saecu-

ló- rum * laudá- bunt te.

VIII
A L- le- lú- ia. * *ij.*

Truly thou art a hidden king, the God of Israel, the Saviour. *Isaias 45, 15.*

Ps. Vere tu es Rex abscón-



di-tus, Dé-us Is-ra-el * Salvá-tor.



✠ **Sequentia sancti Evangelii secundum Lucam.**

Jesus among the Doctors. Luke 2, 42-52.

CUM factus esset Jesus annórum duódecim, ascendéntibus illis Jerosólymam secúndum consuetúdinem diéi festi, consummatisque diébus, cum redírent, remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos et notos. Et non inveníentes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit mater ejus ad illum : Fili, quid fecísti nobis sic? ecce pater tuus, et ego doléntes quaerebámus te. Et ait ad illos : Quid est quod me quaerebátis? nesciebátis, quia in his, quae Patris mei sunt, opórtet me esse? Et ipsi non intellexérunt verbum, quod locúsus est ad eos. Et descendit cum eis, et venit Náza-reth : et erat súbditus illis. Et mater ejus conservábat ómnia verba haec in corde suo. Et Jesus proficiébat sapiéntia, et aetáte, et grátia apud Deum et hómines.

Credo.

AND when Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him, Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them, How is it that you sought me? did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them.

And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and man.

Offert. IV

T



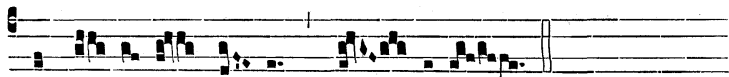
U-lérunt * Jé- sum

The parents of Jesus carried him to the temple, to present him to the Lord.

Luke 2, 22.



parén- tes é- jus in Jerú- sa-lem,



ut sí- ste- rent é- um Dó- mino.

Secret.

Placatiónis hóstiam offérimus tibi, Dómine, suppliciter deprecántes : ut, per intercessiónem Deíparae Vírginis cum beáto Joseph, fámlías nostras in pace et grátia tua firmiter constitúas. Per eúmdem Dóminum.

TO appease thee, O Lord, we offer the Victim of Salvation, humbly beseeching thee that, through the prayers of the Virgin Mother of God and of St Joseph, thou wouldst establish our households in thy peace and favour. Through the same our Lord.

Commemoration of the Sunday. Secret. Oblátum tibi, p. 443.

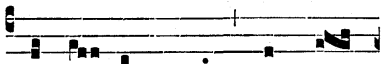
Of the Epiphany. Secret. Ecclésiæ tuæ, p. 382.

¶ *On January 11. Commemoration of St. Hyginus. Secret. no 1, p. 967.*

Preface of the Epiphany. p. 382. Communicántes of the Epiphany, p. 15.

Comm. I

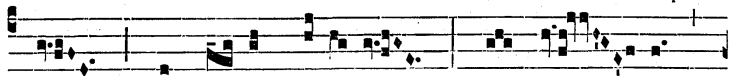
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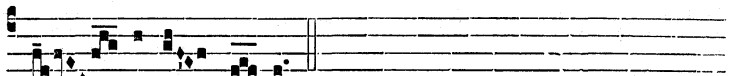
Escén-dit Jésum * cum é-

Jesus went down with them, and came to Nazareth and was subject to them.

Gospel.



is, et vé- nit Náza- reth, et é- rat



súb- di- tus fl- lis.

Postcommunion.

Quos caeléstibus réficis sacra- méntis, fac, Dómine Jesu, sanctæ Famíliae tuæ exémp- la júgiter imitári : ut in hora mortis

Make us, O Lord, unceasingly to strive to imitate the example set us by thy Holy Family : so that, at the hour of our death, welcomed

nostrae, occurrénte gloriósa Vir-
gine Matre tua cum beáto
Joseph, per te in aetérna taber-
nácula récipi mereámur : Qui
vivis et regnas cum Deo Patre
in unitáte Spíritus Sancti.

by the glorious Virgin thy Mother
and by Saint Joseph, we may be
received by thee into our everlasting
home. Who livest and reignest.

Commemoration of the Sunday. Postcommunion. Súpplíces, p. 443.

Of the Epiphany. Postcommunion. Praesta quaésumus, p. 383.

¶ *January 11. Commemoration St. Hyginus. Postcommunion, no 1, p. 970.*

AT SECOND VESPERS.

¶ *If this Sunday falls on January 7th, the 5 Antiphons and Psalms are those of I Vespers, p. 389; and similarly on January 8th-11th, whenever, on account of a more important Feast on the Saturday, the Antiphons and Psalms of I Vespers have not been sung.*

If this Sunday falls on January 12th, the following Vespers are not sung, but the I Vespers of the Epiphany, p. 377, with the Prayer Deus, cujus Unigénitus, p. 406. Commemoration is made: 1. of the Holy Family: Ant. María autem, p. 402 with its V. and Prayer; 2. of the Sunday in the Octave: Ant. Fili, 403, with its V. and Prayer.

The first four Antiphons and that for the Magnificat are taken from the Gospel of the Mass.

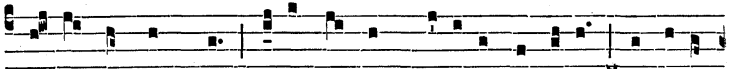
1 Ant.

VIII G

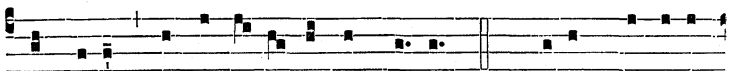
P

Ost trídu-um, * invenérunt

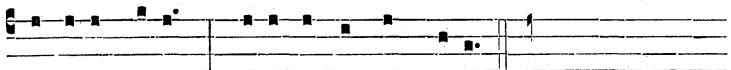
After three days they
found Jesus in the tem-
ple in the midst of the
doctors, hearing them
and asking them ques-
tions.



Jé-sum in témplo,† sedéntem in médi-o doctõrum, audi-én-



tem illos et interro-gántem é- os. Ps. Díxit Dóminus



Dómino mé-o : * Séde a dextris mé- is.

Ps. Díxit Dóminus. VIII G, p. 151.

2 Ant.

IV E

D

Ixit M^áter J^ésu ad íllum : *

The mother of Jesus said to him, Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.

Fí-li, quid fe-císti n^óbis sic? Ecce páter tú-us et égo

do-lén-tés quaerébámus te. *Ps.* Laudáte pú-eri D^óminum : *

laudá-te n^ómen D^ómi-ni.

Ps. Laudáte púeri. IV E, p. 167.

3 Ant.

VIII G

D

Escéndit * J^ésus cum é-is, et

Jesus went down with them, and came to Nazareth; and was subject to them.

venit Názareth, * et é-rat súbdí-tus íl-lis. *Ps.* Laetátus

sum in his quae dícta sunt míhi : * In dómum D^ómini

í-bimus. — *Ps.* Laetátus sum. VIII G, p. 191.

4 Ant.

II D

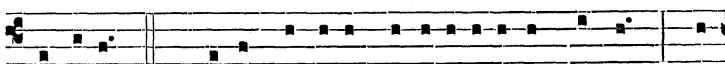
E

T J^ésus * pro-fi-ci-é-bat

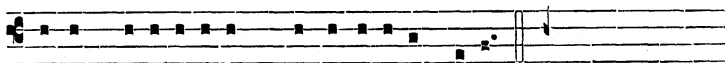
And Jesus advanced in wisdom, and age, and grace with God and man.



sapi-énti- a, et aetáte, et grá-ti-â * apud Dé-um et



hómínes. *Ps.* Ni-si Dóminus aedi-ficáve-rit dómum, * in



vánum laboravérunt qui aedí-ficant é-am.

Ps. Nisi Dóminus. II D, p. 194.

5 Ant.

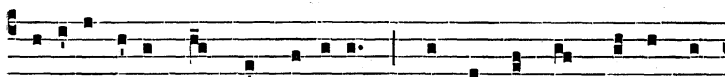
VIII G

E

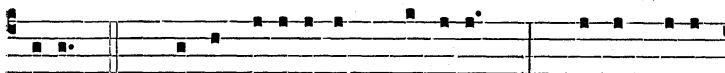
T di-cébant : * Unde hú-ic

And they said : How came this man by this wisdom and miracles? Is not this the carpenter's son?

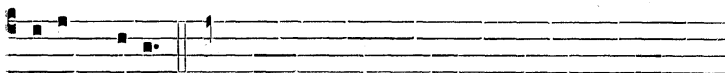
Math. 13, 54-55.



sapi-énti-a haec, et virtútes? * Nonne hic est fabri fi-



li-us? *Ps.* Láuda Jerúsa-lem Dóminum : * láuda Dé-um



tú-um Sí-on. — *Ps.* Láuda Jerúsalem. VIII G, p. 211.

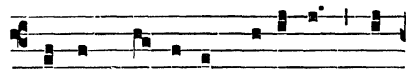
Chapter. (*Gospel of the Mass.*)

DEscéndit Jesus cum María et Joseph, et venit Názareth, * et erat súbditus illis. | **J**esus went down with Mary and Joseph, and came to Nazareth, and was subject to them.

Hymn. (*Leo XIII, 19th century.*)

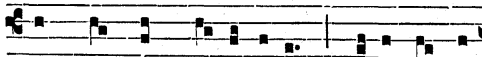
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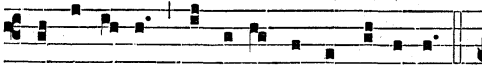


lux be-á-ta Caéli-tum, Et

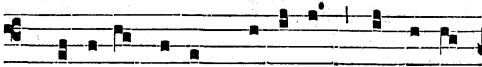
i. O highest hope of mortals, blest light of Saints above, O Jesus, on whose boy-



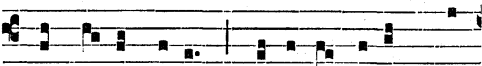
súmma spes mortá-li- um : Jésu, o cui



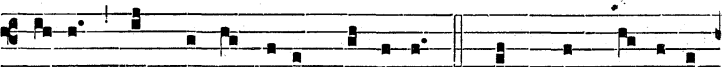
domésti-ca Arrí-sit órto cá-ri-tas :



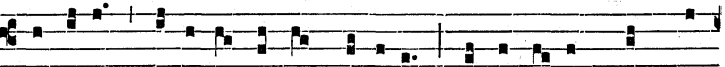
2. Ma-rí-a, dí-ves grá-ti-a, O só-la



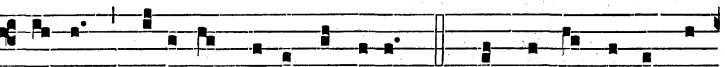
quae cásto pótes Fové-re Jésum pé-



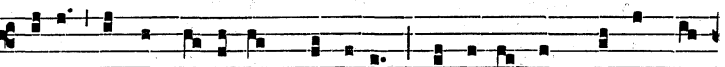
cto-re, Cum lácte dónans óscu-la. 3. Túque ex ve-tústis



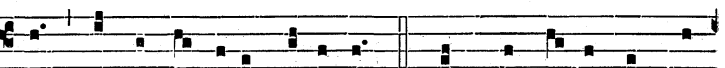
pátribus, De-lécte cústos Vírginis, Dúlci pátris quem nó-



mi-ne Diví-na Pró-les ínvocat : 4. De stírpe Jésse nó-



bi-lí Nátí in sa-lú-tem génti-um, Audí-te nos qui súppli-



ces Véstras ad áras sístimus. 5. Dum sol ré-dux ad vé-

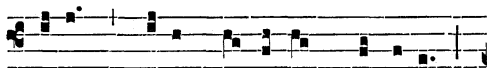
hood home smiled with kindly love.

2. O thou whose bosom nursed him, O Mary highly graced, whose breast gave milk to Jesus, whose arms thy God embraced.

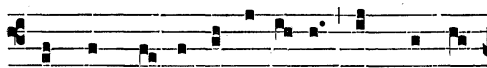
3. And thou of all men chosen to guard the Virgin's fame, to whom God's Son refused not a father's gracious name.

4. Born for the nation's healing, of Jesse's lineage high, behold the suppliants kneeling, O hear the sinners' cry!

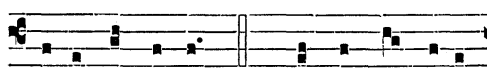
5. The sun, returned to evening, dusks all



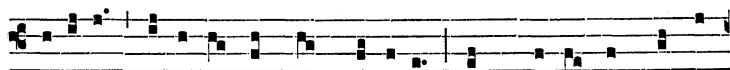
sperum Rébus ni-tó-rem détrahit,



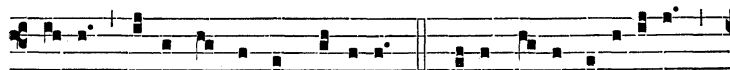
Nos hic ma-néntes íntimo Ex córde



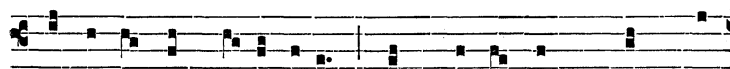
vó-ta fúndimus. 6. Qua véstra sédes



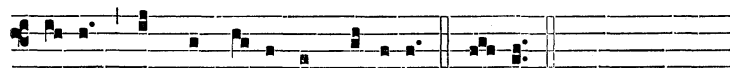
flóru-it Virtú-tis ómnis grá-ti-a, Hanc dé-tur in domé-



sti-cis Re-férre pósse mó-ribus. 7. Jésu, tú- is obédi-ens



Qui fáctus es pa-réntibus, Cum Pátre súmmo ac Spí-



ri-tu, Semper tí-bi sit gló-ri-a. Amen.

Ÿ. Pónam univérsos filios túos dóctos a Dómino.

R̄. Et multítudinem pácis filiis túis.

Ÿ. I will cause all thy children to be taught of the Lord.

R̄. And great shall be the peace of thy children.

At Magnif.

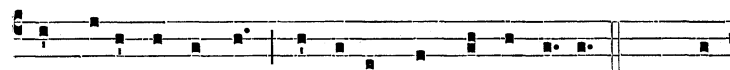
Ant. VIII G

M

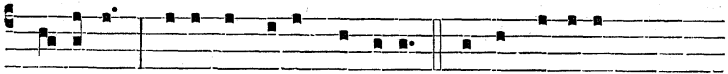
Arí-a autem * conservábat

But Mary kept all these words, pondering them in her heart.

Luke 2, 19.



ómn-i-a vérba hęc, cónfe-rens in córde sú-o. *Cant. Ma-*



gní-fi-cat * ánima mé-a Dóminum. Et exsultávit...

Cant. Magnificat. VIII G, p. 217.

Prayer. Dómine Jesu Christe, p. 393.

Commemoration of the Epiphany.

Each day of the Octave has its proper Antiphon, p. 404 and 405.

Ÿ. Régés Thársis et insulæ
múnera offerent.

Ÿ. The kings of Tharsis and the
islands shall offer presents.

R̄. Régés Arabum et Sába
dóna addúcent.

R̄. The kings of the Arabians and
of Saba shall bring gifts.

Prayer. Deus qui hodiérna die, p. 378.

Commemoration of 1st Sunday after the Epiphany.

Ant. VIII

F

I-li, * quid fecísti nóbis

Son, why hast thou
done so to us? Thy
father and I have
sought thee sorrowing.
How is it that you
sought me? Did you
not know that I must
be about my Father's
business?

Luke 2, 48-49.

sic? Ego et pá-ter tú-us do-lén-tes

quærebámus te. Quid est quod me quære-bá-tis? nesci-e-

bá-tis qui-a in his quæ Pátris mé-i sunt, opórtet me ésse?

Ÿ. Omnes de Sába vénient,
allelúia.

R̄. Aurum et thus deferéntes,
allelúia.

Ÿ. All they from Saba shall come,
alleluia.

R̄. Bringing gold and frankincense,
alleluia.

Prayer. Vota, quaésumus, p. 379.

¶ *On January 10th, a Commemoration of St. Hyginus, Pope and Martyr;*
Antiphon, Iste sánctus, p. 126. Ÿ, Glória, p. 127; Prayer, Gregem, p. 394.

Benedicámus Dómino II, p. 139. — *Antiphon. Alma, p. 238.*

At Compline, Hymn. n^o 5, p. 249, with Doxology of the Holy Family.

Antiphons of Vespers at Magnificat

For every day in the Octave of the Epiphany.

JANUARY 7.

Ant. VII

V

Idéntes stéllam Mági, * gaví-

si sunt gáudi-o mágno : et intrántes

dó-mum, obtu-lérunt Dómino áurum, thus et mýrrham.

Seeing the star, the Wise Men rejoiced with great joy; and entering into the house, they offered to the Lord gold, frankincense and myrrh.

Matth. 2, 10 and 11.

JANUARY 8.

Ant. VIII

L

UX de lú-ce * apparu-í-sti

Chríte, cú-i Mági múne-ra óffe-runt, alle-lú-ia, alle-

lú-ia, alle-lú-ia.

Thou, O Christ, hast appeared, Light from Light; to thee the Wise Men offer gifts, alleluia, alleluia, alleluia.

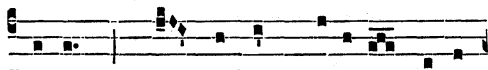
JANUARY 9.

Ant. VIII

I

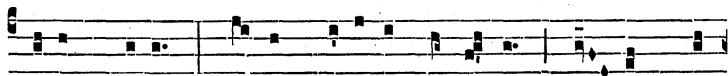
N-terrogábat * Má-gos He-

Herod asked of the Wise Men: What sign did you see concerning the King that is born?

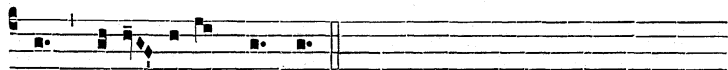


We saw a shining star;
its splendour enlightens
the world.

ródes : Quod sígnum vidístis super

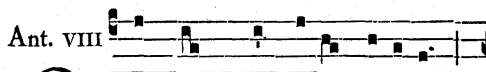


nátum Régem? Stél-lam vídimus fulgéntem, cú- jus splén-



dor illú-minat múndum.

JANUARY 10.



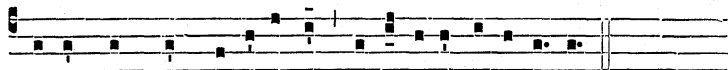
Ant. VIII

All they from Saba
shall come, bringing
gold and frankincense,
alleluia, alleluia.

O

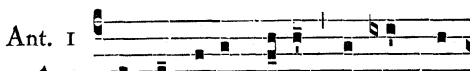
-mnes * de Sába véni-ent,

Is. 60, 6.



áurum et thus de-feréntes, alle-lú-ia, alle-lú-ia.

JANUARY 11.



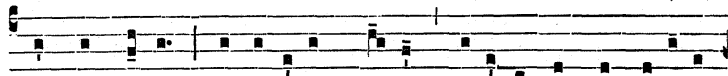
Ant. I

Warned by an Angel
in dreams, the Wise
Men went back into
their country another
way.

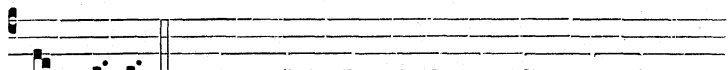
A

Dmó-ni-ti Mági * in sómnis

Matth. 2, 12.



ab Ange-lo, per á-li-am ví- am revérsi sunt in regi-ó-



nem sú- am.

JANUARY 13.

Octave-Day of the Epiphany.

*Double major.**All as on the Feast itself, p. 377, except the following :***Collect.**

DEus, cujus Unigénitus in substántia nostrae carnis apparuit : † præsta, quæsumus ; ut per eum, quem símilem nobis foris agnóvimus, * intus reformári mereámur. Qui tecum vivit et regnat in unitáte Spíritus.

O God, whose only-begotten Son in our flesh was made manifest to the world ; grant that he who has vouchsafed to become, in nature and visibly, one of ourselves, may renew us inwardly in the likeness of his own Spirit. Who lives and reigns.

✠ Sequentia sancti Evangelii secundum Joannem.*The second manifestation : Jesus' Baptism. John 1, 29-34.*

IN illo témpore : Vidit Joánnes Jesum veniéntem ad se, et ait : Ecce Agnus Dei, ecce qui tollit peccátum mundi. Hic est, de quo dixi : Post me venit vir, qui ante me factus est : quia prior me erat. Et ego nesciébam eum, sed ut manifestétur in Israel, proptérea veni ego in aqua baptizans. Et testimónium perhíbuit Joánnes, dicens : Quia vidi Spíritum descendéntem quasi colúmbam de caelo, et mansit super eum. Et ego nesciébam eum : sed qui misit me baptizáre in aqua, ille mihi dixit : Super quem videris Spíritum descendéntem, et manéntem super eum, hic est, qui baptízat in Spíritu Sancto. Et ego vidi : et testimónium perhíbui, quia hic est Fílius Dei. Credo.

AT that time, John saw Jesus coming to him, and he saith, Behold the Lamb of God, behold him who taketh away the sins of the world. This is he of whom I said, After me there cometh a man, who is preferred before me, because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water.

And John gave testimony, saying, I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not ; but he who sent me to baptize with water said to me, He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw : and I gave testimony, that this is the Son of God.

Secret.

Hostias tibi, Dómine, pro nati Fílii tui apparitióne deférimus, suppliciter exorántes : ut, sicut ipse nostrórum auctor est múnere, ita sit ipse miséricors et suscéptor, Jesus

WE make this offering, O Lord, in memory of the manifestation of thy divine Son, born into this world, humbly entreating that, though to his goodness we owe the very gifts we lay upon thy altars, he may

Christus Dóminus noster : Qui tecum vivit... in unitate Spíritus sancti.

nevertheless, in mercy, vouchsafe graciously to accept them at our hands. Who lives and reigns.

Postcommunion.

CÆlésti lúmine, quaesumus Dómine, semper et ubique nos praeveni : ut mystérium, cujus nos participes esse voluisti, et puro cernámus intúitu, et digno percipiámus afféctu. Per Dóminum nostrum Jesum Christum.

AT all times and in all places, O Lord, make thy heavenly light to shine upon us; that with undoubting faith we may discern the mystery of which thou callest us to partake, and with befitting devotion of heart approach thy holy altar. Through our Lord.

AT SECOND VESPERS.

As on the Feast, p. 383, with Prayer Deus, cujus, p. 406.

Commemorations : 1. St. Hilary, Bp. Confessor and Doct. Ant. O Doctor... beáte Hilári, p. 131. V. Amávit; Prayer, Deus, qui pópulo tuo, p. 1014; 2. St. Felix, Priest and Mart. Ant. Iste Sanctus, p. 126; V. Glória, Prayer, Concéde, quaesumus, p. 1015.

Benedicámus Dómino II, p. 139. — Ant. Alma, p. 238.

The Second Sunday after the Epiphany.

In certain 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 Communicantes.

Intr. IV



O - mnis térra * adó- ret



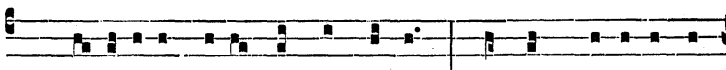
te, Dé- us, et psál-lat tí- bi :



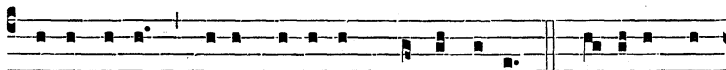
psál- mum dí-cat nó- mi- ni tú- o, Al- tís- si- me.

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.

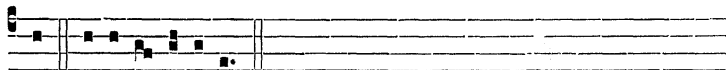
Ps. 65, 4, 1-2.



Ps. Ju-bi-láte Dé-o ómnis térra, * psálmum 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.

OMnípotens sempitérne Deus, qui caeléstia simul et terréna moderáris : † supplicatiónes pópuli tui cleménter exáudi; * et pacem tuam nostris concéde tempóribus. Per Dóminum.

ALmighty and eternal God, who governest all things in heaven and upon earth; mercifully hear the supplications of thy people, and grant us to pass in thy peace all the days of our life. Through our Lord.

For the other Prayers of the Mass, in the Time after the Epiphany, see the Notes on p. 261.

2. Commemoration of our Lady.

DEus, qui salutis aetérnae, beatae Maríae virginitáte fecúnda, húmáno géneri praemia praestitisti : † tríbue quaesumus; ut ipsam pro nobis intercédere sentiámus, * per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Fílium tuum. (Qui tecum vivit et regnat in unitáte...)

O God, who, through the fruitful virginity of blessed Mary, hast assured to mankind the blessings of life eternal; grant, we beseech thee, that we may experience her intercession for us, through whom we were found worthy to receive the author of life, our Lord Jesus Christ. Who lives and reigns.

3. *For the Church or for the Pope, p. 262.*

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Discretion and Charity. Mutual Goodwill. Rom. 12, 6-16.

FRatres : Habéntes donatiónes secúndum grátiam, quae data est nobis, differéntes : sive prophetíam secúndum ratióne[m] fidei, sive ministérium in ministrándo, sive qui docet in doctrína, qui exhortátur in exhortándo, qui tríbuit in simplicitáte, qui praest in sollici-

BRethren, having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth in doctrine; he that exhorteth in exhorting; he that giveth with simplicity; he that ruleth with carefulness; he that showeth mercy with cheerfulness.

túdine, qui miserétur in hilaritáte. Diléctio sine simulatióne. Odiéntes malum, adhaeréntes bono : Caritáte fraternitátis ínvicem diligéntes : Honóre ínvicem praeveniéntes : Sollicitúdine non pigri : Spírítu fervéntes : Dómino serviéntes : Spe gaudéntes : In tribulatióne paciéntes : Oratióni instántes : Necessitatibus sanctórum comunicántes : Hospitalitátem sectántes. Benedícite persecúentibus vos : benedícite, et nolite maledícere. Gaudére cum gaudéntibus, flere cum fléntibus : Idípsum ínvicem sentiéntes : Non alta sapiéntes, sed humílibus consentiéntes.

Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood, in honour preventing one another. In carefulness, not slothful : In spirit fervent : Serving the Lord : Rejoicing in hope : Patient in tribulation : Instant in prayer : Communicating to the necessities of the Saints : Pursuing hospitality.

Bless them that persecute you : bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another ; not minding high things, but consenting to the humble.

Grad. v

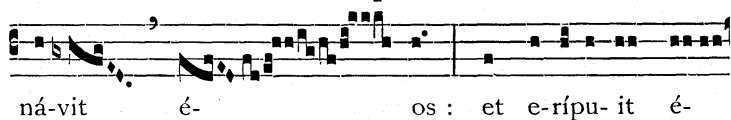


M I-sit Dó-minus *

The Lord sent his word, and healed them : and delivered them out of their distresses. Ψ . Let the mercies of the Lord give glory to him : and his wonderful works to the children of men. *Ps. 106, 20-21.*



vér-bum sú-um, et sa-

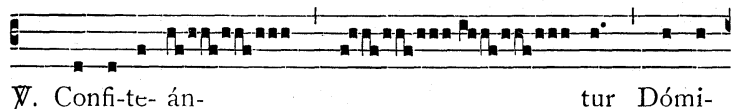


ná-vit é-os : et e-rípu-it é-



os de inté-ri-tu e-ó-rum.

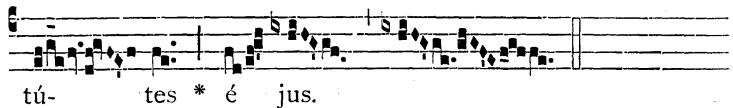
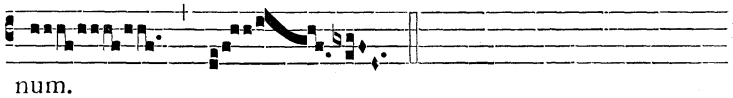
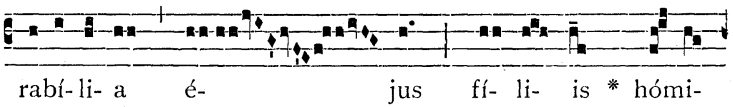
Ψ . Confi-te-án-



tur Dómi-



no mi-se-ri-córdi-ae



✠ **Sequentia sancti Evangelii secundum Joannem.**

Third manifestation : at the wedding at Cana. John, 2, 1-11.

IN illo témpore : Núptiæ factæ sunt in Cana Galilææ : et erat mater Jesu ibi. Vocátus est autem et Jesus, et discípuli ejus ad núptias. Et deficiente vino, dicit mater Jesu ad eum : Vinum non habent. Et dicit ei Jesus : Quid mihi et tibi est, múlter? nondum venit hora mea. Dicit mater ejus minístris : Quodcúmque díxerit vobis, fácite. Erant autem ibi lapídeæ hýdriæ sex pósitæ secundum purificatiónem Judæórum, capiéntes síngulæ metrétas binas vel ter-

AT that time, there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him, They have no wine. And Jesus saith to her, Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters, Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, contain- ing two or three measures apiece.

nas. Dicit eis Jesus : Impléte hýdrias aqua. Et impleverunt eas usque ad summum. Et dicit eis Jesus : Haurite nunc, et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non sciébat unde esset, ministri autem sciébant, qui háuserant aquam : vocat sponsum architriclinus, et dicit ei : Omnis homo primum bonum vinum ponit : et cum inebriáti fuerint, tunc id, quod detérius est. Tu autem servásti bonum vinum usque adhuc. Hoc fecit inítium signórum Jesus in Cana Galilæae : et manifestávit glóriam suam, et crediderunt in eum discipuli ejus. Credo.

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

J Ubi-lá-te * Dé- o u-
 ni-vér- sa tér- ra : jubi-lá-
 te Dé- o
 u- ni-vér- sa tér- ra : psálmum
 dí- ci-te nó- mi- ni é- jus : vení-
 te et audí- te, et narrábo vó- bis, ó-

Shout with joy to God, all the earth : sing ye a psalm to his name : come and hear, and I will tell you, all ye that fear God, what great things the Lord hath done for my soul. Ps. 65, 1-2 and 16.



mnes qui ti-mé-tis Dé-um, quánta fé-cit Dó-
 mi-nus á-ni-mae mé-ae, al-
 le-lú-ia.

Secret.

Obláta Dómine múnera sanctífica : nosque a peccatorum nostrorum máculis emúnda. Per Dóminum.

Sanctify, O Lord, the gifts we humbly bring, and wash us from all stain of sin. Through Jesus Christ.

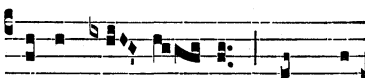
2. Commemoration of our Blessed Lady.

TUA, Dómine, propitiatióne, et beátae Mariáe semper Virgini intercessióne, ad perpétuam atque praesentem haec oblátio nobis proficiat prosperitatem et pacem. (Per Dóminum.)

Through thy merciful forgiveness, O Lord, and through the prayers of Blessed Mary, ever a Virgin, may this Oblation avail us to the ensuring now and always of prosperity and peace. Through Jesus Christ.

3. *For the Church or for the Pope, p. 266.*

Preface of the Blessed Trinity, p. 12.

Comm. VI 

Dicit Dó-mi-nus : * Implé-

The Lord saith : Fill the waterpots with water, and carry to the chief steward of the feast. When the chief steward had tasted the water made wine, he saith to the bridegroom : Thou hast kept the good wine until now. This first miracle did Jesus before his disciples.

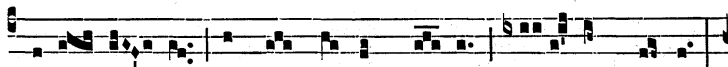


te hýdri-as á-qua et fé-erte ar-



chitri-clí-no. Cum gu-stás-set ar-

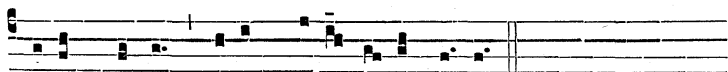
Gospel.



chitri- clí- nus áquam ví-num fá-ctam, dí- cit sponso :



Servá-sti ví-num bó-num usque adhuc. Hoc sígnum fécit



Jésus prínum coram discí-pu-lis sú- is.

Postcommunion.

AUgeátur in nobis, quaésu-
mus Dómine, tuæ virtútis
operatio : ut divínis vegetáti
sacraméntis, ad eórum promíssa
capiénda, tuo múnere præparé-
mur. Per Dóminum nostrum
Jesum Christum.

MAyest thou, O Lord, ever more
and more, mightily work within
us; for, quickened by the receiving
of the divine sacrament, it is to thy
favour we look to be made worthy
of the blessed promise of which it is
the pledge. Through Jesus Christ.

2. Commemoration of our Blessed Lady.

HAEC nos commúnio, Dómi-
ne, purget a crimine : et
intercedénte beáta Virgine Dei
Genitríce María, caeléstis remé-
dii fáciat esse consórtes. (Per
eúdem Dóminum.)

MAY this Communion, O Lord,
cleanse us from sin : and by
the intercession of blessed Mary, the
Virgin Mother of God, unite us in him
who is the heavenly healer of souls.
Through Jesus Christ.

3. *For the Church or for the Pope, p. 267.*

AT VESPERS.

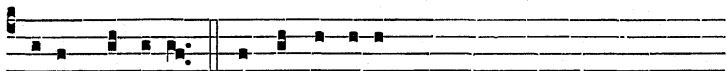
All as in the Psalter, p. 110.

At Magnif.

Ant. *I f*

D

E-fi-ci-énte víno. *Cant.* Magní-fi-cat * ánima



mé- a Dóminum. Et exsultávit...

Cant. Magnificat. *I f. p. 212.*

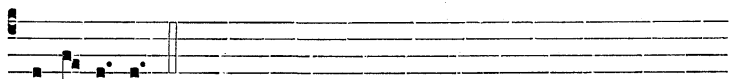


De-fi-ci- énte víno, jússit Jésus

The wine failing, Je-
sus commanded that
the waterpots should
be filled with water;
which was turned into
wine, alleluia. *Gospel.*



implé-ri hýdri- as áqua, quae in ví-num convérsa est,



alle-lú- ia.

Ÿ. Dirigátur, Dómine, orátio
méa.

R̄. Sicut incénsum in con-
spéctu tuo.

Ÿ. Let my prayer be sent up,
O Lord.

R̄. As incense in thy sight.

Prayer. Omnipotens. p. 408. — Suffrage of all the Saints. p. 122.

MOVABLE SUNDAYS.

The four Sundays that follow are entitled 3rd, 4th, 5th and 6th Sundays after the Epiphany. In reality, they are movable Sundays. Some or all of them may follow either the 2nd Sunday after the Epiphany, or the 23rd Sunday after Pentecost.

Since the date of Easter varies between March 22nd and April 25th, Septuagesima, which begins the Easter Cycle, and is always the 9th Sunday before Easter, varies also from January 18th to February 22nd.

In the liturgical books we find 6 Sundays after the Epiphany and 24 after Pentecost; although in fact, following the movement of Easter, the number of Sundays after the Epiphany varies from 2 to 6, and those after Pentecost from 23 to 28.

As a smaller number after the Epiphany is in proportion to a larger number after Pentecost, the Office for the Sundays omitted after the Epiphany is made use of after Pentecost.

They follow the 23rd Sunday after Pentecost, in order that the Gospel assigned normally to the 24th Sunday after Pentecost may always end the liturgical year.

These four movable Sundays keep the same Prayers and Lessons at Mass and the same Magnificat Antiphons et Vespers, whether they fall after the Epiphany or after Pentecost; but the Chants after the Epiphany are those of the 3rd Sunday, and after Pentecost those of the 23rd Sunday.

To learn the date of Septuagesima and all the movable days of the Easter Cycle, look at the table at the beginning of the volume.

Third Sunday after the Epiphany.

After the Epiphany, chants as below.

After Pentecost, chants of 23rd Sunday after Pentecost, p. 956.

Intr. VII

A D-o-rá-te * Dé-um

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.

ómnes Ange- li é-jus : audí-

vit, et laetáta est Sí- on : et exsultavé- runt

ff-li-ae Jú- dae. *Ps.* Dó-minus regnávít, exsúttet tér-

ra : * laeténtur ínsulae múl- tae. Gló- ri- a Pátri.

E u o u a e. Glória Pátri. 7th tone. p. 30.

Collect.

OMnipotens sempitérne Deus, infirmitátem nostram propítius réspice : † atque ad protegéndum nos * dexteram tuae majestátis exténde. Per Dóminum.

Almighty, and everlasting God, have compassion on our weakness, and stretch forth in our defence the right hand of thy majesty. Through Jesus Christ.

2nd and 3rd Collects as on p. 408.

After Pentecost. 2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Continuing the Epistle for the 2nd Sunday after the Epiphany. Rom. 12, 16-21.

FRATRES : Nolite esse prudentes apud vosmetipsos : nulli malum pro malo reddentes : providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus. Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes : non vosmetipsos defendentes, carissimi, sed date locum irac. Scriptum est enim : Mihi vindicta; ego retribuam, dicit Dominus. Sed si esurierit inimicus tuus, ciba illum : si sitit, potum da illi : hoc enim faciens, carbones ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

Brethren, be not wise in your own conceits. To no man rendering evil for evil : providing good things not only in the sight of God, but also in the sight of men. If it be possible, as much as is in you, having peace with all men. Revenge not yourselves, my dearly beloved ; but give place unto wrath, for it is written, Revenge is mine ; I will repay, saith the Lord. But if thy enemy be hungry, give him to eat ; if he thirst, give him to drink, for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

Grad. v

T Imé- bunt gén- tes *

nó- men tú- um, Dómi-

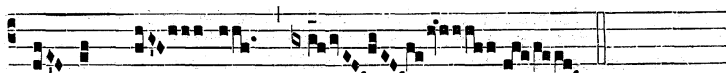
ne, et ómnes ré- ges tér- rae gló- ri-

am tú- am. V. Quóni- am

aedi- fi- cávit Dóminus Sí- on,

et vi- débi- tur in ma- je-

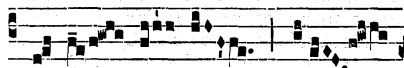
The Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory. V. For the Lord hath built up Sion, and he shall be seen in his majesty. Ps. 101, 16-17.



stá- te * sú- a.

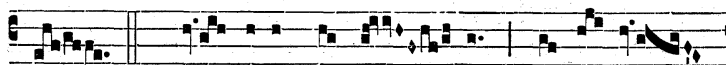
VIII

A

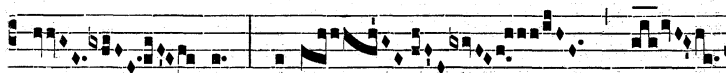


L-le- lú- ia. * ij.

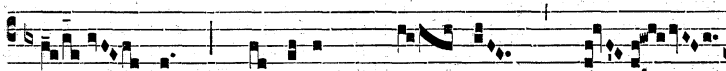
The Lord hath reigned, let the earth rejoice: let many islands be glad. *Ps. 96.*



∇. Dó- minus regná- vit, exsúl- tet



tér- ra : laetén-



tur ínsulae * múl- tae.



✠ **Sequentia sancti Evangelii secundum Matthaeum.**

Two cures : a leper and an officer's servant. Matth. 8, 1-13.

IN illo tēpore : Cum descēdisset Jesus de monte, secūtae sunt eum turbæ multæ : et ecce leprōsus vēniens adorābat eum, dicens : Dōmine, si vis, potes me mundāre. Et extēdēns Jesus manum, tēgit eum, dicens : Volo, mundāre. Et confestim mundāta est lepra ejus. Et ait illi Jesus : Vide, nēmini dixeris; sed vade, ostēde te sacerdoti, et offer munus, quod præcēpit Mōyses, in testimōnium illis.

AT that time, when Jesus was come down from the mountain, great multitudes followed him; and behold a leper came and adored him, saying, Lord, if thou wilt thou canst make me clean. And Jesus stretching forth his hand, touched him, saying, I will, be thou made clean: and forthwith his leprosy was cleansed. And Jesus saith to him, See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them.

Cum autem introisset Capharnaum, accessit ad eum centurio, rogans eum et dicens : Dómine, puer meus jacet in domo paralyticus, et male torquetur. Et ait illi Jesus : Ego véniam, et curábo eum. Et respondens centurio, ait : Dómine, non sum dignus, ut intres sub tectum meum : sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic : Vade, et vadit; et álii : Veni, et venit; et servo meo : Fac hoc, et facit. Audiens autem Jesus, mirátus est, et sequéntibus se dixit : Amen dico vobis, non invéni tantam fidem in Israel. Dico autem vobis, quod multi ab Oriénte et Occidénte vénient, et recumbent cum Abraham, et Isaac, et Jacob in regno caelórum : filii autem regni ejiciéntur in ténebras exterióres : ibi erit fletus et stridor déntium. Et dixit Jesus centurióni : Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

Credo.

Offertory. Déxtera Dómini. p. 548.

Secret.

HÆC hóstia, Dómine quaesumus, emúndet nostra delicta : et ad sacrificium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum nostrum.

MAY this most holy victim, O Lord, cleanse us from our sins, sanctify us in mind and in body, and fit us for the worthy offering of sacrifice to thee. Through Jesus Christ.

2nd and 3rd Secrets as on p. 412.

After Pentecost. 2. Exáudi nos. *p. 434.* — **3.** *At the priest's choice.*

Preface of the Blessed Trinity, p. 12.

Comm. VII

M



Ira-bán- tur ó-mnes *

They all wondered at these things, which proceeded from the mouth of God. *Luke 4.*



de his quae pro- cedebant de ó- re Dé- i.

Postcommunion.

QUos tantis, Dómine, largiris
uti mystériis : quaesumus;
ut effectibus nos eorum veraciter
aptare digneris. Per Dóminum
nostrum.

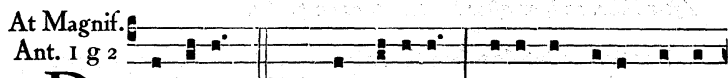
THou hast deigned, O Lord, to
summon us to take part in rites
of wondrous mystery; enable us,
we beseech thee, to reap saving fruit
therefrom. Through Jesus Christ.

2nd and 3rd Postcommunions as on p. 413.

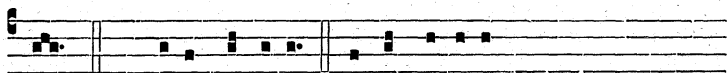
After Pentecost. 2. Múndet et múniat. p. 435. — **3.** At the priest's
choice.

AT VESPERS.

All as in the Psalter, p. 110.

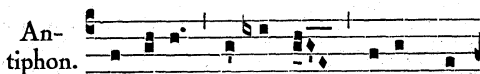


Domine. *Cant. Magníficat* * ánima mé-a Dómi-



num. or : mé-a Dóminum. Et exsultávit...

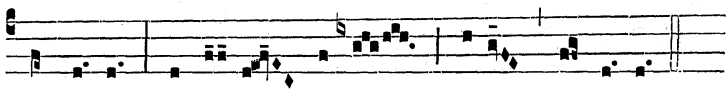
Cant. Magníficat. 1 g 2. p. 212.



An-
tiphon.

Dómine, si tu vis, pótes mé

Lord, if thou wilt
thou canst make me
clean. And Jesus saith,
I will, be thou made
clean. *Gospel.*



mundá-re : et á- it Jé-sus : Vólo, mundá-re.

∇. Dirigátur, Dómine, orátio
méa.

∇. Let my prayer be sent up,
O Lord.

R̄. Sicut incénsum in con-
spéctu túo.

R̄. As incense in they sight.

Prayer. Omnipotens. p. 415. — Suffrage of all the Saints, p. 122.

Fourth Sunday after the Epiphany.

After the Epiphany, *chants of 3rd Sunday after the Epiphany*, p. 415.

After Pentecost, *chants of 23rd Sunday after Pentecost*, p. 956.

Collect.

DEUS, qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere : † da nobis salutem mentis et corporis ; * ut ea quae pro peccatis nostris patimur, te adjuvante vincamus. Per Dominum nostrum.

O God, who knowest that the weakness of man's nature availeth not to shield us from the many and great evils besetting us ; make us whole in body and mind, and be to us an ever present help in the trials our sins have brought upon us. Through Jesus Christ.

2nd and 3rd Collects : until Febr. 2nd, as on p. 408.

After Febr. 2nd, or after Pentecost, as on p. 429.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Love of our neighbour. Rom. 13, 8-10.

FRATRES : Némini quidquam debeátis, nisi ut invicem diligátis : qui enim diligit proximum, legem implévit. Nam : Non adulterábis : Non occides : Non furáberis : Non falsum testimónium dices : Non concupísces : et si quid est aliud mandátum, in hoc verbo instaurátur : Diliges proximum tuum sicut teipsum. Diléctio proximi malum non operátur. Plenitúdo ergo legis est diléctio.

BRethren, owe no man anything, but to love one another ; for he that loveth his neighbour hath fulfilled the law. For Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is comprised in this word, Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

✠ Sequentia sancti Evangelii secundum Matthaeum.

The stilling of the storm. Matth. 8, 23-27.

IN illo tempore : Ascendente Jesu in naviculam, secuti sunt eum discipuli ejus : et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus, ipse vero dormiebat. Et accesserunt ad eum discipuli ejus, et suscitaverunt eum, di-

AT that time, when Jesus entered into the ship, his disciples followed him. And behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And they came to him and awaked him, saying, Lord, save us, we perish. And Jesus saith to

céntes : Dómine, salva nos, perí-
mus. Et dicit eis Jesus : Quid
tímidi estis, módicæ fidei ? Tunc
surgens, imperávit ventis et mari,
et facta est tranquillitas magna.
Porro hómines miráti sunt, di-
céntes : Qualis est hic, quia venti
et mare obédiunt ei ? Credo.

them, Why are ye fearful, O ye of
little faith? Then rising up, he
commanded the winds and the sea,
and there came a great calm. But
the men wondered, saying, What
manner of man is this, for the winds
and the sea obey him?

Secret.

COncéde, quæsumus omnípo-
tens Deus : ut hujus sacri-
ficii munus oblátum, fragilitá-
tem nostram ab omni malo
purget semper, et múniat. Per
Dóminum nostrum.

GGrant, we beseech thee, Almighty
God, that the sacrifice we are
about to offer up, may purify and
strengthen us in our weakness.
Through Jesus Christ.

2nd and 3rd Secrets : until Febr. 2nd, as on p. 412.

After Febr. 2nd, or after Pentecost, as on p. 434.

Preface of the Blessed Trinity, p. 12.

Postcommunion.

MUnera tua nos, Deus, a
delectationibus terrénis expé-
diant, et caeléstibus semper
instáurent aliméntis. Per Dómi-
num nostrum.

MAY the sacrament we have re-
ceived, O Lord, take from us all
craving for the sinful delights of earth,
and nourish our souls to life eternal.
Through Jesus Christ.

2nd and 3rd Postcommunions : until Febr. 2nd, as on p. 413.

After Febr. 2nd, or after Pentecost, as on p. 435.

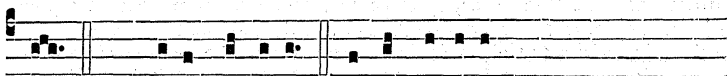
AT VESPERS.

At Magnif.

Ant. 1 g 2

D

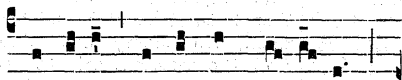
omine. Cant. Magní-
ficat * ánima mé-a Dómi-



num. or : mé-a Dóminum. Et exsultávit...

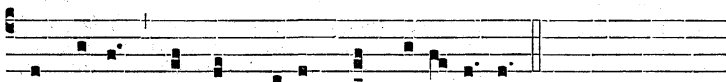
Cant. Magnificat. 1 g 2. p. 212.

An-
tiphon.



Dómine, sálva nos, pe-rímus :

Lord, save us, we
perish; command, O
God, and give a calm.



ímpe-ra, et fac Dé-us tranquilli-tá-tem.

If the Antiphon is sung as a Commemoration. Ψ. Dirigátur. 419.

Prayer. Deus, qui nos. p. 420. — *Suffrage of all the Saints,* p. 122.

Fifth Sunday after the Epiphany.

After the Epiphany, chants of 3rd Sunday after the Epiphany, p. 415.

After Pentecost, chants of 23rd Sunday after Pentecost, p. 956.

Collect.

FAmíliam tuam, quaésumus
Dómine, contínua pietáte cu-
stódi : † ut quae in sola spe grá-
tiae caeléstis innítitur, * tua
semper protectióne muniátur.
Per Dóminum nostrum Jesum
Christum Fílium tuum.

DO thou, O Lord, in thy goodness,
unceasingly watch over thy
household; so that thy servants,
putting all their trust in the hope
of thy heavenly favour, may live
assured of thy protection. Through
Jesus Christ.

2. A cunctis. p. 429. — 3. *At the priest's choice.*

Epistle, as on the feast of the Holy Family, p. 394.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

The parable of the cockle. Matth. 13, 24-30.

IN illo témpore : Dixit Jesus
turbis parábolam hanc : Sí-
mile factum est regnum caeló-
rum hómini, qui seminávit bo-
num semen in agro suo. Cum
autem dormírent hómines, venit
inimícus ejus, et superseminávit
zizánia in médio trítici, et ábiit.
Cum autem crevísset herba, et
fructum fecísset, tunc apparué-
runt et zizánia. Accedéntes au-
tem servi patrisfamílias, dixé-
runt ei : Dómine, nonne bonum
semen seminásti in agro tuo?
Unde ergo habet zizánia? Et
ait illis : Inimícus homo hoc
fecit. Servi autem dixérunt ei :
Vis, imus, et collígimus ea? Et

AT that time, Jesus spoke this
parable to the multitudes: The
kingdom of heaven is likened to a
man that sowed good seed in his field.
But while men were asleep, his enemy
came, and oversowed cockle among
the wheat, and went his way.

And when the blade was sprung
up, and had brought forth fruit, then
appeared also the cockle. And the
servants of the good man of the house
coming, said to him, Sir, didst thou
not sow good seed in thy field? whence
then hath it cockle? And he said to
them, An enemy hath done this.
And the servants said to him, Wilt
thou that we go and gather it up?
And he said, No: lest perhaps gather-

ait : Non : ne forte colligentes zizania, eradicetis simul cum eis et triticum. Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus : Colligite primum zizania, et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

Credo.

ing up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

Secret.

Hostias tibi, Domine, placationis offerimus : ut et delicta nostra miseratus absolvas, et nutantia corda tu dfrigas. Per Dominum.

To appease thee, O Lord, we offer unto thee this sacrifice: in pity forgive us our sins, and guide aright our wavering hearts. Through Jesus Christ.

2. Exaudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Postcommunion.

Quaesumus, omnipotens Deus : ut illius salutaris capiamus effectum, cujus per haec mysteria pignus accepimus. Per Dominum nostrum Jesum Christum.

We beseech thee, Almighty God, to ensure us that salvation of which the mysteries we have assisted at are the pledge. Through Jesus Christ.

2. Mundet et muniat. p. 435. — 3. At the priest's choice.

AT VESPERS.

At Magnif.

Ant. I g

C

Ol-li-gi-te. Cant. Magni-fi-cat * anima me-a

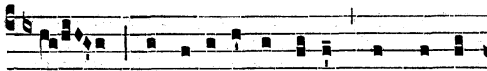
Dominum. Et exultavit...

Cant. Magnificat. I g. p. 212.

An-tiphon.

Col-li-gi-te primum zi-zani-

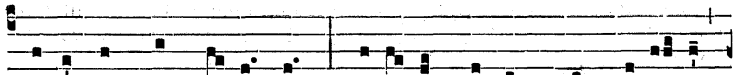
Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye



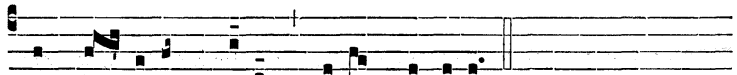
into my barn, saith
the Lord.

Gospel.

a, et alligá-te é-a in fascí-



cu-los ad combu-réndum : trí-ti-cum autem congregá-te



in hór-re-um mé-um, dí-cit Dóminus.

If the Antiphon is sung as a Commemoration. ♯. Dirigátur. p. 419.

Prayer. Familiam. p. 422. — Suffrage of all the Saints, p. 122.

Sixth Sunday after the Epiphany.

After the Epiphany, chants of 3rd Sunday after the Epiphany, p. 415.

After Pentecost, chants of 23rd Sunday after Pentecost, p. 956.

Collect.

PRaesta, quaesumus omnipotens Deus : † ut semper rationabilia meditantés, * quae tibi sunt placita, et dictis exsequamur, et factis. Per Dóminum.

GRant, we beseech thee, Almighty God, that, striving always to act according to right reason, we may come, in every word and in every deed, to fulfil thy holy will. Through Jesus Christ.

2. A cunctis. p. 429. — 3. *At the priest's choice.*

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

Congratulations to the faithful at Thessalonica. I Thess. I, 2-10.

FRatres : Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in orationibus nostris sine intermissione, mémoires óperis fidei vestrae, et labóris, et caritátis, et sustinéntiae spei Dómini nostri Jesu Christi, ante Deum et Patrem nostrum : sciéntes, fratres dilécti a Deo, electionem vestram : quia Evangélium nostrum non fuit ad vos in ser-

BRethren, we give thanks to God for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father : knowing, brethren, beloved of God, your election; for our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much

móne tantum, sed et in virtúte, et in Spírítu Sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipientes verbum in tribulatióne multa, cum gáudio Spírítus Sancti : ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Acháia. A vobis enim diffamátus est sermo Dómini, non solum in Macedónia, et in Acháia, sed et in omni loco fides vestra, quæ est ad Deum, profécta est, ita ut non sit nobis necesse quidquam loqui. Ipsi enim de nobis annúntiant qualem intróitum habuérimus ad vos : et quómodo convérsi estis ad Deum a simulácris, servíre Deo vivo et vero, et exspectáre Fílium ejus de cælis (quem suscitávit ex mórtuis) Jesum, qui erípuit nos ab ira ventúra.

fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith which is towards God, is gone forth; so that we need not to speak anything. For they themselves relate to us, what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven (whom he raised from the dead), Jesus, who hath delivered us from the wrath to come.

✠ **Sequentia sancti Evangelii secundum Matthæum.**

Parables of the mustard seed and the leaven. Matth. 13, 31-35.

IN illo témpore : Dixit Jesus turbis parábolam hanc : Simile est regnum cælórum grano sinápis, quod accípiens homo seminávit in agro suo : quod mínimum quidem est ómnibus semínibus : cum autem créverit, majus est ómnibus oléribus, et fit arbor, ita ut vólucres cæli véniant, et hábitent in ramis ejus. Aliam parábolam locútus est eis : Simile est regnum cælórum ferménto, quod accéptum múlier abscondit in farinae satis tribus, donec fermentátum est totum. Haec ómnia locútus est Jesus in parábolis ad turbas : et sine parábolis non loquebátur eis : ut implerétur quod dictum erat per Prophétam dicéntem : Apériam in parábolis os meum, eructábo abscondita a constitutióne mundi. **Credo.**

AT that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof.

Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things hidden from the foundation of the world.

Secret.

HÆC nos oblátio Deus mundet, quaesumus, et rénovet, gubérnet, et prótegat. Per Dóminum nostrum.

BY virtue of this offering, vouchsafe, O Lord, to purify, to quicken, to guide and to protect us. Through Jesus Christ.

2. Exáudi nos. p. 434. — 3. *At the priest's choice.*
Preface of the Blessed Trinity, p. 12.

Postcommunion.

CÆléstibus, Dómine, pasti delíciis : quaesumus; ut semper eádem, per quae veráriter vivimus, appetámus. Per Dóminum nostrum.

THou hast feasted us O Lord, at thy banquet of heavenly delights; may we never crave for aught save that which nourishes us to eternal life. Through Jesus Christ.

2. Mundet et múniat. p. 435. — 3. *At the priest's choice.*

AT VESPERS.

At Magnif.

Ant. I a 3

S

Imi-le est. *Cant.* Magní-fi-cat * ánima mé-a

Dóminum. *or* : mé-a Dóminum. Et exsultávit...

Cant. Magnificat. I a 3. p. 212.

An-
tiphon.

Sí-mi-le est régnum cæ-ló-

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.

rum ferménto 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. V. Dirigátur. p. 419.
Prayer. Praesta quaesumus. p. 424.

Cycle of Easter.

(See the table on p. 257).

SEPTUAGESIMA.

With Septuagesima we finally leave the Christmas Cycle, and enter that of Easter. The external rites that belong to this new liturgical season : omission of *Glória in excélsis* at Mass, and of the joyful « Praise the Lord », the *Alleluia*, in the entire Office, even in the *Deus in adjutórium* of which it seems an integral part; purple vestments; all this is strongly suggestive of the new atmosphere in which the whole liturgy will now develop. It is the spirit of penitence that now marks the prayer of the Church, and increasingly so as we come nearer to the holy time when the mystery of Christ's Passion is commemorated.

Just as Lent is a preparation for Holy Week, so Septuagesima prepares for Lent; it is like an anticipation of Lent. Before beginning the great fast of expiation for the world's sins, and to furnish the motive for it, the Church sets us to search our consciences. She recalls the faults and crimes of which mankind is guilty, the original and actual sins that will only be wiped out by the Redeemer's blood. In the Divine Office priests and religious read once more at this season the opening chapters of the Old Testament, the story of creation and of the fall from Paradise; then that of the flood with all its vivid detail : « And God, seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said, I will destroy man whom I have created » (*Gen. 6, 5-6*). We are all included in the death-sentence passed in the Garden of Eden.

It is this keen sense of our wretchedness in God's sight that is reflected in the liturgy of the Septuagesima season, and especially in the Masses of the three Sundays, Septuagesima, Sexagesima and Quinquagesima. But equally we can see there, and in the Lenten liturgy as well, what the Church means by penitence; something that consists, no doubt, in sorrow for sins committed, but also in unshaken trust in God's boundless mercy. It is good to lift our eyes to these heights.

Septuagesima Sunday.

Sunday of the 2nd Class. Station at St Lawrence outside the Walls.

Intr. v

C Ircumdedé-runt me * gé-
 mi-tus mórtis, do-ló-res inférni
 circumde- dé- runt me : et in
 tri-bu-la-ti-ó-ne mé- a invo-cá-vi Dóminum, et
 ex-audí-vit de témplo sáncto sú- o vó- cem
 mé- am. *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.

Glória Patri. 5th tone. p. 29. Kyrie XI, p. 61.

¶ *The Glória in excélsis. is not said from Septuagesima Sunday until Easter, except on Maundy Thursday, Holy Saturday, and Feast days.*

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.*

Collect.

PReces pópuli tui, quaesumus Dómine, cleménter exáudit : † ut qui juste pro peccátis nostris affligimur, * pro tui nóminis glória misericórditer liberémur. Per Dóminum nostrum.

GRaciously hear, O Lord, the prayers of thy faithful people, who, chastened by thy justice on account of their sins, to the glory of thy name trust in thy mercy for deliverance. Through Jesus Christ.

2nd and 3rd Collects : until Febr. 2nd as on p. 408.

after Febr. 2nd as follows :

2. To implore the intercession of the Saints.

Acunctis nos, quaesumus, Dómine, mentis et córporis defénde periculis : et, intercedénte beáta et gloriósa semper Virgine Dei Genitríce Maria, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto N. et ómnibus Sanctis, salútem nobis tríbue benignus et pacem; ut destrúctis adversitátibus et erróribus univérsis, Ecclésia tua secúra tibi sérviat libertáte. (Per eúmdem Dóminum).

Save us, we beseech thee, O Lord, from all dangers to soul or body : and, moved by the prayers of the blessed and glorious Mary, ever a virgin, mother of God, of Saint Joseph, of thy holy Apostles Peter and Paul, of blessed N..., and of all thy Saints, in thy goodness ensure to us safety and peace. Do thou bring to naught all the assaults of the enemies of thy Church, make to cease all false teaching, and enable her to serve thee in freedom and in safety. (Through the same our Lord, *is said only when this is the last Collect.*)

3. *At the priest's choice.*

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

Lessons to be drawn from the races in the Games,

and from the story of Israel in the wilderness. 1 Cor. 9, 24 at 10, 5.

FRatres : Nescítis quod ii qui in stádio currunt, omnes quidem currunt, sed unus accipit bravíum? Sic cúrrite, ut comprehendátis. Omnis autem, qui in agóne conténdit, ab ómnibus se ábstinet : et illi quidem ut corruptibilem corónam accípiant; nos autem incorrúptam. Ego ígitur sic curro, non quasi in incértum : sic pugno, non quasi áerem vérberans : sed castígo corpus meum, et in servitútem rédigo : ne forte cum áliis praedicáverim, ipse réprobos efficiar. Nolo enim vos ignoráre, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes mare transié-

Brethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things : and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air : but I chastise my body, and bring it into subjection : lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud

runt, et omnes in M^oyse baptizati sunt in nube, et in mari : et omnes eamdem escam spiritalem manducaverunt, et omnes eundem potum spiritalem biberunt : (bibebant autem de spiritali, consequente eos, petra : petra autem erat Christus) sed non in pluribus eorum beneplacitum est Deo.

and in the sea; and all did eat the same spiritual food, and all drank the same spiritual drink; (and they drank of the spiritual rock that followed them: and the rock was Christ). But with the most of them God was not well pleased.

Grad. III

A Djú- tor * in oppor-

tu-ni- tá- ti- bus, in tri- bu- la-

ti- ó- ne : spé- rent in

te, qui nové- runt te : quó- ni- am non

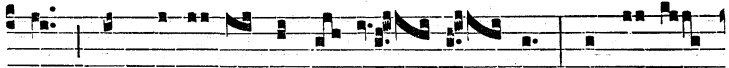
de- re- lí- quis quae- réntes te,

Dó- mi- ne. *∇*. Quó- ni- am non

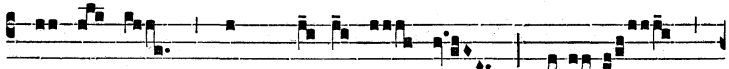
in fí- nem oblí-

vi- o é- rit páu- pe- ris : pa- ti- énti- a páu- pe-

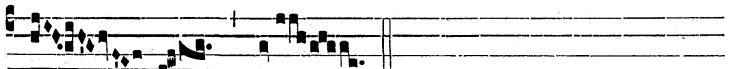
The helper in due time, in tribulation: let them trust in thee, who know thee: for thou dost not forsake them that seek thee, O Lord. *∇*. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man be strengthened. *Ps. 10-11 and 19-20.*



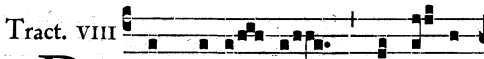
rum non per-í-bit in ae-tér-num : exsúrge,



Dó-mi-ne, non praevá-le-at * hó-



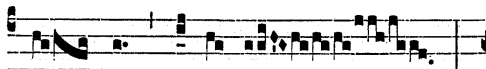
mo.



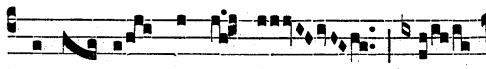
Tract. VIII

D

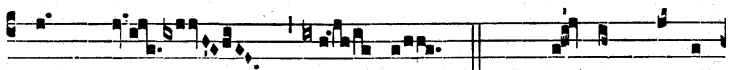
E profún-dis * clamá-vi



ad te, Dómi-ne :



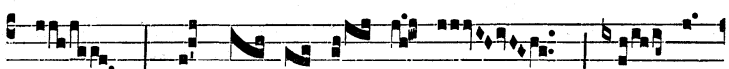
Dómi-ne, exáu-di vó-



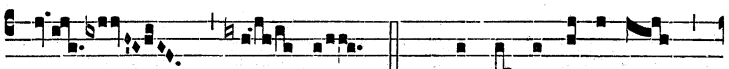
cem mé-am. Ψ . 2. Fí-ant áures



tú-ae in-tendén-tes

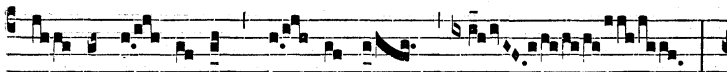


in o-ra-ti-ó-nem sér-vi

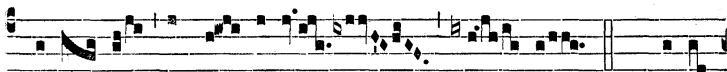


tú-i. Ψ . 3. Si i-niqui-tá-tes

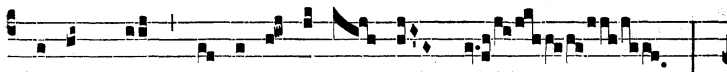
From the depths I have cried to thee, O Lord; Lord hear my voice. Ψ . 2. Let thine ears be attentive to the prayer of thy servant. Ψ . 3. If thou shalt observe iniquities, O Lord, Lord, who shall endure it? Ψ . 4. For with thee is propitiation, and by reason of thy law I have waited for thee, O Lord. Ps. 129, 1-4.



ob-servá- ve-ris, Dó- mi-ne :



Dómi- ne, quis su- stiné- bit? ∇ . 4. Qui- a



apud te pro-pi- ti- á- ti- o est,



et propter lé- gem tú- am sustí- nu- i te, *



Dó- mine.

✠ **Sequentia sancti Evangelii secundum Matthaem.**

Parable of the labourers in the vineyard. Matth. 20, 1-16.

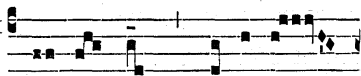
IN illo témpore : Dixit Jesus discipulis suis parábolam hanc : Símile est regnum caelórum hómini patrifámias, qui éxiit primo mane condúcere operários in víneam suam. Conventióne autem facta cum operáriis ex denário diúrno, misit eos in víneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otiósos, et dixit illis : Ite et vos in víneam meam, et quod justum fúerit, dabo vobis. Illi autem abiérunt. Iterum autem éxiit circa sextam et nonam horam : et fecit simíliter. Circa undécimam vero éxiit, et invénit álios stantes, et dicit illis : Quid hic statis tota die otiósi? Dicunt ei : Quia nemo nos condúxit. Dicit illis : Ite et vos in víneam meam.

AT that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the 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

Cum sero autem factum esset, dicit dñus vineae procuratori suo : Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi : acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patremfamilias, dicentes : Hi novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei, et aestus. At ille respondens uni eorum, dixit : Amice, non facio tibi injuriam : nonne ex denario convenisti mecum? Tolle quod tuum est, et vade : volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi, quod volo, facere? an oculus tuus nequam est, quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi. Credo.

vineyard. And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering, said to one of them, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen. ¹

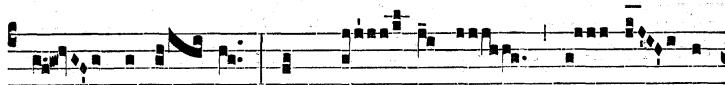
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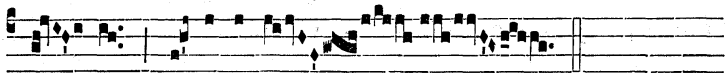
B

O-num est * confi-té-

It is good to give praise to the Lord, and to sing to thy name, O Most High. *Ps. 91, 2.*



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.

MUnéribus nostris, quaésu-
mus Dómine, precibúsqve
suscéptis : et caeléstibus nos
munda mystériis, et cleménter
exáudi. Per Dóminum nostrum.

Recieve, O Lord, our offerings and
prayers; by virtue of these hea-
venly mysteries wash away our sins,
and in thy mercy hear us. Through
Jesus Christ.

2nd and 3rd Secrets : until Febr. 2nd as on p. 412.

after Febr. 2nd as follows :

2. To implore the intercession of the Saints.

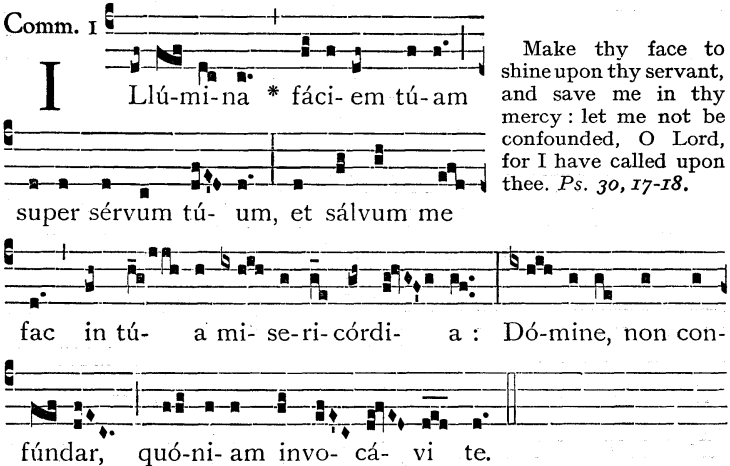
EXáudi nos Deus salutáris no-
ster : ut per hujus sacra-
ménti virtútem, a cunctis nos
mentis et córporis hóstibus
tueáris, grátiam tríbuens in
praesénti, et glóriam in futúro.
(Per Dóminum.)

Graciously hear us, O God of our
salvation, and, by virtue of this
Sacrament, defend us from all our
enemies whether of soul or of body :
bestow upon us thy grace in this
world, and thy glory in that which
is to come. Through Jesus Christ.

3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. I



I Lló-mi-na * fá-ci-em tú-am
super sérvum tú- um, et sálvum me
fac in tú- a mi-se-ri-córdi- a : Dó-mine, non con-
fúndar, quó-ni-am invo- cá- vi te.

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.

Fidèles tui, Deus, per tua dona
firméntur : ut eádem et perci-
piéndo requirant, et quaeréndo
sine fine percípiant. Per Dó-
minum nostrum.

MAY thy faithful people, O Lord,
draw strength from thy divine
sacrament : partaking of which may
they the more hunger for it, and
hungering for it, receive unceasingly
of its fulness. Through Jesus Christ.

2nd and 3rd Postcommunions : until Febr. 2nd as on p. 413.

after Febr. 2nd as follows :

2. To implore the intercession of the Saints.

Mundet et múniat nos, quásumus Dómine, divíni sacraménti munus oblátum : et intercedénte beáta Vírgine Dei Genitrice María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto N. et ómnibus Sanctis; a cunctis nos reddat et perversitatibus expiátos, et adversitatibus expeditos. (Per Dóminum.)

MAY the adorable Sacrifice we have offered up, O Lord, purify us and strengthen us, and through the prayers of blessed Mary the virgin mother of God, of Saint Joseph, of the holy Apostles Peter and Paul, of blessed N., and of all thy Saints, may it free us from all perverseness of heart, and safeguard us in all adversity. Through Jesus Christ.

3. At the priest's choice.

Ÿ. Benedicámus Dómino.

Ry. Déo grátias. XI, p. 64.

Ÿ. Let us bless the Lord.

Ry. Thanks be to God.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

FRatres : Nescítis quod ii qui in stádio cúrrent, † omnes quidem currunt, sed unus accipit bravíum? Sic cúrrite ut comprehendátis.

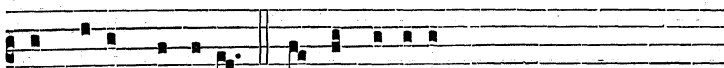
BRrethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run, that you may obtain.

Hymn. Lúcis Creátor. p. 119. Ÿ. Dirigátur.

At Magnif.

Ant. VII a

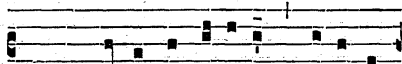
Dixit pa-terfamí-li-as. *Cant. Magní-fi-cat * áni-*



ma mé-a Dóminum. Et exsultávit...

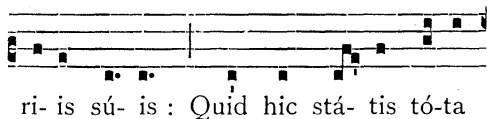
Cant. Magnificat. VII a. p. 217.

Antiphon.



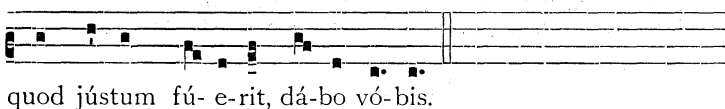
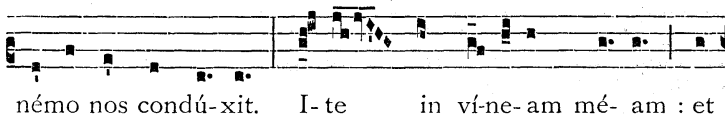
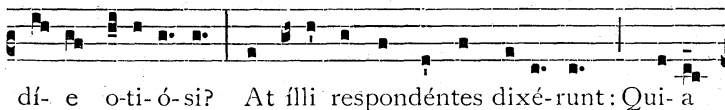
Díxit pa-terfamí-li-as ope-rá-

The householder said to his labourers, Why stand you here all the day idle? And they answered and said, Be-



cause no man has hired us. Go you into my vineyard; and what is just, I will give you.

Gospel.

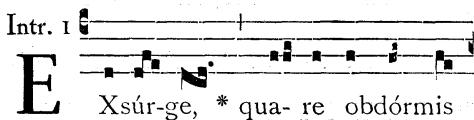


Prayer. Preces pópuli. p. 429. — Suffrage of all the Saints, p. 122.

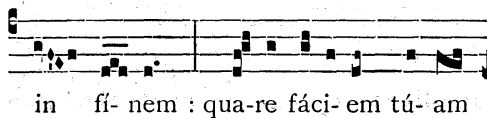
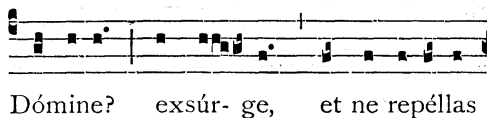
Benedicámus Dómino V. p. 140.

Sexagesima Sunday.

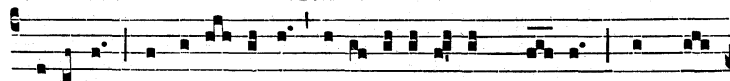
Sunday of the 2nd Class. Station at St. Paul outside the Walls.



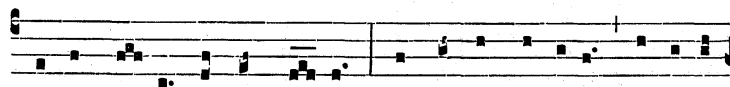
Arise, why sleepest thou, O Lord? arise, and cast us not off to the end: why turnest thou thy face away, and forgettest our trouble? Our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. *Ps.* O God, we have heard with our ears; our fathers have declared to us...



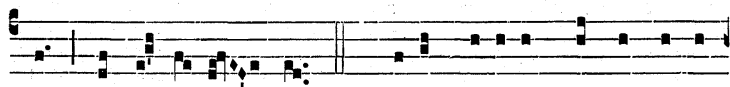
Ps. 43, 23-26 and 2.



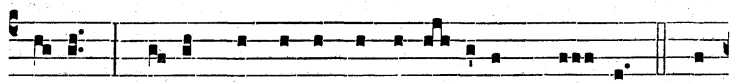
avértis, obli-vís-ce-ris tribu-la-ti-ó-nem nó-stram? Adhaé-



sit in tér-ra vén-ter nó-ster : exsúrge, Dómine, ádjuva



nos, et lí-be-ra nos. *Ps.* Dé-us, áuribus nó-*tris* audí-



vimus : * pá-*tres* nó-*stri* annunti-a-*vérunt* nó-*bis*. Gló-



ri-a Pá-*tri*. E u o u a e.

Glória Patri. 1st tone. *p.* 28. — Kyrie XI, *p.* 61.

Collect.

DEUS, qui cónspicis quia ex
nulla nostra actióne confi-
dimus : † concéde propítius ; ut
contra advér-sa ómnia, * Doctóris
géntium protectióne muniámur.
Per Dóminum nostrum.

O God, who seest that we put no
trust in ourselves, vouchsafe, we
beseech thee, that the patronage of
the Doctor of the Gentiles may be
our safeguard from all evil. Through
Jesus Christ.

2nd and 3rd Collects : until Febr. 2nd as on *p.* 408.

after Febr. 2nd as on *p.* 429.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

To defend his ministry attacked by certain Jewish converts to Christianity, St. Paul is obliged to defend himself. In later years, when the Christians of Rome gathered in the church where his martyrdom was commemorated, they liked to read this passage. 2 Corinthians, II, 19-12, 9.

FRATRES : Libénter suffértis
insipiéntes : cum sitis ipsi
sapiéntes. Sustinétis enim si

BRethren, you gladly suffer the
foolish ; whereas yourselves are
wise. For you suffer if a man bring

quis vos in servitútem rédigit, si quis dévorat, si quis áccipit, si quis extóllitur, si quis in fáciem vos caedit. Secúndum ignobilitátem dico, quasi nos infirmi fuérimus in hac parte. In quo quis audet (in insipiéntia dico) áudeo et ego : Hebraéi sunt, et ego : Israelítæ sunt, et ego : Semen Abrahæ sunt, et ego : Ministri Christi sunt, (ut minus sápiens dico) plus ego : in labóribus plúrimis, in cárceribus abundántius, in plagis supra modum, in mórtibus fréquenter. A Judaéis quínquies quadragénas, una minus, accépi. Ter virgis caesus sum, semel lapidátus sum, ter naufragium feci, nocte et die in profundo maris fui : in itinéribus saepe, periculis flúminum, periculis latrónum, periculis ex génere, periculis ex géntibus, periculis in civitáte, periculis in solitúdine, periculis in mari, periculis in falsis frátribus : in labóre et aerúmna, in vigiliis multis, in fame et siti, in jejúniis multis, in frígore et nuditáte : praeter illa quæ extrínsecus sunt, instántia mea quotidíana, sollicitúdo ómnium ecclesiárum. Quis infirmátur, et ego non infirmor? quis scandalizátur, et ego non uror? Si gloriári opórtet : quæ infirmitátis meae sunt, gloriábor. Deus et Pater Dómini nostri Jesu Christi, qui est benedíctus in saécula, scít quod non mén-tior. Damásci praepósitus gentis Arétae regis custodiébat civitátem Damascenórum, ut me comprehénderet : et per fenéstram in sporta dimíssus sum per murum, et sic effúgi manus ejus. Si gloriári opórtet (non expedit quidem :) véniam autem ad visiónes, et revelatiónes Dómini. Scio hómínem in Christo ante annos quatuórdecim, sive in córpore néscio, sive extra corpus néscio, Deus

you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you in the face. I speak according to dishonour, as if we had been weak in this part.

Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews; so am I. They are Israelites: so am I. They are the seed of Abraham; so am I. They are the ministers of Christ; (I speak as one less wise) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire?

If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands.

If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth): such an one rapt even

scit, raptum hujusmodi usque ad tertium caelum. Et scio hujusmodi hominem, sive in corpore sive extra corpus nescio, Deus scit, quoniam raptus est in paradisum : et audivit arcana verba, quae non licet homini loqui. Pro hujusmodi gloriabor : pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, et si voluero gloriari, non ero insipiens : veritatem enim dicam : parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, angelus satanae, qui me colaphizet. Propter quod ter Dominum rogavi, ut discederet a me : et dixit mihi : Sufficit tibi gratia mea : nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth): that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And he said to me, My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Grad. I

S Cí- ant gén- tes

* quóni- am nó- men tí- bi

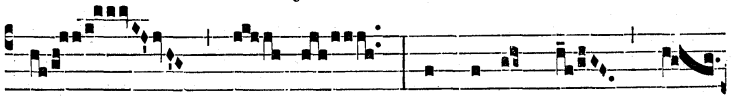
Dé- us : tu só- lus Al- tís-simus

super ómnem tér- ram.

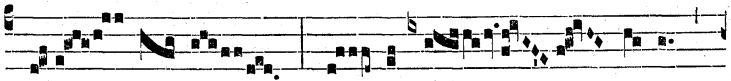
¶. Dé- us mé- us, póne il- los ut ró-

Let the gentiles know that God is thy name: thou alone art the Most High over all the earth. ¶. O my God, make them like a wheel, and as stubble before the face of the wind.

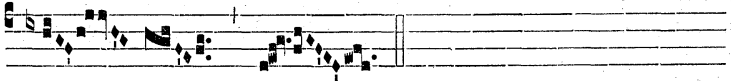
Ps. 82, 19 and 14.



tam, et sic-ut stí-



pu- lam an- te fá- ci- em

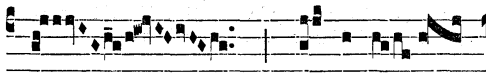


* vén- ti.

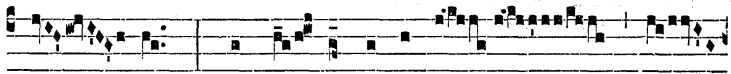
Tract. VIII

C

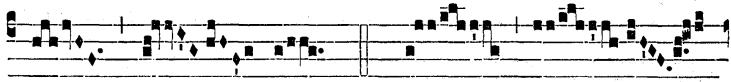
Ommoví- sti



* Dó-mi-ne



tér- ram, et con- turbásti é-



am. V. 2. Sá-



na contri- ti- ó- nes é- jus, qui- a

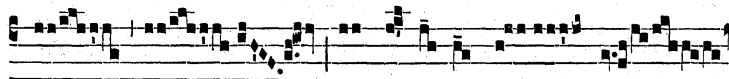


mó- ta est.

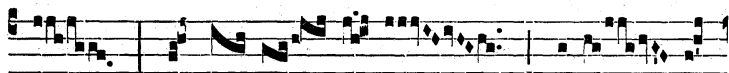
V. 3. Ut fú- gi-

Thou hast moved the earth, O Lord, and hast troubled it. V. 2. Heal thou the breaches the-reof, for it hath been moved. V. 3. That thy elect may flee from before the bow: that they may be delivered.

Ps. 59, 4 and 6.



ant a fá-ci-e ár-cus,



ut li-be-réntur e-lé-cti



* tu-i.

✠ **Sequentia sancti Evangelii secundum Lucam.**

Parable of the sower. Luke 8, 4-15.

IN illo témpore : Cum turba plúrima convenirent, et de civitatibus properarent ad Jesum, dixit per similitúdinem : Exiit, qui séminat, semináre semen suum : et dum séminat, áliud cécidit secus viam, et conculcátum est, et vólucres caeli comederunt illud. Et áliud cécidit supra petram : et natum áruit, quia non habébat humórem. Et áliud cécidit inter spinas, et simul exórtae spinæ suffocavérunt illud. Et áliud cécidit in terram bonam : et ortum fecit fructum centuplum. Haec dicens, clamábat : Qui habet aures audiéndi, áudiat. Interrogábant autem eum discípuli ejus, quae esset haec parábola. Quibus ipse dixit : Vobis datum est nosse mystérium regni Dei, ceteris autem in parábolis : ut vidéntes non vídeant, et audiéntes non intéllegant. Est autem haec parábola : Semen est verbum Dei. Qui autem secus viam, hi sunt qui áudiunt : deínde venit diábolus, et tollit verbum de corde eórum, ne credéntes salvi fiant. Nam qui supra petram : qui cum

AT that time, when a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude :

The sower went out to sow his seed.

And as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture.

And other some fell among thorns; and the thorns growing up with it, choked it.

And other some fell upon good ground; and being sprung up, yielded fruit a hundred fold.

Saying these things, he cried out, He that hath ears to hear, let him hear.

And his disciples asked him what this parable might be. To whom he said, To you it is given to know the mystery of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing may not understand. Now the parable is this :

The seed is the word of God.

And they by the way side are they that hear; then the devil cometh,

audierint, cum gáudio suscipiunt verbum : et hi radices non habent : qui ad tempus credunt, et in témpore tentatiónis recédunt. Quod autem in spinas cécidit : hi sunt, qui audierunt, et a sollicitudinibus, et divítiis, et voluptátibus vitæ, eúntes, suffocántur, et non réferunt fructum. Quod autem in bonam terram : hi sunt, qui in corde bono et óptimo audiéntes verbum rétinent, et fructum áfferunt in paciéntia.

Credo.

and taketh the word out of their heart, lest believing they should be saved.

Now they upon the rock are they who when they hear, receive the word with joy; and these have no roots, for they believe for a while, and in time of temptation they fall away.

And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit.

But that on the good ground, are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience.

Offert. IV

P

Er- fi- ce * grés- sus

mé- os in sé- mi- tis tú- is, ut

non mo- ve- án- tur vestí- gi- a mé- a : inclí-

na áu- rem tú- am, et exáudi vérba mé- a :

mi- rí- fi- ca mi- se- ri- córdi- as tú- as, qui sálvos fá-

cis spe- rántes in te, Dómi- ne.

Perfect thou my goings in thy paths, that my footsteps be not moved : incline thine ear, and hear my words : show forth thy wonderful mercies, thou who savest them that trust in thee, O Lord. *Ps. 16, 5, 6-7.*

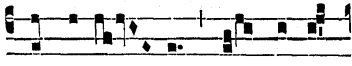
Secret.

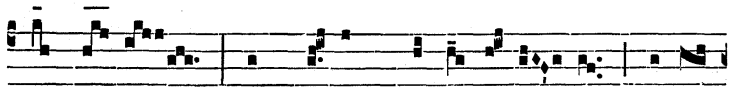
Oblátum tibi, Dómine, sacrificium, vivíficet nos semper et múniat. Per Dóminum. | **M**AY the sacrifice we offer to thee, O Lord, quicken us and strengthen us. Through Jesus Christ.

2nd and 3rd Secrets : until Febr. 2nd as on p. 412.

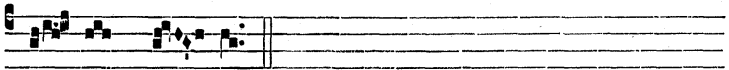
after Febr. 2nd as on p. 434.

Preface of the Blessed Trinity, p. 12.

Comm. VIII  I Ntro-f- bo * ad altá- 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 lae-tí- fi- cat juven-



tú- tem mé- am.

Postcommunion.

Supplices te rogámus, omní- **H**umbly, we beseech thee, Al-
potens Deus : ut, quos tuis mighty God, that they whose
réfícis sacraméntis, tibi étiam spiritual life thy holy sacrament
plácitis móribus dignánte deservíre concédas. Per Dómi- renews, may henceforth ever render
num. thee an acceptable service. Through
Jesus Christ.

2nd and 3rd Postcommunions : until Febr. 2nd as on p. 413.

after Febr. 2nd as on p. 435.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

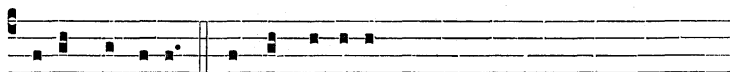
FRatres : Libénte suffértis **B**Rethren, you gladly suffer the
insipiéntes cum sitis ipsi foolish; whereas yourselves are
sapiéntes : † sustinéte enim wise. For you suffer if a man bring
si quis vos in servitútem rédit, you into bondage, if a man take from
si quis dévorat, si quis áccipit, you, if a man strike you in the face.
si quis extóllitur, * si quis in
fáciem vos caedit.

Hymn. Lúcis Créator. p. 119. ♯. Dirigátur.

At Magnif.

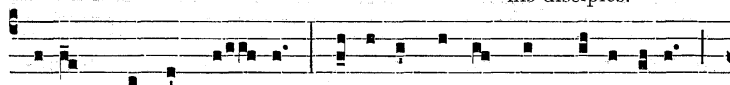
Ant. VI F

V

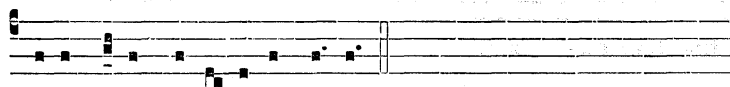
Obis dá-tum est. *Cant.* Magní-fi-cat * ánimamé-a Dóminum. Et exsultávit... — *Cant.* Magníficat. VI F. p. 216.An-
tiphon.

Vóbis dá-tum est nósse mysté-

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.



ri-um régni Dé- i, cé-te-ris autem in pa-rábo-lis,



dixit Jésus discí-pu-lis sú- is.

Prayer. Deus, qui cónspicis. p. 437. — *Suffrage of all the Saints*, p. 122.
Benedicámus Dómino V. p. 140.

Quinquagesima Sunday.

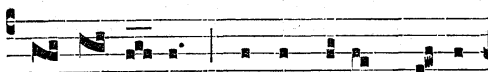
Sunday of the 2nd Class. Station at St Peter's.

Intr. VI

E

-sto mí-hi * in Dé- um

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



pro- te- ctó-rem, et in lócum re- fú-

gi- i, ut sálvum me fá-ci- as : hoped, let me never be confounded : deliver me in thy justice. *Ps. 30, 3-4 and 2.*

quóni-am firmaméntum mé- um, et re-fúgi-um mé- um

es tu : et propter nómen tú- um dux mí- hi é- ris,

et enú- tri- es me. *Ps. In te Dómine spe-rávi, non con-*

fúndar in aetérnum : * in justí-ti- a tú- a lí- be- ra me.

Gló-ri- a Pátri. E u o u a e. Glória Patri. 6th tone. p. 30.

Collect.

PReces nostras, quaesumus Dómine, cleménte exáudi : † atque a peccatórum vínculis absolútos, * ab omni nos adverstátate custódi. Per Dóminum. **M**ercifully 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. I Cor. 13, 1-13.

FRatres : Si linguis hóminum loquar, et Angelórum, caritátém autem non hábeam, factus sum velut aes sonans, aut cým- **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 cým-

balum tinniens. Et si habúero prophetíam, et nóverim mystéria ómnia, et omnem sciéntiam : et si habúero omnem fidem, ita ut montes transférám, caritátem autem non habúero, nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benigna est : cáritas non aemuláthur, non agit pérperam, non infláthur, non est ambitiósá, non quaerit quae sua sunt, non irritáthur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti : ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas nunquam éxcedit : sive prophetiae evacuabúntur, sive linguae cessábunt, sive sciéntia destruetur. Ex parte enim cognóscimus, et ex parte prophetámus. Cum autem vénerit quod perféctum est, evacuábitur quod ex parte est. Cum essem párvulus, loquébar ut párvulus, sapiébam ut párvulus, cogitábam ut párvulus. Quando autem factus sum vir, evacuávi quae eránt párvuli. Vidémus nunc per spéculum in aenígmate : tunc autem fácie ad fáciem. Nunc cognóscó ex parte : tunc cognóscám sicut et cógnitus sum. Nunc autem manent fides, spes, cáritas, tria hác : major autem horum est cáritas.

bal. And if I should have prophecy, and know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

Charity is patient, is kind : charity envieth not ; dealeth not perversely ; is not puffed up ; is not ambitious ; seeketh not her own ; is not provoked to anger ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never falleth away : whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child : but when I became a man, I put away the things of a child. We see now through a glass in a dark manner ; but then face to face. Now I know in part ; but then I shall know even as I am known.

And now there remain, faith, hope, charity, these three ; but the greatest of these is charity.

Grad. III

The musical notation consists of two staves. The first staff begins with a large 'T' and the text 'U es * Deus,'. The second staff continues the text 'qui fá- cis mi-rabí- li- a'. The notes are written in a square style on a four-line staff.

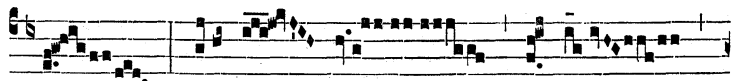
T
U es * Deus,
qui fá- cis mi-rabí- li- a

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.

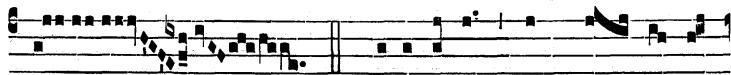
Ps. 76, 15 and 16.



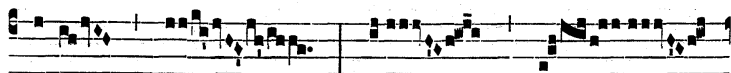
só- lus : nó- tam fe- cí- sti in gén- ti-



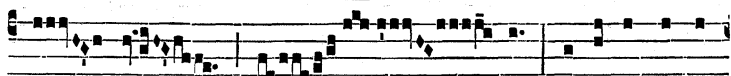
bus vir- tú- tem tú- am.



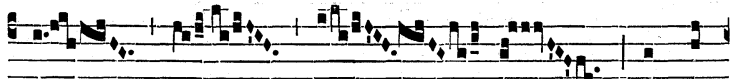
∇. Libe- rásti in brá- chi- o



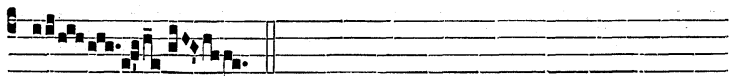
tú- o pó-



pu- lum tú- um, fí- li- os Isra-



el * et Jó-

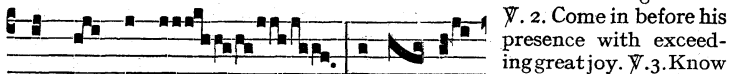


seph.

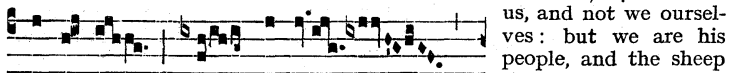
Tract. VIII

J

Ubi- lá- te * Dómi- no



ómnis térra : serví- te

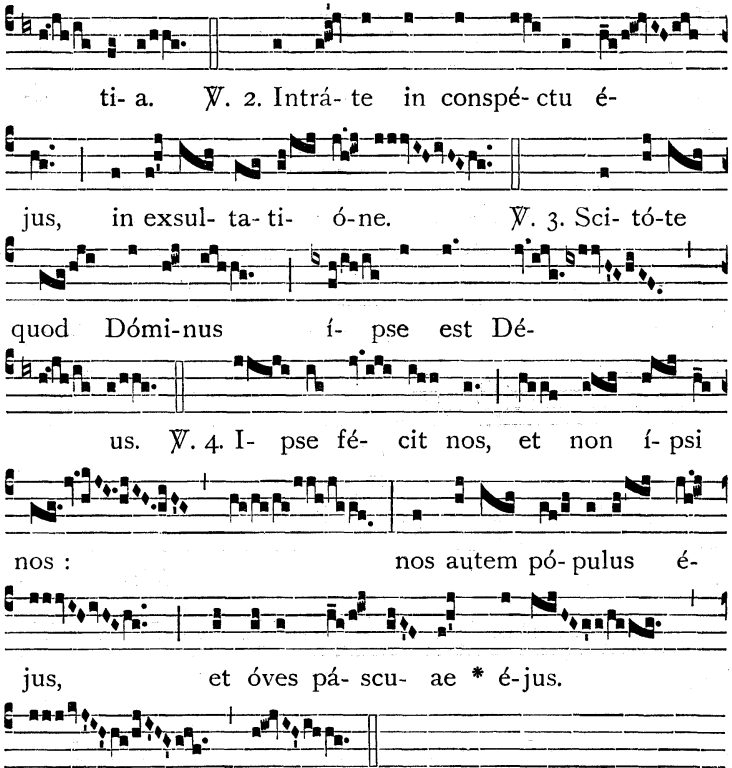


Dómi- no in laetí-

Sing joyfully to God all the earth: serve ye the Lord with gladness.

∇. 2. Come in before his presence with exceeding great joy. ∇. 3. Know ye that the Lord he is God. ∇. 4. He made us, and not we ourselves: but we are his people, and the sheep of his pasture.

Ps. 99, 1-2.



ti - a. ∇ . 2. In-trá- te in conspé- ctu é-

jus, in exsul- ta- ti- ó- ne. ∇ . 3. Sci- tó- te

quod Dómi- nus í- pse est Dé-

us. ∇ . 4. I- pse fé- cit nos, et non í- psi

nos : nos autem pó- pulus é-

jus, et óves pá- scu- ae * é- jus.

✠ **Sequentia sancti Evangelii secundum Lucam.**

The Passion foretold. The blind man of Jericho. Luke 18, 31-43.

IN illo tēpore : Assūpsit Jesus duōdecim, et ait illis : Ecce ascēdimus Jerosólymam, et consummabūntur ómnia, quae scripta sunt per prophētas de Fílio hómīnis. Tradētur enim gēntibus, et illudētur, et flagellābitur, et conspuētur : et postquam flagellāverint, occīdent eum, et tērtia die resúrget. Et ipsi nihil horum intellexērunt, et erat verbum istud absconditum ab eis, et non intelligēbant

AT that time, Jesus took unto him the twelve, and said to them, Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man : for he shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon ; and after they have scourged him, they will put him to death ; and the third day he shall rise again. And they understood none of these things, and this word was hid from

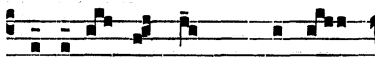
quæ dicebantur. Factum est autem, cum appropinquáret Jéricho, caecus quidam sedébat secus viam, mendicans. Et cum audíret turbam praetereúntem, interrogábat quid hoc esset? Dixérunt autem ei, quod Jesus Nazarénus transíret. Et clamávit dicens: Jesu, fili David, miserére mei. Et qui praeibant, increpábant eum ut tacéret. Ipse vero multo magis clamábat: Fili David, miserére mei. Stans autem Jesus, jussit illum addúci ad se. Et cum appropinquásset, interrogávit illum, dicens: Quid tibi vis fáciam? At ille dixit: Dómine, ut vídeam. Et Jesus dixit illi: Réspice, fides tua te salvum fecit. Et conféstim vidit, et sequebátur illum, magníficans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

Credo.

them, and they understood not the things that were said.

Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying, Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace: but he cried out much more, Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I do to thee? But he said, Lord, that I may see. And Jesus said to him, Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God: and all the people when they saw it, gave praise to God.

Offert. III



B

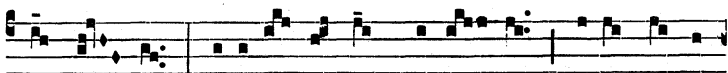
Ene-dí-ctus es * Dómi-



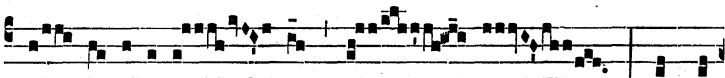
ne, dóce me justi- fi-ca-ti-ó-

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.

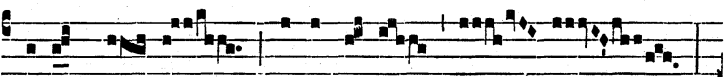
Ps. 118, 12-13.



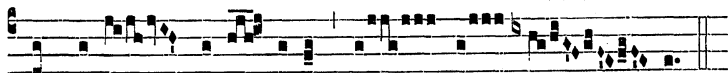
nes tú- as : benedí-ctus es Dómi- ne, dóce me ju-



sti- fi-ca-ti-ó- nes tú- as : in lá-



bi- is mé- is pronunti- á- vi



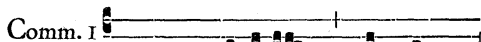
ómni- a júd- ci- a ó- ris tú- i.

Secret : Haec hóstia, Dómine. p. 418.

2nd and 3rd Secrets : until Febr. 2nd as on p. 412.

after Febr. 2nd as on p. 434.

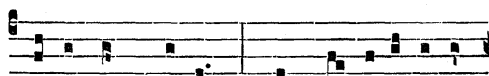
Preface of the Blessed Trinity, p. 12.



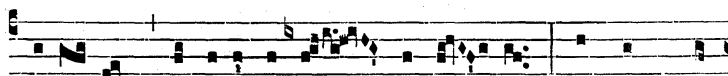
Comm. I
M Anducavérunt, * et satu-

They did eat, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

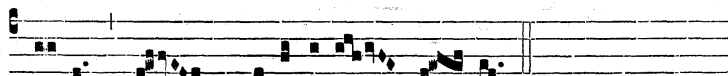
Ps. 77, 29-30.



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-ri- o sú- o.

Postcommunion.

QUaésumus, omnípotens Deus: ut, qui caeléstia aliménta percépimus, per haec contra ómnia advérsa muniámur. Per Dóminum.

WE beseech thee, O Lord, that we who have tasted of the bread of angels, may by it be safeguarded from all things hurtful to us. Through Jesus Christ.

2nd and 3rd Postcommunions : until Febr. 2nd as on p. 413.

after Febr. 2nd as on p. 435.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

FRatres : Si linguis hóminum loquar, et Angelórum, † caritátem autem non hábeam, * factus sum velut aes sonans, aut cýmbalum tinniens.

BRethren, if I speak with the tongues of men, and of Angels, and have not charity; I am become as sounding brass or a tinkling cymbal.

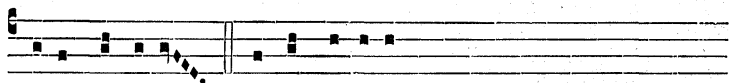
Hymn. Lúcis Creátor. p. 119. *Ÿ*. Dirigátur.

At Magnif.

Ant. I D

S

Tans autem Jésus. *Cant.* Magní- ficat * ánima



mé-a Dóminum. Et exsultávit...

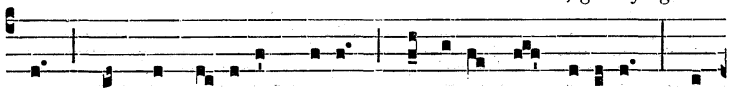
Cant. Magníficat. I D. p. 212.

An-
tiphon.

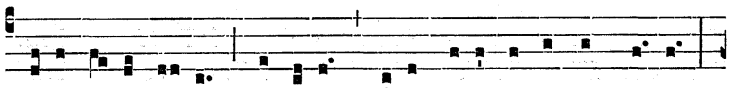
Stans autem Jésus jússit caé-

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.

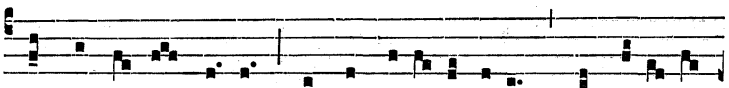
cum addú-ci ad se, et á- it íl-



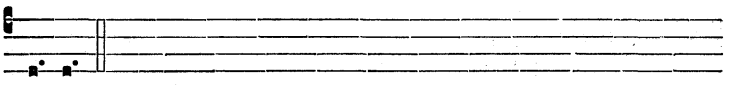
li : Quid vis fá-ci- am tíbi? Dómine, ut víde-am. Et



Jésus á- it íl- li : Réspice, fídes tú-a te sálvum fé-cit.



Et confé-stim ví-dit, et sequebá-tur íllum, magní-fi-cans



Dé- um.

Prayer. Preces nostras. p. 445. — *Suffrage of all the Saints*, p. 122.

Ash Wednesday.

Blessing of the Ashes.

Before the Mass, the Ashes are blessed. They have been made from the palm or other branches blessed the year before.

The Priest proceeds as follows to bless the ashes placed in some vessel on the Altar. The Choir first sings the Antiphon :

Ant. VII

E

Xáudi nos * Dómi-ne,

Hear us, O Lord,
for thy mercy is kind :
look upon us, O Lord,
according to the multi-
tude of thy tender
mercies. *Ps.* Save me,
O God, for the waters
have come in even unto
my soul. *Glory.*
Ps. 68, 17 and 2.

quóni- am be- nígna est mi-se-ri-

cór- di- a tú- a : secúndum multi-tú- di-nem mi-sera-

ti- ó- num tu- á- rum réspi-ce nos, Dó- mi-ne.

Ps. Sál-vum me fac Dé-us : quóni- am intravérunt áquae *

usque ad á-nimam mé- am. Gló- ri- a Pátri.

E u o u a e. Glória Patri. 7th tone. p. 30.

Repeat : Exáudi nos.

The Priest then says :

℣. Dóminus vobíscum.

℞. Et cum spiritu tuo.

Orémus.

OMnípotens sempitérne Deus, parce paeniténtibus, propitiare supplicántibus : et mittere dignéris sanctum Angelum tuum de caelis, qui benedícat, et sanctíficet hos cíneres, ut sint remédium salúbre ómnibus nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínae cleméntiae tuae facínora sua deplorántibus, vel sereníssimam pietátem tuam supplicíter obnixéque flagitántibus : et praesta per invocatió-nem sanctíssimi nóminis tui; ut quicúmque per eos aspérsi fuerint, pro redemptiône peccatórum suórum, córporis sanitátem, et ánimae tutelám percípiant. Per Christum Dóminum nostrum. ℞. Amen.

℣. The Lord be with you.

℞. And with thy spirit.

Let us pray.

Almighty and everlasting God, spare the penitent sinner, have pity on thy suppliant people, and, in loving-kindness, send down from heaven thy holy Angel to bless and sanctify these ashes. Thus hallowed, may they be a saving remedy to all who, humbly calling upon thy holy name, reproach themselves with the sins of which their conscience accuses them, and who, grieving over their evil deeds, have pitiful recourse to thee for mercy and pardon. Grant, through the invocation of thy most holy name, that they over whom, in token of sorrow for their sin, these ashes are sprinkled, may be blessed by thee with lasting well-being of soul and body. Through Christ our Lord. ℞. Amen.

Orémus.

DEus, qui non mortem, sed paeniténtiam desíderas peccatórum : fragilitátem conditiónis humanae benigníssime respice; et hos cíneres, quos causa proferéndæ humilitátis, atque promeréndæ véniae, capítibus nostris impóni decérnimus, bene dicere pro tua pietáte dignáre; ut, qui nos cínerem esse, et ob pravitátis nostrae deméritum in púlverem reversúros cognóscimus; peccatórum ómnium véniam, et praemia paeniténtibus repromíssa misericórditer cónsequi mereámur. Per Christum Dóminum nostrum. ℞. Amen.

O God, who desirest not the death of the sinner but rather that he do penance, of thy goodness bear with the weakness of our human nature, and vouchsafe to bless these ashes which, in sign that with humbled heart we crave forgiveness from thee, we are about to put upon our heads. Bestow too upon us, who confess that we are but dust, and for our deserts unto dust have to return, together with thy forgiveness for our past trespasses, the grace and favour which thou hast graciously promised to every repentant sinner. Through Christ our Lord. ℞. Amen.

Orémus.

DEus, qui humiliatióne flécteris, et satisfactiône placáris : aurem tuae pietátis inclína précibus nostris; et capítibus ser-

O God who art moved by the humbling of man's heart and appeased by penance; bow down in mercy thine ears to our prayers; on

vórum tuórum, horum cíne-
rum aspersione contactis, ef-
fúnde propítius grátiam tuae
benedictiónis : ut eos et spírítu
compunctiónis répleas, et quae
juste postuláverint, effícaciter
tribuas; et concéssa perpétuo
stabilíta, et intácta manére de-
cérnas. Per Christum Dóminum
nostrum. R̄. Amen.

the heads of thy servants, besprinkled
with ashes, pour out the grace of
thy blessing; fill us with the spirit
of sorrow for sin; bestow on us
abundantly all that we rightly ask;
and so order our lives that, steadfast
in thy grace, we may nevermore
forfeit thy favour. Through Christ
our Lord. R̄. Amen.

Orémus.

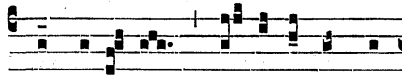
OMnípotens sempitérne Deus,
qui Ninivítis in cíne et
cilício paeniténtibus indulgén-
tiae remédia praestítisti :
concede propítius; ut sic eos
imitémur hábitu, quatenus vé-
niae prosequámur obténtu. Per
Dóminum nostrum Jesum Chri-
stum Fílium tuum.

ALmighty and everlasting God, who,
to the Ninivites doing penance in
sackcloth and ashes, didst vouchsafe
merciful forgiveness; make us, we
beseech thee, so to imitate them in
the exercises of mortification, that we,
like them, may obtain from thee the
pardon of our offences against thee.
Through Jesus Christ. R̄. Amen.

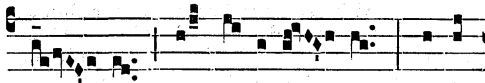
Having put incense into the thurible, the Celebrant sprinkles the ashes three times with holy water, while saying recto tono the Antiphon Aspérge me. to which the psalm is not added. He then incenses the ashes three times.

During the imposition of the ashes, the Choir sings :

Ant. I



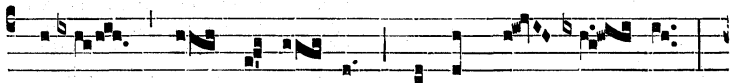
IMmutémur * há-bi-tu, in cí-



ne- re et cí-lí-ci- o : je-ju-

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.

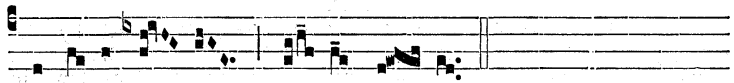
Joel 2, 13.



némus, et plo-ré-mus ante Dó- mi- num :



qui- a multum mi-sé- ri-cors est di-mít-te-re



peccá-ta nó-stra Dé- us nó- ster.

Another
Ant. IV

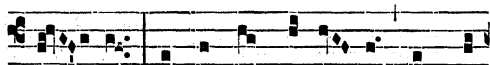
J Ux- ta vestí- bu- lum * et
al- tá- re plo- rá- bunt sacer- dó-
tes et le- ví- tae mi- ní- stri Dó- mi- ni, et dí-
cent : Pá- rce Dó- mi- ne, pá- rce pó- pu- lo tú- o :
et ne dí- sipes ó- ra clamán- ti- um ad te, Dó-
mi- ne.

Between the porch
and the altar, the
priests, the Lord's mi-
nisters, shall weep, and
shall say: Spare, O
Lord, spare thy peo-
ple; and shut not the
mouths of them that
sing to thee, O Lord.
Joel 2, 17; Esth. 13, 17.

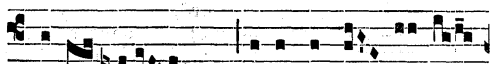
Resp. II

E -mendémus * in mé- li- us,
quae ignorán- ter pec- cá- vi- mus :
ne sú- bi- to prae- occu- pá- ti dí- e mó- rtis, quaerámus :
spá- ti- um paeni- tén- ti- ae, et invení- re non pos-

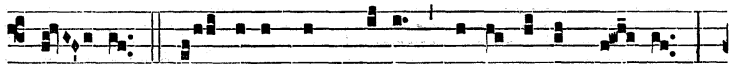
Let us amend and do
better for those things
in which we have sinned
through ignorance :lest
suddenly prevented by
the day of death, we
seek time for penance,
and be not able to find
it. Attend, O Lord,
and have mercy: for



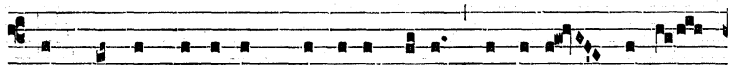
sí-mus. * Atténde, Dómi-ne, et mi-



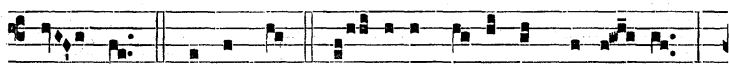
se-ré-re : qui-a peccá-vimus



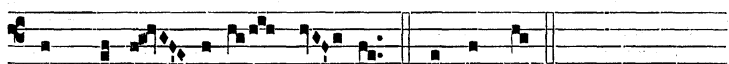
tí-bi. √. Ad-juva nos, Dé-us sa-lu-tá-ris nó-ster :



et propter honó-rem nó-minis tú-i, Dómine, lí-be-



ra nos. * Atténde. Gló-ri-a Pátri, et Fí-li-o,



et Spi-rí-tu-i Sán-cto. * Atténde.

While placing the ashes on the foreheads of the faithful, the Celebrant says :

√. Meménto homo, quia pul-
vis es, et in púlverem revertéris.

∇. Remember, man, that thou art
dust and unto dust thou shalt return.
Gen. 3, 19.

After the distribution of the ashes, the Celebrant says :

∇. Dóminus vobíscum.

∇. The Lord be with you.

R̄. Et cum spírítu túo.

R̄. And with thy spirit.

Orémus.

Concède nobis, Dómine, prae-
sídía militiae christiánae san-
ctis inchoáre jejúniis : ut contra
spirituáles nequítias pugnatúri
continéntiae muniámur auxiliis.
Per Christum Dóminum no-
strum.

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 wick-
edness: Through Christ our Lord.

Mass is then said.

AT MASS.

Station at St Sabina.

Intr. I

M I-se- ré-ris * ómni- um, Dó-
mi-ne, et ni- hil odísti e-ó-
rum quae fe- cí- sti, dissímu- lans
peccá- ta hó- mi- num propter paeni- ténti- am, et
pár- cens íl- lis : qui- a tu es Dó- minus
Dé- us nó- ster. *Ps.* Mi- seré- re mé- i Dé- us, mi- se-
ré- re mé- i : * quó- ni- am in te confí- dit á- nima mé- a.

Thou hast mercy upon all, O Lord, and hatest none of the things which thou hast made, winking at the sins of men for the sake of repentance, and sparing them; for thou art the Lord our God. *Ps.* Have mercy on me, O God, have mercy on me; for my soul trusteth in thee. *V.* Glory. *Wisd.* II, 24, 25 and 27; *Ps.* 56, 2.

Gló- ri- a Pátri. E u o u a e. Glória Pátri. 1st tone. p. 28.

Kýrie XVIII, p. 79.

Collect.

PRAESTA Dómine fidélibus tuis: † **G**Rant, we beseech thee, O Lord, ut jejuniórum veneránda that thy faithful people may, solémnia, et cóngua pietáte with seemly devotion, enter upon

suscípiant, * et secúra devotíone percúrrant. Per Dóminum nostrum.

this solemn season of fasting, and in austere discipline piously persevere to the end thereof. Through Jesus.

2. *To implore the intercession of the Saints, p. 429.*

3. *For the living and the dead, p. 464.*

Lectio Joelis Prophetæ.

By penance, God can still be moved to mercy.

Joel 2, 12-19.

HÆC dicit Dóminus : Convertimini ad me in toto corde vestro, in jejúnio, et in fletu, et in planctu. Et scíndite corda vestra, et non vestiménta vestra, et convertimini ad Dóminum Deum vestrum : quia benígnus et miséricors est, pátiens, et multæ miséricórdiæ, et præstábilis super malítia. Quis scit, si convertátur, et ignóscat, et relínquat post se benedictíonem, sacrificium, et libámen Dómino Deo vestro? Cánite tuba in Sion, sanctificáte jejúni-um, vocáte caetum, congregáte pópulum, sanctificáte ecclési-ám, coadunáte senes, congregáte párvulos, et sugéntes úbera : egrediátur sponsus de cubili suo, et sponsa de thálamo suo. Inter vestíbulum et altáre plorábunt sacerdótes ministri Dómini, et dicent : Parce, Dómine, parce pópulo tuo : et ne des haereditátem tuam in oppróbrium, ut dominéntur eis natió-nes. Quare dicunt in pópulus : Ubi est Deus eórum? Zelátus est Dóminus terram suam, et pepércit pópulo suo. Et respóndit Dóminus, et dixit pópulo suo : Ecce ego mittam vobis fruméntum, et vinum, et óleum, et replebímuni eis : et non dabo vos ultra oppróbrium in géntibus : dicit Dóminus omnípotens.

THUS saith the Lord, Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?

Blow the trumpet in Sion; sanctify a fast; call a solemn assembly; gather together the people; sanctify the church; assemble the ancients; gather together the little ones, and them that suck at the breasts; let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say, Spare, O Lord, spare thy people: and give not thine inheritance to reproach, that the heathens should rule over them. Why should they say among the nations, Where is their God?

The Lord hath been zealous for his land, and hath spared his people. And the Lord answered, and said to his people, Behold I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations; saith the Lord Almighty.

Grad. I

M

I-se ré-re * mé- i

Have mercy on me,
O God, have mercy on
me; for my soul trusteth
in thee. √. He hath

Dé-us, mi-se-ré- sent from heaven, and delivered me; he hath made them a reproach that trod upon me. *Ps. 56, 2 and 4.*

re mé- i : quó- ni- am

in te con- fí- dit á- ni- ma

mé- a. V. Mí-sit de caé-

lo, et li- be- rá- vit me :

dédit in oppró- bri- um

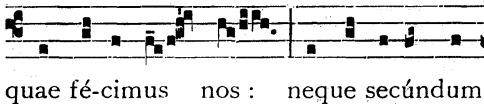
con- culcán- tes * me.

Tract. II

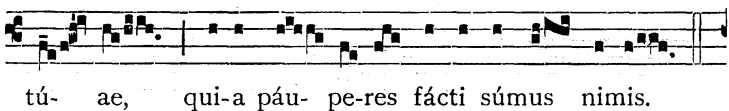
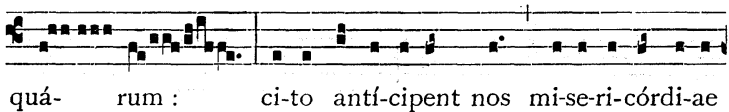
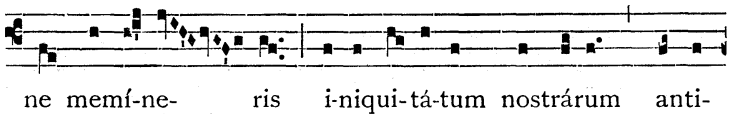
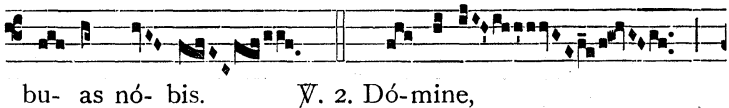
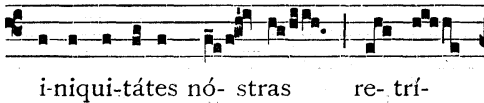
D Omi- ne, *

non secúndum peccá-ta nóstra,

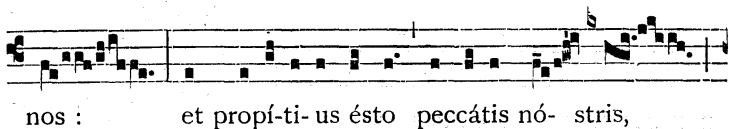
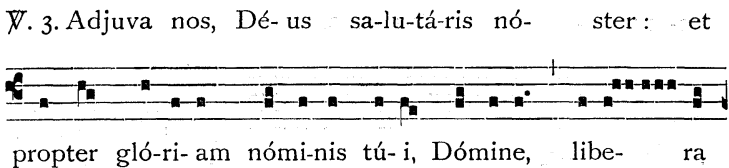
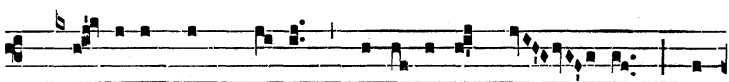
O Lord, repay us not according to the sins we have committed, nor according to our iniquities. V. 2. O Lord, remember not our former iniquities: let thy mercies speedily prevent us, for we are

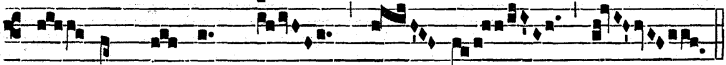


become exceeding poor.
 V. 3. Help us, O God
 our Saviour; and for
 the glory of thy name,
 O Lord, deliver us :
 and forgive us our sins
 for thy name's sake.
*Ps. 102, 10 ; V. Ps. 78,
 8-9.*



Here all kneel down.





pro- ter nó-men * tú- um.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

Fasting, and indifference to riches. Matth. 6, 16-21.

IN illo tēpore : Dixit Jesus discipulis suis : Cum jejunātis, nolīte fieri sicut hypócritae, tristes. Extérminant enim fácies suas, ut appareant homínibus jejunāntes. Amen dico vobis, quia recepérunt mercédem suam. Tu autem, cum jejúnas, unge caput tuum, et fáciam tuam lava, ne videáris homínibus jejúnans, sed Patri tuo, qui est in abscondito : et Pater tuus, qui videt in abscondito, reddet tibi. Nolīte thesaurizáre vobis thesáuros in terra : ubi aerúgo, et tinea demolítur : et ubi fures effódiunt, et furántur. Thesaurizáte autem vobis thesáuros in caelo : ubi neque aerúgo, neque tinea demolítur; et ubi fures non effódiunt, nec furántur. Ubi enim est thesáurus tuus, ibi est et cor tuum.

The Credo is not said.

Offertory. Exaltábo te. p. 891.

Secret.

FAC nos, quaesumus Dómine, his munéribus offeréndis conveniénter aptári : quibus ipsíus venerábilis sacraménti celebrámus exórdium. Per Dóminum nostrum.

MAKE us worthy, we beseech thee, O Lord, to place upon thine altar these offerings, and by so doing to commemorate the institution of thy venerable sacrament. Through Jesus Christ.

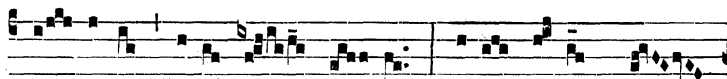
2. Exáudi. p. 434. — 3. Deus, cui soli. p. 471.

Preface of Lent, p. 471.

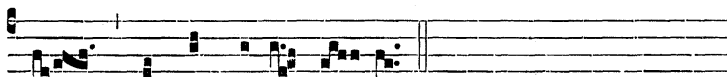
Comm. III

QUI medi-tábi-tur * in lége

He who shall meditate upon the law of the Lord day and night, shall bring forth his fruit in due season. *Ps. 1, 2 and 3.*



Dó-mi-ni dí-e ac nó-cte, dábit frúctum sú-



um in témpo-re sú-o.

Postcommunion.

PERCÉPTA nobis, Dómine, præ-beant sacraménta subsidium: ut tibi grata sint nostra jejúnia, et nobis proficiant ad medélam. Per Dóminum nostrum.

MAY the sacrament we have received succour us, O Lord, making our fasts to be pleasing in thy sight, and profitable to ourselves for eternity. Through Jesus Christ.

2. Mundet et múniat. *p.* 435. — 3. Puríficent nos. *p.* 472.

Prayer over the people.

The Priest : Orémus. *The Deacon* :

Humiliáte cápita vestra Deo.

Bow down your heads before God.

INclinántes se, Dómine, majestáti tuæ, propitiátus inténde: ut qui divíno múnere sunt refécti, caeléstibus semper nutriántur 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.

LENT.

During Lent the Church prepares us for Easter by more constant and humble prayer; as well as by fasting, of which our Lord sets us an example, and to which a work of inward mortification and cleansing must correspond. Though the devil tries to hinder this work, we can rely on the help of the Holy Angels; and of this we are frequently reminded.

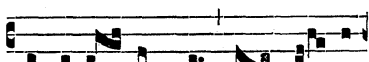
In early days, Lent was the immediate preparation for Baptism, and for the readmission into the Church of public penitents. Many passages of the liturgy allude to this twofold discipline. They have still a lesson for us. On Ash Wednesday we all become penitents, on account of our own sins and those of our brothers. It is always good for a Christian to renew the spirit of his Baptism, and to recall the innumerable graces it gives or that flow from it, and the sacred obligations it involves.

First Sunday of Lent.

I Class. — Station at St. John Lateran.

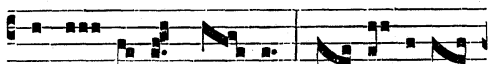
Intr. VIII

I

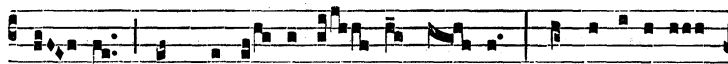


Nvocá- bit me, * et é- go

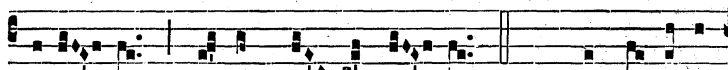
He shall call upon me, and I will hear him; I will deliver him, and glorify him; I will fill him with length of days. *Ps.* He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. *Ps. 90, 15 and 16.*



exáu- di- am é- um : e- rí- pi- am



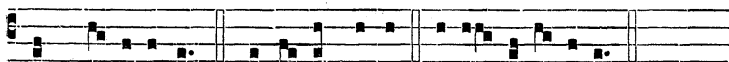
é- um, et glo- ri- fi- cá- bo é- um : longi- túdine



di- é- rum a- dimplé- bo é- um. *Ps.* Qui há- bi- tat



in adju-tó-ri- o Altíssimi, * in pro-lecti-óne Dé- i caéli



commo-rábi-tur. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 8th tone. p. 30. — Kýrie XVII. p. 76.

Collect.

DEus, qui Ecclésiám tuam ánnua Quadragesimáli observatióne purificas : † praesta famíliæ tuæ; ut quod a te obtinéré abstinéndo nítitur, * hoc bonis opéribus exsequátur. Per Dóminum.

O God, who year by year dost purify thy Church with Lenten discipline; grant that thy faithful people, while striving by self-denial to deserve thy favour, may further assure themselves thereof by abounding in good works. Through Jesus.

On the first four Sundays of Lent, if no Saints are to be commemorated, the following Prayers are added :

2. *To implore the intercession of the Saints.* A cunctis. p. 429.

3. For the living and the dead.

OMnípotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse prænóscis : te súpplices exorámus; ut, pro quibus effúndere preces decrevimus, quosque vel praesens saeculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscepit, intercedéntibus ómnibus Sanctis tuis, pietátis tuæ cleméntia, ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum.

Almighty and Everlasting God, who rulest alike over the living and the dead, and who shewest mercy to every one whom thou foreknowest will, by faith and good works, one day be thine: most humbly we beseech thee, that every one, on whose behalf we have purposed to put up our prayers to thee, whether this world still detains him in the flesh, or already his soul has passed out of the body into that which is to come, may, all thy Saints interceding for him, out of the abundance of thy mercies, obtain the remission of all his sins. Through Jesus Christ.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

The self-devotion of St. Paul, a model to Christians. 2 Cor. 6, 1-10.

FRatres : Exhortámur vos, ne in vácuum grátiam Dei recipiátis. Ait enim : Tém-pore accépto exaudívi te, et in die salútis adjúvi te. Ecce nunc tempus acceptábile, ecce nunc dies salú-

Brethren, we exhort you that you receive not the grace of God in vain. For he saith, In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold now is the acceptable time,

tis. Némini dantes ullam offensionem, ut non vituperétur ministérium nostrum : sed in ómnibus exhibeámus nosmetipsos sicut Dei ministros, in multa paciéntia, in tribulatióibus, in necessitatibus, in angustiis, in plagis, in carcéribus, in seditióibus, in labóribus, in vigiliis, in jejúniis, in castitate, in sciéntia, in longanimitate, in suavitate, in Spiritu Sancto, in caritate non ficta, in verbo veritatis, in virtute Dei, per arma justitiae a dextris, et a sinístris : per glóriam, et ignobilitatem : per infámiam, et bonam famam : ut seductóres, et veraces : sicut qui ignóti, et cógniti : quasi moriéntes, et ecce vívimus : ut castigati, et non mortificati : quasi tristes, semper autem gaudentes : sicut egéntes, multos autem locupletantes : tamquam nihil habéntes, et ómnia possidentes.

behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed : but in all things let us exhibit ourselves as the ministers of God ; in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God ; by the armour of justice on the right hand and on the left ; by honour and dishonour, by evil report and good report ; as deceivers, and yet true ; as unknown, and yet known ; as dying, and behold we live ; as chastised, and not killed ; as sorrowful, yet always rejoicing ; as needy, yet enriching many ; as having nothing, and possessing all things.

Grad. II

A N-ge-lis * sú- is man-

God hath given his Angels charge over thee, to keep thee in all thy ways. Ψ . In their hands they shall bear thee up, lest thou dash thy foot against a stone. *Ps. 90, 11-12.*

dá- vit de te,

ut custódi-ant te in ómni-

bus ví- is tú- is. Ψ . In

mánibus portá- bunt



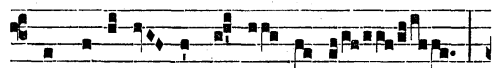
te, ne un- quam offén- das ad
lá-pidem * pédem tú- um.

Tract. II

Q UI hábi- tat * in



¶. 1. He that dwell-
eth in the aid of the
Most High, shall abide
under the protection
of the God of heaven.



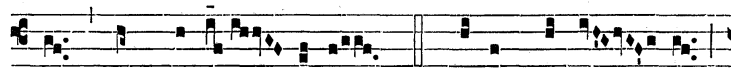
adjutó-ri- o Altís- simi,

¶. 2. He shall say
to the Lord, Thou art
my protector and my
refuge : my God, in him
will I trust.

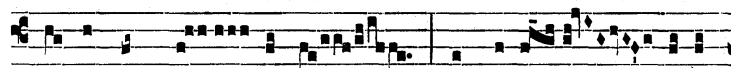


in pro- tecti- ó- ne Dé- i caé-

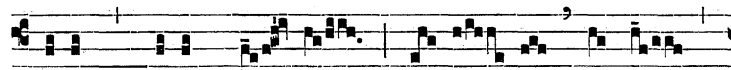
¶. 3. For he hath
delivered me from the
snare of the hunters,



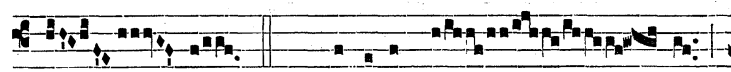
li commo- rá- bi- tur. ¶. 2. Dí- cet Dómi- no :



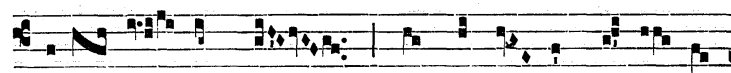
Suscéptor mé- us es, et re- fú- gi- um



mé- um, Dé- us mé- us : spe- rá- bo in é-



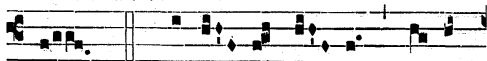
um. ¶. 3. Quóni- am í- pse



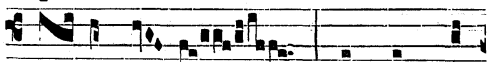
libe- rá- vit me de láque- o ve- nán- ti-



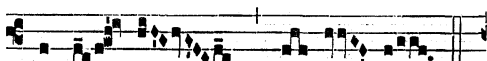
um; et a vérbo á-spe-



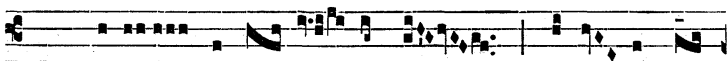
ro. V. 4. Scápu- lis sú- is o-bum-



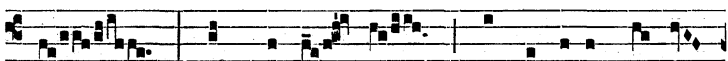
brá- bit tí- bi, et sub pén-



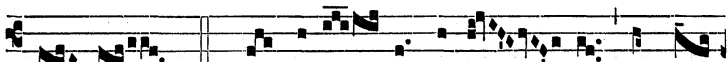
nis é- jus spe- rá- bis.



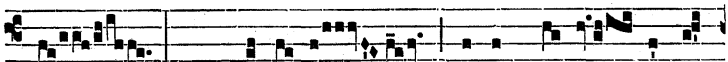
V. 5. Scúto circúm- da- bit te vé-ri- tas é-



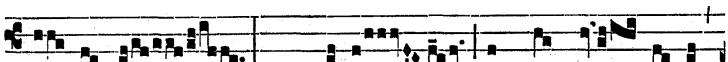
jus : non timé- bis a timóre noctúr-



no. V. 6. A sagít- ta vo- lán- te per dí-



em, a negó- ti- o per-ambu- lán- te in



té- nebris, a ru- ína et daemó- ni- o



me-ri-di- á- no. V. 7. Cá- dent

and from the sharp word.

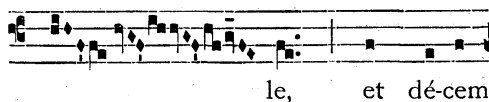
V. 4. He will overshadow thee with his shoulders, and under his wings thou shalt trust.

V. 5. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

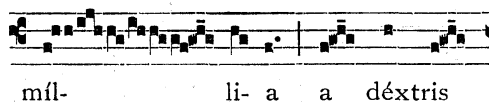
V. 6. Of the arrow that flieth in the day; of the business that walketh about in the dark: of ruin and the noon-day devil.



¶. 7. A thousand shall fall at thy side, and ten thousand at thy right hand : but it shall not come nigh to thee.



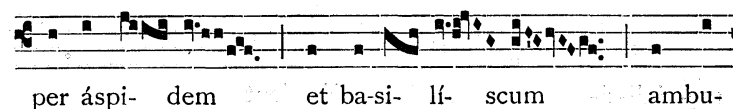
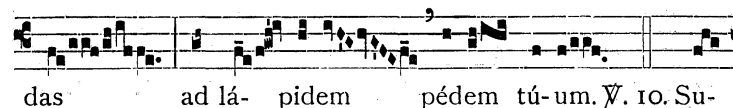
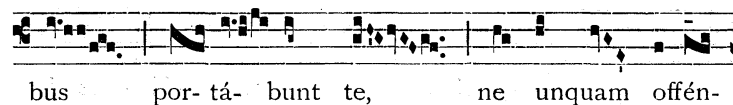
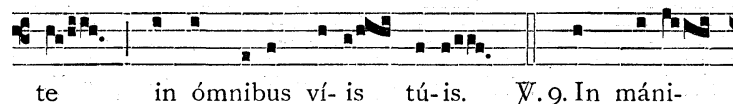
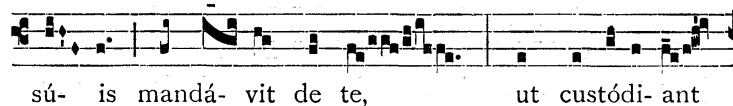
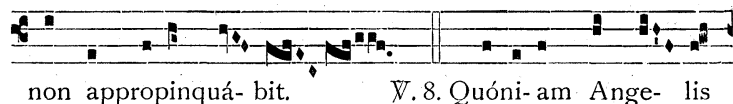
¶. 8. For he hath given his Angels charge over thee, to keep thee in all thy ways.

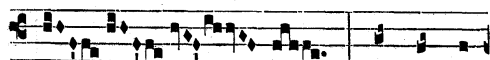


¶. 9. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

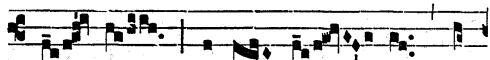


¶. 10. Thou shalt walk upon the asp and the basilisk, and thou shalt trample under-





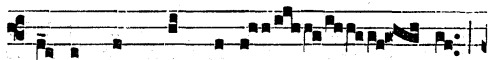
lá- bis, et concul-



cá- bis le-ó- nem et



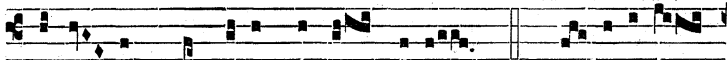
dracó- nem. *V. I. Quó-*



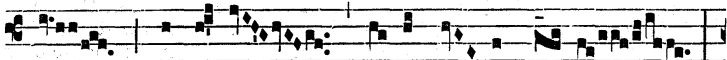
ni- am in me sperá- vit,



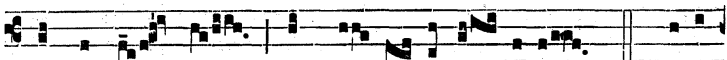
li-be- rábo é- um : pró- tegam é- um,



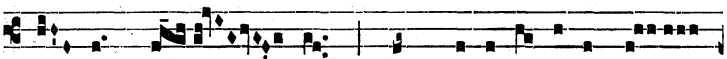
quóni- am cognóvit nómen mé- um. *V. 12. Invocabít*



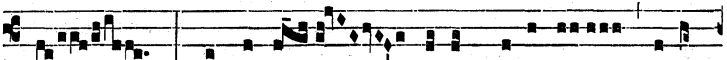
me, et é- go exáudi- am é- um :



cum ípso sum in tri- bu- la- ti- óne. *V. 13. Eri-*



pi- am é- um, et glo- ri- fi- cábo é-



um : longi- tú- dine di- é- rum adim-

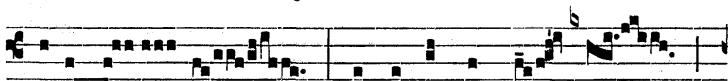
foot the lion and the dragon.

V. 11. Because he hath hoped in me, I will deliver him; I will protect him, because he hath known my name.

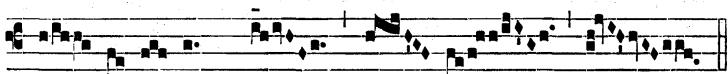
V. 12. He shall call upon me, and I will hear him: I am with him in tribulation.

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.



plébo é- um, et osténdam íl- li



sa- lu- tá- re * mé- um.

✠ *Sequentia sancti Evangelii secundum Matthaeum.*

The Temptation in the wilderness. Matth. 4, 1-11.

IN illo tēpore : Ductus est Jesus in désertum a Spírítu, ut tentarétur a diáboló. Et cum jejúnasset quadragínta diébus, et quadragínta nóctibus, póstea esúriit. Et accédens tentátor, dixit ei : Si Fílius Dei es, dic ut lápidés isti panes fiant. Qui respóndens, dixit : Scriptum est : Non in solo pane vivit homo, sed in omni verbo, quod procédit de ore Dei. Tunc assúmpsit eum diábolus in sanctam civitátem, et státuit eum super pinnáculum templi, et dixit ei : Si Fílius Dei es, mitte te deórsum. Scriptum est enim : Quia Angelis suis mandávit de te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Jesus : Rursum scriptum est : Non tentábis Dóminum Deum tuum. Iterum assúmpsit eum diábolus in montem excélsam valde : et osténdit ei ómnia regna mundi, et glóriam eórum, et dixit ei : Haec ómnia tibi dabo, si cadens adoráveris me. Tunc dicit ei Jesus : Vade, Sátana : scriptum est enim : Dóminum Deum tuum adorábis : et illi soli sérvies. Tunc relíquit eum diábolus : et ecce Angeli accessérunt, et ministrábant ei. Credo.

AT that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him, If thou be the Son of God, command that these stones be made bread. Who answered and said, It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him, If thou be the Son of God, cast thyself down : for it is written, That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him, It is written again, Thou shalt not tempt the Lord thy God.

Again the devil took him up into a very high mountain ; and showed him all the kingdoms of the world, and the glory of them ; and said to him, All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him, Begone, Satan, for it is written, The Lord thy God shalt thou adore, and him only shalt thou serve.

Then the devil left him ; and behold Angels came, and ministered to him.

Offert. VIII

S

Cápu-lis sú- is* obumbrá-

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.*

bit tí-bi Dómi- nus, et sub pén-

nis é-jus spe- rá- bis : scú- to circúm- da- bit

te vé- ri- tas é- jus.

Secret.

Sacrificium quadragesimalis initii solémniter immolámus, te, Dómine, deprecántes : ut cum epulárum restrictióne carnálium, a nóxiis quoque voluptátibus temperémus. Per Dóminum.

WE offer solemn sacrifice to thee, O Lord, for the beginning of Lent, begging that we who, by thy grace, in some measure refuse ourselves food and drink, may the more strenuously resist all craving after sinful pleasures. Through Jesus.

2. *To implore the intercession of the Saints p. 434.*

3. For the living and the dead.

DEUS, cui soli cógnitus est número electórum in supérna felicitáte locándus : tribue, quaesumus; ut, intercedéntibus omnibus Sanctis tuis, universórum quos in oratióne commendátos suscepimus, et ómnium fidélium nómina, beátae praedestinatiónis liber adscripta retíneat. Per Dóminum.

O God, to whom alone is known the number of thine elect, whose happy lot it will one day be to be numbered among thy Saints: by their intercession, grant we beseech thee, that in the book of blessed predestination may be written the names of those who have been commended to our prayers, and the names of all thy faithful. Through Jesus Christ.

Preface of Lent.

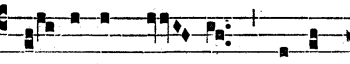
Vere dignum et justum est, vaequum et salutáre, nos tibi semper, et ubique grátias ágere : Dómine sancte, Pater omnípotens, aetérne Deus : Qui corporáli jejúnio vítia cómprimis, mentem élevas, virtútem largírís et praémia : per Christum Dóminum nostrum. Per quem Majestátem tuam laudant An-

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God : Who on those who chastise their bodies by fasting dost bestow the restraining of evil passions, uplifting of heart and the enjoying of virtue with its reward. Through Christ our Lord.

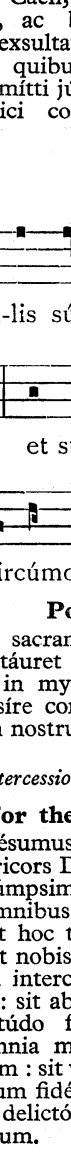
geli, adorant Dominatiónes, tremunt Potestátes, Caeli, caelórúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admitti júbeas deprecámur, súplici confesióne dicétes :

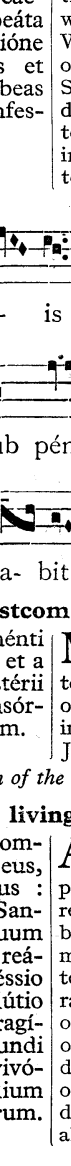
Sanctus, *p.* 77.

Through whom the Angels praise, the Dominations adore, the Powers with awe worship thy Majesty. Which the heavens and the Forces of heaven together with the blessed Seraphim joyfully do magnify. And do thou command that it be permitted to our lowliness to join with them in confessing thee, and unceasingly to repeat: Holy, *p.* 77.

Comm. III

S Cá-pu-lis sú-is * obum-

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.


brá-bit tí-bi, et sub pén-nis é-jus spe-rá-bis :


scú-to circúm-da-bit te vé-ri-tas é-jus.

Postcommunion.

TUI nos, Dómine, sacraménti libátio sancta restáuret : et a vetustáte purgátos, in mystérii salutáris fáciat transíre consór-tium. Per Dóminum nostrum.

MAY our partaking of thy sacramental sacrifice, O Lord, impart to us strength to serve thee in newness of spirit, and ensure our having part in the mystery of salvation. Through Jesus Christ.

2. To implore the intercession of the Saints. *p.* 435.

3. For the living and the dead.

PURIFICENT nos, quaésumus omnípotens et miséricors Deus, sacraménta quae súmpsimus : et, intercedéntibus ómnibus Sanctis tuis, praesta; ut hoc tuum sacraméntum non sit nobis reátus ad poenam, sed intercésio salutáris ad véniam : sit ablútio scélerum, sit fortitúdo fragílium, sit contra ómnia mundi pérícula firmaméntum : sit vivórum atque mortuórum fidélium remíssio ómnium delictórum. Per Dóminum nostrum.

ALmighty and merciful God, we beseech thee, that we may be purified by the Sacraments we have received. Thy Saints pleading on our behalf, do thou grant that our Communion of to-day may not be counted to us for guilt and punishment, but rather as a saving prayer for our pardon. May it be the washing away of our offences; our strength in weakness; our defence in all dangers; and to every one of the Faithful, whether living or dead, may it avail to the remission of all their sins. Through Jesus Christ.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

FRATRES : Hortámur vos, ne in
vácuum grátiam Dei recipiá-
tis. † Ait enim : Témptore accé-
pto *exaudívi* te, * et in die salútis
adjúvi te.

BRethren, we exhort you that you
receive not the grace of God in
vain. For he saith, In an accepted
time have I heard thee, and in the
day of salvation have I helped thee.

Hymn. II

A

U-di, be-nígne Cón-di-tor,

1. Thou loving Maker
of mankind, before thy
throne we pray and
weep; oh, strengthen
us with grace divine,
duly this sacred Lent
to keep.

2. Searcher of hearts!
thou dost discern our
ills, and all our weak-
ness know: again to
thee with tears we
turn; again to us thy
mercy show.

3. Much have we
sinn'd; but we confess
our guilt, and all our
faults deplore: oh, for
the praise of thy great
Name, our fainting souls
to health restore!

Nóstras pré-ces cum flé-tibus, In hoc

sácro je-júni-o Fú-sas quadra-gená-

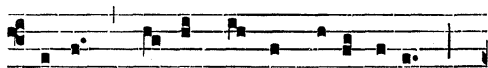
ri-o. 2. Scru-tátor álme córdi-um,

Infírma tu scis ví-ri-um : Ad te revér-sis éxhibe

Remissi-ó-nis grá-ti-am. 3. Multum qui-dem peccávi-

mus, Sed párcé confi-téntibus : Ad nómi-nis láudem

tú-i, Cónfer medé-lam lánguidis. 4. Concéde nóstrum cón-



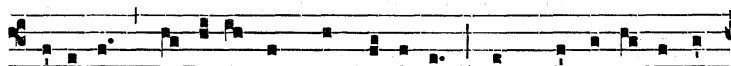
te-ri Córpus per abstinénti-am,



Cúlpaē ut re-línquant pábu-lum Jejúna



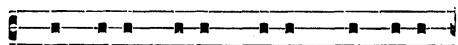
córda críminum. 5. Praésta be-á-ta



Tríni-tas, Concéde símplex Uni-tas : Ut fructu-ó-sa sint



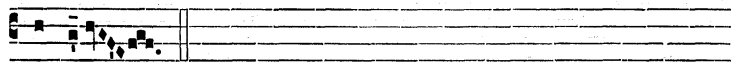
tú-is Jejúni-ó-rum mú-nera. Amen.



V. Ange-lis sú-is Dé-us mandávit
R. Ut custódiant te in ómnibus víis

V. God hath given
his Angels charge over
thee.

R. To keep thee in
all thy ways.



de te.
tú-is.

At Magnif.

Ant. VIII G*

E

Cce nunc. Cant. Magní-ficat * ánima mé-a



Dóminum. or : mé-a Dóminum. Et exsultávit...

Cant. Magníficat. VIII G*. p. 217.

An-
tiphon.

Ecce nunc tēmpus acceptábi-

Behold now is the acceptable time, behold now is the day of salvation; therefore in these days let us show ourselves the ministers of God, in much patience, in fastings, in watchings, in charity unfeigned.

Epistle.

le, ecce nunc dí-es salú-tis : in

his ergo di-é-bus exhibe-ámus nos sicut Dé- i miní-

stros, in múlta pa-ti-énti-a, in jejúni-is, in vigí-

li-is, et in ca-ri-tá-te non fícta.

Prayer. Deus, qui Ecclésiám. p. 464.Benedicámus Dómino VI. p. 141. — *Ant.* Ave Regina caelórum. p. 240.**At Compline,** the Hymn is sung to the tone n^o 6, p. 250.

Second Sunday of Lent.

I Class. — Station at St. Mary in Domnica.

Intr. IV

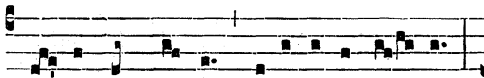
R

Emi-níscere * mi-se-ra-

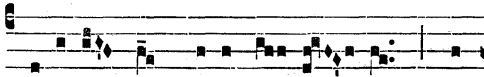
Remember, O Lord, thy bowels of compassion, and thy mercies that are from the beginning of the world, lest

ti-ó-num tu-á-rum, Dómi-ne, et mi-se-ri-cór-

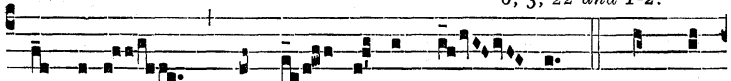
di-ae tú-ae, quae a saéculo sunt : ne unquam do-



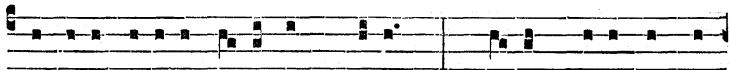
mi-néntur nó-bis inimí-ci nó-stri :



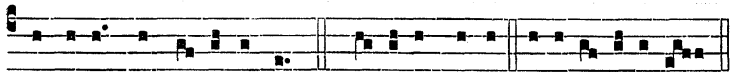
líbera nos Dé-us Is-ra-el ex



ómnibus angú-sti-is nó-stris. *Ps. Ad te*



Dómine levávi á-nimam mé-am : * Dé-us mé-us in te



confído, non e-rubéscam. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 7th tone. *p.* 29. — Kýrie XVII. *p.* 76.

Collect.

DEus, qui cónspicis omni nos virtúte destítui : intérius exteriúsque custódi; † ui ab ómnibus adversitatibus muniá-mur in córpore, * et a pravis cogitacionibus mundémur in mente. Per Dóminum.

O God who seest that we of ourselves avail not at all; inwardly and outwardly hold us in thy holy keeping, that we may neither be overcome in body by adversity, nor in mind be a prey to evil thoughts. Through Jesus Christ.

2. To implore the intercession of the Saints, *p.* 429.

3. For the living and the dead, *p.* 464.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

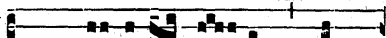
Exhortation to purity and holiness. I Thess. 4, 1-7.

FRatres : Rogámus vos, et obsecrámus in Dómino Jesu, ut quemádmodum accepístis a nobis quómodo opórteat vos ambuláre, et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim quae praecepta déderim vobis per Dóminum

BRethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of

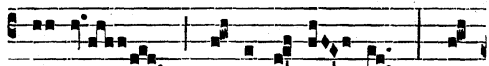
Jesum. Haec est enim volúntas Dei, sanctificatio vestra : ut abstinéatis vos a fornicatione, ut sciat unusquisque vestrum vas suum possidere in sanctificatione, et honore : non in passione desiderii, sicut et gentes, quae ignoránt Deum : et ne quis supergrediatur, neque circumveniat in negotio fratrem suum : quóniam vindex est Dóminus de his ómnibus, sicut praediximus vobis, et testificati sumus. Non enim vocávit nos Deus in immunditiam, sed in sanctificationem : in Christo Jesu Dómino nostro.

God, your sanctification; that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God : and that no man overreach, nor deceive his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us unto uncleanness, but unto sanctification; in Christ Jesus our Lord.

Grad. v 

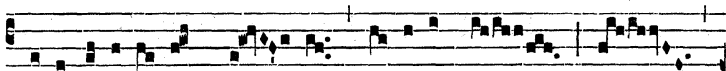
T Ribu-la-ti-ó-nes * córdis

The troubles of my heart are multiplied; deliver me from my necessities, O Lord. *Ps.* See my abjection and my labour, and forgive all my sins.

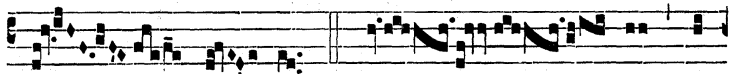


mé-i di-la-tá-tae sunt : de

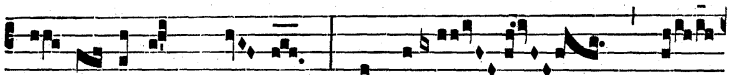
Ps. 24, 17-18.



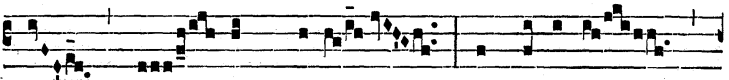
necessi-tá-ti-bus mé-is é-ri-pe me, Dó-



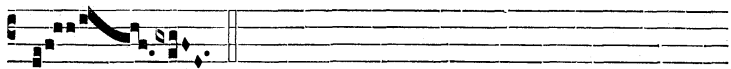
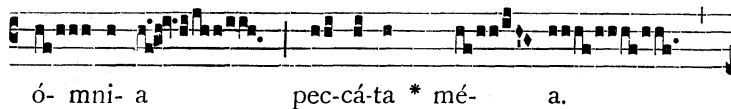
mi-ne. *Ps.* Ví-de hu-



mi-li-tá-tem mé-am, et la-bó-



rem mé-um, et dimítte

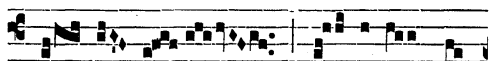


Tract. II

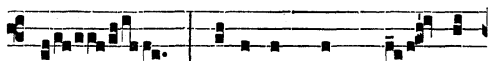
C

Onfi-témi- ni *

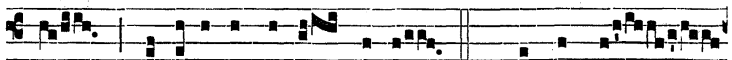
Give glory to the Lord, for he is good: for his mercy endureth for ever. *Ps.* 2. Who shall declare the powers of the Lord; who shall set forth all his praises? *Ps.* 3. Blessed are they that keep judgment, and do justice at all times. *Ps.* 4. Remember us, O Lord, in the favour of thy people: visit us with thy salvation. *Ps.* 105, 1-4.



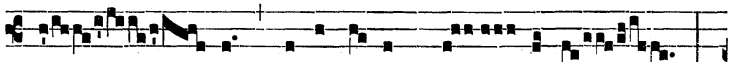
Dó- mi- no, quó- ni- am bó-



nus : quóni- am in saé- cu-



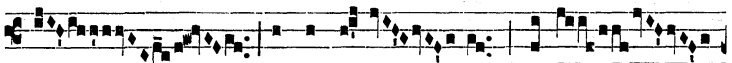
lum mi-se-ri-córdi- a é-jus. *Ps.* 2. Quis loqué-



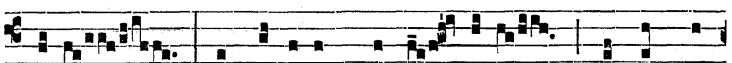
tur po-ténti- as Dó- mi- ni :



audí-tas fá- ci- et ó-mnes láudes é-jus? *Ps.* 3. Be- á-



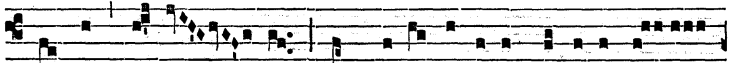
ti qui custó-di- unt judí-



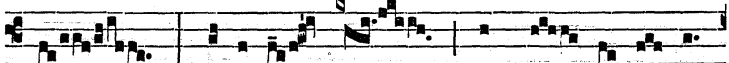
ci- um, et fá-ci-unt justí- ti- am in ómni



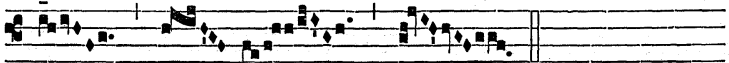
tém-po-re. V. 4. Memén-to



nóstri, Dómi-ne, in beneplá-ci-to pópu-li tú-



i : ví-si-ta nos in sa-lu-tá-ri



* tú- o.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

The Transfiguration of our Lord. Matth. 17, 1-9.

IN illo témpore : Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit illos in montem excélsu seórsum : et transfigurátus est ante eos. Et resplénduit fácies ejus sicut sol : vestiménta autem ejus facta sunt alba sicut nix. Et ecce apparuérunť illis Móyses et Elías cum eo loquéntes. Répóndens autem Petrus, dixit ad Jesum : Dómine, bonum est nos hic esse : si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Elíae unum. Adhuc eo loquente, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens : Hic est Fílius meus diléctus, in quo mihi bene complácuí : ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Jesus, et tétigit eos, dixítque eis : Súrgite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt, nisi solum Jesum. Et descendentibus illis de monte, praecepít eis Jesus, dicens : Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat. **Credo.**

AT that time, Jesus took Peter, and James, and John his brother, and bringeth them up into a high mountain apart : and he was transfigured before them. And his face did shine as the sun, and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them ; and lo a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased ; hear ye him. And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them, and said to them, Arise and fear not. And they lifting up their eyes saw no one, but only Jesus.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, till the Son of man be risen from the dead.

Offert. II

M

Edi-tá- bor * in mandá-

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.

tis tú- is, quae di-lé-xi val-

de : et levá-bo má- nus mé-as ad mandá-

ta tú- a, quae di-lé- xi.

Secret. Sacrificiis praesentibus. p. 298.

2. *To implore the intercession of the Saints, p. 434.*

3. *For the living and the dead, p. 471.*

Preface of Lent, p. 471.

Comm. V

I

Ntél-lige * clamó-rem mé-

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.

um : inténde vó-ci o-ra-ti-ó- nis

mé-ae, Rex mé-us, et Dé-us mé-us : quóni-am

ad te o-rábo, Dó-mi-ne.

Postcommunion. Súpplices te rogámus. p. 443.

2. *To implore the intercession of the Saints, p. 435.*

3. *For the living and the dead, p. 472.*

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

FRatres : Rogámus vos, et obsecrámus in Dómino Jesu : † ut quemádmódum accepístis a nobis quómo do vos opórteat ambuláre, et placére Deo : * sic et ambulétis, ut abundétis magis.

Brethren, we pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

Hymn. Audi benigne Cónditor. p. 473. V̇. Angelis súis.

At Magnif.

Ant. I f

V

I-si-ónem. *Cant.* Magní-fi-cat á-ni-ma mé-a

Dóminum. Et exsultávit... — *Cant.* Magnificat. I f. p. 212.

An-tiphon.

Vi-si-ónem quam vi-dístis,

Tell no man the vision you have seen, till the Son of man is risen from the dead.

Gospel.

némini dixé-ri-tis, do-nec a mórtu- is resúrgat. Fí-li-us

hóminis.

Prayer. Deus, qui cónspicis. p. 476. — Suffrage of all the Saints, p. 122.

Benedicámus Dómino VI. p. 141. — Ant. Ave Regina caelórum. p. 240.

Third Sunday of Lent.

I Class. — Station at St. Lawrence outside the Walls.

Intr. VII

O

-cu-li mé-i * sem-per ad

My eyes are ever towards the Lord: for he shall pluck my feet out of the snare: look thou upon me, and have mercy on me, for I am alone and poor. *Ps.* To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed. *V.* Glory. *Ps.* 24, 15-16 and 1-2.

Dó-mi-num, qui-a ípse evél-

let de láque-o pédes mé- os :

réspi- ce in me, et mi-seré-re mé- i,

quóni- am úni- cus et páu- per sum é-go.

Ps. Ad te Dómine levávi ánimam mé-am : * Dé-us

mé-us, in te confído, non erubé-scám. Gló- ri-a Pátri.

E u o u a e. Glória Pátri. 7th tone, p. 30.

Kýrie XVII, p. 76.

Collect.

QUaesumus omnipotens Deus, vota humilium respice : † atque ad defensionem nostram, * dexteram tuae majestatis extendende. Per Dominum.

HUmbing ourselves before thee, we beseech thee, Almighty God, favourably to regard the desires of our heart : and in our defence to stretch forth the right hand of thy Majesty. Through our Lord.

2. A cunctis. p. 429. — 3. Omnipotens sempiternus Deus. p. 464.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

Imitate Christ, and shun impurity. Ephesians 5, 1-9.

FRatres : Estote imitatores Dei, sicut filii carissimi : et ambulante in dilectione, sicut et Christus dilexit nos, et tradidit semetipsum pro nobis oblationem, et hostiam Deo in odorem suavitatis. Fornicatio autem, et omnis immunditia, aut avaritia, nec nominetur in vobis, sicut decet sanctos : aut turpitudō, aut stultiloquium, aut scurrilitas, quae ad rem non pertinet ; sed magis gratiarum actio. Hoc enim scitote intelligentes, quod omnis fornicator, aut immundus, aut avarus, quod est idolorum servitus, non habet haereditatem in regno Christi et Dei. Nemo vos seducat inanibus verbis : propter haec enim venit ira Dei in filios diffidentiae. Nolite ergo effici participes eorum. Eratis enim aliquando tenebrae ; nunc autem lux in Domino. Ut filii lucis ambulante : fructus enim lucis est in omni bonitate, et justitia, et veritate.

BRethren, be ye followers of God, as most dear children ; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness.

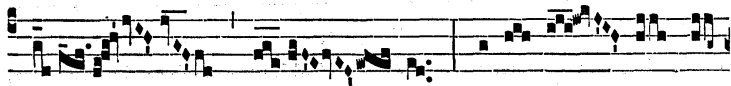
But fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints ; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose ; but rather giving of thanks : for know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and God.

Let no man deceive you with vain words ; for because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness ; but now light in the Lord. Walk ye as children of the light : for the fruit of the light is in all goodness, and justice, and truth.

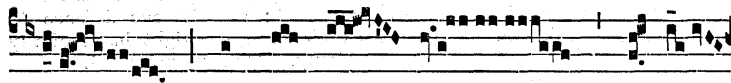
Grad. III

E X- sur-ge * Dó- mi-
ne, non prae-vá- le- at

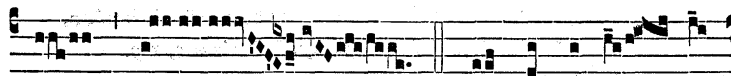
Arise, O Lord, let not man be strengthened ; let the Gentiles be judged in thy sight. ¶ When my enemy shall be turned back, they shall be weakened and perish before thy face. *Ps. 9, 20 and 4.*



hó- mo : judi- cén- tur gén-



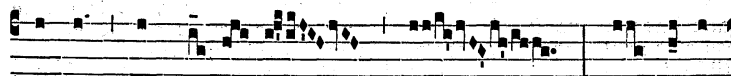
tes in conspé- ctu tú- o.



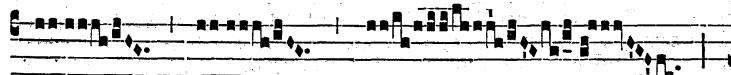
∇. In convertén- do



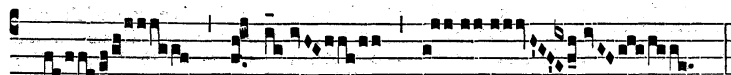
inimícum mé- um retrór- sūm, infirma-



búntur, et per- í- bunt a fá- ci-



e



* tú- a.

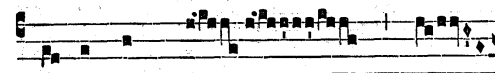
Tract. VIII

A

D te le- vávi *



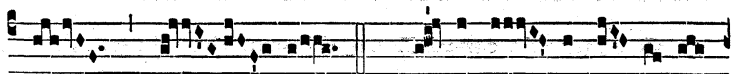
ó- cu- los mé- os, qui há-



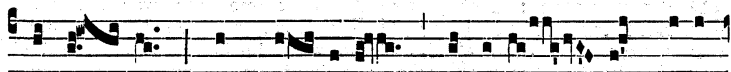
bi- tas in cae-

To thee have I lifted up my eyes, who dwel-
lest in heaven. ∇. 2. Be-
hold as the eyes of
servants are on the
hands of their masters,
∇. 3. And as the eyes
of the handmaid are
on the hands of her
mistress : ∇. 4. So are
our eyes unto the Lord
our God, until he have
mercy on us. ∇. 5. Ha-
ve mercy on us, O Lord,
have mercy on us.

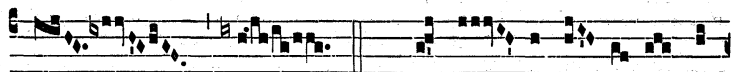
Ps. 122, 1-3.



lis. V. 2. Ecce sic- ut ó- cu- li

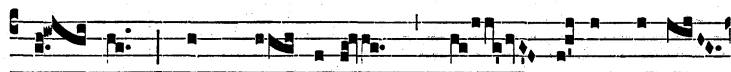


servó- rum in má- nibus dominó- rum su-ó-

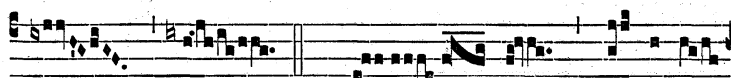


rum :

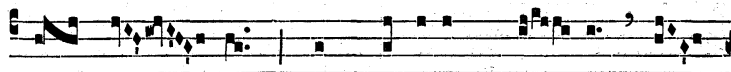
V. 3. Et sic- ut ó- cu- li an-



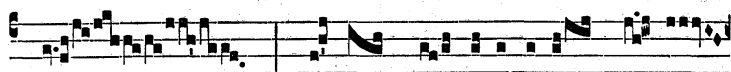
cíl- lae in má- nibus dó- minae sú- ae :



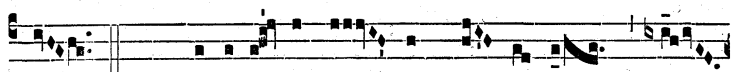
V. 4. I- ta ó- cu- li



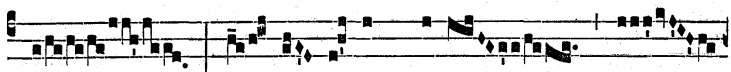
nó- stri ad Dóminum Dé- um nó-



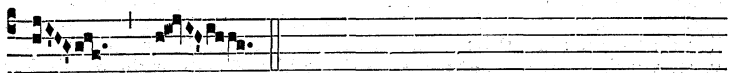
strum; do- nec mi- se- ré- átur nóstri.



V. 5. Mi- se- ré- re nó- bis Dó- mi- ne,



mi- se- ré- re * nóbis.



✠ **Sequentia sancti Evangelii secundum Lucam.***Jesus and Beelzebub. Luke 11, 14-28.*

IN illo tēpore : Erat Jesus ejiēns daēmōnium, et illud erat mutum. Et cum ejiēisset daēmōnium, locūtus est mutus, et admirātae sunt turbae. Quidam autem ex eis dixerunt : In Beélzebub príncipe daemoniōrum ejiēit daēmōnia. Et alii tentāntes, signum de caelo quaerēbant ab eo. Ipse autem ut vidit cogitationēs eōrum, dixit eis : Omne regnum in seípsum divisum desolābitur, et domus supra domum cadet. Si autem et sátnas in seípsum divisus est, quómodo stabit regnum ejus? quia dicitis, in Beélzebub me ejiēre daēmōnia. Si autem ego in Beélzebub ejiēcio daēmōnia : filii vestri in quo ejiēiunt? Ideo ipsi júdices vestri erunt. Porro si in dígito Dei ejiēcio daēmōnia : profecto pervénit in vos regnum Dei. Cum fortis armátus custódit átrium suum, in pace sunt ea quae póssidet. Si autem fórtior eo supervēniens vicerit eum, unívērsa arma ejus áuferet, in quibus confidēbat, et spólia ejus distribuet. Qui non est mecum, contra me est : et qui non cóllyigit mecum, dispérgit. Cum immúndus spíritus exierit de hómīne, ámbulat per loca inaquósa, quaerens réquiem : et non invēniens, dicit : Revértar in domum meam, unde exívi. Et cum vénerit, invenit eam scopis mundátam, et ornátam. Tunc vadit, et assúmit septem alios spíritus secum nequióres se, et ingrēssi hábitant ibi. Et fiunt novíssima hómīnis illius pejóra prióribus. Factum est autem, cum haec diceret : extóllens vocem quaedam múlier de turba, dixit illi : Beátus venter, qui te portávit, et úbera,

AT that time, Jesus was casting out a devil, and the same was dumb; and when he had cast out the devil the dumb spoke, and the multitude were in admiration at it; but some of them said, He casteth out devils by Beelzebub the prince of devils. And others tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them, Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall; and if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace: but if a stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth.

When the unclean spirit is gone out of the man, he walketh through places without water, seeking rest: and not finding, he saith, I will return into my house whence I came out: and when he is come, he findeth it swept and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becometh worse than the first.

And it came to pass, as he spoke these things, that a certain woman from the crowd, lifting up her voice, said to him, Blessed is the womb that

quae suxísti. At ille dixit : Qui-
nimmò beáti, qui áudiunt ver-
bum Dei, et custódiunt illud.
Credo.

bore thee, and the breasts that gave
thee suck. But he said, Yea rather,
blessed are they who hear the word
of God, and keep it.

Offert. IV

J Ustí-ti-ae Dómi-
ni * ré-ctae, lae-ti-fi-cán-
tes cór-da, et dulci-ó-ra super mel et
fá-vum : nam et sérvus tú-us custó-di-et
é-a.

The justices of the
Lord are right, rejoic-
ing hearts, and his
judgments are sweeter
than honey and the
honey-comb : for thy
servant keepeth them.
Ps. 118, 9, 111 and 112.

Secret. Haec hóstia, Dómine. p. 418.

2. Exáudi nos. p. 434. — 3. Deus, cui soli. p. 471.

Preface of Lent, p. 471.

Comm. I

P Asser * invénit sí-bi dómum,
et túrtur-nídum, ubi repó-nat púl-
los sú-os : altá-ri-a tú-a Dómi-

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 virtú- tum, Rex mé- us, et Dé- us mé- us :
 be- á-ti qui há-bi-tant in dó-mo tú- a, in saé-cu-lum
 saé- cu-li lau- dá-bunt te.

Postcommunion.

A Cunctis nos, quaesumus Dó-
 mine, reátibus et periculis
 propitiátus absólve : quos tanti
 mystérii tríbuis esse partícipes.
 Per Dóminum nostrum Jesum
 Christum.

Free us, we beseech thee, O Lord,
 whom thou hast privileged to have
 part in mysteries so sublime, from
 every danger to body or to soul.
 Through Jesus Christ our Lord.

2. Múndet et múniat. *p.* 435. — 3. Puríficent nos. *p.* 472.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

FRatres : Estóte imitatóres
 Dei, sicut filii caríssimi : †
 et ambuláte in dilectióne, sicut
 et Christus diléxit nos, et trá-di-
 dit semetípsum *pro nobis*, *
 oblatiónem et hóstiám Deo in
 odórem suavitátis.

Brethren, be ye followers of God,
 as most dear children; and walk
 in love, as Christ also hath loved us,
 and hath delivered himself for us,
 an oblation and a sacrifice to God,
 for an odour of sweetness.

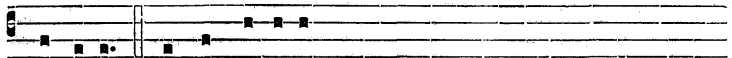
Hymn. Audi benigne Cónditor. *p.* 473. *Ÿ.* Angelis súis.

At Magnif.

Ant. VIII G

E

Xtóllens. *Cant.* Magní- fi-cat * ánima mé-a



Dóminum. Et exsultávit... — *Cant.* Magníficat. VIII G. *p.* 217.

An-
tiphon.

Extóllens quaédam mú-li-er

vócem de túrba, dí-xit : Be-á-tus vén-

ter qui te portávit, et úbe-ra quae suxí-sti. At Jésus :

á-it íl-li : Quíním-mo be-á-ti qui áudi-unt vérbum Dé-i

et custó-di-unt íl-lud.

Prayer. Quaesumus omnipotens. p. 483. — *Suffrage of all the Saints*, p. 122.*Benedicámus Dómino VI.* p. 141. — *Ant. Ave Regina caelórum*, p. 240.

Fourth Sunday of Lent.

I Class. — Station at Holy Cross in Jerusalem.

Intr. v

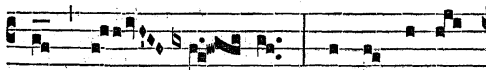
L

Aetá-re * Je-rú-sa-lem : et con-

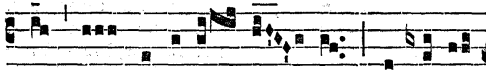
Rejoice, O Jerusa-
lem, and come together
all you that love her;
rejoice with joy, you
that have been in sor-

vén-tum fá-ci-te ómnes qui di-lí-gi-tis

é-am : gaudéte cum lae-tí-tí-a, qui in tristí-ti-



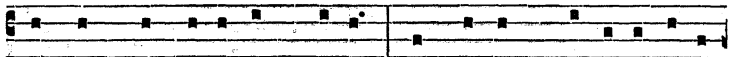
a fu- í- stis : ut exsulté-



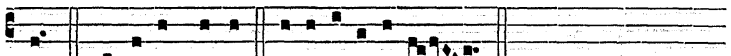
tis, et sa-ti-é-mi-ni ab ubé-



ribus conso-la-ti-ó-nis vé-strae. *Ps.* Laetá-tus sum



in his quae dícta sunt mí-hi : * in dómum Dómi-ni í-bi-



mus. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 5th tone. p. 29. — Kýrie XVII, p. 76.

Collect.

Concède, quaesumus omni-
potens Deus : † ut, qui ex
mérito nostrae actiónis affligi-
mur, * tuae grátiae consolatióne
respirémus. Per Dóminum no-
strum.

Grant, we beseech thee, Almighty
God, that chastened by suffering,
as because of our transgressions was
meet, we may inwardly be gladdened
by thy comforting grace. Through
our Lord.

2. A cunctis. p. 429. — 3. Omnipotens. p. 464.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

The allegory of Sara and Agar, Galatians, 4, 22-31.

Fratres : Scriptum est : Quo-
niam Abraham duos filios
hábuit : unum de ancilla, et
unum de líbera. Sed qui de
ancilla, secúndum carnem natus
est : qui autem de líbera, per
repromissionem : quae sunt per
allegoriam dicta. Haec enim
sunt duo testaménta. Unum
quidem in monte Sina, in servi-
tútem génerans : quae est Agar :
Sina enim mons est in Arábia,
qui conjunctus est ei, quae nunc

Brethren : it is written that Abraham
had two sons ; the one by a
bond-woman, and the other by a
free-woman. But he who was of the
bond-woman was born according to
the flesh ; but he of the free-woman
was, by promise. Which things are
said by an allegory. For these are
the two testaments ; the one from
mount Sina, engendering unto bond-
age, which is Agar : for Sina is a
mountain in Arabia, which hath
affinity to that Jerusalem which now

row : that you may
exult, and be filled from
the breasts of your
consolation. *Ps.* I re-
joiced at the things
that were said to me :
We shall go into the
house of the Lord.
¶ *Glory. Isaias 66,*
10-11 ; Ps. 121.

est Jerúsalem, et servit cum filiis suis. Illa autem, quae sursum est Jerúsalem, libera est, quae est mater nostra. Scriptum est enim : Laetare stérilis, quae non paris : erúmpe, et clama quae non párturis : quia multi filii desértae, magis quam ejus, quae habet virum. Nos autem, fratres, secúndum Isaac promissionis filii sumus. Sed quómmodo tunc is, qui secúndum carnem natus fúerat, persequébatur eum, qui secúndum spíritum : ita et nunc. Sed quid dicit Scriptúra? Ejice ancillam et filium ejus : non enim heres erit fílius ancillae cum filio liberae. Itaque, fratres, non sumus ancillae filii, sed liberae : qua libertáte Christus nos liberávit.

is, and is in bondage with her children : but that Jerusalem which is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit, so also it is now. But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

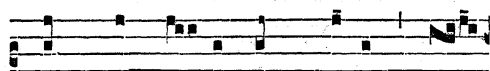
Grad. VII

L



Ae-tátus sum * in

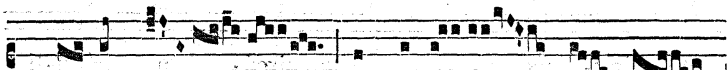
I rejoiced at the things that were said to me: We shall go into the house of the Lord. V. Let peace be in thy strength, and abundance in thy towers. Ps. 121, 1 and 7.



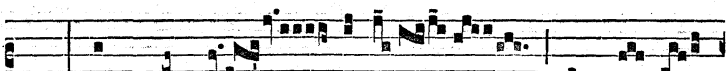
his quae dí-cta sunt mí-hi :



in dómum Dómi-ni í-bi-mus.



V. Fí-at pax in virtú-te tú-



a : et abundán-ti-a * in túr-ri-



bus tú-is.

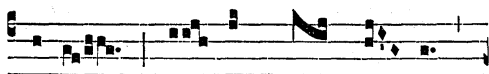
Tract. VIII

Q

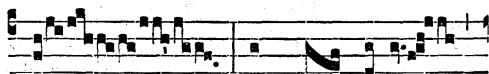
UI confi- dunt * in Dó-

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.



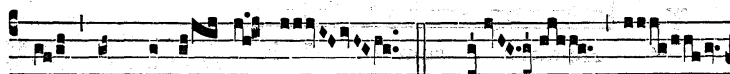
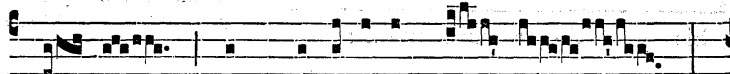
mi-no, sic- ut mons Sí- on :



non commové-



bi- tur in aetér- num, qui hábi-

tat in Je-rú- sa- lem. *∇*. Món-

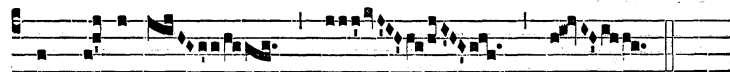
tes in circú- i- tu é- jus :



et Dómi- nus in circú- i- tu pópu- li



sú- i, ex hoc nunc et usque



* in saécu- lum.

✠ **Sequentia sancti Evangelii secundum Joannem.***First multiplication of loaves. John 6, 1-15.*

IN illo tēpore : Abiit Jesus trans mare Galilæae, quod est Tiberiadis : et sequebatur eum multitudo magna, quia videbant signa, quae faciebat super his, qui infirmabantur. Subiit ergo in montem Jesus : et ibi sedebat cum discipulis suis. Erat autem proximum Pascha, dies festus Iudaeorum. Cum sublevasset ergo oculos Jesus, et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum : Unde ememus panes, ut manducent hi? Hoc autem dicebat tentans eum : ipse enim sciebat quid esset facturus. Respondit ei Philippus : Ducentorum denariorum panes non sufficient eis, ut unusquisque modicum quid accipiat. Dicit ei unus ex discipulis ejus, Andreas, frater Simonis Petri : Est puer unus hic, qui habet quinque panes hordeaceos, et duos pisces : sed haec quid sunt inter tantos? Dixit ergo Jesus : Facite homines discumbere. Erat autem foenum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia. Accipit ergo Jesus panes : et cum gratias egisset, distribuit discumbentibus : similiter et ex piscibus quantum volabant. Ut autem implenti sunt, dixit discipulis suis : Colligite quae superaverunt fragmenta, ne pereant. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis quae superaverunt his, qui manducaverant. Illi ergo homines cum vidissent quod Jesus fecerat signum, dicebant : Quia hic est vere Propheta, qui venturus est in mundum. Jesus ergo cum cognovisset, quia venturi essent ut raperent eum, et facerent eum regem, fugit iterum in montem ipse solus. Credo.

AT that time, Jesus went over the sea of Galilee, which is that of Tiberias; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples.

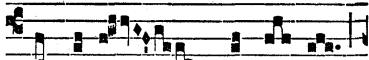
Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip, Whence shall we buy bread that these may eat? And this he said to try him; for he himself knew what he would do. Philip answered, Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, the brother of Simon Peter, saith to him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many? Then Jesus said, Make the men sit down.

Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples, Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

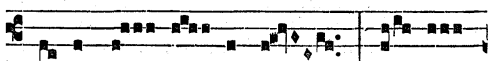
Offert. II

L Audáte * Dómi-num,



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.



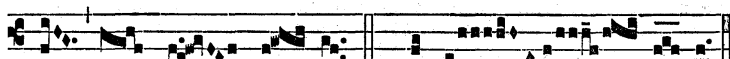
qui- a be- ní-gnus est : psál- li-



te nó- mini é- jus, quó- ni- am su- á- vis est :



ómni- a quaecúmque vó- lu- it, fé- cit in caé-



lo et in tér- ra. *P. T.* Alle- lú- ia.

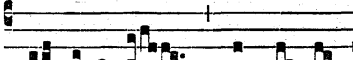
Secret. Sacrificiis praesentibus. p. 298.

2. Exáudi nos. *p. 434.* — 3. Deus, cui soli. *p. 471.*

Preface of Lent, p. 471.

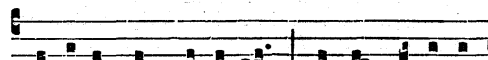
Comm. IV

J E-rúsa-lem, * quae aedi-

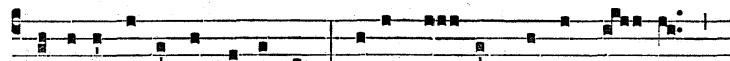


Jerusalem, which is
built as a city, which
is compact together;
for thither did the tri-
bes go up, the tribes
of the Lord, to praise
thy name, O Lord.

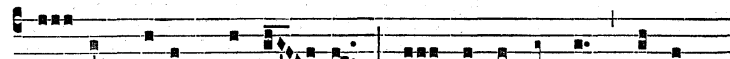
Ps. 121, 3-4.



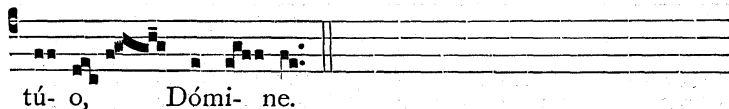
fi-cátur ut cí-vi-tas, cújus parti-ci-



pá-ti-o é-jus in i-dípsum : illuc e- nim ascendé- runt



trí- bus, tríbus Dómi- ni, ad confi-téndum nómi-ni

**Postcommunion.**

DA nobis, quaesumus misericors Deus : ut sancta tua, quibus incessanter explémur, sinceris tractémus obséquiiis, et fidéli semper mente sumámus. Per Dóminum nostrum Jesum Christum Fílium tuum.

O Merciful God, who ceapest not to lavish upon us the riches of thy sacraments; grant that we may ever draw near to thine Altar with deepest reverence and with faith unwavering. Through Jesus Christ our Lord.

2. Mundet et múniat. p. 435. — 3. Purificent nos. p. 472.

AT VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

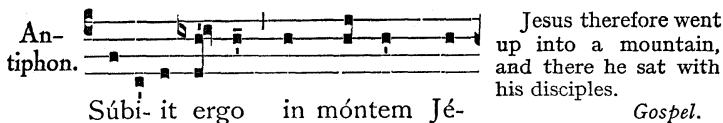
FRatres : Scriptum est quóniam Abraham duos fílios hábuit : unum de ancilla, et unum de líbera : † sed qui de ancilla, secúndum carnem natus est : qui autem de líbera, per repromissiónem : * quae sunt per allegoriam dicta.

BRethren : it is written that Abraham had two sons; the one by a bond-woman, and the other by a free-woman. But he who was of the bond-woman was born according to the flesh; but he of the free-woman was by promise; which things are said by an allegory.

Hymn. Audí benigne Córditor. p. 473. V̄. Angelis súis.



Dóminum. Et exsultávit... — *Cant. Magníficat. I g. p. 212.*



Prayer.

Concède, quaesumus omni-
potens Deus : † ut, qui ex
mérito nostrae actiónis affligi-
mur, * tuae grátiae consolatióne
respirémus. Per Dóminum no-
strum.

GRant, we beseech thee, Almighty
God, that chastened by suffering,
as because of our transgressions was
meet, we may inwardly be gladdened
by thy comforting grace. Through
our Lord.

Benedicámus Dómino VI. p. 141.

PASSIONTIDE.

During the last two weeks of Lent, the Church fixes our thoughts on the mystery of the Passion. The voice of Christ suffering sounds mournfully, and every day the enmity of his foes increases; until in the final days of Holy Week we see the consummation of their wickedness and of man's Redemption.

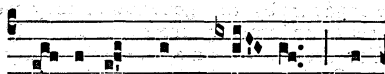
From the eve of the first Sunday of the Passion the images of the Saints and the Crucifix itself are veiled as a sign of mourning.

First Sunday of the Passion

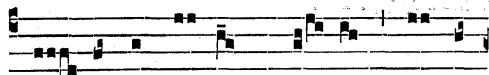
I Class. — Station at St. Peter's.

Intr. IV

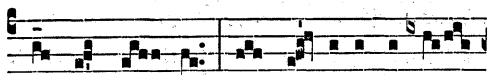
J



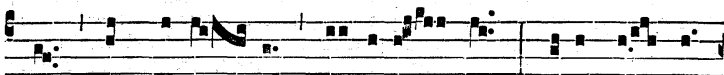
U-di-ca me * Dé- us, et



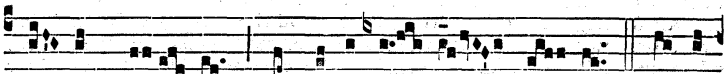
dis- cérne cau-sam mé- am de gén-



te non sán-cta : ab hó-mine in-í-

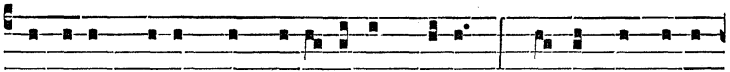


quo et do-ló- so é- ripe me : qui- a tu es

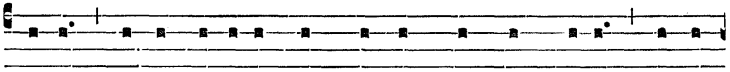


Dé- us mé- us, et forti- tú- do mé- a. *Ps. Emít-*

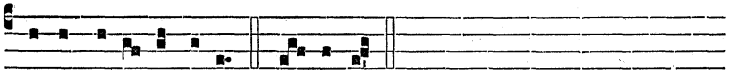
Judge me, O God, and distinguish my cause from the nation that is not holy : deliver me from the unjust and deceitful man, for thou art my God and my strength. *Ps.* Send forth thy light and thy truth : they have conducted me, and brought me unto thy holy hill, and into thy tabernacle. *Ps. 42, 1-2 and 3.*



te lúcem tú-am, et ve-ri-tá-tem tú-am : * ípsa me dedu-



xé-runt, et adduxérunt in món-tem sánctum tú-um, et in



tabernácu-la tú-a. Jú-di-ca. Kýrie XVII, p. 76.

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, familiam tuam propítius respice : † ut te largiente regátur in corpore; * et te servante custodiátur in mente. Per Dóminum nostrum Jesum Christum Fílium tuum.

Look down in mercy, we beseech thee, O Lord, upon thy family; by thy governance may we be outwardly protected in body; by thy favour may we be inwardly strengthened in heart and mind. Through Jesus Christ our Lord.

2. For the Church or for the Pope, p. 262.

No third Collect is said.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

Jesus has entered the heavenly sanctuary once for all by his one sacrifice. Hebrews 9, 11-15.

FRatres : Christus assístens Póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufactum, id est, non hujus creatiónis; neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introiit semel in Sancta, aetérna redemptióne inventa. Si enim sanguis hircórum et taurórum, et cinis vítulæ aspérsus, inquinátos sanctificat ad emundatiónem carnis; quanto magis sanguis Christi, qui per Spíritum Sanctum semet-

Brethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Holy Ghost, offered

ipsum obtulit immaculatum Deo; emundabit conscientiam nostram ab operibus mortuis, ad serviendum Deo viventi? Et ideo novi testamenti mediator est: ut morte intercedente, in redemptionem eorum praevaricationum, quae erant sub priori testamento, repromissionem accipiant, qui vocati sunt aeternae haereditatis, in Christo Jesu Domino nostro.

himself without spot to God, cleanse our conscience from dead works, to serve the living God?

And therefore he is the mediator of the new testament; that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance; in Christ Jesus our Lord.

Grad. III

E - ri-pe me *

Deliver me from my enemies, O Lord: teach me to do thy will. *V.* My deliverer, O Lord, from the angry nations: thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

Ps. 142, 9 and 10; V. Ps. 17, 48-49.

Dó-mi-ne, de in-imí-cis

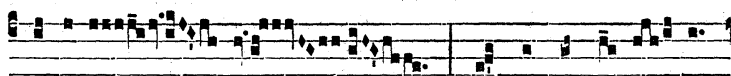
mé-is:

dóce me fá-cere vo-luntá-

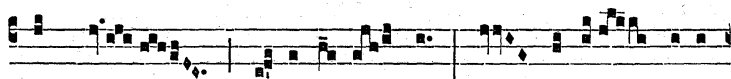
tem tú-am.

V. Liberá-tor mé-us,

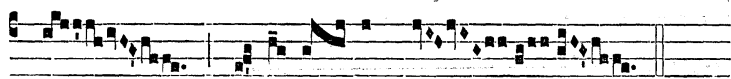
Dó-mi-ne, de génti-bus



i-racún- dis : ab insurgénti- bus



in me exaltá-bis me : a ví-ro iní-



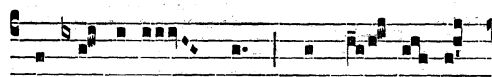
quo * e-rí-pi- es me.

Tract. VIII

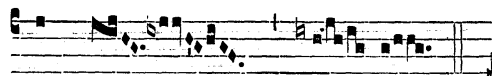
S

Æpe

* ex-



pugna-vérunt me a ju- ventú-

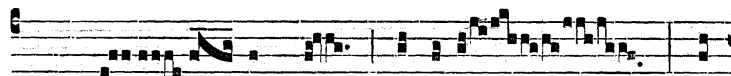


te mé-

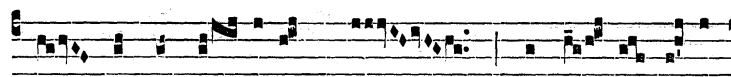
a.

Often have they fought against me from my youth. *Ps.* 2. Let Israel now say: often have they fought against me from my youth: *Ps.* 3. But they could not prevail over me: the wicked have wrought upon my back. *Ps.* 4. They have lengthened their iniquities: the Lord who is just will cut the necks of sinners.

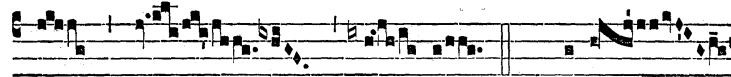
Ps. 128, 1-4.



Ps. 2. Dí- cat nunc Isra-el : saé-

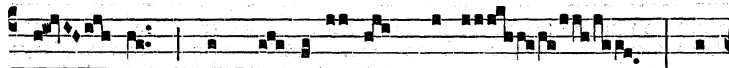


pe expugna- vérunt me a ju- ventú-te.

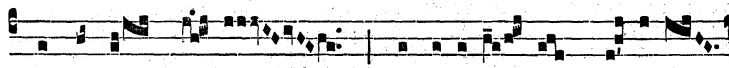


mé-

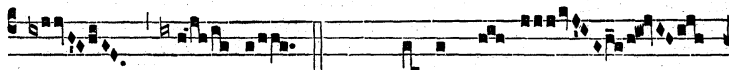
a. *Ps.* 3. Ete-



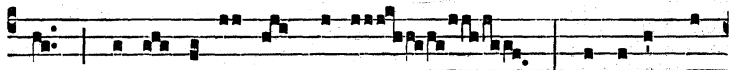
nim non po-tu-é-runt mí-hi : su-



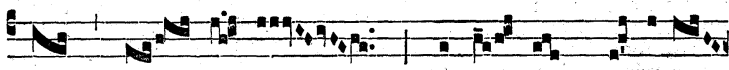
pra dórsum mé- um fabricavé- runt peccató-



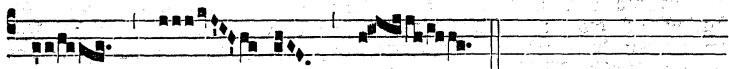
res. ∇ . 4. Pro-longa-vé-



runt i-ni-qui-tá- tem sí-bi : Dóminus jú-



stus con- cí- det cerví- ces * peccató-



rum.

✠ *Sequentia sancti Evangelii secundum Joannem.*

Christ's pre-existence, before Abraham. John 8, 46-59.

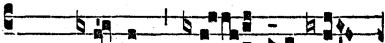
IN illo témpore : Dicébat Jesus turbis Judaeórum : Quis ex vobis árguet me de peccáto? Si veritátem dico vobis, quare non créditis mihi? Qui ex Deo est, verba Dei audit. Propterea vos non audítis, quia ex Deo non estis. Responderunt ergo Judaéi, et dixerunt ei : Nonne benedícimus nos quia Samaritánus es tu, et daemónium habes? Respóndit Jesus : Ego daemón-

AT that time, Jesus said to the multitudes of the Jews, Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered, and said to him, Do not we say well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour

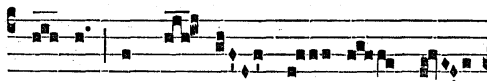
nium non hábeo : sed honorífico Patrem meum, et vos inhonorástis me. Ego autem non quaero glóriam meam : est qui quaerat, et júdicet. Amen, amen dico vobis : si quis sermónem meum serváverit, mortem non vidébit in aetérnum. Dixérunt ergo Judaéi : Nunc cognóvimus quia daemónium habes. Abraham mórtuus est, et prophétae : et tu dicis : Si quis sermónem meum serváverit, non gustábit mortem in aetérnum. Numquid tu major es patre nostro Abraham, qui mórtuus est? et prophétae mórtui sunt. Quem teípsum facis? Respóndit Jesus : Si ego glorífico meípsum, glória mea nihil est : est Pater meus, qui glorificat me, quem vos dicitis quia Deus vester est, et non cognovistis eum : ego autem novi eum : et si díxero, quia non scio eum, ero símilibus vobis, mendax. Sed scio eum, et sermónem ejus servo. Abraham pater vester exsultávit, ut vidéret diem meum : vidit, et gávisus est. Dixérunt ergo Judaéi ad eum : Quinquagínta annos nondum habes, et Abraham vidísti? Dixit eis Jesus : Amen, amen dico vobis, ántequam Abraham fieret, ego sum. Tulérunt ergo lápidés, ut jácerent in eum. Jesus autem abscondit se, et exívit de templo.

Credo.

my father, and you have dishonoured me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you, If any man keep my word, he shall not see death for ever. The Jews therefore said, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham who is dead? and the prophets are dead. Whom dost thou make thyself? Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him; but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them, Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

Offert. I 

C Onfi-té-bor * tí-bi, Dó-



mi-ne, in tó-to cór-de mé-

I will confess to thee, O Lord, with my whole heart: render to thy servant, I shall live and keep thy words: enliven me according to thy word, O Lord.

Ps. 110, 1 and 118, 17, 107.

o : retri-bu- e sérvó tú-o : ví- vam, et cus-
 tó- di- am sermó-nes tú- os : vi-ví- fica
 me secún- dum vér- bum tú- um, Dó-
 mi- ne.

Secret.

HÆC múnera, quaésumus Dó-
 mine, et víncula nostrae
 pravítatis absólvant, et tuae
 nobis misericórdiae dona concí-
 lient. Per Dóminum nostrum.

MAY these gifts, we beseech thee,
 O Lord, merit for us the loose-
 ning of the bonds of our sins, and
 draw down upon us thy bounteous
 mercies. Through our Lord.

2. For the Church or for the Pope, p. 266.

Preface of the Cross.

Vere dignum et justum est,
 aequum et salutáre, nos tibi
 semper, et ubique grátias ágere :
 Dómine sancte, Pater omnípo-
 tens, aetérne Deus. Qui salútem
 humáni géneris in ligno Crucis
 constituísti : ut unde mors orie-
 bátur, inde víta resúrgeret : et
 qui in ligno vincébat, in ligno
 quoque vincerétur : per Chri-
 stum Dóminum nostrum. Per
 quem Majestátem tuam laudant
 Ángeli, adórant Dominatíones,
 tremunt Potestátes, Caeli, caelo-
 rúmque Virtútes, ac beáta Séra-
 phim sócia exsultatióne concéle-
 brant. Cum quibus et nostras
 voces, ut admítti júbeas depre-
 cámur, súpplici confessióne di-
 céntes :

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 man-
 kind 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 over-
 came, by a tree might be overcome,
 through Christ our Lord.

Through whom the Angels praise,
 the Dominations adore, the Powers
 with awe worship thy Majesty. Which
 the heavens and the Forces of heaven
 together with the blessed Seraphim
 joyfully do magnify. And do thou
 command that it be permitted to our
 lowliness to join with them in confes-
 sing thee, and unceasingly to repeat :

Comm. VIII

H

OC cór- pus, * quod pro

This is my body which shall be delivered for you: this is the chalice of the new Testament in my blood, saith the Lord: do this, as often as you receive it, in commemoration of me. *1 Cor. II, 24-25.*

vóbis tra- dé- tur : hic cá- lix nó- vi

testaménti est in mé- o sán- guí- ne, dí- cit Dómi-

nus : hoc fá- ci- te, quo- ti- escúm- que súmi- tis, in

mé- am commemo- ra- ti- ó- nem. *P. T. Alle- lú- ia.***Postcommunion.**

A Désto nobis, Dómine Deus noster : et quos tuis mystériis recreásti, perpétuis defénde subsidiis. 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 VESPERS.

Antiphons and Psalms for Sundays, p. 110.

Chapter.

F Rateres : Christus assístens póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis : † neque per sán- guí- nem hircórum aut vitulórum, sed per próprium sán- guí- nem introívit *semel in Sancta*, * aetérna redemptióne *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.

Hymn. 1

V

Exíl-la Ré-gis pród-e-unt :

Fúlget Crúcis mysté-ri-um, Qua ví-ta

mórtem pér-tu-lit, Et mór-te ví-tam

prótu-lit. 2. Quae vulne-rá-ta lánce-ae

Mucróné dí-ro, críminum Ut nos lavá-

ret sórdibus, Ma-ná- vit undæ et sán-

guine. 3. Implé-ta sunt quae cón-ci-nit Dávid fidé-li cár-

mine, Di-céndo na-ti-ó-nibus : Regná- vit a lígno Dé-us.

4. Arbor decó-ra et fúl-gida, Orná-ta Ré-gis púrpura,

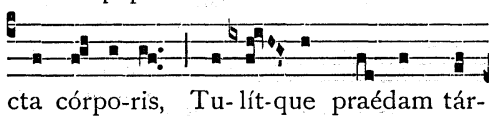
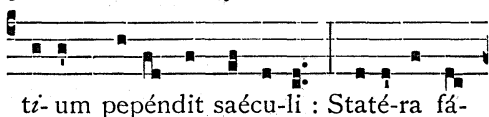
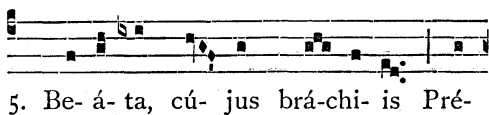
Elécta dígno stí-pi-te Tam sán-cta mémbra táng-e-re.

1. Forth comes the Standard of the King : all hail, the mystery adored! hail, Cross! on which the Life himself died, and by death our life restored.

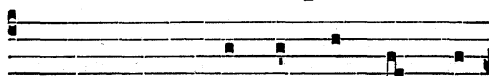
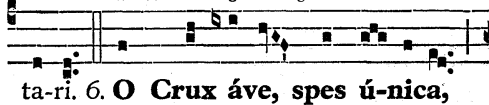
2. On which the Saviour's holy side, rent open with a cruel spear, its stream of blood and water pour'd, to wash us from defilement clear.

3. O sacred wood! fulfill'd in thee was holy David's truthful lay; which told the world, that from a tree the Lord should all the nations sway.

4. Most royally em-purpled o'er, how beauteously thy stem doth shine! how glorious was its lot to touch those limbs so holy and divine!



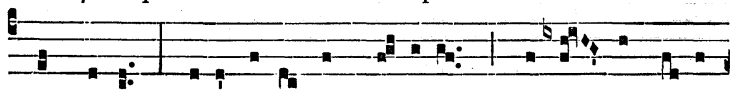
This verse is sung kneeling.



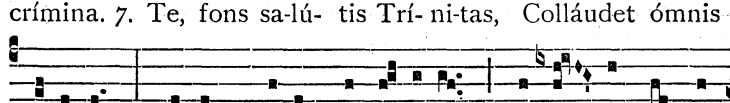
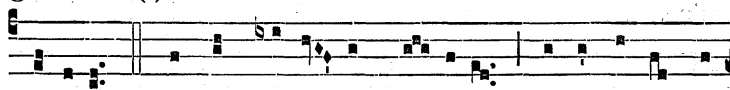
Hoc Pas-si-ó-nis

The 3rd May : Paschá-le quae fers

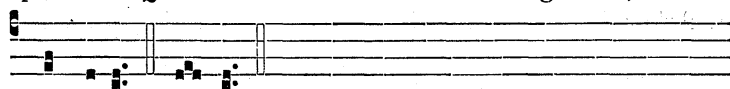
The 14th Sept. : In hac tri-úmphi



tém-po-re : Pí-is adáuge grá-ti-am, Re-ís-que dé-le
gáu-di-um ⁽¹⁾
gló-ri-a ⁽²⁾



spí-ri-tus : Quí-bus Crú-cis victó-ri-am Largí-ris, ádde



praé-mi-um. A-men.

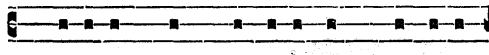
5. Thrice blest, upon whose arms outstretch'd the Saviour of the world reclined; balance sublime! upon whose beam was weigh'd the ransom of mankind.

6. Hail, Cross! thou only hope of man, hail on this holy Passion day! to saints increase the grace they have; from sinners purge their guilt away.

7. Salvation's fount, blest Trinity, be praise to thee through earth and skies: thou through the Cross the victory dost give; oh give us too the prize!

(Venantius Fortunatus, Bishop of Poitiers, † 609.)

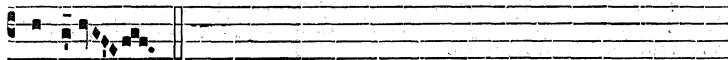
(1) That bearest Easter joy. (2) In this triumphant glory.



V. Deliver me, O Lord, from the wicked man.

V. Eripe me, Dómine, ab hómine
R. A vi- ro in-í-quo é-ri-pe

R. And save me from the evil-doer.



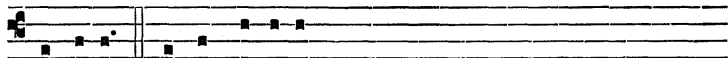
má-lo.
me.

At Magnif.

Ant. II D

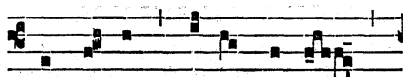
A

-bra-ham. *Cant.* Magní- fi-cat * ánima mé-a



Dóminum. Et exsultávit... — *Cant.* Magnificat. II D. p. 213.

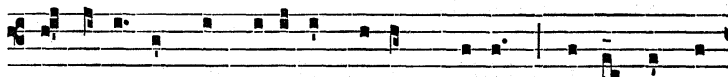
An-
tiphon.



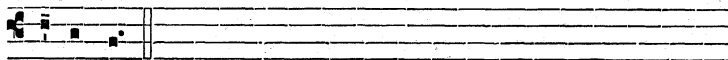
Abra-ham pá-ter véster

Abraham your father rejoiced that he might see my day : he saw it, and was glad.

Gospel.



exsultá- vit ut vidé-ret dí- em mé- um : ví- dit, et ga-



ví-sus est.

Prayer.

QUAESUMUS omnipotens Deus, familiam tuam propitius respice : † ut te largiente regatur in corpore ; * et te servante custodiatur in mente. Per Dóminum nostrum Jesum Christum Fílium tuum.

LOOK down in mercy, we beseech thee, O Lord, upon thy family ; by thy governance may we be outwardly protected in body ; by thy favour may we be inwardly strengthened in heart and mind. Through Jesus Christ our Lord.

At Compline.

Hymn. Te lucis, n^o 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 V. Glória Patri is not said in the Short Resp. of Compline, but the Rj. In manus tuas is repeated.*

THE NEW HOLY WEEK RUBRICS.

The Holy Week rubrics have been brought into conformity with the typical edition of the *Ritus simplex Ordinis Hebdomadae Sanctae instaurati* published by the Sacred Congr. of Rites, 5 February 1957, which specify or change in several points the *Ordo Hebdomadae Sanctae* published with the decree of 16 November 1955.

WHERE THE PALMS MAY BE BLESSED.

If in the place there is another church where the blessing can conveniently be held, there is no reason why the palms should not be blessed there; then follows the procession to the principal church.

If there is no other church, the blessing may be held in some suitable place, even out-of-doors, before some shrine or the processional cross, so long as the procession goes to the church for the Mass.

TIME OF THE BLESSING.

The solemn blessing of palms, the procession, and the Mass that follows, should be in the morning, at the usual time for the chief Mass.

However, in churches where numbers attend an evening Mass, the Bishop of the diocese may allow the blessing of palms, procession and subsequent Mass at some hour after noon, if for pastoral reasons there is real necessity, provided there is no blessing and procession in the morning at the same church.

The blessing of palms may not be held without the procession and Mass.

Second Sunday of the Passion

or

Palm Sunday

Double of the First Class

THE SOLEMN PROCESSION OF PALMS

IN HONOUR OF CHRIST THE KING

Branches of palms, olives or other trees are used for the blessing and procession of palms. In accordance with local custom they are either prepared and brought to the church by the faithful, or are distributed to them after the blessing.

I. THE BLESSING OF PALMS

1. *At a suitable time, after Terce in choir, the blessing of branches of palms, olives or other trees begins. The Aspérge is omitted.*

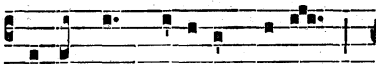
2-3. *The celebrant and sacred ministers wear red vestments, without maniple. Instead of chasuble, the celebrant wears a cope (optional in the simple rite).*

4. *If the faithful are not already holding their palms, these are placed on a table which is covered with a white cloth and placed in a convenient place in the sanctuary so that the people can see it.*

5. *When everything is ready, the celebrant and the sacred ministers [or servers]¹ genuflect or bow to the altar as usual, and go behind the table, facing the people.*

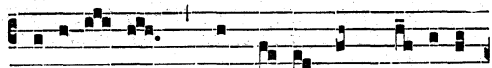
While this is taking place, the following antiphon is sung :

Ant. VII

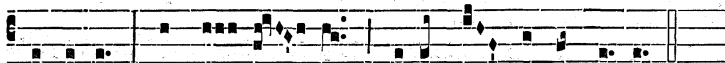


H

Osánna * ff-li-o Dávid :



benedí-ctus qui vé-nit in nómine



Dómi-ni. Rex Is-ra-ël : Hosánna in excél-sis.

6. *Then the celebrant, with his hands joined, blesses the palms, singing the Collect to the ferial B tone (or the simple ancient tone).*

Hosanna to the son of David : blessed is he that cometh in the name of the Lord. O King of Israel : Hosanna in the highest.

Gospel, p. 512.

¹ The rubrics printed in square brackets concern churches where a deacon and subdeacon are not available.

℣. Dóminus vobiscum. *All answer* : R̄. Et cum sp̄ritu túo.

7. *In the following Collect the celebrant should say* : these branches of palms, or these branches of olives, or these branches of trees, or these branches of palms and olives, or these branches of palms (olives) and other trees.

Orémus

Let us pray

BEne + dic, quaesumus, Dómine, hos palmárum (or olivárum or aliárum árborum) ramos : † et praesta; ut, quod pópulus tuus in tui veneratió-nem hodiérno die corporáliter agit, hoc spirituáliter summa devotióne perficiat, * de hoste victóriam reportándo et opus misericórdiae summóperere dili-géndo. Per Dóminum.

Bless, we beseech thee, O Lord, these branches of palms (or olives or other trees), and grant that the bodily service with which thy people honour thee to-day may be perfected in their souls by deep devotion to God, by victory over the enemy and by ardent love of works of mercy. Through Jesus Christ our Lord.

8. *Then the celebrant, saying nothing, sprinkles three times the palms on the table, then, at the rail, those that the people, as said above, may have in their hands; or he may pass through the aisles of the church.*

9. *Next the celebrant puts incense in the thurible and blesses it; then he censens the palms on the table, finally, from the rail (or the aisles) those held by the people.*

The sacred ministers [or the servers] accompany the celebrant for both the aspersion and the censuring of the palms, holding up the edge of his cope.

II. THE DISTRIBUTION OF PALMS



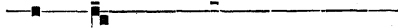
10. *When the blessing is over, the distribution of palms takes place in accordance with local custom.*

11. *An acolyte [or server] takes the celebrant's palm from the table and puts it on the credence-table; it will be given to him when the procession begins.*

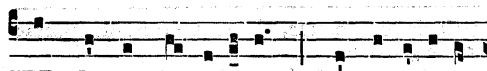
The celebrant goes to the altar with the sacred ministers (or servers) and after making reverence, goes up and kisses it in the middle; then, not taking his own palm-branch, or giving theirs to the ministers [or to the two servers with him], he turns to the people, and, helped by the ministers [or servers], distributes the blessed palms to all the clergy in order of dignity, or to the servers, all kneeling on the altar-step.

He then leaves the altar with his assistants and after making reverence goes to the rails or choir-screen, where he distributes the palms, first to the men, and then to the women.

12. *When he begins to distribute the palms, these antiphons and psalms are sung as follows :*

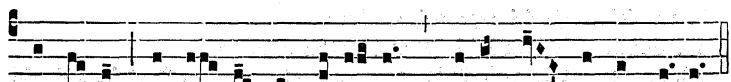
1 Ant. 
 I f 
P 
 U-e-ri Hebrae-órum, * portán-

The children of the Hebrews, carrying olive branches, went forth to



tes ramos o- livárum, obvi- avérunt

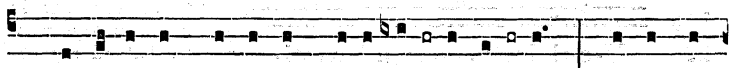
meet the Lord, crying aloud and repeating : Hosanna in the highest. *John 12; Mark 11.*



Dómi- no, clamán- tes, et dicén- tes : « Hosánna in excélsis ».

Psalm 23, 1-2 and 7-10 (*New psalter, p. 2037*) ¹

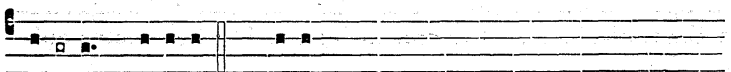
Our Lord's solemn entry into the sanctuary



Dómi- ni est térra, et pleni- tú- do é- jus : * ór- bis ter-



rárum et univérsi qui hábi- tant in é- o. *Flex* : príncipes,



vé- stras, † 2. Qui- a...

2. Quia ipse super mária fundávit éum : * et super flúmina præparávit éum.

The antiphon Púeri is repeated, as above.

7. Attóllite pórtas, príncipes, véstras, † et elevámini, pórtæ æternáles : * et introíbit rex glóriæ.

8. Quis est iste rex glóriæ? † Dóminus fórtis et pótens : * Dóminus pótens in prælio.

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. Attóllite pórtas, príncipes, véstras, † et elevámini, pórtae aeternáles : * et introíbit rex glóriæ.

10. Quis est íste rex glóriæ? * Dóminus virtútum ípse est rex glóriæ.

The antiphon Púeri is repeated, as above.

11. Glória Pátri, et Filio, * et Spíritui Sáncto.

12. Sicut érat in princípío, et nunc, et sémper, * et in saecula saeculórum. Amen.

The antiphon Púeri is repeated, as above.

2 Ant.

I f

P U-e-ri Hebrae-órum * vesti-

The children of the Hebrews strewed their garments in the way and cried aloud, repeating: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord.

Matth. 21, 8 and 9.

ménta prosternébant in ví-a, et cla-

mábant di-céntes: « Hosánna ff-li-o Dávid : benedíctus qui

vénit in nómine Dómini ».

Psalm 46 (*New psalter, p. 2037*)

Christ, the king of glory, ascends his throne

Omnes géntes, pláudi-te mánibus : * jubi-lá-te Dé-o in

vóce exsul-ta-ti-ó-nis : 2. Quóni-am...

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates : and the King of glory shall enter in.

10. Who is this King of glory? The Lord of hosts, he is the King of glory.

11. Glory be to the Father, and to the Son, and to the Holy Ghost.

12. As it was in the beginning, is now, and ever shall be, world without end. Amen.

2. Quóniam Dóminus excélsus, terríbilis, * rex mágnus super ómnem térram.

The antiphon Púeri is repeated, as above.

3. Subjécit pópulos nóbis : * et géntes sub pédibus nóstris.

4. Elégit nóbis hereditátem súam : * spéciem Jácob, quam diléxit.

The antiphon Púeri is repeated, as above.

5. Ascéndit Déus in júbilo : * et Dóminus in vóce túbae.

6. Psállite Déo nóstro, psállite : * psállite régi nóstro, psállite.

The antiphon Púeri is repeated, as above.

7. Quóniam rex ómnis térrae Déus : * psállite sapiénter.

8. Regnábit Déus súper géntes : * Déus sédet super sédem sánctam súam.

The antiphon Púeri is repeated, as above.

9. Príncipes populórum congregáti sunt cum Déo Abraham : * quóniam díi fórtes térrae veheménter eleváti sunt.

The antiphon Púeri is repeated as above.

10. Glória Pátri, et Fílio, * et Spiritui Sáncto.

11. Sicut érat in princípío, et nunc, et sémpér, * et in saécula saeculórum. Amen.

The antiphon Púeri is repeated, as above.

If these chants are not long enough, they are repeated until the distribution of palms is finished ; if, on the other hand, the distribution ends first, the Glória Pátri is sung at once, followed by the antiphon.

When the distribution is ended, the celebrant goes to his place. There helped by the ministers [or servers], he washes his hands, saying nothing. The table is then taken away.

PSALM 46

1. O clap your hands, all ye nations : shout unto God with the voice of joy.

2. For the Lord is high, terrible : a great king over all the earth.

3. He hath subdued the people under us : and the nations under our feet.

4. He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

5. God is ascended with jubilee : and the Lord with the sound of trumpet.

6. Sing praises to our God, sing ye : sing praises to our king, sing ye.

7. For God is the king of all the earth : sing ye wisely.

8. God shall reign over the nations : God sitteth on his holy throne.

9. The princes of the people are gathered together with the God of Abraham : for the strong gods of the earth are exceedingly exalted.

III. THE READING OF THE GOSPEL

Solemn rite

13. *After washing his hands, the celebrant, standing in his place, puts incense in the thurible and blesses it.*

The deacon then takes the book, kneels on the lowest step of the altar, and says silently Munda cor meum. Then he rises, and with the subdeacon and acolytes makes reverence to the altar. He comes to the celebrant to ask his blessing. When this is given, he sings the Gospel as at High Mass.

The celebrant does not himself read the Gospel, but stands at the sedilia to listen to it.

Simple rite

[13a. *If the ceremony is sung, the celebrant remains in his place, and blesses incense.*

He then takes the book, goes with the servers to the altar, kneels on the lowest step, and bowing says silently Munda cor meum, Jube, Dómine, benedicere and Dóminus sit in corde meo.

He rises, makes reverence, goes to the Gospel side of the sanctuary, puts the book on the lectern, covered in red, and censes it. Then he sings or reads the Gospel.]

14. + **Sequentia sancti Evangelii secundum Matthaëum**

Jesus' triumphal entry into Jerusalem. Matth. 21, 1-9

IN illo tempore : Cum appropinquasset Jesus Jerosólymis, et venisset Bethphage ad montem Oliveti : tunc misit duos discipulos suos, dicens eis : « Ite in castellum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea : sólvite, et addúcite mihi : et si quis vobis áliquíd dixerit, dicite quia Dóminus his opus habet, et confestim dimittet eos ». Hoc autem totum factum est, ut adimplerétur quod dictum est per Prophétam, dicentem : Dicite filiae Sion : Ecce Rex tuus venit tibi mansuétus, sedens super ásinam et pullum, filium subjugális. Eúntes autem discipuli, fecerunt sicut praecepit illis Jesus. Et adduxerunt ásinam et pullum : et imposuerunt super eos vestiménta sua, et eum désuper sedére fecerunt.

AT that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet; he sent two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them, and bring them to me. And if any man shall say anything to you, say ye that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.

And the disciples going, did as Jesus commanded them: and they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. And a very

Plúrima autem turba straverunt vestiménta sua in via : álii autem caedébant ramos de arbóribus, et sternébant in via : turbae autem, quae praecedébant, et quae sequebántur, clamábant, dicéntes : « Hosánna filio David : benedictus qui venit in nómine Dómini ».

great multitude spread their garments in the way; and others cut boughs from the trees, and strewed them in the way: and the multitudes that went before, and that followed, cried, saying:

Hosanna to the son of David.

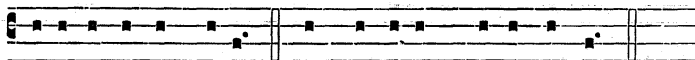
Blessed is he that cometh in the name of the Lord.

15. *When the Gospel is finished, the subdeacon takes the book for the celebrant to kiss, but the latter is not censured by the deacon.*

IV. THE PROCESSION WITH BLESSED PALMS

16. *After the Gospel, the celebrant, with the ministers [or servers], returns to the foot of the altar, makes reverence and blesses incense. Then the deacon [or celebrant] turns to the people and says:*

All answer:



Procedámus in páce. In nómine Chrísti. Amen.

Let us go forth in peace. In the name of Christ. Amen.

The procession begins:

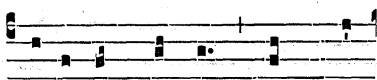
- a) *first, the thurifer with smoking thurible;*
- b) *then a second subdeacon, or acolyte [or server], carrying the cross unveiled,*
- c) *accompanied by two acolytes [or servers] with lighted candles;*
- d) *next, the clergy in order of dignity [or other servers],*
- e) *after them, the celebrant, with head covered and carrying his palm-branch, accompanied by deacon and subdeacon, [or two servers] holding the corners of his cope, but without palms.*
- f) *finally, the people, holding their blessed palms in their hands.*

17. *If possible, the procession goes outside the church for a fairly long way.*

18. *As the procession begins, all or some of the following antiphons may be sung:*

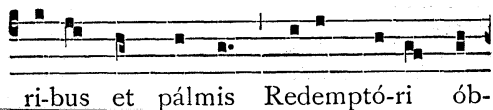
1 Ant.
VIII

O



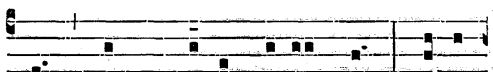
Ccurrunt túrbæ * cum fló-

With flowers and with palms crowds come forth to welcome the Saviour. As to a conqueror, in the day



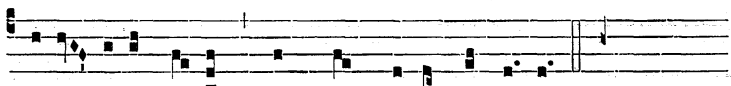
of his triumph, they offer homage worthy of him. With one voice the nations acclaim Christ the Son of God:

ri-bus et pálmis Redemptó-ri ób-



children winsome to thee Redeemer sing.

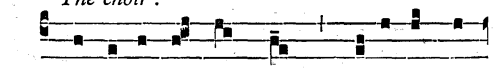
sit, Rex Chríste Redémptor : Cú- i



pu-e- rí-le dé-cus prómpsit Ho-sánna pí- um.

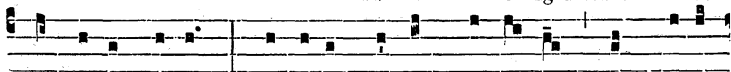
All : Glória, laus.

The choir :

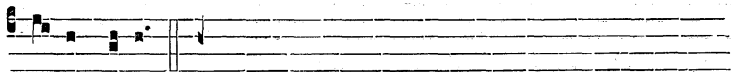


1. Thou art the King of Israel, of David's glorious line, In the name of God thou comest, thou blessed King divine.

1. Isra-ël es tu Rex, Daví-dis et



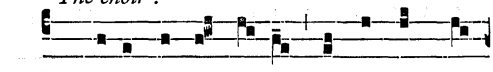
incli-ta pró-les : Nómine qui in Dómi-ni, Rex bene-



dícte, vénis.

All : Glória, laus.

The choir :



2. Thy praises loud in heaven, each host angelic sings, And mortal man in unison with all created things.

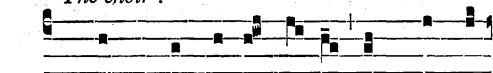
2. Cœtus in excél-sis te láudat caé-



li-cus ómnis, Et mortá-lis hómo, et cúncta cre-á-ta simul.

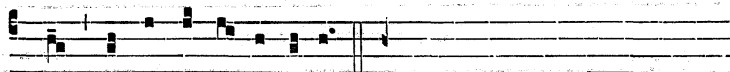
All : Glória, laus.

The choir :



3. With palms the Hebrew people went

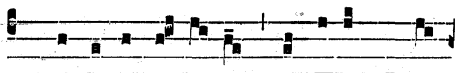
3. Plebs Hebræa tibi cum pálmis



mnis, ádsumus ecce tí-bi.

All : Glória laus.

The choir :



4. Hi tí-bi passú-ro solvébant mú-

4. To thee about to suffer, they paid their debt of praise; To thee on throne exalted we now our voices raise.



ni-a láudis : Nos tí-bi regnánti pángimus ecce mé-los.

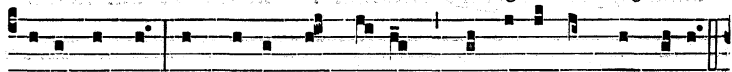
All : Glória, laus.

The choir :



5. Hi placu-é-re tí-bi, pláce-at de-vó-

5. Their homage thou acceptedst : accept the hearts we bring, Who all that's good approv-est, thou good and gracious King.



ti-o nóstra : Rex bóne, Rex clémens, cui bóna cúncta plácent.

All : Glória, laus.

Then the following antiphon is sung :

5 Ant.

VIII G

XII c.

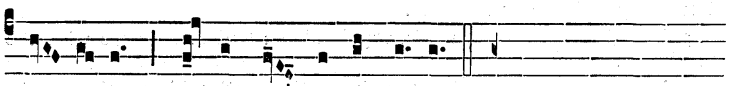
O

-mnes * colláudant nómen

All praise thy name and say : Blessed is he that cometh in the name of the Lord. Hosanna in the highest.



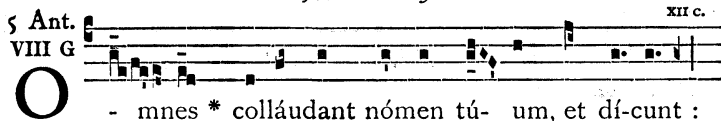
tú- um, et dí-cunt : « Benedictus qui vénit in nómine



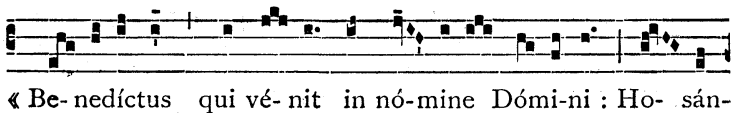
Dó-mi-ni. Ho-sánna in excél-sis ».

Or, alternatively :

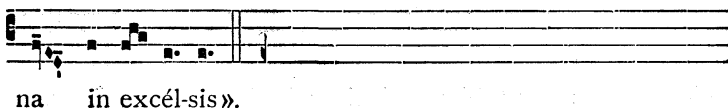
5 Ant. VIII G XII c.



O - mnes * collaudant nomen tú- um, et dí-cunt :



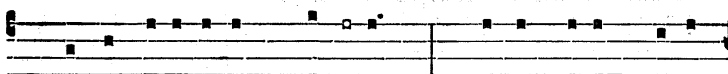
« Be- nedíctus qui vé- nit in nó- mine Dómi- ni : Ho- sán-



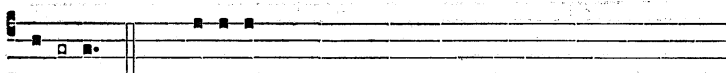
na in excél- sis ».

Psalm 147 (*New psalter, p. 2038**)

Let us praise the Lord who is so merciful to his people



Láuda, Jerú- sa- lem, Dóminum : * láuda Dé- um tú- um,



Sí- on. 2. Quóni- am...

Each verse begins directly on the dominant.

2. Quóniam confortávit séras portárum tuárum : * benedíxit fíliis túis in te.

3. Qui pósuit fínes túos pácem : * et ádipe fruménti sátiat te.

4. Qui emíttit elóquium súum térrae : * velóciter cúrrit sérmó éjus.

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 lánam : * nébulam sicut cinerem spárgit.

6. Míttit crystállum súam sicut buccéllas : * ante fáciem frigoris éjus quis sustinébít ?

7. Emíttet vérbum súum, et liquefáciét éa : * flábit spíritus éjus, et flúent áquae.

8. Qui annúntiat vérbum súum Jácob : * justítias et judícia sua Israél.

9. Non fécit táliter ómni natióni : * et judícia sua non manifestávit éis.

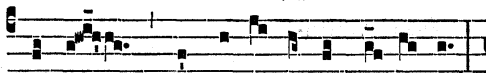
10. Glória Pátri, et Fílio, * et Spíritui Sáncto.

11. Sicut érat in princípío, et nunc, et sémpér, * et in saécula saeculórum. Amen.

The antiphon Omnes collaudant is repeated, as above.

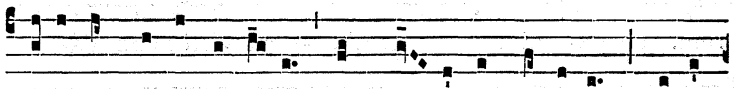
6 Ant. XI c.

VIII
F Ulgén-tibus pálmis * prostér-

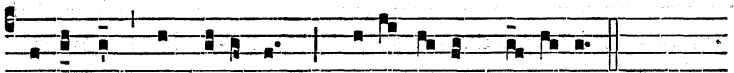


With shimmering palm-branches we fall down before our Lord at his coming: to him let us all run with hymns and songs, praising him and saying: Blessed be the Lord.

nimur adve-ni-énti Dómi-no :



hú-ic ómnes occurrámus cum hýmnis et cánti-cis, glo-ri-



fi-cántes et dicéntes : « Bene-díctus Dómi-nus ».

5. Who giveth snow like wool : scattereth mists like ashes.

6. He sendeth his crystal like morsels : Who shall stand before the face of his cold ?

7. He shall send out his word, and shall melt them : his wind shall blow, and the waters shall run.

8. Who declareth his word to Jacob : his justices and his judgments to Israel.

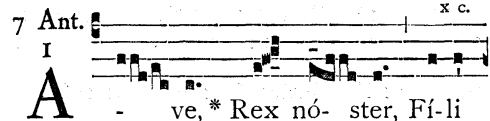
9. He hath not done in like manner to every nation : and his judgments he hath not made manifest to them.

10. Glory be to the Father, and to the Son, and to the Holy Ghost.

11. As it was in the beginning, is now, and ever shall be, world without end. Amen.

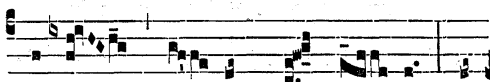
7 Ant.

x c.



A

ve, * Rex nó-ster, Fí-li



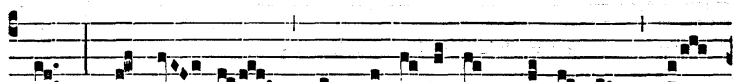
Dá-vid, Red-émptor mún-di, quem



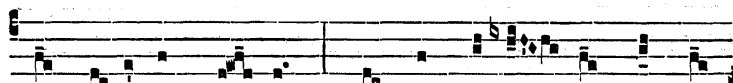
prophétæ prædi-xé-runt Salva-tó-rem



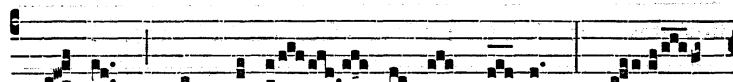
dómu-i Isra-ël ésse ventú-



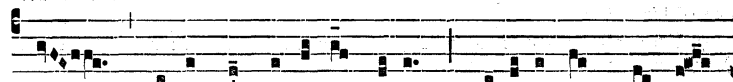
rum. Te e-nim ad sa-lu-tá-rem vícti-mam Pá-



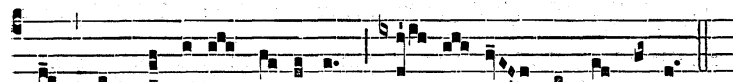
ter mí-sit in mún-dum, quem exspectá-bant ómnes



sáncti ab o-rí-gi-ne mundi, et



nunc : « Ho-sánna Fí-li-o Dávid. Benedíctus qui vé-



nit in nó-mine Dó-mi-ni. Ho-sánna in excélsis ».

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 :*

Resp. II

Ngredi-énte * Dó-mino
 in sánctam ci-vi-tá-tem,
 Hebrae-ó-rum pú-e-ri, resurre-
 cti-ónem Ví-tae pro-nunti-án-tes, * Cum rámis
 palmá-rum : « Hosánna, clamá-bant, in ex-cél-
 sis ». ¶. Cumque audisset pópu-lus, quod Jé-sus vení-ret
 Je-rosó-ly-mam, exi-é-runt ób-vi-am é-i.

As our Lord entered the holy city, the children of the Hebrews, foretelling Life's resurrection, palm-branches in hand cried out: Hosanna in the highest. ¶. When the people heard that Jesus was coming to Jerusalem, they went out to meet him. * Palm-branches...

John 12.

* 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.*

Ÿ. Dóminus vobíscum.
All. Rý. Et cum spírítu túo.

Orémus

Domine Jesu Christe, Rex ac Redémptor noster, in cujus honórem, hos ramos gestántes, solémnes laudes decantávimus: † concéde propítius; ut, quocúm-que hi rami deportáti fúerint, ibi tuæ benedictiónis grátia descéndat, * et, quavis daémoum iniquitáte vel illusióne profligáta, délixera tua prótegat, quos redémit. Qui vivis et regnas.

Ÿ. The Lord be with you.
All. Rý. And with you.

Let us pray

Lord Jesus Christ, our King and Redeemer, in whose honour we have sung solemn praises with these palms in our hands; graciously grant us that every place where these palms are brought may be blessed with thy favour, and that by repelling all sins and illusions suggested by the devil, thy right hand may protect those whom thou hast redeemed. Who livest and reignest... Rý. Amen.

23. *After the prayer, the celebrant and ministers make reverence at the altar, and go to their places. There they change their red vestments for purple, ready for Mass.*

24. *Palms are not held during the Passion.*

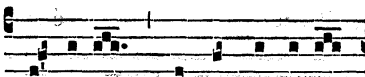
AT MASS

Station at St. John Lateran

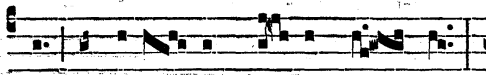
*Where the blessing of palms and procession have preceded the Mass, the celebrant with the ministers [or servers] goes to the altar. Omitting the psalm *Júdica me, Deus*, and the confession, he goes up at once and kisses the altar.*

The altar may be censed whenever Mass is sung.

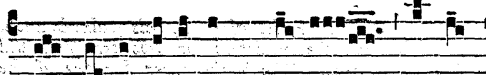
Intr. VIII



Domine, * ne lónge fáci-



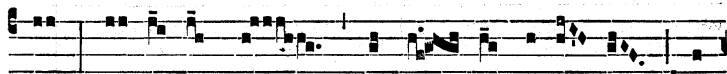
as auxí-li- um tú- um a me,



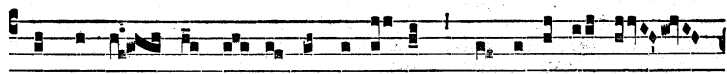
ad de-fensi-ónem mé- am áspi-

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.* Ó God, my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

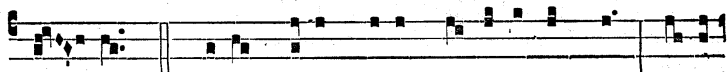
Ps. 21, 20, 22 and 2.



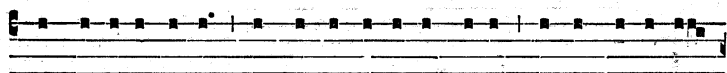
ce : lí-be-ra me de ó-re le-ó-nis, et



a córni-bus u-ni-cornu-ó-rum humi-li-tá-tem



mé-am. *Ps.* Dé-us, Dé-us mé-us, réspi-ce in me,* qua-re



me de-re-liquísti? longe a sa-lú-te mé-a vérba de-lic-tó-



rum me-ó-rum. *Repeat : Dómine. etc. Kýrie XVII, p. 76*

Collect

OMnípotens sempitérne Deus, qui humáno géneri, ad imitándum humilitátis exéplum, Salvatórem nostrum carnem súmere et crucem subíre fecísti : † concéde propítius ; ut et patiéntiæ ipsíus habére documénta * et resurrectiónis consórtia mereámur. Per eúndem Dóminum nostrum.

O Almighty and everlasting God, who, setting up an example of humility for all mankind to follow, didst will that our Saviour should take upon him our nature, and should suffer the death of the cross : enable us, we beseech thee, ever to bear in mind the teachings of his patience, and to deserve to have part in his resurrection. Through the same our Lord.

In the simple rite, if Mass is sung, a reader in surplice may read or sing the Epistle, the celebrant listening.

Lectio Epistolæ beati Pauli apostoli ad Philippenses

Christ's great humility, the cause of his triumph. Philip. 2, 5-11.

FRatres : Hoc enim sentíte in vobis, quod et in Christo Jesu : qui, cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo : sed semetípsum exinanívit, formam servi accípiens, in similitúdinem hóminum factus, et hábitu in-

BRethren, Let this mind be in you, which was also in Christ Jesus ; who being in the form of God, thought it not robbery to be equal with God ; but made himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself,

véntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum : et donávit illi nomen, quod est super omne nomen : (*here all kneel*) ut in nómine Jesu omne genu flectátur caeléstium, terréstrium et inférnórum : et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patrís.

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.

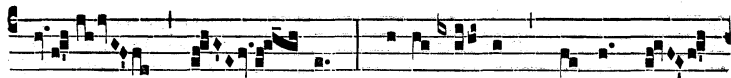
Grad. iv

T Enu-ísti * má-num
 déx-te-ram mé-am :
 in vo-luntá-te tú-
 a de-duxí-sti me : et cum gló-
 ri-a as-sump-sí-sti me.
 ¶. Quam bó-nus Isra-ël Dé-
 us ré-ctis

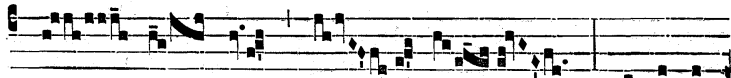
The musical score is written on ten staves. The first staff begins with a treble clef, a common time signature, and a key signature of one flat (B-flat). The lyrics are written below the notes. A large 'T' is placed at the beginning of the first line of lyrics. The text is in Latin and includes a psalm verse marked with a '¶'.

Thou hast held me by my right hand, and by thy will thou hast conducted me; and with glory thou hast received me. ¶. How good is God to Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of sinners, seeing the peace of sinners.

Ps. 72, 24 and 1-3.



cór- de! mé- i autem paene mó-



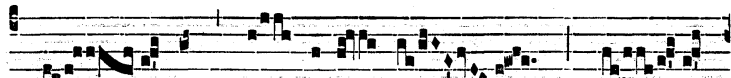
ti sunt pé- des, paene ef-



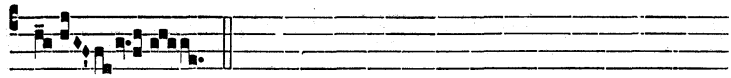
fú- si sunt grés- sus mé- i : qui- a ze-lá-



vi in pec- ca- tó- ri- bus,



pá- cem pec- cató- rum * ví-

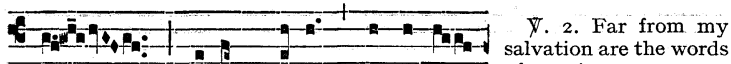


dens.

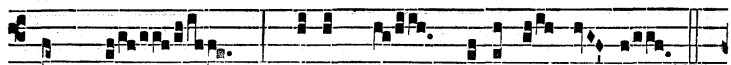
Tract II

D

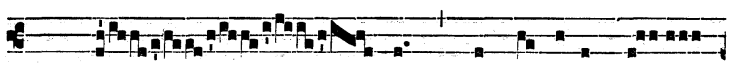
E- us,



* Dé- us mé- us, réspi- ce



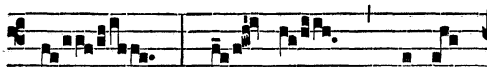
in me : quare me dere- li- quí- sti?



¶. 2. Lon- ge a sa- lúte mé-

O God, my God, look upon me : why hast thou forsaken me?

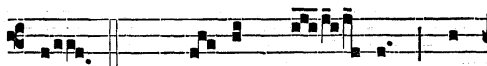
¶. 2. Far from my salvation are the words of my sins.



a vér- ba de-li-



ctó- rum me- ó-



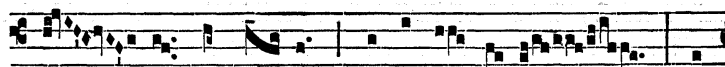
rum. V. 3. Dé- us mé- us, cla-

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.

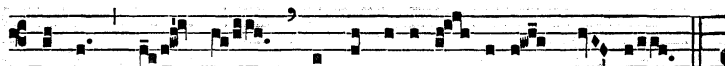
V. 4. But thou dwell-
est in the holy place,
the Praise of Israel.

V. 5. In thee have
our fathers hoped: they
have hoped, and thou
hast delivered them.

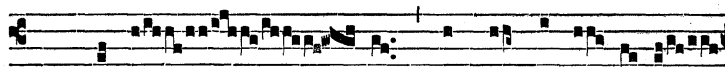
V. 6. They cried to
thee, and they were



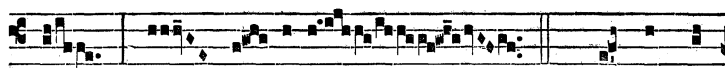
má- bo per dí- em, nec exáu- di- es: in



nócte, et non ad insipi- én- ti- am mí- hi.

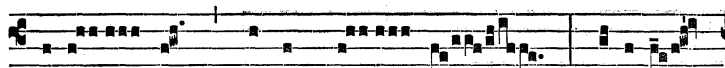


V. 4. Tu au- tem in sáncto há- bi- tas,



laus Is- ra- òl.

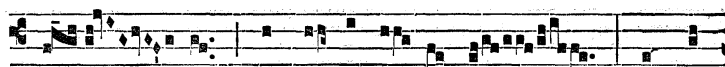
V. 5. In te spe-



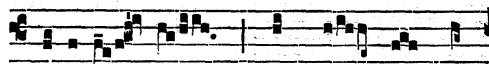
ravé- runt pátres nó- stri: speravé-



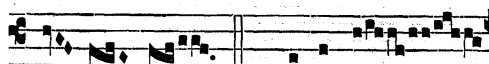
runt, et li- be- rásti é- os. V. 6. Ad te cla- ma-



vé- runt, et sál- vi fá- cti sunt: in te



speravé- runt, et non sunt con-



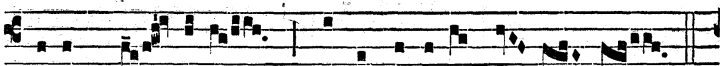
fú- si. V. 7. Ego au-



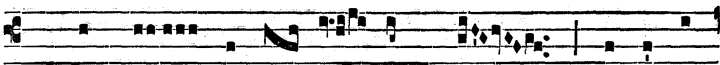
tem sum vérmis, et non



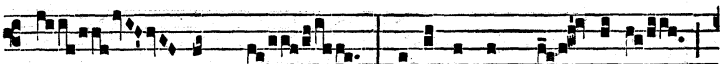
hó- mo : oppró-



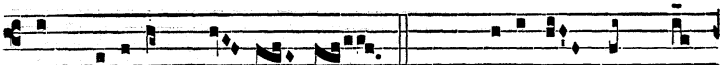
bri-um hó- minum, et abjecti-o plé- bis.



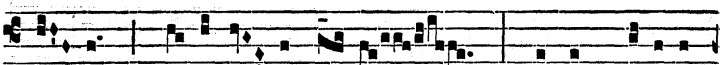
V. 8. Omnes qui vi- dé- bant me, asperna-



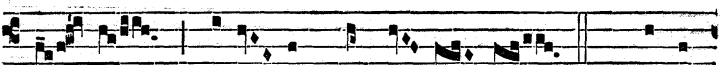
bán- tur me : locú-ti sunt lá- bi- is,



et movérunt cá- put. V. 9. Sperá-vit in Dó-



mi- no, e-rí-pi- at é- um : sálvum fáci-at



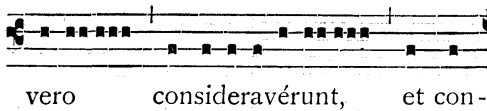
é- um, quóni- am vult é- um. V. 10. Ipsi

saved : they trusted in thee, and were not confounded.

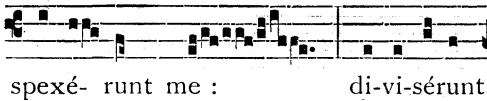
V. 7. But I am a worm and no man : the reproach of men, and the outcast of the people.

V. 8. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.

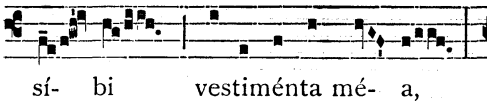
V. 9. He hoped in the Lord, let him deliver him : let him save him, seeing he delighteth in him.



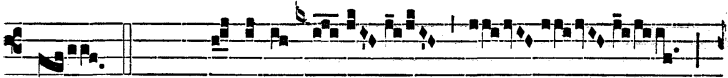
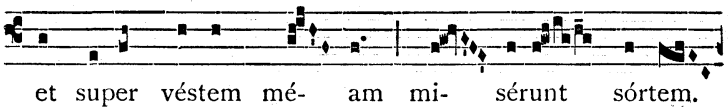
∇. 10. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots.



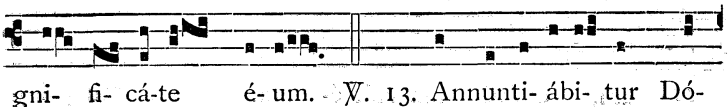
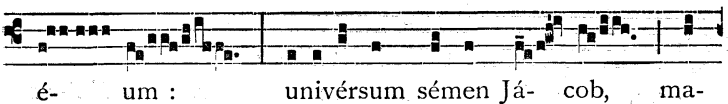
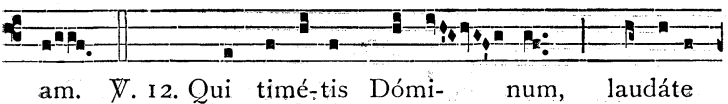
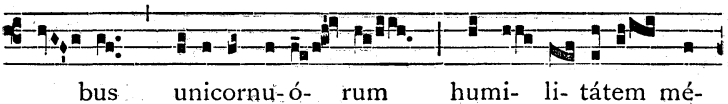
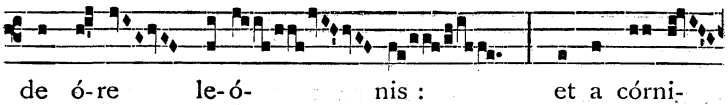
∇. 11. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns.

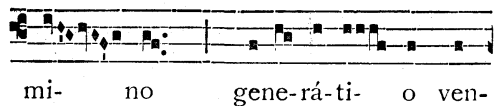


∇. 12. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

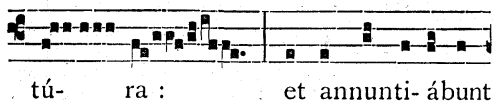


∇. 11. Libera me

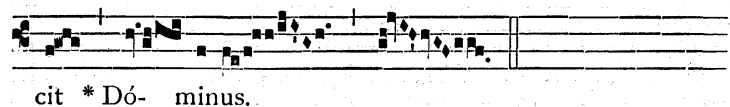
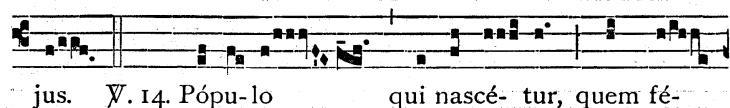
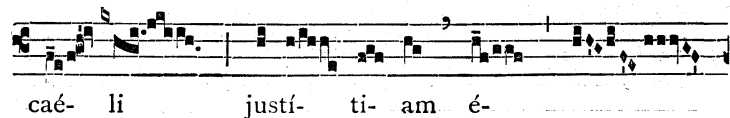




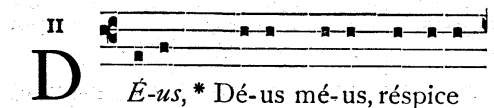
℣. 13. There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice.



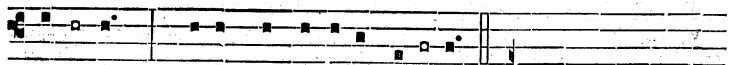
℣. 14. To a people that shall be born, which the Lord hath made. *Ps. 21, 2-9, 18, 19, 22, 24 and 32.*



Psalm Tone for the Tract



O God, my God, look upon me, why hast thou forsaken me?



in me : * quare me de-re-liquí- sti?

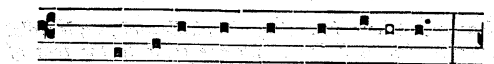
The intonation is repeated for each ℣.

℣. 2. *Lónge a salúte méa * vërba delictórum meórum.*

℣. 2. Far from my salvation are the words of my sins.

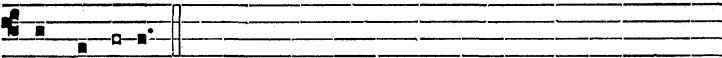
℣. 3. *Déus méus, clamábo per diem, nec exáudies : * in nócte, et non ad insipiéntiam míhi.*

℣. 3. O my God, I shall cry by day, and thou wilt not hear : and by night, and it shall not be reputed as folly in me.



℣. 4. *Tu autem in sáncto hábi-tas, **

℣. 4. But thou dwellest in the holy place : the praise of Israel.



laus Isra-ël.

¶ 5. *In te speravérunt pátres nóstri : * speravérunt, et liberásti éos.*

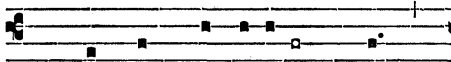
¶ 6. *Ad te clamavérunt, et sálvi fácti sunt : * in te speravérunt, et non sunt confúsi.*

¶ 7. *Ego autem sum vérmis, et non hómo : * oppróbrium hóminum, et abjéctio plébis.*

¶ 5. In thee have our fathers hoped : they have hoped, and thou hast delivered them.

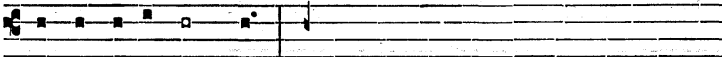
¶ 6. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

¶ 7. But I am a worm, and no man : the reproach of men, and the outcast of the people.



¶ 8. *Omnes qui vidébant me, †*

¶ 8. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.



*aspernabántur me : * locúti sunt lábiis, et movérunt cáput.*

¶ 9. *Sperávit in Dómino, erípiat éum : * sálvum fáciat éum, quóniam vult éum.*

¶ 10. *Ipsi véro consideravérunt, et conspexérunt me : † divisérunt síbi vestiménta méa, * et super véstem méam misérunt sórtem.*

¶ 11. *Líbera me de óre leónis : * et a cónibus unicor-nuórum humilitátem méam.*

¶ 12. *Qui tímétis Dóminum, laudáte éum : * univérsum sémen Jácob, magnificáte éum.*

¶ 13. *Annuntiábitur Dómino generátio ventúra : * et annun-tiábunt caéli justítiam éjus,*

¶ 14. *Pópulo, qui nascétur, * quem fécit Dóminus.*

¶ 9. He hoped in the Lord, let him deliver him : let him save him, seeing he delighted in him.

¶ 10. But they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

¶ 11. Deliver me from the lion's mouth : and my lowness from the horns of the unicorns.

¶ 12. Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

¶ 13. There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice,

¶ 14. To a people that shall be born, which the Lord hath made.

5. *After the Epistle, lecterns, quite unadorned, are placed in the sanctuary on the Gospel side. The Passion of Our Lord is sung or said in this way :*

Solemn rite

It is sung or read by deacons. These, in amice, alb, girdle and purple stole, with two acolytes (or servers) without lights or incense come to the foot of the altar, and there, kneeling on the lowest step and bowing, say silently Munda cor meum. Then aloud they ask the celebrant's blessing, saying

Jube, domne, benedicere. *The celebrant, turning towards them, answers aloud :*

Dóminus sit in córdibus vestris, et in lábiis vestris, ut digne et competénter annuntiétis evangélium suum : in nómine Patris, et Filii, † et Spíritus Sancti. *They answer : Amen.*

The Lord be in your hearts and on your lips, that you may worthily and capably proclaim his Gospel; in the name of the Father and of the Son and of the Holy Ghost. *They answer : Amen.*

After the usual genuflexion or bow to the altar they go to the lecterns with the acolytes. They do not make the sign of the cross either on the book or on themselves when they begin to sing or read the Passion.

The celebrant, standing at his seat, listens to the Passion, and does not read it himself.

Simple rite

[5a. *The priest, having read the gradual and tract, says in the usual way in the middle of the altar : Munda cor meum, Jube, Dómine, and Dóminus sit in corde meo.*

Then, at the altar on the Gospel side, he reads aloud or sings the Passion, not making the sign of the cross on the book or on himself at the beginning.

The Passion may be sung by three deacons; with the same ceremonies as for the solemn rite.

If there are only two deacons, they may sing or read the parts assigned to the Chronicler and the Synagogue; that of Christ is taken by the celebrant who remains at the altar, on the Gospel side, in chasuble.

Munda cor meum, in this case, is said silently by the celebrant bowing at the middle of the altar and by the deacons kneeling on the lowest step and bowing. All continue silently Jube, Dómine, benedicere and Dóminus sit in corde meo, as at low Mass.]

+ = Words of Christ; C = Chronicler, or Gospel narrative; S = Synagogue, or various characters. *The schola may sing the words for which notes are given.*

The Passion of O. L. J. C. according to St Matthew

26, 36-75; 27, 1-60

TO GETHSEMANI

In illo témpore : Venit Jesus cum discíplis suis in villam, quae dicitur Gethsémani, et dixit discíplis suis : † Sedéte hic, donec vadam illuc, et orem. C. Et assumpto Petro, et duób-
us filiis Zebedaeí, coepit contristári, et maestus esse. Tunc ait illis : † Tristis est ánima mea usque ad mortem : sustinéte hic, et vigiláte mecum. C. Et progréssus pusillum, prócidit in fáciem suam, orans, et dicens : † Pater mi, si possíbile est, tránseat a me calix iste.

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

Verúm tamen non sicut ego volo, sed sicut tu. *C.* Et venit ad discipulos suos, et invénit eos dormiéntes : et dicit Petro : + Sic non potuístis una hora vigiláre mecum? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro autem infirma. *C.* Iterum secúndo ábiit, et orávit, dicens : + Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. *C.* Et venit íterum, et invénit eos dormiéntes : erant enim óculi eórum graváti. Et relíctis illis, íterum ábiit, et orávit tertio, eúmdem sermónem dicens. Tunc venit ad discipulos suos, et dicit illis : + Dormíte jam, et requiescíte : ecce appropinquávit hora, et Filius hóminis tradétur in manus peccatórum. Súrgite, eámus : ecce appropinquávit qui me tradet.

as thou wilt. *C.* And he cometh to his disciples, and findeth them asleep : and he saith to Peter, + What? Could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. *C.* Again the second time, he went, and prayed, saying, + My Father, if this chalice may not pass away but I must drink it, thy will be done. *C.* And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, he went again : and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them, + Sleep ye now, and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go; behold he is at hand that will betray me.

ARREST

C. Adhuc eo loquente, ecce Judas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a princípibus sacerdotum, et senióribus pópuli. Qui autem trádidit eum, dedit illis signum, dicens : *S.* Quemcúmque osculátus fuero, ipse est, tenéte eum. *C.* Et conféstim accédens ad Jesum, dixit : *S.* Ave, Rabbi. *C.* Et osculátus est eum. Dixitque illi Jesus : + Amíce, ad quid venísti? *C.* Tunc accesserunt, et manus injecérunt in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesu, exténdens manum, exémit gládium suum, et percútiens servum princípis sacerdotum, amputávit aurículam ejus. Tunc ait illi Jesus : + Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio períbunt. An

C. As he yet spoke, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him gave them a sign, saying, *S.* Whomsoever I shall kiss, that is he; hold him fast. *C.* And forthwith coming to Jesus, he said, *S.* Hail, Rabbi : *C.* and he kissed him. And Jesus said to him, + Friend, whereto art thou come? *C.* Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him, + Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall

putas, quia non possum rogare Patrem meum, et exhibebit mihi modo plus quam duodecim legiones Angelorum? Quomodo ergo implebuntur Scripturae, quia sic oportet fieri? C. In illa hora dixit Jesus turbis: + Tamquam ad latronem existis cum gladiis, et fustibus comprehendere me: quotidie apud vos sedebam docens in templo, et non me tenuistis. C. Hoc autem totum factum est, ut adimplerentur Scripturae prophetarum. Tunc discipuli omnes, relicto eo, fugerunt.

the scriptures be fulfilled, that so it must be done? C. In that same hour Jesus said to the multitudes, + You are come out, as it were to a robber, with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. C. Now all this was done that the scriptures of the Prophets might be fulfilled. Then the disciples, all leaving him, fled.

BEFORE CAIPHAS

At illi tenentes Jesum, duxerunt ad Caiapham principem sacerdotum, ubi scribae, et seniores convenerant. Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris ut videret finem.

But they holding Jesus led him to Caiaphas 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.

Principes autem sacerdotum, et omne concilium, quaerebant falsum testimonium contra Jesum, ut eum morti traderent: et non inveniunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, et dixerunt:

And the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found not; whereas many false witnesses had come in. And last of all, there came two false witnesses; and they said:

S. Hic dixit: Possum destrú-e-re témplum Dé-i, et post
S. This man said, I am able to destroy the temple of God,

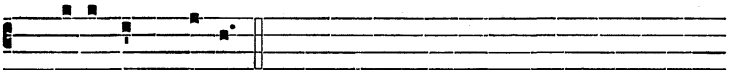
trídu-um re-aedi-ficá-re illud.
and in three days to rebuild it.

C. Et surgens princeps sacerdotum, ait illi: S. Nihil respondes ad ea, quae isti adversum te testificántur? C. Jesus autem tacébat. Et princeps sacerdotum ait illi: S. Adjúro te per Deum vivum, ut dicas nobis,

C. And the high priest, rising up, said to him: S. Answerest thou nothing to the things which these witness against thee? C. But Jesus held his peace. And the high priest said to him, S. I adjure thee by the living God, that thou tell us if thou

si tu es Christus Filius Dei. C. Dicit illi Jesus : + Tu dixisti. Verúm tamen dico vobis, á modo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus caeli. C. Tunc princeps sacerdotum scidit vestiménta sua, dicens : S. Blasphemávit : quid adhuc egémus téstibus? Ecce nunc audístis blasphemiam : quid vobis vidétur? C. At illi respondéntes, dixerunt :

be the Christ the Son of God. C. Jesus saith to him, + Thou hast said it. Nevertheless I say to you, hereafter you shall see *the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.* C. Then the high priest rent his garments, saying. S. He hath blasphemed, what further need have we of witnessess? Behold, now you have heard the blasphemy. What think you? C. But they answering, said :

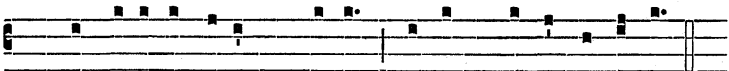


S. Ré-us est mórtis.

S. He is guilty of death.

C. Tunc exspuérunt in fáciem ejus, et cólaphis eum cecidérunt, álii autem palmas in fáciem ejus dedérunt, dicéntes :

C. Then did they spit in his face and buffeted him; and others struck his face with the palms of their hands, saying :



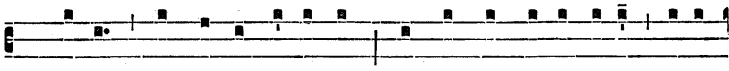
S. Prophe-tí-za nóbis, Chríste, quis est qui te percússit?

S. Prophecy unto us, O Christ, who is he that struck thee?

SAINT PETER'S DENIAL

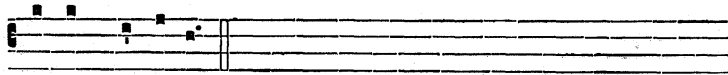
C. Petrus vero sedébat foris in átrio : et accessit ad eum una ancílla, dicens : S. Et tu cum Jesu Galilaéo eras. C. At ille negávit coram ómnibus, dicens : S. Néscio quid dicis. C. Exeúnte autem illo jánuam, vidit eum ália ancílla, et ait his, qui erant ibi : S. Et hic erat cum Jesu Nazaréno. C. Et íterum negávit cum juraménto : Quia non novi hóminem. Et post pusillum accessérunt qui stabant et dixerunt Petro :

C. But Peter sat without in the court, and there came to him a servantmaid, saying, S. Thou also wast with Jesus the Galilean : C. but he denied before them all, saying, S. I know not what thou sayest. C. And as he went out of the gate, another maid saw him, and she saith to them that were there, C. This man also was with Jesus of Nazareth. C. And again he denied, with an oath, I do not know the man. And after a little while, they came that stood by, and said to Peter :



S. Ve-re et tu ex il-lis es : nam et loqué-la tú-a mani-

S. Surely thou also art one of them; for even thy speech doth



féstum te fá-cit.

discover thee.

C. Tunc cœpit detestári, et juráre quia non novísset hóminem. Et continuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod díxerat : Priúsqvam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre.

C. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which he had said, Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.

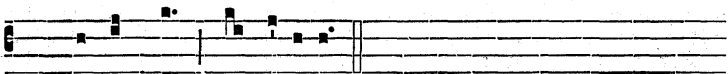
SUICIDE OF JUDAS

Mane autem factó, consílium iniérunt omnes príncipes sacerdotum, et senióres pópuli advérsus Jesum, ut eum morti tráderent. Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto præsídi.

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.

Tunc videns Judas, qui eum tradidit, quod damnátus esset, paeniténtia ductus, rétulit triginta argénteos príncípibus sacerdotum, et senióribus, dicens : *S.* Peccávi, tradens sánguinem justum. *C.* At illi díxerunt :

Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying, *S.* I have sinned, in betraying innocent blood. *C.* But they said :

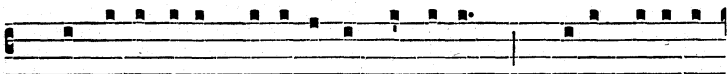


S. Quid ad nos? Tu víde-ris.

S. What is that to us? Look thou to it.

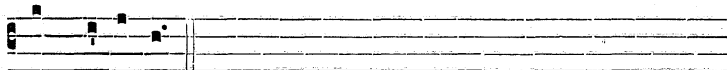
C. Et projéctis argénteis in templo, recéssit : et ábiens, láqueo se suspéndit. Príncipes autem sacerdotum, accéptis argénteis, díxerunt :

C. And casting down the pieces of silver in the temple, he departed; and went, and hanged himself with a halter. But the chief priests having taken the pieces of silver, said :



S. Non lí-cet é-os mítte-re in córbonam : qui-a pré-ti-um

S. It is not lawful to put them into the corbona; because it is the



sángui-nis est.
price of blood.

C. Consílio autem ínito, emérunt ex illis agrum figuli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Haceldama, hoc est, ager sán-guinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam prophétam, dicentem : Et accepérunt trigínta argénteos prétium appretiáti, quem appretiáverunt a filiis Israél : et dedérunt eos in agrum figuli, sicut constituit mihi Dóminus.

C. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. Wherefore that field was called Haceldama, that is, The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me.

BEFORE PILATE

Jesus autem stetit ante præsidem, et interrogávit eum præses, dicens : *S.* Tu es Rex Judaeórum? *C.* Dicit illi Jesus : + Tu dicis. *C.* Et cum accusarétur a princípibus sacerdotum, et senióribus, nihil respóndit. Tunc dicit illi Pilátus : *S.* Non audis quanta advérsus te dicunt testimónia? *C.* Et non respóndit ei ad ullum verbum, ita ut mirarétur præses veheménter.

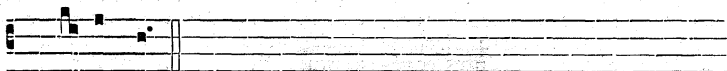
Per diem autem solénnem consuérat præses pópulo dimittere unum vinctum, quem voluissent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus : *S.* Quem vultis dimíttam vobis : Barábbam, an Jesum, qui dicitur Christus? *C.* Sciébat enim quod per invidiam tradidissent eum. Sedente autem illo pro tribunáli, misit ad eum uxor ejus, dicens : *S.* Nihil tibi et justo illi : multa enim passa sum hódie per visum propter eum. *C.* Príncipes autem sacerdotum, et senióres persuasérunt pópulis, ut

And Jesus stood before the governor, and the governor asked him, saying, *S.* Art thou the king of the Jews? *C.* Jesus said to him, + Thou sayest it. *C.* And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him, *S.* Dost not thou hear how great testimonies they allege against thee? *C.* And he answered him to never a word; so that the governor wondered exceedingly.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would: and he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said, *S.* Whom will you that I release to you, Barabbas, or Jesus that is called Christ? *C.* For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying, *S.* Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him. *C.* But the chief priests and ancients persuaded the people that they should

pérent Barábbam, Jesum vero pérderent. Respóndens autem praeses, ait illis : S. Quem vultis vobis de duóbus dimitti? C. At illi dixérunt :

ask Barabbas, and make Jesus away. And the governor answering, said to them, S. Whether will you of the two to be released unto you? C. But they said :

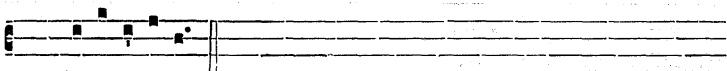


S. Ba-rábbam.

S. Barabbas.

C. Dicit illis Pilátus : S. Quid igitur fáciam de Jesu, qui dicitur Christus? C. Dicunt omnes :

C. Pilate saith to them, S. What shall I do then with Jesus that is called Christ? They say all :

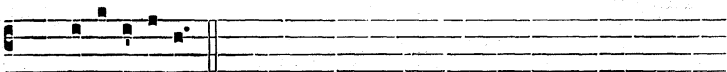


S. Cruci-figátur.

S. Let him be crucified.

C. Ait illis praeses : S. Quid enim mali fecit? C. At illi magis clamábant, dicéntes :

C. The governor said to them, S. Why, what evil hath he done? C. But they cried out the more, saying :

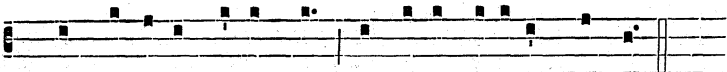


S. Cruci-figátur.

S. Let him be crucified.

C. Videns autem Pilátus quia nihil proficeret, sed magis tumultus fieret : accépta aqua, lavit manus coram pópulo, dicens : S. Innocens ego sum a ságuine justí hujus : vos vidéritis. C. Et respóndens univérsus pópulus dixit :

C. And Pilate seeing that he prevailed nothing, but that, rather, a tumult was made, taking water, washed his hands before the people, saying, S. I am innocent of the blood of this just man; look you to it. C. And the whole people answering, said,



S. Sánguis é-ius super nos, et super fí-li-os nóstros.

S. His blood be upon us, and upon our children.

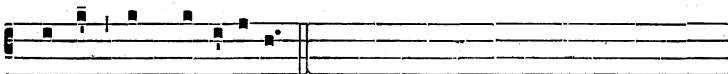
C. Tunc dimísit illis Barábbam : Jesum autem flagellátum trádidit eis, ut crucifigerétur.

C. Then he released to them Barabbas; and having scourged Jesus, delivered him unto them to be crucified.

THE CROWNING WITH THORNS

Tunc milites praesidis suscipientes Jesum in praetorium, congregaverunt ad eum universam cohortem : et exuentes eum, chlamydem coccineam circumdederunt ei : et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudabant ei, dicentes :

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 percutebant caput ejus. Et postquam illusérunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent.

C. And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.

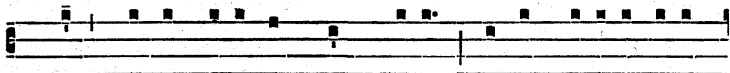
AT CALVARY

Exeuntes autem, invenerunt hominem Cyrenaicum, nomine Simonem : hunc angariaverunt ut tolleret crucem ejus. Et venerunt in locum, qui dicitur Golgotha, quod est Calvariae locus. Et dederunt ei vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere. Postquam autem crucifixerunt eum, divisérunt vestimenta ejus, sortem mittentes : ut impleretur quod dictum est per Prophetam, dicentem : Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. Et sedentes, servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam : HIC EST JESUS REX JUDÆORUM. Tunc crucifixi sunt cum eo duo latrones : unus a dextris, et unus a sinistris.

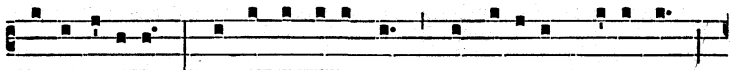
And going out they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, The place of Calvary. And they gave him wine to drink mingled with gall : and when he had tasted he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying :

They divided my garments among them, and upon my vesture they cast lots. And they sat, and watched him. And they put over his head his cause written : THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves, one on the right hand, and one on the left.

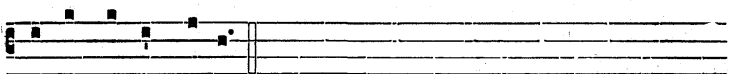
Praetereúntes autem blasphemábant eum, movéntes cápita sua, et dicéntes : | And they that passed by, blasphemed him, wagging their heads, and saying :



S. Vah, qui déstru- is témplum Dé- i, et in trídu- o illud S. Vah, thou that destroyest the temple of God, and in three days

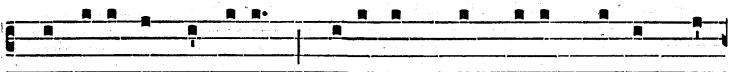


re-aedí- ficas : sálva temet- ípsum. Si Fí- li- us Dé- i es, dost rebuild it; save thy own self : if thou be the Son of God,

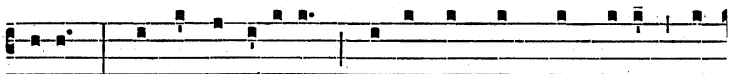


descénde de crúce. come down from the cross.

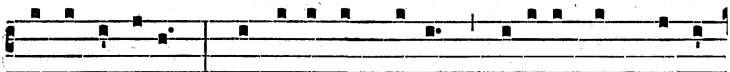
C. Simíliter et príncipes sacer- | C. In like manner also the chief dótum illudéntes cum scribis | priests with the scribes and ancients et senióribus, dicébant : | mocking, said :



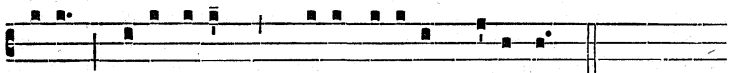
S. A- li- os sálvos fécit, se- ípsum non pótest sálvum fá- S. He saved others, himself he cannot save : if he



cere : si Rex Isra- él est, descéndat nunc de crúce, 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



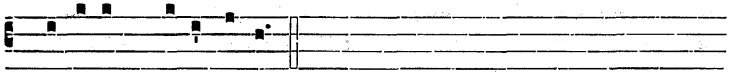
é- um ; díxit enim : Qui- a Fí- li- us Dé- i sum. have him ; for he said, I am the Son of God. (Ps. 21, 9).

C. Idípsum autem et latrónes, qui crucifixi erant cum eo, impropérabant ei.

A sexta autem hora ténébrae factae sunt super uníversam terram usque ad horam nonam. Et circa horam nonam clamávit Jesus voce magna, dicens : + Eli, Eli, lamma sabactháni? C. Hoc est : + Deus meus, Deus meus, ut quid dereliquisti me? C. Quidam autem illic stantes, et audiéntes, dicébant :

C. And the selfsame thing the thieves also, that were crucified with him, reproached him with:

Nown from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, + *Eli, Eli, lamma sabacthani?* C. That is, + *My God, my God, why hast thou forsaken me?* C. And some that stood there, and heard, said :

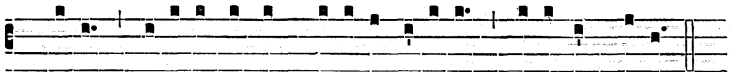


S. E-lí-am vócat íste.

S. This man calleth Elias.

C. Et contínuo currens unus ex eis, accéptam spóngiam implévit acéto, et impósuit arúndini, et dabat ei bíbere. Céteri vero dicébant :

C. And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said :



S. Síne, vide-ámus an véni-at Elí-as líbe-rans é-um.

S. Let be, let us see whether Elias will come to deliver him.

C. Jesus autem íterum clamans voce magna, emísit spí-ritum.

C. And Jesus again crying with a loud voice, yielded up the ghost.

Here a pause is made, and all kneel.

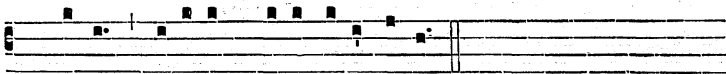
AFTER JESUS' DEATH

Et ecce velum templi scissum est in duas partes a summo usque deórsum : et terra mota est, et petrae scissae sunt, et monuménta apérta sunt : et multa córpora sanctórum, qui dormierant, surrexérunt. Et exéuntes de monuméntis post resurrectionem ejus, venérunt in sanctam civitátem, et apparuerunt 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 secútae erant Jesum a Galilaeá, ministrántes ei : inter quas erat María Magdaléne, et María, Jacóbi et Joseph mater, et mater filiórum Zebedaeí.

C. And there were many women afar off, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

THE BURIAL

Cum autem sero factum esset, venit quidam homo dives ab Arimathaeá, nómine Joseph, qui et ipse discipulus erat Jesu. Hic accéssit ad Pilátum, et pétiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto corpore, Joseph invólvit illud in síndone munda. Et pósuit illud in monuménto suo novo, quod excíderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit.

And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out in a rock; and he rolled a great stone to the door of the monument, and went his way.

After the singing or reading of the Passiõn the celebrant does not kiss the book. The answer Laus tibi, Christe, is not given.

The Credo is sung.

Offert. VIII

I M-propé-ri-um * ex-
spectá-vit cor mé-um, et
mi-sé-ri- am : et sustí-

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.*



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- dé- runt in
 é- scam mé- am fel, et in sí- ti mé- a po- ta-
 vé- runt me acé- to.

Secret

Concède, quaesumus, Dómine : ut óculis tuae majestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efféctum beátae perennitátis acquirat. Per Dóminum nostrum Jesum Christum.

Preface of the Holy Cross, p. 502.

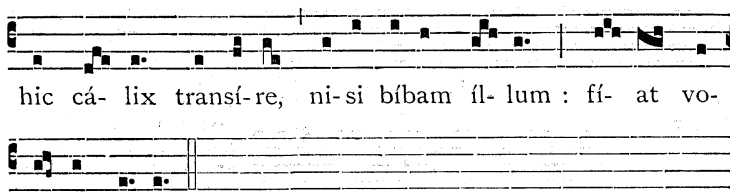
Grant, we beseech thee, O Lord, that the sacrifice we offer in the sight of thy divine Majesty, may draw down upon us the grace of holy fervour, and may lead us to the everlasting happiness we hope for. Through Jesus Christ our Lord.

Comm. VIII

P

A- ter, * si non pót-est

Father, if this chalice may not pass away, but I must drink it, thy will be done. *Matth. 26, 42.*



hic cá- lix transí- re, ni- si bíbam íl- lum : fí- at vo-
 lúntas tú- a.

Postcommunion

PER hujus, Dómine, operatió-
nem mystérii : et vítia nostra
purgéntur, et justa desidéria
compleántur. Per Dóminum.

MAY these mysteries, O Lord, work
in us to the subduing of our evil
passions, and to the fulfilling of our
righteous desires. Through Jesus...

At the end of Mass the celebrant gives the blessing as usual but omits the Last Gospel, and all return to the sacristy.

AT VESPERS

Antiphons and Psalms of Sunday, p. 110 (New psalter, p. 2031).

Chapter

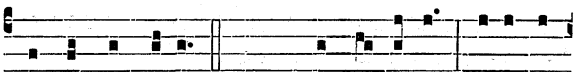
FRatres : Hoc enim sentite in
vobis quod et in Christo
Jesu : qui cum in forma Dei
esset, non rapínam arbitrátus
est esse se aequálem Deo : †
sed semetípsum exinanívit, for-
mam servi accípiens, in simili-
túdinem hóminum factus, * et
hábitu invéntus ut homo.

BRethren, Let this mind be in you,
which was also in Christ Jesus;
who being in the form of God, thought
it not robbery to be equal with God :
but made himself as nothing, taking
the form of a servant, being made
in the likeness of men, and in habit
found as a man.

Hymn. Vexilla Régis. p. 504. V̄. Eripe me, Dómine.

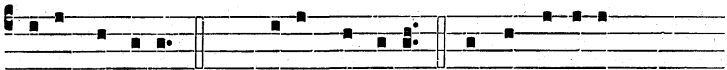
At Magnif.

Ant. VIII G *



S

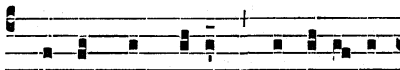
Críptum est enim. *Cant. Magní-
fi-cat * ánima*



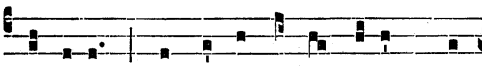
mé-a Dóminum. or : mé-a Dóminum. Et exsultávit...

*Cant. Magnificat. VIII G *. p. 217 (New psalter, p. 2034).*

An-
tiphon

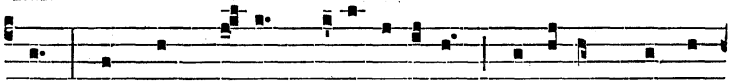


Scríptum est enim : Percú-ti-am



pastórem, et dispergéntur óves gré-

For it is written : I
will strike the Shep-
herd, and the sheep of
the flock shall be dis-
persed. But after I
shall be risen again, I
will go before you into
Galilee : there you shall
see me, says the Lord.
*Zachary 13, 7 ; Matth.
26, 31-32.*



gis : postquam autem resurrexero, praecedam vos in



Ga-li-laé-am : i-bi me vidébi-tis, dí-cit Dóminus.

Prayer. Omnipotens. p. 523.

No commemorations are allowed.

Benedicámus Dómino 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**.

IV

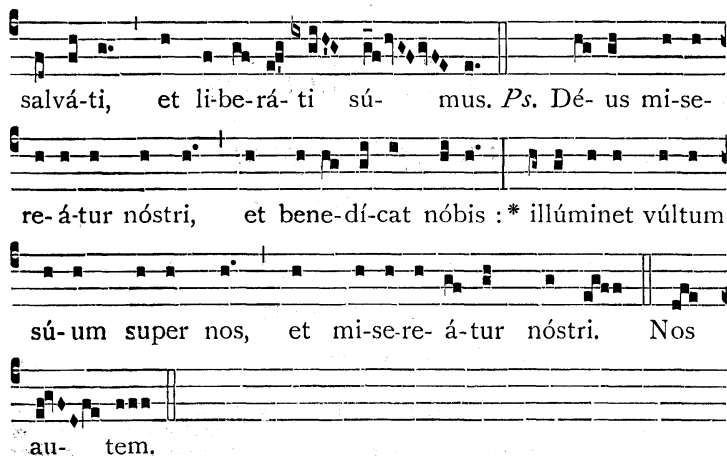
N OS au- tem * glo-ri-á-ri

opór- tet in cruce Dó-mi-ni nó-

stri Jé- su Chrí- sti : in quo est


sá-lus, ví-ta, et re- surré-cti- o nó- stra : per quem

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.



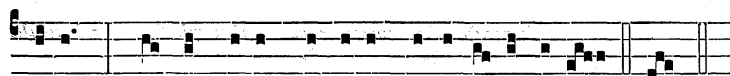
salvá-ti, et li-be-rá-ti sú-mus. *Ps.* Dé-us mi-se-
re-á-tur nóstri, et bene-dí-cat nóbis : * illúminet vúltum
sú-um super nos, et mi-se-re-á-tur nóstri. Nos
au-tem.

VERSES AD LIBITUM

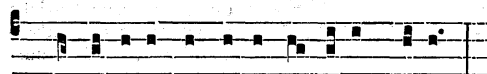


2. Út cognoscámus in térra ví-am

2. That we may know thy way upon earth, thy salvation among all nations.

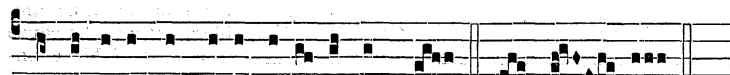


tú-am : * in ómnibus géntibus sa-lu-tá-re tú-um. Nos...



3. Confi-te-ántur tí-bi pó-pu-li, Dé-us : *

3. Let the peoples praise thee, O God; let all the peoples praise thee.



confi-te-ántur tí-bi pó-pu-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.*

7. After censuring the altar the celebrant reads the Introit and Kýrie, eléison and intones the Glória in excélsis. The bells are rung and the organ is played, but from now onwards they are silent until the Glória in excélsis of the mass of the Easter Vigil.

Collect

DEus, a quo et Judas reátus sui pœnam, et confessiónis suae latro praémium sumpsit, concéde nobis tuae propitiatiónis effectum : ut sicut in passióne sua Jesus Christus, Dóminus noster, diversa utrísque intulit stipéndia meritórum; ita nobis, abláto vetustátis errore, resurrectiόνis suae grátiam largiátur : Qui tecum vivit et regnat.

O God, who didst doom Judas to a punishment befitting his wickedness, and on the good thief didst bestow the happiness he, by confessing thee, had earned : show mercy to us whom thou hast reconciled to thee; and even as in his passion Jesus Christ our Lord dealt according to their deserts with the one and the other, so to us whom he has freed from the stain of past sin, may he vouchsafe the grace to rise to a new life with him. Who lives and reigns.

If Mass is sung, in the simple rite a reader, wearing a surplice, may read or sing the Epistle; while the celebrant stands at the altar and listens.

Lectio Epistolae beati Pauli apostoli ad Corinthios

The institution of the Holy Eucharist. 1 Cor. II, 20-32.

The first Christians offered the holy Sacrifice after a common meal known as the *Agapé* (*charity*), in order to imitate our Lord, who had instituted the Eucharist at the end of the Passover meal of the old Law. As a result of abuses (of which St. Paul here complains), the custom disappeared.

FRatres : Conveniéntibus vobis in unum, jam non est domínicam cenam manducáre. Unusquisque enim suam cenam praesúmit ad manducándum. Et álius quidem ésurit : álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? aut ecclésiám Dei contémnitis, et confúnditis eos qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

Ego enim accépi a Dómino, quod et trádidi vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit : « Accípite, et manducáte : hoc est corpus meum, quod pro vobis tradétur : hoc fácite in meam commemoratióne ». Similiter et cálicem, postquam cenávit, dicens : « Hic calix novum testaméntum est in meo

BRethren, when you come together therefore into one place, it is not now to eat the Lord's supper; for every one taketh, before, his own supper to eat : and one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

For I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said, Take ye, and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood; this do ye, as often as you shall

sanguine : hoc facite, quotiescúmque bibétis, in meam commemoratióem ». Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc vel bíberit cálicem Dómini indigne, reus erit córporis et ságuinis Dómini.

Probet autem seípsum homo : et sic de pane illo edat et de cálice bibat. Qui enim manducat et bibit indigne, júdicium sibi manducat et bibit : non dijúdicans corpus Dómini. Ideo inter vos multi infirmi et imbecílles, et dórmiunt multi. Quod si nosmetípsos dijúdicarémus, non útique judicarémur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

drink, for the commemoration of me.

For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until he come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged : but whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Grad. v

C

Hrí-stus * fáctus est pro nó-

bis obé- di- ens us-que

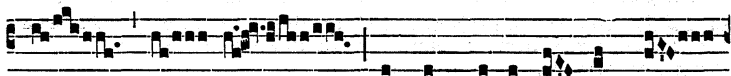
ad mór-tem, mór-tem au-tem crú- cis.

∇. Propter quod et Dé-us exaltávit illum,

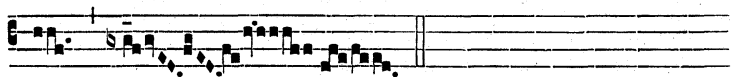
et dé-dit fl-

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 Joannem

The washing of feet. John 13, 1-15.

ANte diem festum Paschae, sciens Jesus quia venit hora ejus, ut transeat 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 exívit et ad Deum vadit : surgit a cena, et ponit vestiménta sua : et cum accepisset línteum, præcínxit se. Deínde mittit aquam in pelvim, et cœpit laváre pedes discipulórum, et extérgere línteo, quo erat præcínctus.

Venit ergo ad Simónem Petrum. Et dicit ei Petrus : « Dómine, tu mihi lavas pedes? » Respóndit Jesus et dixit ei : « Quod ego fácio, tu nescis modo, scies autem póstea ». Dicit ei Petrus : « Non lavábis mihi pedes in aetérnum ». Respóndit ei Jesus : « Si non lávero te, non habébis partem mecum ». Dicit ei Simón Petrus : « Dómine, non tantum pedes meos, sed et manus, et caput ». Dicit ei Jesus : « Qui lotus est, non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes ». Sciébat

BEfore the festival day of the pasch, Jesus knowing that his hour was come that he should pass out of this world to the Father, having loved his own who were in the world, he loved them unto the end.

And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God; he riseth from supper, and layeth aside his garments, and having taken a towel, he girdeth himself; and after that he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.

He cometh therefore to Simon Peter. And Peter saith to him, Lord, dost thou wash my feet? Jesus answered, and said to him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me. Simon Peter saith to him, Lord, not only my feet, but also my hands, and my head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would

enim quisnam esset qui tráderet eum : proptérea dixit : Non estis mundi omnes.

Postquam ergo lavit pedes eórum, et accépit vestiméнта sua, cum recubísset íterum, dixit eis : « Scitis quid fécerim vobis ? Vos vocátis me Magíster et Dómine, et bene dicitis ; sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster : et vos debétis alter altérius laváre pedes. Exémplum enim dedi vobis, ut, quemádmódum ego feci vobis, ita et vos faciátis ».

betray him : therefore he said, You are not all clean.

Then after he had washed their feet, and taken his garments, being sat down again, he said to them, Know ye what I have done to you? You call me Master and Lord; and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

13. It is most suitable to have a brief sermon after the Gospel to explain the principal mysteries which this Mass recalls, i. e. the institution of the Holy Eucharist and of the Order of Priests, and also the commandment (mandatum) of Our Lord about fraternal charity.

Let the faithful be instructed about Our Lord's love for men, shewn by his institution "on the day before He suffered" of the Holy Eucharist, which is both sacrifice and sacrament, the perpetual memorial of His Passion, to be celebrated for all time by the ministry of priests.

Let the faithful also be invited to come and give their due adoration to the Blessed Sacrament after Mass.

Lastly, where the rite of the Washing of the feet takes place in church, let the faithful be instructed about its deep meaning as the sign of Our Lord's commandment of fraternal charity, and let them be encouraged to practice abundantly this day works of Christian charity.

14. *To-day the Credo is omitted.*

THE MANDATUM OR WASHING OF THE FEET

15. *Where it is desirable for pastoral reasons, the Washing of the feet takes place after the sermon.*

16. *In the sanctuary or the nave, benches are prepared face to face for the twelve men whose feet will be washed : everything necessary will be prepared on a table at a suitable time.*

17. *Meanwhile the deacon and subdeacon [or the two principal servers] bring the twelve men two by two to the place prepared for them, during which time the schola or the clergy begin to sing or recite the antiphons, psalms and verses indicated below.*

The twelve men who are chosen, having genuflected to the altar and bowed to the celebrant sitting in the sanctuary, take their places on the seats prepared ; the sacred ministers [or servers] help the celebrant. All take off their maniples, and the celebrant his chasuble, putting a towel around his waist.

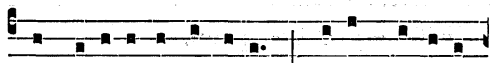
When the washing of the feet is nearly ended the 8th antiphon *Ubi caritas* with its verses is begun. If necessary, some of the preceding antiphons may be omitted, but never this antiphon *Ubi caritas*.

18. The antiphons, psalms and verses to be sung or recited are these.

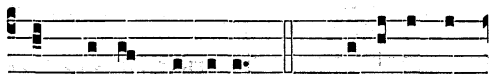
I

Ant. III 

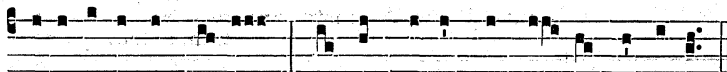
M Andátum nóvum do vóbis : *



ut di-ligá-tis ínvicem, sicut di-léxi



vos, dí-cit Dóminus. Ps. Be-á-ti im-



macu-lá-ti in ví-a : * qui ámbu-lant in lé-ge Dómi-ni.

The antiphon *Mandatum novum* is repeated.

The following seven Antiphons are each repeated after the Psalm or Versicle. Only the first verse of the Psalm is said in each case.

II

Ant. IV 

P Ostquam surréxit Dóminus *

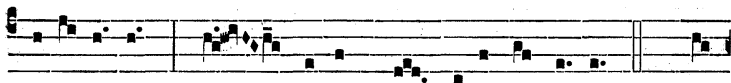


a céna, mí-sit áquam in



pél- vim : cóepit laváre pédes di-

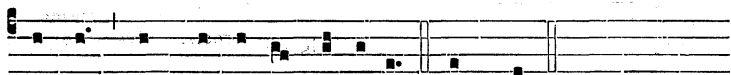
When the Lord rose from supper he poured water into a basin and began to wash the feet of his disciples: this was the example he gave unto them. Ps. Great is the Lord and exceedingly to be praised, in the city of our God, in his holy mountain. *John 13, 4, 5 and 15, and Ps. 47, 2.*



scipu-ló-rum : hoc *ex* *em*plum re-líquit é- is. *Ps.* Má-



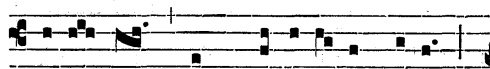
gnus Dóminus, et laudá-bi-lis nimis : * in ci-vi-táte Dé- i



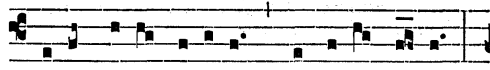
nóstri, in mónte sáncto é-jus. Postquam.

III

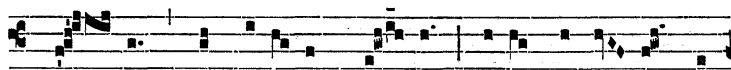
Ant. II
D Omi- nus Jésus, * postquam



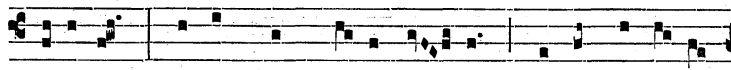
cená- vit cum discípu- lis sú- is,



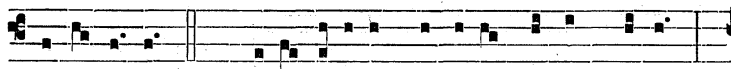
lávít pédes e-órum, et á- it il- lis :



«Sci- tis quid féce- rim vó- bis, égo Dómi- nus et



Magíster? Exémplum dé- di vó- bis, ut et vos i- ta



fa- ci- á- tis». *Ps.* Bene- dixísti, Dómine, térram tú- am : *

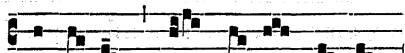
The Lord Jesus, after he had supped with his disciples, washed their feet and said unto them : Know ye what I have done unto you, your Lord and Master? I have given you an example that so you do also. *Ps.* Lord, thou hast blessed thy land, thou hast turned away the captivity of Jacob.

John 13, 12, 13 and 15, and Ps. 84, 2.



a-vertísti captivi-tá-tem Já-cob. Dómi- nus.

IV

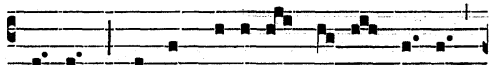
Ant. v 

D Omi-ne, * tu mí-hi lá-vas

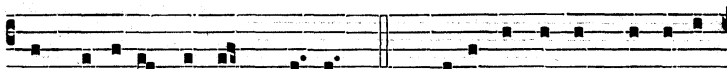
Lord, dost thou wash my feet? Jesus answered and said to him : If I wash not thy feet, thou shalt have no part with me. *℣.* He cometh therefore to Simon Peter : and Peter saith to him. Lord... *℣.* What I do, thou knowest not now; but thou shalt know hereafter. *John 13, 6-7 and 8.*



pé-des? » Respondit Jésus et dí-xit



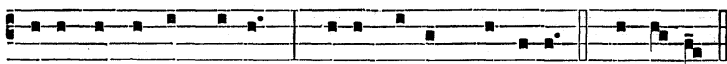
é- i : « Si non lávero tí-bi pé-des,



non habébis pártém mé-cum ». *℣.* Vénit ergo ad Simónem



Pétrum, * et díxít é- i Pétrus. Dómi-ne. *℣.* « Quod égo fá-



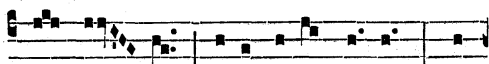
ci-o, tu nés-cis modo : * scí-es autem póste-a ». Dómi-ne.

V

Ant. iv 

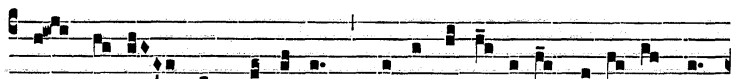
S I égo Dóminus * et Ma-gí-

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 inhabitants of the world.

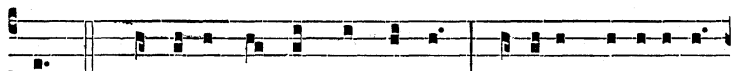


ster vé- ster lávi vóbis pé-des : quan-

John 13, 14 and Ps. 48, 2.



to ma-gis vos debé-tis álter alté-ri-us lavá-re pé-



des? *Ps.* Audí-te haec, ómnes géntes : * áuribus percípi-te,



qui habi-tá-tis ór-bem. Si é-go.

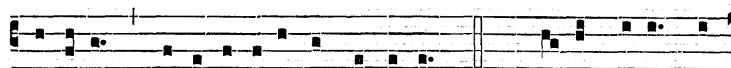
VI

Ant. VII 

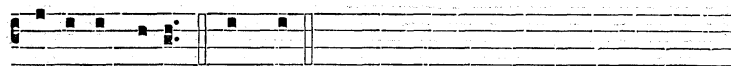
IN hoc cognóscet ómnes, *



qui-a mé-i éstis discípu-li, si di-le-



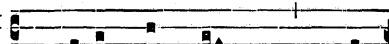
cti-ónem habu-é-ri-tis ad ínvi-cem». *∇.* Dí-xit Jé-sus di-



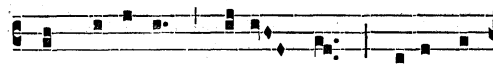
scí-pu-lis sú-is. In hoc.

By this shall all men know that ye are my disciples, if you have love one for another. *∇.* Jesus said unto his disciples: By this shall. *John 13, 35.*

VII

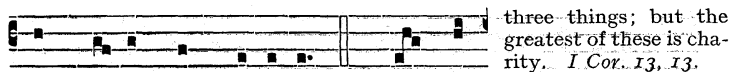
Ant. VII 

MAne-ant in vó-bis * fídes,



spes, cá-ri-tas, trí-a haec : má-jor au-

May there remain in you, faith, hope, charity, these three things; but the greatest of these is charity. *∇.* And now there remain faith, hope, charity, these



tem hó-rum est cá-ri-tas. V. Nunc au-



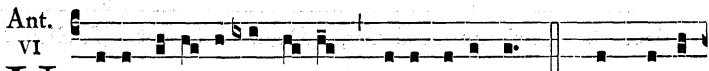
tem má-nent fí-des, spes, cá-ri-tas, trí-a haec : * má-jor au-



tem hó-rum est cá-ri-tas. Má-ne-ant in vó-bis.

VIII

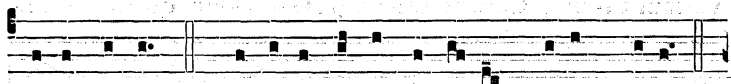
The following must never be omitted. It is begun towards the end of the Feet-washing, omitting if necessary some of the preceding pieces.



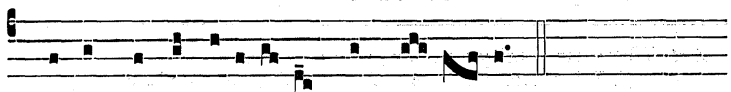
U -bi cá-ri-tas et á-mor, Dé-us i-bi est. V. Congregá-



vit nos in ún-um Chrísti á-mor. V. Exsultémus, et in ípso



jucundémur. V. Time-ámus, et amémus Dé-um vívum.



V. Et ex córde di-ligámus nos sín-cé-ro.

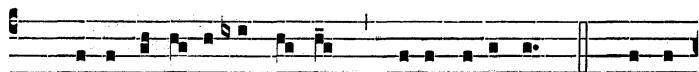
Ant. Where are charity and love, God is there.

V. It is Christ's love that has gathered us together.

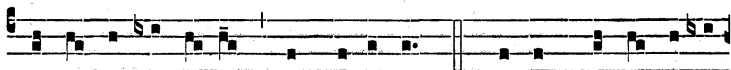
V. In him let us rejoice and be glad.

V. Fearing and loving the living God.

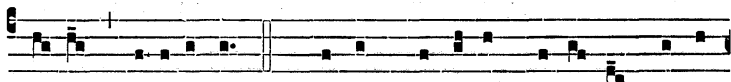
V. In sincerity of heart let us also love one another.



Ant. Ubi cá-ri-tas et ámor, Dé-us ibi est. ∇. Simul



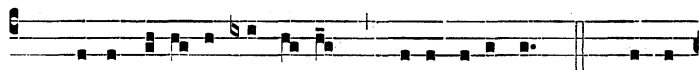
ergo cum in ú-num congregámur: ∇. Ne nos ménte di-vi-



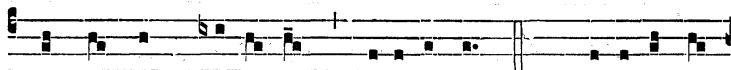
dámur, cave-ámus. ∇. Céssent júrgi-a ma-lígna, céssent



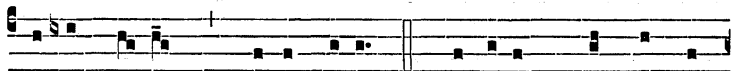
lí-tes. ∇. Et in médi-o nóstri sit Christus Dé- us.



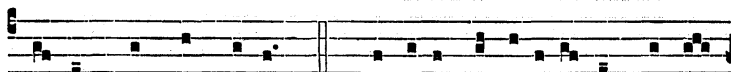
Ant. Ubi cá-ri-tas et ámor, Dé-us ibi est. ∇. Simul



quoque cum be-á-tis vide-ámus. ∇. Glo-ri-ánte



vúltum tú-um, Chríste Dé-us. ∇. Gáudi-um quod est im-



ménsum, atque próbum: ∇. Saécú-la per infiní-ta saécú-

Ant. Where are charity and love, God is there.

∇. Wherefore when we gather together in one place.

∇. We must heed lest in heart we be sundered one from the other.

∇. May ill-feeling and all strife pass away.

∇. So that in our midst be Christ who is God.

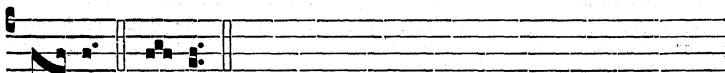
Ant. Where are charity and love, God is there.

∇. With the blessed in joy may we one day see.

∇. Thy countenance, O Christ our God.

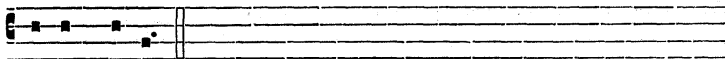
∇. Happiness measureless yet most sure.

∇. Knowing no end for evermore. Amen.

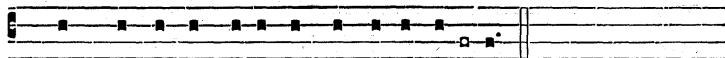


ló- rum, Amen.

20. When the feet-washing is finished, the celebrant washes and dries his hands, saying nothing. He takes off the towel; all put on their maniples and the celebrant, his chasuble. They return to the middle of the altar, and stand turned towards the people. The celebrant says :



Pá-ter nóster. *in silence.*



∇. Et ne nos indúcas in tenta-ti- ó- nem.

R̄. Sed líbera nos a má- lo.

∇. Tu mandásti mandáta túa, Dómine.

R̄. Custodíri nimis.

∇. Tu lavásti pedes discipu- lórum tuórum.

R̄. Opera mánuum tuárum ne despicias.

∇. Dómine, exáudi oratió- nem méam.

R̄. Et clámor méus ad te véniat.

∇. Dóminus vobíscum.

R̄. Et cum spíritu túo.

Orémus

ADésto, Dómine, quaésumus, officio servitútis nostrae : † et quia tu discipulís tuis pedes laváre dignátus es, ne despicias ópera mánuum tuárum, quae nobis retinénda mandásti : * ut, sicut hic nobis et a nobis exterióra abluúntur inquinaménta ; † sic a te ómnium nostrum interióra lavéntur peccáta. Quod ipse praestáre dignéris, qui vivis et regnas Deus : * per ómnia saé- cula saeculórum. R̄. Amen.

∇. O Lord, thou hast commanded of thy commandments.

R̄. That they be kept exceeding strictly.

∇. Thou didst wash the feet of thy disciples.

R̄. Despise not the work of thy hands.

∇. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

∇. The Lord be with you.

R̄. And with you.

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. R̄. Amen.

After the prayer, the twelve men, first genuflecting to the altar and bowing to the celebrant, are conducted back to their places, either in choir, if they are clergy, or to the special places assigned them, if laity.

21. Where the feet-washing takes place apart from the solemn Mass, the same rite is followed as above; but beginning with the singing of the Gospel *Ante diem festum Paschæ* with the usual ceremonies. The celebrant wears a white cope.

22. After the washing of the feet (or, where it does not take place, after the sermon) the Mass is continued in the usual way.

Offert. II

D Exte- ra Dómi-
ni * fé- cit vir- tú- tem, déxte-
ra Dó-mi-ni exaltá- vit me : non mó-ri- ar,
sed ví- vam, et narrábo ó- pe- ra Dómini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me : I shall not die, but live, and shall declare the works of the Lord. *Ps. 117, 16 and 17.*

Secret

IPse tibi, quaesumus, Domine, sancte Pater, omnipotens aeternae Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione monstravit, Jesus Christus, Filius tuus, Dominus noster : Qui tecum vivit.

WE beseech thee, O Lord, the Holy One, the Father Almighty, the everlasting God, that this our sacrifice may be made well-pleasing to thee, by him who this day declared unto his disciples, that what we are about to do, is done in memory of himself, Jesus Christ thy Son our Lord. Who lives and reigns.

Preface of the Holy Cross, p. 502.

¶ *For certain dioceses, special preface, p. 801.*

IN THE CANON

The Canon of the Mass is said with the modifications customary on this day.

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster Jesus Christus pro nobis est tráditus : sed et memóriam venerántes, in primis gloriósae semper Vírginis Mariae, Genitricis ejúsdem Dei et Dómini nostri Jesu Christi : sed et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréae, Jacóbi, Joánnis, Thomae, Jacóbi, Philippi, Bartholomaei, Matthaei, Simónis et Thaddaei : Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Laurentii, Chrysógoni, Joánnis et Pauli, Cosmae et Damiáni : et ómnium Sanctórum tuórum : quorum méritis precibusque concédas, ut in ómnibus protectiónis tuae muniámur auxilio. Per eúndem Christum Dóminum nostrum. Amen.

Hanc igitur oblatiónem servitútis nostrae, sed et cunctae famíliae tuae, quam tibi offerimus ob diem, in qua Dóminus noster Jesus Christus trádidit discipulis suis Córporis et Sánguinis sui mystéria celebránda : quaesumus, Dómine, ut placátus accípias ; diésque nostros in tua pace dispónas, atque ab aetérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. Per eúndem Christum Dóminum nostrum. Amen.

Quam oblatiónem tu, Deus, in ómnibus, quaesumus, bene + díctam, adscrí + ptam, ra + tam, ratióabilem, acceptabilémque fácere dignéris : ut nobis Cor + pus, et San- + guis fiat dilectíssimi Filii tui Dómini nostri Jesu Christi.

Having communion in and celebrating the most sacred day on which Jesus Christ, our Lord, was delivered up for us : likewise venerating the memory, in the first place, of the glorious Mary, ever a virgin, Mother of the same Jesus Christ, our God and our Lord ; but also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus ; of Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian and all thy saints : for the sake of whose merits and prayers, do thou grant us to be in all things safeguarded by thy sure defence. Through the same Christ our Lord. Amen.

Wherefore we beseech thee, O Lord, to be appeased by and graciously to receive this oblation, which we thy servants, and with us thy whole family, make to thee, on the day on which our Lord Jesus Christ gave to his disciples power to celebrate the mysteries of his Body and Blood ; do thou establish our days in thy peace, nor suffer that we be condemned eternally, but rather command that we be numbered in the flock of thine elect. Through the same Christ our Lord. Amen.

AND moreover do thou, O God, in all ways vouchsafe to bless this same oblation, to take it for thy very own, to approve it, to perfect it and to render it well-pleasing to thyself, so that, on our behalf, it may be changed into the Body and Blood of Jesus Christ, thy most dear Son, our Lord,

27. *The censuring 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
omniũque salutẽ paterẽ-
tur, hoc est, hõdie, accẽpit
panem in sanctas ac venerãbiles
manus suas, et elevãtis õculis
in caelum ad te Deum, Patrem
suum omnipotẽntem, tibi grã-
tias agens, benedixit, fregit, de-
ditque discipulis suis, dicens :
Accipite, et manducãte ex hoc
omnes.

HOC EST ENIM CORPUS MEUM.

WHO, the day before he suffered
for our salvation and that of
all men, that is, to-day, took bread
into his holy a venerable hands and
having lifted up his eyes to heaven
to thee, God, his almighty Father,
giving thanks to thee, blessed it,
broke it, and gave it to his disciples,
saying : Take ye, and eat ye all of
this.

FOR THIS IS MY BODY.

And so on as at the Canon of the Mass, 17.

28. *At the Agnus Dei, the response each time is : miserẽre nobis.*

*The kiss of peace is omitted to-day, as well as the first of the three prayers :
Dõmine 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, Dõmine, 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.

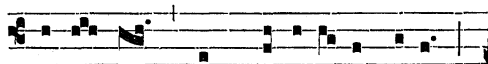
But if the number of communicants is great, other priests in surplice and white stole may distribute Communion, either with the celebrant at the rail or in some other suitable place ; taking care, however, that the good order and devotion of the faithful is not disturbed.

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.*

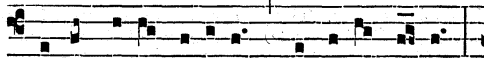
Com. II 

D Omi- nus Jẽ- sus, * postquam



cenã- vit cum discĩpu- lis sũ- is,

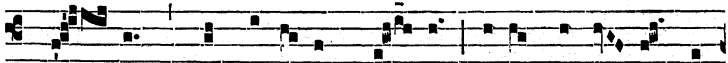
The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them, Do you know what I, your Lord and Master, have done for you? I have given you



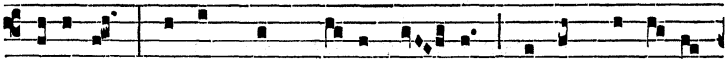
an example, that so
you do also.

Gospel.

lá-vit pédes e-órum, et á-it íl-lis :



«Sci- tis quid fé-ce-rim vó- bis, égo Dómi- nus et,



Magíster? Exémplum dé-di vó- bis, ut et vos i- ta

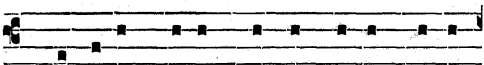


fa-ci- á- tis ».

During the distribution of holy Communion the following Psalms may be sung :

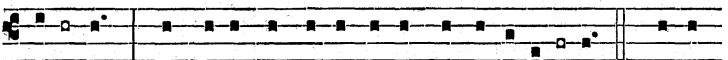
Psalm 22 (*New psalter, p. 2038*)

Our Lord is the good Shepherd



1. Dóminus régit me, et ni-hil mí-hi

1. The Lord ruleth
me : and I shall want
nothing. He hath set
me in a place of pas-
ture.



dé-e-rit : * in lóco pás-cu-ae i-bi me collocá- vit. 2. Super...

2. Super áquam refectiónis
educávit me : * ánimam méam
convértit.

2. He hath brought me up on the
water of refreshment; he hath con-
verted my soul.

3. Dedúxit me super sémitas
justítiae, * propter nómen súum.

3. He hath led me on the paths of
justice, for his own name's sake.

4. Nam et si ambulávero in
médio úmbrae mórtis non ti-
mébo mála : * quóniam tu
mécum es.

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. Virga túa et báculo túus : *
ípsa me consoláta sunt.

5. Thy rod and thy staff : they have
comforted me.

6. Parásti in conspéctu méo
ménsam, * advérsus éos qui
tribulant me.

6. Thou hast prepared a table be-
fore me, against them that afflict me.

7. Impinguásti in óleo cáput méum : * et cálix méus inebrians quam *praeclárus* est!

8. Et misericórdia túa subsequétur me * ómnibus diébus vítae méae :

9. Et ut inhábitem in dómo Dómini, * in longitúdinem diérum.

7. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

8. And thy mercy will follow me all the days of my life.

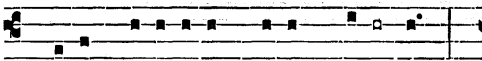
9. And that I may dwell in the house of the Lord unto length of days.

The antiphon Dóminus Jesús is repeated.

Psalm 71 (*New psalter, p. 2039*)

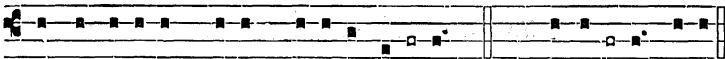
Christ's kingdom is a kingdom of justice

I. JUSTNESS OF GOD'S ANOINTED KING



1. Dé-us, judí-ci-um tú-um **régis** da : *

1. Give to the king thy judgment, O God : and to the king's son thy justice :



et justí-ti-am tú-am fí-li-o **régis** : *Flex* : Arábi-ae, †

2. Judicáre pópulum túum in justítia, * et páuperes túos in *judicio*.

3. Suscípiant móntes pácem pópulo : * et cólles *justítiam*.

4. Judicábit páuperes pópuli, et sálvos faciet filios páuperum : * et humiliábit calumniatórem.

2. To judge thy people with justice, and thy poor with judgment.

3. Let the mountains receive peace for the people : and the hills justice.

4. He shall judge the poor of the people : and he shall save the children of the poor : and he shall humble the oppressor.

II. HIS EVERLASTING UNIVERSAL REIGN

5. Et permanébit cum sóle, et ante lúnam, * in generatióne et generatióne.

6. Descéndet sicut plúvia in vellus : * et sicut stillicidia stillántia super térram.

7. Oriétur in diébus éjus justítia, et abundántia *pácis* : * donec auferátur lúna.

8. Et dominábitur a mári usque ad máre : * et a flúmine usque ad términos órbit *terrárum*.

5. And he shall continue with the sun, and before the moon, throughout all generations.

6. He shall come down like rain upon the fleece : and as showers falling gently upon the earth.

7. In his days shall justice spring up, and abundance of peace, till the moon be taken away.

8. And he shall rule from sea to sea : and from the river unto the ends of the earth.

III. HOMAGE OF ALL NATIONS

9. Coram illo prócident
Æthiopes : * et inimici éjus
térram língent.

10. Réges Thársis, et insulae
múnera offerent : * réges Ara-
bum et Sába dóna addúcent.

11. Et adorábunt éum ómnes
réges térrae : * ómnes géntes
sérvient éi :

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. Quia liberábit páuperem
a poténte : * et páuperem, cui
non erat adjútor.

13. Párcet páuperi et ínopi : *
et ánimas páuperum sálvas
fáciét.

14. Ex usúris et iniquité
rédi met ánimas eórum : * et
honorábile nomen eórum coram
illo.

15. Et vívet, et dábitur éi de
áuro Arábiae, † et adorábunt
de ípso sémper : * tóta díe
benedicent éi.

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. Et érit firmaméntum in
térra in súmmis móntium, †
superextollétur super Líbanum
frúctus éjus : * et florébunt de
civitate sicut fénium térrae.

17. Sit nómen éjus benedi-
ctum in saécula : * ante sólem
permánét nómen éjus.

18. Et benedicéntur in ípso
ómnes tribus térrae : * ómnes
géntes magnificábunt éum.

16. And there shall be a firmament
on the earth on the tops of moun-
tains : 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. Benedictus Dóminus,
Déus Israél, * qui fáciét mira-
bília sólus.

20. Et benedíctum nómen ma-
jestátis éjus in aetérnum : † et
replébitur majestáte éjus ómnis
térra : * fiat, fiat.

19. Blessed be the Lord, the God
of Israel, who alone doth wonderful
things.

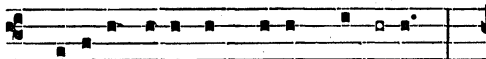
20. And blessed be the name of his
majesty for ever : and the whole
earth shall be filled with his majesty.
So be it. So be it.

The antiphon Dóminus Jésus is repeated, as above.

Psalm 103 (New psalter, p. 2040)

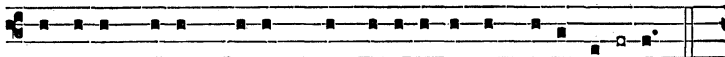
Hymn to our Creator

I. THE SKY



1. Bless the Lord,
O my soul : O Lord my
God, thou art exceed-
ingly great.

1. *Benedic, ánima mé-a, Dómino : **



Dómine, Dé-us mé-us, magni- ficá-tus es vehemén-ter.



Flex : dux est e-ó- rum : †

2. *Confessió-nem et decórem induísti : * amíctus lú-mine sicut vestimé-nto :*

3. *Exténdens caélum sicut pé-ll-em : * qui té-gis aquis superióra é-jus.*

4. *Qui pónis núbem ascén-sum tú-um : * qui ámbulas super pé-nnas ventó-rum.*

5. *Qui fácis ángelos tú-os, spí-ritus, * et mí-nistros tú-os ígnem uré-ntem.*

2. Thou hast put on praise and beauty : and art clothed with light as with a garment.

3. Who stretchest out the heaven like a pavilion : who coverest the higher rooms thereof with water.

4. Who makest the clouds thy chariot : who walkest upon the wings of the winds.

5. Who makest thy angels spirits : and thy ministers a burning fire.

II. THE EARTH

6. *Qui fundásti térram super stabilitá-tem sú-am : * non incli-ná-bitur in saéculum saéculi.*

7. *Abýssus, sicut vestimén-tum, amíctus é-jus : * super móntes stábunt á-qua-e.*

8. *Ab increpatione túa fú-gient : * a vóce tonítrui túi formidábunt.*

9. *Ascéndunt móntes, et de-scéndunt cámpi * in lócum, quem fundásti é-is.*

6. Who hast founded the earth upon its own bases : it shall not be moved for ever and ever.

7. The deep like a garment is its clothing : above the mountains shall the waters stand.

8. At thy rebuke they shall flee : at the voice of thy thunder they shall fear.

9. The mountains ascend, and the plains descend into the place which thou hast founded for them.

10. *Términum posuísti, quem non transgrediéntur : * neque converténtur operíre térram.*

10. Thou hast set a bound which they shall not pass over : neither shall they return to cover the earth.

III. STREAMS AND RIVERS

11. *Qui emíttis fóntes in convállibus : * inter médium món-tium pertransíbunt áquae.*

11. Thou sendest forth springs in the vales : between the midst of the hills the waters shall pass.

12. *Potábunt ómnes bestiae ágri : * exspectábunt ónagri in síti súa.*

12. All the beasts of the field shall drink : the wild asses shall expect in their thirst.

13. *Super éa volúcrés caéli habitábunt : * de médio petrárúm dábunt vóces.*

13. Over them the birds of the air shall dwell : from the midst of the rocks they shall give forth their voices.

IV. VEGETATION

14. *Rígans mόνtes de superíoribus súis : * de frúctu óperum tuórum satiábitur térra :*

14. Thou waterest the hills from thy upper rooms : the earth shall be filled with the fruit of thy works :

15. *Prodúcens fénum jumentis, * et hérbam servitúti hóminum :*

15. Bringing forth grass for cattle, and herb for the service of men.

16. *Ut edúcas pánem de térra : * et vínium laetíficet cor hóminis :*

16. That thou mayst bring bread out of the earth : and that wine may cheer the heart of man.

17. *Ut exhílalet fáciem in óleo : * et pánis cor hóminis confirmet.*

17. That he may make the face cheerful with oil : and that bread may strengthen man's heart.

18. *Saturabúntur lígna cámpi, et cédri Líbani, quas plantávit : * illic pásseres nidificábunt.*

18. The trees of the field shall be filled, and the cedars of Libanus which he hath planted : there the sparrows shall make their nests.

19. *Heródii dómus dux est eórum : † mόνtes excélsi cérvís : * pétra refúgium herináciis.*

19. The highest of them is the house of the heron. The high hills are a refuge for the harts, the rock for the irchins.

V. SEASONS AND DAYS

20. *Fécit lúnam in témpora : * sol cognóvit occasum súum.*

20. He hath made the moon for seasons : the sun knoweth his going down.

21. *Posuísti ténebras, et fácta est nox : * in ipsa pertransíbunt ómnes bestiae sílvae.*

21. Thou hast appointed darkness, and it is night : in it shall all the beasts of the woods go about :

22. *Cátuli leónum rugiéntes, ut rápiant, * et quaérant a Déo éscam síbi.*

22. The young lions roaring after their prey, and seeking their meat from God.

23. *Ortus est sol, et congregáti sunt : * et in cublíibus súis collocabúntur.*

23. The sun ariseth, and they are gathered together : and they shall lie down in their dens.

24. **Exíbit hómo ad ópus súum : * et ad operatiónem súam usque ad vésperum.**

24. Man shall go forth to his work, and to his labour until the evening.

VI. WONDERS OF THE SEA

25. **Quam magnificáta sunt ópera túa, Dómine! † ómnia in sapiéntia fecísti : * impléta est térra possessiõe túa.**

25. How great are thy works, O Lord! Thou hast made all things in wisdom: the earth is filled with thy riches.

26. **Hoc máre mágnum, et spatiósum mánibus : * illic reptília, quórum non est númerus.**

26. So is this great sea, which stretcheth wide its arms: there are creeping things without number.

27. **Animália pusilla cum mágnis : * illic náves pertransíbunt.**

27. Creatures little and great. There the ships shall go.

VII. THE GIFT OF LIFE

28. **Dráco iste, quem formásti ad illudéndum éi : * ómnia a te expéctant ut des illis éscam in témpore.**

28. This sea dragon which thou hast formed to play therein. All expect of thee that thou give them food in season.

29. **Dánte te illis, cólligent : * aperiénte te mánum túam, ómnia inplebúntur bonitáte.**

29. What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

30. **Averténte autem te fáciem, turbabúntur : † áuferes spíritum eórum, et deficient, * et in púlverem súum reverténtur.**

30. But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.

31. **Emíttes spíritum túum, et creabúntur : * et renovábis fáciem térrae.**

31. Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

32. **Sit glória Dómini in saéculum : * laetábitur Dóminus in opéribus súis :**

32. May the glory of the Lord endure for ever: the Lord shall rejoice in his works.

33. **Qui réspicit térram, et fácit éam trémere : * qui tángit móntes, et fúmigant.**

33. He looketh upon the earth, and maketh it tremble: he toucheth the moutains, and they smoke.

34. **Cantábo Dómino in víta méa : * psállam Déo méo quámdiu sum.**

34. I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

35. **Jucúndum sit éi elóquium méum : * égo vero delectábor in Dómino.**

35. Let my speech be acceptable to him: but I will take delight in the Lord.

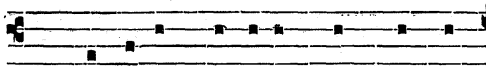
36. **Deficiant peccatóres a térra, et iníqui ita ut non sint : * bénedic, ánima méa, Dómino.**

36. Let sinners be consumed out of the earth, and the unjust, so that they be no more. O my soul, bless thou the Lord.

The antiphon Dóminus Jésus is repeated, as above.

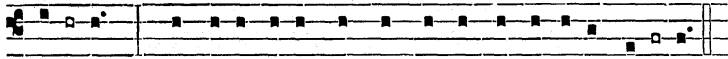
Psalm 150 (*New psalter, p. 2041*)

A solemn chorus of the praise of God

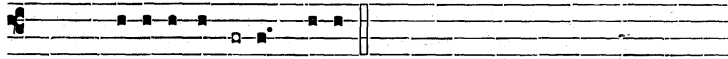


I. Laudá-te Dóminum in sánctis

I. Praise ye the Lord
in his holy places :
praise ye him in the
firmament of his power.



é- jus : * laudáte é-um in firmaménto virtú-tis é- jus.

*Flex* : benesonántibus : †

2. Laudáte éum in virtútibus
éjus : * laudáte éum secúndum
multitúdinem magnitúdinis éjus.

2. Praise ye him for his mighty
acts : praise ye him according to
the multitude of his greatness.

3. Laudáte éum in sóno tú-
bae : * laudáte éum in psalterio,
et cítbara.

3. Praise him with sound of trum-
pet : praise him with psaltery and
harp.

4. Laudáte éum in týmpano,
et chóro : * laudáte éum in
chórdis, et órgano.

4. Praise him with timbrel and
choir : praise him with strings and
organs.

5. Laudáte éum in cýmbalis
benesonántibus : † laudáte éum
in cýmbalis jubilatiónis : *
ómnis spíritus láudet Dóminum.

5. Praise him on high sounding
cymbals : praise him on cymbals of
joy. Let every spirit praise the Lord.

The same antiphon Dóminus Jesus is repeated at the end.

32. *When all have received Communion, the ciboria are placed on the corporal. If there are several of these, and the altar has a tabernacle, one only is left on the corporal and the others are put in the tabernacle; they will be taken to the place of reservation after the altars are stripped. The celebrant now purifies the chalice and his fingers, saying the usual prayers.*

33. *After this, Mass is continued in the usual way, but the celebrant genuflects each time he goes to or from the middle of the altar or crosses in front of the Blessed Sacrament. When he says Dóminus 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

Refécti vitálibus aliméntis,
quaésumus, Dómine Deus
noster : ut, quod témpore no-
strae mortalitátis exsequimur,
immortalitátis tuae múnere con-
sequámur. Per Dóminum.

Strengthened with the bread of life,
we beseech thee, O Lord our God,
that the great mystery we in the days
of our flesh thus celebrate, we may
enjoy in its fulness in thine unending
kingdom. Through Jesus Christ...

34. *Instead of Ite missa est, to-day Benedicámus Dómino is sung; the celebrant says Pláceat tibi, sancta Trínitas, and kisses the altar; but the blessing and last Gospel are omitted.*

He and the sacred ministers genuflect, go down to the altar steps and at the foot of the altar genuflect on both knees. They go to the sedilia: take off their maniples and the celebrant changes his chasuble for a white cope.

THE SOLEMN TRANSLATION AND RESERVATION OF THE BLESSED SACRAMENT

AND THE STRIPPING OF THE ALTARS

1. *Immediately after Mass there takes place the solemn translation and reservation of the Blessed Sacrament, which is kept in a ciborium for Holy Communion the next day.*

2. *A suitable place for the solemn reservation will be prepared in a chapel or on an altar in the church, as is prescribed by the Roman Missal, and it will be adorned as worthily as possible with curtains and lights.*

In conformity with the decrees of the Sacred Congregation of Rites about avoiding or removing abuses in preparing this altar of Repose, an austerity in keeping with the liturgy of these days is strongly recommended.

3. *The translation and reservation of the Blessed Sacrament takes place as follows:*

The torches are lit, and the procession forms up in the usual way.

If possible a second fully vested subdeacon carries the cross; otherwise a cleric [server] does so.

The celebrant, standing at the foot of the altar, puts incense in two thuribles without a blessing (one thurible in the simple rite). Then kneeling, he censes the Blessed Sacrament three times.

He then puts on a white humeral veil, goes up the altar steps in the middle, genuflects, and receives standing the ciborium from the deacon: the latter then covers it with the ends of the humeral veil.

The celebrant then comes down from the altar and goes forward under a canopy: two thurifers [or two servers] cense the Blessed Sacrament continuously until the altar of Repose is reached.

The sacred ministers [or the servers] walk on each side of the celebrant.

During the procession the hymn Pánge, língua, gloriósi Córporis mystérium is sung until the verse Tantum ergo exclusive; if necessary, the hymn is repeated from the second verse. If the procession is very long, other hymns, psalms or canticles may be sung.

Hymn. Pánge, língua. p. 818.

4. *When the altar of Repose is reached, the celebrant (helped by the deacon if necessary) puts down the ciborium on the altar. He then kneels, puts incense in the thurible and censes the Blessed Sacrament: meanwhile the Tantum ergo is sung.*

Then the deacon [or the celebrant himself] puts the ciborium into the tabernacle or casket.

5. *All then kneel and silently adore the Blessed Sacrament for a little while. When the sign is given, the celebrant and the sacred ministers [and the servers] rise, genuflect on both knees and bow, and then return to the sacristy, where the celebrant and the sacred ministers take off their white vestments. The celebrant and the deacon put on purple stoles.*

6. *If several ciboria need to be transferred, the celebrant (or another priest or deacon, vested in a surplice, a white stole and a white humeral veil) carries them to the altar of Repose before the stripping of the altars is begun. He should do this in a simple way i. e. with two acolytes [servers] carrying lighted candles and another holding the ombrellino.*

7. *Then the celebrant and the sacred ministers [and the servers] go to the high altar, bow, rise and begin the stripping of the altars as follows.*

The celebrant says the following antiphon in a clear voice :

Diviserunt sibi vestimenta mea : et super vestem meam miserunt sortem.	They parted my garments among them : and upon my vesture they cast lots. (Ps. 21, 19).
--	--

Adding the intonation of the same psalm.

1. Deus, Deus meus, respice in me : quare me dereliquisti?

If there are enough clergy, they continue the recitation of this psalm until the stripping of the altars is completed; otherwise the celebrant with the servers recites the antiphon and the first verse of the psalm before stripping the principal altar; after the last altar is stripped, he repeats the antiphon in front of the principal altar.

longe a salute mea verba delictorum meorum.

¶ 2 and foll., p. 613.

Or, according to the new psalter :

Ant. Dividunt sibi vestimenta mea, et de veste mea mittunt sortem.

Ps. Deus meus, Deus meus, quare me dereliquisti?

The celebrant and the sacred ministers [or servers] strip all the altars in the church except the one where the Blessed Sacrament is solemnly adored¹.

After stripping the altars they return to the high altar, and the celebrant repeats the antiphon :

Diviserunt sibi vestimenta mea : et super vestem meam miserunt 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 V̄. Adjutórium, and the Pater noster are all omitted. Compline begins with the Confiteor, Misereatur 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 :

<p>Christus factus est pro nobis obédiens usque ad mórtem. <i>On Good Friday is added :</i> Mortem autem crucis.</p>	<p>Christ became obedient unto death for us. <i>On Good Friday is added :</i> Even the death of the cross.</p>
--	--

Pater noster. in silence. Then is said aloud.

<p>Visita, quaesumus, Dómine, habitatiónem istam, et omnes insídias inimíci ab ea longe repelle : Angeli tui sancti hábitent in ea, qui nos in pace custódiant; et benedictio tua sit super nos semper. <i>but Per Dóminum. is said in silence and all retire.</i></p>	<p>Visit, we beseech thee, O Lord, this dwelling, and drive far from it all the snares of the enemy : let thy holy Angels dwell in it, to keep us in peace; and may thy blessing be always upon us. Through our Lord... <i>in silence.</i></p>
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GOOD FRIDAY

THE HOLY COMMUNION

On Good Friday, Holy Communion may be given solely during the afternoon liturgy; except in the case of those in danger of death.

Good Friday

The Passion and Death of Our Lord

Double of the First Class

THE SOLEMN AFTERNOON LITURGY OF THE PASSION AND DEATH OF OUR LORD

Station at the Basilica of Holy Cross in Jerusalem

The Good Friday liturgy is celebrated at Rome in the basilica built by St. Helena, mother of the Emperor Constantine, to receive the chief relics of the Passion, and in particular that of the true Cross: whence its name. Moreover, since our Lord declared that no prophet might perish outside Jerusalem, therefore the Station is held in the church which in Rome represents Jerusalem.

THE TIME OF ITS CELEBRATION

The solemn Liturgy is celebrated in the 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 veteris hereditariam mortem, in qua posteritatis genus omne successerat, Christi tui, Domini nostri, passione solvisti: † da, ut, conformes eidem facti; sicut imaginem terrenae naturae necessitate portavimus, * ita imaginem caelestis gratiae sanctificatione portemus. Per eundem Christum Dominum nostrum.

O God, who by the passion of thy Christ our Lord hast conquered death, the legacy of original sin, incurred by all succeeding generations; grant that as we have borne the image of the earthly man by a law of nature, so, becoming like him in everything we may bear the image of the heavenly man by the sanctifying power of grace. Through the same Christ our Lord.

All answer: Amen.

7. *After the Prayer the celebrant and the ministers [or servers] go back to their places. Meanwhile an unadorned lectern is placed in the sanctuary and a reader sings the first Lesson, while all sit and listen. The Lesson begins without a title, and Tu autem is not said at the end.*

[7a. *If the liturgy is sung and there is a capable reader, a lectern, uncovered, is placed in the middle of the sanctuary and the reader, in surplice, sings the first Lesson without title. The celebrant, servers and people sit and listen.*

If the liturgy is not sung, or there is no reader, the celebrant himself, standing in his place before an uncovered lectern, sings or reads the lesson.

The *first Lesson* comes from the prophet Osee (chap. 6). It foreshadows Christ's resurrection the third day, which is the type and assurance of our own.

HÆC dicit Dóminus : In tribulatióne sua mane consurgént ad me : Veníte, et revertámur ad Dóminum : quia ipse cepit, et sanábit nos : percútiét, et curábit nos : Vivificábit nos post duos dies : in die tértia suscitábit nos, et vivémus in conspéctu ejus. Sciémus, sequemúrque ut cognoscámus Dóminum : quasi dilúculum præparátus est egréssus ejus, et véniet quasi imber nobis temporáneus et serótinus terrae.

Quid fáciám tibi, Ephraím? quid fáciám tibi, Juda? Misericórdia vestra quasi nubes matutína : et quasi ros mane pertránsiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei : et júdicia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrificium, et sciéntiam Dei, plus quam holocáusta.

THus saith the Lord, In their affliction they will rise early to me : Come, and let us return to the Lord; for he hath taken us, and he will heal us : he will strike, and he will cure us. He will revive us after two days; on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth.

What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth : and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice; and the knowledge of God more than holocausts.

The following Responsory is sung by the schola and clergy, or recited by the celebrant with the servers :

Responsory

Habacuc (605 B. C.) ch. 3.

One may think of the prophet foreseeing with horror Christ's crucifixion. The holiness, terror, and glory of God were never more clearly shown than when his Son hung on the Cross between two thieves. But the prophet's soul finds there also abundant reason to hope in God's mercy.

II

D Omi- ne, * O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.

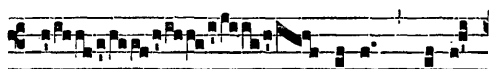
audí- vi audí-tum tú- um, et tí- mu-

i : conside-rá- vi ó- pe-ra tú- a,



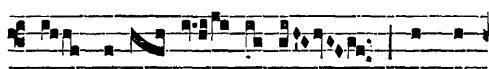
et expá- vi.

V. 2. In

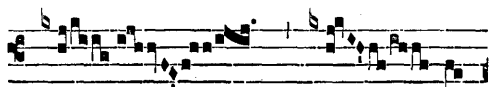


mé-

di-o du-ó-

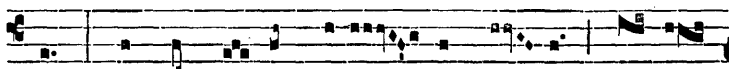


rum ani-má- li- um inno-

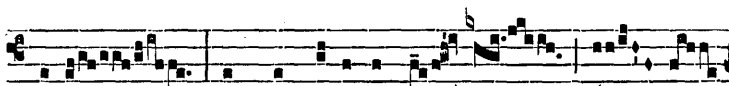


te-

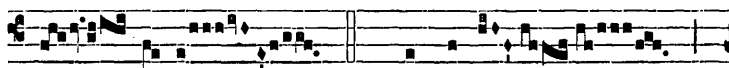
scé-



ris : dum appro- pinquáve- rint án- ni, cogno-

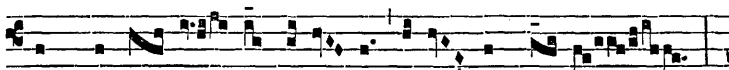


scé- ris : dum advéne- rit témp- us, os- ten-

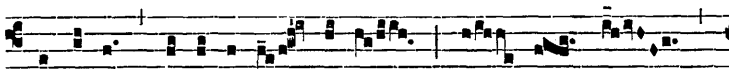


dé- ris.

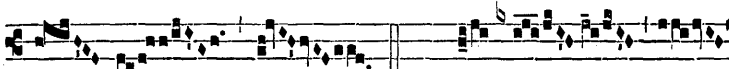
V. 3. In é- o,



dum contur- bá- ta fú- e- rit áni- ma mé- a :



in í- ra, mi- se- ri- cór- di- ae mé- mor é-



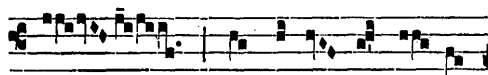
ris.

V. 4. Dé- us

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.

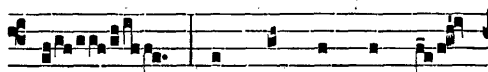
V. 3. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy.

V. 4. God shall come from Libanus, and the holy one from the sha-



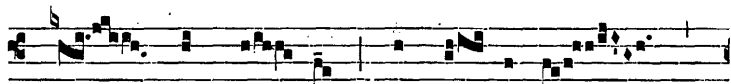
dy and thickly covered
mountain.

a Lí-ba- no vé- ni-

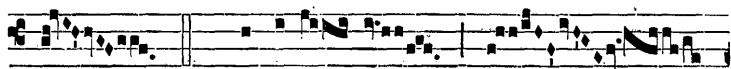


∮. 5. His majesty
hath covered the hea-
vens; and the earth is
full of his praise.

et, et Sánctus de món-



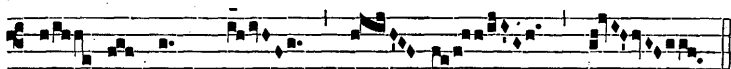
te umbró- so et con-dénso.



∮. 5. Opé-ru- it caé-



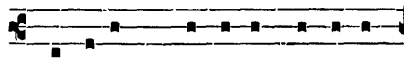
los majéstas é- jus : et láudis é- jus



plé- na est * tér- ra.

Psalm Tone for the Responsory

II

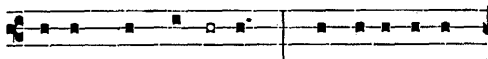


*Canticle of the prophet
Habacuc.*

D

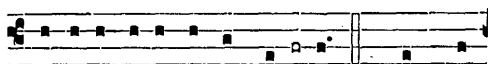
*Omne, * audí-vi audí-tum*

O Lord, I have heard
thy hearing, and was
afraid; I considered thy
works, and trembled.



tú-um, et tímu- i : * conside-rá-vi

∮. 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.



ópe-ra tú-a, et expá- vi. ∮. 2. *In mé-*

di-o du-ó-rum animá-li-um inno-tescé-ris : † dum appropinquáverint ánni, cognoscé-ris : * dum advénerit témpus ostendé-ris.

¶ 3. *In éo, dum conturbáta fúerit ánima méa : * in ira, misericórdiae mémor éris.*

¶ 4. *Déus a Líbano véniet, * et Sánctus de mónte umbróso, et condénso.*

¶ 5. *Opéruit caélos majéstas éjus : * et láudis éjus pléna est térra.*

¶ 3. In the time when my soul shall be troubled : in anger thou shalt be mindful of mercy.

¶ 4. God shall come from Libanus, and the holy one from the shady and thickly covered mountain.

¶ 5. His majesty hath covered the heavens; and the earth is full of his praise.

After the responsory all rise :

The celebrant remaining in his place says : Orémus — Let us pray.

The deacon [or celebrant] says : Flectámus génua — Let us kneel down.

All, including the celebrant, kneel and pray in silence for a little while.

The deacon [or the celebrant] : Leváte. — Rise up from your knees.

All rise, and the celebrant sings the Collect.

DEUS, a quo et Judas reátus sui pœnam, et confessiónis suae latro praémium sumpsit, concéde nobis tuae propitiatiónis effectum : * ut, sicut in passióne sua Jesus Christus, Dóminus noster, dívérta utrísque íntulit stipénda meritórum ; * ita nobis, abláto vetustátis erróre, resurrectiόνis suae grátiam largiátur : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, * per ómnia saécula saeculórum.

O God, who didst doom Judas to a punishment befitting his wickedness, and on the good thief didst bestow the happiness he, by confessing thee, had earned : show mercy to us whom thou hast reconciled to thee; and even as in his passion Jesus Christ our Lord dealt according to their deserts with the one and the other, so to us whom he has freed from the stain of past sin, may he vouchsafe the grace to rise to a new life with him. Who lives and reigns.

9. *After the Collect there is another Lesson, sung at the lectern by the subdeacon, likewise without a title and without Tu autem at the end. The celebrant and all the others sit and listen.*

[9a. *A reader reads the Lesson at the lectern, or else the celebrant does so standing in his place.*]

The second Lesson (Exod. 12, 1-11) describes the Jewish Passover and the slaying of the Paschal lamb; which is a figure of the Lamb of God, slain to-day and become our food.

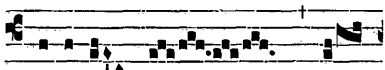
IN diébus illis : Dixit Dóminus ad Móysen et Aaron in terra Ægýpti : « Mensis iste, vobis princípium ménsium : primus

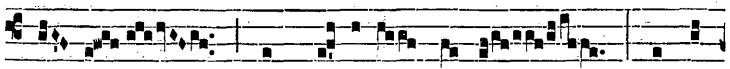
IN those days, the Lord said to Moses and Aaron in the land of Egypt, This month shall be to you the beginning of months; it shall be

erit in mēnsibus anni. Loquímini ad univērsū cœtum filiōrum Israël, et dícite eis : Décima die mensis hujus tollat unusquisque agnum per famílias et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínium suum, qui junctus est dómui suae, juxta númerum animárum, quae sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus : juxta quem ritum tollétis et haedum. Et servábitis eum usque ad quartam décimam diem mensis hujus : immolabítque eum univērsa multitúdo filiōrum Israël ad vésperam. Et sument de sáanguine ejus, ac ponent super utrúmq; postem, et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázimos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni : caput cum pédibus ejus et intestinis vorábitis. Nec remanébit quidquam ex eo-usque mane. Si quid residuum fúerit, igne comburétis. Sic autem comedétis illum : Renes vestros accingétis, et calceaménta habébitis in pédibus, tenétes báculos in mánibus, et comedétis festinánter : est enim Phase, id est tránsitus, Dómini ».

the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them, On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts and on the upper doorpost of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until the morning. If there be any thing left, you shall burn it with fire. And thus you shall eat it : you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste : for it is the Phase (that is the passage) of the Lord.

The following Responsory consists of almost the whole of Ps. 139. It puts in Christ's mouth an appeal for God's protection against the snares of his enemies.

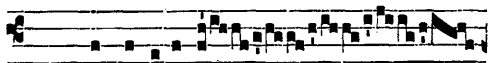
II
E  Deliver me, O Lord,
from the evil man;
rescue me from the
unjust man.



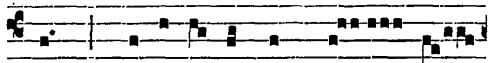
mi- ne, ab hómine má- lo : a ví-



ro iní-quo líbera me.



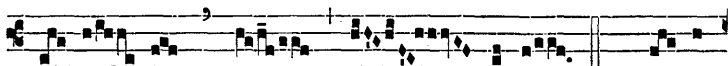
¶. 2. Qui cogitavé-



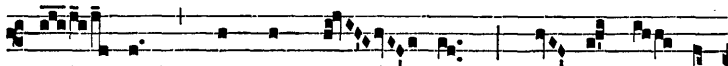
runt ma-lí-ti-as in cór-de :



tó-ta dí-e consti-



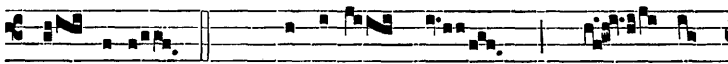
tu-é-bant praé-li-a. ¶. 3. A-cu-



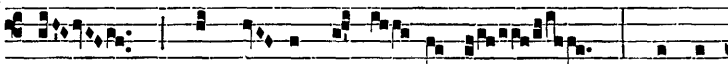
é-runt línguas sú-as sic-ut ser-pén-



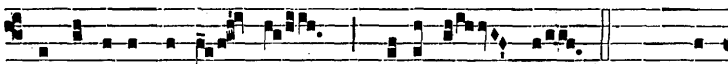
tes : venénúm á-spidum sub lá-bi-is



e-órum. ¶. 4. Custódi me, Dó-mi-



ne, de má-nu pecca-tó-ris : et ab



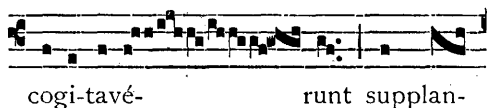
homí-nibus in-í-quis líbe-ra me. ¶. 5. Qui

¶. 2. Who have devised wickedness in their heart; all the day long they designed battles.

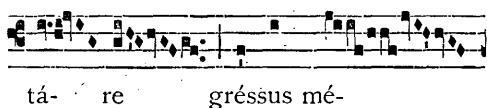
¶. 3. They have sharpened their tongues like a serpent; the venom of asps is under their lips.

¶. 4. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.

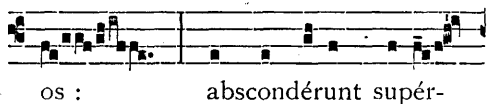
¶. 5. Who have proposed to supplant my



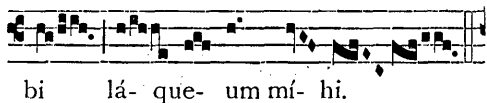
steps; the proud have hid a net for me.



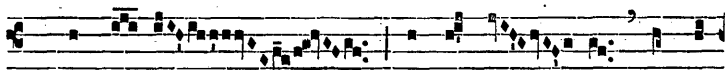
¶ 6. And they have stretched out cords for a snare for my feet; they have laid for me a stumbling-block by the way-side.



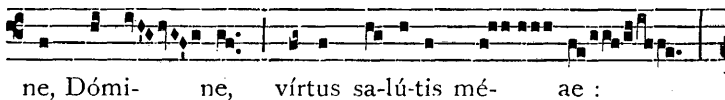
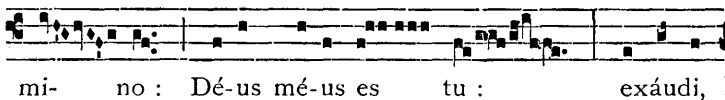
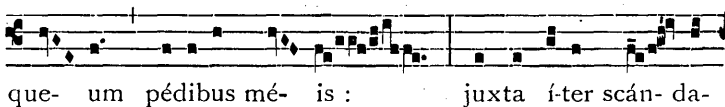
¶ 7. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication.

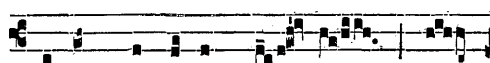


¶ 8. O Lord, Lord, the strength of my salvation, overshadow

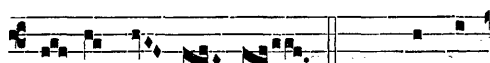


¶ 6. Et fú- nes extendé- runt in lá-





obúmbra cáput mé- um in



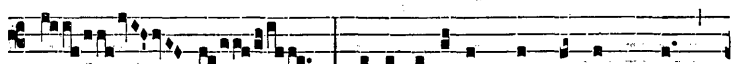
dí- e bél- li. ¶. 9. Ne trá-



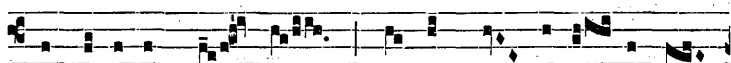
das me



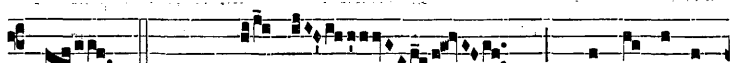
a de-sidé- ri- o mé- o pecca-



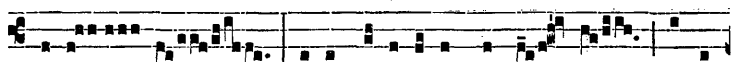
tó- ri : cogi-tavérunt advérsum me :



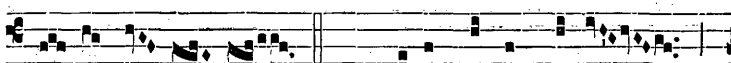
ne de-re-línquas me, ne unquam exal-téntur.



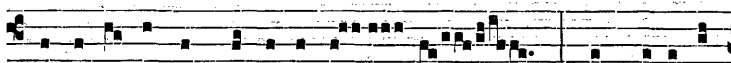
¶. 10. Cá- put circú- i-tus



e-ó- rum : lábor labi-órum ipsó- rum opé-



ri- et é- os. ¶. 11. Verúmtamen jústi



confi-te-búntur nómi-ni tú- o : et habi-tá-



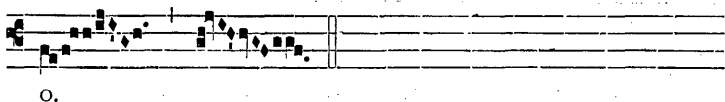
bunt ré- cti cum vúl-tu * tú-

my head in the day of battle.

¶. 9. Give me not up from my desire to the wicked : they have plotted against me ; do not thou forsake me, lest at any time they should triumph.

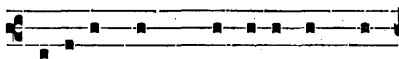
¶. 10. The head of them compassing me about : the labour of their lips shall overwhelm them.

¶. 11. But the just shall give glory to thy name ; and the upright shall dwell with thy countenance.

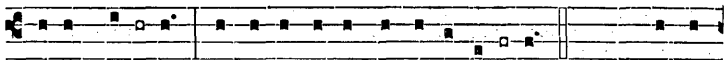
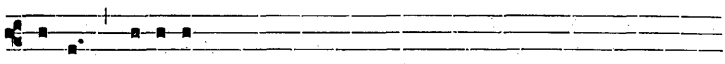


O.

Psalm Tone for the Responary

II
E

-ripe me, * Dómine, ab hó-

Deliver me, O Lord,
from the evil man;
rescue me from the
unjust man.mine **má-** lo : * a ví-ro in-íquo lí-**be-ra** me. *Flex* : pecca-

tó-ri †

The intonation is repeated for each verse.

Ÿ. 2. *Qui cogitavérunt malitias in còrde* : * *tóta díe constítuebant **praélia**.*

Ÿ. 3. *Acuérunt línguas suas sicut serpéntes* : * *venénúm áspidum sub lábiis eórum.*

Ÿ. 4. *Custódi me, Dómine, de mánu peccatóris* : * *et ab homínibus iníquis **libera** me.*

Ÿ. 5. *Qui cogitavérunt supplantáre gréssus méos* : * *abscondérunt supérbi láqueum míhi.*

Ÿ. 6. *Et fínes extendérunt in láqueum pédibus méis* : * *juxta íter scándalum posuérunt míhi.*

Ÿ. 7. *Dixi Dómino* : *Déus méus es tu* : * *exáudi, Dómine, vócem oratiónis **meae**.*

Ÿ. 8. *Dómine, Dómine, virtus salútis **meae*** : * *obúmbrá cápút méum in díe **bélli**.*

Ÿ. 9. *Ne trádas me a desidério méo peccatóri* : † *cogitavérunt advérsum me* : * *ne derelínquas me, ne unquam **exalténtur**.*

Ÿ. 2. Who have devised wickedness in their heart; all the day long they designed battles.

Ÿ. 3. They have sharpened their tongues like a serpent; the venom of asps is under their lips.

Ÿ. 4. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.

Ÿ. 5. Who have proposed to supplant my steps; the proud have hid a net for me.

Ÿ. 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.

Ÿ. 7. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication.

Ÿ. 8. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle.

Ÿ. 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.

Ÿ. 10. *Cáput circúitus eórum* : * *lábor labiórúm ipsórum opériet éos.*

Ÿ. 11. *Verúmtamen jústi confitebúntur nómini túo* : * *et habitábunt récti cum vultu túo.*

Ÿ. 10. The head of them compassing me about : the labour of their lips shall overwhelm them.

Ÿ. 11. But the just shall give glory to thy name ; and the upright shall dwell with thy countenance.

10. *After the second lesson (and its responsory) unadorned lecterns are placed in the sanctuary on the Gospel side with books on them, and the singing (or reading) of our Lord's Passion according to St John takes place as follows :*

Solemn rite

It is sung or read by deacons ; and these, in amice, girdle and black stole, with two acolytes [or servers] without lights or incense, after bowing to the altar, stand before the celebrant standing in his place. They bow deeply, and the celebrant says :

Dóminus sit in córdibus vestris et in lábiis vestris.

The Lord be in your hearts and on your lips.

Standing erect, they answer : Amen.

They then bow to the altar again and go to the Gospel side where they begin to sing or read the Passion of our Lord at the unadorned lecterns : all the others listen. The schola may sing the words for which notes are given.

Simple rite

[10a. *If the celebrant himself reads or sings the Passion, he goes to the middle of the sanctuary with two servers. Bowing deeply towards the altar, he says aloud :*

Dóminus sit in corde meo et in lábiis meis. Amen.

The Lord be in my heart and on my lips. Amen.

After bowing to the altar, he goes to the Gospel side of the sanctuary, and at an uncovered lectern reads or sings the Passion, signing neither the book nor himself. The servers remain near him.

Three deacons may sing or read the Passion. *All is done as in the solemn rite. If there are only two deacons, these may sing or read the parts assigned to the Chronicler and the Synagogue ; that of Christ is taken by the celebrant, wearing his stole crossed on his breast. Accompanied by two servers, the deacons come to the foot of the altar with the celebrant between them. All bow deeply saying silently :*

Dóminus sit in corde meo et in lábiis meis. Amen.

They stand upright, bow to the altar and go to the Gospel side of the sanctuary to sing or read the Passion. The celebrant stands on the Chronicler's right, in the first place, nearest the altar.]

The Passion of O. L. J. C. according to St John

18, 1-40 ; 19, 1-42.

ARREST OF JESUS

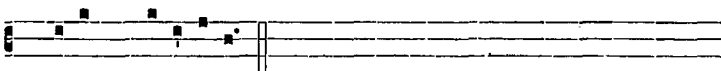
IN illo témpore : Egréssus est Jesus cum discípulis suis trans torrémentem Cedron, ubi erat hor-

AT that time, Jesus went forth with his disciples over the brook Cedron, where there was a garden

tus, in quem introiit ipse, et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum : quia frequenter Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a pontificibus et pharisaeis ministros, venit illuc cum lanternis, et facibus, et armis. Jesus itaque sciens omnia quae ventura erant super eum, processit, et dixit eis : + Quem quaeritis? C. Responderunt ei :

into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples.

Judas therefore, having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said to them, + Whom seek ye? C. They answered him :



S. Jesum Nazarenum.

S. Jesus of Nazareth.

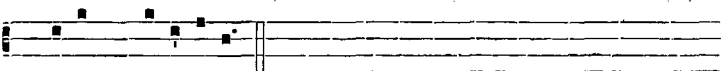
C. Dicit eis Jesus : + Ego sum.

C. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis : Ego sum : abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos : + Quem quaeritis? C. Illi autem dixerunt :

C. Jesus saith to them, + I am he.

C. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them, I am he, they went backward, and fell to the ground.

Again therefore he asked them, + Whom seek ye? C. And they said :



S. Jesum Nazarenum.

S. Jesus of Nazareth.

C. Respondit Jesus : + Dixi vobis, quia ego sum : si ergo me quaeritis, sinite hos abire. C. Ut impleretur sermo, quem dixit : Quia quos dedisti mihi, non perdiidi ex eis quemquam. Simon ergo Petrus habens gladium eduxit eum : et percussit pontificis servum : et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro : + Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum?

C. Jesus answered, + I have told you that I am he : If therefore you seek me, let these go their way. C. That the word might be fulfilled which he said, Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter, + Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

TO ANNAS AND CAIPHAS

C. Cohors ergo, et tribúnus, et ministri Judaeórum comprehendérunt Jesum, et ligavérunt eum : et adduxérunt eum ad Annam primum, erat enim socer Cáiphae, qui erat pón-tifex anni illius. Erat autem Cáiphas, qui consilium déderat Judaéis : Quia expedit unum hóminem mori pro pópulo.

Sequebátur autem Jesum Simon Petrus, et álius discipulus. Discipulus autem ille erat notus pón-tífici, et introívit cum Jesu in átrium pón-tíficis. Petrus autem stabat ad óstium foris. Exívit ergo discipulus álius, qui erat notus pón-tífici, et dixit ostiáriæ : et introduxit Petrum. Dicit ergo Petro ancilla ostiária : S. Numquid et tu ex discipulis es hóminis istius? C. Dicit ille : S. Non sum. C. Stabant autem servi et ministri ad prunas : quia frigus erat, et calefaciébant se : erat autem cum eis et Petrus stans, et calefaciens se.

Pón-tifex ergo interrogávit Jesum de discipulis suis, et de doctrína ejus. Respóndit ei Jesus : + Ego palam locútus sum mundo : ego semper dócui in synagóga, et in templo, quo omnes Judaéi convéniunt : et in occulto locútus sum nihil. Quid me intérogas? intéroga eos, qui audiérunt quid locútus sim ipsis : ecce hi sciunt quae dixerim ego. C. Haec autem cum dixisset, unus assistens ministrórum dedit álapam Jesu, dicens : S. Sic respóndes pón-tífici? C. Respóndit ei Jesus : + Si male locútus sum, testimónium pérhibe de malo : si autem bene, quid me caedis? C. Et misit eum Annas ligátum ad Cáipham pón-tíficem.

Erat autem Simon Petrus stans, et calefaciens se. Dixérunt ergo ei :

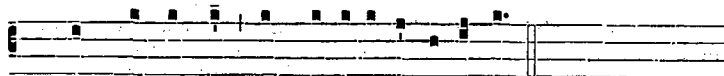
C. Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him.

And led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple; and that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter, S. Art not thou also one of this man's disciples? C. He saith, S. I am not. C. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves; and with them was Peter also standing, and warming himself.

The high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him, + I have spoken openly to the world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them : behold they know what things I have said. C. And when he had said these things, one of the servants standing by gave Jesus a blow, saying, S. Answerest thou the high priest so? C. Jesus answered him, + If I have spoken evil, give testimony of the evil; but if well, why strikest thou me? C. And Annas sent him bound to Caiphas the high priest.

C. And Simon Peter was standing, and warming himself. They said therefore to him :



S. Numquid et tu ex discipulis é-jus es?

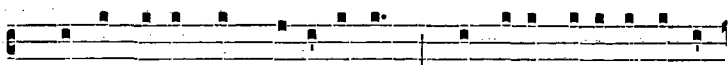
S. Art not thou also one of his disciples?

C. Negávit ille, et dixit : 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. Iterum ergo negávit Petrus : et statim gallus cantávit. C. Again therefore Peter denied; and immediately the cock crew.

BEFORE PILATE

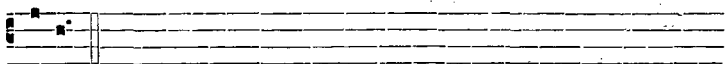
Addúcunt ergo Jesum a Cápitha in praetórium. Erat autem mane : et ipsi non introiérunt in praetórium, ut non contaminárentur, sed ut manducárent pascha. Exiit ergo Pilátus ad eos foras, et dixit : S. Quam accusationem affértis advérsus hóminem hunc? C. Respondérunt et dixérunt ei :

Then they led Jesus from Caiphass to the governor's hall. And it was morning : and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said, S. What accusation bring you against this man? C. They answered, and said to him :



S. Si non ésset hic ma-le-fáctor, non tibi tradi-dissémus

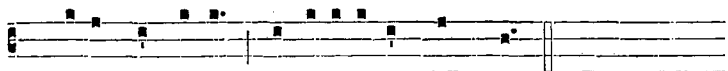
S. If he were not a malefactor, we would not have delivered him up



é-um.

to thee.

C. Dixit ergo eis Pilátus : S. Accípite eum vos, et secúndum légem vestram judicáte eum. C. Dixérunt ergo ei Judaéi : C. Pilate therefore said to them, S. Take him you, and judge him according to your law. C. The Jews therefore said to him :



S. Nóbis non lí-cet interfice-re quémquam.

S. It is not lawful for us to put any man to death.

C. Ut sermo Jesu implerétur, quem dixit, significans qua C. That the word of Jesus might be fulfilled which he said, signifying

morte esset moritúrus. Introívit ergo íterum in praetórium Pilátus et vocávit Jesum, et dixit ei : *S.* Tu es Rex Judaeórum? *C.* Respondit Jesus : + A temetípso hoc dicis, an álíi dixerunt tibi de me? *C.* Respondit Pilátus : *S.* Numquid ego Judaeus sum? Gens tua et pontífices tradidérunt te mihi : quid fecisti? *C.* Respondit Jesus : + Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertárent, ut non tráderer Judaeis : nunc autem regnum meum non est hinc. *C.* Dixit itaque ei Pilátus : *S.* Ergo Rex es tu? *C.* Respondit Jesus : + Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti : omnis, qui est ex veritáte, audit vocem meam. *C.* Dicit ei Pilátus : *S.* Quid est veritas? *C.* Et cum hoc dixisset, íterum exívit ad Judaeos, et dicit eis : *S.* Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttam vobis in Pascha : vultis ergo dimíttam vobis Regem Judaeórum? *C.* Clamavérunt ergo rursum omnes, dicéntes :

what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him, *S.* Art thou the king of the Jews? *C.* Jesus answered, + Sayest thou this thing of thyself, or have others told it thee of me? *C.* Pilate answered, *S.* Am I a Jew? Thy own nation and the chief priests have delivered thee up to me; what hast thou done? *C.* Jesus answered, + My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. *C.* Pilate therefore said to him, *S.* Art thou a king then? *C.* Jesus answered, + Thou sayest, that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice. *C.* Pilate saith to him, *S.* What is truth? *C.* And when he had said this, he went out again to the Jews, and saith to them, *S.* I find no cause in him. But you have a custom that I should release one unto you at the pasch : will you therefore that I release unto you the king of the Jews? *C.* Then cried they all again, saying :

S. Non hunc, sed Ba-rábbam.

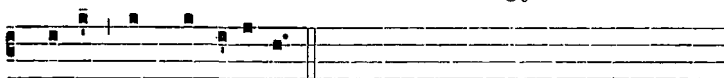
S. Not this man, but Barabbas.

C. Erat autem Barábbas latro.

C. Now Barabbas was a robber.

Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et milites plecténtes coronam de spinis, imposuérunt cápiti ejus : et veste purpúrea circumdedérunt eum. Et veniébant ad eum, et dicé-

Then therefore Pilate took Jesus and scourged him. And the soldiers plating a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said :

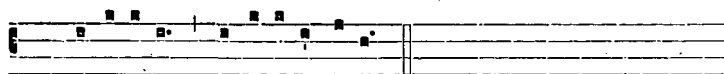


S. Ave, Rex Judaeó-rum.

S. Hail, King of the Jews!

C. Et dabant ei álapas. Exívit ergo íterum Pilátus foras, et dicit eis : S. Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. C. (Exívit ergo Jesus portans coronam spíneam, et purpúreum vestiméntum). Et dicit eis : S. Ecce homo. C. Cum ergo vidíssent eum pontífices et mínistri, clamábant, dicétes :

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 :

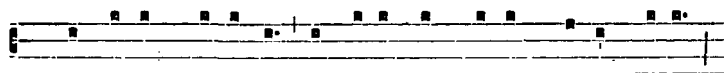


S. Cru-ci-fige, cru-ci-fige é-um.

S. Crucify him, crucify him.

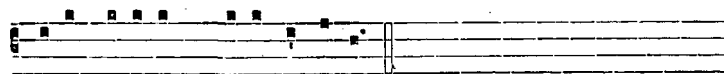
C. Dicit eis Pilátus : S. Accipite eum vos, et crucifigite : ego enim non invénio in eo causam. C. Respondérunt ei Judaéi :

C. Pilate saith to them, S. Take him you, and crucify him; for I find no cause in him. C. The Jews answered him :



S. Nos lé-gem habémus, et secúndum légem débet móri,

S. We have a law, and according to the law he ought to die,



qui-a Fí-li-um Dé-i se fé-cit.

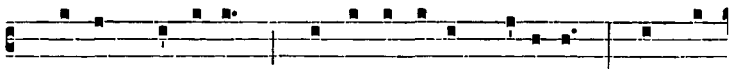
because he made himself the Son of God.

C. Cum ergo audíssent Pilátus hunc sermónem, magis tímuit. Et ingrèssus est praetórium íterum : et dixit ad Jesum : S. Unde es tu? C. Jesus autem respónsum non dedit ei. Dicit ergo ei Pilátus : S. Mihi non lóqueris? nescis quia potestátem hábeo crucifigere te, et potestátem

C. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus, S. Whence art thou? C. But Jesus gave him no answer. Pilate therefore saith to him, S. Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to

hábeo dimittere te? C. Respondit Jesus: + Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea, qui me tradidit tibi, majus peccatum habet. C. Et exinde quaerebat Pilatus dimittere eum. Judaei autem clamabant, dicentes:

release thee? C. Jesus answered, + Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin. C. And from thenceforth Pilate sought to release him. But the Jews cried out, saying:



S. Si hunc dimittis, non es amicus Caesaris. Omnis
S. If thou release this man, thou art not Caesar's friend. For whosoever



enim, qui se regem facit, contradicit Caesaris.
maketh himself a king, speaketh against Caesar.

C. Pilatus autem cum audisset hos sermones, adduxit foras Jesus, et sedit pro tribunali, in loco qui dicitur Lithostrotos, hebraice autem Gabbatha. Erat autem Parasceve Paschae, hora quasi sexta, et dicit Judaeis: S. Ecce Rex vester. C. Illi autem clamabant:

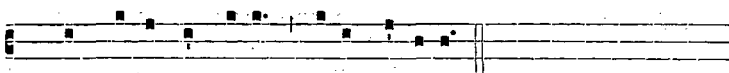
C. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos; and in Hebrew, Gabbatha. And it was the parasceve of the pasch, about the sixth hour: and he saith to the Jews, S. Behold your king. C. But they cried out:



S. Tolle, tolle, crucifige eum.
S. Away with him, away with him, crucify him.

C. Dicit eis Pilatus: S. Regem vestrum crucifigam? C. Responderunt pontifices:

C. Pilate saith to them, S. Shall I crucify your king? C. The chief priests answered:



S. Non habemus regem, nisi Caesarem.
S. We have no king but Caesar.

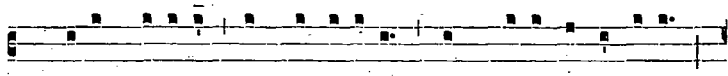
C. Tunc ergo tradidit eis illum ut crucifigeretur.

C. Then therefore he delivered him to them to be crucified.

AT CALVARY

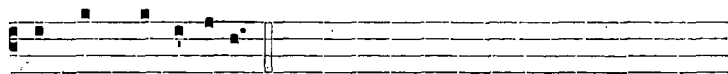
Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dicitur Calváriæ, locum, hebráice autem Gólgotha : ubi crucifixerunt eum, et cum eo álios duos hinc et hinc, médium autem Jesum. Scripsit autem et título Pilátus : et pósuit super crucem. Erat autem scriptum : Jesus Nazaréus, Rex Judaeórum. Hunc ergo título multi Judaeórum legérunt : quia prope civitatem erat locus ubi crucifixus est Jesus. Et erat scriptum hebráice, græce et latine. Dicébant ergo Piláto pontífices Judaeórum :

And they took Jesus, and led him forth; and bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha : where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross : and the writing was, Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate :



S. Nól-i scríbere, Rex Judae-órum, sed qui- a ípse díxit :

S. Write not, The King of the Jews, but that he said,



Rex sum Judae-órum.

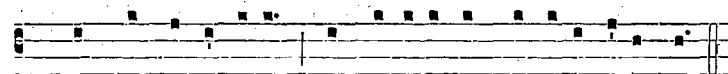
I am the King of the Jews.

C. Respóndit Pilátus : S. Quod scripsi, scripsi.

C. Mílites ergo cum crucifíxissent eum, accepérunt vestiménta ejus et fecérunt quátuor partes : unicuqúe míliti partem, et túnica. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem :

C. Pilate answered, S. What I have written I have written.

C. Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to another :



S. Non scindámus é-am, sed sorti-ámur de ílla cújus sit.

S. Let us not cut it, but let us cast lots for it, whose it shall be.

C. Ut Scriptúra implerétur, dicens : Partíti sunt vestiménta mea sibi : et in vestem meam misérunt sortem. Et mílites quidem haec fecérunt.

Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus María Cléophae, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suae : + Múlier, ecce filius tuus. C. Deinde dicit discipulo : + Ecce mater tua. C. Et ex illa hora accépit eam discipulus in sua.

Póstea sciens Jesus quia ómnia consummáta sunt, ut con-summarétur Scriptúra, dixit : + Sitio. C. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori ejus. Cum ergo accepisset Jesus acétum, dixit : + Consummátum est. C. Et inclináto cápite trádidit spíritum.

Here a pause is made, and all kneel.

C. Judaéi ergo quóniam Parascéve erat, ut non remanérent in cruce córpora sábbato, erat enim magnus dies ille sábbati, rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites : et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venissent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum lancea latus ejus apéruit, et continuo exívit sanguis, et aqua.

Et qui vidit, testimónium perhibuit : et verum est testimónium ejus. Et ille scit, quia vera dicit : ut et vos credátis. Facta sunt enim haec, ut Scriptúra implerétur : Os non comminuétis ex eo. Et iterum ália Scriptúra dicit : Vidébunt in quem transfixérunt.

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 Parascève), 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

Post hæc autem rogavit Pilátum Joseph ab Arimathæa, eo quod esset discipulus Jesu, occultus autem propter metum Judæórum, ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúram myrrhæ et áloës, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Judæís sepelíre. Erat autem in loco, ubi crucifíxus est, hortus : et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter Parascéven Judæórum, quia juxta erat monuméntum, posuérunt Jesum.

AND after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night : bringing a mixture of myrrh and aloes, about an hundred pounds weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was, in the place where he was crucified, a garden ; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

SECOND PART OF THE LITURGY :

THE SOLEMN COLLECTS,

ALSO CALLED THE PRAYER OF THE FAITHFUL

The Good Friday liturgy has preserved the ancient prayers that, in early days, always followed the Gospel. Now-a-days at Mass, at the same place, the priest before the Offertory bids the people pray by saying : *Orémus.*

12. *When the singing or reading of the Passion is finished, the celebrant, at the sedilia, puts on a black cope, the deacon and subdeacon a black dalmatic and tunicle.*

Meanwhile, two acolytes [or two servers] spread a single linen cloth on the altar and put the book in the middle.

Then the celebrant, with the ministers [or servers], goes to the altar ; he mounts the steps, and kisses the altar. Standing in the middle, by the book, he begins the solemn Collects, while the sacred ministers [or servers], one on either side of him, lift the edge of his cope.

13. *The solemn Collects are said as follows :*

The celebrant begins with an introduction which announces a particular intention ; he sings it, with hands joined, to the special tone given in the Missal. He then sings Orémus ; the deacon [or the celebrant] adds Flectámus genua, and all, including the celebrant, kneel and pray silently for a little while. When the deacon [or the celebrant] sings Leváte, all rise, and the celebrant with hands extended sings the Collect.

1. FOR THE CHURCH

ORémus, dilectíssimi nobis, pro Ecclésia sancta Dei : ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum : subjiciens ei principátus et potestátés : detque nobis, quiétam et tranquíllam vitam degéntibus, glorificáre Deum Patrem omnípotentem.

LET us pray, most dearly beloved, for God's holy Church, supplicating the Lord our God to bestow on her his peace, to gather her together, and to keep her in all the earth, making subject to her principalities and powers; to us, too, allotting a quiet life and untroubled days, in which to give glory to him who is our God and almighty Father.

The celebrant : Orémus. — Let us pray.

The deacon [or the priest] : V̄. Flectámus génua. — Let us kneel down.

All, including the celebrant, kneel and pray in silence for a little while.

The deacon [or the priest] : R̄. Leváte. — Rise up from your knees.

OMnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti : * custodí ópera misericórdiæ tuæ; ut Ecclésia tua, toto orbe diffúsa, stábili fide in confesióne tui nóminis perseveret. Per eúmdem Dóminum...

All : R̄. Amen.

ALmighty and everlasting God, who to all nations hast in Christ revealed thy glory : do thou ever foster this thy merciful work; so that thy Church, spread over all the earth, may, firm in her faith, remain steadfast in the confessing of thy hóly name. Through the same Jesus Christ... R̄. Amen.

2. FOR THE POPE

ORémus et pro beatíssimo Papa nostro N.; ut Deus et Dóminus noster, qui elégit eum in órdine episcopátus, saluum atque incólumem custodiat Ecclésiae suae sanctae, ad regéndum pópulum sanctum Dei.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, cujus iudicio unívrsa fundántur : * réspice propitius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva; ut christiána plebs, quae te gubernáture auctóre, sub tanto pontífice, credulitátis suae méritis augeátur. Per Dóminum nostrum Jesum Christum...

All : R̄. Amen.

LET us pray for our most holy Father Pope N., entreating of the Lord our God, who has elected him to the order of bishops, ever to preserve him and to prosper him for his holy Church's good, to rule the hóly people of God.

Let us pray.

Let us kneel down.

Rise up from your knees.

ALmighty and everlasting God, by whose judgment all things have been established : favourably regard our supplications, and in thy loving-kindness, preserve to us the Pastor thou thyself hast chosen for us; so that Christ's people, who in thy providence are ruled over by so great a Pontiff, may be continually enriched by the growing merits of their faith. Through Jesus Christ... R̄. Amen.

3. FOR THE CLERGY AND THE FAITHFUL

ORémus et pro ómnibus episcopis, presbýteris, diaconibus, subdiacónibus, acolythis, exorcístis, lectóribus, ostiáriis, confessoribus, virgínibus, víduis: et pro omni pópulo sancto Dei.

Orémus.

Flectámus génuá.

Leváte.

OMnípotens sempitérne Deus, cujus Spíritu totum corpus Ecclésiæ sanctificátur et régitur: * exáudi nos pro univérsis ordínibus supplicántes; ut grátiae tuae múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum nostrum...

All: R̄. Amen.

LET us pray also for all bishops, priests, deacons, subdeacons, acolytes, exorcists, readers, doorkeepers, religious men, virgins and widows, and for all God's holy people.

Let us pray.

Let us kneel down.

Rise up from your knees.

ALmighty and everlasting God, whose pervading Spirit sanctifies and rules the whole body of thy Church: graciously hear the prayers we put up for all degrees among thy people. Do thou so bestow thy grace, that faithful service may be rendered to thee by all conditions of men. Through Jesus Christ... R̄. Amen.

4. FOR RULERS

ORémus et pro ómnibus res públicas moderántibus, eórumque ministériis et potestátibus: ut Deus et Dóminus noster mentes et corda eórum secundum voluntátem suam dirígat ad nostram perpétuam pacem.

Orémus.

Flectámus génuá.

Leváte.

OMnípotens sempitérne Deus, in cujus manu sunt ómnium potestates et ómnium jura populórum: * réspice benígnus ad eos, qui nos in potestáte regunt; ut ubique terrárum, dextera tua protegente, et religiónis intégritas, et pátriæ securitas indesinénter consistat. Per Dóminum. All: R̄. Amen.

LET us pray also for all who rule the State, with their ministers and officials, that our God and Lord may direct their minds and hearts to seek perpetual peace for us according to his will.

Let us pray.

Let us kneel down.

Rise up from your knees.

ALmighty and everlasting God, in whose hand are the power and rights of all peoples, look favourably on those who rule us with their authority, that religion may be everywhere unimpaired and our country always secure. Through Jesus Christ... R̄. Amen.

5. FOR THE CATECHUMENS

ORémus et pro catechúmenis nostris: ut Deus et Dóminus noster adapériat aures praecordiórum ipsórum, januámque misericórdiae; ut, per

LET us pray likewise for our catechumens, that the Lord our God may open the ears of their hearts for his mercy to enter in; that by the laver of regeneration they may receive

lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

Orémus.

Flectámus génuá.

Leváte.

OMnípotens sempitérne Deus, qui Ecclésiám tuam nova semper prole fecúndas : * auge fidem et intelléctum catechúmenis nostris; ut, renáti fonte baptismatis, adoptiÓnis tuæ filiis aggregéntur. Per Dóminum nostrum Jesum Christum...

All : R̄. Amen.

forgiveness for all their sins; and that they may be found members of Jesus Christ our Lord.

Let us pray.

Let us kneel down.

Rise up from your knees.

Almighty and everlasting God, who causest thy Church to increase and multiply without ceasing : make our catechumens to grow in faith and in understanding, that they may come to be born again in the water of baptism and to be numbered among the children of thine adoption. Through Jesus Christ... R̄. Amen.

6. FOR THE NECESSITIES OF THE FAITHFUL

ORémus, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget erróribus : morbos áuferat : famem depéllat : apériat cárceres : vincula dissólvat : peregrinántibus réditum : infirmántibus sanitátem : navigántibus portum salutis indúlgeat.

Orémus.

Flectámus génuá.

Leváte.

OMnípotens sempitérne Deus, maestórum consolátió, laborántium fortitúdo : * pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitatibus suis misericórdiam tuam gáudeant affuisse. Per Dóminum.

All : R̄. Amen.

LET us pray, most dearly beloved, to God, the Father almighty, entreating him to purge the world of all false teaching; to drive away maladies and to hinder famines; to open prison gates and to break the chains of captives; to give to travellers safe return, to the sick restoration to health, and to them who are at sea secure harbourage.

Let us pray.

Let us kneel down.

Rise up from your knees.

Almighty and everlasting God, comfort of the sorrowful, support of the weary, incline thine ears to the prayers of all who in their trouble call upon thee. May each one, in gladness of heart, feel that in his every distress it was in thy mercy that he found succour. Through Jesus Christ our Lord. R̄. Amen.

7. FOR THE UNITY OF THE CHURCH

ORémus et pro hæreticis et schismáticis : ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclésiám cathólicam atque apostólicam revocáre dignétur.

LET us also pray for those in heresy or schism, beseeching the Lord our God to free them from their errors, and mercifully to bring them back to their mother, the Holy catholic and apostolic Church.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, qui salvas omnes, et néminem vis perire : * réspice ad ánimas diabólica fraude decéptas : ut, omni haerética pravitate depósita, errántium corda respíscant, et ad veritátis tuæ rédeant unitátem. Per Dóminum nostrum...

All : R̄. Amen.

Let us pray.

Let us kneel down.

Rise up from your knees.

Almighty and everlasting God, who savest all men, and willest not that any man perish; look down in pity upon the souls led astray by the wiles of the devil. May these wanderers cease to be obstinate in their unbelief; may their hearts be touched; and in repentance may they return to the unity of thy truth. Through Jesus Christ... *R̄. Amen.*

8. FOR THE CONVERSION OF THE JEWS

ORémus et pro pérfidis Judaeis : ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut et ipsi agnóscant Jesum Christum Dóminum nostrum.

Orémus.

Flectámus génua.

Leváte.

OMnípotens sempitérne Deus, qui étiam judáicam perfídiam a tua misericórdia non repéllis : * exáudi preces nostras, quas pro illius pópuli obcaecatióne deférimus; ut, ágnita veritátis tuæ luce, quæ Christus est, a suis ténebris eruántur. Per eúndem Dóminum.

All : R̄. Amen.

LET us pray also for the faithless Jews, begging the Lord our God to take away the veil from their hearts, so that they too may believe in Jesus Christ our Lord.

Let us pray.

Let us kneel down.

Rise up from your knees.

Almighty and everlasting God, from whose mercy not even the faithlessness of the Jews is shut out : pitifully listen to us who plead for that blinded nation, that opening at last their eyes to the true light, which is Christ, he may dispel the darkness in which they are shrouded. Through the same our Lord. *R̄. Amen.*

9. FOR THE CONVERSION OF THE HEATHEN

ORémus et pro pagánis : ut Deus omnípotens áuferat iniquitátem a córdibus eórum; ut, relictis idólis suis, convertántur ad Deum vivum et verum, et únicum Fílium ejus Jesum Christum, Deum et Dóminum nostrum.

Orémus.

Flectámus génua.

Leváte.

LET us pray too for the heathen, entreating of almighty God that he drive wickedness out of their hearts, so that forsaking their idols, they may turn to him who is the living and true God and to his only Son, Jesus Christ, our Lord and God.

Let us pray.

Let us kneel down.

Rise up from your knees.

OMnipotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquiris : * súscipe propítius oratió-nem nostram, et líbera eos ab idolórum cultúra; et ágrega Ecclésiæ tuæ sanctæ, ad laudem et glóriam nóminis tui. Per Dóminum. *All : R̄. Amen.*

Almighty and everlasting God, who wilt not the death of sinners, but ever seekest to recall them to life : mercifully receive our prayers : deliver the heathen from the worship of idols, and gather them into thy holy Church to the praise and glory of thy name. Through Jesus Christ our Lord. *R̄. Amen.*

THIRD PART OF THE LITURGY : THE ADORATION OF THE HOLY CROSS

The culminating point of to-day's Liturgy is the adoration of the Cross, the sign of our salvation. This ceremony began at Jerusalem, and is described at length by the Spanish pilgrim Etheria, when, in 385, she visited the holy places. The wood of the true Cross was honoured and kissed.

14. *After the solemn collects, the celebrant and ministers [or servers], bowing to the altar, go back to the sedilia by the shortest way : the celebrant takes off his cope, the ministers the dalmatic and tunicle : the solemn adoration of the Cross then begins.*

A large Cross is used whose figure is covered by a purple veil which can be easily removed.

15. *The Cross is first brought from the sacristy to the middle of the sanctuary, while all stand. It is carried in this way : the celebrant and the subdeacon stay at their bench, standing ; the deacon goes to the sacristy with the acolytes [or servers] and from there he brings the Cross in procession to the church. The acolytes [or servers] go first, then the deacon with the Cross, walking between two more acolytes [or servers] who carry lighted candles.*

When they reach the sanctuary, the celebrant and subdeacon go to meet them, and the celebrant receives the Cross in the middle, in front of the altar.

[15a. *The celebrant goes to the sacristy with the servers and from there brings in the Cross, as above].*

16. *The holy Cross is then unveiled in this way :*

The celebrant goes to the epistle side on floor-level, stands facing the people, and uncovers the top of the Cross a little. He then intones the antiphon Ecce lignum crúcis by himself and the sacred ministers sing it with him until Venite, adorémus, which is sung by the schola and the whole congregation, standing. Two acolytes [or two servers] with lighted candles accompany the Cross, to right and left of the celebrant.

After the antiphon, all, except the celebrant and the candle-bearers, kneel and adore in silence for a few moments.

The celebrant then goes up the altar steps on the Epistle side and uncovers the right arm of the crucifix : he then raises the Cross a little, helped, if necessary, by the sacred ministers, and in a higher key than before sings again Ecce lignum crúcis. The others join in the singing and kneel down, as before.

The celebrant then goes to the middle of the altar and uncovers the Cross completely. He raises it, and in a still higher key sings again *Ecce lignum Crúcis*. The others join in the singing and kneel down, as before.

[16a. The celebrant is helped to uncover the Cross by the servers; but he alone sings the antiphon *Ecce lignum Crúcis*, until *Venite, adorémus*, exclusive.]

ANTIPHON AT THE UNVEILING OF THE CROSS

VI
E

Behold the wood of the cross, on which has hung the world's salvation.

quo sálus mún-di pe-pén-dit.

The congregation standing, answer :

O come let us adore him...

Ve-ní-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 *Pänge, lingua, gloriósi láuream certáminis*, p. 608.

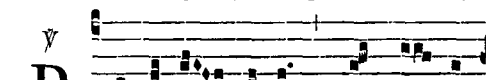
THE REPROACHES

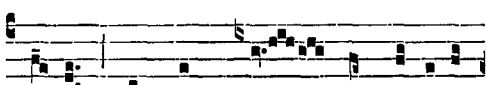
Everything is sung as indicated in various books of Gregorian chant, or as below.


I

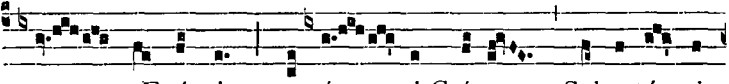
The Reproaches are addressed to the Jewish people for the ingratitude with which they have received Christ's benefits.

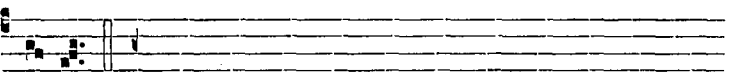
Two Cantors sing the following in the middle of the Choir :

P  Opu-le mé-us, quid fé-ci

 tí-bi? Aut in quo con-tris-tá-vi

 te? Respón-de mí-hi. **Psi**. Qui-a e-dú-xi te de tér-

 ra Ægy-pti: pa-rá-sti Crú-cem Salva-tó-ri

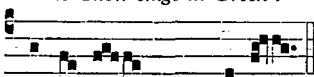
 tú-o.

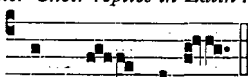
O my people, what is it I have done unto thee? How have I griev-ed thee? Answer thou me. **Psi**. Is it because I brought thee out of the land of Egypt, that thou hast made ready a cross for me, thy Saviour? *Mich. 6, 3-4.*

The TRISAGION, threefold act of homage to the Trinity, reminds us that the death of Christ is the perfect act of worship made to God, Three in One. It alternates with the opening verses of the Reproaches, and is sung first in Greek, then in Latin, by the two choirs.

One Choir sings in Greek :

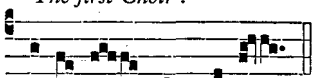
The other Choir replies in Latin :

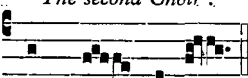
H 
Agi- os o The-ós.
Holy art thou, O God.

S 
Anctus Dé-us.
Holy art thou, O God.


The first Choir :

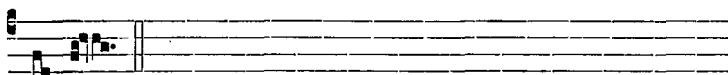
The second Choir :

H 
Agi- os Ischyrós.
Holy art thou, O mighty One.

S 
Anctus Fórtis.
Holy art thou, O mighty One.

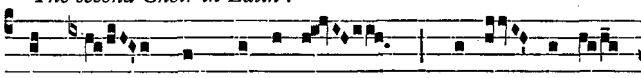
The first Choir in Greek :

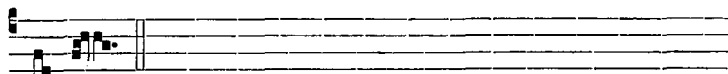
H 
Agi- os Athánatos, e-lé- i-son
Holy art thou, O immortal One : have mercy



hymás.
on us.


The second Choir in Latin :

S 
Anctus Immortá-lis, mi-se- ré-re
Holy art thou, O immortal One : have mercy

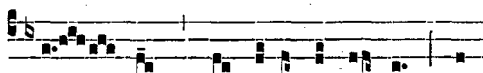


nó-bis.
on us.

Two Cantors of the second Choir sing :

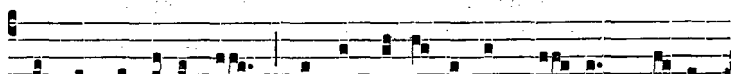
Q 
Ui- a e-dú- xi te per de-

Is it because for forty years I led thee through the wilderness, feeding thee with manna, and bringing thee into a

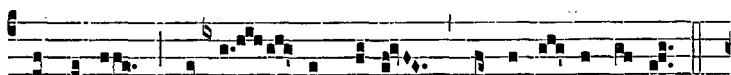


land so goodly, that
thou hast made ready
a cross for me, thy
Saviour?

sér- tum quadragínta ánnis, et



mánna ci-bávi te, et introdú-xi in tér-ram sa-tis



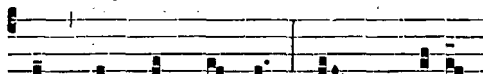
óptimam : pa-rá- sti Crúcem Salva-tó- ri tú- o.

The two Choirs respond in turn Hágios o Theós, Sánctus Déus, etc.

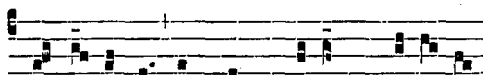
Then two Cantors of the first Choir sing :



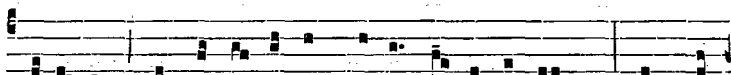
Quid ultra dé-bu- i fáce-re tí-




bi, et non fé-ci? E- go quidem



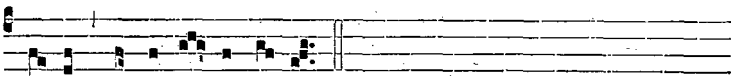
plantá-vi te víne-am mé-am spe-ci- o-



síssimam : et tu fácta es mí-hi ni-mis amá-ra : acé-to



namque sí-tim mé-am po-tásti : et lánce-a perfo-rásti



lá-tus Salva-tó- ri tú- o.

The two Choirs sing again in turn Hágios o Theós, Sánctus Déus, etc.

What was there more that I ought to have done for thee, and did not do? I planted thee to be of all my vineyards the most beautiful: yet exceeding bitter hast thou been to me. For, I was athirst and thou didst give me vinegar to drink; yea with a spear thou didst pierce my side, — mine, thy Saviour's.

II

¶ The following Reproaches are sung in turn by the Cantors. After each Reproach, the two Choirs together reply Pópule méus, as on p. 598, as far as the *Ψ. Quia*.

Two Cantors of the second Choir sing :

Ψ. 1.



E -go propter te flagellávi Ægý-
 ptum cum primogéni-tis sú- is : et tu me flagellátum
 tradi-dísti.

The Choir repeats : Pópule méus p. 598.

It was I who for thy sake scourged Egypt with her first-born : and thou didst scourge me, and deliver me up to death.

Two Cantors of the first Choir :

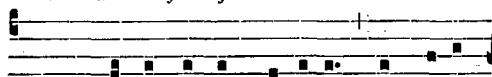
Ψ. 2. Ego te edúxi de Ægýpto, demér-
 so Pha-ra-óne in Má-re Rú-brum : et
 tu me tradi-dísti princí-pibus sacerdotum. Pópule méus.

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.

Two Cantors of the second Choir :

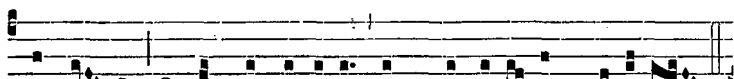
Ψ. 3. Ego ante te apéru- i má- re : et
 tu aperu-ísti lánce- a látus mé- um. Pópule méus.

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 :


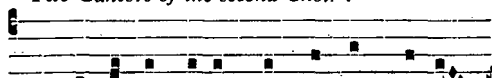
¶. 4. Ego ante te prae-í-vi in colúm-

It was I who went before thee in a pillar of cloud : and thou hast dragged me before Pilate's judgment seat.



na nú-bis : et tu me duxísti ad praetó-ri-um Pi-lá-ti.

Pópule méus.

Two Cantors of the second Choir :


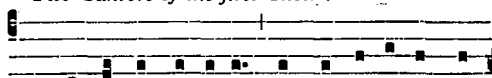
¶. 5. Ego te pávi mána per de-sér-

It was I who fed thee with manna in the wilderness ; and thou hast smitten me with heavy blows and hast scourged me.



tum : et tu me ce-ci-dísti á-lapis et flagéllis.

Pópule méus.

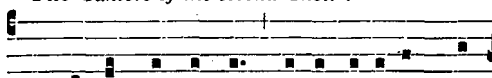
Two Cantors of the first Choir :


¶. 6. Ego te po-távi áqua sa-lú-tis de

It was I who drew from the rock the water of salvation for thee to drink : and thou hast brought me gall and vinegar in my thirst.

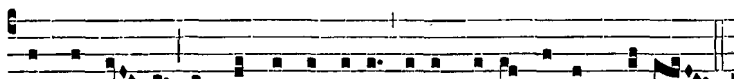


pé-tra : et tu me po-tásti félle et acé-to. Pópule.

Two Cantors of the second Choir :


¶. 7. Ego propter te Chananae-órum ré-

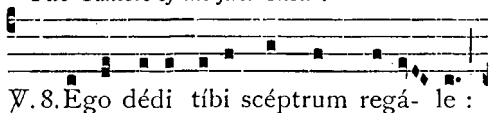
It was I who for thy sake struck down the kings of Canaan : and thou hast struck me on the head with a reed.



ges percús-si : et tu percussísti arúndine cáput mé-um.

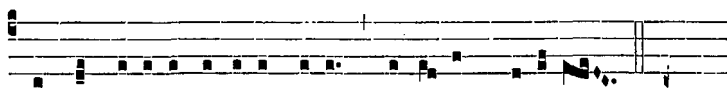
Pópule méus.

Two Cantors of the first Choir :



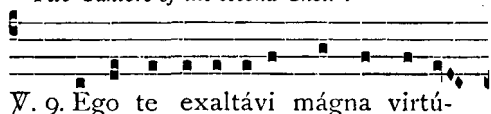
It was I who bestowed upon thee a kingly sceptre : and thou hast set upon my head a crown of thorns.

¶. 8. Ego dédi tibi scéptrum regá- le :



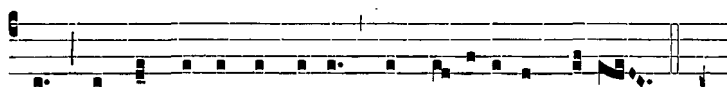
et tu dedísti cápi-ti mé-o spí-ne- am corónam. Pópule.

Two Cantors of the second Choir :



It was I who with a mighty hand lifted thee up : and it is on the gibbet of the cross that thou hast uplifted me.

¶. 9. Ego te exaltávi mágna virtú-



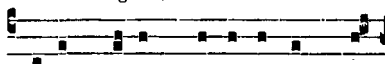
te : et tu me suspendísti in pa-tíbu-lo Crú-cis. Pópule méus.

III

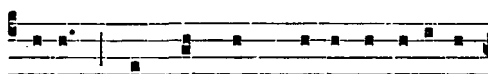
The Reproaches are followed by this solemn antiphon, where the thought of the Cross is joined with that of the Resurrection, to the glory of our divine Redeemer. The intonation is as for the "Te Deum".

Both Choirs then sing :

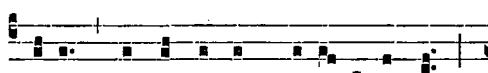
Ant. IV



C Rúcem tú-am * ado-rámus, Dó-



mine : et sánctam re-surrecti- ónem

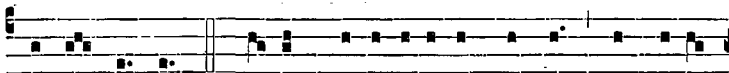


tú-am laudámus et glo-ri- fi-cámus :

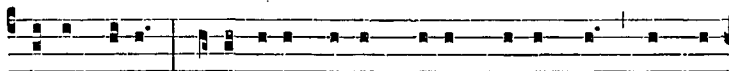


ecce enim propter lígnum vé- nit gáudi-um in uni-

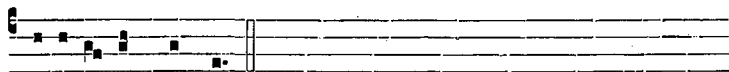
Thy cross, O Lord, we adore; thy holy resurrection we laud and magnify : for behold it is by the wood of the cross that joy has come in all the world. *Ps.* May God have mercy on us and bless us : may he cause the light of his countenance to shine upon us, and have mercy on us. *Ps.* 66.



vérso mundo. *Ps.* Dé- us mi-se-re-á-tur nóstri, et bene-



dí-cat nóbis : * illúminet vúltum sú-um super nos, et mi-

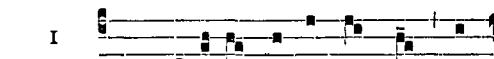


sere- á-tur nóstri. *The antiphon Crúcem túam is repeated.*

IV

There follows the hymn composed by the author of the "Vexilla Regis", Venantius Fortunatus, † 609, Bishop of Poitiers, in honour of the holy Cross, when Queen Radegunde received a portion of it from Constantinople, which she placed in her monastery at Poitiers, dedicated for this reason to the holy Cross. This hymn recounts man's fall and his salvation through the incarnate Word, who suffered and died for us on the Cross.

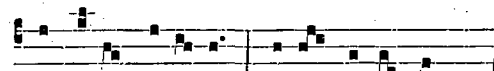
*Crux fidélis is then sung and the hymn Pänge, língua, gloriósi. After the first stanza of the hymn, V. Crux fidélis is repeated as far as * Dúlce lígnum; after the second stanza, Dúlce lígnum is repeated.*



I

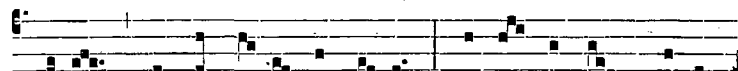
C

Rux fidé-lis, inter ómnes ar-

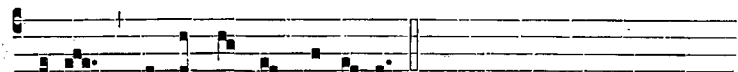


bor úna nóbi- lis : Núlla sílva tá-lem

Faithful cross, amidst all others; noble tree alone art thou! There's no forest that hath yielded flower as thine, or leaf or bough. Sweet thy wood, thy nails still sweeter, sweetest weight thou bearest now.



prófert, frón-de, fló-re, gérmí-ne : * Dúlce lígnum, dúlces



clávos, dúlce pón-dus sústi-net.

Hymn I

P

Ange, língua, glo-ri-ó-si

Sing, my tongue
the crowning guerdon
of a glorious combat
fought! Sing above the
cross's trophy hymns
with strains triumphal
fraught! How the Sa-
viour's blood-oblation
won the victory earth
had sought.

láure-am certámi-nis, Et su-per Crú-

cis trophaéo dic tri-úmphum nóbi-lem : Quáli-ter

Red-émptor orbis immo-lá-tus ví-ce-rit.

*Crux fidélis is repeated as far as * Dúlce lígnum.*

V. 2. De pa-réntis protoplá-sti fráude

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 ill it bore
allay.

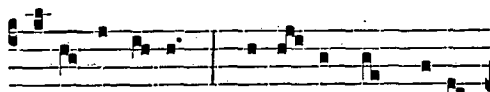
Fáctor cóndo-lens, Quando pómi no-

xi-á-lis in nécem mórsu rú-it : Ipse lígnum tunc

no-távit, dámna lígni ut sólve-ret. * Dúlce lígnum.

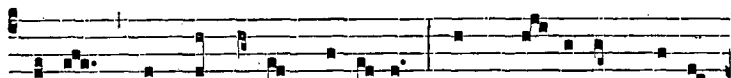
V. 3. Hoc ópus nóstrae sa-lú-tis ordo

This, the plan of our
salvation, preordained
by God had been, that
the arts of wily Satan
should be foiled by him

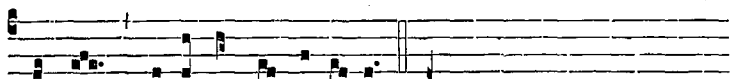


unseen, whence the
foeman's tool he fash-
ioned, as our race's
healing mean.

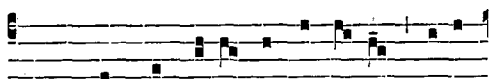
depo-pósce-rat : Multi- fórmis prodi-



tó-ri-s ars ut ártem fálle-ret, Et me-dé-lam férret

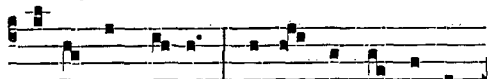


inde, hóstis unde laése-rat. **Crux fidélis.**

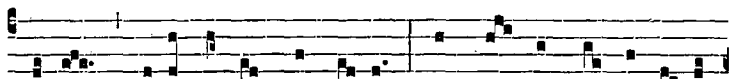


Therefore, when there
came the fulness of the
time by God decreed,
he, his Son, the world's
Creator, sent to earth
in man's dire need,
who from womb of
Virgin peerless did
endued with flesh pro-
ceed.

∇. 4. Quando vénit ergo sácri pleni-



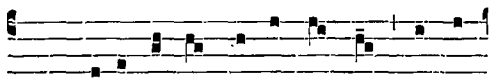
túdo témpo-ri-s, Míssus est ab árce



Pátris nátus, órbi-s Cón-di-tor; Atque vén-tre vir-gi-ná-

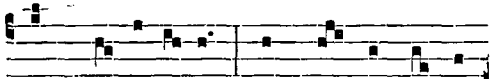


li cárne amí-ctus pró-di-it. * **Dúlce lígnum.**



Closed within a nar-
row 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.

∇. 5. Vágit ínfans inter árcta cón-di-



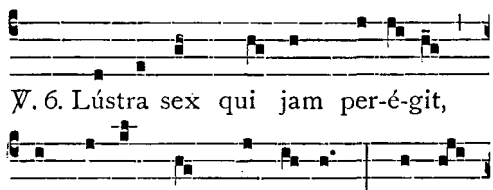
tus praesé-pi-a : Mémbra pánnis in-



vo-lú-ta Vírgo Má-ter ál-li-gat : Et Dé-i má-nus, pe-

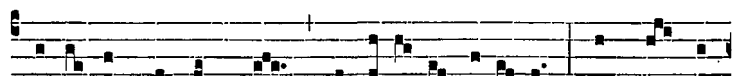


désque stricta cingit fasci- a. **CruX fidélis.**

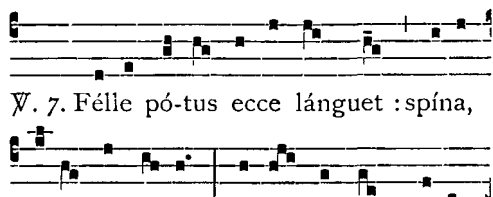


¶. 6. Lústra sex qui jam per-é-git,
témpus ímplens córpo- ris, Sponte

When the thirty years were over and his life approached its close, freely yielding, our Redeemer to his passion's deathly throes, on a rood a victim lifted, there atones for human woes.

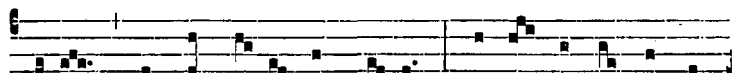


lí-be-ra Red-émptor passi- ó-ni dédi-tus, Agnus in
Crú- cis le-vá-tur immo-lándus stí-pi-te. * Dúlce lígnum.




¶. 7. Félle pó-tus ecce lánguet : spína,
clávi, lance- a Mí-te córpus perfo-

Bitter gall become his potion, failing limbs his languor show : thorns and nails and spear now open founts whence blood and water flow : by this flood is cleansed creation, starry orb, and earth below.

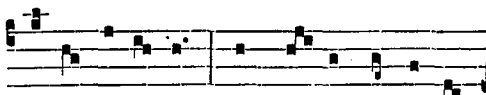


rárunt, unda má-nat et crú- or : Térra, póntus, ástra,
múndus, quo lavántur flúmi-ne! **CruX fidélis.**



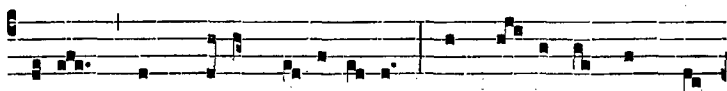
¶. 8. Flécte ramos, árbor ál-ta, ténsa

Lofty tree, bow down thy branches, and thy sinews tense unstring : soften, ay! thy native hardness,

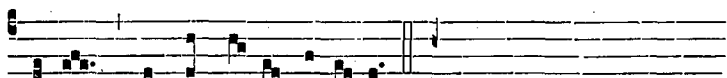


láxa vísce-ra, Et rí-gor lentéscat

smooth the knots that
to thee cling : then, thy
gentle arms extending,
greet the limbs of
heaven's own King.



ílle, quem dédit na-tí-vi-tas : Et su-pérni mém-bra



Ré-gis ténde mí-ti stí-pi-te. * Dúlce lígnum.

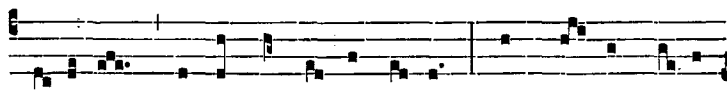


¶. 9. Só-la dígna tu fu-í-sti férre

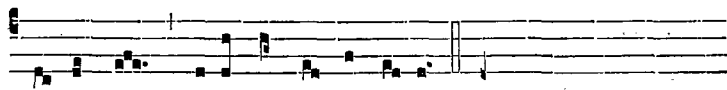
Thou alone wast deemed
worthy thus to be the Saviour's bed :
thou, the ark in mercy
chosen, hast to port
the shipwrecked led :
thou it is who wast
anointed by the sacred
blood he shed.



múndi víctimam : Atque pórtum prae-



pa-rá-re arca múndo náufra-go : Quam sá-cer crú-or



per-únxit, fúsus Agni córpo-re. Crux fidélis.

The following conclusion is never omitted.

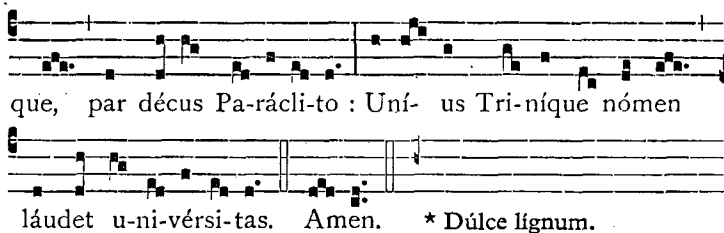


¶. 10. Sempí-térna sit be-á-tae Trini-

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-crea-
tion hymns to Triune
God upraise. Amen.



tá-ti gló-ri-a : Æqua Pátri, Fi-li-ó-



que, par decus Pa-raceli-to : Un-us Tri-nique no-men
 laudet u-ni-versi-tas. Amen. * Dulce lignum.

FOURTH PART OF THE LITURGY : HOLY COMMUNION

20. At the end of the adoration of the Cross, the Cross itself is brought back to the altar by the acolytes [or servers] who held it, accompanied by the other two acolytes [or servers] with lighted candles : it is placed in the middle of the altar, and if the construction of the altar allows, in a high place where it can be seen by the faithful ; but it must not hinder the celebrant from performing the remaining ceremonies at the same altar. The lighted candles are placed on the altar.

All stand while the Cross is replaced on the altar.

21. The celebrant and deacon then take off their black stoles and put on purple vestments, namely a stole and chasuble for the celebrant, a stole and dalmatic for the deacon and a tunicle for the subdeacon.

22. Then the deacon [or the celebrant himself] brings the burse to the altar and unfolds the corporal in the usual way. One acolyte [or server] places on the altar a small vessel of water and a purificator (for the celebrant to wash and dry his fingers after Holy Communion) ; and another moves the book to the Gospel side.

23. When all is ready, the Blessed Sacrament is brought back to the high altar for Holy Communion as follows :

The celebrant and the subdeacon, the clergy and the people all stay in their places in silence.

The deacon goes to the altar of repose with two acolytes and another cleric to hold the ombrellino. On this altar are two candlesticks with lighted candles in them, which the acolytes use for what follows.

All kneel at the altar of repose, and the deacon takes the ciborium from the tabernacle. He then receives the humeral veil, covers the ciborium with the ends of it, and brings the ciborium to the high altar.

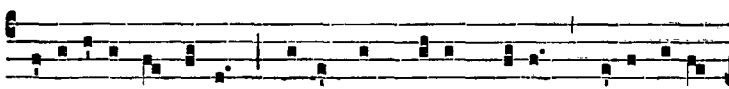
[23 a. Everything is done by the celebrant with the servers].

24. They come back there in the same order as they went : the ombrellino is carried over the Blessed Sacrament, the acolytes carry lighted candles on each side : everyone else kneels. Meanwhile the schola sings the following antiphons :

1 Ant. XII c.



A - do - ramus te, * Chri - ste, 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
múndum.

2 Ant.

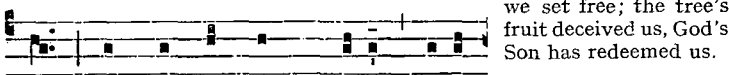
VIII

P

ER lígnum* sérví fá-cti sú-

XI c.

Through the wood
were we enslaved, and
by the holy Cross are
we set free; the tree's
fruit deceived us, God's
Son has redeemed us.



mus, et per sánctam Crúcem líbe-
rá-ti sú-mus : frúctus ár-bo-ris se-dú-xit nos, Fí-li-us
Dé-i red- émit nos.

3 Ant.

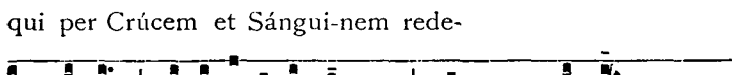
VII

S

Alvá-tor múndi, sálva nos : *

XI c.

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 salutáribus móniti.*

But since the Pater noster is the prayer for the Communion, all present, clergy, servers and people, standing, recite it in Latin with the celebrant, gravely and distinctly; and all add Amen at the end.

The celebrant, with hands joined, alone :

Orémus. Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere :

Let us pray. Taught by the Saviour's precepts and instructed by his divine command, we are bold to say :

The celebrant keeps his hands joined, and all present continue with him :

PATER NOSTER, QUI ES IN CÆLIS :
 SANCTIFICETUR NOMEN TUUM.
 ADVENIAT REGNUM TUUM.
 FIAT VOLUNTAS TUA, SICUT IN CÆLO, ET IN TERRA.
 PANEM NOSTRUM QUOTIDIANUM DA NOBIS HODIE :
 ET DIMITTE NOBIS DEBITA NOSTRA,
 SICUT ET NOS DIMITTIMUS DEBITORIBUS NOSTRIS.
 ET NE NOS INDUCAS IN TENTATIONEM;
 SED LIBERA NOS A MALO.
 AMEN.

27. *The celebrant alone continues in a clear and distinct voice with his hands extended :*

Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus et futuris : et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris; ut, ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbacione securi.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary ever a virgin, mother of God, and thy blessed apostles Peter and Paul, and Andrew, and all the saints, mercifully grant peace in our days : that by the help of thy mercy we may be always free from sin, and safe from all trouble.

Per eundem Dominum nostrum Jesum Christum Filium tuum : Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.

Through the same Jesus Christ thy Son our Lord, who lives and reigns with thee in the unity of the Holy Spirit for ever and ever.

All answer : Amen.

28. *The celebrant at once recites in a subdued voice the following prayer : he makes the usual inclination and places his joined hands on the altar :*

Percéptio Córporis tui, Dómine Jesu Christe, quod ego indignus súmere praesúmo, non mihi provéniat in iudícium et condemnatióem : sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam : Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. Amen.

MAY the receiving of thy Body, O Lord Jesus Christ, which I, although unworthy, venture to take, not turn to my judgment and damnation; but through thy loving-kindness may it avail me for a safeguard and a remedy of both body and soul. Who with God the Father in the unity of the Holy Spirit livest and reignest God for ever and ever. Amen.

29. *He then uncovers the 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 sanábitur ánima mea.

Lord, I am not worthy that thou shouldst enter under my roof, but only say the word, and my soul shall be healed.

30. *After this he signs himself with the Blessed Sacrament, and then adds in a subdued voice :*

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

MAY the Body of Our Lord Jesus Christ keep my soul safe unto life everlasting. Amen.

He reverently receives Holy Communion and then waits a little while meditating on the Blessed Sacrament.

31. *At once the deacon [or servers] and the others who are present say the 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 :*

Misereátur vestri omnipotens Deus...

May almighty God have mercy on you...

All answer : Amen.

The celebrant continues :

Indulgéntiam, absolutiónem...

May the almighty and merciful God...

All answer : Amen.

32. *He then turns towards the altar, genuflects and takes the ciborium; he turns back towards the people in the usual way in the middle of the altar and says aloud :*

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

Behold the Lamb of God : behold him who takes away the sins of the world.

He then adds, three times :

Dómine, non sum dignus...

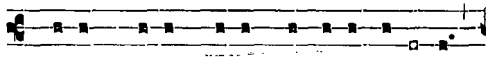
Lord, I am not worthy...

And he begins to distribute Holy Communion as indicated for Maundy Thursday p. 560, n. 29. Priests and deacons wear purple stoles.

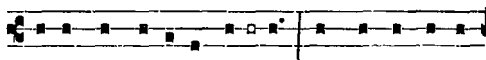
33. While Holy Communion is being distributed, Psalm 21, *Déus, Déus méus* may be sung, or else one or other of the responsories from Matins of Good Friday.

Psalm 21 (*New psalter, p. 2041*)

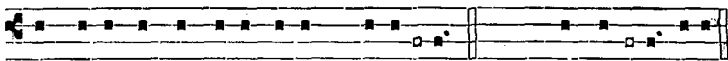
Psalm 21 is a striking prophecy of our Saviour's passion. In the first part (vv. 1-22) are described the sufferings of his soul (vv. 1-11) and body (vv. 12-22); in the second, his resurrection (vv. 23-28), the conversion of the nations (vv. 29-32), and his work as Messiah (vv. 33-34). The opening verse is one of Christ's Words from the Cross (*Matth. 27, 45*).



1. *Dé-us, Dé-us mé-us, réspice in me : †*



quare me *dere-liqui*-sti? *lónge a sa-lú-*



te mé-a vérba de-lic-tórum me-*ó*-rum. *Flex* : ex útero : †

2. *Déus méus, clamábo per diem, et non exáudies* : * et nócte, et non ad insipiéntiam *míhi*.

3. Tu autem in *sáncto hábitas*, * laus *Israël*.

4. In te speravérunt *pátres nóstri* : * speravérunt, et liberásti *éos*.

5. Ad te clamavérunt, et *sálvi fácti sunt* : * in te speravérunt, et non sunt *confúsi*.

6. Ego autem sum *vérmis, et non hómo* : * *oppróbríum hómínium, et abjectio plébis*.

7. Omnes vidéntes me, *deriserunt me* : * *locúti sunt lábiis, et movérunt cáput*.

8. Sperávit in *Dómino, erípiat éum* : * *sálvum fáciat éum, quóniam vult éum*.

O God, my God, look upon me, why hast thou forsaken me? Far from my salvation are the words of my sins.

2. O my God, I shall cry by day, and thou wilt not hear : and by night, and it shall not be reputed as folly in me.

3. But thou dwellest in the holy place : the praise of Israel.

4. In thee have our fathers hoped : they have hoped, and thou hast delivered them.

5. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

6. But I am a worm, and no man : the reproach of men, and the outcast of the people.

7. All they that saw me have laughed me to scorn : they have spoken with the lips, and wagged the head.

8. He hoped in the Lord, let him deliver him : let him save him, seeing he delighted in him.

9. Quóniam tu es, qui extra-xisti me de vèntre : * spes méa ab ubéribus mátris méae.

10. In te proyéctus sum ex útero : † de vèntre mátris méae Déus méus es tu, * ne discés-seris a me :

11. Quóniam tribulatio pró-xima est : * quóniam non est qui ádjuvet.

12. Circumdedérunt me ví-tuli mólti : * táuri píngues obse-dérunt me.

13. Aperuérunt super me os súum, * sicut léo rápiens et rúgiens.

14. Sicut áqua effúsus sum : * et dispérsa sunt ómnia óssa méa.

15. Fáctum est cor méum tamquam céra liquéscens * in médio vèntris méi.

16. Aruit tamquam tésta vír-tus méa, † et língua méa adhaésit fáucibus méis : * et in púlverem mórtis deduxísti me.

17. Quóniam circumdedérunt me cánes mólti : * concílium malignántium obsédit me.

18. Foderunt mánus méas et pédes méos : * dinumeravérunt ómnia óssa méa.

19. Ipsi vero consideravérunt et inspexérunt me : † divisérunt sibi vestiménta méa, * et super véstem méam miserunt sór-tem.

20. Tu autem, Dómine, ne elongáveris auxiliúm túum a me : * ad defénsiónem méam cónspice.

21. Erue a frámea, Déus, áni-mam méam : * et de mánu cánis únicam méam.

22. Sálva me ex óre leónis : * et a córnibus unicórnium humi-litátem méam.

23. Narrábo nómen túum frá-tribus méis : * in médio ecclésiæ laudábo te.

24. Qui tímétis Dóminum, laudáte éum : * univérsum sém-en Jácob, glorificáte éum.

9. For thou art he that hast drawn me out of the womb : my hope from the breasts of my mother ;

10. I was cast upon thee from the womb. From my mother's womb thou art my God : depart not from me.

11. For tribulation is very near : for there is none to help me.

12. Many calves have surrounded me : fat bulls have besieged me.

13. They have opened their mouths against me : as a lion ravening and roaring.

14. I am poured out like water : and all my bones are scattered.

15. My heart is become like wax melting in the midst of my bowels.

16. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws : and thou hast brought me down into the dust of death.

17. For many dogs have encompassed me : the council of the malignant hath besieged me.

18. They have dug my hands and feet : they have numbered all my bones.

19. And they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

20. But thou, O Lord, remove not thy help to a distance from me : look towards my defence.

21. Deliver, O God, my soul from the sword : my only one from the hand of the dog.

22. Save me from the lion's mouth : and my lowness from the horns of the unicorns.

23. I will declare thy name to my brethren : in the midst of the church will I praise thee.

24. Ye that fear the Lord praise him : all ye the seed of Jacob, glorify him.

25. Timeat éum ómne sémen Israël : * quóniam non sprévit, neque despéxit deprecationém páuperis.

26. Nec avértit fáciem suám a me : * et cum clamárem ad éum, exaudívit me.

27. Apud te laus méa in ecclésia mágna : * vóta méa réddam in conspéctu timéntium éum.

28. Edent páuperes, et saturabúntur : † et laudábunt Dóminum, qui requirunt éum : * vívent córda eórum in saéculum saéculi.

29. Reminiscéntur et converténtur ad Dóminum * univérsi fines térrae.

30. Et adorábunt in conspéctu éjus * univérsae familiae géntium.

31. Quóniam Dómini est régnum : * et ipse dominábitur géntium.

32. Manducavérunt et adoravérunt ómnes píngues térrae : * in conspéctu éjus cádent ómnes qui descéndunt in térram.

33. Et ánima méa illi vívet : * et sémen méum sérviet ípsi.

34. Annuntiábitur Dómino generátio ventúra : † et annuntiábunt caéli justítiam éjus pópulo 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.*

Orémus

First Collect

SUPER pópulum tuum, quaésumus, Dómine, qui passiónem et mortem Filii tui devóta mente recóluit, † benedíctio copiósa descéndat, indulgéntia véniat,

BLESS abundantly, we beseech thee, O Lord, this people which has devoutly venerated the passion and death of thy Son : may they receive pardon and encouragement, may

consolatio tribuatur, fides sancta succrescat, * redemptio sempiterna firmetur. Per eundem Christum Dominum nostrum.

Ry. Amen.

Orémus

OMnipotens et misericors Deus, qui Christi tui beata passione et morte nos reparasti : † conserva in nobis operam misericordiae tuae; * ut, hujus mysterii participatione, perpetua devotione vivamus. Per eundem Christum Dominum nostrum. Ry. Amen.

Orémus

Reminiscere miseracionum tuarum, Domine, † et famulos tuos aeterna protectione sanctifica, * pro quibus Christus, Filius tuus, per suum cruorem, instituit paschale mysterium. Per eundem Christum Dominum nostrum. Ry. Amen.

their holy faith increase, and may their eternal redemption be secured. Through the same Jesus Christ our Lord. Ry. 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. Ry. Amen.

Third Collect

BE mindful of thy mercies, O Lord, and by thy eternal protection sanctify thy servants, for whom Christ, thy Son, instituted the paschal mystery in his blood. Through the same Christ our Lord.

Ry. 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 :

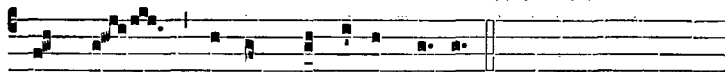
1 Ant.

VIII G

H

Odi-e * afflic-tus sum válde,

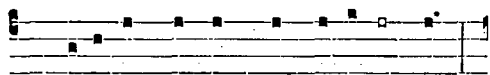
To-day I am greatly afflicted: but tomorrow I will break my bonds.
vv. 1 and 7 of psalm.



sed cras sólvam víncu-la mé- a.

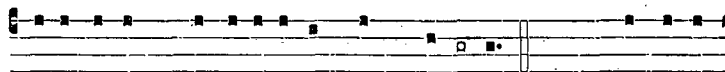
Psalm 115 (New psalter, p. 2042)

The antiphon, taken from vv. 1 and 7, helps us to apply the psalm to Christ in the grave and his approaching resurrection.



1. I have believed, therefore have I spoken: but I have been humbled exceedingly.

1. Crédi-di, propter quod locú-tus sum: *



égo autem humi-li-á-tus sum ní- mis. *Flex*: víncu-la .



mé-a : †

2. Ego dixi in excéssu méo : *
Omnis hómo méndax.

3. Quid retribuam Dómino, *
pro ómnibus quae retribuit
míhi ?

4. Cálicem salutáris accí-
píam : * et nómen Dómini
invocábo.

5. Vóta méa Dómino réddam
coram ómni pópulo éjus : *
pretiósá in conspéctu Dómini
mors sanctórum éjus.

6. O Dómine, quia égo sérvus
túus : * égo sérvus túus, et
filius ancillae túae.

7. Dirupisti víncula méa : †
tíbi sacrificábo hóstíam laudis, *
et nómen Dómini invocábo.

8. Vóta méa Dómino réddam
in conspéctu ómnis pópuli éjus : *
in átriis dómus Dómini, in
médio túi, Jerúsalem.

2. I said in my excess : Every man
is a liar.

3. What shall I render to the
Lord for all the things that he hath
rendered to me ?

4. I will take the chalice of salva-
tion ; and I will call upon the name
of the Lord.

5. I will pay my vows to the Lord
before all his people : precious in the
sight of the Lord is the death of his
saints.

6. O Lord, for I am thy servant :
I am thy servant, and the son of thy
handmaid.

7. Thou hast broken my bonds :
I will sacrifice to thee the sacrifice
of praise, and I will call upon the
name of the Lord.

8. I will pay my vows to the Lord
in the sight of all his people : in the
courts of the house of the Lord, in
the midst of thee, O Jerusalem.

The antiphon is repeated after each psalm.

2 Ant.

VIII G

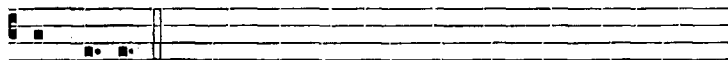
C

UM his qui odé-runt pá-cem, *

With them that hat-
ed peace I was pea-
ceable ; when I spoke
to them, they fought
against me without
cause.



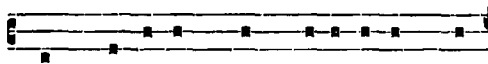
é-ram pa-cí-ficus : dum loquébar íl- lis, impugnábant



me grá-tis.

Psalm 119 (New psalter, p. 2043)

The antiphon is the final verse of the psalm, and characterises so well
Jesus' attitude and that of his enemies.



1. Ad Dóminum, cum tribu-lá-rer, cla-

1. In my trouble I
cried to the Lord : and
he heard me.



má- vi : * et **exaudi**-vit me, *Flex* : pro-longátus est : †

2. Dómine, libera ánimam méam a lábiis iníquis, * et a língua dolósa.

3. Quid détur tibi, aut quid apponátur tibi, * ad língvam dolósam?

4. Sagíttae poténtis acútae, * cum carbónibus desolatóriis.

5. Heu míhi, quia incolátus méus prolongátus est : † habitávi cum habitántibus Cédar : * multum íncola fúit ánima méa.

6. Cum his qui odérunt pácem, éram pacíficus : * cum loquébar illis, impugnábant me grátis.

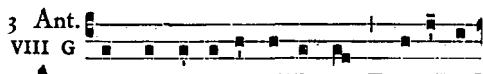
2. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3. What shall be given to thee, or what shall be added to thee : to a deceitful tongue?

4. The sharp arrows of the mighty, with coals that lay waste.

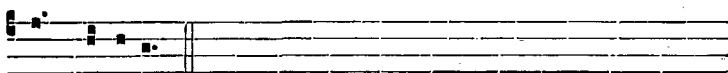
5. Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar : my soul hath been long a sojourner.

6. With them that hated peace I was peaceable : when I spoke to them, they fought against me without cause.



Deliver me, O Lord, from unjust men.

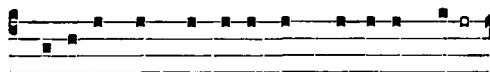
A B homí-nibus in-íquis * líbe-ra



me, Dómine.

Psalm 139 (*New psalter, p. 2042*)

This psalm, that yesterday was sung almost complete as the Responsory before the Passion, to-day expresses our Lord's fervent prayer during his enemies' triumph. First the snares they have laid are described (1-6): then comes a demand for deliverance (7-12): finally, confidence in God's help (13-14).



I. Deliver me, O Lord, from the evil man : rescue me from the unjust man.

I. Eripe me, Dómine, ab hómine **má-**



lo : * a ví-ro iníquo **é-ripe** me. *Flex* : peccató-ri : †

2. Qui cogitavérunt iniquitátes in cõrde : * tóta die constituébant **praélia**.

3. Acuérunt línguas súas sicut serpéntis : * venénúm áspidum sub lábiis eórum.

4. Custódi me, Dómine, de mánu peccatõris : * et ab homínibus iníquis **eripe** me.

5. Qui cogitavérunt supplantáre gréssus méos : * absconderunt supérbi **lâqueum míhi** :

6. Et fúnes extendérunt in **lâqueum** : * júxta íter scándalum posuérunt **míhi**.

7. Dixi Dómino : Dómus méus es tu : * exáudi, Dómine, vócem deprecatiõnis **mæae**.

8. Dómine, Dómine, virtus salutis **mæae** : * obumbrásti super cáput méum in **die bélli** :

9. Ne trádas me, Dómine, a desidério méo peccatõri : † cogitavérunt **cõtra** me, * ne derelínquas me, ne forte **exalténtur**.

10. Cáput circúitus eórum : * lábor labiõrum ipsórum opériet éos.

11. Cádent super éos carbõnes, † in ígnem deícies éos : * in misériis **non subsístent**.

12. Vir linguósus non dirigétur in **térra** : * vírum injústum mála cápiet in **intéritu**.

13. Cognóvi quia fáciat Dóminus júdiciúm **inopis**, * et **vindictam páuperum**.

14. Verúmtamen jústi confitebúntur nómini **túo** : * et habitábunt récti cum **vultu túo**.

2. Who have devised iniquities in their hearts : all the day long they designed battles.

3. They have sharpened their tongues like a serpent : the venom of asps is under their lips.

4. Keep me, O Lord, from the hand of the wicked : and from unjust men deliver me.

5. Who have proposed to supplant my steps : the proud have hidden a net for me.

6. And they have stretched out cords for a snare : they have laid for me a stumblingblock by the wayside.

7. I said to the Lord, Thou art my God : hear, O Lord, the voice of my supplication.

8. O Lord, Lord, the strength of my salvation : thou hast overshadowed my head in the day of battle.

9. Give me not up, O Lord, from my desire to the wicked : they have plotted against me : do not thou forsake me, lest they should triumph.

10. The head of them compassing me about : the labour of their lips shall overwhelm them.

11. Burning coals shall fall upon them : thou shalt cast them down into the fire : in miseries they shall not be able to stand.

12. A man full of tongue shall not be established in the earth : evils shall catch the unjust man unto destruction.

13. I know that the Lord will do justice to the needy : and will revenge the poor.

14. But as for the just, they shall give glory to thy name : and the upright shall dwell with thy countenance.

4 Ant.

VII a

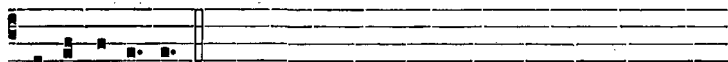
C Ustódi me * a lâque- o, quem

Keep me from the snare, which they have laid for me : and from the stumbling-blocks of them that work iniquity.

sta-tu-é-runt mí-hi;

et a scándá-lis

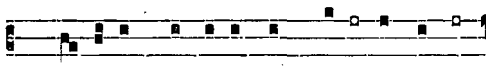
ope-ránti-um



in-iqui-tá-tem.

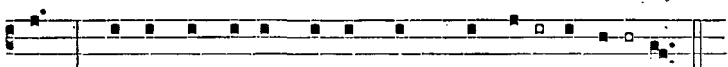
Psalm 140 (*New psalter, p. 2044*)

This psalm continues the preceding one. It is a prayer to be kept from the company of the wicked and from all share in their malice. Christ offers himself to his Father as an "evening sacrifice" with his hands stretched out on the cross towards heaven (v. 2)

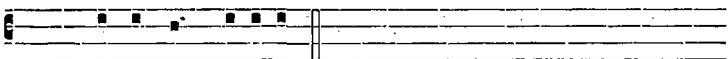


1. Dómine, clamávi ad te, exáudi

1. I have cried to thee, O Lord, hear me : hearken to my voice, when I cry to thee.



me : * inténde vó-ci mé-ae, cum clamáve-ro ad te.



Flex : inférnum : †

2. Dirigátur orátio méa sicut incénsum in conspéctu túo : * elevátio mánuum meárum sacrificium vespertínium.

2. Let my prayer be directed, as incense, in thy sight; the lifting up of my hands, as evening sacrifice.

3. Póne, Dómine, custódiam óri méo : * et óstium circumstántiae lábiis méis.

3. Set a watch, O Lord, before my mouth : and a door round about my lips.

4. Non declínes cor méum in vérba malítiae, * ad excusándas excusatiónes in peccátis.

4. Incline not my heart to evil works : to make excuses in sins.

5. Cum homínibus operántibus iniquitátem : * et non comunicábo cum eléctis eórum.

5. With men that work iniquity : and I will not communicate with the choicest of them.

6. Corrípiet me jústus in misericórdia, et increpábit me : * óleum autem peccatóriis non impínguet cápud méum.

6. The just man shall correct me in mercy, and shall reprove me : but let not the oil of the sinner fatten my head.

7. Quóniam adhuc et orátio méa in beneplácitis eórum : * absorpti sunt júnci pétrae júdices eórum.

7. For my prayer also shall still be against the things with which they are well pleased : their judges falling upon the rock have been swallowed up.

8. Audient vérba méa quóniam potuérunt : * sicut crassi-

8. They shall hear my words, for they have prevailed : as when the

túdo térrae erúpta est súper térram.

9. Dissipáta sunt óssa nóstra secus inférnum : † quia ad te, Dómine, Dómine, óculi méi : * in te sperávi, non áuferas ánimam méam.

10. Custódi me a láqueo, quem statuérunt míhi : * et a scándalis operántium iniquitátem.

11. Cádent in retiáculo éjus peccatóres, * singuláriter sum ego dóncé tránseam.

thickness of the earth is broken up upon the ground :

9. Our bones are scattered by the side of hell. But to thee, O Lord, Lord, are my eyes : in thee have I put my trust, take not away my soul.

10. Keep me from the snare, which they have laid for me : and from the stumbling-blocks of them that work iniquity.

11. The wicked shall fall in his net : I am alone until I pass.

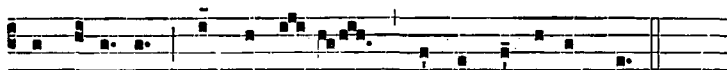
5 Ant.

VII a

C

Onside-rábam * ad déxteram,

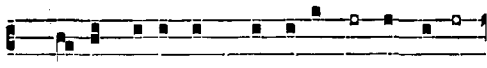
I looked on my right hand, and beheld : and there was no one that would know me.



et vidé-bam, et non é-rat qui cognósceret me.

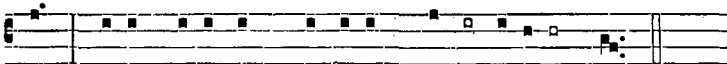
Psalm 141 (*New psalter, p. 2044*)

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".

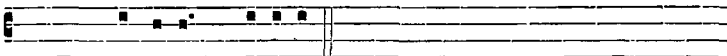


1. Vó-ce mé-a ad Dóminum clamá-

1. I cried to the Lord with my voice : with my voice I made supplication to the Lord.



vi : * vóce mé-a ad Dóminum de-precátus sum.



Flex : Dómine, †

2. Effúndo in conspéctu éjus oratióne[m] méam, * et tribulatióne[m] méam ante ípsum pronúntio.

2. In his sight I pour out my prayer, and before him I declare my trouble.

3. In deficiendo ex me **spí-ritum méum**, * et tu cognovisti **sémitas méas**.

4. In vía hac qua **ambulábam**, * abscondérunt **láqueum míhi**.

5. Considerábam ad **déxteram et vidébam** : * et non érat qui **cognósceret me**.

6. **Périit fúga a me**, * et non est qui requírat **ánimam méam**.

7. **Clamávi ad te, Dómine**, † díxi : Tu es spes **méa**, * pórtio méa in **térra vivéntium**.

8. **Inténde ad deprecaciónem méam** : * quia **humiliátus sum nímis**.

9. **Libera me a persecúntibus me** : * quia **confortáti sunt súper me**.

10. **Educ de custódia ánimam méam ad confiténdum nómini túo** : * me **expéctant jústi**, donec **retríbas míhi**.

3. When my spirit failed me, then thou knewest my paths.

4. In this way wherein I walked, they have hid a snare for me.

5. I looked on my right hand, and beheld : and there was no one that would know me.

6. Flight hath perished from me : and there is no one that hath regard to my soul.

7. I cried to thee, O Lord ; I said : Thou art my hope, my portion in the land of the living.

8. Attend to my supplication : for I am brought very low.

9. Deliver me from my persecutors : for they are stronger than I.

10. Bring my soul out of prison, that I may praise thy name : the just wait for me, until thou reward me.

The Little Chapter, the Hymn and the V. are not said.

At Magnificat, Antiphon

I g
P Rín-cipes sa-cerdó-tum * et

pha-risae- i muni- é-runt sepúlchrum,

signántes lápidem, cum custódibus. *Cant. Magní- ficat **

ánima mé- a Dóminum. Et exsultávit...

Cant. Magnificat. I G. 212 without Glória Pátri.

The chief priests and the pharisees made the sepulchre sure, sealing the stone and setting guards.

Matth. 27, 66.

Immediately after the antiphon is repeated, the prayer is said :

Prayer

Concède, quaesumus, omnipotens Deus : ut qui Filii tui resurrectionem devota expectatione praevinimus; ejusdem resurrectionis gloriam consequamur. *And the conclusion in silence :* Per eundem Dominum.

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.

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 be 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.* 639I.

We then engage ourselves, by renewing our Baptismal promises, to bear witness before all men and in all our life to the grace which Christ merited for us and conferred on us at Baptism, *p.* 639Q.

Lastly, after imploring the prayers of the Church triumphant, we end the sacred Vigil with the solemn Mass of the Resurrection, *p.* 639V.

The rubrics in [] refer to the celebration by a single priest without sacred ministers.

I. THE BLESSING OF THE NEW FIRE

1. *The altars are covered with cloths at a suitable time, but the candles are not lit until the beginning of Mass. Meanwhile fire is struck from flint, and from this, charcoal is lighted.*

2. *The celebrant is vested in amice, alb, girdle, purple stole and cope: the sacred ministers wear amice, alb and girdle, the deacon a purple stole and dalmatic and the subdeacon a purple tunicle.*

[2a. *The priest is vested in amice, alb, girdle and purple stole, with or without a cope of the same colour*].

3. *The ministers [or servers] assemble with cross, holy water and incense either at the door of the church, or in the porch, or even inside the church, wherever the people can best follow the ceremony, and the celebrant blesses the new fire, singing what follows to the ferial tone [or the simple ancient tone]:*

℣. Dóminus vobíscum.

℞. Et cum spírítu tuo.

Orémus

DEUS, qui per Filium tuum, angulárem scilicet lápidem, claritátis tuæ ignem fidélibus contulísti: † productum e sílice, nostris profutúrum usibus, novum hunc ignem sancti † fica: et concéde nobis, ita per haec festa paschália caeléstibus desidériis inflammári; * ut ad perpétuae claritátis, puris méntibus, valeámus festa pertingere. Per eúndem Christum Dóminum nostrum. ℞. Amen.

℣. The Lord be with you.

℞. And with you.

Let us pray

O God who by thy Son, who is the true corner-stone, hast brought the fire of thy light to all who believe, sanctify for our use this new fire struck forth from a stone, and grant us so to be enkindled by the desire of heaven during the feast of Easter, that we may attain, pure in heart, to the feast of eternal light. Through the same Jesus Christ our Lord.

℞. Amen.

He then sprinkles the fire with holy water three times, in silence.

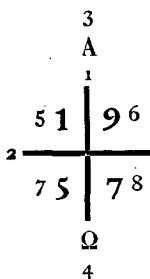
4. *An acolyte [or server] takes the lighted charcoal which has been blessed and puts it in the thurible; the celebrant puts on incense, blesses it as usual, and censes the fire three times.*

II. THE BLESSING OF THE PASCHAL CANDLE

5. *After the blessing of the new fire, an acolyte [or a server] brings the paschal candle to the middle, in front of the priest. The priest with a style inscribes a cross between the outer holes made to receive the grains of incense¹. At the head of this cross he then traces the Greek letter Alpha, and at the foot Omega, and between the arms four figures, the date of the current year. At the same time he says the following words aloud:*

¹ There is no reason why the signs the priest inscribes on the candle should not have been already marked with paint or in some other way.

- | | | |
|------------------------------|--|---|
| 1) Christus heri et hódie, | | 1) Christ, yesterday and to-day, |
| | | (he marks the vertical line) |
| 2) Príncipium et Finis, | | 2) The Beginning and the End, |
| | | (he marks the horizontal line) |
| 3) Alpha | | 3) Alpha |
| | | (above the vertical line he writes A) |
| 4) et Omega; | | 4) and Omega; |
| | | (below the vertical line he writes Ω) |
| 5) Ipsíus sunt témpora | | 5) His are the times |
| | | (he writes the first figure of the year in the left upper angle of the cross) |
| 6) et saécula; | | 6) and ages; |
| | | (he writes the second in the right upper angle) |
| 7) Ipsi glória et impérium | | 7) To him be glory and power |
| | | (he writes the third in the left lower angle) |
| 8) per univérsa aeternitátis | | 8) Through all the ages of eternity. |
| saécula. Amen. | | Amen. |
| | | (he writes the fourth in the right lower angle) |



6. When the inscribing of the cross and other signs is done, the deacon [or a server] presents the grains of incense to the priest. If they are not yet blessed, the celebrant thrice sprinkles them with holy water and thrice censes them, saying nothing. Then he fixes the five grains in their holes, saying aloud :

- | | | |
|----------------------------|--|---------------------------|
| 1) Per sua sancta vúlnera | | 1) By his holy |
| 2) gloriósa | | 2) and glorious wounds |
| 3) custódiat | | 3) may he guard |
| 4) et consérvet nos | | 4) and keep us, |
| 5) Christus Dóminus. Amen. | | 5) Christ the Lord. Amen. |

7. Then the deacon [or a server], lighting a small candle at the new fire, gives it to the priest, who with it lights the paschal candle, saying aloud :

- | | | |
|-------------------------------|--|------------------------------------|
| Lumen Christi glorióse resur- | | May the light of Christ gloriously |
| géntis | | rising |
| Dissipet ténebras cordis et | | Scatter the darkness of hearts and |
| mentis. | | minds. |

8. *At once the priest blesses the lighted paschal candle, singing to the ferial tone [or ancient simple tone], with hands joined :*

℣. Dóminus vobiscum.
℞. Et cum spiritu tuo.

℣. The Lord be with you.
℞. And with you.

Orémus

Let us pray

VEniat, quaesumus, omnipotens Deus, super hunc incensum cereum larga tuae bene + dictionis infusio: † et hunc nocturnum splendorem invisibilis regenerator intende; ut non solum sacrificium, quod hac nocte litatum est, arcana luminis tui admixtione refulgeat; * sed in quocumque loco ex hujus sanctificationis mysterio aliquid fuerit deportatum, expulsa diabolicae fraudis nequitia, virtus tuae majestatis assistat. Per Christum Dominum nostrum. ℞. Amen.

MAY thy blessing, almighty God, come down abundantly on this lighted candle, and do thou, invisible giver of new life, graciously regard the splendour of this night; so that not only may to-night's offering shine with the hidden addition of thy light, but wherever anything is brought from this mystery of sanctifying may the devil's cunning be cast out, and the strength of thy majesty take its place. Through Jesus Christ our Lord.

℞. Amen.

9. *During this time the lights in the church are extinguished.*

III. THE SOLEMN PROCESSION AND THE PRAISE OF EASTER

Solemn rite

Simple rite

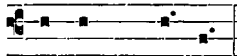
10. *Then the celebrant again puts incense in the thurible; the deacon takes off his purple vestments and puts on a white stole and dalmatic; he then takes the lighted paschal candle, and the procession is formed as follows :*

- 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.

[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 :*

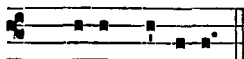
- a) the thurifer, first of all,
- b) then the cross-bearer,
- c) the priest, uncovered, with the lighted candle,
- d) then the other servers,
- e) lastly the people].

11. *When the deacon [or priest] has entered the church, he stands erect and sings alone :*



Lumen Chrí-sti,
Christ's Light.

All the others except the subdeacon [or cross-bearer] and thurifer kneel towards the paschal candle and answer :



R̄. Dé-o grá-ti-as.

We thank thee, O God.

All rise, and the celebrant lights his own candle from the paschal candle [a server lights a candle for the priest].

The deacon [or priest] goes to the middle of the church, and sings there in the same way but in a higher key :

LUMEN CHRISTI

Then all kneel and answer as before :

DEO GRATIAS

The candles of the clergy [or servers] are then lit from the paschal candle.

The third time he goes in front of the altar, in the middle of the choir, and again sings in a still higher key :

LUMEN CHRISTI

All kneel a third time, and answer :

DEO GRATIAS

The candles of the faithful and the lamps of the church are then lit from the paschal candle.

Solemn rite

12. The celebrant then goes to his place in choir on the Epistle side; the subdeacon with the cross stands on the Gospel side, behind the lectern; the clergy take their places in the stalls.

The deacon places the paschal candle on a small stand in the middle of the choir, and when the celebrant has put incense in the thurible, the deacon takes the book and asks for a blessing in these words :

Jube, domne, benedicere. | Pray, sir, a blessing.

The celebrant answers :

<p>Dominus sit in corde tuo, et in lábiis tuis : ut digne et competénter annúnties suum paschále præcónium : In nómine Patris, et Filii, + et Spíritus Sancti. Amen.</p>	<p>THE Lord be in your heart and on your lips that you may worthily and capably proclaim the Praise of Easter; in the name of the Father and of the Son, and of the Holy Ghost. Amen.</p>
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Simple rite

[12 a. In the sanctuary, the thurifer stands near the credence-table and the cross-bearer on the Gospel side facing the lectern; the celebrant puts the paschal candle on a small stand in the middle of the sanctuary and goes to his place; the rest of the servers stand on either side of him.

Having first put incense in the thurible, the celebrant takes the book from the chief server : then he kneels on the lowest step of the altar, towards the Epistle side, and says silently :

Jube, Dómine, benedicere.

Pray, Lord, a blessing.

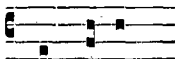
Dominus sit in corde meo, et in lábiis meis : ut digne et competénter annúntiem suum paschále præcónium. Amen.]

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

EXsúltet jam Angélica turba caelórum : exsúltent divína mystéria : et pro tanti Regis victória, tuba ínsonet salutáris.

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.

Gáudeat et tellus tantis irradiáta fulgóribus : et aetérni Regis splendóre illustráta, totíus orbis se séntiat amisísse caliginem.

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.

Laetétur et mater Ecclésia, tanti lúminis adornáta fulgóribus : et magnis populórum vóci-bus haec aula resúltet.

Let Mother Church also rejoice, adorned as she now is in dazzling light ; and let this building resound with the joyful voices of God's people.

The deacon's personal and humble prayer

Quaprópter astántes vos, fratres caríssimi, ad tam miram hujus sancti lúminis claritátem, una mecum, quaeso, Dei omnipoténtis misericórdiam invocáte. Ut, qui me non meis méritis intra Levitárum númerum dignátus est aggregáre : lúminis sui claritátem infúndens, cérei hujus laudem implére perficiat.

Wherefore, dearest brethren, who are gathered here by the light of this holy candle, I beseech you all to join with me in calling upon the mercy of almighty God. May he who deigned to number me among the deacons without any merit of mine now enlighten me and teach me to complete the praise of this holy candle.

Conclusion

Per Dóminum nostrum Jesum
Christum Filium suum : Qui
cum eo vivit et regnat in unitate
Spíritus Sancti Deus...

Through our Lord Jesus Christ his
Son, who lives and reigns with him
in the unity of the Holy Spirit...

Dialogue introducing the Preface

P

ER ómni- a saécu- la saecu- ló-

World without end.
R̄. Amen. V̄. The Lord
be with you. R̄. And
with you. V̄. Lift up
your hearts. R̄. We
have them lifted up
unto the Lord. V̄. Let
us give thanks to the
Lord our God. R̄. It
is meet and just.

rum. R̄. Amen. V̄. Dóminus vobíscum.

R̄. Et cum spí-ri-tu tú-o. V̄. Súrsus córda. R̄. Habémus ad

Dóminum. V̄. Grá-ti- as agámus Dómino Dé-o nóstro.

R̄. Dígnum et jústum est.

II. The Praise of Easter*Praise to God for redemption*

VEre dignum et justum est,
invisibilem Deum Patrem
omnipotentem Filiúmque ejus
unigenítum, Dóminum nostrum
Jesum Christum, toto cordis ac
mentis afféctu et vócis ministé-
rio personáre. Qui pro nobis
aetérno Patri Adae débitum
solvit : et vétéris piáculi cau-
tionem pio cruóre detérsit.

IT is truly right and just that we
give praise to God the Father
almighty and invisible, and to Jesus
Christ his only Son our Lord, with
all our hearts and minds through the
service of our voices. For on our
behalf Christ has paid Adam's debt
to the eternal Father, and with his
own precious blood has blotted out the
bond written long ago by sin against us.

The paschal night, figures and reality

Haec sunt enim festa paschá-
lia, in quibus verus ille Agnus
occíditur, cujus sángine postes
fidélium consecrántur.

Now this is that paschal feast in
which the true Lamb is sacrificed and
the doorposts of the faithful hallowed
with his blood.

Haec Nox est, in qua primum patres nostros, filios Israël eductos de Aegypto, mare Rubrum sicco vestigio transire fecisti.

Haec igitur Nox est, quae peccatorum tenebras, columnae illuminatione purgavit.

Haec Nox est, quae hodie per universoni mundum in Christo credentes, a vitiis saeculi et caligine peccatorum segregatos, reddit gratiae, sociat sanctitati.

Haec Nox est, in qua, destructis vinculis mortis, Christus ab inferis victor ascendit. Nihil enim nobis nasci profuit, nisi redimi 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 pillar of fire chased away the dark clouds of sin.

This is the night that now restores to thy grace all who believe in Christ throughout the world, separates them from the darkness of sin and the evils of the world, and unites them for the pursuit of holiness.

This is the night when Christ broke the chains of death and rose triumphantly from the grave. For it availed us nothing to be born unless we were also to be redeemed.

*Exclamations of wonder at the work of redemption
The "Four Os"*

O mira circa nos tuae pietatis dignatio!

O inestimabilis dilectio caritatis : ut servum redimeres, Filium tradidisti!

O certe necessarium Adae peccatum, quod Christi morte delatum est!

O felix culpa, quae talem ac tantum meruit habere Redemptorem!

O wonderful condescension of thy loving-kindness to us!

The precious favour of thy love delivered up to death thy only Son to buy back a slave's life!

Most needful was that sin of Adam, since Christ died to blot it out!

How happy was that fault which won for us so loving and so mighty a Redeemer!

The paschal night again

O vere beata Nox, quae sola meruit scire tempus et horam, in qua Christus ab inferis resurrexit! Haec Nox est, de qua scriptum est : Et nox sicut dies illuminabitur : et nox illuminatio mea in delictis meis.

Hujus igitur sanctificatio Noctis fugat scelera, culpas lavat : et reddit innocentiam lapsis, et moestis laetitiam. Fugat odia, concordiam parat, et curvat imperia.

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 gratia, suscipe, sancte Pater, incensi hujus sacrificium vespertinum :

On this night, then, receive, O holy Father, the evening sacrifice of this fire which Holy Church presents to

quod tibi in hac cerei oblatiōne solēmni, per ministrōrum manus de opēribus apum, sacrosāncta reddid Ecclēsia.

thee through her ministers in the solemn offering of this candle, the work of thy creatures the bees.

Symbolism of the candle and its flame

Sed jam colūmnæ hujus præcōnia nōvimus, quam in honōrem Dei rutilans ignis accēdit. Qui licet sit divisus in partes, mutuāti tamen lūminis detrimēta non novit. Alitur enim liquāntibus ceris, quas in substantiam pretiōsæ hujus lāmpadis, apīs mater edūxit.

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 beāta Nox, quæ exspoliāvit Ægyptios, ditāvit Hebræos! Nox, in qua terrēnis caelēstia, humanis divīna junguntur.

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

Orāmus ergo te, Dōmine : ut cēreus iste in honōrem tui nōminis consecrātus, ad noctis hujus caliginem destruēdam, indeficiens perseveret. Et in odōrem suavitatīs accēptus, supernis lumināribus misceatur. Flammæ ejus lūcifer matutinus invēniat. Ille, inquam, lūcifer, qui nescit occāsum. Ille, qui regressus ab inferis, humano gēneri serēnus illūxit.

We pray thee, then, O Lord, that this waxen light, consecrated to the honour of thy Name, fail us not, but by burning brightly, dispel all the darkness of our night. As a sweet odour, may the fragrance of its burning be grateful in thy sight : may its radiance shine forth before thee even as one of the lights of heaven. May it be found burning by the star of morning; by that star of morning, I mean, which sets not for ever; by him, true star of morning,

who, rising from the grave henceforth for evermore, sheds his peaceful light over all the children of men.

Final supplication

Precāmur ergo te, Dōmine : ut nos fāmulos tuos, omnēmque clerum, et devotissimum pōpulum : una cum beatissimo Papa nostro *N.* et Antistite nostro *N.*, quiēte tēporum concēssa, in his paschālibus gaudiis, assīdua protectionē rēgere, gubernāre et conservāre dignēris.

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.*

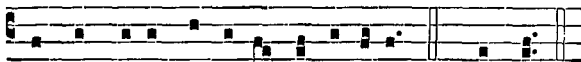
Rēspice etiā ad eos, qui nos in potestāte regunt, et, inef-

Look favourably also on those who rule us, and, by the wonderful gift

fábili pietátis et misericórdiae tuae múnere, dirige cogitatiónes eórum ad justítiam et pacem, ut de terréna operositáte ad caeléstem pátriam pervéniant cum omni pópulo tuo.	of thy mercy, guide their thoughts to justice and peace, so that they may come with all their people from the difficulties of this world to their true home in heaven.
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Conclusion

Per eúmdem Dóminum no- strum Jesum Christum Fílium tuum : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus :	Through the same Jesus Christ, thy Son, our Lord, who lives and reigns with thee, in the unity of the Holy Spirit, God, world without end.
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per ómni-a saécu-la saecu-lórum. R̄. Amen.

Every one extinguishes his candle.

IV. THE READINGS OR LESSONS

Solemn rite

After the Praise of Easter the deacon changes his white vestments for purple ones, and joins the celebrant.

The subdeacon puts the cross near the credence-table, on the Epistle side, then joins the celebrant.

An acolyte removes the white covering from the lectern or places an uncovered lectern ready for the Lessons.

The Lessons are then sung without title or Deo grátias at the end. They are sung in the middle of the choir by a capable reader in surplice, so placed that he has the paschal candle in front of him, the altar on his right, and the nave of the church on his left.

The celebrant and ministers, clergy and people all sit and listen.

Simple rite

After the Praise of Easter, the celebrant goes back to his place, takes off the white dalmatic and stole and again puts on the purple stole and cope, helped by the servers.

The cross-bearer puts the cross near the credence-table, on the Epistle side. A server removes the white covering from the lectern or places an uncovered lectern ready for the Lessons.

The celebrant, in purple cope and stole, goes to the lectern for the Lessons.

If there is a capable reader, he may sing or read the Lessons, in a surplice; in that case the celebrant sits and listens, and remains at his seat to sing the Collects.

The Lessons are read without a title and without Deo grátias at the end. They are sung in the middle of the choir in such a way that the reader [or priest] has the paschal candle in front of him, the altar on his right, and the church door on his left.

The celebrant and ministers, clergy and people all sit and listen.

1. THE CREATION OF THE WORLD

Genesis 1, 1-31 and 2, 1-2

Though it is a story in imagery, with rudimentary scientific ideas, yet a unique impression of grandeur is given by this series of prose stanzas, where creatures come forth from nothing at God's word in an order of increasing dignity that culminates in man, the image of God and king of creation.

Man was created at the first in God's image. This image, lost by sin, is restored in Baptism, the new creation of supernatural life in the soul.

IN principio creávit Deus caelum et terram. Terra autem erat inánis, et vácuá : et ténebrae erant super fáciem abýssi : et Spíritus Dei ferebátur super aquas.

Dixítque Deus : « Fiat lux ». Et facta est lux. Et vidit Deus lucem, quod esset bona; et divisit lucem a ténebris. Appellávitque lucem, Diem, et ténebras, Noctem. Factúmque est vespere et mane, dies unus.

Dixit quoque Deus : « Fiat firmaméntum in médio aquárum, et dividat aquas ab aquis ». Et fecit Deus firmaméntum : divisítque aquas, quae erant sub firmaménto, ab his quae erant super firmaméntum. Et factum est ita. Vocávitque Deus firmaméntum, Caelum. Et factum est vespere et mane, dies secúndus.

Dixit vero Deus : « Congregéntur aquae, quae sub caelo sunt, in locum unum et appáreat árida ». Et factum est ita. Et vocávit Deus áridam, Terram : congregationésque aquárum appellávit Mária. Et vidit Deus quod esset bonum, et ait : « Gérminet terra herbam viréntem, et faciéntem semen : et lignum pomíferum fáciens fructum juxta genus suum, cujus semen in semetípso sit super terram ». Et factum est ita. Et prótulit terra herbam viréntem, et faciéntem semen juxta genus

IN the beginning God created heaven and earth : and the earth was void and empty, and darkness was upon the face of the deep, and the Spirit of God moved over the waters.

And God said, Be light made; and light was made. And God saw the light that it was good : and he divided the light from the darkness; and he called the light Day and the darkness Night : and there was evening and morning, one day.

And God said, Let there be a firmament made amidst the waters, and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament : and it was so. And God called the firmament Heaven; and the evening and morning were the second day.

God also said, Let the waters that are under the heaven be gathered together into one place, and let the dry land appear : and it was so done. And God called the dry land Earth, and the gathering together of the waters he called Seas : and God saw that it was good.

And he said, Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth : and it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind,

suum, lignúmque fáciens fructum, et habens unumquódque seméntem secúndum spéciem suam. Et vidit Deus quod esset bonum : et factum est vésperere et mane, dies tértius.

Dixit autem Deus : « Fiant luminária in firmaménto caeli, et dívidant diem ac noctem : et sint in signa, et témpora, et dies, et annos : ut lúceant in firmaménto caeli, et illúminent terram ». Et factum est ita. Fecitque Deus duo luminária magna: lumináre majus, ut praeésset diéi : et lumináre minus, ut praeésset nocti : et stellas. Et pósuit eas in firmaménto caeli, ut lucérent super terram : et praeéssent diéi ac nocti, et díviderent lucem ac ténebras. Et vidit Deus quod esset bonum. Et factum est vésperere et mane, dies quartus.

Dixit étiam Deus : « Prodúcant aquae réptile ánimae vivéntis, et volátile super terram, sub firmaménto caeli ». Creavítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam prodúxerant aquae in spécies suas : et omne volátile, secúndum genus suum. Et vidit Deus quod esset bonum. Benedixítque eis, dicens : « Créscite, et multiplicámini, et repléte aquas maris : avésque multiplícéntur super terram ». Et factum est vésperere et mane, dies quintus.

Dixit quoque Deus : « Prodúcat terra ánimam vivéntem in género suo : juménta, et reptília, et béstias terrae, secúndum spécies suas ». Factúmque est ita. Et fecit Deus béstias terrae juxta spécies suas : et juménta, et omne réptile terrae in género suo. Et vidit Deus quod esset bonum : et ait : « Faciámus hómínem ad imágí-nem et similitúdinem nostram : et praesit púscibus maris, et

and the tree that beareth fruit, having seed each one according to its kind : and God saw that it was good ; and the evening and the morning were the third day.

And God said, Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days, and years; to shine in the firmament of heaven, and to give light upon the earth : and it was so done. And God made two great lights, a greater light to rule the day, and a lesser light to rule the night; and the stars; and he set them in the firmament of heaven to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness; and God saw that it was good; and the evening and the morning were the fourth day.

God also said, Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind : and God saw that it was good. And he blessed them, saying, Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth : and the evening and morning were the fifth day.

And God said, Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds : and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind : and God saw that it was good. And he said, Let us make man to our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air,

volatilibus caeli, et béstiis, univ-
ersaéque terrae, omnique réptili
quod movétur in terra ».

Et creávit Deus hóminem ad
imáginem suam : ad imáginem
Dei creávit illum : másculum et
féminam creávit eos. Benedixit-
que illis Deus, et ait : « Créscite,
et multiplicámini, et repléte
terram, et subjícite eam : et
dominámini piscibus maris, et
volatilibus caeli, et univérsis
animántibus, quae movéntur su-
per terram ». Dixitque Deus :
« Ecce dedi vobis omnem her-
bam afferéntem semen super
terram : et univérsa ligna, quae
habent in semetipsis seméntem
géneris sui : ut sint vobis in
escam, et cunctis animántibus
terrae, omnique vólucrí caeli,
et univérsis quae movéntur in
terra, et in quibus est ánima
vivens, ut hábeant ad vescén-
dum ». Et factum est ita. Vidit-
que Deus cuncta quae fécerat :
et erant valde bona. Et factum
est vespere et mane, dies sextus.

Igitur perfécti sunt caeli et
terra, et omnis ornátus eórum.
Complevitque Deus die séptimo
opus suum, quod fécerat : et
requiévít die séptimo ab univ-
érso ópere quod patrát.

All now rise.

The celebrant [or the priest standing at the lectern or at his seat] says :
Orémus. — Let us pray.

The deacon [or the priest] : Flectámus genua. — Let us kneel down.

All, including the celebrant, kneel and pray in silence until bidden to rise.

The deacon [or the priest] : Leváte. — Rise up from your knees.

All rise, and the celebrant sings the Collect in the name of all the people.

DEUS, qui mirabiliter creásti
hóminem, et mirábilius redem-
emísti : * da nobis, quaésumus,
contra oblectaménta peccáti,
mentis ratióne persistere ; ut
mereámur ad aetérna gáudia
pervenire. Per Dóminum no-
strum Jesum Christum.

and the beasts, and the whole earth,
and every creeping creature that
moveth upon the earth.

And God created man to his own
image ; to the image of God he created
him ; male and female he created
them. And God blessed them, saying,
Increase and multiply, and fill the
earth, and subdue it, and rule over
the fishes of the sea, and the fowls of
the air, and all living creatures that
move upon the earth. And God said,
Behold I have given you every herb
bearing seed upon the earth, and all
trees that have in themselves seed
of their own kind, to be your meat ;
and to all beasts of the earth, and
to every fowl of the air, and to all
that move upon the earth and wherein
there is life, that they may have to
feed upon : and it was so done. And
God saw all the things that he had
made, and they were very good :
and the evening and morning were
the sixth day.

So the heavens and the earth were
finished, and all the furniture of
them. And on the seventh day God
ended his work which he had made ;
and he rested on the seventh day
from all his work which he had done.

O God, by whom man was in
wondrous wise created and in yet
more wondrous wise redeemed : make
us, we beseech thee, strenuously to
withstand all allurements to sin, and
thus to become worthy of those joys
which have no end. Through Jesus
Christ our Lord.

2. THE PASSAGE THROUGH THE RED SEA

Exodus 14, 24-31 and 15, 1

This is the great type of Baptism. God's people, escaped from bondage to Pharaoh, find safety through the sea, while the Egyptians are swallowed up. Christians, having passed through the water of Baptism, are freed from Satan's slavery, leaving for ever their sins behind them. If they sin again, the sacrament of Penance allows them to recover their baptismal grace.

IN diébus illis : Factum est in vigília matutína, et ecce respiciens Dóminus super castra Ægyptiórum per colúmnam ignis et nubis, interfécit exercitum eórum : et subvértit rotas cúrruum, ferebantúrque in profúndum. Dixérunt ergo Ægýptii : « Fugiámus Israélem : Dóminus enim pugnat pro eis contra nos ».

Et ait Dóminus ad Móysen : « Exténde manum tuam super mare, ut revertántur aquae ad Ægýptios super currus et équites eórum ». Cumque extendísset Móyses manum contra mare, réversum est primo dilúculo ad priórem locum : fugientibúsque Ægýptiis occurrérunt aquae, et involvit eos Dóminus in médiis flúctibus. Reversaéque sunt aquae, et operuérunt currus et équites cuncti exercitus Pharaónis, qui sequéntes ingrési fúerant mare; nec unus quidem supérfit ex eis. Fílii autem Israél perrexérunt per médium sicci maris : et aquae eis erant quasi pro muro a dextris et a sinístris.

Liberavitque Dóminus in die illa Israél de manu Ægyptiórum. Et vidérunt Ægýptios mórtuos super littus maris, et manum magnam, quam exercúerat Dóminus contra eos. Timuítque pópulus Dóminum : et credidérunt Dómino, et Móysi servo ejus. Tunc cécinít Móyses, et fílii Israél, carmen hoc Dómino, et dixerunt :

IN those days, the morning watch was come, and behold the Lord, looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host, and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said, Let us flee from Israel, for the Lord fighteth for them against us.

And the Lord said to Moses, Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned, at the first break of day, to the former place; and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left :

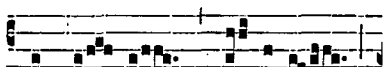
And the Lord delivered Israel in that day out of the hand of the Egyptians. And they saw the Egyptians dead upon the sea-shore, and the mighty hand that the Lord had used against them : and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord and said :

Across the centuries, our grateful praises echo those of Israel set free, and sing our Baptism.

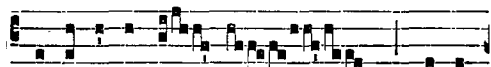
Canticle

VIII

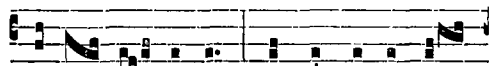
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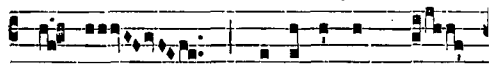
Anté- mus * Dó-mino :



glo-ri-ó-se e- nim hono-



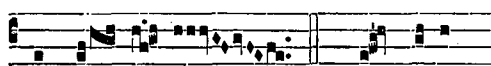
ri- fi- cá- tus est : équum et ascen-



só- rem pro-jé-cit in má-



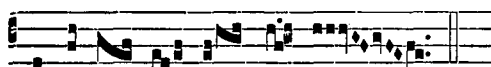
re : adjú-tor et pro-téctor fáctus est mí-hi



in sa- lú- tem. ∇. Hic Dé-us mé- us, et hono-rá-



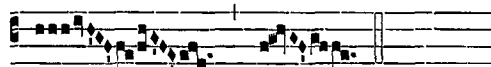
bo é- um : Dé- us pátris mé- i,



et exal- tá- bo é- um. ∇. Dó- minus cónte-rens



bél- la : Dó- minus * nó- men est ílli.



Let us sing to the Lord, for he is gloriously magnified : the horse and the rider he hath thrown into the sea : he is become my helper and protector unto salvation.

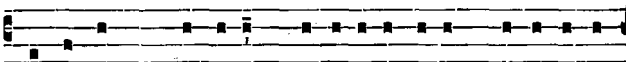
∇. He is my God, and I will glorify him : the God of my Father, and I will exalt him.

∇. The Lord crushing wars; the Lord is his name.

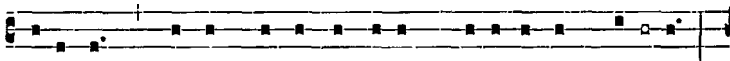
Exodus 15, 1-3.

Psalm tone for the Canticle

VIII



Cantémus * Dómino : glo-ri-óse enim hono-ri-fi-

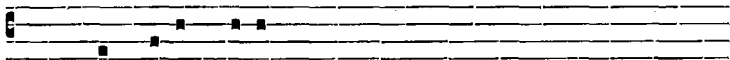


cátus est : † équum et ascensórem projé-cit in **má-** re : *



adjútor et protéctor fáctus est mí-hi *in sa-lú-* tem.

The intonation is repeated for each verse.



¶. 2. *Hic* Dé- us mé-us, et honorábo éum : * Déus pátris méi et exaltábo éum.

¶. 3. Dóminus cónterens **bé**lla : * Dóminus nómen est **illi**.

Orémus.

Flectámus génua.

Leváte.

Let us pray.

Let us kneel down.

Rise up from your knees.

DEUS, cujus antiqua miracula etiam nostris saeculis coruscare sentimus : * dum quod uni populo, a persecutióne Aegyptiaca liberando, dexteræ tuæ poténtia contulisti, id in salutem gentium per aquam regeneratiónis operáris : * praesta; ut in Abrahæ filios, et in Israëlíticam dignitatem, totius mundi tráns-eat plenitúdo. Per Dóminum nostrum Jesum Christum.

O God, whose ancient wonders we see shine forth even in our days, since what thou didst bring to pass by the strength of thy right arm to free a single people from Egyptian slavery, that thou dost effect by the water of new birth for the salvation of mankind; grant that the wide world may be numbered with Abraham's children and share the dignity of Israel. Through Jesus Christ our Lord.

3. MESSIANIC PROMISES

Isaias 4, 2-6

Christ, in the waters of Baptism, washes away all our stains, and his Spirit's breath fills us with joy.

IN die illa erit germen Dómini | **I**N that day, the bud of the Lord
in magnificentia, et glória, | shall be in magnificence and glory,
et fructus terrae sublimis, et | and the fruit of the earth shall be

exultatio his, qui salvati fuerint de Israël. Et erit : Omnis qui relictus fuerit in Sion, et residuus in Jerúsalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerúsalem. Si abluerit Dominus sordes filiarum Sion, et sanguinem Jerúsalem laverit de medio ejus, in spiritu judicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum, et splendorem ignis flammantis in nocte : super omnem enim gloriam protectio. Et tabernaculum erit in umbraculum diei ab aestu, et in securitatem, et absconsionem a turbine et a pluvia.

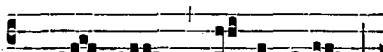
high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, 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.

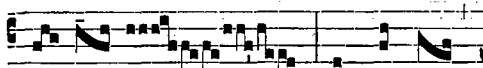
Canticle

VIII

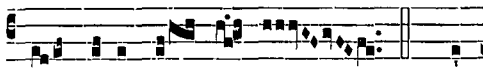
V



Ine- a * fá-cta est

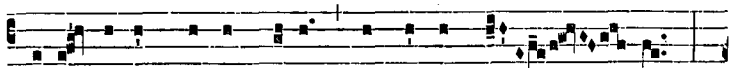


di- lé-cto in córnu,

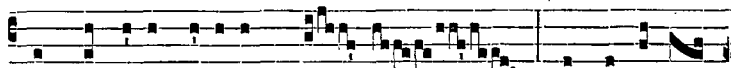


in lóco ú- be-ri.

¶. Et



macé- ri- am circúmdedit, et circumfó- dit :



et plantávit vé- am Só- rec,

et aedi- fi-

The beloved had a vineyard on a hill, in a fruitful place.

¶. And he surrounded it with a wall, and dug round about it, and he planted the vine of Sorec, and built a tower in the midst of it.

¶. And he dug a wine-press therein : for the vineyard of the Lord of hosts is the house of Israel. *Is. 5, 1-2 and 7.*

cá- vit túrrim in médi-o é- jus. ¶. Et tór- cu-
lar fódit in é- a : víne- a e- nim Dómi-
ni Sá- ba- oth, dó- mus * Is- ra- òl est.

Psalm tone for the Canticum

VIII

*Ví- ne- a * fácta est di- lé- cto * in córnu, in loco*
úbe- ri. ¶. 2. Et macé- ri- am circúmdedit, et circumfódit : †
*et plantávit víne- am SÓ- rec, * et aedi- fi- cá- vit túrrim in*
médi- o é- jus.

¶. 3. *Et tór- cular fódit in éa : * vínea enim Dómini Sábaoth, dómus Israél est.*

Orémus.

Flectámus génuá.

Leváte.

DEUS, qui in ómnibus Ecclé-
siae tuae filiis, sanctorum
prophetarum voce manifestásti,
in omni loco dominatiónis tuae,
satórem te bonórum séminum,

Let us pray.

Let us kneel down.

Rise up from your knees.

O God, who, by the mouth of thy
holy prophets, hast made known
to all the children of thy Church,
that, in every place where thy majesty
is adored, thou art the sower of the

et electórum pálmitum esse cul-
tótorem : * tribue pópulis tuis, qui
et vineárum apud te nómine
censéntur, et ségetum ; * ut, spi-
nárum et tribulórum squalóre
resecáto, digna efficiántur fruge
fecúndi. Per Dóminum. no-
strum... R̄. Amen.

good seed and the vinedresser that
trainest the chosen branches : from
among thy people, who are to thee
as a vineyard and as corn ripening
for the harvest, root out all unsightly
thorns and briars, and cause them
to bring forth good fruit in all
plenteousness. Through Jesus Christ.

4. FAITHFULNESS TO GOD'S WORD *Deuteronomy 31, 22-30*

By Moses' lips God threatens punishment to Christians who are unfaithful to their Baptismal promises ; while those who glorify God by their faithfulness will be filled with blessings.

IN diébus illis : Scripsit Mói-
ses cánticum, et dócuit filios
Israël. Præcepítque Dóminus
Jósue filio Nun, et ait : « Con-
fortáre, et esto robústus : tu
enim introdúces filios Israël in
terram, quam pollicitus sum,
et ego ero tecum ». Postquam
ergo scripsit Móyses verba legis
hujus in volúmine, atque com-
plévit : præcépít Levítis, qui
portábant arcam féderis Dó-
mini, dicens : « Tóllite librum
istum, et pónite eum in látere
arcae féderis Dómini Dei ve-
stri : ut sit ibi contra te in
testimónium. Ego enim scio
contentiónem tuam, et cervicem
tuam duríssimam. Adhuc vi-
vénte me, et ingrediente vobís-
cum, semper contentióse egístis
contra Dóminum : quanto magis
cum mórtuus fuero ? Congregáte
ad me omnes majóres natu per
tribus vestras, atque doctóres,
et loquar audiéntibus eis ser-
mónes istos, et invocábo contra
eos caelum et terram. Novi enim
quod post mortem meam inique
agétis : et declinábitis cito de
via, quam præcépi vobis : et
occurrént vobis mala in extrémo
témpace, quando fecéritis ma-
lum in conspéctu Dómini, ut
irritétis eum per ópera mánuum
vestrárum ». Locúsus est ergo
Móyses, audiénte univérso cœtu
Israël, verba cárminis hujus, et
ad finem usque complévit :

IN those days, Moses wrote the
canticle, and taught it the children
of Israel. And the Lord commanded
Josue the son of Nun, and said, Take
courage, and be valiant ; for thou
shalt bring the children of Israel into
the land which I have promised, and
I will be with thee. Therefore after
Moses had wrote the words of this
law in a volume, and finished it ; he
commanded the Levites, who carried
the ark of the covenant of the Lord,
saying, Take this book, and put it
in the side of the ark of the covenant
of the Lord your God, that it may be
there for a testimony against thee.
For I know thy obstinacy, and thy
most stiff neck. While I am yet
living, and going in with you, you
have always been rebellious against
the Lord ; how much more when
I shall be dead ? Gather unto me all
the ancients of your tribes, and your
doctors, and I will speak these words
in their hearing, and will call heaven
and earth to witness against them.
For I know that, after my death, you
will do wickedly, and will quickly
turn aside from the way that I have
commanded you : and evils shall come
upon you in the latter times, when
you shall do evil in the sight of the
Lord, to provoke him by the works
of your hands. Moses therefore
spoke, in the hearing of the whole
assembly of Israel, the words of this
canticle, and finished it even to the
end.

The following Canticle is the opening verses of Moses' Song. It is, we may say, the glad reply of the catechumens and the whole Christian congregation to the Church's exhortations.

Canticle

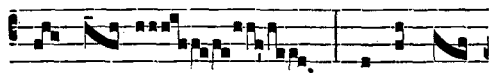
VIII

A



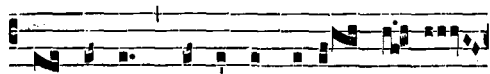
Ttén-de, * caé-lum,

Hear, O heaven, and I will speak: and let the earth give ear to the words out of my mouth.



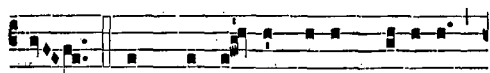
et ló-quar : et áudi-

¶ 2. Let my speech be expected like rain; and my words descend like dew, as a shower upon the grass.



at térra vérba ex óre mé-o.

¶ 3. And like snow upon hay: because I will invoke the name of the Lord.



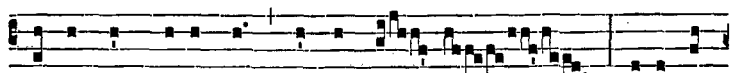
¶ 2. Exspecté-tur sicut plúvi-a

¶ 4. Give ye magnificence to our God: God's works are true, and all his ways are judgments.



e-lóqui-um mé-um : et

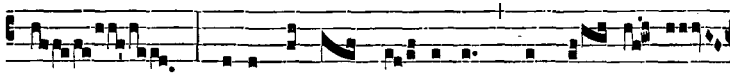
¶ 5. God is faithful, in whom there is no iniquity: the Lord is just and holy. *Deut. 32, 1-4.*



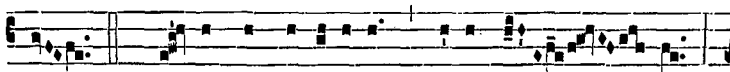
descéndant sicut ros vérba mé-a, sicut ím-



ber su-per grámi-na. ¶ 3. Et sicut nix super fé-



num : qui-a nómen Dó-mi-ni invo-cá-bo.



¶ 4. Dá-te magni-tú-dinem Dé-o nó-stro :

Dé-us, véra ópera é- jus, et ómnes ví- ae
 é-jus judí- ci- a. Ψ . 5. Dé- us fidé- lis, in quo
 non est in-íqui- tas : jú- stus et sánctus * Dómi-
 nus.

Psalm tone for the Cantic

VIII *Atténde, * caélum, et ló- quar : * et áudi- at térra*
vérra ex ore mé- o. Flex : elóqui- um mé- um : †

Ψ . 2. *Exspectétur sicut plúvia elóquium méum : † et descéndant sicut ros vérra méa, * sicut ímber super grámina.*

Ψ . 3. *Et sicut nix super fénum : * quia nómen Dómini invocábo.*

Ψ . 4. *Dáte magnítudinem Déo nóstro : † Déus, véra ópera éjus, * et ómnes víae éjus judícia.*

Ψ . 5. *Déus fidélis, in quo non est iníquitas : * jústus et sánctus Dóminus.*

Orémus.

Flectámus génuá.

Leváte.

DEUS, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen púerum tuum, ita erudíre pópulum tuum sacri cárminis tui decantátione volúisti, ut illa legis iterátio fíeret étiam nostra diréctio : * éxcita in omnem justificátarum gén- tium plenítudinem poténtiam tuam, et da laetítiam, mitigándo terrórem ; * ut, ómnium peccátis

Let us pray.

Let us kneel down.

Rise up from your knees.

O God who liftest up the lowly and givest strength to them that stand ; who wast pleased to ordain that Moses, thy holy servant, should to the instructing of thy chosen people, in such wise sing thy sacred cantic that his repetition of thy law might be a lesson to us : stir up thy might in the multitude of peoplès that now turn to thee ; endue them with joy of heart ; let them not fear ;


tua remissione delétis, quod denuntiátum est in ultiónem, tránseat in salútem. Per Dóminum nostrum... R. Amen.

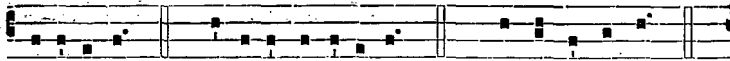
mercifully blot out their sins; and the doom that rightly threatened them, do thou make it give place to thine own gracious gift of happiness without end. Through Jesus Christ...

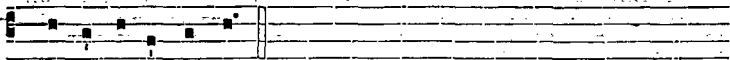
V. THE FIRST PART OF THE LITANY

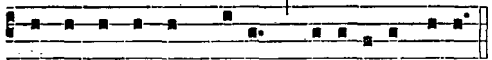
18. When the Collect after the fourth Lesson is finished, all kneel. The Litany of the Saints is sung without doubling the invocations, until Propitius esto exclusive.

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.

K  Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us. Christ,
graciously hear us.


e-lé-i-son. ij. Ký-ri-e, e-lé-i-son. ij. Chríste; áudi nos. ij.


Chríste, exáudi nos. ij.

All


Páter de caélis, **Dé**-us, mi-seré-re **nó**bis.
Fíli Redéptor

múndi, **Dé**-us, mi-seré-re **nó**bis.

Spíritus Sáncte, **Dé**-us, mi-seré-re **nó**bis.

Sáncta Trínitas,

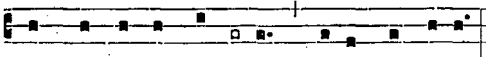
únus **Dé**-us, mi-seré-re **nó**bis.

God, the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have...

God, the Holy Ghost, have...

Holy Trinity, one God, have...



Sáncta Ma-rí-a, óra pro **nó**bis.

Sáncta Déi **Gé**-nitrix, óra pro **nó**bis.

Sáncta Vírgo **vír**ginum, óra pro **nó**bis.

Sáncte **Mí**cha-ël, óra pro **nó**bis.

Sáncte **Gá**bri-el, óra pro **nó**bis.

Sáncte **Rá**pha-ël, óra pro **nó**bis.

Holy Mary, pray for us.

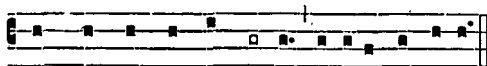
Holy Mother of God, pray.

Holy Virgin of virgins, pray.

St. Michael, pray.

St. Gabriel, pray.

St. Raphael, pray.



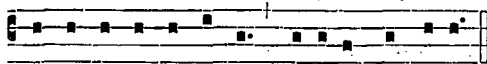
Omnes **sáncti**

Angeli et Arch**ánge**-li, *oráte pro nóbis.*

Omnes **sáncti** bea-
tór**um** Spírítu**um** **ór**-dines, *oráte pro nóbis.*

All holy Angels and Archangels, pray for us.

All holy orders of blessed Spirits, pray for us.



Sáncte

Joá**nn**es **Baptí**sta, *óra pro nóbis.*

Sáncte **Jó**seph, *óra pro nóbis.*

Omnes **sáncti**

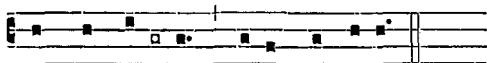
Patriár**ch**ae

et Pro**phé**-tae, *orá-te pro nóbis.*

St. John the Baptist, pray for us.

St. Joseph, pray for us.

All holy Patriarchs and Prophets, pray for us.



Sáncte **Pé**-tre, *óra pro nóbis.*

St. Peter, pray for us.

Sáncte **Pá**ule,

óra.

Saint Paul,

pray.

Sáncte **André**a,

óra.

Saint Andrew,

pray.

Sáncte **Joá**nnes,

óra.

Saint John,

pray.

Omnes **sáncti** Apóstoli et

Evangelístae,

oráte.

All holy Apostles and Evan-
gelists,

pray.

Omnes **sáncti** Discípuli

Dómini,

oráte.

All holy Disciples of our Lord,

pray.

Sáncte **Sté**phane,

óra.

Saint Stephen,

pray.

Sáncte **Lauré**nti,

óra.

Saint Lawrence,

pray.

Sáncte **Vincé**nti,

óra.

Saint Vincent,

pray.

Omnes **sáncti** Márt**yr**es,

oráte.

All holy Martyrs,

pray.

Sáncte **Silvé**ster,

óra.

Saint Silvester,

pray.

Sáncte **Gregó**ri,

óra.

Saint Gregory,

pray.

Sáncte **Augustí**ne,

óra.

Saint Augustine,

pray.

Omnes **sáncti** Pontífices et

Confessóres,

oráte.

All holy Bishops and Con-
fessors,

pray.

Omnes **sáncti** Doctóres,

oráte.

All holy Doctors,

pray.

Sáncte **Antó**ni,

óra.

Saint Anthony,

pray.

Sáncte **Benedí**cte,

óra.

Saint Benedict,

pray.

Sáncte **Domí**nice,

óra.

Saint Dominic,

pray.

Sáncte **Francí**scce,

óra.

Saint Francis,

pray.

Omnes **sáncti** Sacerdótes

et Levítae,

oráte.

All holy Priests and Levites,

pray.

Omnes **sáncti** Mónachi et

Eremítae,

oráte.

All holy Monks and Hermits,

pray.

Sáncta **María** Magdaléna,

óra.

Saint Mary Magdalen,

pray.

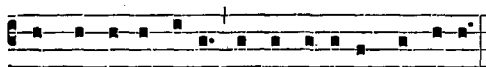
Sáncta **Agnes**,

óra.

Saint Agnes,

pray.

Sáncta Caecília, <i>óra pro nóbis.</i>	Saint Cecily,	pray.
Sáncta Agatha, <i>óra.</i>	Saint Agatha,	pray.
Sáncta Anastásia, <i>óra.</i>	Saint Anastasia,	pray.
Omnes sánctae Vírgines et Víduae, <i>oráte.</i>	All holy Virgins and Widows,	pray.



All holy men and women, Saints of God, intercede for us.

Omnes Sáncti
et Sánctae DÉ-i, *intercédi-te pro nóbis.*

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) :

Ÿ. Dóminus vobiscum.
R̄. Et cum spíritu túo.

Ÿ. The Lord be with you.
R̄. And with you.

Orémus

Let us pray.

OMnípotens sempitérne Deus, adésto magnæ pietátis tuæ mystériis, adésto sacraméntis : † et ad recreándos novos pópulos, quos tibi fons baptismatis párturit, spíritum adoptiónis emítte; * ut, quod nostræ humilitátis geréndum est ministério, virtútis tuæ impleátur efféctu. Per Dóminum nostrum Jesum Christum, Filium tuum : Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus :

Almighty and everlasting God, be thou with us in this mystery of thine ineffable goodness; be thou with us in thy sacraments; send down the Spirit of adoption to create anew the souls which the laver of baptism shall bring forth to thee; so that, what our humble ministry shall have wrought, thy mighty hand may perfect. Through Jesus Christ our Lord..., who lives and reigns with thee in the unity of the Holy Ghost.

With his hands joined, he sings to the tone of the Preface : Per ómnia saecula saeculórum, (simple tone, p. 631).

Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubique grátias ágere : Dómine, sancte Pater, omnípotens aetérne Deus : Qui invisibili poténtia, sacramentórum tuórum mirabiliter operáris efféctum : et licet nos tantis mystériis exsequéndis simus indigni : tu tamen grátiae tuae dona non déserens, étiam ad nostras preces aures tuae pietátis inclínas. Deus, cujus Spiritus super aquas, inter ipsa mundi primórdia ferebátur : ut jam tunc virtútem sanctificatiónis, aquárum natúra concíperet. Deus, qui nocéntis mundi crimina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti : ut, unius ejusdemque eleménti mystério, et finis esset vítiis, et origo virtútibus. Réspice, Dómine, in fáciem Ecclésiae tuae, et múltiplica in ea regeneratiónes tuas, qui grátiae tuae affluéntis impetu laetificas civitátem tuam : fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis : ut, tuae majestátis império, sumat Unigéniti tui grátiam de Spiritu Sancto.

O Lord, upon the face of thy Church, and multiply the number of those who, in her, are born again to thee, that, at the bidding of thy Majesty, she may receive from the Holy Spirit that increase which is a grace of thine only-begotten Son.

The Celebrant with his hand divides the water in the form of a cross : at once drying his hand with a towel, he continues :

QUI hanc aquam, regenerándis homínibus praeparátam, arcána sui núminis admixtióne fecúndet : ut, sanctificatióne concépta, ab immaculáto divíni fontis útero, in novam renáta creatúram, progénies caeléstis emérgat : et quos aut sexus in corpore, aut aetas discérnit in témpore, omnes in unam páriat.

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, holy Father, almighty everlasting God : for after a wondrous manner, unseen of man, thou dost most surely bring to pass the effect of thy sacraments : nor dost thou on our account, all unworthy to minister in thy sacred mysteries though we be, cease to abide in these thy gracious gifts to mankind : but rather in pity bowest down thine ears to our poor supplications. Thou art that God whose Spirit in the very beginning of all things, moving over the face of the waters, thereby did already impart a sanctifying virtue to this thy creature. Thou art that God who by means of water, purging a guilty world from sin, didst in the flood itself prefigure the grace of baptismal regeneration ; forasmuch as, by the mysterious action of one and the same element, the days of evil were brought to an end and those of holy living begun. Thou art that God who by the rush of the living waters of thy grace, dost make glad thy city : and moreover in every place dost open the fountain of baptism for the new birth of all the nations of the earth. Look down then,

MAY that same Holy Spirit, by the hidden virtue of his presence, quicken into fruitfulness these waters, made ready by us for the regeneration of men, in order, that is, that, endued with holiness, from the immaculate womb of this divine font a heavenly offspring may come forth to newness of life ; and that grace, as a mother, may bring forth everyone, how diffe-

grátia mater infántiam. Procul ergo hinc, jubénte te, Dómine, omnis spíritus immúndus abscedat : procul tota nequítia diabólicae fraudis absístat. Nihil hic loci hábeat contráriae virtútis admíxtio : non insidiándo circúmvolet : non laténdo subrépat : non inficiéndo corrúmpat.

rent soever in age or sex, into a like spiritual infancy. Hence, therefore, at thy bidding, O Lord, may all unclean spirits flee : hence may all craft, all guile of the evil one, pass away : here may all his power be brought to nought. May he neither go about this font to sully it, nor creep in to taint it, nor with secret venom infect it.

He touches the water with his hand. Christ, in entering the river Jordan, has taken from water all power to harm : it is now the sign and instrument of our salvation.

SIT haec sancta et innocens creatúra, líbera ab omni impugnatóris incúrsu, et totíus nequítiae purgáta discéssu. Sit fons vivus, aqua regénerans, unda puríficans : ut omnes hoc lavácro salutífero diluéndi, operánte in eis Spíritu Sancto, perfectae purgatiónis indulgéntiam consequántur.

MAY this holy and innocent creature of thine be henceforth safe from all the wiles of the enemy : from it may there disappear all trace yet left of his guile. May it become a source of life, water of the new birth, an all-cleansing stream. And to everyone who shall wash in these waters of salvation, by the power of the Holy Ghost working within him, may thy merciful forgiveness be ensured in all its gracious fulness.

He makes the sign of the cross three times over the water, saying :

UNde benedico te, creatúra aquae, per Deum + vivum, per Deum + verum, per Deum + sanctum : per Deum, qui te in principio verbo separávit ab árida : cujus Spíritus super te ferebátur.

WHEREFORE, O water, thou creature of God, I bless thee in the name of him who is the living + God, of him who is the only true + God, of him who is the all holy + God. He it was who, in the beginning, parted thee by his word from the dry land, and whose Spirit moved over thee.

Here he divides the water with his hand and sprinkles some of it towards the four quarters of the world. This recalls the river that went out of Eden, dividing into four branches to "water all the earth".

QUI te de paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre praecépit. Qui te in desérto amáram, suavitate índita, fecit esse potábilem, et sitiénti pópulo de petra prodúxit. Bene + dico te et per Jesum Christum Fílium ejus únicum, Dóminum nostrum : qui te in Cana Galilaeae signo admirábili, sua poténtia convértit in vinum. Qui pédibus super te ambulávit : et a Joánné in Jordáne in te

HE it was who bade thee to flow from out of paradise, and in four streams to water the face of the whole earth. He it was who, in the wilderness, from bitter that thou wert, pouring sweetness into thee, made thee such as God's people could drink, and who, when again they thirsted, commanded thee to spring forth even from a rock. I bless + thee, likewise, in the name of Jesus Christ, his only Son, our Lord. His might, at Cana in Galilee, by a wonderful miracle changed thee into wine ; upon

baptizátus est. Qui te una cum sáanguine de látere suo prodúxit : et discípu- lis suis jussit, ut cre- dentes baptizaréntur in te, di- cens : « Ite, docéte omnes gentes, baptizántes eos in nómine Pa- tris, et Filii, et Spíritus Sancti ».

thee he walked; and in thee in the Jordan did John baptize him. To- gether with blood, he gave thee forth from his side, and in thee he ordained his disciples to baptize those who should believe in him, saying: Go ye, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Then the celebrant says, not singing :

HÆC nobis praecepta serván- tibus, tu, Deus omnípotens, clemens adésto : tu benígnus aspíra.

IN thy mercy be thou, O God, with us who obey thy command : do thou graciously breathe upon this water.

He breathes three times on the water in the form of a cross, and says :

TU has simplices aquas tuo- re benedícito : ut praeter naturálem emundatió- nem, quam lavándis possunt adhibére cor- póribus, sint étiam purificándis méntibus effícaes.

WITH thine own mouth do thou bless this pure element, so that, above its natural power of cleansing the bodies of men, it may be endued with virtue to purify their souls.

He dips the candle three times in the water to signify that Christ hallowed water by going down into Jordan, while at the same time the Holy Trinity was manifested. Each time he sings, to the tone of the Preface :

DEscéndat in hanc plenitú- dinem fontis virtus Spíritus Sancti.

UPON the plenteous waters of this font may the power of the Holy Ghost come down.

The third time, before lifting out the candle, he breathes three times on the water.

TOtámque hujus aquae sub- stántiam regenerándi fecún- det efféctu.

AND may that same Spirit of God render fruitful in new births of men, the whole substance of this water.

He takes the candle out of the water, and says :

HIC omnium peccatórum má- culae deleántur : hic natúra ad imáginem tuam cóndita, et ad honórem sui reformáta prin- cípíi, cunctis vetustátis squaló- ribus emundétur : ut omnis homo, sacraméntum hoc rege- neratió- nis ingrèssus, in verae innocéntiae novam infántiam renascátur. Per Dóminum no- strum Jesum Christum, Fílium tuum : Qui ventúrus est judicáre vivos et mórtuos, et saéculum per ignem. R̄. Amen.

HERE may the stain of every sin be blotted out : here may that nature, which was formed by thee to thine own image, and afterwards by thee restored to its first honour, be cleansed from the taint which of old defiled it, so that every man, who in these waters has access to thy sacra- ment, may herein be born again, in innocency, to stand as a little child before thee. Through Jesus Christ, thy Son, our Lord, who one day shall come to judge the living and the dead, and the world by fire. R̄. 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 :

Sanctificetur et fecundetur fons iste Oleo salutis renascéntibus ex eo, in vitam aeternam. R γ . 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 γ . Amen.

Then he pours chrism into the water, saying :

Infusio Chrismatis Dómini nostri Jesu Christi, et Spíritus Sancti Parácliti, fiat in nómine sanctae Trinitátis. R γ . Amen.

MAY this infusion of the Chrism of Jesus Christ our Lord, and of the Holy Ghost the Paraclete, be made in the name of the Holy Trinity. R γ . 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 :

Commixtio Chrismatis sanctificatiónis, et Olei unctiόνis, et aquae baptismatis, páriter fiat in nómine Pa + tris, et Fí + lii, et Spíritus + Sancti. R γ . Amen.

MAY this commingling of Chrism of sanctification, of Oil of unction and of Water of baptism, be made in the name of the Fa + ther, and of the Son, + and of the Holy + Ghost. R γ . Amen.

He then mixes the oil with the water.

If Baptism is not given, n^o 22 follows at once. 639N.

THE SACRAMENT OF BAPTISM

If the sacrament of Baptism is to be administered, it is given in the usual way. Nevertheless, especially if several are to be baptized, the ceremonies of the Roman Ritual which precede the actual conferring of Baptism, i. e. for the Baptism of Infants until the words "Credis in Deum" (tit. II, chap. II, n. 17), and for the Baptism of Adults until the words "Quis vocáris?" (tit. II, chap. IV, n. 38) may be anticipated on the morning of Holy Saturday.

The celebrant, to administer Baptism, changes his purple stole and cope for white ones; these he may keep on for the procession to the font.

PROFESSION OF FAITH

in the Father

PRIEST : Do you believe in God, the Father almighty, Creator of heaven and earth?

GODFATHER (or the candidate if adult) : R γ . I do believe.

in the Son

PRIEST : Do you believe in Jesus Christ his only Son our Lord, who was born, and suffered?

R γ . 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?

Ry. I do believe.

PRIEST : N., will you be baptised?

Ry. I will.

THE BAPTISM

The celebrant pours the water of Baptism three times on the candidate's head, saying in Latin.

N., I BAPTISE YOU IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.

ANOINTING WITH CHRISM

May almighty God, the Father of our Lord Jesus Christ, who has given you new life through water and the Holy Ghost, and forgiven you all your sins, himself anoint you with saving Chrism in the same Christ Jesus our Lord, that you may have eternal life. Ry. Amen.

∇. Peace be with you.

Ry. 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. Ry. 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.

Ry. Amen.

DISMISSAL

Go in peace, N., and our Lord be with you. Ry. 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, | | [a] the thurifer goes first, |
| b) then the subdeacon or cleric with
the cross, | | b) then the cross-bearer, |
| c) the clergy, | | c) then the servers, |

d) then the deacon with the vessel of water — unless an acolyte carries it,

e) finally the celebrant with head covered.

d) then one or more servers carrying the baptismal water,

e) finally the celebrant, with head covered.

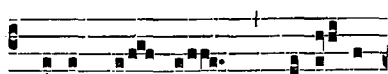
The paschal candle remains in its place : meanwhile the following is sung :

Canticle

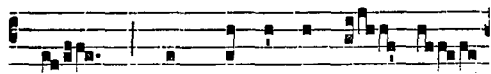
Ps. 42, 2-4

VIII

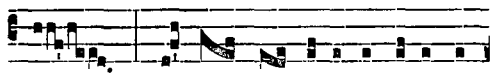
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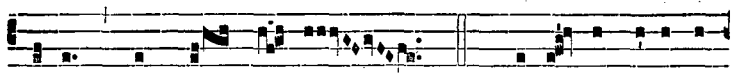
Icut cér- vus * de-sí-de-



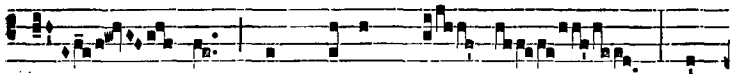
rat ad fón-tes aquá- rum :



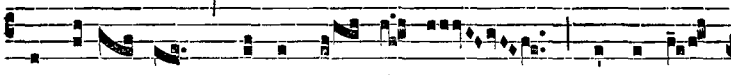
i- ta de- sí-de-rat áni- ma .



mé- a ad te, Dé- us. ¶. 2. Si- tí- vit áni- ma



mé- a ad Dé- um ví- vum : quan-

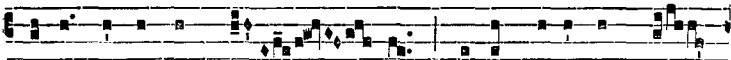


do véni- am, et appa- ré- bo ante fá-



ci- em Dé- i mé- i?

¶. 3. Fu- é- runt



mí- hi lácri- mae mé- ae pánes dí- e ac nó-

As the hart panteth after the fountains of waters; so my soul panteth after thee, O God.

¶. 2. My soul hath thirsted after the living God; when shall I come and appear before the face of God?

¶. 3. My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

cte, dum dí-ci- tur mí-hi per síngu-los
 dí- es : U- bi est * Dé- us tú- us?

Psalm tone for the Canticle

VIII

Sí-cút cérvus * de-sí-de-rat ad fón-tes a-quá- rum : *

i-ta de-sí-de-rat ánima mé-a *ad te*, **DÉ-** us.

Ÿ. 2. *Sitívit* ánima méa ad Déum vívum : * quándo véniam et apparébo ante fáciem *Déi méi*?

Ÿ. 3. *Fuérunt* míhi lácrimae méae pánes díe ac nócte, * dum dí-citur míhi per síngulos díes : *Ubi est Déus túus*?

When the blessed water has been poured into the font, the celebrant, with his hands joined, sings to the ferial tone A (or the ancient simple tone) :

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu túo.

Ÿ. The Lord be with you.

R̄. And with you.

Orémus

OMnípotens sempitérne Deus, réspice propítius ad devotíonem pópuli renascéntis, qui sicut cervus, aquárum tuárum éxpétit fontem : † et concéde propítius; * ut fidei ipsíus sitis, baptísmatis mystérío, ániam corpúsque sanctíficet. Per Dóminum nostrum. R̄. Amen.

Let us pray

O Almighty and everlasting God, look down with favour upon the devout fervour of those who are about to be born again in thee, and who, as a hart longing to slake its thirst, speed to the fount of thy life-giving waters : vouchsafe that, by virtue of the sacrament of baptism, this their thirst for faith may avail to sanctify them in soul and in body. Through Jesus Christ our Lord. R̄. Amen.

He then censes the font.

All then go back in silence to the choir, and the Renewal of Baptismal promises begins, n. 24.

¶ 23. *If however the baptistry is separate from the church and it is preferable to bless the water in the baptistry itself, the procession goes to the font after the invocation Sancta Trinitas, unus Deus, in this order :*

- a) *first a cleric with the lighted paschal candle,*
- b) *then a subdeacon with the cross, or a cross-bearer between two acolytes with lighted candles,*
- c) *then the clergy in order,*
- d) *lastly the celebrant with the sacred ministers.*

The cantors and people remain in their places and continue the Litany. If necessary, they repeat the invocations from Sancta Maria, ora pro nobis.

The Blessing of the water takes place as above, except that the canticle Sicut cervus is sung on the way to the font, and the celebrant sings the prayer Omnipotens sempiternus Deus, respice propitius, 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 censens the paschal candle. Standing near it and turned towards the people [or else from the pulpit or ambo], he then begins as follows.*

All stand holding their lighted candles.

Holy Mother Church, dearest brethren, recalling in this most holy night the death and burial of our Lord Jesus Christ, in order to return his love is keeping vigil, and, celebrating his glorious resurrection, rejoices with great joy.

Since, as the Apostle teaches, we have been buried with Christ through baptism into death, so, as Christ rose again from the dead, we should live and move in newness of life. We know that our human nature as it was has been crucified with Christ, that henceforward we may not serve sin. Let us then think of ourselves as dead indeed to sin, but alive to God in Christ Jesus our Lord.

So then, dearest brethren, now our Lenten time of training is over, let us renew the promises of Holy Baptism, by which once we renounced Satan and his works and also that world which is God's enemy, and promised to God faithful service in the Holy Catholic Church.

I ask you therefore :

PRIEST : Do you renounce Satan?

PEOPLE : We do renounce him.

PRIEST : And all his works?

PEOPLE : We do renounce them.

PRIEST : And all his pomps?

PEOPLE : We do renounce them.

PRIEST : Do you believe in God, the Father almighty, Creator of heaven and earth?

PEOPLE : We do believe.

PRIEST : Do you believe in Jesus Christ, his only Son, our Lord, who was born, and suffered?

PEOPLE : We do believe.

PRIEST : Do you also believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

PEOPLE : We do believe.

PRIEST : And now let all of us together pray to God, in the prayer our Lord Jesus Christ has taught us :

PEOPLE : Our Father...

PRIEST : And may God almighty, Father of our Lord Jesus Christ, who has given us birth anew from water and the Holy Ghost and forgiven us our sins, himself preserve us by his grace in the same Christ Jesus our Lord unto eternal life.

PEOPLE : Amen.

Then the priest sprinkles the people with the holy water that was put aside, as said above, p. 639I, 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

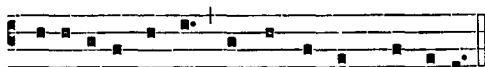
27. After the Renewal of Baptismal Promises, the cantors begin the second part of the Litany, from the invocation Propitius esto to the end. All kneel and make the responses.

28. The priest himself and the ministers go to the sacristy, and put on white vestments for the celebration of Mass.

[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.]

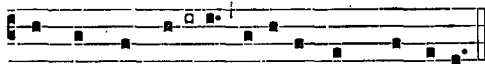
29. *Meanwhile, the paschal candle is put on its candlestick at the Gospel corner, and the altar is made ready for Mass, with lighted candles and flowers.*



Propi-ti-us **é**sto, párcé nó-bis, Dómine.
Propi-ti-us **é**sto, exáu-di nos, Dómine.

Be merciful, spare us,
O Lord.

Be merciful, hear us,
O Lord.



Ab *ó*mn*i* **má**-lo, líbe-ra nos, Dómine.

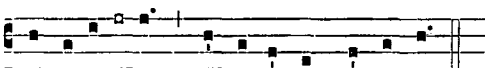
From all evil, O Lord,
deliver us.

Ab *ó*mn*i* peccáto,
A mórt*e* *per*pétua,
Per mystérium sánctae Incar-
natió*n*is túae,
Per Advéntum túum,
Per Nativitátem túam,
Per Baptísmum et sánctum
Jejú*n*ium túum,
Per Crúcem et Passi*ó*nem
túam,
Per Mórt*e*m et Sepultúram
túam,
Per sánctam Resurrecti*ó*-
nem túam,
Per admirábilem Ascensi*ó*-
nem túam,
Per advéntum Spíritus Sán-
cti Parácliti,
In díe jú*d*ic*i*i,

libera nos, Dómine.

From all sin,
From everlasting death,
Through the mystery of thy holy
Incarnation,
Through thy Coming,
Through thy Nativity,
Through thy Baptism and holy
Fasting,
Through thy Cross and Passion,
Through thy Death and Burial,
Through thy holy Resurrection,
Through thy wonderful Ascen-
sion,
Through the coming of the Holy
Ghost the Comforter,
In the day of judgment,

O Lord, deliver us.



Peccat*ó*-res, te rogá*m*us, áudi nos,

We, sinners, beseech
thee, hear us.

Ut nó*b*is párcas, te rogá*m*us,
áudi nos.

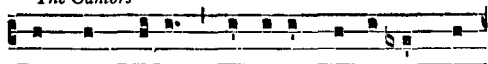
That thou spare us, we beseech thee,
hear us.

Ut Eccl*e*síam túam sánctam,
régere et conserváre dignéris,
te rogá*m*us, áudi nos.

That thou vouchsafe to rule and
preserve thy holy Church, we
beseech thee, hear us.

Ut dómnum apostólicum et omnes ecclesiásticos órdenes ' in sáncta religióne conserváre dignéris, 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 Ecclésiæ ' humiliáre dignéris, te...	That thou vouchsafe to humble the enemies of thy holy Church, we...
Ut régibus et princípibus cristiánis ' pácem et véram concórdiam donáre dignéris, te...	That thou vouchsafe to grant peace and true concord to Christian kings and princes, we...
Ut nosmetípsos in túo sáncto servítio ' confortáre et conserváre dignéris, te...	That thou vouchsafe to confirm and preserve us in thy holy service, we...
Ut ómnibus benefactóribus nóstris ' sempitérna bóna retribúas, te...	That thou render eternal good things to all our benefactors, we...
Ut frúctus térrae ' dáre et conserváre dignéris, te...	That thou vouchsafe to give and preserve the fruits of the earth, we...
Ut ómnibus fidélibus defúctis ' réquiem aetérnam donáre dignéris, te...	That thou vouchsafe to give eternal rest to all the faithful departed, we...
Ut nos exaudíre dignéris, te...	That thou vouchsafe graciously to hear us, we...

The Cantors



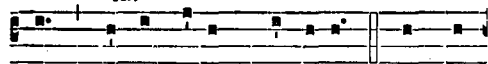
Lamb of God, who takest away the sins of the world.

1. spare us, O Lord.
2. hear us, O Lord.
3. have mercy on us.

Christ, graciously hear us.

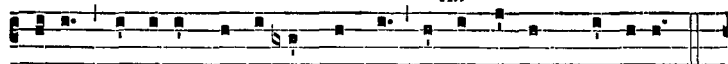
Agnus Dé-i, qui tóllis peccá-ta mún-

All



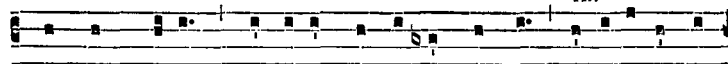
di, * parce nóbis, Dómine. Agnus

All

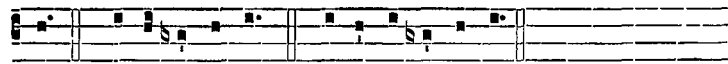


Dé-i, qui tóllis peccá-ta mún-di, * exáudi nos, Dómine.

All



Agnus Dé-i, qui tóllis peccá-ta mún-di, * mi-seré-re nó-



bis. Chríste, áudi nos. Chríste, exáudi nos.

The Mass of the Paschal Vigil

1. *At the end of the Litany the cantors solemnly intone Kýrie, eléison, as at Mass.*

Kýrie, eléison I. Lux et origo. p. 31.

Meanwhile the celebrant with the ministers in white vestments [or the servers] comes to the altar; after the usual bow or genuflexion, he omits the psalm Júdica me, Deus, and the 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 Kýrie, eléison, the celebrant solemnly intones the Glória in excélsis; the bells are rung, and statues and pictures are uncovered.*

The bells should be rung as follows:

a) *In places where there is only one church, the bells will be rung when the singing of the Gloria begins.*

b) *In places where there are several churches, whether the ceremonies take place at the same or at different times, the bells in each church will be rung at the same time as in the cathedral or the principal church. If there is any doubt about which of these churches is the principal one, recourse will be had to the Bishop.*

Then the celebrant says:

Ÿ. Dóminus vobiscum.
R̄. Et cum spiritu túo.

Ÿ. The Lord be with you.
R̄. And with you.

Collect

DEUS, qui hanc sacratíssimam noctem glória Dominicæ Resurrectiónis illústras: * conserúa in nova famíliæ tuæ progénie adoptiónis spíritum, quem dedísti; ut, córpore et mente renováti, puram tibi exhibeant servitútem. Per eúndem Dóminum nostrum Jesum Christum.
All: R̄. Amen.

O God, who ennoblest this most sacred night with the glory of our Lord's resurrection: foster in the offspring which thou but now hast bestowed upon thine household, the spirit of adoption with which thou hast enriched it. In body and in soul made new, may the service it renders thee be ever pure. Through the same our Lord.

In the simple rite, at sung Mass, a reader in surplice may sing the Epistle; the celebrant standing at the altar to listen.

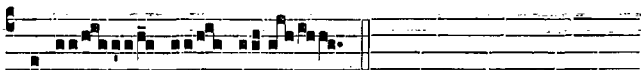
Lectio Epistolae beati Pauli apostoli ad Colossenses

Baptism is a death and a resurrection. Colos. 3, 1-4.

FRatres : Si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens : quae sursum sunt sapite, non quae super terram. Mortui enim estis, et vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, vita vestra : tunc et vos appareritis cum ipso in gloria.

Brethren, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear; who is your life, then you also shall appear with him in glory.

After the Epistle, all standing, the celebrant intones :

VIII 

A L-le- lú- ia.

He sings this Alleluia three times, each time at a higher pitch. The Choir each time repeats it after him.

Then the Choir goes on :

∩. 

C Onfi-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 bó-nus : quó-ni-am in saécu-



lum mi-se-ri-córdi-a * é- jus.

Alleluia is not repeated.

Ps. 116 VIII 

L Audá-te * Dó-minum,

O praise the Lord, all ye nations; and praise him together, all ye people. ∩. For

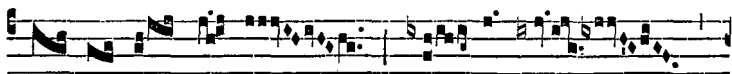


his mercy is confirmed
upon us : and the truth
of the Lord remaineth
for ever.

ómnes géntes :

et col-

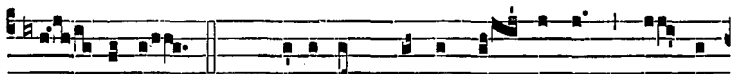
Ps. 116.



lau- dá- te

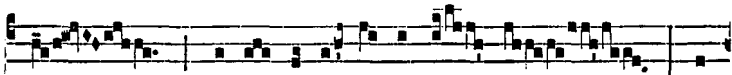
é- um,

ó- mnes pó-



pu- li.

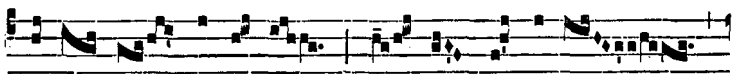
∇. Quóni- am confirmá- ta est su- per



nos

mi- se- ri- córdi- a é- jus :

et



vé- ri- tas

Dómi- ni

má- net * in aetér-



num.

Candles are not carried at the Gospel, but only incense. The blessing is given and everything else takes place as usual

+ **Sequentia sancti Evangelii secundum Matthaeum**

The empty tomb, and the Angel's message. Matth. 28, 1-7

VEspere autem sabbati, quae lucéscit in prima sabbati, venit María Magdaléne, et áltera María, vidére sepúlcrum. Et ecce terraemótus factus est magnus. Angelus enim Dómini descéndit de caelo : et accédens revólvit lápidem, et sedébat super eum : erat autem aspéctus ejus sicut fulgur : et vestiméntum ejus sicut nix. Prae timóre

AND in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake, For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it : and his countenance was as lightning, and his raiment as snow. And for fear

autem ejus extérriti sunt custódes, et facti sunt velut mórtui.

Respóndens autem Angelus, dixit muliéribus : « Nolíte timére vos : scio enim, quod Jesum, qui crucifixus est, quaéritis : non est hic : surréxit enim, sicut dixit. Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et cito eúntes, dícite discipulis ejus, quia surréxit : et ecce praecédit vos in Galilaéam : ibi eum vidébitis. Ecce praedixi vobis ».

of him, the guards were struck with terror, and became as dead men.

And the angel answering, said to the women, Fear not you, for I know that you seek Jesus who was crucified. He is not here : for he is risen, as he said. Come and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen ; and behold he will go before you into Galilee : there you shall see him. Lo, I have foretold it to you.

The Creed and Offertory antiphon are not said.

Prayers of offering, p. 8.

Secret

Suscipe, quaesumus, Dómine, preces pópuli tui, cum oblationibus hostiárum : ut paschálibus initiáta mystériis, ad aeternitátis nobis medélam, te operánte, proficiant. Per Dóminum nostrum Jesum Christum, Fílium tuum.

Look favourably, we beseech thee, O Lord, upon the prayers of thy people, and upon the sacred victim we offer up : and may those mercies of thine, of which these Paschal mysteries are the firstfruits, avail us by thy grace to the winning of life everlasting. Through Jesus Christ...

Preface

PER ómni-a saecu-la saecu-ló-rum. R̄. Amen. V̄. Dó-

minus vobiscum. R̄. Et cum spí-ri-tu tú- o. V̄. Súrsum cór-

da. R̄. Habémus ad Dóminum. V̄. Grá-ti- as agámus Dómi-

no Dé-o nóstro. R̄. Dígnum et jústum est.

Vere dignum et justum est, æquum et salutäre : Te quidem, Dómine, omni témpore, sed in hac potissimum nocte gloriósius prædicäre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndo destrúxit, et vitam resurgéndo reparávit. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatióibus, cumque omni militia caeléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes :

IT is truly meet and just, right and profitable, to extol thee indeed at all times, O Lord, but chiefly with highest praise to magnify thee on this night when for us was sacrificed Christ our Pasch. For he is the true Lamb who has taken away the sins of the world; who by dying himself has destroyed our death; and by rising again has bestowed a new life on us. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly Host, we sing a hymn to thy glory and unceasingly repeat :

Sánctus. p. 32.

At the Canon of the mass, Communicántes and Hanc 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, Chryso-gonus, 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 thee, 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.

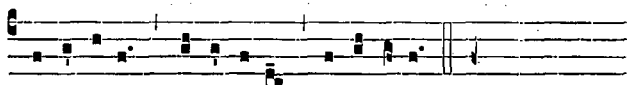
8. *After the Priest's Communion, Holy Communion is distributed, and the purification and ablutions take place as usual.*

For LAUDS of Easter Sunday the following antiphon is sung :

Ant.

VI

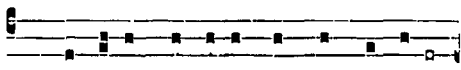
A



L-le-lú-ia, * alle-lú-ia, alle-lú-ia.

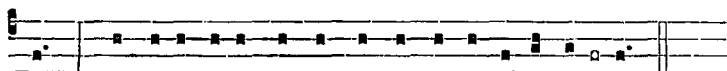
Psalm 150 (*New psalter, p. 2044*)

A solemn chorus in praise of God



1. Praise ye the Lord
in his holy places :
praise ye him in the
firmament of his power.

1. Laudáte Dóminum in sánctis é-



jus : * laudáte é-um in firmaménto virtú-tis é- jus.



Flex : benesonántibus : †

2. Laudáte éum in virtútibus éjus : * laudáte éum secúndum multitudínem magnitúdinis éjus.

3. Laudáte éum in sóno tú-bae : * laudáte éum in psaltério, et cithara.

4. Laudáte éum in týmpano, et chóro : * laudáte éum in chórdis et órgano.

5. Laudáte éum in cýmbalis benesonántibus : † laudáte éum in cýmbalis jubilatiónis : * ómnis spíritus laudet Dóminum.

6. Glória Pátri, et Fílio, * et Spíritui Sáncto.

7. Sicut érat in princípío, et nunc, et sémpér, * et in saécula saeculórum. Amen.

2. Praise ye him for his mighty acts : praise ye him according to the multitude of his greatness.

3. Praise him with sound of trumpet : praise him with psaltery and harp.

4. Praise him with timbrel and choir : praise him with strings and organs.

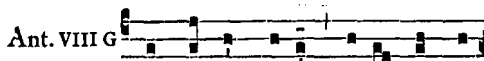
5. Praise him on high sounding cymbals : praise him on cymbals of joy. Let every spirit praise the Lord.

6. Glory be to the Father, and to the Son, and to the Holy Ghost.

7. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The antiphon Allelúia is repeated.

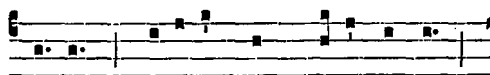
There is no Little Chapter, hymn or V̄ : the celebrant intones the Benedictus antiphon at once.



E T valde mane * úna sabba-

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.



tó-rum, véni- unt ad monuméntum,



ór-to jam só-le, alle-lú-ia.

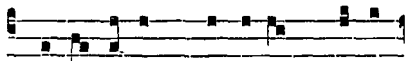
Canticle of Zachary, father of St. John the Baptist

(New psalter, p. 2046)

Every day, at the early morning Office of Lauds, religious in their monasteries, and the clergy, sing or recite the song that Zachary, inspired by the Holy Ghost, uttered after the birth of his long-awaited son, John the Baptist.

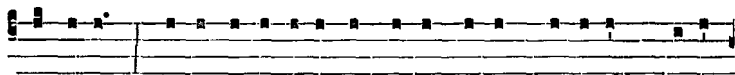
On this Easter morning, the Church wishes all the faithful to join in these praises and to give Zachary's words a new note of gratitude for God's work of mercy whose benefits they enjoy to-day.

All make the sign of the cross at the opening words, and sing standing.



B Ene-díctus Dóminus, Dé- us

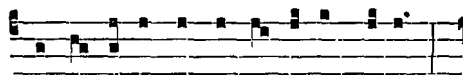
1. Blessed be the Lord God of Israel : because he hath visited and wrought the redemption of his people ;



Isra-ël, * qui- a vi-si-távit, et fé-cit redempti-ónem plébis

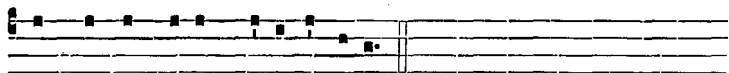


sú-ae :



2. Et e-réxit córnu sa-lú-tis nóbis : *

2. And hath raised up an horn of salvation to us, in the house of David, his servant ;

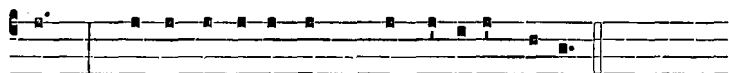


in dómo Dávid, pú-e-ri sú-i,

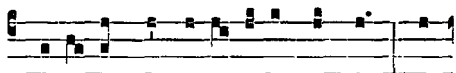


3. As he spoke by the mouth of his holy prophets, who are from the beginning;

3. Sic-ut locútus est per os sanctó-

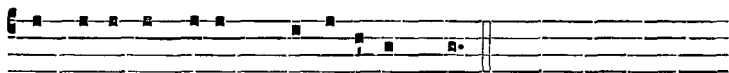


rum, * qui a saécu-lo sunt, prophe-tárum é-jus :

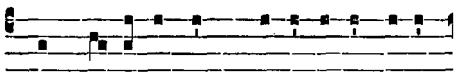


4. Salvation from our enemies and from the hand of all that hate us;

4. Sa-lú-tem ex in-imí-cis nóstris, * et

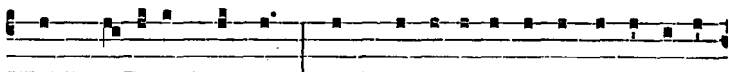


de mánu ómni-um qui odé-runt nos :

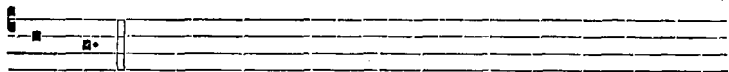


5. To perform mercy to our fathers and to remember his holy testament;

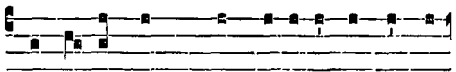
5. Ad fá-ci-éndam mi-se-ri-córdi-am



cum pátribus nóstris : * et memo-rá-ri testamé-nti sú-i

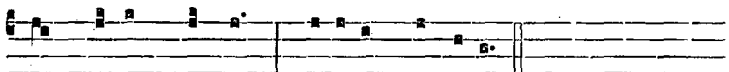


sáncti :

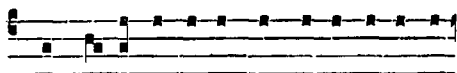


6. The oath, which he swore to Abraham our father, that he would grant to us

6. Jusju-rándum, quod jurávit ad Abra-

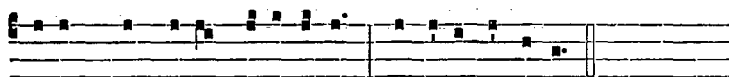


ham pá-rem nó-strum, * datúrum se nó-bis :

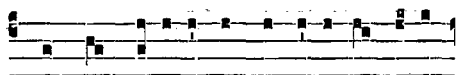


7. That being delivered from the hand of our enemies, we may serve him without fear:

7. Ut si-ne timó-re, de manu in-imi-



córum nostrórum libe-rá-ti, * servi-ámus íl-li :

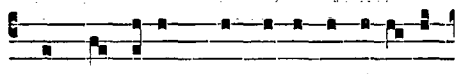


8. In holiness and justice before him, all our days.

8. In sancti-táte et justí-ti-a córam

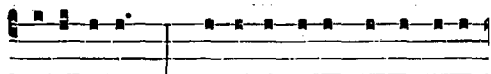


ípsy, * ómni-bus di-ébus nóstris.

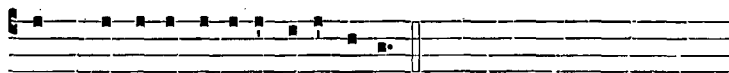


9. And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways :

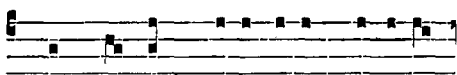
9. Et tu, pú-er, Prophé-ta Altíssimi



vocábe-ris : * prae-í-bis enim ante fáci-

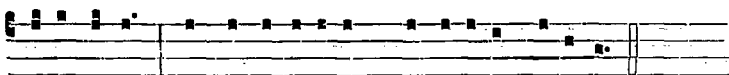


em Dómi-ni pa-rá-re ví-as é-jus :

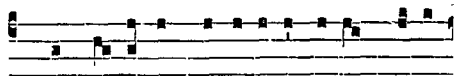


10. To give knowledge of salvation to his people, unto the remission of their sins ;

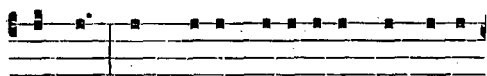
10. Ad dándam sci-énti-am sa-lú-tis



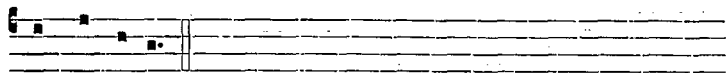
plébi é-jus : * in remissi-ónem peccatórum e-órum :



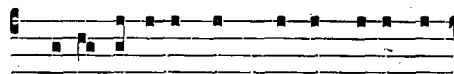
11. Per vísce-ra mi-se-ricórdi-ae Dé-i



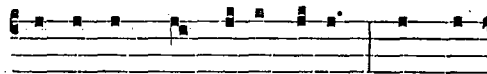
nóstri : * in quibus vi-si-távit nos, ó-ri-



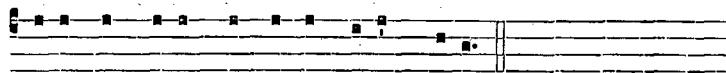
ens ex álto :



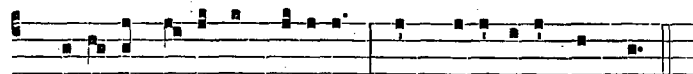
12. Illumi-náre his qui in ténebris



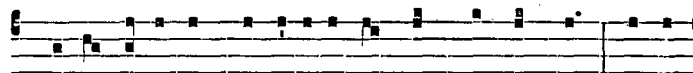
et in úmbra mórtis sédent : * ad di-



rigéndo-s péde-s nóstros in ví-am pácis.



13. Gló-ri-a Pátri, et Fí-li-o, * et Spi-rí-tu-i Sáncto.



14. Sic-ut é-rat in princípi-o, et nunc, et semper, * et in



saecu-la saecu-lórum. Amen.

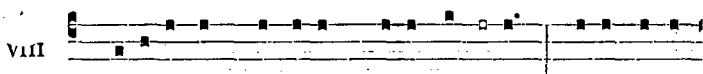
The antiphon Et valde mane, p. 639AA is repeated.

11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us :

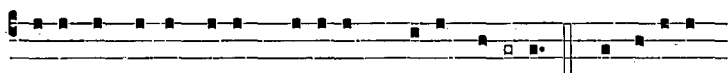
12. To enlighten them that sit in darkness and in the shadow of death : to direct our feet into the way of peace.

Luke 1, 68-79.

Simple tone for the same canticle



1. Benedíctus Dóminus, Dé-us **Isra-ël**, * qui-a vi-si-



távit et fé-cit redempti-ónem *plébis* **sú-** ae ; 2. Et eréxit...

The intonation is repeated for each verse.

2. Et eréxit córnu salutis **nóbis**, * in dómo Dávid, púeri **súi** :

3. Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophe-tárum **éjus** :

4. Salútem ex inimícis **nóstris**, * et de mánu ómnium *qui odérunt* nos :

5. Ad faciéndam misericórdiam cum pátribus **nóstris** : * et memorári testaménti *súi* **sáncti** :

6. Jusjurándum, quod jurávit ad Abraham pátre **nóstrum**, * datúrum *se* **nóbis** :

7. Ut sine timóre, de mánu inimicórum nostrórum liberáti, * *serviámus* **ílli**

8. In sanctitáte et justítia coram ípso, * ómnibus *diébus* **nóstris**.

9. Et tu, púer, prophéta Altíssimi vocáberis : * praeíbis enim ante fáciem Dómini paráre *vias* **éjus** :

10. Ad dándam sciéntiam salutis plébi **éjus**, * in remissionem peccatórum *eórum* :

11. Per víscera misericórdiae Déi **nóstri** : * in quíbus visitávit nos, *óriens ex álto* :

12. Illumináre his qui in ténebris et in úmbrá mórtis **sédent** : * ad dirigéndo *s* **pécés** *nóstris* in *viam* **pácis**.

13. Glória Pátri, et **Fílio**, * et **Spirítui Sáncto**.

14. Sicut érat in princípío, et nunc, et **sémper**, * et in saécula saeculórum. Amen.

The antiphon Et válde máne, p. 639AA, is repeated.

Then the celebrant says :

Ÿ. Dóminus vobíscum.
R̄. Et cum spírítu túo.

Ÿ. The Lord be with you.
R̄. And with you.

Postcommunion or prayer

Orémus

Spiritum nobis, Dómine, tuæ caritátis infúnde : * ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejúsdem Spíritus...

All : R̄. Amen.

Then the celebrant says :

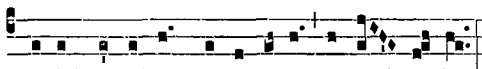
Ÿ. Dóminus vobíscum.
R̄. Et cum spírítu tuo.

Let us pray

Impart to our souls, O Lord, the Spirit of thy love, that those whom thou hast fed with this Paschal mystery may be united in harmony by thy merciful goodness. Through our Lord Jesus Christ thy Son... in the unity of the same Holy Spirit.

Ÿ. The Lord be with you.
R̄. And with you.

The deacon [or the priest] turns towards the people and sings :



Go, the Mass has been said.

Ite, míssa est, alle-lú-ia, alle- lú- ia. 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.

Benedicat vos omnípotens | May God almighty bless you, +
Deus, Pater, et Filius, + et | Father, Son, and Holy Ghost.
Spíritus Sánctus. R̄. Amen. | R̄. Amen.

The Last Gospel is omitted, and all return to the sacristy.

The solemn Mass of Easter day

Station at Saint Mary Major

Intr. IV

R

Esur-réxi, * et adhuc té-

cum sum, al- le- lú- ia : po-

su- í-sti su- per me má- num

tú- am, al- le- lú- ia : mi-rá- bilis fá-cta est

sci- én- ti- a tú- a, alle- lú- ia, al- le- lú- ia.

Ps. Dómine, probásti me, et cognovísti me : * tu cognoví-

sti sessi- ónem mé- am, et resurre-cti- ó-nem mé- am.

Gló-ri- a Pátri. E u o u a e. Glória Pátri. 4th tone, p. 29.

I arose, and am still with thee, alleluia : thou hast laid thy hand upon me, alleluia : thy knowledge is become wonderful, alleluia, alleluia. *Ps.* Lord, thou hast proved me, and known me : thou hast known my sitting down, and my rising up.

Ps. 138, 18 and 5-6.

Collect.

DEus, qui hodierna die per Unigenitum tuum, aeternitatis nobis aditum devicta morte reserasti : † vota nostra, quae praeveniéndō aspiras, * étiam adjuvándō proséquere. Per eúdem Dóminum.

O God, who this day by thine only-begotten Son didst conquer death, opening unto us the gates of everlasting life: to the desires of our hearts which thou inspirest, do thou, by thy gracious help, enable us to attain. Through the same our Lord.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The new life of the Christian. 1 Cor. 5, 7-8

FRatres : Expurgáte vetus fermentum, ut sitis nova conspersio, sicut estis ázymi. Etenim Pascha nostrum immolátus est Christus. Itaque epulémur : non in fermento véteri, neque in fermento malitiae, et nequítiae : sed in ázymis sinceritátis, et veritátis.

Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened : for Christ our pasch is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

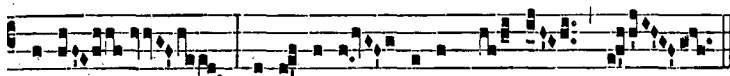
Grad. II

H ÆC dī- es, * quam

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.

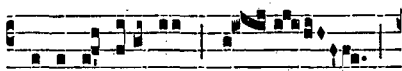
fé- cit Dó- mi- nus :
exsulté- mus, et lae-té-
mur in é- a. √. Confi-
témi-ni Dó- mi- no, quó-
ni- am bó- nus : quó-ni- am in saé-



cu-lum mi-se-ri-cór-di-a * é- jus.

VII

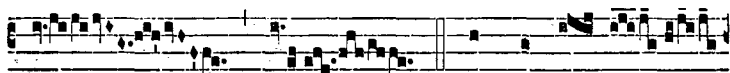
A



Lle-lú-ia. * ij.

Christ our Pasch is sacrificed.

Epistle.



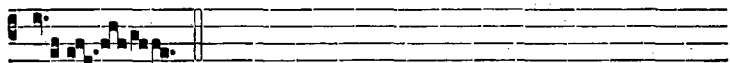
∇. Páscha nó-strum



immo-lá-



tus est * Chrí- stus.

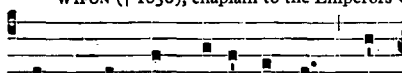


Allelúia. is not repeated, but there is then said :

WIPON († 1050), chaplain to the Emperors Conrad II and Henry III. (?)

Seq. I

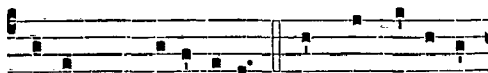
V



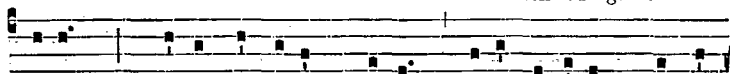
Ictimae paschá-li láudes * im-

1. To the Paschal Victim, hymns of praise, come, ye Christians, joyous raise!

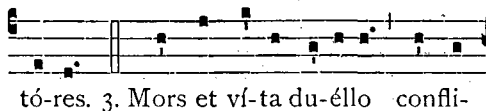
2. Lamb unstained, unmeasured price hath paid, ransom for the sheep that strayed. To a Father kind, rebellious men sinless Son hath led again.



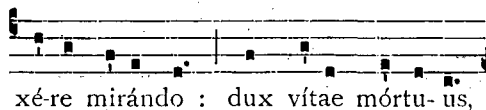
mo-lent Christi-áni. 2. Agnus redémit



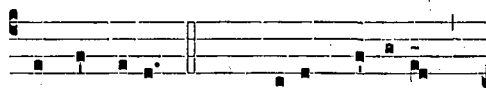
óves : Chrístus innocens Pátri reconci-li-ávit peccá-



tó-res. 3. Mors et ví-ta du-éllo confi-



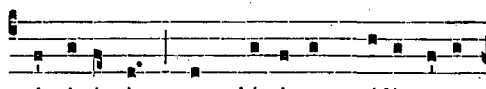
xé-re mirándo : dux ví-tae mórtu-us,



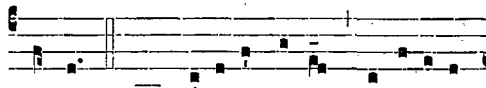
régnat vívus. 4. Dic nóbis Ma-rí-a,



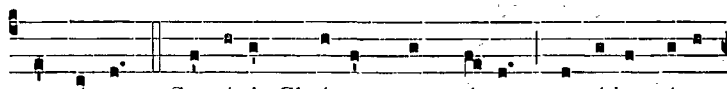
quid vídísti in ví-a? 5. Sepúlcrum Chrí-



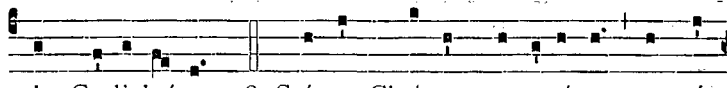
sti vivéntis et gló-ri-am vídi resur-



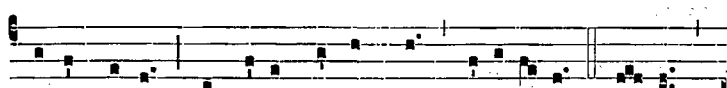
géntis : 6. Angé-licos téstes, sudá-ri-um,



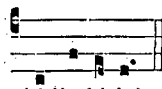
et véstes. 7. Surréxit Christus spes mé-a : praecédet sú-os



in Ga-li-laé-am. 8. Scímus Chrístum surrexísse a mórtu-



tu-is ve-re : tu nóbis, víctor Rex, mi-se-ré-re. Amen.



(Alle-lú-ia).

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. Glórious 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.

✠ **Sequentia sancti Evangelii secundum Marcum.**

The empty tomb, and the Angel's message. Mark 16, 1-7.

IN illo tempore : Maria Magdaléne, et María Jacóbi, et Salóme emérunt arómata, ut veniéntes úngerent Jesum. Et valde mane una sabbatórum, véniunt ad monuméntum, orto jam sole. Et dicébant ad ínvicem : Quis revólvet nobis lápidem ab óstio monuménti? Et respiciéntes vidérunt revolútum lápidem. Erat quippe magnus valde. Et introeúntes in monuméntum vidérunt júvenem sedéntem in dextris, coopértum stola cándida, et obstupéerunt. Qui dicit illis : Nolíte expavéscere : Jesum quæritis Nazaránum, crucifixum : surréxit, non est hic, ecce locus ubi posuéerunt eum. Sed ite, dicit discipulis ejus, et Petro, quia præcédit vos in Galilaéam : ibi eum vidébitis, sicut dixit vobis.

Credo.

AT that time, Mary Magdalene; and Mary the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen : and they said one to another, Who shall roll back the stone from the door of the sepulchre? And looking, they saw the stone rolled back : for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished : who saith to them, Be not affrighted ; you seek Jesus of Nazareth, who was crucified : he is risen, he is not here ; behold the place where they laid him. But go, tell his disciples, and Peter, that he goeth before you into Galilee : there you shall see him, as he told you.

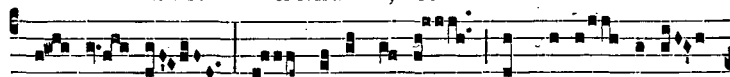
Offert. IV

T



Er-ra * trému-it, et

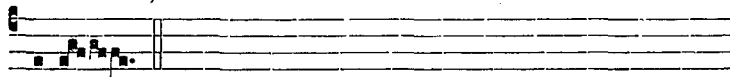
The earth trembled and was still, when God arose in judgment. *Ps. 75, 9 and 10.*



qui-é-vit, dum resúrge-ret in judí-ci-o



Dé-us, al-le-



lú-ia.

Secret.

Suscipe, quæsumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum : ut paschálibus initiáta mystériis, ad aeternitátis nobis medélam, te operánte, proficiant. Per Dóminum nostrum Jesum Christum.

Look favourably, we beseech thee, O Lord, upon the prayers of thy people, and upon the sacred victim we offer up : and may those mercies of thine, of which these Paschal mysteries are the firstfruits, avail us by thy grace to the winning of life everlasting. Through Jesus Christ...

Preface

Vere dignum et justum est,
aequum et salutare: Te qui-
dem, Dómine, omni tēpore,
sed

(¹) in hac potissimum die
(²) in hoc potissimum

gloriosius praedicare, cum Pas-
cha nostrum immolatus est
Christus. Ipse enim verus est
Agnus, qui abstulit peccata mundi.
Qui mortem nostram mori-
endo destruxit, et vitam re-
surgendo reparavit. Et ideo
cum Angelis et Archangelis,
cum Thronis et Dominationibus,
cumque omni militia caelestis
exercitus, hymnum gloriae tuae
cānimus, sine fine dicentes:

IT is truly meet and just, right and
profitable to extol thee indeed at
all times, O Lord, but chiefly with
highest praise to magnify thee

(¹) on this day
(²) at this time

when for us was sacrificed Christ
our Pasch. For he is the true Lamb
who has taken away the sins of the
world; who by dying himself has
destroyed our death; and by rising
again has bestowed a new life on us.
And therefore with the Angels and
Archangels, with the Thrones and
Dominations, and with all the array
of the heavenly Host, we sing a hymn
to thy glory and unceasingly repeat:

In the Canon. Communicantes and Hanc igitur proper, p. 15 and 16.

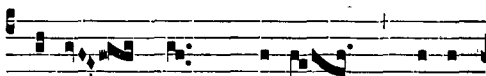
Comm. VI 

P

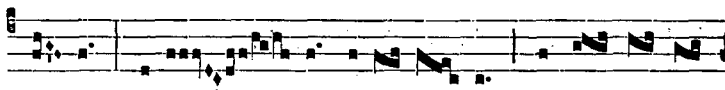
Ascha nóstrum * immo-

Christ our Pasch is
sacrificed: therefore let
us feast with the un-
leavened bread of sin-
cerity and truth.


Epistle.



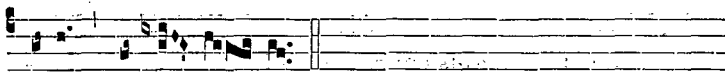
lá-tus est Christus, alle-



lú-ia: í-ta- que epu-lé-mur in á-zy-mis



since-ri-tá-tis et ve-ri-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 infúnde : ut, quos sacraméntis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum... in unitáte ejúsdem Spiritus...

Impart to our souls, O Lord, the Spirit of thy love, that those whom thou hast fed with this Paschal mystery may be united in harmony by thy merciful goodness. Through... in the unity of the same Holy Spirit.

Ite, missa est, allelúia, allelúia, p. 639ff.

AT VESPERS.

The antiphons are from the last chapter of St. Matthew's Gospel, and are found in the Gospel on p. 639w.

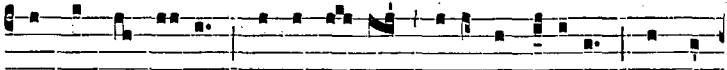
1 Ant.

VIII G

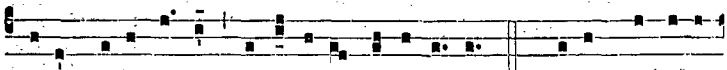
A

Nge-lus autem Dómini * de-

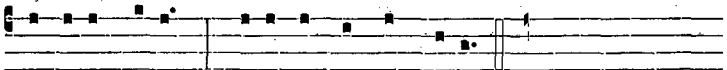
For an angel of the Lord descended from heaven; and coming, rolled back the stone, and sat upon it.



scéndit de caé-lo, et accé-dens revólvit lápidem, et se-



débat super é-um, alle-lú-ia, alle-lú-ia. Ps. Dixit Dóminus



Dómino mé-o : * Séde a *déxtris mé-is*.

Ps. Dixit Dóminus. VIII G. p. 151.

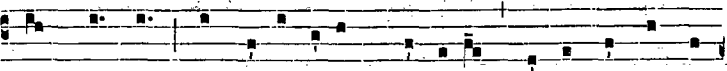
2 Ant.

VII C

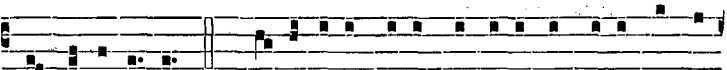
E

T ecce terraemó-tus * fáctus

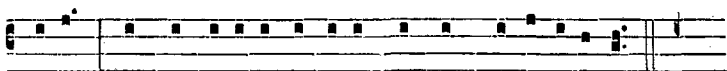
And behold, there was a great earthquake. For an angel of the Lord descended from heaven.



est mágnus : Ange-lus enim Dómi-ni descéndit de caé-

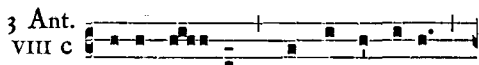


lo, alle-lú-ia. Ps. Confi-tébor tibi Dómine in tóto córde



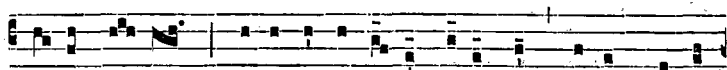
mé-o : * in consí-li-o justórum et congrega-ti-óne.

Ps. Confitébor. VII c. p. 157.

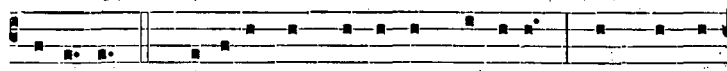


E - rat au- tem * aspéctus éjus

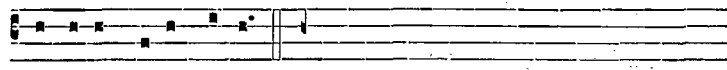
And his countenance
was as lightning, and
his raiment as snow.



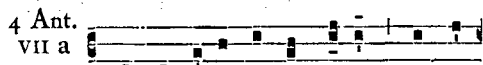
sic-ut fúl-gur : vestiménta é-jus sicut nix, alle-lú-ia, al-



le-lú-ia. *Ps. Be-átus vir qui tímet Dóminum : * in mandá-*

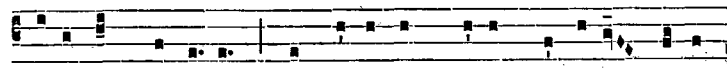


tis éjus *vó-let nímis. Ps. Beátus vir. VIII c. p. 165.*

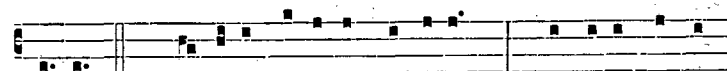


P RÆ timóre autem éjus * extér-

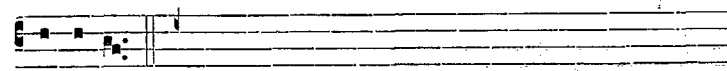
And for fear of him
the guards were struck
with terror, and be-
came as dead men.



ri-ti sunt custódes, et fácti sunt velut mórtu-i, alle-



lú-ia. *Ps. Laudáte pú-e-ri Dóminum : * laudáte nómen*



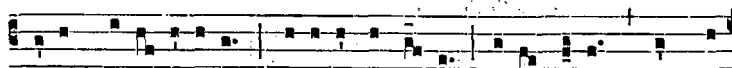
Dómi-ni. *Ps. Laudáte púeri. VII a. p. 169.*

5 Ant.
VIII G

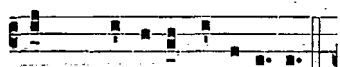
R

Espóndens autem Ange-lus *

And the angel answering, said to the women, Fear not you, for I know that you seek Jesus.

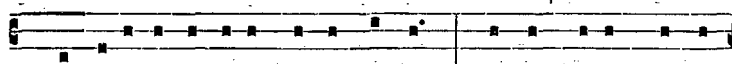


dixit mu-li- é-ribus: No-lí-te timé-re: scí-o enim quod Jé-

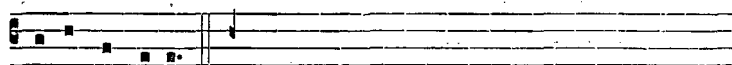


sum quaéri-tis, alle-lú-ia.

This psalm is a triumph song of the newly baptised. Through the waters of Baptism they left the Egypt of sin and the Devil, led by the new Moses, Christ. They laugh at the idols that once enslaved them. They are dead no longer, but live to praise God. Every Sunday they sing this song, till they enter heaven.



Ps. In éxi-tu Isra-el de Ægýpto: * dómus Jácob de pó-



pu-lo bárbaro. Ps. In éxitu. VIII G. p. 177.

Chapter, Hymn, and V. are omitted, but the following antiphon is said:

The Celebrant.

All.

Ant. II

H

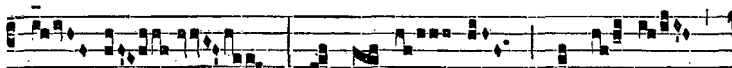
ÆC dí-es, * quam

This is the day which the Lord hath made: let us be glad and rejoice therein.

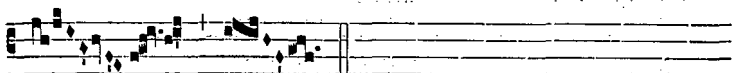
Gradual.



fé-cit Dó-mi-nus: exsulté-



mus, et lae-té-mur in é-a.



At Magnif.

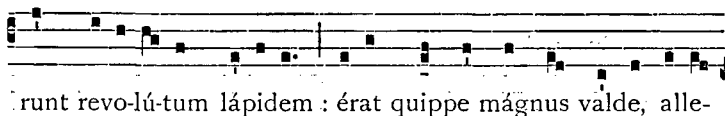
Ant. III a

E

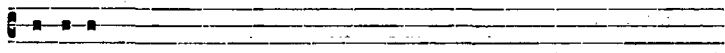
T respi-ci-én-tes * vidé-

And looking, they
saw the stone rolled
back: for it was very
great.

Gospel.



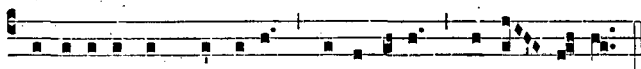
runt revo-lú-tum lápidem: érat quippe mágnus valde, alle-
lú-ia. *Cant. Magníficat* * ánima mé-a Dóminum. Et ex-



sultávit... *Cant. Magníficat. IIIa. p. 214 or 220.*

Prayer. Deus qui hodiérna die. p. 641.

V.



B

enedicámus Dómino, alle-lú-ia, alle- lú-ia.

Ry. Dé- o grá- ti- as, alle-lú-ia, alle- lú-ia.

V. Let us bless the Lord.

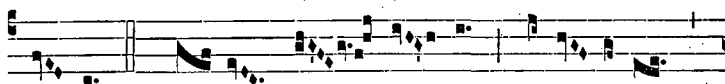
Ry. Thanks be to God.

This V. with double Allelúia. is sung at Vespers also on Easter Monday and Tuesday.

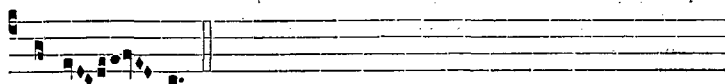
¶ On Easter Sunday, however, and on the two following days, the V. may be sung as follows:



V. Benedicámus Dó- mi- no, alle- lú-ia, alle-



lú- ia. Ry. Dé- o grá- ti- as, alle- lú- ia,



alle- lú- ia.

Fidélium ánimae per misericórdiam Dei requiéscant in pace. Ry. Amen.

AT COMPLINE.

As on Sunday, p. 224, except :

After the Ψ . Deus in adiutorium, the Psalm is intoned (Tone 8 G) without antiphon.

After the Psalms, is sung :



A lle-lú-ia, alle-lú-ia, alle-lú-ia, alle-lú-ia.

Here is sung the Canticum Nunc dimittis.

Canticum of Simeon.

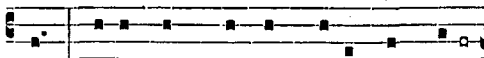
Luke 2, 29-32.

The Cantor.



I. Nunc dimittis sérvum tú-um Dómi-

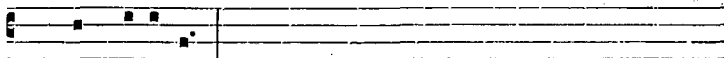
The Choir.



ne, * secúndum vérbum tú-um in pá-



ce: 2. Qui-a vidérunt ócu-li mé- i * sa-lutáre tú- um :



3. Quod parásti * etc.

3. Quod parásti * ante fáciem
ómnium populórum :

4. Lúmen ad revelatióem gén-
tium, * et glóriam plébis túæ
Israel.

5. Glória Pátri, et Filio, * et Spiritui Sáncto.

6. Sicut érat in principio, et nunc, et sémper, * et in saécula saecu-
lórum. Amen.

Then the ant. Haec dies. p. 648.

Prayer. Visita. p. 236, and what follows.

Compline is sung in this way until Easter Friday inclusive.

1. Now thou dost
dismiss thy servant,
O Lord, according to
thy word in peace;

2. Because my eyes
have seen thy salva-
tion,

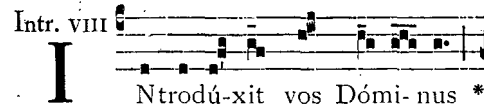
3. Which thou hast prepared before
the face of all peoples;

4. A light to the revelation of
the gentiles, and the glory of thy
people Israel.

Easter Monday.

Double of I Class. Station at St. Peter.

Intr. VIII



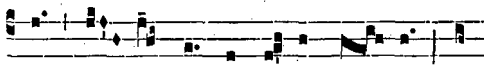
Introdú-xit vos Dómi-nus *



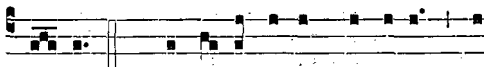
in tér-ram flu-én-tem lac et mel,



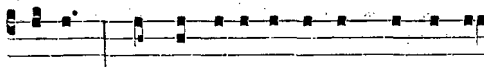
al-le-lú-ia : et ut lex Dómi-



ni semper sit. in ó-re vé-stro, alle-lú-ia, alle-



lú-ia. Ps. Confi-témi-ni Dómino, et invocá-te nómen



é-jus : * annunti-á-te inter géntes ó-pe-ra é-jus. Gló-



ri- a Pátri. E u o u a e.

Glória Patri. 8th tone. p. 30.

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.

DEUS, qui solemnitate paschali, mundo remedia contulisti: † populum tuum, quaesumus, caelesti dono prosequere; * ut et perfectam libertatem consequi mereatur, et ad vitam proficiat sempiternam. Per Dominum nostrum Jesum Christum.

O God, who, on the day set apart for the solemn Pasch, didst bestow salvation on mankind: cease not, we beseech thee, more and more to enrich thy people with thy heavenly gifts: may we, through them, deserve to be freed from all evil, and to attain to eternal life. Through Jesus Christ our Lord.

Lectio Actuum Apostolorum.

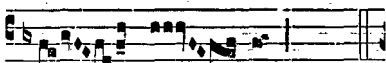
St. Peter proclaims the Resurrection. Acts 10, 37-43.

IN diébus illis : Stans Petrus in médio plebis, dixit : Viri fratres, vos scitis quod factum est verbum per univérsam Judaeám : incípiens enim a Galilaéa, post baptismum quod praedicávit Joánnes, Jesum a Náza-reth : quómo-do unxit eum Deus Spí-ritu Sancto, et virtúte, qui per-tránsiit benefaciéndo, et sanándo omnes opprés-sos a diá-bolo, quóniam Deus erat cum illo. Et nos testes sumus ómnium quae fecit in regióné Judaeórum, et Jerúsalem, quem occidérunt suspendétes in ligno. Hunc Deus suscitávit tértia die, et dedit eum mani-féstum fieri, non omni pópulo, sed téstibus praeordiná-tis a Deo : nobis, qui manducávimus, et bíbimus cum illo, postquam resurrexít a mórtuis. Et praecepit nobis praedicáre pópulo, et testificári, quia ipse est, qui constitú-tus est a Deo judex vivórum et mortuórum. Huic omnes Pro-phétae testimónium pérhibent, remissionem peccatórum accí-pere per nomen ejus omnes qui credunt in eum.

IN those days, Peter standing in the midst of the people, said : Men, brethren, you know the word which hath been published through all Judaea; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth; how God anointed him with the Holy Ghost, and, with power, who went about doing good and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews, and in Jerusalem; whom they killed, hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses preordained by God; even to us, who did eat and drink with him after he arose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets gave testimony, that by his name all receive remission of sins who believe in him.

Grad. II

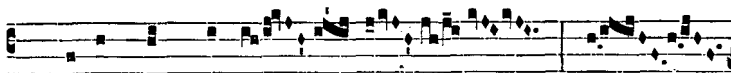
H



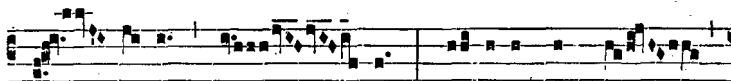
ÆC dí- es,* etc.p.64I

∇. Let Israel now say that he is good, that his mercy endureth for ever.

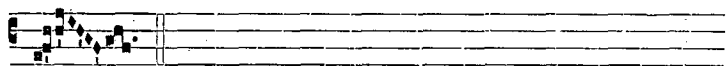
Ps. 117, 2.



∇. Dí-cat nunc Isra- el, quó-



ni- am bó- nus : quó-ni- am in saé-

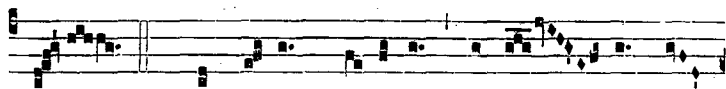


VIII

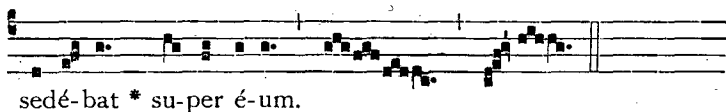
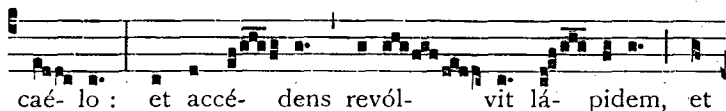
A

L-le- lú-ia. * ij.

An Angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. *Gospel.*



∇. Ange-lus Dómi-ni descén-dit de



Sequence. Victimæ paschali with Alleluia at the end, p. 642.

✠ **Sequentia sancti Evangelii secundum Lucam.**

On Easter Day, Jesus appears to two disciples going to Emmaus.

Luke 24, 13-35.

IN illo tempore : Duo ex discipulis Jesu ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus, quae acciderant. Et factum est, dum fabularentur, et secum quaererent : et ipse Jesus appropinquans ibat cum illis : oculi autem illorum tenebantur, ne eum agnoscerent. Et ait ad illos : Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis

AT that time, two of the disciples of Jesus went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also, drawing near, went with them. But their eyes were held that they should not know him. And he said to them : What are these discourses that you hold one with another as you walk, and are sad? And the one of them whose

tristes? Et respondens unus, cui nomen 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 propheta potens in opere et sermone, coram Deo, et omni populo: et quomodo eum tradiderunt summi sacerdotes, et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus, quia ipse esset redempturus Israel: et nunc super haec omnia, tertia dies est hodie, quod haec facta sunt. Sed et mulieres quaedam ex nostris terruerunt nos, quae ante lucem fuerunt ad monumentum, et non invento corpore ejus, venerunt, dicentes se etiam visionem Angelorum vidisse, qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum: et ita invenerunt sicut mulieres dixerunt, ipsum vero non invenerunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credendum in omnibus, quae locuti sunt prophetae! Nonne haec oportuit pati Christum, et ita intrare in gloriam suam? Et incipiens a Moysae, et omnibus prophetis, interpretabatur illis in omnibus Scripturis, quae de ipso erant. Et appropinquaverunt castello, quo ibant: et ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam advesperascit, et inclinata est jam dies. Et intravit cum illis. Et factum est, dum recumberet cum eis, accepit panem, et benedixit, ac fregit, et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum; et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis, dum loqueretur in via, et aperiret nobis Scripturas? Et surgentes eadem

name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who, before it was light, were at the sepulchre, and, not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said, but him they found not. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory? And, beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him. And they drew nigh to the town whither they were going; and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed, and broke, and gave to them; and their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to the other, Was not our heart burning within us whilst he spoke in the way, and opened to us the scriptures? And, rising up the same hour, they went back to Jerusalem, and they

hora regréssi sunt in Jerúsalem; et invenérunt congregátos úndecim et eos, qui cum illis erant, dicentes : Quod surréxit Dóminus vere, et appáruit Simóni. Et ipsi narrábant quae gesta erant in via : et quómodo cognóverunt eum in fractióne panis. Credo.

found the eleven gathered together, and those that were with them, saying, the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew him in the breaking of bread.

Offertory. Angelus Dómini. p. 683.

Secret, Preface, Communicantes and Hanc igitur, as on p. 644.

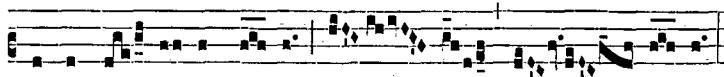
Comm. VI

S

Urré-xit * Dó-minus,

The Lord is risen, and hath appeared to Peter.

Gospel.



et appá-ru-it Pé-tro, al-le-lú-ia.

Postcommunion, as on p. 646.

AT VESPERS.

As on Easter Day, p. 646, except :

At Magnif.

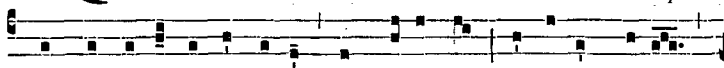
Ant. VIII G*

Q

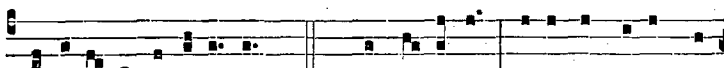
UI sunt hi sermónes, *

What are these discourses that you hold one with another as you walk, and are sad?

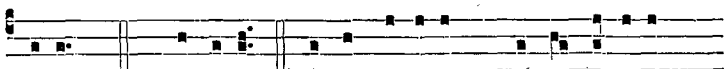
Gospel.



quos confértis ad ínvi-cem ambu-lántes, et éstis trístes?



alle-lú-ia, alle-lú-ia. *Cant. Magní-fi-cat * ánima mé-a Dó-*



minum. *or : Dóminum. 2. Et exsultávit... or Et exsultávit...*

Cant. Magnificat. VIII G. p. 217 or 223.*

Prayer. Deus qui solemnitate. p. 651.

Benedicámus as on p. 649. — Ant. Regina caeli. p. 242.

Easter Tuesday.

Double of I Class. Station at St. Paul.

Intr. VII

A-qua * sa-pi-énti-ae po-
 távit é-os, al-le-lú-ia : firmá-
 bi-tur in íl-lis, et non flecté-tur, al-
 le-lú-ia : et ex-altábit é-os in aetérnum, al-
 le-lú-ia, al-le-lú-ia. *Ps.* Con-fi-témi-ni Dómi-
 no, et invocá-te nómen é-jus : * annunti-á-te inter gén-
 tes ó-pe-ra é-jus. Gló-ri-a Pátri. E u o u a e.
 Glória Pátri. 7th tone. p. 30.

He gave them the water of Wisdom to drink, alleluia : she shall be made strong in them, and shall not be moved, alleluia : and she shall exalt them for ever. *Ps.* Give glory to the Lord, and call upon his name : declare his deeds among the gentiles. *Eccli.* 15, 3 and 4. *Ps.* 104.

Collect.

DEus, qui Ecclésiám tuam novo semper foetu multiplicas : † concéde fámulis tuis, ut sacraméntum vivéndo téneant, * quod fide percepérunt. Per Dóminum nostrum Jesum Christum.

O God, who ever enrichest thy Church with fresh offspring : strengthen thy servants to hold fast, by a good life, to the grace of the sacrament which, by faith in thee, they have received. Through Jesus...

Lectio Actuum Apostolorum.

St. Paul proclaims the Resurrection. Acts 13, 16 and 26-33.

IN diébus illis : Surgens Paulus, et manu siléntium indicens, ait : Viri fratres, filii géneris Abraham, et qui in vobis timent Deum, vobis verbum salutis hujus missum est. Qui enim habitábant Jerúsalem, et príncipes ejus, ignorántes Jesum et voces Prophetárum, quae per omne sábbatum legúntur, judicántes implevérunt : et nullam causam mortis inveniéntes in eo, petiérunt a Piláto, ut interficerent eum. Cumque consummássent ómnia quae de eo scripta erant, depónentes eum de ligno, posuérunt eum in monumento. Deus vero suscitávit eum a mórtuis tértia die : qui visus est per dies multos his, qui simul ascénderant cum eo de Galiláea in Jerúsalem : qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiámus eam, quae ad patres nostros repromissio facta est : quóniam hanc Deus adimplévit filiis nostris, resúscitans Jesum Christum Dóminum nostrum.

IN those days, Paul standing up, and with his hand bespeaking silence, said, Men, bréthren, children of the stock of Abraham, and who-soever 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 sábbath, judging him have fulfilled them; and finding no cause of death in him, they desired of Pilate that they might kill him. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day; who was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present time are his witnesses to the people. And we declare unto you that the promise which was made to our fathers, the same God hath fulfilled to our children, raising up our Lord Jesus Christ.

Grad. II

H

ÆC dí- es, *etc. p. 641

¶ Let those now speak who have been redeemed by our Lord : whom he hath redeemed out of the hand of the enemy, and gathered out of the nations.

Ps. 106, 2.

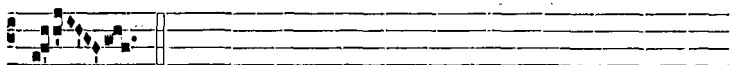
¶. Dí-cant nunc, qui redépti sunt a

Dó- mi- no :

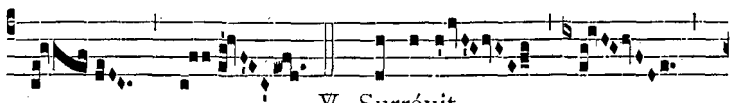
quos redé- mit de mánu in-

imí-

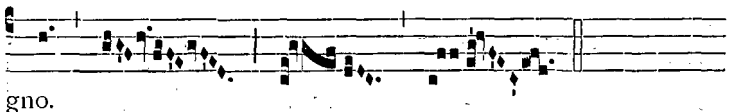
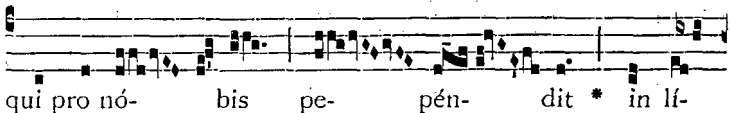
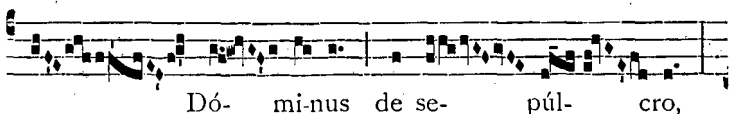
ci, et de regi-ó-



The Lord is risen
from the sepulchre,
who for us hung upon
a tree.



∩. Surréxit



Sequence. Victimæ paschali 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.

IN illo tēpore : Stetit Jesus in médio discipulórum suórum, et dicit eis : Pax vobis : ego sum, nolite timére. Conturbáti vero, et contérriti, existimábant se spíritum vidére. Et dixit eis : Quid turbáti estis, et cogitatíones ascéndunt in corda vestra? Vidéte manus meas, et pedes, quia ego ipse sum : pal-

AT that time, Jesus stood in the midst of his disciples, and saith to them, Peace be to you; it is I, fear not. But they being troubled and 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

pâte, et videte : quia spiritus
carnem, et ossa non habet, sicut
me videtis habere. Et cum hoc
dixisset, ostendit eis manus, et
pedes. Adhuc autem illis non
credentibus, et mirantibus prae
gaudio, dixit : Habetis hic ali-
quid, quod manducetur? At illi
obtulerunt ei partem piscis assi,
et favum mellis. Et cum mandu-
casset coram eis, sumens relin-
quias, dedit eis. Et dixit ad eos :
Haec sunt verba, quae locutus
sum ad vos, cum adhuc essem
vobiscum, quoniam necesse est
impleri omnia quae scripta sunt
in lege Moysi, et Prophetis, et
Psalms de me. Tunc aperuit
illis sensum, ut intelligerent
Scripturas. Et dixit eis : Quo-
niam sic scriptum est, et sic
oportebat Christum pati, et re-
surgere a mortuis tertia die : et
praedicari in nomine ejus paeni-
tentiam, et remissionem pecca-
torum in omnes gentes. Credo.

a spirit hath not flesh and bones, as
you see me to have. And when he
had said this, he shewed them his
hands and his feet. But while they
yet believed not, and wondered for
joy, he said, Have you here any-
thing to eat? And they offered him
a piece of broiled fish, and a honey-
comb : and when he had eaten before
them, taking the remains, he gave
to them. And he said to them,
These are the words which I spoke
to you while I was yet with you,
that all things must needs be fulfilled
which are written in the law of Moses,
and in the prophets, and in the
psalms, concerning me. Then he
opened their understanding, that
they might understand the scriptures.
And he said to them, Thus it is
written, and thus it behoved Christ
to suffer, and to rise again from the
dead the third day; and that penance
and remission of sins should be
preached in his name among all
nations.

Offert. IV

I

Ntónu- it * de cae-

The Lord thundered
from heaven, and the
most High gave his
voice : and the foun-
tains of waters ap-
peared.

Ps. 17, 14 and 16.

lo Dó- mi- nus, et

Altis- si- mus dé- dit vó- cem sú- am :

et appa- ru-é- runt fón- tes aquá- rum, alle-

lú- ia.

Secret. Súscipe, Dómine. p. 720.

Preface, Communicantes and Hanc Ígitur, as on p. 645.

Comm. VII

S

I consur-rexístis * cum

If you be risen with Christ, seek the things that are above, alle-luia, where Christ is sitting at the right hand of God; mind the things that are above.

Epistle p. 634.

Chris- to, quae sur-sum sunt quae-

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.

Concède, quæsumus, omnípotens Deus, ut paschális perceptio sacraménti, continua in nostris méntibus perseveret. Per Dóminum nostrum.

Almighty God, grant, we beseech thee, that the fruit of the Easter sacrament we have received, may ever abide in our souls. Through Jesus Christ our Lord.

AT VESPERS.

As on Easter Day, p. 646, except :

At Magnif.

Ant. VIII G

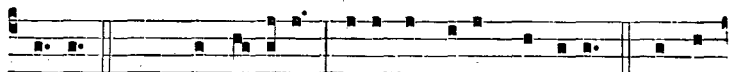
V

Idéte mánus mé-as * et

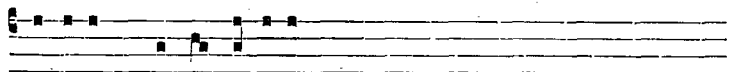
See my hands and my feet, that it is I myself.

Gospel.

pédes mé- os, qui-a égo ípse sum; alle-lú- ia, alle-



lú-ia. *Cant.* Magní- ficat * ánima mé- a Dóminum. 2. Et ex-

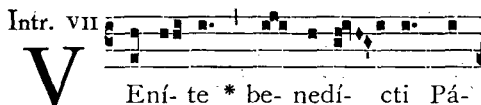


sultávit *or* Et exsultávit..

Cant. Magníficat. VIII G. p. 217 or 223. — *Prayer.* Deus qui Ecclésiám. p. 656.

Easter Wednesday.

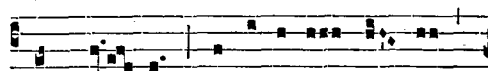
Station at St. Lawrence outside the Walls.



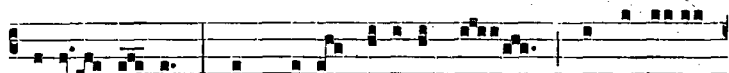
Intr. VII

V

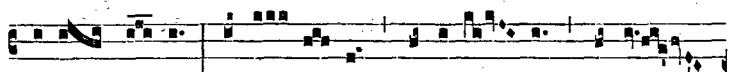
Ení- te * be- nedí- cti Pá-



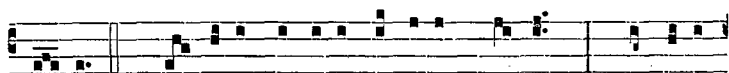
tris mé- i, percí- pi- te ré- gnum,



alle- lú- ia : quod vóbis parátum est ab o- rí-



gine mún- di, alle- lú- ia, alle- lú- ia, alle-



lú- ia. *Ps.* Can- táte Dómino cánticum nó- vum : * cantáte



Dómino ómnis tér- ra. Gló- ri- a Pátri. E u o u a e.

Glória Pátri. 7th tone. p. 30.

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.

DEus, qui nos Resurrectionis
Dominicae ánnua solemni-
táte laetíficas : † concéde propí-
tius ; ut per temporália festa
quae ágimus, * perveníre ad
gáudia aetérna mereámur. Per
eúndem Dóminum.

O God who year by year dost
summon us to keep with rejoicing
the day of our Lord's resurrection :
in thy loving-kindness make us,
through the passing joys of the
festivals we celebrate on earth, to
come to the endless happiness of
heaven. Through the same our Lord.

2. for the Church or for the Pope, p. 262.

Lectio Actuum Apostolorum.

St. Peter's speech to the people in the Temple. Acts 3, 13-15, 17-19.

IN diébus illis : Apériens Petrus
os suum, dixit : Víri Israë-
lítae, et qui tímétis Deum, au-
díte. Deus Abraham, et Deus
Isaac, et Deus Jacob, Deus pa-
trum nostrórum, glorificávit Fí-
lium suum Jesum, quem vos
quidem tradidístis, et negástis
ante fáciem Piláti, judicánte illo
dimítti. Vos autem sanctum, et
justum negástis, et petístis virum
homicídám donári vobis : auctó-
rem vero vitæ interfecístis, quem
Deus suscitávit a mórtuis, cujus
nos testes sumus. Et nunc, fra-
tres, sció quia per ignorántiam
fecístis, sicut et príncipes vestri.
Deus autem, quae prænuntiávit
per os ómnium Prophetárum,
pati Christum suum, sic implé-
vit. Poenitémini igitur, et con-
vertimini ut deleántur peccáta
vestra.

IN those days, Peter opening his
mouth, said, Ye men of Israel, and
ye that fear God, hear. The God of
Abraham, and the God of Isaac,
and the God of Jacob, the God of
our fathers hath glorified his Son
Jesus, whom you indeed delivered
up and denied before the face of
Pilate, when he judged he should
be released. But you denied the
Holy One and the Just, and desired
a murderer to be granted unto you.
But the author of life you killed,
whom God hath raised from the dead,
of which we are witnesses.

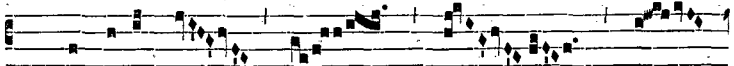
And now, brethren, I know that you
did it through ignorance, as did also
your rulers. But those things which
God before had shewed by the mouth
of all the prophets, that his Christ
should suffer, he hath so fulfilled.
Repent therefore, and be converted,
that your sins may be blotted out.

Grad. II

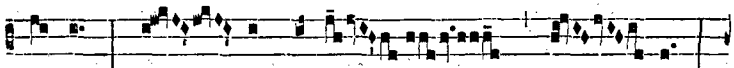
H

ÆC dí- es,* etc.p.64I

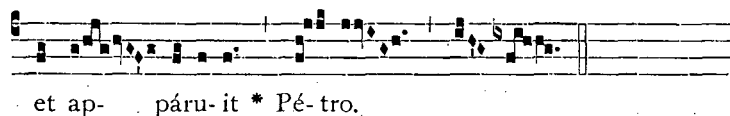
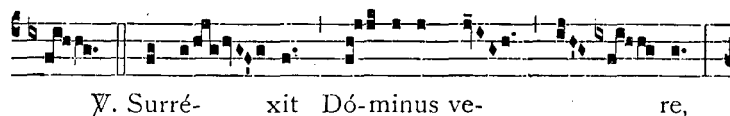
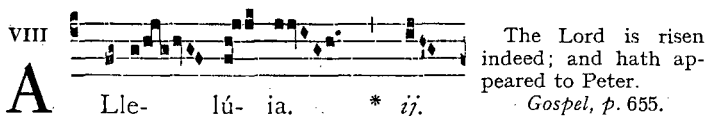
¶ The right hand of
the Lord hath wrought
strength : the right
hand of the Lord hath
exalted me. Ps. 117, 16.



¶. Déxtera Dó-



mi-ni fé- cit virtú- tem,



Sequence. Victimae paschali with Allelúia at the end, p. 642.

✠ **Sequentia sancti Evangelii secundum Joannem.**

Jesus appears by the lake of Tiberias. The miraculous catch of fishes. John 21, 1-14.

IN illo témpore : Manifestávit se íterum Jesus discíplulis ad mare Tiberiádis. Manifestávit autém sic : Erant simul Simon Petrus, et Thomas, qui dicitur Dídymus, et Nathánaël, qui erat a Cana Galilaéae, et filii Zebedaei, et álíi ex discíplulis ejus duo. Dicit eis Simon Petrus : Vado piscári. Dicunt ei : Venímus et nos tecum. Et exiérunt, et ascendérunt in navim : et illa nocte nihil prendidérunt. Mane autem factó, stetit Jesus in líttore : non tamen cognovérunt discípluli quia Jesus est. Dixit ergo eis Jesus : Púeri, numquid pulmentárium habétis? Respondérunt ei : Non. Dicit eis : Míttite

AT that time, Jesus shewed himself again to his discíples at the sea of Tiberias. And he shewed himself after this máñner. 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 discíples. 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 discíples knew not that it was Jesus. Jesus therefore said to them, Children, have you any meat? They answered

in dexteram navigii rete, et inveniétis. Misérunt ergo : et jam non valébant illud tráhere prae multitudíne píscium. Dixit ergo discipulus ille, quem diligébat Jésus, Petro : Dóminus est. Simon Petrus cum audísset quia Dóminus est, túnica succínxit se (erat enim nudus) et misit se in mare. Alii autem discipuli navígio venérunt (non enim longe erant a terra, sed quasi cúbitis ducéntis), trahéntes rete píscium. Ut ergo descendérunt in terram, vidérunt prunas pósitas, et piscem superpósitum, et panem. Dicit eis Jésus : Afférte de píscibus, quos prendidístis nunc. Ascéndit Simon Petrus, et traxit rete in terram, plenum magnis píscibus centum quinquaginta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Jésus : Veníte, prandéte. Et nemo audébat discumbéntium interrogáre eum : Tu quis es? sciéntes, quia Dóminus est. Et venit Jésus, et áccipit panem, et dat eis, et piscem similiter. Hoc jam tértio manifestátus est Jésus discipulis suis, cum resurrexísset a mórtuis.

Credo.

him : No. He saith to them, Cast the net on the right side of the ship, and you shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved, said to Peter, It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes.

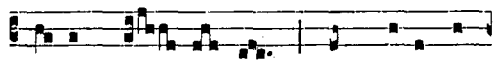
As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them, Bring hither of the fishes which you now have caught. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them, Come, and dine. And none of them who were at meat durst ask him, Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

Offert. VIII

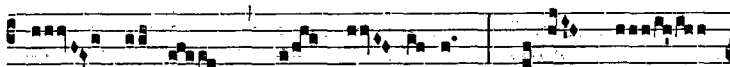
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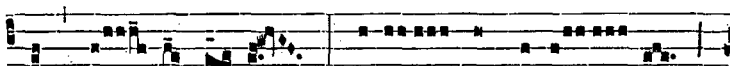
Ortas cae- li * apé-



ru- it Dó- mi- nus : et plú- it il-



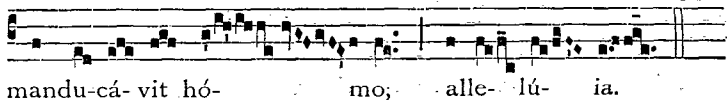
lis mánná, ut é- de- rent : pánem cae-



li dé- dit il- lis : pánem Ange- ló- rum

The Lord opened the doors of heaven, and rained down manna upon them to eat : he gave them the bread of heaven : man ate the bread of angels.

Ps. 77, 23-25.



mandu-cá- vit hó- mo; alle- lú- ia.

Secret.

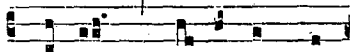
Sacrificia, Dómine, paschálibus gáudiis immolámus : quibus Ecclésia tua mirábiliter et páscitur et nutrítur. Per Dóminum.

Amidst the joys of Easter we offer up to thee, O Lord, that adorable sacrifice which, wondrously, thou didst establish to be the food and nourishment of thy Church. Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 266.

Preface, Communicántes and Hanc igitur of Easter, p. 645.

Comm. VIII

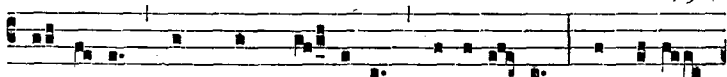


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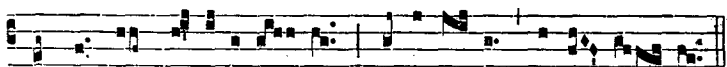
Hrístus * re-súrgens ex

Christ rising again from the dead, dieth now no more; death shall no more have dominion over him.

Rom. 6, 9.



mór-tu- is, jam non mó- ri-tur, alle-lú- ia : mors íl-li



ultra non dominábi- tur, alle-lú- ia, alle- lú- ia.

Postcommunion.

AB omni nos, quaesumus, Dómine, vetustáte purgátos : sacraménti tui veneránda percéptio in novam tránsferat creatúram : Qui vivis et regnas.

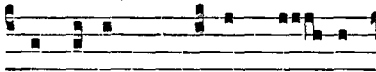
MAY the sacrament which we, O Lord, have reverently received, cleanse us from all taint of past guilt, and make us truly to become a new creation in Christ. Who livest...

2. for the Church or for the Pope, p. 267.

Easter Thursday.

Station at the Twelve Apostles.

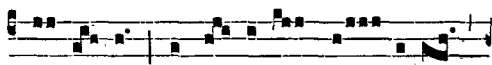
Intr. VIII



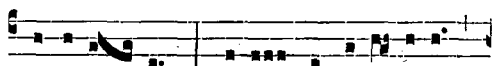
V

Ictrí-cem * mánum tú- am,

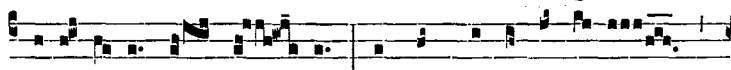
They praised with one accord thy victorious hand, O Lord, alleluia; for wisdom



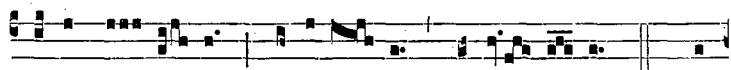
Dó-mi-ne, lauda-vérunt pá-ri-ter,



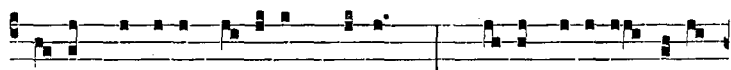
alle-lú-ia : qui-a sa-pi-énti-a



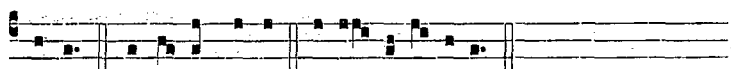
apé-ru-it os mú-tum, et línguas infánti-um



fé-cit di-sér-tas, alle-lú-ia, alle-lú-ia. *Ps.* Can-



tá-te Dómino cánticum nóvum : * qui-a mi-rabí-li-a



fé-cit. Gló-ri-a Pátri. E u o u a e. *Gloria, 8th tone. p. 30.*

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 Gén-tium in confessióne tui nó-minis adunásti : † da, ut renátis fonte baptísmatis, * una sit fides méntium, et píetas actiónum. Per Dóminum nostrum.

O God who hast united many nations in the confessing of thy holy name : upon those who have been born again in the waters of Baptism, bestow unity in faith and like zeal in the doing of good works. Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 262.

Lectio Actuum Apostolorum.

Philip and the Ethiopian. Acts 8, 26-40.

IN diébus illis : Angelus Dómi-ni locútus est ad Philíppum, dicens : Surge, et vade contra meridiánum, ad viam, quae descéndit ab Jerúsalem in Gazam : haec est desérta. Et surgens ábiit.

IN those days, an angel of the Lord spoke to Philip, saying : Arise, go towards the south, to the way that goeth down from Jerusalem to Gaza : this is desert. And rising up, he went; and behold a man of Ethiopia,

Et ecce vir Æthiops, eunúchus, potens Candácis regínæ Æthiópum, qui erat super omnes gazas ejus, vénerat adoráre in Jerúsalem : et revertébátur sedens super currum suum, legénsque Isaiam prophétam. Dixit autem Spiritus Philíppo : Accéde, et adjúnge te ad currum istum. Accúrrens autem Philíppus, audívit eum legéntem Isaiam prophétam, et dixit : Putásne intéligis quæ legis? Qui ait : Et quómodo possum, si non áliquis osténderit mihi? Rógavitque Philíppum ut ascénderet, et sedéret secum. Locus autem Scriptúrae, quem legébat, erat hic : Tamquam ovis ad occisiónem ductus est : et sicut agnus coram tondénte se, sine voce, sic non apéruit os suum. In humilitáte júdicium ejus sublátum est. Generatiónem ejus quis enarrábit, quóniam tollétur de terra vita ejus? Respóndens autem eunúchus Philíppo, dixit : Obsecro te, de quo Prophéta dicit hoc? de se, an de álio áliquo? Apériens autem Philíppus os suum, et incípiens a Scriptúra ista, evangelizávit illi Jesum. Et dum irent per viam, venérunt ad quamdam aquam : et ait eunúchus : Ecce aqua, quid próhibet me baptizári? Dixit autem Philíppus : Si credis ex toto corde, licet. Et respóndens, ait : Credo Fílium Dei esse Jesum Christum. Et jussit stare currum : et descendérunt utérque in aquam, Philíppus, et eunúchus, et baptizávit eum. Cum autem ascendissent de aqua, Spíritus Dómini rápuit Philíppum, et ámplius non vidit eum eunúchus. Ibat autem per viam suam gaudens. Philíppus autem invéntus est in Azóto, et pertránsiens evangelizábat civitatibus cunctis (donec veníret Caesaréam) nomen Dómini Jesu Christi.

an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning, sitting in his chariot, and reading Isaias the prophet. And the Spirit said to Philip, Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias; and he said, Thinkest thou that thou understandest what thou readest? Who said, And how can I, unless some man show me? and he desired Philip that he would come up, and sit with him.

And the place of the scripture which he was reading was this : *He was led as a sheep to the slaughter; and like a lamb without voice before his shearer, so opened he not his mouth : in humility his judgment was taken away : his generation, who shall declare ; for his life shall be taken from the earth.* And the eunuch answering Philip, said, I beseech thee, of whom doth the prophet speak this; of himself, or of some other man? Then Philip opening his mouth, and beginning at this scripture, preached unto him Jesus.

And as they went on their way, they came to a certain water : and the eunuch said, See here is water, what doth hinder me from being baptized? And Philip said, If thou believest with all thy heart, thou mayest : and he answering, said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still : and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more : and he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached the gospel to all the cities, till he came to Caesarea, the name of the Lord Jesus Christ.

Grad. II

H

ÆC dí- es, * etc. p. 641

∇. 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

aedi-fi-cán- tes, hic fáctus est

in cá- put án-

gu- li : a Dó-mi-no fá- ctum est, et est

mi- rá- bi-le in ó- cū-lis * nó-stris.

II

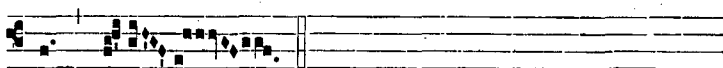
A

Lle- lú- ia. * ij.

Christ is risen, who created all things, and who has had pity upon mankind.

∇. Surréxit Chrístus, qui cre- ávit

ó-mni- a : et mi-sértus est hu- máno * géne-



ri.

Sequence. Victimae paschali with Alleluia at the end, p. 642.

✠ Sequentia sancti Evangelii secundum Joannem.

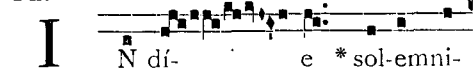
Jesus appears to Mary Magdalen. John 20, 11-18.

In illo tempore: Maria stabat ad monumentum foris, plorans. Dum ergo fleret, inclinavit se, et prospexit in monumentum: et vidit duos Angelos in albis, sedentes, unum ad caput, et unum ad pedes, ubi positum fuerat corpus Jesu. Dicunt ei illi: Mulier, quid ploras? Dicit eis: Quia tulérunt Dominum meum: et nescio ubi posuerunt eum. Haec cum dixisset, conversa est retrorsum, et vidit Jesum stantem: et non sciebat quia Jesus est. Dicit ei Jesus: Mulier, quid ploras? quem quaeris? Illa existimans quia hortulanus esset, dicit ei: Domine, si tu sustulisti eum, dicito mihi ubi posuisti eum: et ego eum tollam. Dicit ei Jesus: Maria. Conversa illa, dicit ei: Rabbóni (quod dicitur Magister). Dicit ei Jesus: Noli me tangere, nondum enim ascendi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascendo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum. Venit Maria Magdalene annuntians discipulis: Quia vidi Dominum, et haec dixit mihi. Credo.

AT that time, Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She thinking it was the gardener, saith to him, Sir, if thou hast taken him hence, tell me where thou hast laid him; and I will take him away. Jesus saith to her, Mary. She turning, saith to him, Rabboni (which is to say, Master). Jesus saith to her, Do not touch me; for I am not yet ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and to your Father; to my God, and your God.

Mary Magdalen cometh and telleth the disciples, I have seen the Lord, and these things he said to me.

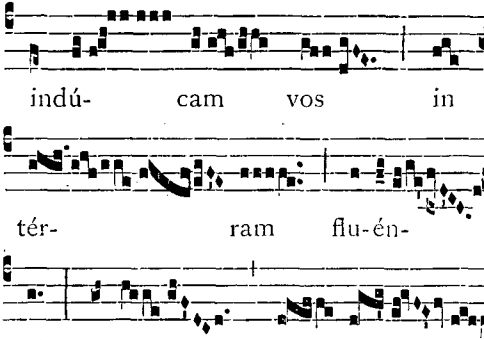
Offert. I



In the day of your solemnity, saith the Lord, I will bring you



tá- tis vé- strae, dí- cit Dó- mi- nus,



indú- cam vos in
 tér- ram flu-én- tem lac et
 mel, alle- lú- ia.

into a land that floweth with milk and honey, alleluia. *Exodus 13, 5.*

Secret.

Suscipe, quaesumus, Domine, munera populorum tuorum propitius : ut confessione tui nominis et baptisate renovati, sempiternam beatitudinem consequantur. Per Dominum.

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

P

Opu- lus * acqui-si-

Purchased people, declare his virtues, alleluia : who hath called you out of darkness into his admirable light.

Epistle, p. 676.

ti- ó- nis, annunti- á- te

virtutes é- jus, alle- lú- ia : qui vos de téne- bris

vo- cá- vit in admi- rá- bi- le lúmen sú- um, al-

le- lú- ia.

Postcommunion.

EXáudi, Dómine, preces nostras: ut redemptionis nostrae sacrosáncta commércia, et vitae nobis cónferant praeséntis auxili-um, et gáudia sempitérna concilient. Per Dóminum.

GRaciously hear us, who entreat thee, O Lord, that the means of salvation the grace of our Redeemer affords mankind, may be to us an assurance of thy help in this world, and of everlasting happiness in that which is to come. Through Jesus...

2. for the Church or for the Pope, p. 267.

Easter Friday.

Station at St. Mary of the Martyrs.

Intr. IV

E-dúxit é-os * Dó-minus in-
spe, alle-lú-ia: et i-nimí-
cos e-ó-rum opé-ru-it má-re, alle-lú-ia alle-
lú-ia, alle-lú-ia. *Ps.* Atté-ndi-te, pópu-le
mé-us, légem mé-am: * incliná-te áurem véstram in
vérba ó-ris mé-i. Gló-ri-a Pátri. Eu o u a e.
Glória Patri. 4th tone. p. 29.

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.

Collect.

OMnipotens sempiternè Deus, qui paschale sacramentum in reconciliatiõnis humanæ foedere contulisti : † da mentibus nostris; ut quod professione celebramus, * imitemur effectu. Per Dòminum.

Almighty and everlasting God, who in thy new covenant of forgiveness, hast established the sacrament of Baptism : so replenish our hearts with thy grace, that, inwardly, we may live up to that of which, outwardly, we have made profession. Through Jesus Christ...

2. for the Church or for the Pope, p. 262.

Lectio Epistolæ beati Petri Apostoli.

The Flood was the type of Baptism. I Peter 3, 18-22.

Carissimi : Christus semel pro peccatis nostris mortuus est, justus pro injústis, ut nos offerret Deo, mortificátus quidem carne, vivificátus autem spírítu. In quo et his, qui in cárcere erant, spírítibus véniens prædicávit : qui incréduli fúerant aliquándo, quando exspectábant Dei paciéntiam in diébus Noë, cum fabricarétur arca : in qua pauci, id est octo ánimæ salvæ factæ sunt per aquam. Quod et vos nunc similis formæ salvos facit baptísma : non carnis depositio sórdium, sed consciéntiæ bonæ interrogatio in Deum per resurrectionem Jesu Christi Dòmini nostri, qui est in dèxtera Dei.

Dearly beloved, Christ died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh, but enlivened in the Spirit. In which also coming, he preached to those spirits that were in prison, which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was building; wherein a few, that is, eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also; not the putting away of the filth of the flesh, but the examination of a good conscience towards God, by the resurrection of Jesus Christ our Lord, who is on the right hand of God.

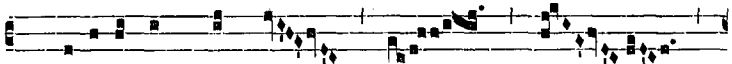
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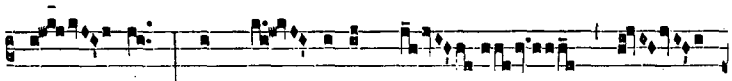
H ÆC dí- es,* etc. p. 64 I

℣. Blessed is he that cometh in the name of the Lord; the Lord is God, and he hath shone forth unto us.

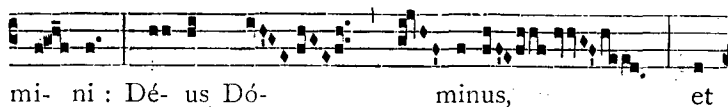
Ps. 117, 26-27.



℣. Benedíctus qui vé-

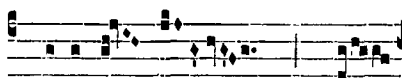


nit in nó- mine Dó-



VIII

A

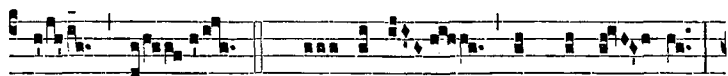


Lle-lú- ia.

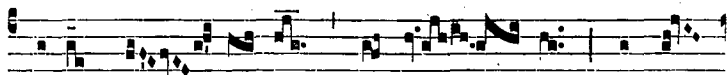
* ij.

Say ye among the
gentiles, the Lord hath
reigned from a tree.

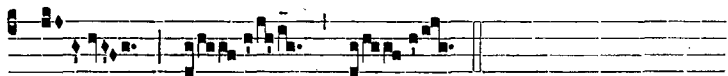
Ps. 95, 10.



V. Dí- ci- te in génti- bus :



qui- a Dó- mi- nus regná- vit * a lí-



gno.

Sequence. Victimae paschali with Alleluia at the end, p. 642.

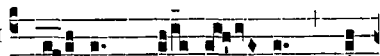
✠ **Sequentia sancti Evangelii secundum Matthaeum.**

Jesus institutes the sacrament of Baptism. Matth. 28, 16-20.

IN illo tempore : Undecim discipuli abiérunt in Galilaéam, in montem ubi constituerat illis Jesus. Et vidéntes eum adoravérunt : quidam autem dubitavérunt. Et accédens Jesus locútus est eis, dicens : Data est mihi omnis potéstas in caelo, et in terra. Eúntes ergo docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus Sancti : docéntes eos serváre ómnia quaecúmque mandávi vobis. Et ecce ego vobíscum sum ómnibus diébus, usque ad consummationem saéculi. Credo.

AT that time, the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them : and seeing him they adored ; but some doubted.

And Jesus coming, spoke to them, saying, All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.

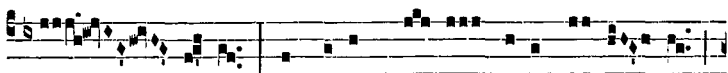
Offert. VI 

E - rit * vó- bis hic

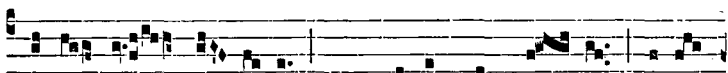
This day shall be for a memorial to you, alleluia : and you shall keep it a solemn feast to the Lord : in your generations, an everlasting legal day.

Exodus 12, 14.

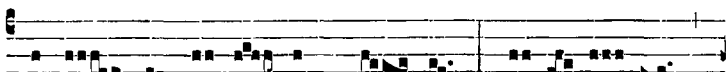
dí- es memo-ri- á- lis, alle-



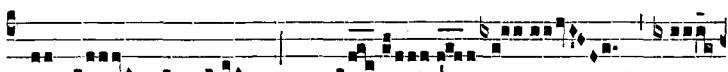
lú- ia : et dí- em fé- stum ce- lebrá- bi- tis



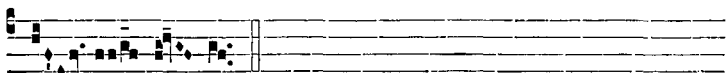
so- lénnem Dó- mi- no in progé- ni- es vé- stras : legí-



timum sempi- tér- num dí- em, al- le- lú- ia,



al- le- lú- ia, alle-



lú- ia.

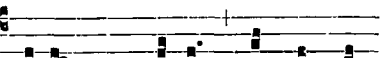
Secret.

Hostias, quaesumus, Dómine, placátus assume : quas et pro renatúræ expiatióne peccáti deférimus, et pro accelera-tióne caeléstis auxilií. Per Dó-minum.

BE appeased, we beseech thee, O Lord, looking upon this sacred Victim which we offer up, both in atonement of the sins of those who have been born anew in thee, and to implore thy speedy help for ourselves. Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 266.

Preface, Communicantes and Hanc igitur of Easter, p. 645.

Comm. I 

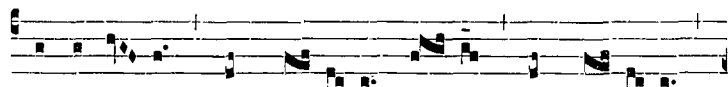
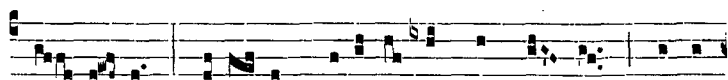
D Ata est mí- hi * ómnis pot-

All power is given to me in heaven and on earth, alleluia : going teach all nations,



baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Gospel.



Postcommunion.

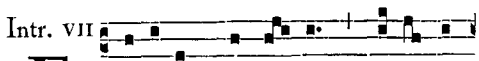
Respice, quaesumus, Dómine, pópulum tuum : et quem aetérnis dignátus es renováre mystériis, a temporálibus culpis dignánter absolve. Per Dóminum.

Graciously look down, we beseech thee, O Lord, upon thy people : and vouchsafe to forgive the sins of those whom thou hast been pleased, by virtue of these heavenly mysteries, to quicken again to life. Through Jesus Christ our Lord.

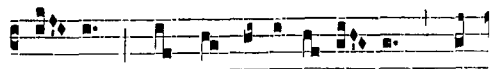
2. for the Church or for the Pope, p. 267.

Easter Saturday.

Station at St. John Lateran.

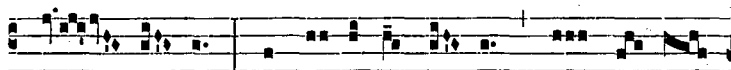


E-dúxit Dómi-nus * póp-u-lum

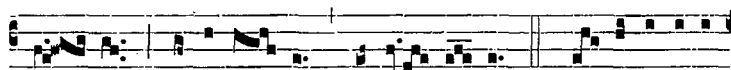


The Lord brought forth his people with joy, alleluia : and his chosen with gladness.

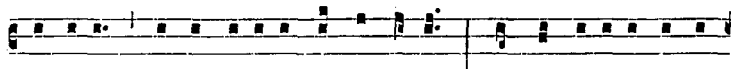
Ps. Give glory to the Lord, and call upon his name : declare his deeds among the Gentiles. *Ps. 104, 43 and 1.*



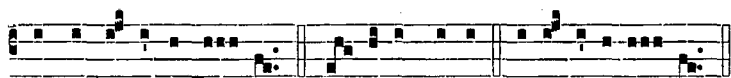
le- lú- ia : et e- léctos sú- os in lae- tí-



tí- a, alle-lú- ia, alle- lú- ia. *Ps.* Con-fi-témini



Dómino, et invocáte nómen é-jus : * annunti-áte inter



géntes ó-pe-ra é- jus. Gló- ri-a Pátri. E u o u a e.

Glória Patri. 7th tone. p. 30.

Collect.

Concède, quaesumus, omnipotens Deus : † ut qui festa paschalia venerando egimus, * per haec contingere ad gaudia aeterna mereamur. Per Dominum nostrum.

Vouchsafe, we beseech thee, Almighty God, so to order our ways that, having with reverent devotion kept this Easter festival, we may, through its joys, attain to the everlasting happiness of heaven. Through Jesus Christ our Lord.

2. for the Church or for the Pope, p. 262.

Lectio Epistolae beati Petri Apostoli.

Live in union with Christ. I Peter 2, 1-10.

Carissimi : Deponentes igitur omnem malitiam, et omnem dolum, et simulationes, et invidias, et omnes detractiones, sicut modo geniti infantes, rationale, sine dolo lac concupiscite : ut in eo crescatis in salutem : si tamen gustastis quoniam dulcis est Dominus. Ad quem accedentes lapidem vivum, ab omnibus quidem reprobatum, a Deo autem electum, et honorificatum : et ipsi tamquam lapides vivi superaedificamini, domus

Dearly beloved, laying away all malice, and all guile, and dissimulations, and envies, and all detractions, as new-born babes, desire the rational milk without guile, that thereby you may grow unto salvation ; if so be you have tasted that the Lord is sweet.

Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God : be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, accept-

spirituális, sacerdotium sanctum, offerre spirituáles hóstias, acceptábiles Deo per Jesum Christum. Propter quod contémnet Scriptúra : Ecce pono in Sion lápídem summum angulárem, electum, pretiósum : et qui crediderit in eum, non confundétur.

Vóbis ígitur honor credéntibus : non credéntibus autem lapis, quem reprobavérunt aedificántes, hic factus est in caput ánguli : et lapis offensiónis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pósito sunt. Vos autem genus electum, regále sacerdotium, gens sancta, pópulus adquisitiónis : ut virtútes annuntiétis ejus, qui de ténebris vos vocávit in admirábile lumen suum. Qui aliquándo non pópulus, nunc autem pópulus Dei : qui non consecúti misericórdiam, nunc autem misericórdiam consecúti.

able to God by Jesus Christ. Wherefore it is contained in the scripture, Behold I lay in Sion a chief cornerstone, elect, precious; and he that shall believe in him, shall not be confounded.

To you therefore that believe, he is honour : but to them that believe not, the stone which the builders rejected, the same is made the head of the corner : and a stone of stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people : that you may declare his virtues, who hath called you out of darkness into his admirable light; who in time past were not a people : but are now the people of God; who had not obtained mercy : but now have obtained mercy.

VIII

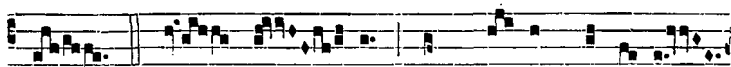
A



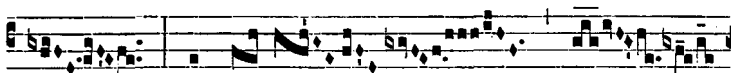
L-le- lú- ia. * ij.

This is the day which the Lord hath made, let us be glad and rejoice therein.

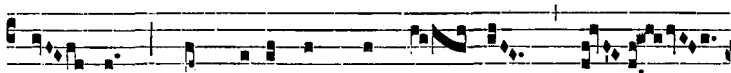
Ps. 117, 24.



∩. Haec dí- es, quam fé- cit Dómi-nus :



exsul-té-



mus, et laetémur * in é- a.



IV

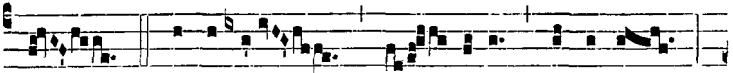
A



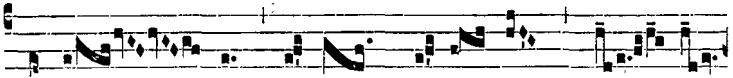
L- le-lú- ia. *

Praise the Lord ye
children, praise the
name of the Lord.

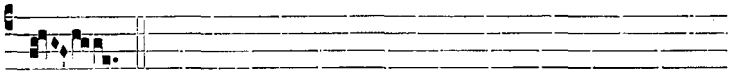
Ps. 112, 1.



∇. Laudá-te pú- e-ri Dómi-num,



laudá- te nómen * Dómi- ni.



Alleluia. is not repeated, but the Sequence Victimae paschali is sung with Alleluia at the end, p. 642.

✠ **Sequentia sancti Evangelii secundum Joannem.**

*At Mary Magdalen's news, Peter and John go to the empty tomb.
John 20, 1-9.*

IN illo tempore : Una sabbati, Maria Magdalene venit mane, cum adhuc tenebrae essent, ad monumentum : et vidit lapidem sublatum a monumento. Cucurrerit ergo, et venit ad Simonem Petrum, et ad alium discipulum, quem amabat Jesus, et dicit illis : Tulérunt Dominum de monumento, et nescimus ubi posuerunt eum. Exiit ergo Petrus, et ille alius discipulus, et venerunt ad monumentum. Currébant autem duo simul, et ille alius discipulus praecucurrerit citius Petro, et venit primus ad monumentum. Et cum se inclinasset, vidit posita linteamina, non tamen introiit. Venit ergo Simon Petrus, sequens eum, et introiit in monumentum, et vidit linteamina posita, et sudarium, quod fuerat super caput ejus, non cum linteamnibus positum, sed separatim involutum in unum locum.

AT that time, on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre, and she saw the stone taken away from the sepulchre. She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them : They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter therefore went out, and that other disciple, and they came to the sepulchre; and they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in.

Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.

Tunc ergo introiit et ille discipulus, qui vénerat primus ad monumentum : et vidit, et crédidit : nondum enim sciébant Scriptúram, quia oportébat eum a mórtuis resúrgere. Credo.

Then that other disciple also went in, who came first to the sepulchre : and he saw, and believed : for as yet they knew not the scripture, that he must rise again from the dead.

Offert. VIII

B

E- nedí- ctus* qui vé-

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.

nit in nó- mi- ne Dó- mi-

ni : benedíximus vóbis de dómo Dó-

mi- ni : Dé- us Dó- mi- nus, et

illú- xit nó- bis, alle- lú- ia, alle-

lú-ia.

Secret.

Concède, quaésumus, Dómine, semper nós per haec mystéria paschália gratulári : ut continúa nostrae reparatiónis operatio, perpétuae nobis fiat causa laetítiae. Per Dóminum.

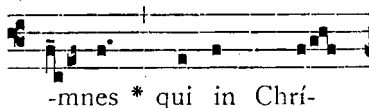
Grant to us, we beseech thee, Almighty God, ever on earth to rejoice with Easter gladness : and may thine unceasing working out of our redemption, ensure to us in heaven the joy which has no end. Through Jesus Christ our Lord.

Preface, Communicantes and Hanc igitur of Easter, p. 645.

2. for the Church or for the Pope, p. 266.

Comm. II

O



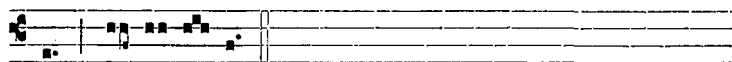
-mnes * qui in Chri-

All you who have
been baptized in Christ,
have put on Christ.

Galatians 3, 27.



sto bap-ti-zá-ti é- stis, Chri- stum indu- í-



stis, al-le-lú- ia.

Postcommunion.

Redemptiónis nóstræ múnere
vegetáti, quaésumus, Dó-
mine : ut hoc perpétuæ salútis
auxílio, fides semper vera pro-
ficiat. Per Dóminum.

Strengthened by redeeming grace,
we beseech thee, O Lord, that in
virtue of this thine unfailing help for
the saving of the souls of men, the
true faith may ever more and more
spread in the earth. Through Jesus...

2. for the Church or for the Pope, p. 267.

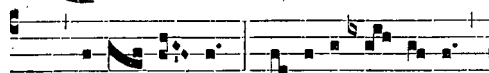
Low Sunday.

I Class. Double major. Station at St. Pancras.

Intr. VI

Q

Ua-si módo * gé- ni-ti infán-

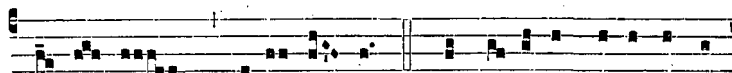


tes, alle- lú- ia : ra-ti- o-ná- bi- les,

As new-born babes,
alleluia, desire the ra-
tional milk without
guile. *Ps.* Rejoice to
God our helper : sing
aloud to the God of
Jacob. *Epistle*, p. 676;
Ps. 80.

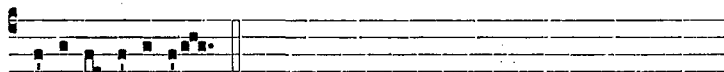


sine dó-lo lac concupí-sci-te, alle- lú- ia, al-

le-lú- ia, alle- lú- ia. *Ps.* Exsultá-te Dé-o adju-



tó-ri nóstro : * jubi-láte Dé- o Jácob. Gló-ri- a Pãtri.



E u o u a e. Glória Pãtri. 4th tone. p. 30. — Kyrie I. p. 31.

Collect.

PRæsta, quæsumus, omnípo-
tens Deus : † ut qui paschá-
lia festa perégimus, * hæc, te
largiénte, móribus et vita teneá-
mus. Per Dóminum nostrum
Jesum Christum Filium tuum.

GRant us, we beseech thee, Al-
mighty 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 Epistolæ beati Joannis Apostoli.

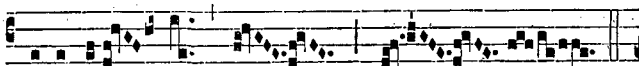
The victory of faith. I John 5, 4-10.

CARÍSSIMI : Omne, quod natum
est ex Deo, vincit mundum :
et hæc est victória, quæ vincit
mundum, fides nostra. Quis est,
qui vincit mundum, nisi qui
credit, quóniam Jesus est Filius
Dei? Hic est qui venit per
aquam et sánguinem, Jesus
Christus : non in aqua solum,
sed in aqua et ságuine. Et Spí-
ritus est, qui testificátur, quón-
iam Christus est véritas. Quón-
iam tres sunt, qui testimónium
dant in caelo : Pater, Verbum,
et Spíritus Sanctus : et hi tres
unum sunt. Et tres sunt, qui
testimónium dant in terra : Spí-
ritus, et aqua, et sanguis : et hi
tres unum sunt. Si testimónium
hóminum accípimus, testimón-
ium Dei majus est : quóniam
hoc est testimónium Dei quod
majus est : quóniam testificátus
est de Filio suo. Qui credit in
Fílium Dei, habet testimónium
Dei in se.

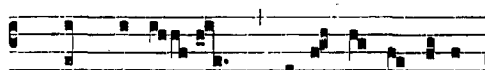
DEarly beloved, Whatsoever is
born of God, overcometh the
world; and this is the victory which
overcometh the world, our faith.
Who is he that overcometh the
world, but he that believeth that
Jesus is the Son of God? This is he
that came by water and blood, Jesus
Christ; not by water only, but by
water and blood. And it is the spirit
which testifieth that Christ is the
truth. And there are three who give
testimony in heaven; the Father, the
Word, and the Holy Ghost : and
these three are one. And there are
three that give testimony on earth ;
the spirit, the water, and the blood :
and these three are one. If we
receive the testimony of men, the
testimony of God is greater : for this
is the testimony of God which is
greater, because he hath testified of
his Son. He that believeth in the
Son of God, hath the testimony of
God in himself.

VII

A




Lle-lú- ia. * ij.



On the day of my resurrection, saith the Lord, I will go before you into Galilee.
Gospel, p. 635.

∇. In dí- e resur-re-cti- ònis



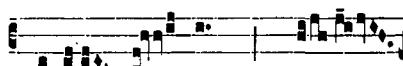
mé- ae, dí- cit Dómi- nus, prae- cé- dam



vos * in Ga-lilaé- am.

VII


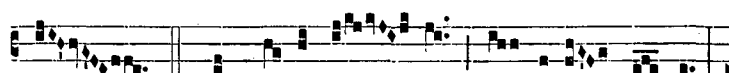
A



Lle- lú- ia. *

After eight days, the doors being shut, Jesus stood in the midst of his disciples, and said, Peace be with you.

Gospel.

∇. Post dí- es o- cto, já- 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.

Jesus appears to the Apostles, and institutes the sacrament of Penance. Thomas's incredulity and belief. John 20, 19-31.

IN illo témpore : Cum sero esset die illo, una sabbatorum, et fores essent clausae, ubi erant discipuli congregati propter me- **A**T that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for

tum Judaeórum : venit Jesus, et stetit in médio, et dixit eis : Pax vobis. Et cum hoc dixisset, osténdit eis manus, et latus. Gavísi sunt ergo discipuli, viso Dómino. Dixit ergo eis iterum : Pax vobis. Sicut misit me Pater, et ego mitto vos. Haec cum dixisset, insufflavit : et dixit eis : Accípite Spíritum Sanctum : quorum remisérítis peccáta, remittúntur eis : et quorum retinuéritis, reténta sunt.

* Thomas autem unus ex duódecim, qui dicitur Dídymus, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álii discipuli : Vidimus Dóminum. Ille autem dixit eis : Nisi vídero in mánibus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus, non credam. Et post dies octo, iterum erant discipuli ejus intus, et Thomas cum eis. Venit Jesus jánuis clausis, et stetit in médio, et dixit : Pax vobis. Deínde dicit Thomae : Infer dígitum tuum huc, et vide manus meas, et affer manum tuam, et mitte in latus meum : et noli esse incrédulus, sed fidélis. Respóndit Thomas, et dixit ei : Dóminus meus, et Deus meus. Dixit ei Jesus : Quia vidísti me, Thoma, credidísti : beáti, qui non vidérunt, et credidérunt. **

Multa quidem et ália signa fecit Jesus in conspéctu discipulórum suórum, quae non sunt scripta in libro hoc. Haec autem scripta sunt, ut credátis, quia Jesus est Christus Fílius Dei : et ut credétes, vitam habeátis in nómine ejus. Credo.

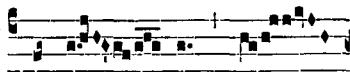
fear of the Jews, Jesus came, and stood in the midst, and said to them, Peace be to you. And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again, Peace be to you : as the Father hath sent me, I also send you. When he had said this, he breathed on them ; and he said to them, Receive ye the Holy Ghost ; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.

Now Thomas, one of the twelve, who is called Didymus, was not with them, when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be to you. Then he saith to Thomas, Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side ; and be not faithless, but believing. Thomas answered, and said to him, My Lord, and my God. Jesus saith to him, Because thou hast seen me, Thomas, thou hast believed : blessed are they that have not seen, and have believed.

Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God ; and that, believing, you may have life in his name.

Offert. VIII



A

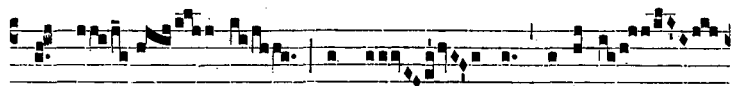
Nge-lus* Dó-

An angel of the Lord descended from heaven, and said to the

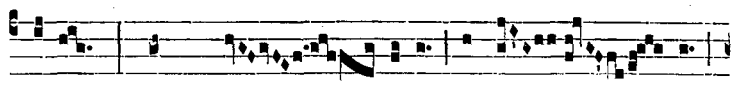


women : He whom you
seek is risen as he said.
Gospel, p. 635.

mi-ni descén- dit



de caé- lo, et dí- xit mu-li- é-



ribus : Quem quaé- ri-tis, surré- xit,



sicut dí- xit, al-le- lú-ia.

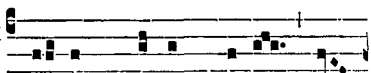
Secret.

Suscipe múnera, Dómine, quaé-
sumus, exsultántis Ecclésiae :
et cui causam tanti gáudii praé-
stitisti, perpétuae fructum con-
cède laetítiae. Per Dóminum
nostrum.

Graciously receive, we beseech
thee, O Lord, the gifts offered in
this season of her gladness, by Holy
Church to thee : and even as thou
makest her so greatly to rejoice on
earth, so do thou call all her children
to share in the endless delights of
heaven. Through Jesus Christ...

Preface of Easter, p. 645.

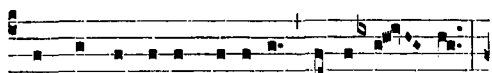
Comm. VI



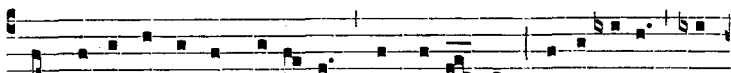
M It-te * mánum tú-am, et

Put in thy hand, and
know the place of the
nails, alleluia; and be
not incredulous, but
believing.

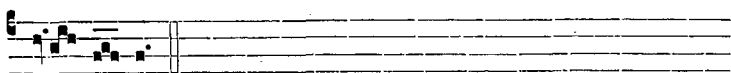
Gospel.



cognósce lóca clavórum, alle-lú-ia :



et nó-li ésse incrédu-lus, sed fidé- lis, alle-lú-ia, al-



le- lú-ia.

Postcommunion.

QUaésumus, Dómine Deus noster : ut sacrosáncta mystéria, quae pro reparatiónis nostrae munímine contulísti; et praesens nobis remédium esse fácias, et futúrum. Per Dóminum nostrum.

WE beseech thee, O Lord our God, to make profitable to us, both in this world and in that to come, the sacred mysteries by thee established for the ensuring of our salvation. Through Jesus Christ our Lord.

AT VESPERS.

Antiphon Allelúia and Psalms as on Sunday in Paschal Time, p. 111; but to-day the whole Ant. is sung before as well as after the Psalms. The same rule applies to the Ant. at the Magnificat.

Chapter.

CARÍSSIMI : Omne quod natum est ex Deo, vincit mundum : † et haec est victória quae vincit mundum, * fides nostra.

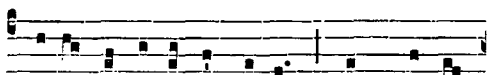
DEarly beloved, Whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith.

At least since the VI century, the Church has expressed, in these verses, the thanksgivings of those who, on Holy Saturday, were admitted to Baptism and the Eucharist. Now-a-days, though that ancient practice has largely disappeared, we are still bidden to thank for these benefits the risen Christ, to whose sufferings and triumph we owe them.

Hymn. VIII

A

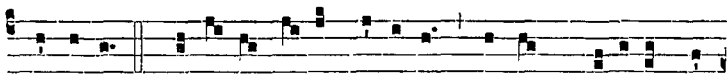
D ré-gi- as Agni dápes,



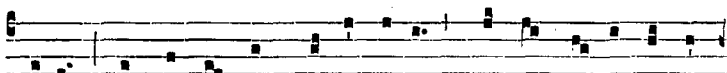
Stó-lis amícti cándi-dis, Post tránsi-



tum má-ris Rúbri, Chrísto ca-námus



Prínci-pi. 2. Di-ví-na cú-jus cá-ri-tas Sácrum propínat sán-



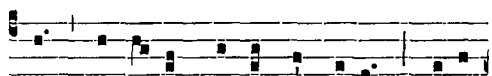
guinem, Almíque mémbra córpo-ris Amor sa-cérdos ím-

1. At the Lamb's high feast we sing praise to our victorious King, who hath washed us in the tide flowing from his pierced side.

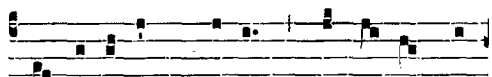
2. Praise we him whose love divine gives the guests his Blood for wine, gives his Body for the feast, Love the victim, Love the priest.



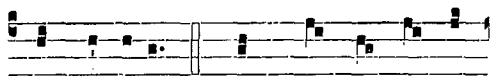
mo-lat. 3. Spársum cru- ó-rem pósti-



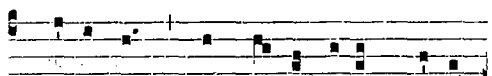
bus Vastá-tor hórret Angelus : Fugít-



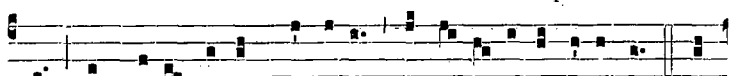
que di-ví-sum má-re, Mergúntur hó-



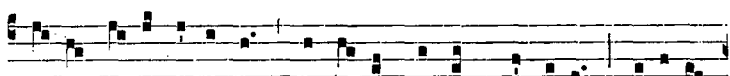
stes flúctibus. 4. Jam Páscha nóstrum



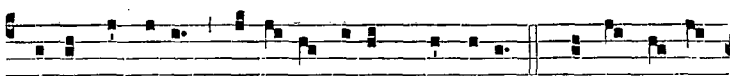
Christus est, Paschá-lis ídem vícti-



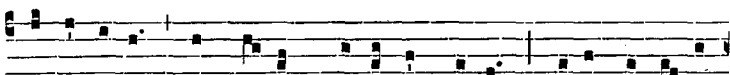
ma : Et púra pú-ris méntibus Since-ri-tá-tis ázyma. 5. O



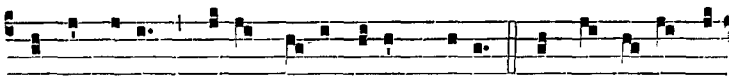
vé-ra caé-li víctima, Subjécta cui sunt tártara, Solú-ta



mórtis víncu-la, Re-cépta vítae praémi-a. 6. Víctor sub-á-



ctis ínfe-ris Trophaé-a Christus éxpli-cat, Caelóque a-pér-



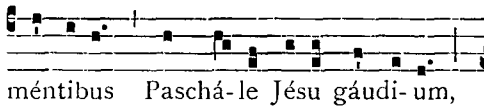
to, súbdi-tum Régem te-nebrárum tráhit. 7. Ut sis per-énne

3. Where the Paschal blood is poured, Death's dark Angel sheathes his sword; Israel's hosts triumphant go through the wave that drowns the foe.

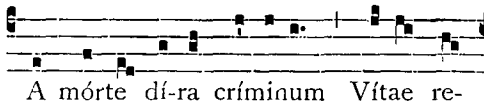
4. Christ, the Lamb whose Blood was shed, Paschal victim, Paschal bread; with sincerity and love eat we manna from above.

5. Mighty Victim from the sky, powers of hell beneath thee lie; Death is conquered in the fight; thou hast brought us life and light.

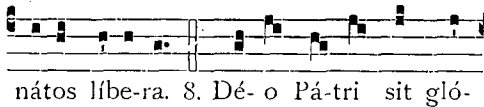
6. Now thy banner thou dost wave; vanquished Satan and the grave; see the prince of darkness quelled; heaven's bright gates are open held.



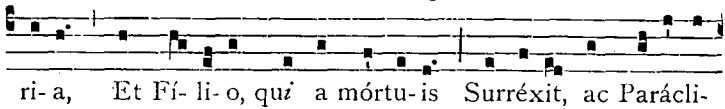
méntibus Paschá-le Jésu gáudi-um,



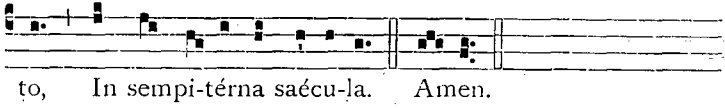
A móрте dí-ra críminum Vítae re-



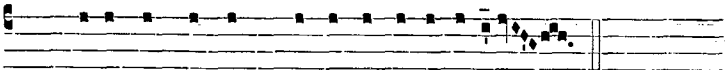
nátos líbe-ra. 8. Dé-o Pá-tri sit gló-



ri-a, Et Fí-li-o, qui a mórtu-is Surréxit, ac Parácli-



to, In sempi-térna saécu-la. Amen.



Y. Máne no-bí-scum Dómi-ne, alle-lú-ia.

R. Quóni-am adve-spe-ráscit, alle-lú-ia.

Stay with us, O Lord. Because it is towards evening.

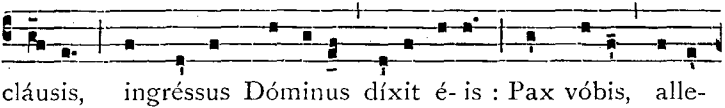
At Magnif.

Ant. VIII c

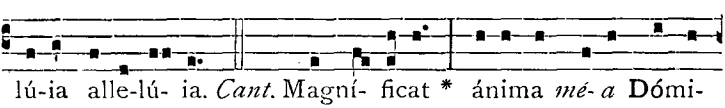
P

Ost dí-es o-cto, * já-nu-is

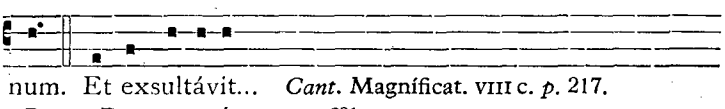
After eight days, the doors being shut, the Lord entered and said to them: Peace be to you. *Gospel.*



cláuis, ingréssus Dóminus díxit é-is : Pax vóbis, alle-



lú-ia alle-lú-ia. *Cant. Magní-ficat * ánima mé-a Dómi-*



num. Et exsultávit... *Cant. Magní-ficat. VIII c. p. 217.*

Prayer. Praesta, quaésumus. p. 681.

Benedicámus Dómino VII. p. 141. — Ant. Regína caeli. p. 242.

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.

Intr. IV

M Ise-ri-córdi-a * Dó-mi-ni

pléna est térra, alle-lú-ia : vér-

bo Dé- i caé- li firmá-ti sunt, alle- lú- ia,

alle- lú- ia. *Ps.* Exsultáte jústi in Dómino : * ré-

ctos décet collaudá-ti-o. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 4th tone. p. 29.

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.

Collect.

DEUS, qui in Fílli tui humilitáte, jacéntem mundum erexísti : † fidélibus tuis perpétuam concéde laetítiam ; * ut quos perpétuæ mortis eripuísti cásibus, gáudiis fácias pérfrui sempitérnis. Per eúdem Dóminum....

O God, whose only-begotten Son, by humbling himself, has raised up a fallen world : to thy faithful people vouchsafe abiding joys. Thou hast snatched them from the certainty of eternal death ; do thou likewise ensure to each of them a part in that happiness which is everlasting. Through the same our Lord.

2. Commemoration of Our Lady.

Concéde nos fámulos tuos, quaésumus, Dómine Deus, perpétua méntis et córporis sanítate gaudére : † et gloriósa beátae Mariæ semper Vírginis intercessióne, * a presénti liberári tristítia, et aetérna pérfrui laetítia. (Per Dóminum).

Grant unto us thy sérvants, we beseech thee, O Lord God, at all times to enjoy health of soul and health of body : and by the glorious intercession of blessed Mary, ever a virgin, when freed from the sorrows of this present life, to enter into everlasting joys in that which is to come. (Through Jesus Christ).

3. for the Church or for the Pope, p. 262.

Lectio Epistolae beati Petri Apostoli.

In his 1st Epistle, 2, 21-25, St. Peter gives Christ as our model.

Carissimi : Christus passus est pro nobis, vobis relinquens exemplum, ut sequamini vestigia ejus. Qui peccatum non fecit, nec inventus est dolus in ore ejus : qui cum malediceretur, non maledicebat : cum pateretur, non comminabatur : tradebat autem judicanti se injuste : qui peccata nostra ipse pertulit in corpore suo super lignum : ut peccatis mortui, justitiae vivamus : cujus livore sanati estis. Eratis enim sicut oves errantes, sed conversi estis nunc ad pastorem et episcopum animarum vestrarum.

Dearly beloved, Christ suffered for us, leaving you an example that you should follow his steps. Who did no sin, neither was guile found in his mouth. Who when he was reviled, did not revile; when he suffered, he threatened not; but delivered himself to him that judged him unjustly : who his own self bore our sins in his body upon the tree; that we being dead to sins, should live to justice : by whose stripes you were healed. For you were as sheep going astray : but you are now converted to the shepherd and bishop of your souls.

III

A

Lle- lú- ia. * ij.

The disciples knew the Lord Jesus in the breaking of bread.

Gospel, p. 653.

V. Cognoverunt

di- scí- pu- li Dó- mi- num Jésum in fra-

cti- ó- ne * pánis.

A

L- le- lú- ia. *

I am the good shepherd : and I know my sheep, and mine know me.

Gospel.

V. Ego sum pá- stor

bó- nus : et cognó- sco ó-

ves mé- as, et cognó- scunt me * mé-

ae.

✠ **Sequentia sancti Evangelii secundum Joannem.**

The Good Shepherd. John 10, 11-16.

IN illo témpore : Dixit Jesus pharisaéis : Ego sum pastor bonus. Bonus pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cujus non sunt ovés própriæ, videt lupum veniéntem, et dimíttit ovés, et fugit : et lupus rapit, et dispérgit ovés : mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus : et cognóscó meas, et cognóscunt me meæ. Sicut novit me Pater, et ego agnóscó Patrem : et ánimam meam pono pro óvibus meis. Et álias ovés hábeo, quæ non sunt ex hoc ovíli : et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.

Credo.

AT that time, Jesus said to the Pharisees, I am the good shepherd. The good shepherd giveth his life for his sheep; but the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep : and the hireling flieth, because he is a hireling, and he hath no care for the sheep.

I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father, and I lay down my life for my sheep. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

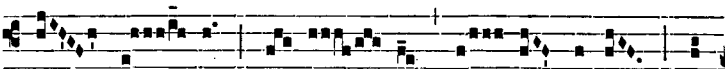
Offert. II

DE-us, * Dé- us mé-

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.

us, ad te de lú- ce ví- gi- lo : et in nómi-



ne tú- o le- vá- bo má- nus mé- as, al-



le- lú- ia.

Secret.

Benedictionem nobis, Dómine, cónferat salutárem sacra semper oblátio : ut quod agit mystério, virtúte perficiat. Per Dóminum nostrum.

MAY this sacred oblation, O Lord, call down upon us thine abiding and salutary blessing; may it perfect by its might that which in mystery it brings about. Through Jesus...

2. Commemoration of Our Lady.

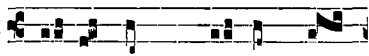
TUA, Dómine, propitiátione, et beátae Mariæ semper Virgínis intercessióne, ad perpétuam atque praeséntem haec oblátio nobis proficiat prosperitátem et pacem. (Per Dóminum).

Through thy merciful forgiveness, O Lord, and through the prayers of blessed Mary, ever a virgin, may this Oblation avail us, to the ensuring now and always, of prosperity and peace. (Through Jesus Christ...)

3. for the Church or for the Pope, p. 266.

Preface of Easter, p. 645.

Comm. II



E

- go sum * pá-stor bó-

I am the good shepherd : and I know my sheep, and mine know me. *Gospel.*



nus, alle-lú- ia : et cognóscó óves mé- as, et



cognóscunt me mé- ae, alle-lú- ia, alle-lú- ia.

Postcommunion.

Praesta nobis, quaésumus, omnipotens Deus : ut vivificatiónis tuae grátiam consequentes, in tuo semper múnere glóriemur. Per Dóminum nostrum.

GRant, we beseech thee, O Almighty God, that quickened by thy grace, we may ever glory in the greatness of thy gifts to us. Through Jesus Christ our Lord.

2. Commemoration of Our Lady.

Sumptis, Dómine, salútis no-
strae subsídiis : da, quaésu-
mus, beatae Maríae semper
Víriginis patrocínii nos ubique
prótegi; in cuius veneratióne
haec tuae obtúlimus majestáti.
(Per Dóminum...)

Give unto us, O Lord, who have
received these helps to salvation,
to find, wheresoever we may be,
a safeguard in the patronage of the
ever-blessed Virgin Mary : for it is in
her honour that we have offered up
this our Sacrifice to thy Divine
Majesty. (Through Jesus Christ...)

3. for the Church or for the Pope, p. 267.

AT VESPERS.

Ant. Allelúia, Psalms of Sunday, p. 111.

Chapter.

Caríssimi : Christus passus est
pro nobis, † vobis relínquens
exémplum, ut sequámini vesti-
gia ejus. * Qui peccátum non
fecit, nec inventus est dolus in
ore ejus.

Dearly beloved, Christ suffered for
us, leaving you an example that
you should follow his steps. Who
did no sin, neither was guile found
in his mouth.

L. V. p. 814

Hymn. Ad régias Agni dápes. p. 685. V̄. Máne nobíscum. p. 687.

At Magníf.

Ant. III a

E

-go sum. *Cant. Magní-fi-cat * ánima mé-a Dó-*

minum. 2. Et exsultávit... — Cant. Magnificat. III a. p. 214.

*An-
tiphon.*

Ego sum pástor bó-nus, qui

I am the good shep-
herd, who feed my
sheep; and for my sheep
I lay down my life.

Gospel.

páscó óves mé- as, et pro óvibus mé- is póno ánimam

mé- am, alle- lú- ia.

Prayer. Deus, qui in Fílii. p. 688.

Commemoration of the Cross, p. 123.

Benedicámus Dómino VII. p. 141. — Ant. Regína caeli. p. 422.

THE THIRD WEDNESDAY AFTER EASTER.

SOLEMNITY OF SAINT JOSEPH

Spouse of the Blessed Virgin Mary,
Confessor, and Patron of the Universal Church.

Double of I Class with common Octave.

AT FIRST VESPERS.

As at II Vespers, p. 699, except :

Ÿ. Constituit eum dominum
domus sue, alleluia.

Ÿ. He made him master of his
house.

Ry. Et principem omnis pos-
sessionis sue, alleluia.

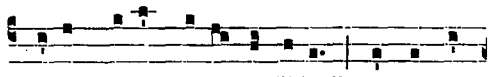
Ry. And lord of all his possessions.

At Magnif.

Ant. III a 2

C

UM esset desponsá-ta



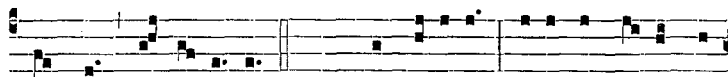
When Mary, the
mother of Jesus, was
espoused to Joseph,
before they came to-
gether, she was found
with child, of the Holy
Ghost.

Gospel, p. 304.

Má-ter Jé-su Ma-rí- a Jó-seph, ánte-quam



conveni- rent, invénta est in útero há- bens de Spí-ri-tu



Sán-cto, al-le- lú- ia. *Cant. Magní-fi-cat * ánima mé- a Dó-*



minum. 2. Et exsultávit... *Cant. Magnificat. III a². p. 214 or 220.*

AT MASS.

Intr. VII

A

Djú-tor * et pro-té-ctor nó-

The Lord is our help-
er 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 ledest Joseph
like a sheep. *Ps.* 32,
20-21 and 79, 1.

ster est Dó-minus : in é-o laetá-bi-tur

cor nó- strum, et in nó-mine sáncto é- jus

spe-rá- vimus, alle- lú-ia, alle- lú-ia. *Ps.* Qui

régis Isra-el, inténde : * qui dedú-cis ve-lut óvem Jó-

seph. Gló- ri- a Pátri. E u o u a e.

Glória Pátri. 7th tone. p. 30.

Collect.

DEUS, qui ineffábili providén-
tia beátum Joseph sanctís-
simae Genitricis tuae sponsum
eligere dignátus es : † praesta,
quaésumus ; ut quem protectó-
rem venerámur in terris, * inter-
cessórem 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 pro-
tector on earth. Who livest...

On Sunday, 2nd Collect : Deus, qui errántibus. p. 706.

Lectio libri Genesis.

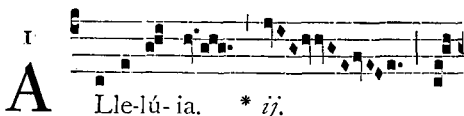
Joseph, a son of Jacob, has become in Egypt second only to the king. In figurative language, dear to Orientals, his father, before he dies, compares him here to a bull, the type of strength, that his foes cannot master; for God is with him, to crown him with temporal blessings.

(Genesis 49, 22-26 : following the Hebrew).

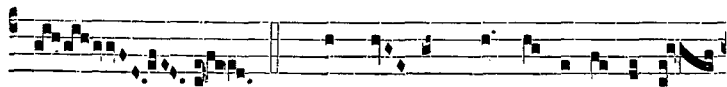
Seventeen centuries later, another Joseph will fulfil the prophecy more completely. Being powerful with him who passed for his Son, he will be enriched by him with spiritual favours, and will become the great Protector of the Church, the true "Prince among his brethren".

Filius accrésens Joseph, filius accrésens, et decórus aspéctu : filiae discurrérunt super murum. Sed exasperavérunt eum, et jurgáti sunt, invidéruntque illi habéntes jácula. Sedit in forti arcus ejus, et dissolúta sunt víncula brachiórum, et mánuum illius per manus poténtis Jacob : inde pastor egréssus est, lapis Israel. Deus patris tui erit adjútor tuus, et Omnípotens benedicet tibi benedictiónibus caeli désuper, benedictiónibus abyssi jacéntis deórsum, benedictiónibus úberum et vulvae. Benedictiónes patris tui confortátæ sunt benedictiónibus patrum ejus, donec veníret desiderium cóllium aeternórum : fiant in cápite Joseph, et in vértice Nazaraei inter fratres suos.

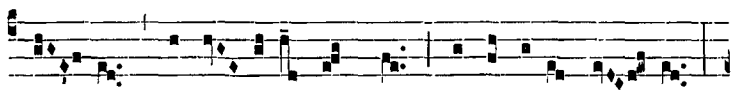
Joseph is a growing son, a growing son, and comely to behold : the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob : thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers : until the desire of the everlasting hills shall come ; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.



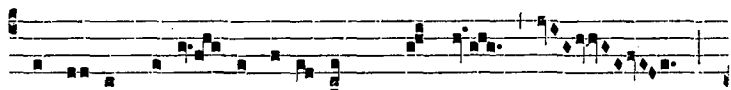
In whatever tribulation they shall cry to me, I will hear them, and be their protector always.



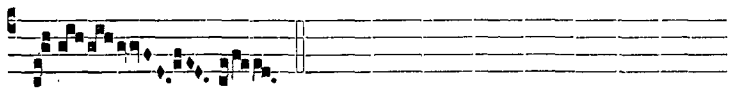
¹ The everlasting hills, so the ancients thought, set bounds to the primeval ocean that supports the earth, and themselves uphold the vault of heaven: immovable pillars, to which Jacob likens the certainty, efficacy and immensity of his benediction.



ne clamá- ve-rint ad me, exáudi- am é- os,

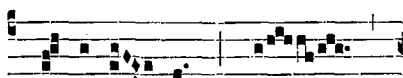


et é-ro proté- ctor e- ó-rum * semper.



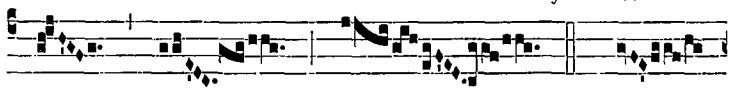
VIII

A

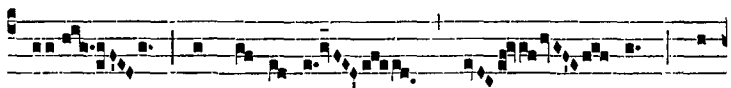


L-le-lú- ia. *

Do thou, O Joseph,
make us to lead the
life of the innocent :
through thy patronage,
may it ever be one of
safety assured.



∇. 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 tēpore : Factum est autem cum baptizaretur omnis pópulus, et Jesu baptizato et orante, apértum est caelum : et descendit Spíritus Sanctus corporáli spécie sicut columba in ipsum : et vox de caelo facta est : Tu es Fílius meus diléctus, in te complácuti mihi. Et ipse Jesus erat incípiens quasi annórum trigínta, ut putabátur filius Joseph.

Credo.

AT that time, it came to pass, when all the people were baptized, that Jesus also being baptised and praying, heaven was opened : and the Holy Ghost descended in a bodily shape as a dove upon him : and a voice came from heaven : Thou art my beloved Son, in thee I am well pleased.

And Jesus himself was beginning about the age of thirty years : being (as it was supposed) the son of Joseph.

Offert. III

L Au- da * Je- rú-

sa-lem : Dómi- num : quó-

ni- am confortá- vit sé- ras portá- rum tu- á-

rum, bene- dí- xit fí- li- is tú- is † in te,

alle- lú- ia, alle- lú-

ia. *Out of P. T. † in te.*

Praise the Lord, O Jerusalem, because he hath strengthened the bolts of thy gates : he hath blessed thy children within thee.

*Ps. 147, 12 and 13.***Secret.**

Sanctíssimae Genitrícis tuae Sponsi patrocínio suffúlti, rogámus, Dómine, cleméntiam tuam : ut corda nostra fácias

RElying on the patronage of the Spouse of thy most holy Mother, we entreat thee, O Lord, to teach us to despise from our hearts the things

terrēna cuncta despícere, ac te verum Deum perfectá caritatē diligere : Qui vivis et regnas. | of earth, and, in charity made perfect, to devote ourselves to the love of thee who art the one true God. Who...

On Sunday, 2nd Secret : His nobis. p. 709.

Preface of St. Joseph.

Vere dignum et justum est, aequum et salutāre, nos tibi semper et ubique grátias ágere : Dómine sancte, Pater omnipotens, aetérne Deus : Et te in Festivitatē beáti Joseph débitis magnificāre praecóniis, benedícere et praedicāre. Qui et vir justus, a te Deíparae Vírgini Sponsus est datus : et fidélis servus ac prudens, super Famíliam tuam est constitútus : ut Unigénitum tuum, Sancti Spíritus obumbratióne conceptum, patérna vice custodíret, Jesum Christum Dóminum nostrum.

Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Caeli, caelórúmque Virtútes ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súplici confessiōne dicétes.

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God; and likewise, that on the Festival of blessed Joseph with loud praises we should duly magnify, bless and extol thee. For, he, being a just man, was by thee given as Spouse to the Virgin Mother of God; and, being a faithful and wise servant, was by thee set over thy Household, in order that he might be the Guardian, in the place of a Father, of thine only-begotten Son, conceived by the overshadowing of the Holy Ghost, Jesus Christ, our Lord.

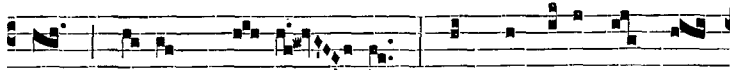
Through whom the Angels praise, the Dominations adore, the Powers with awe worship thy Majesty. Which the heavens and the Forces of heaven together with the blessed Seraphim joyfully do magnify. And do thou command that it be permitted to our lowliness to join with them in confessing thee, and unceasingly to repeat.

Comm. VIII

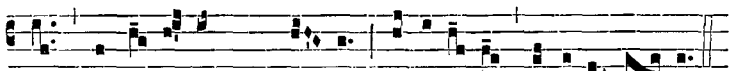
J

Acob autem * gé-nu-it Jó-

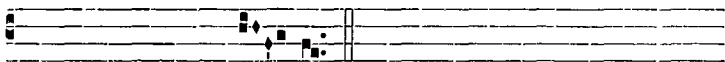
But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. *Gospel.*



seph ví-rum Ma-rí-ac, de qua ná-tus est Jé-



sus, qui vo-cá-tur † Chrí-stus, alle-lú-ia, alle-lú-ia.



Out of P. T. † Christus.

Postcommunion.

Divini muneris fonte refecti, quaesumus, Domine Deus noster : ut, sicut nos facis beati Joseph protectione gaudere; ita ejus meritis et intercessione, caelestis gloriae facias esse participes. Per Dominum nostrum.

Refreshed from the very source of thy best gifts, we entreat thee, O Lord our God, that, even as thou makest us now to rejoice in the protection of blessed Joseph, so, by his merits and prayers, thou wouldst one day call us to be partakers with him of the glory of heaven. Through Jesus Christ our Lord.

On Sunday, 2nd Postcommunion. Sacramenta. p. 709, with the last Gospel of that Sunday, p. 707.

¶ In Votive Masses of St. Joseph, in Paschal Time, all is said as on the day of the Solemnity. Out of Paschal Time, Alleluia. is omitted at the end of the Introit, Offertory, and Communion : the Gradual Domine praevenisti. p. 1095. is said and then Alleluia, alleluia. Fac nos innocuam. p. 696. After Septuagesima, the Alleluia. and its Ψ . are omitted, and the Tract Beatus vir. p. 1096. is said.

AT SECOND VESPERS.

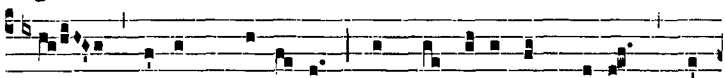
1 Ant.

I g

J

Acob autem * genu- it Jo-

Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Comm. p. 698.



soph, vi-rum Ma-ri- ae; de qua natus est Jesus, qui



vocatur Chri-stus, alle-lu- ia. Ps. Dixit Dominus Domino



me-o : * Sede a dextris me-is. Ps. Dixit Dominus. I g. p. 147.

2 Ant.

I D 2

M

Issus est * Ange-lus Gabri-el

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.
Gospel p. 1113.

a Dé-o in ci-vi-tá-tem Ga-lilaéae,

cú- i nómen Náza- reth, ad Vírginem desponsá-tam ví-

ro, cú- i nómen é-rat Jóseph, alle-lú- ia. *Ps. Confi-tébor*

tíbi Dómine in tóto córde mé-o : * in consí-li-o justórum

et congregati- ó-ne. *Ps. Confitébor. I D 2. p. 152.*

3 Ant.

VI F

A Scéndit autem Jóseph * a Ga-

Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem.

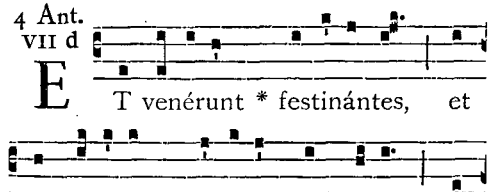
Gospel p. 313.

lilaé-a de ci-vi-tá-te Náza-reth, in

Judaé-am in ci-vi-tá-tem Dá-vid, quae vocá-tur Bétlehem

alle-lú- ia. *Ps. Be-átus vir qui tímet Dóminum : * in man-*

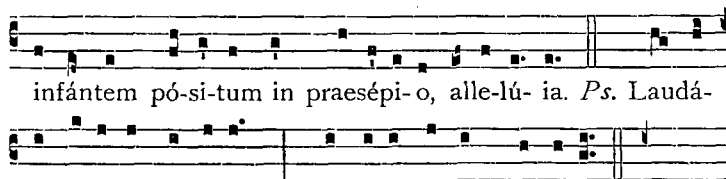
dá-tis éjus vó-let nímis. *Ps. Beátus vir. VI F. p. 163.*

4 Ant.
VII d

And they came with haste; and they found Mary and Joseph, and the infant lying in a manger.

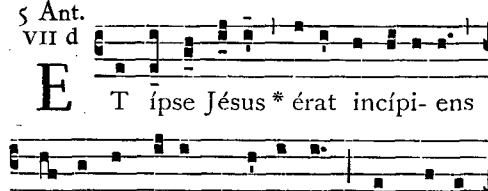
Gospel p. 317.

invenérunt Ma-rí-am et Jóseph, et



te pú-e-ri Dóminum : * laudáte nómen Dómini.

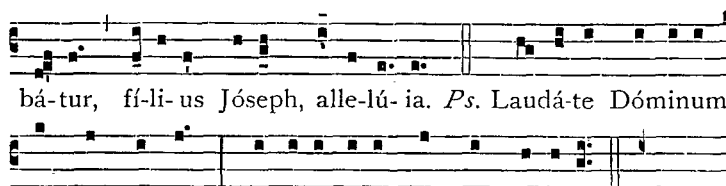
Ps. Laudáte púeri. VII d. p. 169.

5 Ant.
VII d

And Jesus himself was beginning about the age of thirty years : being (as it was supposed) the son of Joseph.

Gospel.

qua-si annórum tri-gínta, ut pu-ta-



ómnes géntes : * laudáte é-um ómnes pópu-li.

Ps. Laudáte Dóminum. VII d. p. 185.

Chapter.

Benedictiónes patris tui confortatae sunt benedictiónibus patrum ejus : † donec veniret desiderium collium aeternórum : * fiant in cápite Joseph, et in vértice Nazaraei inter fratres suos.

THE blessings of thy father are strengthened with the blessings of his fathers : until the desire of the everlasting hills shall come ; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

End of Epistle.

Hymn. I

T

E Jó-seph cé-lebrent ágmi-

na caéli-tum : Te cuncti résonent chri-

stí-adum chó-ri, Qui clá-rus mé-ri-tis,

junctus es íncl-y-tae Cásto foé-de-re

Virgi-ni. 2. Almo cum túmidam gér-

mine cónjugem. Admí-rans, dú-bi-o táng-e-ris ánx-i-us,

Afflá-tu súde-ri Flámi-nis Ange-lus Concéptum pú-e-

rum dó-cet. 3. Tu ná-tum Dóminum stríngis, ad éxte-ras

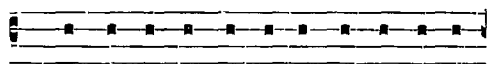
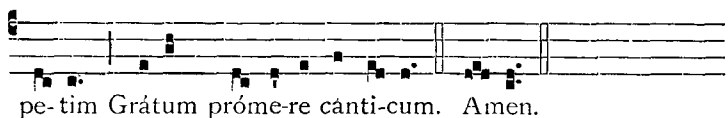
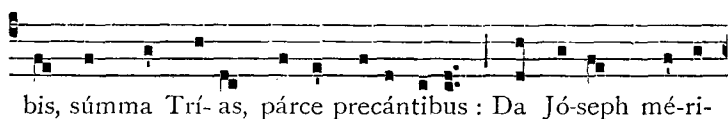
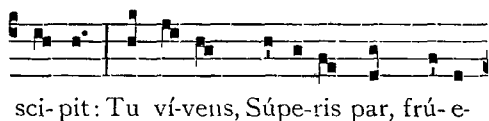
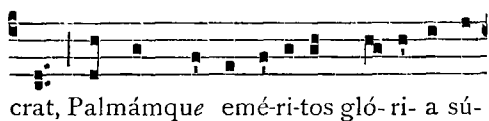
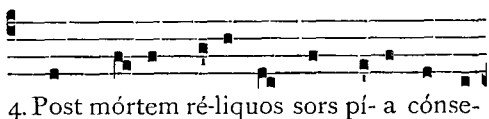
Ægýpti prófugum tu séque-ris plá-gas : Amíssum Sóly-

mis quaéris, et ínve-nis, Míscens gáudi-a flé-ti-bus.

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.



∇. Sub úmbra illús quem desiderá-ve-
R̄. Et frú-ctus é-jus dúl-cis gút-tu-ri



ram sédi, alle-lú-ia.
mé-o, alle-lú-ia.

4. Others in th'other world are crowned with bliss, and wear the palms which they've deserved in this; but he, more happy in his Lord's embrace, e'en here on earth beholds him face to face.

5. May Joseph's vows, O sacred Three in One, prevail that sinners may approach thy throne, where sweetest hymns shall consecrate thy name to endless blessings and immortal fame. XVII cent.

Trans. W. Shewring, by permission.

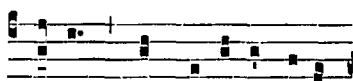
∇. I sat down under his shadow whom I desired.

R̄. And his fruit was sweet to my palate.

Cant. 2, 3.

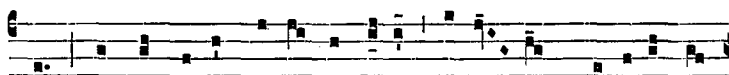
At Magnif.

Ant. III b

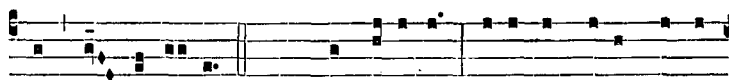
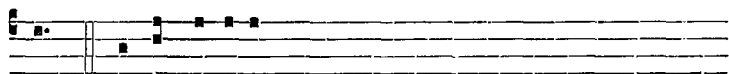
F

I-li, * quid fe-císti nóbis

Son, why hast thou
done so to us? Behold
thy father and I have
sought thee sorrowing.

Gospel, p. 396.

sic? Ecce pá-ter tú-us et égo do-lén-tes quaerebámus

te, al-le-lú-ia. *Cant. Magní-fi-cat * ánima mé-a Dómi-*

num. 2. Et exsultávit...

*Cant. Magníficat. III b. p. 214 or 220.**Prayer. Deus, qui ineffábili. p. 694.**Benedicámus Dómino I. p. 138. — Ant. Regína caeli, p. 242.*

Third Sunday after Easter.⁽¹⁾

Intr. VIII

J

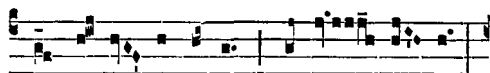


Ubi-lá- te Dé- o * ómnis

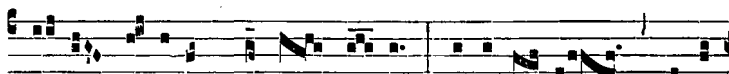
Shout with joy to God, all the earth, alleluia; sing ye a psalm to his name, alleluia: give glory to his praise. *Ps.* Say unto God, how terrible are thy works, O Lord! in the multitude of thy strength thy enemies shall lie to thee.



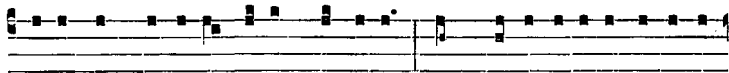
tér-ra, alle-lú- ia : psál-mum dí- ci-



te nó-mi- ni é- jus, alle- lú- ia :

Ps. 65, 1-3.

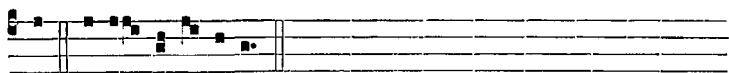
dá- te gló- ri- am láudi é- jus, alle-lú- ia, alle-

lú- ia, al- le- lú- ia. *Ps.* Dí- ci- te Dé- o, quam terri- bí-

li- a sunt ó- pe- ra tú- a, Dó- mine! * in multi- tú- dine virtú- tis



tú- ae men- ti- éntur tí- bi i- ni- mí- ci tú- i. Gló- ri- a Pá-



tri. E u o u a e. Glória Patri, 7th tone. p. 30.

¹ In some dioceses the Solemnity of St. Joseph is celebrated to-day, p. 693.

Collect.

DEus, qui errántibus, ut in viam possint redire justítiae, veritátis tuae lumen osténdis : † da cunctis qui christiána profes-sióné censéntur, et illa respúere quae huic inimica sunt nómini ; * et ea quae sunt apta sectári. Per Dóminum nostrum Jesum Christum.

O God who upon them that go astray dost shed the light of thy truth, leading them back into the paths of righteousness : upon all who profess to be Christians, bestow grace to put from them whatever befits not the name they bear, and to order their lives worthily thereof. Through Jesus Christ our Lord.

Commemoration of the Octave of St. Joseph. Collect. p. 694.

Lectio Epistolae beati Petri Apostoli.

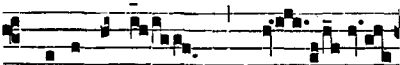
The apostolate of good example. Submission to authority. I Peter 2, 11-19.

CARÍSSIMI : Obsecro vos tamquam ádvenas et peregrínos abstinére vos a carnálibus desidériis, quae militant advérsus ánimam, conversatióem vestram inter gentes hábentes bonam : ut in eo, quod detréctant de vobis tamquam de malefactóribus, ex bonis opéribus vos considerántes, glórficent Deum in die visitatiónis. Subjécti ígitur estóte omni humánae creatúrae propter Deum : sive regi quasi praecellénti : sive dúcibus tamquam ab eo missis ad vindíctam malefactórum, laudem vero bonórum : quia sic est volúntas Dei, ut benefaciéntes obmutéscere faciátis imprudentium hóminum ignorántiam : quasi líberi, et non quasi velámen hábentes malístiae libertátem, sed sicut servi Dei. Omnes honoráte : fraternitátem dilígite : Deum timéte : regem honorificáte. Servi, súbditi estóte in omni timóre dómínis, non tantum bonis et modéstis, sed etiám dýscolis. Haec est enim grátia : in Christo Jesu Dómino nostro.

DEarly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation good among the gentiles : that whereas they speak against you, as evil doers, they may by the good works which they shall behold in you, glorify God in the day of visitation.

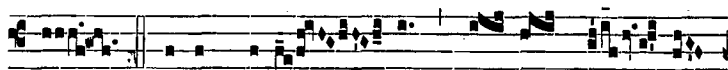
Be ye subject therefore to every human creature for God's sake : whether it be to the king as excelling : or to governors as sent by him for the punishment of evil doers and for the praise of the good : for so is the will of God, that by doing well you may put to silence the ignorance of foolish men. As free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy in Christ Jesus our Lord.

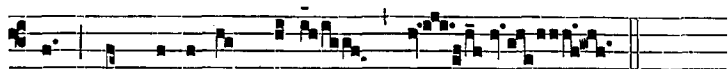
II
A 
Lle-lú-ia. * ij.

The Lord hath sent redemption to his people.

Ps. 110, 9, (p. 114).



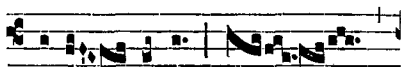
∮. Redempti-ó- nem mí- sit Dó- mi-



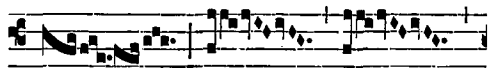
nus in pópu-lo * sú-o.

IV

A

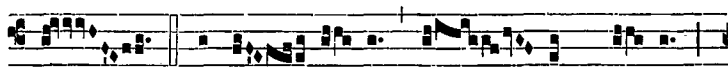


Lle- lú-ia. *

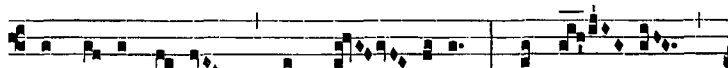


It behoved Christ to suffer these things, and so to enter into his glory.

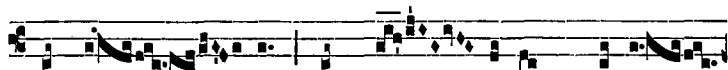
Gospel, p. 653.



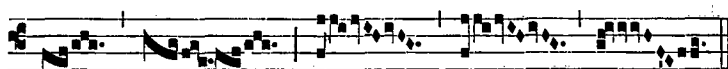
∮. Opor- té- bat pá- ti Chrí- stum,



et re-súrge-re a mór- tu- is, et i- ta



intrá- re in gló- ri- am * sú- am.



Sequentia sancti Evangelii secundum Joannem.

Christ lost to sight and seen again. John 16, 16-22.

IN illo tēpore : Dixit Jesus discipulis suis : Mōdicum, et jam non vidēbitis me : et iterum mōdicum, et vidēbitis me : quia vado ad Patrem. Dixērunt ergo ex discipulis ejus ad invicem : Quid est hoc, quod dicit nobis :

AT that time, Jesus said to his disciples, A little while, and now you shall not see me; and again a little while, and you shall see me; because I go to the Father. Then some of his disciples said one to another, What is this that he saith

Módicum, et non vidébitis me : et iterum módicum, et vidébitis me, et quia vado ad Patrem? Dicébant ergo : Quid est hoc, quod dicit : Módicum? nescímus quid loquitur. Cognóvit autem Jesus, quia volébant eum interrogáre, et dixit eis : De hoc quaéritis inter vos, quia dixi : Módicum, et non vidébitis me : et iterum módicum, et vidébitis me. Amen, amen dico vobis : quia plorábitis, et flébitis vos, mundus autem gaudébit : vos autem contristabímíni, sed tristítia vestra vertétur in gáudium. Múlier cum parit, tristítiam habet, quia venit hora ejus : cum autem pepererit púerum, jam non méminít presúrae propter gáudium : quia natus est homo in mundum. Et vos ígitur nunc quidem tristítiam habébitis, íterum autem vidébo vos, et gaudébit cor vestrum : et gáudium vestrum nemo tollet a vobis.

Credo.

to us, A little while, and you shall not see me; and again a little while, and you shall see me : and because I go to the Father? They said therefore, What is this that he saith, A little while? we know not what he speaketh.

And Jesus knew that they had a mind to ask him : and he said to them, Of this do you inquire among yourselves because I said, A little while, and you shall not see me; and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you.

Offert. IV

L Au-da, * á-nima

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.

mé-a, Dómi-num : laudá-bo

Dó-minum in ví-ta mé-a : psál-lam

Dé-o mé-o, quám-di-u é-ro, al-le-

Dé-o mé-o, quám-di-u é-ro, al-le-

lú-ia.

Secret.

HIS nobis, Dómine, mystériis conferátur, quo terréna desideria mitigántes, discámus amáre caeléstia. Per Dóminum nostrum Jesum Christum.

FROM these sacred mysteries, O Lord, may there flow upon us grace to control our desires of earthly things, and to learn to love those which are of heaven. Through Jesus...

Secret of St. Joseph : Sanctissimae. p. 697.

Preface of Easter, p. 645.

Comm. VIII

M

O-di-cum * et non vi-dé-

A little while, and you shall not see me, alleluia : and again a little while, and you shall see me : because I go to the Father.

Gospel.

bi-tis me, alle-lú-ia : í-terum mó-

di-cum, et vi-débi-tis me, qui- a vádo ad Pá-

trem, alle-lú-ia, alle- lú- ia.

Postcommunion.

SACRAMÉNTA quae sumpsimus, quaesumus, Dómine : et spirítuálibus nos instáurent aliméntis, et corporálibus tueántur auxiliis. Per Dóminum.

WE beseech thee, O Lord, that the Sacrament we have received may both be food to our souls and sure defence to our bodies. Through Jesus Christ our Lord.

Postcommunion of St. Joseph. Divíni múnneris. p. 699.

AT VESPERS.

Ant. Alleluia. Psalms of Sunday, p. 111.

Chapter.

CARÍSSIMI : Obsecro vos tamquam ádvenas et peregrínos, † abstinére vos a carnálibus desidériis, * quae militánt advérsus ánimam.

DEARLY beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul.

Hymn. Ad régias Agni dápes. p. 685. V. Máne nobíscum. p. 687.

At Magnif.

Ant. VIII G

A

-men, amen dí-co vóbis. *Cant.* Magní- fi-cat

ánima mé-a Dóminum. Et exsultávit...

Cant. Magníficat. VIII G. p. 217.An-
tiphon.

Amen, amen díco vóbis, qui-a

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.

plorábi-tis et flé-bi-tis vos : múndus au-

Gospel.

tem gaudébit, vos vero contrista-bími-ni : sed tristí-

ti-a véstra vertétur in gáudi-um, alle-lú-ia.

Prayer. Deus, qui errántibus. p. 706.*After the commemoration of any double feasts that occur to-day or tomorrow, there follows :***Commemoration of the Solemnity of St. Joseph.***Ant.* Fíli. p. 704, with the Ψ . that precedes and the Prayer that follows it.*But if tomorrow, Monday, the Office is of the Octave :**Ant.* Cum esset. p. 693, with its Ψ . and the Prayer.*Benedicámus Dómino VII.* p. 141. — *Ant.* Regína caéli. p. 242.**Fourth Sunday after Easter.**

Intr. VI

C

Antáte Dómi- no * cánti-cum

Sing ye to the Lord a new canticle, alleluia; for the Lord hath done wonderful things, allel.; he hath revealed his

nó-vum, alle-lú-ia : qui-a mi-ra-
justice in the sight of the
Gentiles. *Ps.* His right
hand hath wrought for
him salvation : and his
arm is holy. *Ps.* 97, 1-2.

bí-li-a fé-cit Dó-mi-nus, alle-lú-ia : ante con-
spéctum gén-ti-um reve-lá- vit justí-ti-am sú-am,

alle-lú-ia, alle-lú-ia. *Ps.* Salvá-vit sibi délix-
téra

é-jus : * et brá-chi-um sán-ctum é-jus. Gló-ri-a Pá-tri.

E u o u a e. Glória Patri. 6th tone. p. 30.

Collect.

DEus, qui fidélium mentes
únus éfficis voluntátis : †
da pópulis tuis id amáre quod
praécipis, id desideráre quod
promíttis ; * ut inter mundánas
varietátes, ibi nostra fixa sint
corda, ubi vera sunt gáudia. Per
Dóminum nostrum Jesum Chri-
stum Fílium tuum.

O God, who makest thy faithful
servants to be of one mind and
of one heart : teach us, thy people,
that only to love which thou willest,
that only to hope for, which thou
promisest ; so that amidst the 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.

Receive the word of the Gospel. *James* 1, 17-21.

CARÍSSIMI : Omne datum ópti-
mum, et omne donum per-
féctum desúrsum est, descéndens
a Patre lúminum, apud quem
non est transmutátio, nec vicís-
sitúdinis obumbrátio. Voluntárie

DEARLY beloved, Every best gift,
and every perfect gift is from
above ; coming down from the Father
of lights, with whom there is no
change, nor shadow of alteration.
For of his own will hath he begotten

enim genuit nos verbo veritatis, ut simus initium aliquod creaturae ejus. Scitis, fratres mei dilectissimi. Sit autem omnis homo velox ad audiendum : tardus autem ad loquendum, et tardus ad iram. Ira enim viri, justitiam Dei non operatur. Propter quod abiciens omnem immunditiam, et abundantiam malitiae, in mansuetudine suscipite insitum verbum, quod potest salvare animas vestras.

us by the word of truth, that we might be some beginning of his creatures.

You know, my dearest brethren; and let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

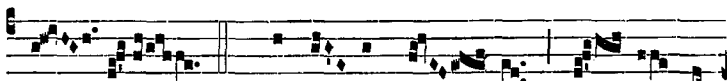
IV

A

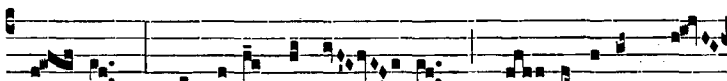
L- le-lú- ia.

* *ij.*

The right hand of the Lord hath wrought strength : the right hand of the Lord hath exalted me. *Ps. 117, 16.*



∇. Déxte- ra Dé- i fé- cit vir-



tú- tem : dextera Dómi- ni * ex- altávit me.



I

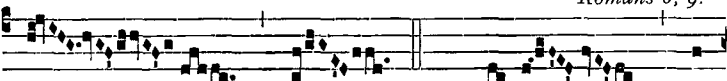
A

L-le- lú- ia.

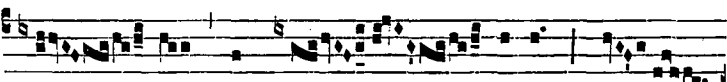
*

Christ rising again from the dead, dieth now no more; death shall no more have dominion over him.

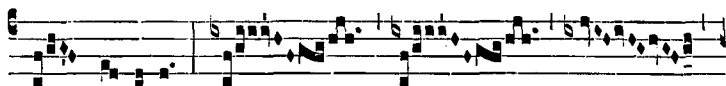
Romans 6, 9.



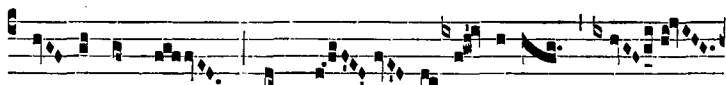
∇. Christus re-



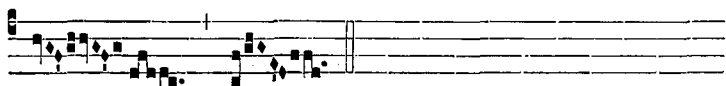
súr- gens ex mór- tu- is, jam



non mó-ri-tur : mors



íl- li ultra * non do- mi-ná- bi-tur.



✠ **Sequentia sancti Evangelii secundum Joannem.**

The mission of the Holy Ghost. John 16, 5-14.

IN illo témpore : Dixit Jesus discipulis suis : Vado ad eum qui misit me : et nemo ex vobis intérogat me : Quo vadis? Sed quia haec locútus sum vobis, tristítia implévit cor vestrum. Sed ego veritátem dico vobis : expedit vobis ut ego vadam : si enim non abíero, Paráclitus non véniet ad vos : si autem abíero, mittam eum ad vos. Et cum vénerit ille, árguet mundum de peccáto, et de justítia, et de júdicio. De peccáto quidem, quia non credidérunt in me : de justítia vero, quia ad Patrem vado, et jam non vidébitis me : de júdicio autem, quia princeps hujus mundi jam júdicátus est. Adhuc multa hábeo vobis dícere : sed non potéstis portáre modo. Cum autem vénerit ille Spíritus veritátis, docébit vos omnem veritátem. Non enim loquétur a semetípso : sed quaecúmque áudiet, loquétur, et quae ventúra sunt, annuntiábit vobis. Ille me clarificábit : quia de meo accípiet, et annuntiábit vobis.

Credo.

AT that time Jesus said to his disciples, I go to him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth : it is expedient to you that I go; for if I go not, the Paraclete will not come to you, but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in me; and of justice, because I go to the Father, and you shall see me no longer; and of judgment, because the prince of this world is already judged.

I have yet many things to say to you, but you cannot bear them now; but when he, the Spirit of truth, is come, he will teach you all truth; for he shall not speak of himself; but what things soever he shall hear, he shall speak, and the things that are to come he shall shew you. He shall glorify me, because he shall receive of mine, and shall shew it to you.

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 vé- ne- rit * Pa-rá-

When the Paraclete shall come, the Spirit of truth, he shall convince the world of sin, and of justice, and of judgment.

Gospel.

cli-tus Spí- ri-tus ve- ri-tá- tis,

ille ár- gu-et múndum de peccá- to, et de ju- stí-

ti- a, et de judí- ci- o, alle- lú- ia, alle- lú- ia.

Postcommunion.

ADesto nobis, Dómine Deus noster : ut per haec, quae fideliter sumpsimus, et purgemur a vitiis, et a periculis omnibus eruamur. Per Dóminum nostrum.

ABide with us always, O Lord our God, so that, in virtue of the sacrament we have received, we may be cleansed from all sin and delivered from all dangers. Through Jesus Christ our Lord.

2. of *Our Lady*, p. 692. — 3. for the *Church or for the Pope*, p. 267.

AT VESPERS.

Ant. Allelúia. *Psalms of Sunday*, p. 111.

Chapter.

CAríssimi : Omne datum optimum, et omne donum perfectum desúrsum est, descéndens

DEarly beloved, Every best gift, and every perfect gift, is from above; coming down from the Father

a Patre lúminum, † apud quem | of lights, with whom there is no
non est *transmutátio*, * nec | change, nor shadow of alteration.
vicissitúdinis obumbrátio.

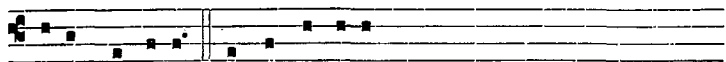
Hymn. Ad régias Agni dápes. p. 685. V. Máne nobíscum. p. 687.

At Magnif.

Ant. II D

V

Ado ad é-um. *Cant.* Magní- fi-cat * ánima



mé-a Dóminum. Et exsultávit... — *Cant.* Magnificat. II D. p. 213.

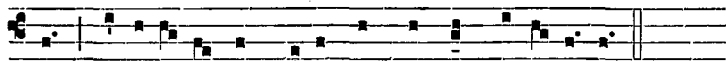
An-
tiphon.

Vádo ad é-um qui mí-sit

I go to him that sent me; but because I have spoken these things to you, sorrow hath filled your heart.

Gospel.

me : sed qui-a hæc locútus sum vó-



bis, tristí-ti- a implévit cor véstrum, alle-lú-ia.

Prayer. Deus, qui fidélium. p. 711.

Commemoration of the Cross, p. 123.

Benedicámus Dómino VII. p. 141. — *Ant.* Regína caéli. p. 242.

Fifth Sunday after Easter.

Intr. III


V

O-cem jucundi- tá-tis * annun-

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 :


ti- á-te, et audi- á-tur,





alle-lú-ia: nunti-á-te us-que

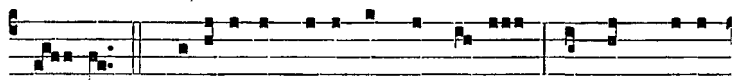
sing ye a psalm to his name, give glory to his praise. *Isaias 48, 20. Ps. 65.*



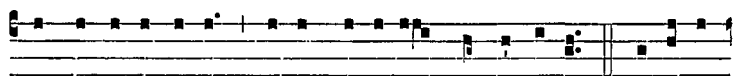
ad extrémum térrae: libe-rávit Dó-mi-nus



pó-pu-lum sú-um, al-le-lú-ia, alle-



lú-ia. *Ps.* Jubi-lá-te Dé-o ómnis térra: * psálmum dñ-ci-



te nómi-ni é-jus, dá-te gló-ri-am láudi é-jus. Gló-ri-a



Pátri. E u o u a e. Glória Pátri. 3rd tone. p. 29.

Collect.

DEus, a quo bona cuncta procedunt, largire supplicibus tuis: † ut cogitemus, te inspirante, quae recta sunt; * et, te gubernante, eadem faciamus. Per Dóminum.

O God, from whom flow all good things, give ear to our supplication: and inspire us with determination to do what is right, and with steadfastness to carry out, guided by thee, our good resolves. Through...

2. of *Our Lady*, p. 688. — 3. for the *Church* or for the *Pope*, p. 262.

Lectio Epistolae beati Jacobi Apostoli.

True Christianity lies in doing what the Gospel commands, not only in admiring its teaching. James 1, 22, 27.

Caríssimi: Estóte factóres verbi, et non audítóres tantum: fallétes vosmetípsos. Quia si quis audítor est verbi, et non factor: hic comparábitur viro consideránti vultum nativitatís

Dearly beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance

suae in spéculo : considerávit enim se, et ábiit, et statim obli- tus est qualis fúerit. Qui autem perspéxerit in legem perféctam libertátis, et permánserit in ea, non auditor obliuiósus factus, sed factor óperis : hic beátus in facto suo erit. Si quis autem putat se religiósus esse, non refraénans linguam suam, sed sedúcens cor suum, hujus vana est relígio. Relígio munda et immaculáta apud Deum et Patrem, haec est : Visitáre pu- pillos, et víduas in tribulatióne eórum, et immaculátum se cus- todíre ab hoc saéculo.

in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this : to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

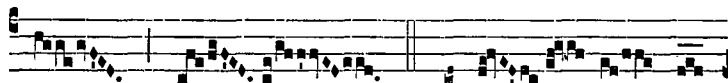
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A

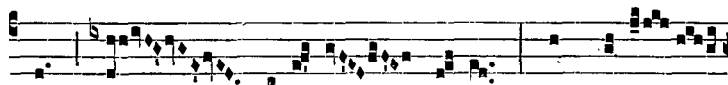


Lle- lú- ia. # ij.

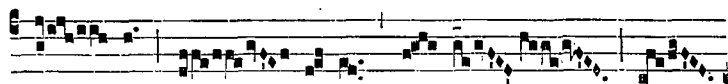
Christ is risen, and hath shone upon us, whom he redeemed with his blood.



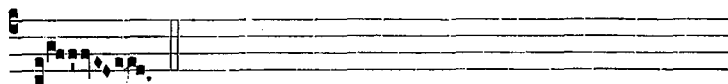
V. Surre- xit Chri-



stus, et illú-xit nó-bis, quos redé-

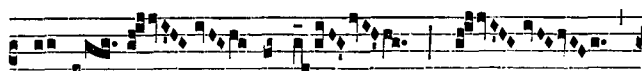


mit sán- guine * sú- o.



VII

A



L-le- lú- ia.



∇. Exí- vi a

I came forth from the Father, and came into the world: again I leave the world, and go to the Father.

Gospel.

Pá- tre, et



vé- ni in múndum : í-te- rum re-



línquo mún- dum, et vá-



do * ad Pá-



trem.

✠ **Sequentia sancti Evangelii secundum Joannem.**

Prayer in Jesus' name will be heard. John 16, 23-30.

IN illo témpore : Dixit Jesus discipulis suis : Amen, amen dico vobis : si quid petiéritis Patrem in nómine meo, dabit vóbis. Usque modo non petístis quidquam in nómine meo : Pé-tite, et accipiétis, ut gáudium vestrum sit plenum.

Haec in provérbiis locútus sum vobis. Venit hora, cum jam non in provérbiis loquar vobis, sed palam de Patre annuntiábo vobis. In illo die in nómine meo petétis : et non dico vobis, quia ego rogábo Pátrém de vobis : ipse enim Pater amat vos, quia vos me amástis, et credidístis, quia ego a Deo exívi. Exívi a Patre,

AT that time, Jesus said to his disciples, Amen, amen I say to you, if you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name : ask, and you shall receive, that your joy may be full.

These things I have spoken to you in proverbs : the hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day, you shall ask in my name ; and I say not to you that I will ask the Father for you, for the Father himself loveth you, because you have loved me, and have believed that I came out from God.

et veni in mundum : iterum relinquo mundum, et vado ad Patrem.

Dicunt ei discipuli ejus : Ecce nunc palam loqueris, et proverbium nullum dicis. Nunc scimus quia scis omnia, et non opus est tibi, ut quis te interroget : in hoc credimus quia a Deo existi.

Credo.

I came forth from the Father, and am come into the world : again I leave the world, and go to the Father.

His disciples say to him, Behold, now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee : by this we believe that thou camest forth from God.

Offert. II

B

Ene-dí-ci-te gén-tes * Dó-

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.

mi-num Dé-um nó-strum, et

obaudí-te vó-cem láudis é-jus :

qui pó-su-it á-nimam mé-am ad ví-tam,

et non dé-dit commo-vé-ri pé-des mé-os : be-

nedí-ctus Dó-minus, qui non a-mó-vit depre-ca-ti-

ó-nem mé-am, et mi-se-ri-cór-di-am sú-am

a me, alle-lú-ia.

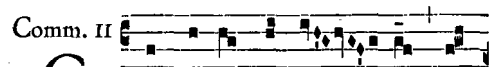
Secret.

Suscipe, Dómine, fidélium preces cum oblatiónibus hostiárum : ut per haec piaev devotiónis officia, ad caeléstem glóriam transeámus. Per Dóminum.

Look favourably, we beseech thee, O Lord, upon the prayers of thy faithful people, and upon the sacred victim we offer up; by our devout fervour in thy service may we win the glory of heaven. Through Jesus...

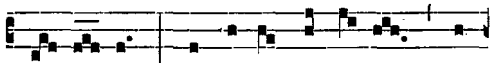
2. of *Our Lady*, p. 691. — 3. for the *Church or for the Pope*, p. 266.
Preface of *Easter*, p. 645.

Comm. II

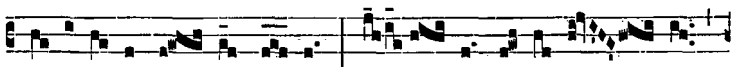


C Antá-te Dómi- no * al-

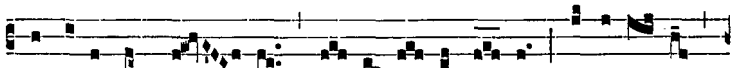
Sing ye to the Lord, alleluia; sing ye to the Lord, and bless his name: shew forth his salvation from day to day. *Ps. 95, 2.*



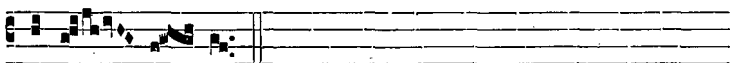
le- lú- ia : cantá-te Dómi-no, be-



ne-dí-ci-te nó- men é- jus : be- ne nunti- á- te



de dí- e in dí- em sa- lu- tá- re é- jus, alle- lú- ia,



alle- lú- ia.

Postcommunion.

TRíbué nobis, Dómine, caeléstis mensae virtúte satiátis : et desideráre quae recta sunt, et desideráta percípere. Per Dóminum nostrum Jesum Christum.

Make us, O Lord, whose strength this heavenly banquet has renewed, henceforth to desire only the things thou willest, nor to these ever to fail in attaining. Through Jesus...

2. of *Our Lady*, p. 692. — 3. for the *Church or for the Pope*, p. 267.

AT VESPERS.

Ant. Allelúia. *Psalms of Sunday*, p. 111.

Chapter.

Caríssimi : Estóte factóres verbi, et non auditóres tantum, falléntes vosmetípsos. † Quia si

Dearly beloved, Be ye doers of the word, and not hearers only, deceiving your own selves. For if

quis audítor est verbi, et non factor : hic comparábitur viro consideránti vultum nativitatís suae in spéculo : * considerávit enim se, et ábiit, et statim oblitus est qualis fúerit.

a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was.

Hymn. Ad régias Agni dápes. p. 685. V̄. Máne nobíscum. p. 687.

At Magnif.

Ant. VIII G*

P

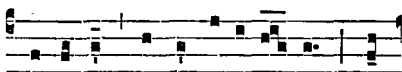
E-ti-te. *Cant. Magní- ficat * ánima mé- a Dó-*



minum. *or : mé- a Dóminum. Et exsultávit...*

Cant. Magníficat. VIII G. p. 217.*

An-
tiphon.



Pé-ti-te, et accipi-é- tis, ut



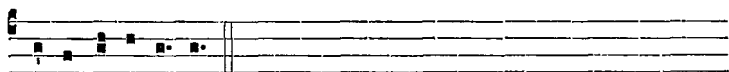
Ask, and you shall receive, that your joy may be full, for the Father himself loveth you, because you have loved me, and have believed.

Gospel.

gáudi-um véstrum 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 procedunt, largíre supplicibus tuis : † ut cogitémus te inspiránte quae recta sunt; * et te gubernánte, eádem faciámus. Per Dóminum.

O God, from whom flow all good things, give ear to our supplication : and inspire us with determination to do what is right, and with steadfastness to carry out, guided by thee, our good resolves. Through Jesus Christ our Lord.

Commemoration of the Cross, p. 123. — Benedicámus Dómino VII. p. 141.

Ant. Regína caéli. p. 242.

Rogation Monday, Tuesday and Wednesday.

AT THE PROCESSION.

Before the Procession, the Choir sings, standing :

Ant. II

E

Xsúrge, Dómi-ne, * ádju-va

Arise, O Lord : help us and redeem us for thyname'ssake. *Ps.* We have heard, O God, with our ears : our fathers have declared to us...

Ps. 43, 26 and 2.

nos, et líbe-ra nos, propter nómen

tú-um. *Ps.* Dé-us áuribus nóstris audí-vimus : pátres

nóstri annunti-avé-runt nó-bis. Gló-ri-a Pátri.

E u o u a e. Glória Pátri. 2nd tone. p. 28.

Exsúrge. is repeated. Then two cantors, kneeling before the Altar, begin the Litany. Each invocation is doubled, unless the Procession cannot take place.

K

Yri-e, e-lé-i-son. *ij.* Chríste,

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Christ, hear us. Christ, graciously hear us.

e-lé-i-son. *ij.* Ký-ri-e, e-lé-i-son. *ij.*

Chríste, áudi nos. *ij.* Chríste, exáudi nos. *ij.*



Pá-ter de caélis, Dé-us, mi-seré-re nóbis.
Fíli Redemptor

múndi, Dé-us, mi-seré-re nóbis.

Spíritus Sáncte, Dé-us, mi-seré-re nóbis.

Sáncta Trínitas,

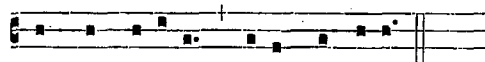
únus Dé-us, mi-seré-re nóbis.

God the Father of
heaven, have mercy
on us.

God the Son, Red-
eemer of the world,
have...

God the Holy Ghost,
have...

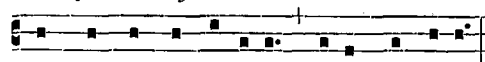
Holy Trinity, one God,
have...



Sáncta Marí-a, óra pro nóbis.

Holy Mary, pray for
us.

*Here all rise and the Procession begins without any interruption in the
chant of the Litany.*



Sáncta Dé- i Génitrix, óra pro nóbis.

Sáncta Vírgo vírginum, óra pro nóbis.

Sáncte Míchael, óra pro nóbis.

Sáncte Gábriel, óra pro nóbis.

Sáncte Ráphael, óra pro nóbis.

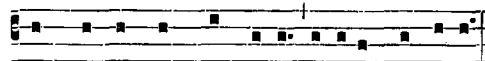
Holy Mother of God,
pray for us.

Holy Virgin of vir-
gins, pray.

St. Michael, pray.

St. Gabriel, pray.

St. Raphael, pray.



Omnes sáncti

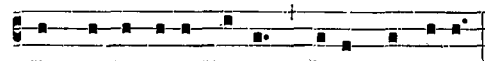
Angeli et Archánge-li, oráte pro nóbis.

Omnes sáncti bea-

tórum Spírituum órdenes, oráte pro nóbis.

All ye holy Angels
and Archangels, pray
for us.

All ye holy orders of
blessed Spirits, pray.



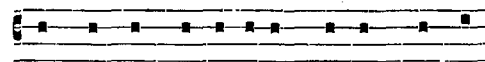
Sáncte Joánnes

Baptísta, óra pro nóbis.

Sáncte Jó-seph, óra pro nóbis.

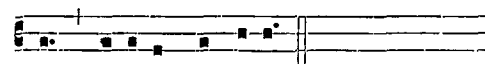
St. John Baptist,
pray.

St. Joseph, pray.

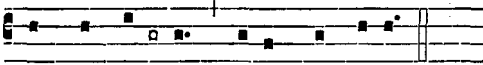


Omnes sáncti Patri-árchae et Prophé-

All ye holy Patriarchs
and Prophets, pray
for us.



tae, oráte pro nóbis.



St. Peter, pray for
us.

Sáncte Pé-tre, *óra pro nóbis.*

Sáncte Páule,	<i>óra.</i>	Saint Paul,	pray.
Sáncte Andréa,	<i>óra.</i>	Saint Andrew,	pray.
Sáncte Jacóbe,	<i>óra.</i>	Saint James,	pray.
Sáncte Joánnes,	<i>óra.</i>	Saint John,	pray.
Sáncte Thóma,	<i>óra.</i>	Saint Thomas,	pray.
Sáncte Jacóbe,	<i>óra.</i>	Saint James,	pray.
Sáncte Philíppe,	<i>óra.</i>	Saint Philip,	pray.
Sáncte Bartholomaée,	<i>óra.</i>	Saint Bartholomew,	pray.
Sáncte Matthaée,	<i>óra.</i>	Saint Matthew,	pray.
Sáncte Símon,	<i>óra.</i>	Saint Simon,	pray.
Sáncte Thaddaée,	<i>óra.</i>	Saint Thaddeus,	pray.
Sáncte Matthía,	<i>óra.</i>	Saint Matthias,	pray.
Sáncte Bárnaba,	<i>óra.</i>	Saint Barnabas,	pray.
Sáncte Lúca,	<i>óra.</i>	Saint Luke,	pray.
Sáncte Márce,	<i>óra.</i>	Saint Mark,	pray.
Omnes sáncti Apóstoli et		All ye holy Apostles and Evan-	
Evangelístae,	<i>orate.</i>	gelistas,	pray.
Omnes sáncti Discípuli		All ye holy Disciples of our	
Dómini,	<i>orate.</i>	Lord,	pray.
Omnes sáncti Innocéntes,	<i>orate.</i>	All ye holy Innocents,	pray.
Sáncte Stéphane,	<i>óra.</i>	Saint Stephen,	pray.
Sáncte Laurentí,	<i>óra.</i>	Saint Lawrence,	pray.
Sáncte Vincénti,	<i>óra.</i>	Saint Vincent,	pray.
Sáncti Fabiáne et Seba-		Saints Fabian and Sebastian,	pray.
stiáne,	<i>orate.</i>		
Sáncti Joánnes et Páule,	<i>orate.</i>	Saints John and Paul,	pray.
Sáncti Cósmaet Damiáne,	<i>orate.</i>	Saints Cosmas and Damian,	pray.
Sáncti Gervási et Protási,	<i>orate.</i>	Saints Gervase and Protase,	pray.
Omnes sáncti Mártýres,	<i>orate.</i>	All ye holy Martyrs,	pray.
Sáncte Silvéster,	<i>óra.</i>	Saint Sylvester,	pray.
Sáncte Gregóri,	<i>óra.</i>	Saint Gregory,	pray.
Sáncte Ambrósi,	<i>óra.</i>	Saint Ambrose,	pray.
Sáncte Augustíne,	<i>óra.</i>	Saint Augustine,	pray.
Sáncte Hierónyme,	<i>óra.</i>	Saint Jerome,	pray.
Sáncte Martíne,	<i>óra.</i>	Saint Martin,	pray.
Sáncte Nicoláe,	<i>óra.</i>	Saint Nicholas,	pray.
Omnes sáncti Pontífices		All ye holy Bishops and Con-	
et Confessóres,	<i>orate.</i>	fessors,	pray.
Omnes sáncti Doctóres,	<i>orate.</i>	All ye holy Doctors,	pray.
Sáncte Antóni,	<i>óra.</i>	Saint Anthony,	pray.
Sáncte Benedícte,	<i>óra.</i>	Saint Benedict,	pray.
Sáncte Bernárde,	<i>óra.</i>	Saint Bernard,	pray.
Sáncte Domínice,	<i>óra.</i>	Saint Dominic,	pray.
Sáncte Francísce,	<i>óra.</i>	Saint Francis,	pray.
Omnes sáncti Sacerdótes		All ye holy Priests and Levites,	pray.
et Levítae,	<i>orate.</i>		
Omnes sáncti Mónachi et		All ye holy Monks and Her-	
Eremítae,	<i>orate.</i>	mits,	pray.

Sáncta María Magdaléna,	óra.	Saint Mary Magdalen,	pray.
Sáncta Ágatha,	óra.	Saint Agatha,	pray.
Sáncta Lúcia,	óra.	Saint Lucy,	pray.
Sáncta Agnes,	óra.	Saint Agnes,	pray.
Sáncta Caecília,	óra.	Saint Cecily,	pray.
Sáncta Catharina,	óra.	Saint Catherine,	pray.
Sáncta Anastásia,	óra.	Saint Anastasia,	pray.
Omnes sánctae Vírgines et Víduae,	orate.	All ye holy Virgins and Wid- ows,	pray.
Omnes Sáncti et Sánctae Déi, intercédite pro nóbis.		All ye holy Men and Women, Saints of God, make intercession for us.	



Propí-ti-us és-to, párcé nó-bis, Dómine.
Propí-ti-us és-to, exáudi nos, Dómine.
Ab ómni má-lo, líbe-ra nos, Dómine.

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil, deliver us, O Lord.

Ab ómni peccáto,
Ab ira túa,
A subitánea et improvisa
mórte,
Ab insídiis diáboli,
Ab ira, et ódio, et ómni
mála voluntáte,
A spírítu fornicatiónis,
A fúlgure et tempestáte,
A flagéllo terraemótu
A péste, fáme, et béllo,

libera.

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,

deliver us.

The following clause is said only during the Forty Hours :

Ab imminéntibus perículis, | From threatened dangers,

A mórte perpétua,
Per mystérium sánctae In-
carnatiónis túae,
Per Advéntum túum,
Per Nativitátem túam,
Per Baptísmum et sánctum
Jejúniúm túum,
Per Crúcem et Passiõem
túam,
Per Mórtem et Sepultúram
túam,
Per sánctam Resurrectiõem
túam,

libera.

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,

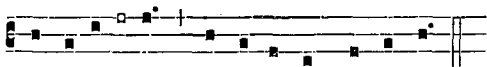
deliver us.

Per admirabilem Ascensionem
túam,
Per adventum Spíritus Sáncti
Parácliti,
In die iudícii,

Hibera.

Through thy wonderful ascen-
sion,
Through the coming of the Holy
Ghost the Paraclete,
In the day of judgment,

deliver us.



We, sinners, beseech
thee, hear us.

Peccató- res, te rogámus, áudi nos.

- | | |
|--|--|
| <p>Ut nóbis párcas, te rogámus
áudi nos.</p> <p>Ut nóbis <i>indúlgeas</i>, te...</p> <p>Ut ad véram paeniténtiam nos
perducere <i>dignéris</i>, te...</p> <p>Ut Ecclésiám túam sánctam '
régere et conserváre <i>dignéris</i>,
te...</p> <p>Ut [Dómnum Apostólicum et]
ómnes ecclesiásticos órdenes '
in sáncta religióne conserváre
<i>dignéris</i>, te...</p> <p>Ut inimícos sánctae Ecclésiae '
humiliáre <i>dignéris</i>, te...</p> <p>Ut régibus et princípibus chri-
stiánis ' pácem et véram con-
córdiam donáre <i>dignéris</i>, te...</p> <p>Ut cuncto pópulo christiáno '
pácem et unitátem largíri
<i>dignéris</i>, te...</p> <p>Ut ómnes errántes ad unitátem
Ecclésiae revocáre, ' et infi-
dèles univérsos ad Evangélii
lúmen perducere <i>dignéris</i>,
te...</p> <p>Ut nosmetípsos in túo sáncto
servítio ' confortáre et con-
serváre <i>dignéris</i>, te...</p> <p>Ut méntes nóstras ' ad caeléstia
desidéria érigas, te...</p> <p>Ut ómnibus benefactoribus nó-
stris ' sempitérna bóna <i>retrí-
buas</i>, te...</p> <p>Ut ánimas nóstras ' frátrum,
propinquórum et benefactó-
rum nostrórum ' ab aetérna
damnatióne <i>erípias</i>, te...</p> <p>Ut fructus térrae ' dáre et con-
serváre <i>dignéris</i>, te...</p> | <p>That thou wouldst spare us, we
beseech thee, hear us.</p> <p>That thou wouldst pardon us, we...</p> <p>That thou wouldst bring us to true
penance, we...</p> <p>That thou wouldst vouchsafe to
govern and preserve thy holy
Church, we...</p> <p>That thou wouldst vouchsafe to pre-
serve [the Bishop of the Apostolic
See and] all orders of the Church
in holy religion, we...</p> <p>That thou wouldst vouchsafe to
humble the enemies of Holy
Church, we...</p> <p>That thou wouldst vouchsafe to give
peace and true concord to Christian
king and princes, we...</p> <p>That thou wouldst vouchsafe to grant
peace and unity to all Christian
people, we...</p> <p>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...</p> <p>That thou wouldst vouchsafe to con-
firm and preserve us in thy holy
service, we...</p> <p>That thou wouldst lift up our minds
to heavenly desires, we...</p> <p>That thou wouldst render eternal
blessings to all our benefactors,
we...</p> <p>That thou wouldst deliver our souls,
and the souls of our brethren,
relations, and benefactors, from
eternal damnation, we...</p> <p>That thou wouldst vouchsafe to give
and preserve the fruits of the earth,
we...</p> |
|--|--|

Ut ómnibus fidélibus defúntis réquiem aetérnam donáre di- gnéris, te...	That thou wouldst vouchsafe to grant eternal rest to all the faithful departed, we...
Ut nos exaudíre dignéris, te...	That thou wouldst vouchsafe gra- ciously to hear us, we...
Fili Déi, te...	Son of God, we...

¶ If the Procession lasts long, the Litany may now be begun again from *Sáncta María*; or *Psalms 119 to 133* may be used, those sung by the Jews as they went up on pilgrimage to Jerusalem. They will be found :

Ps. 119. Ad Dóminum cum tribulárer. p. 1544. — Ps. 120. Levávi óculos méos. p. 1545. — Ps. 121. Laetátus sum. p. 191. — Ps. 122. Ad te levávi. p. 1550. — Ps. 125. In converténdo Dóminus. p. 192. — Ps. 126. Nisi Dóminus. p. 193. — Ps. 127. Beáti ómnes. p. 196. — Ps. 129. De profundis. p. 197. — Ps. 131. Meménto Dómine Dávid p. 199.

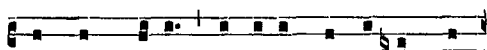
The penitential Psalm may be sung, *Miserére mei, Déus. p. 556.*

Hymns or other joyful chants may not be used.

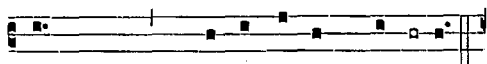
The prayers that follow the Litany may not be said in procession.

If the procession visits some church, the *Ant.*, *V.* and Prayer proper to the Saint who is its patron are sung; on leaving, the Litany or Psalms are continued from where they were broken off.

When the church is reached where the Procession is to end, the Litany is concluded as follows :



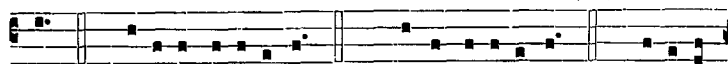
Agnus Dé-i, qui tóllis peccá-ta mún-



di, (3 times) 1. párcé nó-bis, Dómine.
2. exáu-di nos, Dómine.
3. mi-se-ré-re nó- bis.



Chríste, áudi nos. ij. Chríste, exáudi



nos. ij. Kýri-e, e-lé-i-son. ij. Chríste, e-lé-i-son. ij. Ký-ri-e,

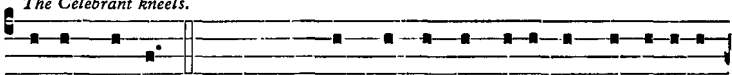
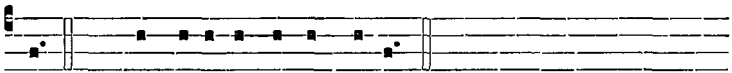


e-lé-i-son.

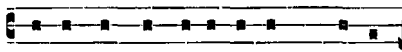
Lamb of God, who
takest away the sins
of the world,

1. spare us, O Lord.
2. graciously hear us,
O Lord.
3. have mercy on us.

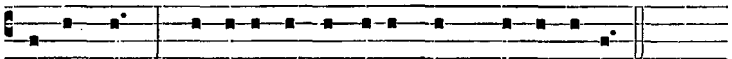
Christ, hear us.
Christ, graciously hear
us. Lord, have mercy
on us. Christ, have
mercy on us. Lord,
have mercy on us.

The Celebrant kneels.Pá-ter noster. *in silence.* ∇. Et ne nos indúcas in tenta-ti-ó-

nem. R̄. Sed líbe-ra nos a má-lo.

Psalm 69.*Prayer for deliverance.**The Cantors.***D**

E-us, in adjutó-ri-um mé-um

The Choir.

O God, come to mine assistance : O Lord make haste to help me.

inténde : * Dómine, ad adjuvándum me festí-na.

2. Confundántur et revereán-tur,* qui quaérunt ánimam méam.

2. Let them be confounded and ashamed : that seek after my soul.

3. Avertántur retrórsum, et erubéscant, * qui vólunt míhi mála.

3. Let them be turned backward, and blush for shame, that desire evils unto me.

4. Avertántur statim erube-scéntes, * qui dícunt míhi : Euge, éuge.

4. Let them be straightway turned backward blushing for shame, that say unto me : " Tis well, tis well " .

5. Exsúltent et laeténtur in te ómnes qui quaérunt te : * et dícant semper : Magnificétur Dóminus : qui díligunt salutáre túum.

5. Let all that seek thee rejoice and be glad in thee : and let such as love thy salvation say always, The Lord be magnified.

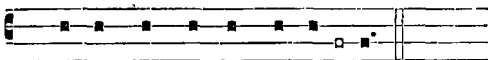
6. Ego vero egénus et páuper sum : * Déus, ádjuva me.

6. But I am needy and poor : O God, help me.

7. Adjútor méus et liberátor méus és tu : * Dómine, ne moréris.

7. Thou art my helper and my deliverer : O Lord, make no delay.

8. Glória Pátri, et Filio, * et Spíritui Sânc-to.

9. Sicut érat in principio, et *nunc*, et *sémp*er, * et in saécula saeculó-rum. Amen.*Each ∇. is sung by the Celebrant kneeling.*

∇. Sálvos fac sérvos tú- os.

∇. Save thy serv-ants.

R̄. Déus méus, sperántes in te.

R̄. Who hope in thee, O my God.

Ÿ. Esto nobis, Domine, turris
fortitudinis.

Ry. A facie inimici.

Ÿ. Nihil proficiat inimicus
in nobis.

Ry. Et filius iniquitatis non
apponat nocere nobis.

Ÿ. Domine, non secundum
peccata nostra facias nobis.

Ry. Neque secundum iniqui-
tates nostras retribuas nobis.

Ÿ. Be unto us, O Lord, a tower
of strength.

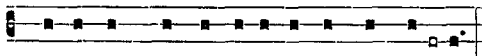
Ry. From the face of the enemy.

Ÿ. Let not the enemy prevail
against us.

Ry. Nor the son of iniquity have
power to hurt us.

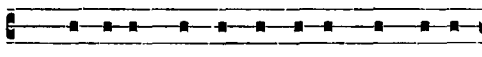
Ÿ. O Lord, deal not with us
according to our sins.

Ry. Neither requite us according
to our iniquities.

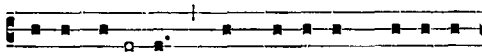


Ÿ. Let us pray for
our Sovereign Pontiff,
N.

Ÿ. Orémus pro Pontí-fi-ce nostro (Pí- o).

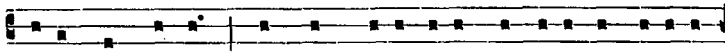


Ry. Dominus conservet é-um, et vi-ví-

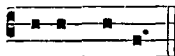


Ry. The Lord pre-
serve him and give him
life, and make him
blessed upon the earth;
and deliver him not
up to the will of his
enemies. Ps. 40, 3.

fi-cet é- um, † et be-á-tum fá-ci- at



é-um in térra, et non trádat é-um in ánimam inimi-



*When the Holy See is vacant, the petition for the
Pope is omitted.*

córum é-jus.

Ÿ. Orémus pro benefactó-
ribus nóstris.

Ry. Retribuere dignare, Dó-
mine, † omnibus nobis bona faci-
entibus propter nómen túum *
vítam aetérnam. Amen.

Ÿ. Orémus pro fidélibus de-
fúntis.

Ry. Réquiem aetérnam dóna
éis, Dómine, * et lux perpétua
lúceat éis.

Ÿ. Requiescant in páce.

Ry. Amen.

Ÿ. Let us pray for our benefactors.

Ry. Vouchsafe, O Lord, for thy
name's sake, to reward with eternal
life all those who do us good. Amen.

Ÿ. Let us pray for the faithful
departed.

Ry. Eternal rest give unto them,
O Lord, and let perpetual light
shine upon them.

Ÿ. May they rest in peace.

Ry. Amen.

Ÿ. Pro fratribus nostris absentibus.

R̄. Sálvos fac sérvos túos, * Déus méus, sperántes in te.

Ÿ. Mítte éis, Dómine, auxiliúm de sáncto.

R̄. Et de Sión tuére éos.

Ÿ. Dómine, exáudi oratiómem méam.

R̄. Et clamorméus ad te véniat.

The Celebrant alone stands :

Ÿ. Dóminus vobíscum. R̄. Et cum spírítu túo.

Orémus.

DEus, cui própriúm est miseréri semper et párcere : † súscipe deprecatiómem nostram ; ut nos, et omnes fámulos tuos, quos delictórum caténa constríngit, * miserátio tuae pietátis cleménter absolvat.

EXáudi, quaesumus, Dómine, súpplicium preces : † et confiténtium tibi parce peccátis ; * ut páriter nobis indulgéntiam tribuas benígnus et pacem.

Ineffábilem nobis, Dómine, misericórdiam tuam cleménter osténde : † ut simul nos et a peccátis omnibus éxuas ; * et a pœnis, quas pro his merémur, erípias.

DEus, qui culpa offénderis, paeniténtia placáris : † preces pópuli tui supplicántis propítius respice ; * et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte.

When the Holy See is vacant, the following prayer is omitted.

OMnípotens sempitérne Deus, miserére fámulo tuo Pontífici nostro N. : † et dírige eum secúndum tuam cleméntiam in viam salútis aetérnae ; * ut, te donánte, tibi plácita cúpiat, et tota virtúte perficiat.

DEus, a quo sancta desidéria, recta consília, et justa sunt ópera : † da servis tuis illam,

Ÿ. For our absent brethren.

R̄. Save thy servants, who hope in thee, O my God,

Ÿ. Send them help, O Lord, from the holy place.

R̄. And from Sion protect them.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

Let us pray.

O God, whose property is always to have mercy and to spare, receive our petition ; that we, and all thy servants who are bound by the chains of sin, may, by the compassion of thy goodness, mercifully be absolved.

GRaciously hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee ; that, in thy bounty, thou mayest grant us both pardon and peace.

IN thy clemency, O Lord, show unto us thine unspeakable mercy ; that thou mayest both loose us from all our sins, and deliver us from the punishments which for them we deserve.

O God, who by sin art offended and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger, which we deserve for our sins.

Almighty everlasting God, have mercy upon thy servant N., our Sovereign Pontiff, and direct him according to thy clemency, into the way of everlasting salvation ; that by thy grace he may desire those things that are pleasing to thee, and perform them with all his strength.

O God, from whom are holy desires, right counsels, and just works, give to thy servants that peace which

quam mundus dare non potest, pacem; * ut et corda nostra mandátis tuis dedita, et hóstium sublata formidine, témpora sint tua protectióne tranquillá.

URE igne Sancti Spíritus renes nostros et cor nostrum, Dómine: † ut tibi casto corpore serviámus; * et mundo corde placeámus.

Fidélium, Deus, ómnium Cón-ditor et Redemptor, animábus famulórum famularúmque tuárum remissionem cunctórum tríbue peccatórum: † ut indulgentiam, quam semper optáverunt, * piis supplicatióibus consequántur.

Actiões nostras, quaesumus, Dómine, aspirádo praeveni, et adjuvádo proséquere: † ut cuncta nostra oratio et operatio a te semper incípiat, * et per te coepta finiátur.

OMnípotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseris, quos tuos fide et ópere futuros esse prænóscis: † te súpplices exorámus; ut pro quibus effúndere preces decrevimus, quosque vel praesens saeculum adhuc in carne rétinet, vel futúrum jam exútos corpore suscepit, * intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum: † qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, * per ómnia saecula saeculórum. R̄. Amen.

℣. Dóminus vobíscum.

R̄. Et cum spíritu túo.

℣. Exáudiat nos omnipotens et miséricors Dóminus. R̄. Amen.

℣. Et fidélium ánima per misericórdiam Déi requiescant in páce. R̄. Amen.

the world cannot give; that our hearts being devoted to the keeping of thy commandments and the fear of enemies being removed, our times, by thy protection, may be peaceful.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost; that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Direct, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and through thee be happily ended.

Almighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we intend to pour forth our prayers, whether this present world still detains them in the flesh, or the world to come has already received them out of their bodies, may, through the intercession of all thy saints, by the clemency of thy goodness, obtain the remission of all their sins. Through our Lord Jesus Christ, thy Son, who with thee lives and reigns in the unity of the Holy Ghost, God, world without end. R̄. Amen.

℣. The Lord be with you.

R̄. And with thy spirit.

℣. May the almighty and merciful Lord graciously hear us. R̄. Amen.

℣. And may the souls of the faithful departed, through the mercy of God, rest in peace. R̄. 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

E

Xau-dí-vit * de ténplo sán-

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.

cto sú- o vó-cem mé- am, al-

le- lú- ia : et clámor mé- us in

conspé- ctu é-jus intro-í- vit in áures é- jus,

alle- lú- ia, al-le- lú- ia. *Ps.* Dí- ligam te Dó-

mine forti-túdo mé-a : * Dóminus firmaméntum mé-um,

et re-fúgi-um mé-um, et libe-rá- tor mé-us. Gló-ri- a

Pátri. E u o u a e. Glória Pátri. 4th tone. p. 29.

Kýrie XVIII, p. 79.

The Glória in excélsis. and the Credo. are omitted.

Collect.

PRaesta, quaesumus, omnipotens Deus : ut qui in afflictione nostra de tua pietate confidimus, contra adversa omnia, tua semper protectione muniámur. Per Dóminum.

GRant, O Almighty God, we beseech thee, that the assurance of thy protection may be our safeguard, who, in our trouble, put in thy loving-kindness our whole trust.

2. of Our Lady, p. 688. — 3. for the Church or for the Pope, p. 262.

Lectio Epistolae beati Jacobi Apostoli.

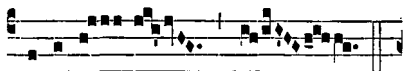
The efficacy of prayer, and an apostle's reward. James 5, 16-20.

CARÍSSIMI : Confitémini alterutrum peccáta vestra, et oráte pro ínicem, ut salvémini : multum enim valet deprecátio justí assídua. Elías homo erat símilis nobis passíbilis : et orátione orávit ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursum orávit : et caelum dedit plúviam, et terra dedit fructum suum. Fratres mei, si quis ex vobis erráverit a veritaté, et convérterit quis eum : scire debet, quóniam qui convérte fecerit peccatórem ab errore viae suae, salvábit ánimam ejus a morte, et opériet multitudinem peccatórum.

DEARLY beloved, Confess your sins one to another, and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. Elias was a man passible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months : and he prayed again, and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth, and one convert him, he must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

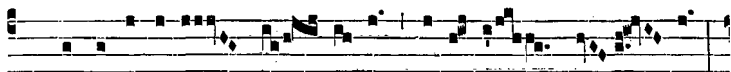
VIII

A

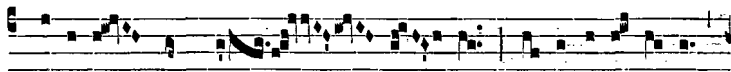


Lle-lú- ia. * (*is not repeated*)

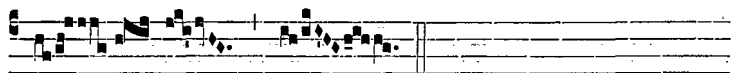
Give praise to the Lord, for he is good; for his mercy endureth for ever. Ps. 117, 1.



¶. Confi-témini Dó- mi-no, quóni- am bó- nus :



quóni- am in saé- cu- lum mi-se-ricórdi- a *



é- jus.

Allelúia. *is not repeated.*

✠ **Sequentia sancti Evangelii secundum Lucam.***The importunate friend. The efficacy of prayer. Luke II, 5-13.*

IN illo tēpore : Dixit Jesus discipulis suis : Quis vestrum habēbit amicum, et ibit ad illum mēdia nocte, et dicet illi : Amīce, cōmoda mihi tres panes, quoniam amicus meus venit de via ad me, et non habēo quod ponam ante illum : et ille deīntus respōdēns, dicat : Noli mihi molēstus esse, jam oēstium clausum est, et pūeri mei mecum sunt in cubili, non possum sūrgere, et dare tibi. Et si ille perseverāverit pulsans : dico vobis, et si non dabit illi surgens, eo quod amicus ejus sit, propter improbitātem tamen ejus surget, et dabit illi quotquot habet necessarios. Et ego dico vobis : Pēтите, et dābitur vobis : quāerite, et inveniētis : pulsāte, et aperiētur vobis. Omnis enim qui petit, accipit : et qui quāerit, invenit : et pulsānti aperiētur. Quis autem ex vobis patrem petit panem, numquid lāpidem dabit illi? Aut piscem : numquid pro pisce serpēntem dabit illi? Aut si petierit ovum : numquid pōrriget illi scorpionem? Si ergo vos cum sitis mali, nostis bona data dare filiis vestris : quanto magis Pater vester de caelo dabit spīritum bonum petēntibus se?

AT that time, Jesus said to his disciples, Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth.

And I say to you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

Offert. vi

C

Ōnfi-tē-bor * Dómino ni-

mis in óre mé- o : et in

mé-di- o multó- rum laudábo é- um, qui ásti-

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-ram páu-pe-ris, ut sál- vam
 fá- ce-ret a perse- quénti- bus á- ni- mam
 mé- am, alle- lú- ia.

Secret : Haec múnera. p. 502.

2. of *Our Lady*, p. 691. — 3. for the *Church or for the Pope*, p. 266.

Preface of Easter, p. 645. (*ferial tone*, p. 12).

Comm. I

P Eti-te, * et accipi- é- tis :
 quaéri-te, et inve- ni- é- tis : pul-
 sá- te, et ape- ri- étur vó- bis : ómnis enim qui
 pé-tit, ácci- pit : et qui quaérit, inve- nit : pulsán-
 ti a- pe- ri- étur, al-le- lú- ia.

Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened. *Gospel*.

Postcommunion.

VOta nostra, quaesumus, Dómine, pio favóre prosé- quere : ut dum dona tua in tribulatióne percípimus, de consolatióné nostra in tuo amóre crescámus. Per Dóminum.

IN thy tender mercy, O Lord, fulfil, we beseech thee, our hopes. In time of tribulation thou deniest not to us the gifts of thy bounty: comfort us, and make us ever to grow in love of thee. Through Jesus...

2. of *our Lady*, p. 692. — 3. for the *Church or for the Pope*, p. 267.

ASCENSION OF OUR LORD.

Double of I Class with privileged Octave of III Order.

AT FIRST VESPERS.

As at II Vespers, p. 741, except :

At Magnif.

Ant. VI F

P

Ā-ter, * ma-ni-festávi nó-

Father, I have manifested thy name to the men thou hast given me; and now I pray for them, not for the world; for I come to thee.

John 17, 6, 9, 11.

men tú-um homí-ni-bus quos dedísti

mí- hi : nunc autem pro é-is ró-go, non pro mundo,

qui-a ad te vá-do, alle-lú-ia. *Cant. Magní-ficat* * ánima

mé-a Dóminum. Et exsultávit...

Cant. Magní-ficat. VI F. p. 216. or 219.

Prayer: Concéde. p. 737. — Benedicámus Dómino I. p. 138.

At Compline, the Hymn is sung to the special tone, p. 253.

AT MASS.

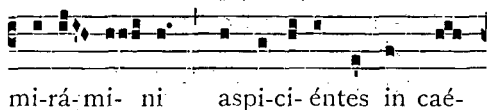
Station at St. Peter.

Intr. VII

V

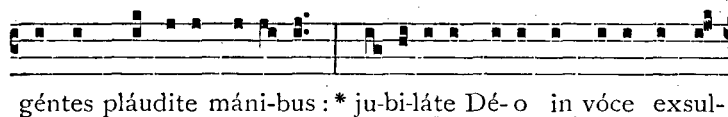
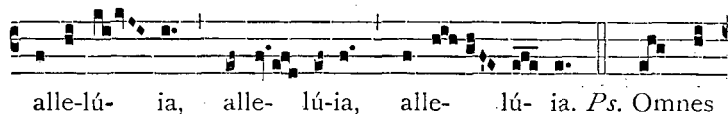
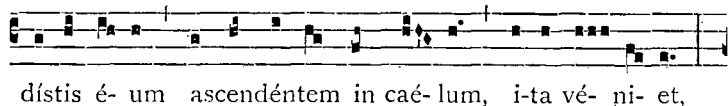
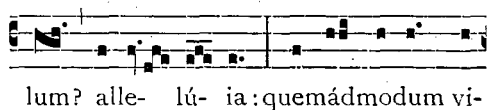
I-ri Ga- li-laé- i, * quid ad-

Ye men of Galilee, why wonder you, looking up to heaven? alleluia: he shall so



come as you have seen him going up into heaven. *Ps.* O clap your hands, all ye nations; shout unto God with the voice of joy.

Epistle and Ps. 46.



Glória Pátri. 7th tone. *p.* 30.

Collect.

Concède, quaesumus, omnipotens Deus : † ut qui hodierna die Unigenitum tuum Redemptorem nostrum ad caelos ascendisse credimus, * ipsi quoque mente in caelestibus habitemus. Per eundem Dominum.

Grant, O Almighty God, we beseech thee, that believing thine only-begotten Son, our Redeemer, on this day to have ascended into heaven, we may also there, in heart, make our dwelling-place. Through the same our Lord.

Lectio Actuum Apostolorum.

Jesus' last words to his disciples and Ascension.

Opening of the Acts of the Apostles, written by St. Luke.

Primum quidem sermonem feci de omnibus, o Theophile, quae coepit Jesus facere et docere, usque in diem, qua

THE former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving com-

praecipiens Apóstolis per Spírítum Sanctum, quos elégit, assúptus est : quibus et praébuit seípsum vivum post passiónem suam in multis arguméntis, per dies quadragínta appárens eis, et loquens de regno Dei. Et convéscens, praecépít eis ab Jerosólymis ne discéderent, sed expectárent promissionem Patris, quam audístis (inquit) per os meum; quia Joánnes quidem baptizávit aqua, vos autem baptizabímini Spírítu Sancto non post multos hos dies. Igitur qui convénerant, interrogábant eum, dicéntes : Dómine, si in témpore hoc restítues regnum Israel? Dixit autem eis : Non est vestrum nosse témpora vel moménta, quae Pater pósuit in sua potestáte; sed accipiétis virtútem superveniéntis Spírítus Sancti in vos, et éritis mihi testes in Jerúsalem, et in omni Judaéa, et Samaría, et usque ad últimum terrae.

Et cum haec dixisset, vidéntibus illis, elevátus est, et nubes suscepit eum ab óculis eórum. Cumque intueréntur in caelum eúntem illum, ecce duo viri astitérunt juxta illos in véstibus albis, qui et dixerunt : Viri Galilaéi, quid statis aspiciéntes in caelum? Hic Jesus, qui assúptus est a vobis in caelum, sic véniet, quemádmódu vidístis eum eúntem in caelum.

mandments by the Holy Ghost to the apostles whom he had chosen, he was taken up. To whom also he shewed himself alive after his passion, by many proofs, by forty days appearing to them, and speaking of the kingdom of God.

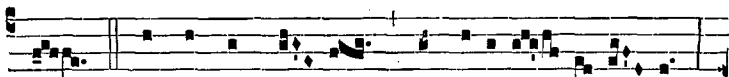
And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth: for John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence.

They therefore who were come together asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel? But he said to them, It is not for you to know the times or moments which the Father hath put in his own power; but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem and in all Judea, and Samaria, and even to the uttermost part of the earth.

And when he had said these things, while they looked on he was raised up, and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments, who also said, Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.

IV
A  L-le-lú-ia. * ij.

God is ascended with jubilee, and the Lord with the sound of trumpet. Ps. 46, 6.



∇. Ascéndit Dé- us in jubi-la- ti- ó- ne,

et Dómi- nus in vó-
ce * tú- bae.

VIII

A L- le- lú- ia. *

∇. Dó- minus in Sína in

The Lord is in Sina,
in the holy place :
ascending on high, he
hath led captivity cap-
tive.

Ps. 67, 18-19.

sán- cto, ascéndens in ál- tum, capti-
vam dú- xit * capti-
vi- tá- tem.

✠ **Sequentia sancti Evangelii secundum Marcum.**

Jesus' appearance to the Eleven and Ascension. Mark 16, 14-20.

IN illo tempore : Recumbénti-
bus úndecim discípulis, appá-
ruit illis Jesus : et exprobrávit
incredulitátem eórum, et durí-
tiam cordis : quia iis, qui
viderant eum resurrexisse, non
crediderunt. Et dixit eis :
Eúntes in mundum univérsam,
praedicáte Eyangélium omni
creatúrae. Qui crediderit, et

AT that time, Jesus appeared to
the eleven as they were at table :
and he upbraided them with their
incredulity and hardness of heart,
because they did not believe them
who had seen him after he was
risen again.

And he said to them, Go ye into
the whole world, and preach the
gospel to every creature. He that

baptizátus fúerit, salvus erit : qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, haec sequéntur : In nómine meo daemónia eíficient : linguis loquéntur novis : serpéntes tollent : et si mortíferum quid bíberint, non eis nocébit : super aegros manus impónent, et bene habébunt. Et Dóminus quidem Jesus, postquam locúsus est eis, assúptus est in caelum, et sedet a dextris Dei. Illi autem profécti, praedicavérunt ubíque, Dómino cooperánte, et sermónem confirmánte, sequéntibus signis.

Credo.

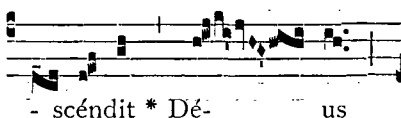
believeth and is baptized shall be saved, but he that believeth not shall be condemned. And these signs shall follow them that believe : In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going preached everywhere, the Lord working withal, and confirming the word with the signs that followed.

After the Gospel, the paschal candle, which symbolised the visible presence of Christ risen, is extinguished.

Offert.

I
A



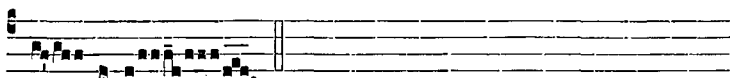
God is ascended in jubilee, and the Lord with the sound of trumpet.



in ju- bi- la- ti- ó- ne, Dó- mi- nus



in vó- ce tú- bae, al- le-



lú-ia.

Secret.

Suscipe, Dómine, múnera, quae pro Fílii tui gloriósa Ascensióne deférimus : et concéde propítius; ut a praeséntibus periculis liberémur, et ad vitam perveniámus aetérnam. Per eúdem Dóminum.

Vouchsafe, O Lord, to accept the offerings laid before thee in memory of the glorious Ascension of thy Son : in thy mercy deliver us from the many dangers that threaten us, and lead us safely into the path of eternal life. Through the same...

Preface.

VEre dignum et justum est, aequum et salutare, nos tibi semper, et ubique gr̄atias āgere : Dōmine sancte, Pater omnīpotens, aet̄er̄n̄e Deus : per Christum Dōminum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in caelum, ut nos divinitatis suae tribueret esse participes. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gl̄oriae tuae canimus, sine fine dicentes : Sanctus...

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, the Father Almighty, the Everlasting God. Through Christ our Lord; who after his Resurrection very openly showed himself to all his disciples, and in their sight was raised up to heaven, in order to give to us to be partakers of his Godhead.

And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly Host, we sing a hymn to thy glory and unceasingly repeat : Holy...

In the Canon, Communicantes. of the Ascension, p. 15.

Comm.

P Sālli-te Dōmi- no, * qui
ascēdit. su- per cae- los cae- lō- rum ad O- ri-
entem, alle- lū- ia.

Sing ye to the Lord, who mounteth above the heaven of heavens to the east.

Ps. 67, 33-34.

Postcommunion.

PRaesta nobis, quaesumus, omnipotens et misericors Deus : ut quae visibilibus mysteriis sumenda percipimus, invisibili consequamur effectu. Per Dōminum nostrum.

O Almighty and merciful God, vouchsafe, we beseech thee, to enrich us with the invisible grace of the divine sacrament, on which with the eyes of the body we have looked, and which, by thy mercy, we have now received. Through Jesus...

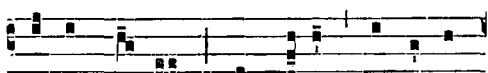
AT SECOND VESPERS.

1 Ant.

VII a

V I-ri Ga-lilae- i, * quid aspici-

Men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from



you into heaven, shall
so come, alleluia.

Epistle.

tis in cae-lum? Hic Jésus, qui assúm-



ptus est a vóbis in caelum, sic vé-ni-et, alle-lú-ia. *Ps. Dí-*

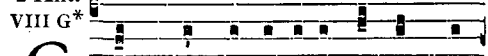


xit Dóminus Dómino mé-o : * Séde a dēxtris mé-is.

Ps. Dixit Dóminus. VII a. p. 151.

2 Ant.

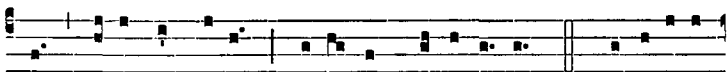
VIII G*



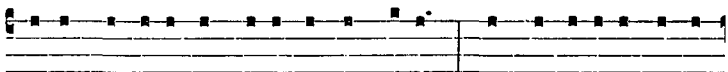
And while they were
beholding him going
up to heaven, they
said : alleluia.

Epistle.

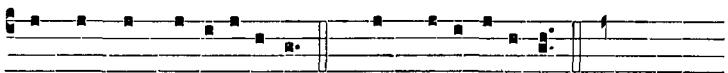
C Umque * intu-e-réntur in cae-



lum e-úntem illum, dixé-runt, alle-lú-ia. *Ps. Confitébor*



tí-bi Dómine in tóto córde mé-o : * in consí-li-o justó-



rum et congrega-ti-óne. *or : congrega-ti-óne.*

Ps. Confitébor. VIII G, p. 158.*

3 Ant.

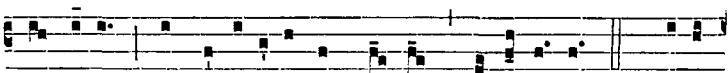
IV A*



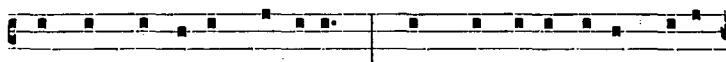
And lifting up his
hands, he blessed them :
and was carried up to
heaven, alleluia.

Luke 24, 50-51.

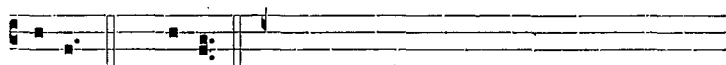
E - levá-tis má-nibus, * benedí-



xit é-is : et fe-rebátur in cae-lum, alle-lú-ia. *Ps. Be-á-*



tus vir qui *timet* Dóminum : * in mandá-tis é-jus *vó-let*



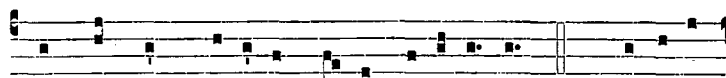
nímis. *or* : nímis. Ps. Beátus vir. IV A*. p. 162.

4 Ant.
VIII G*

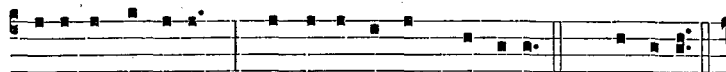


Exalt the King of kings, and sing a hymn to God, alleluia.

EX-altá-te * Régem ré-gum,



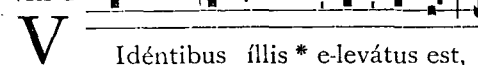
et hýmnum dí-ci-te Dé-o, alle-lú-ia. Ps. Laudá-te



pú-e-ri Dóminum : * laudá-te *nómen* Dómi-ni, *or* : Dómini.

Ps. Laudáte púeri. VIII G*. p. 170.

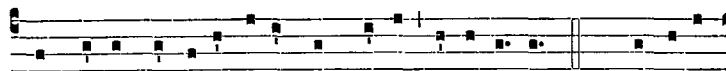
5 Ant.
VIII G



While they looked on, he was raised up, and a cloud received him in heaven, alleluia.

Epistle.

VIdéntibus íllis * e-levátus est,



et núbes suscepit é-um in caélo, alle-lú-ia. Ps. Laudáte



Dóminum ómnes géntes : * laudáte é-um *ómnès* pópu-li.

Ps. Laudáte Dóminum. VIII G. p. 186.

Chapter.

PPRIMUM quidem sermónem | **T**HE former treatise I made, O
feci de ómnibus, o Theó- | Theophilus, of all things which
phile, † quae coepit Jesus fácere | Jesus began to do and to teach,
et docére, usque in diem, qua | until the day on which, giving com-

praecípiens Apóstolis per Spí-ritum Sanctum, quos elégit, * mandments by the Holy Ghost to the apostles whom he had chosen, assumptus est. he was taken up.

Hymn.

IV

S

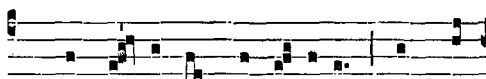
Alú- tis humánae Sátor, Jésu



vo-lúptas córdi-um, Orbis re-démpti



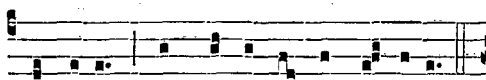
Cón-di-tor, Et cásta lux amánti-um.



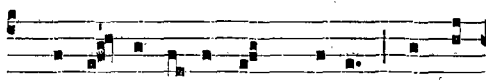
2. Qua ví-ctus es cleméti-a, Ut nó-



stra férres crímina, Mórtem su-bí-res



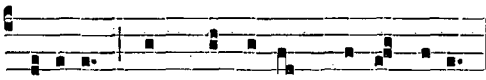
innocens, A móрте nos ut tól-leres!



3. Perrúmpis inférnum chá-os, Víncis



caté-nas détrahis : Víctor tri-úmphi



nóbi-li, Ad dexte-ram Pátris sédes. 4. Te có-gat indul-

1. O Christ, the Sav-
iour of mankind, the
light and comfort of
the mind, Creator of
this earthly frame, thy
lovers' chaste endear-
ing flame;

2. What strange ex-
cess of clemency pre-
vailed so far with guilt-
less thee that thou the
sinner's load shouldst
bear, and die, to pay
his forfeiture?

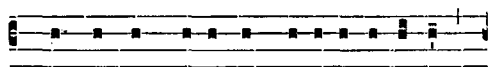
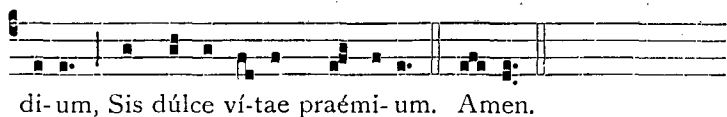
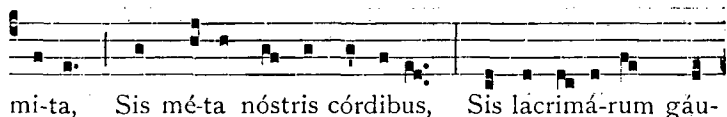
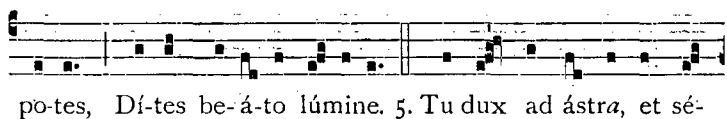
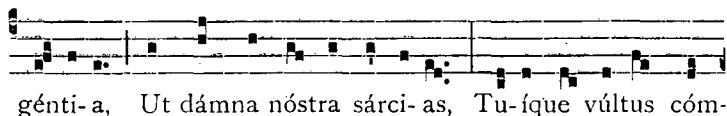
3. Thou laid'st the
dead's black dungeon
ope to loose their chains
and crown their hope,
and now resum'st thy
conquering throne,
reared on the spoils
and trophies won.

4. With equal cle-
mency repair the fail-
ings 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.

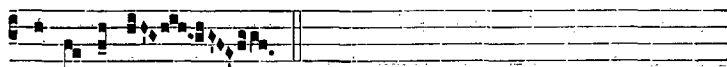
Trans. W. Shewring,
by permission.



℣. God is ascended with jubilee.

℣. Ascéndit Dé-us in jubi-la-ti-ó-ne,
℞. Et Dó-minus in vó-ce tú-bae,

℞. The Lord with the sound of trumpet.
1st Allél. and Ófert.



alle-lú-ia.

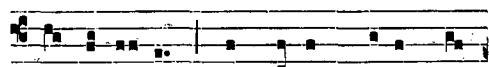
(Except on the Feast, the ℣. is sung to the ordinary tone).

At Magnif.



O

Rex gló-ri-ae, * Dó-mi-

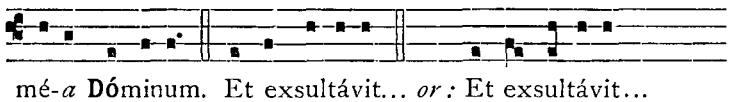
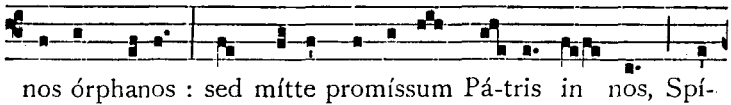


ne virtú-tum, qui trí-umphátor hó-



di-e super ó-mnes caélos ascendí-sti, ne de-re-lín-quas

O King of glory, Lord of hosts, who to-day didst ascend in triumph above all heavens, leave us not orphans, but send us the promise of the Father, the Spirit of truth.



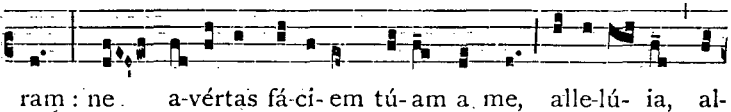
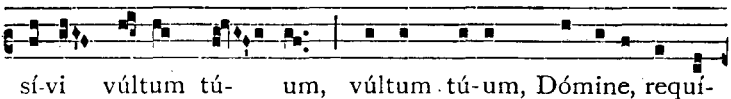
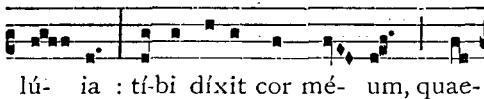
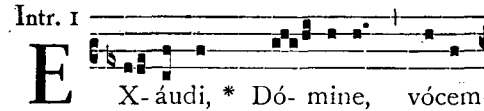
Cant. Magníficat. II D. p. 213 or 219. Prayer. Concéde. p. 737.

Benedicámus Dómino I. p. 138. — Ant. Regína caéli. p. 242.

At Compline, the Hymn is sung to the special tone, p. 253.

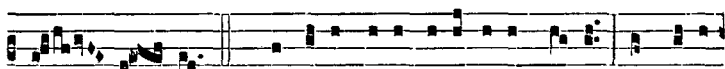
Sunday within the Octave of the Ascension.

Intr. I

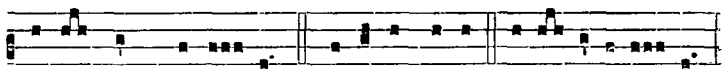


Hear, O Lord, my voice with which I have cried to thee, alleluia : my heart hath said to thee, I have sought thy face, thy face, O Lord, I will seek : turn not away thy face from me. *Ps.* The Lord is my light and my salvation; whom shall I fear?

Ps. 26, 7-9.



le- lú- ia. *Ps.* Dóminus illuminá-ti-o mé- a, * et sálus



mé- a; quem timé- bo? Gló-ri- a Pátri. E u o u a e.

Collect.

OMnípotens sempitérne Deus, † fac nos tibi semper et devótam gérere voluntátem, * et majestáti tuæ sincéro corde servíre. Per Dóminum nostrum.

Almighty and merciful God, grant that our service of thy divine majesty may ever be that of a devoted will and of a pure heart. Through Jesus Christ our Lord.

Commemoration of the Ascension. Collect. Concède. p. 737.

Lectio Epistolæ beati Petri Apostoli.

Vigilance and Charity. I Peter 4, 7-11.

Caríssimi : Estóte prudéntes, et vigiláte in oratió nibus. Ante ómnia autem, mútuam in vobismetipsis caritátem contínuam habéntes : quia cáritas óperit multitudínem peccatórum. Hospitáles invicem sine murmuratióne : unusquísque, sicut accépit grátiam, in alté- utrum illam administrátes, sicut boni dispensatóres multi- fórmis grátiae Dei. Si quis lóquitur, quasi sermónes Dei : si quis ministrat, tamquam ex virtúte, quam administrat Deus : ut in ómnibus honorificétur Deus per Jesum Christum Dó- minum nostrum.

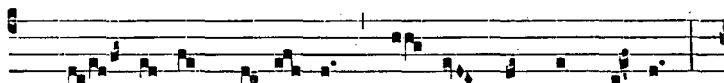
Dearly beloved, be prudent, and watch in prayers. But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same one to another; as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God; if any man minister, let him do it as of the power, which God administereth; that in all things God may be honoured through Jesus Christ, our Lord.



Lle- lú- ia. * *ij.*

The Lord hath reign- ed over all the nations; God sitteth on his holy throne.

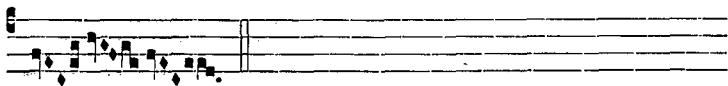
Ps. 46, 9.



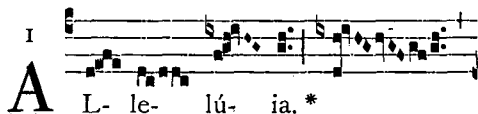
Ÿ. Re- gná- vit Dómi- nus su- per ómnes géntes :



Dé- us sédet super sé- dem * sánctam sú- am.

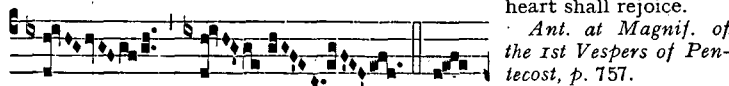


I
A L- le- lú- ia. *




I will not leave you orphans; I go and I come to you, and your heart shall rejoice.

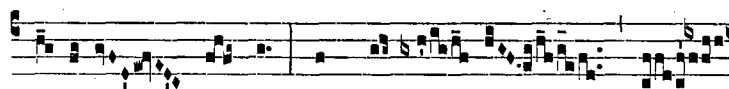
Ant. at Magnif. of the 1st Vespers of Pentecost, p. 757.




∇. Non



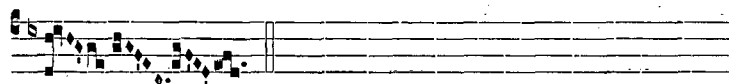
vos re- lín- quam órpha- nos : vá- do, et



vé- ni- o ad vos, et gau- dé-



bit * cor vé- strum.



✠ **Sequentia sancti Evangelii secundum Joannem.**

Witnesses to Christ, and persecutions. John 15, 26 to 16, 4.

<p>IN illo tēpore : Dixit Jesus discipulis suis : Cum vénerit Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procédit, ille testi-</p>	<p>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</p>
---	--

mónium perhibébit de me : et vos testimónium perhibébitis, quia ab infitio mecum estis. Hæc locútus sum vobis, ut non scandalizémini. Absque synagógis fácient vos : sed venit hora, ut omnis qui interficit vos, arbitrétur obséquium se præstare Deo. Et hæc fácient vobis, quia non novérunt Patrem, neque me. Sed hæc locútus sum vobis, ut, cum vénerit hora eórum, reminiscámini, quia ego dixi vobis.

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.

Credo.

Offertory. Ascéndit. p. 740.

Secret.

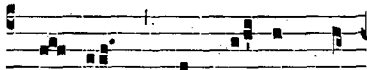
Sacrificia nos, Dómine, immaculáta purificent : et méntibus nostris supérnae grátiae dent vigórem. Per Dóminum.

MAY this spotless sacrifice, O Lord, purify our souls; and endue us with the strength of grace from on high. Through Jesus Christ...

Secret and Preface of the Ascension, p. 740.

In the Canon, Communicátes. of the Ascension, p. 15.

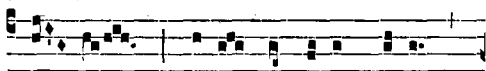
Comm. IV



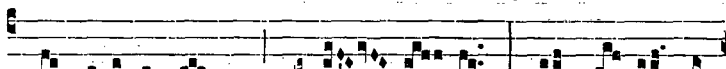
P A-ter, * cum és-sem cum

: Father, while I was with them, I kept them whom thou gavest me, alleluia; but now I come to thee; I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

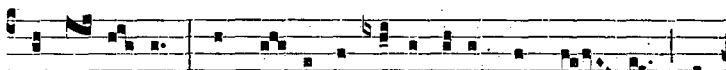
John 17, 12-13 and 15.




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 sacris : da, quaesumus; ut in gratiárum semper accióne maneámus. Per Dóminum.

Filled, O Lord, with thy heavenly gifts : may we, by thy grace, ever abide in thanksgiving for the same. Through Jesus Christ...

Commemoration of the Ascension. Postcommunion. Praesta nobis. p. 741.

AT VESPERS.

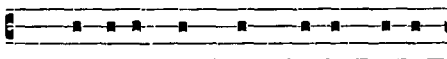
All as on Ascension Day, p. 741, except :

Chapter.

Caríssimi : Estóte prudéntes, et vigiláte in oratióne. † Ante ómnia autem, mútuam in vobismetipsis caritátem contínuam habéntes : * quia caritas óperit multitudinem peccatórum.

Dearly beloved, be prudent, and watch in prayers. But before all things, have a constant mutual charity among yourselves; for charity covereth a multitude of sins.

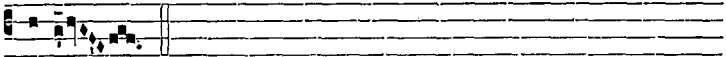
Hymn. Salútis humanae Sátor. p. 744.



R̄. The Lord in heaven.

V̄. Dóminus in caé- lo, alle-
R̄. Pa-rávit sé- dem sú- am, alle-

V̄. Has prepared his throne.



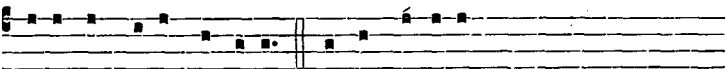
lú-ia.

At Magnif.

Ant. VIII G

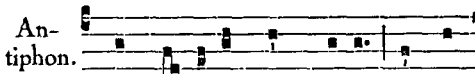
H

ÆC lo-cútus sum vóbis. *Cant. Magní- ficat **



ánima mé- a Dóminum. Et exsultávit...

Cant. Magníficat. VIII G. p. 217.



An-
tiphon.

Haec lo-cútus sum vóbis, ut cum

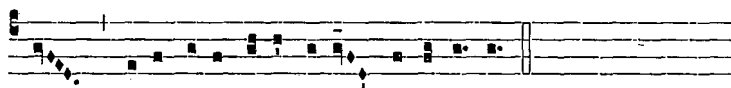
These things have I spoken to you, that when the hour shall



come you may remember that I told you.

Gospel.

vé-ne-rit hóra e- órum, remi-niscámi-



ni qui-a égo díxi vóbis, alle-lú-ia.

Prayer.

OMnípotens sempitérne
Deus: † fac nos tibi semper
et devótam gérere voluntátem; *
et majestáti tuæ sincéro corde
servíre. Per Dóminum nostrum.

Almighty and merciful God, grant
that our service of thy divine
majesty may ever be that of a
devoted will and of a pure heart.
Through Jesus Christ our Lord.

Benedicámus Dómino VII. p. 141.

Whitsun Eve

Intr. III

D

UM sancti-fi-cátus * fú-e-ro

in vó- bis, congregábo vos

de uni-vér-sis tér-ris : et effún-

dam super vos a-quam mún-dam, et mundabí-

mi-ni ab ó-mni-bus inquinaméntis vé-stris :

et dá-bo vó-bis spí-ri-tum nó-vum, alle-lú-ia,

alle-lú-ia. *Ps.* Benedí-cam Dó-minum in ó-mni tém-

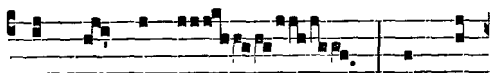
po-re : * semper laus é-jus in ó-re mé-o. Gló-ri-a Pá-tri.

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.

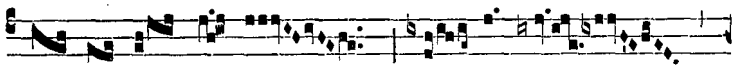
Ezech. 36, 23-26; Ps. 33, 2.

Tract VIII 

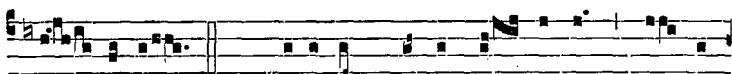
L Audá- te * Dó-minum,



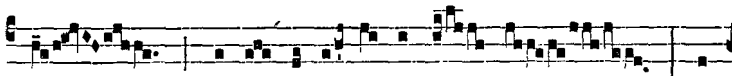
ómnes géntes : et col-



lau-dá- te é- um, ó-mnes pó-



pu-li. ¶ Quóni- am confirmá- ta est su- per



nos mí-se- ri-córdi- a é- jus : et



vé-ri- tas Dómi- ni má- net * in aetér-



num.

O praise the Lord, all ye nations; and praise him together, all ye peoples. ¶ For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Ps. 116.

✠ **Sequentia sancti Evangelii secundum Joannem.**

The sending of the Holy Ghost, and Christ's return. John 14, 15-21.

IN illo témpore : Dixit Jesus discipulis suis : Si diligitis me, mandáta mea serváte. Et ego rogábo Patrem, et álium Paráclitum dabit vobis, ut máneat vobíscum in aetérnum, Spíritum veritátis, quem mundus non potest accíperere, quia non videt eum, nec scit eum.

AT that time, Jesus said to his disciples, If you love me, keep my commandments; and I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because

Vos autem cognoscétis eum : quia apud vos manébit, et in vobis erit. Non relínquam vos órphanos: véniam ad vos. Adhuc módicum, et mundus me jam non videt. Vos autem vidétis me, quia ego vivo, et vos vivétis. In illo die vos cognoscétis, quia ego sum in Patre meo, et vos in me, et ego in vobis. Qui habet mandáta mea, et servat ea : ille est, qui díligit me. Qui autem díligit me, díligétur a Patre meo : et ego díligam eum, et manifestábo ei meípsum.

he shall abide with you, and shall be in you.

I will not leave you orphans; I will come to you. Yet a little while, and the world seeth me no more: but you see me, because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

Credo is not said.

Offert. VIII

E

- mít-te * Spí- ri- tum

Send forth thy Spirit, and they shall be created; and thou shalt renew the face of the earth: may the glory of the Lord endure for ever.

Ps. 103, 30-31.

tú- um, et cre- a- bún- tur,

et re- nová- bis fá- ci- em tér- rae :

sit gló- ri- a Dó- mi- ni in saé- cu-

la, al- le- lú- ia.

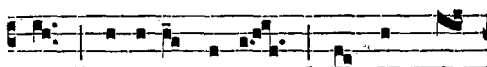
Secret, Preface, Communicantes and Hanc igitur as on p. 764.

Comm. v

U

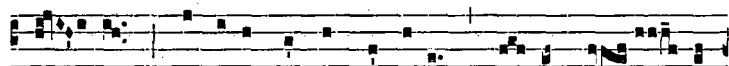
Lti- mo * festi- vi- tá- tis dí-

On the last day of the festivity, Jesus said, He that believeth in me, out of his belly shall flow rivers of

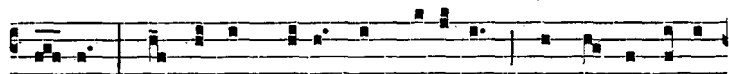


e di-cébat Jé-sus : Qui in me

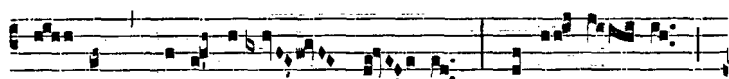
living water : but this he said of the Spirit, which they should receive who believed in him. *John 7, 37-39.*



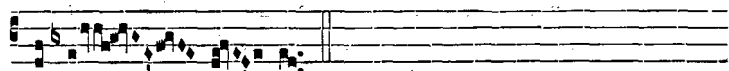
cré- dit, flúmina de ventre éjus flú- ent á- quae



ví-vae. Hoc autem díxit de Spí-ri-tu, quem acceptú-ri



é- rant credétes in é- um, alle- lú- ia,



al-le- lú- ia.

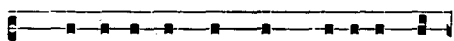
Postcommunion. Sancti Spiritus. p. 765.

WHIT SUNDAY.

Double of I Class with privileged Octave of I Order.

AT FIRST VESPERS.

As at II Vespers, p. 765, except the 5th Psalm, Laudate Dóminum, and the following :



∇. They were all filled with the Holy Ghost.

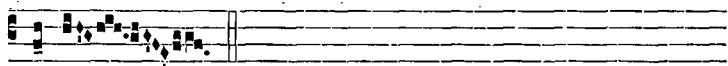
∇. Replé-ti sunt ómnes Spí-ri-tu Sán-

to speak.



cto, alle-lú-ia.

R̄. Et coepérunt lóqui, alle-



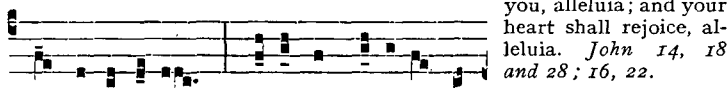
lú-ia.

At Magnif.

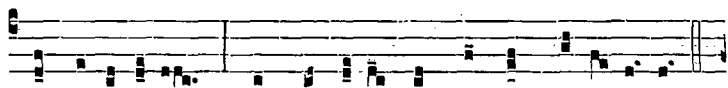
Ant. I D

NON vos re-línquam * órpha-

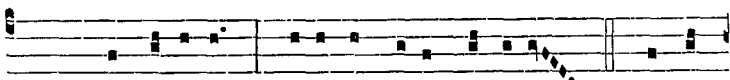
I will not leave you orphans, alleluia; I go away, and I come unto you, alleluia; and your heart shall rejoice, alleluia. *John 14, 18 and 28; 16, 22.*



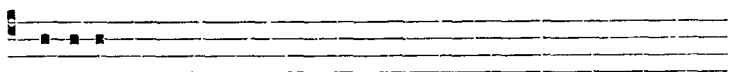
nos, alle-lú-ia : vádo, et véni-o ad



vos, alle-lú-ia : et gaudébit cor véstrum, alle-lú-ia.



Cant. Magní- fi- cat * ánima mé- a Dóminum. Et ex-



sultávit... *Cant.* Magníficat. I D, p. 212 or 218.

Prayer. Deus, qui hodiérna die, p. 759. — Benedicámus Dómino I. p. 138.

Ant. Regína caéli. p. 242.

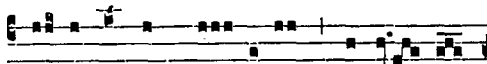
At Compline, the Hymn is sung to the special tone, p. 254.

AT MASS.

Station at St Peter's.

Intr. VIII **S**

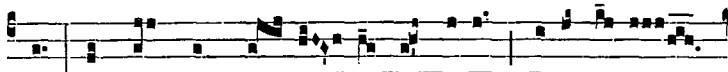
Pí- ri- tus Dómi- ni * re-



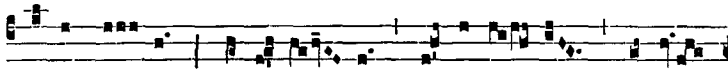
plé- vit ór- bem ter- rárum, alle- lú-

The Spirit of the Lord hath filled the whole earth, alleluia; and that which containeth all things hath knowledge of the voice. *Ps.* Let God arise, and his enemies be scattered; and let them that hate him, fly before his face.

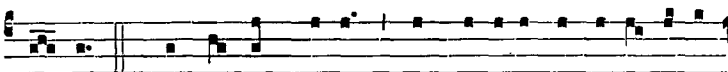
Wisd. 1, 7 and Ps. 67.



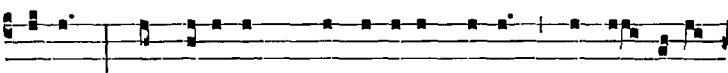
ia : et hoc quod cón- ti- net ómni- a, sci- énti- am



hábet vó- cis, alle- lú- ia, al- le- lú- ia, alle-



lú- ia. *Ps.* Exsúrgat Dé- us, et dissipéntur in- i- mí- ci



é- jus : * et fúgi- ant, qui óderunt é- um, a fá- ci- e

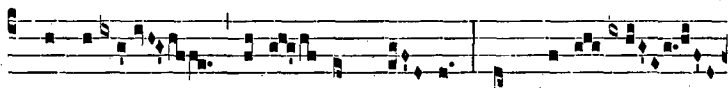
Líbyae, quae est circa Cyrénen, | own tongues the wonderful works
 et ádvenae Románi, Judaéi | of God.
 quoque, et Prosélyti, Cretes, |
 et Árabes : audívimus eos loquéntes nostris linguis magnália
 Dei.

IV

A

Lle-lú-ia. * *ij.*

Send forth thy Spirit,
 and they shall be creat-
 ed: and thou shalt
 renew the face of the
 earth. *Ps. 103, 30.*



∇. Emít-te Spí-ri- tum tú- um, et cre-a- bún-



tur : et renovábis fá-ci- em *



tér- rae.

II

A

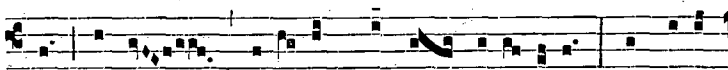
Lle- lú-ia.

Come, O Holy Spirit,
 fill the hearts of thy
 faithful: and kindle in
 them the fire of thy
 love.

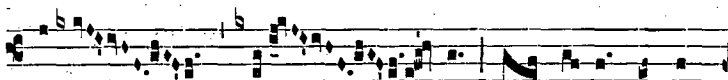
Here all kneel.



∇. Vé- ni Sáncte Spí- ri-

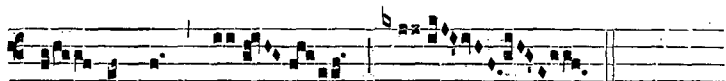


tus, réple tu-ó-rum córda fidé- li- um : et tú- i



amó-

ris in é- is ígnem *



ac- cénde.

If the Sequence is sung, Allelúia is not repeated after the V̄.

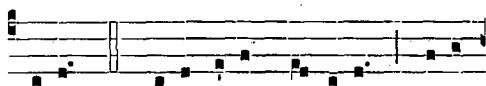
This Sequence is sometimes ascribed to Pope Innocent III, 1198-1216. It was included in the *Missale Romanum* at St. Pius V's reform, 1570, in place of another, *Sancti Spiritus adsit nobis grátia*, written by the monk Notker († 912).

Seq. I

V
Eni Sáncte Spí- ri-tus, Et



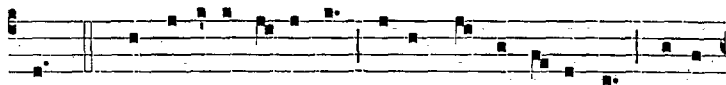
emít-te caé- li-tus Lú-cis tú-ae rá-



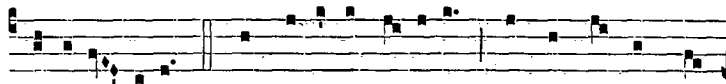
di-um. 2. Véní páter páuperum, Véní



dá-tor mú- nerum, Véní lúmen cór-di-



um. 3. Conso-látor óptime, Dúlcis hópes: á-nimae, Dúlce



refrigé- ri-um. 4. In labó-re réqui-es, In aéstu tempé-



ri-es In flé-tu so-lá- ti- um. 5. O lux be- a-tís-sima,

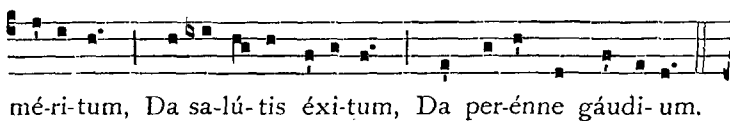
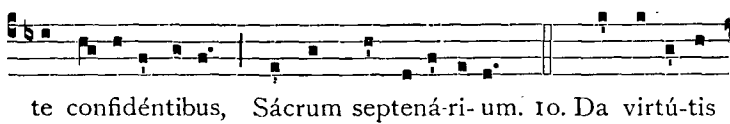
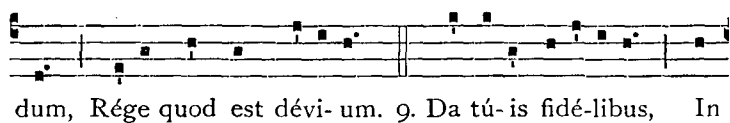
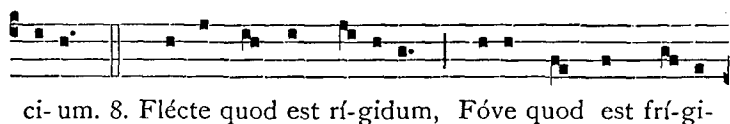
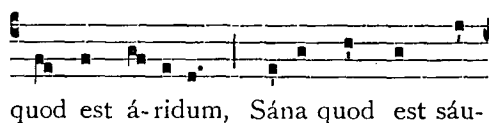
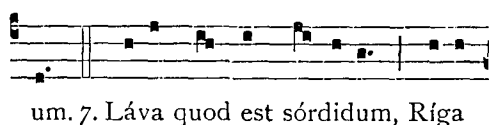
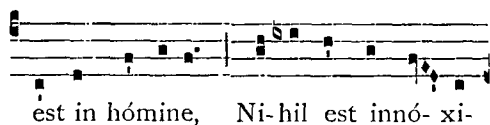
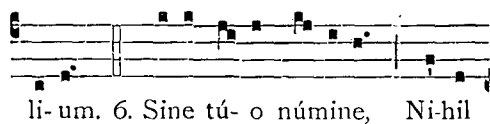
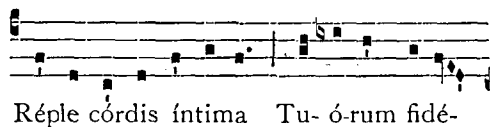
1. Come, O Holy Spirit, now, from the heavenly regions, thou beams of light impart.

2. Come, thou Father of the poor, come with gifts that long endure, brighten every heart.

3. Thou, of all consolers best, thou, the soul's enchanting guest, comfort when we fail.

4. Perfect rest in toilsome task, in the heat thy breath we ask, soothe when tears prevail.

5. Light most blessed, light the kindest, search our hearts: what dross



thou findest, burn it with thy rays.

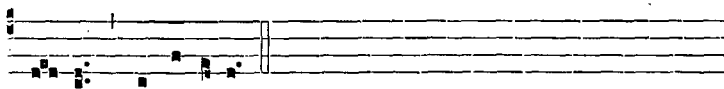
6. Nothing is in wretched man, nothing good he fashion can, thou bright'ning not his ways.

7. Lave thou what is soiled with sin, moisten what is parched within, heal the sore in mind.

8. Bend the stubborn to thy will, warm the hearts that pride doth chill, lead the erring blind.

9. Shed upon thy faithful fold, by unbounded hope controlled, seven gifts thou hast.

10. Give them what their deeds have won, give them when life's days are done, give them joys that last.



Amen. (Alle-lú-ia.)

The word Allelúia is sung at the end of the Sequence only when the Allelúia and its ♯. preceded it.

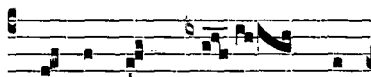
✠ Sequentia sancti Evangelii secundum Joannem.

The action of the Holy Ghost in our souls. John 14, 23-31.

IN illo témpore : Dixit Jesus discipulis suis : Si quis dñligit me, sermónem meum servábit, et Pater meus dñliget eum, et ad eum veniémus, et mansiónem apud eum faciémus : qui non dñligit me, sermónes meos non servat. Et sermónem quem audístis, non est meus; sed ejus, qui misit me, Patris. Haec locútus sum vobis, apud vos manens. Paráclitus autem Spíritus Sanctus, quem mittet Pater in nómine meo, ille vos docébit ómnia, et súggeret vobis ómnia, quaecúmque díxero vobis. Pacem relínquo vobis, pacem meam do vobis : non quómodo mundus dat, ego do vobis. Non turbétur cor vestrum, neque formídet. Audístis quia ego dixi vobis : Vado, et vénio ad vos. Si diligerétis me, gauderétis útique, quia vado ad Patrem; quia Pater major me est. Et nunc dixi vobis priúsqvam fiat : ut cum factum fúerit, credátis. Jam non multa loquar vobiscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognóscat mundus, quia dñligo Patrem, et sicut mandátum dedit mihi Pater, sic fácio. Credo.

AT that time, Jesus said to his disciples, If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words: and the word which you have heard is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you: but the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you, I go away, and I come unto you. If you loved me, you would indeed be glad, because I go to the Father, for the Father is greater than I. And now I have told you before it come to pass, that, when it shall come to pass, you may believe. I will not now speak many things with you; for the prince of this world cometh, and in me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

Offert. IV

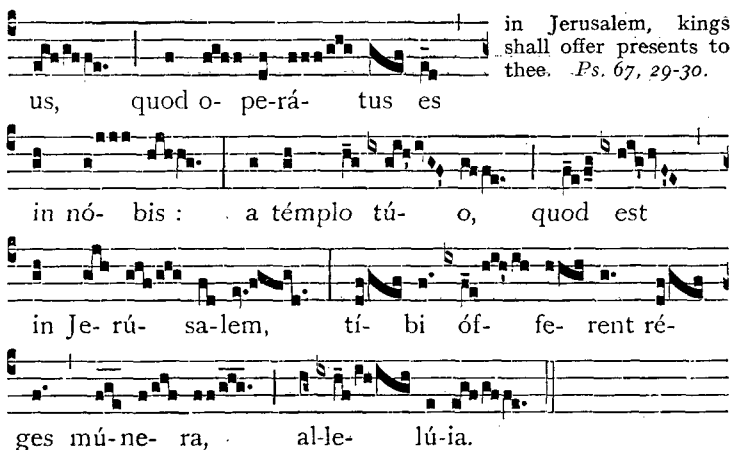


C

Onfírma * hoc

Dé-

Confirm this, O God, which thou hast wrought in us; from thy temple, which is



us, quod o-pe-rá-tus es in Jerusalem, kings shall offer presents to thee. *Ps. 67, 29-30.*

in nó-bis : a témplo tú-o, quod est

in Je-rú-sa-lem, tí-bi óf-fe-rent ré-

ges mú-ne-ra, al-le-lú-ia.

Secret.

MUnera, quæsumus Dómine, oblata sanctifica : et corda nostra Sancti Spiritus illustratióne emunda. Per Dóminum... in unitate ejúsdem Spíritus.

Sanctify, we beseech thee, O Lord, the gifts we offer : and shed upon us the light of the Holy Spirit to the purifying of our hearts. Through... in the unity of the same Holy Spirit.

Preface.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere : Dómine sancte, Pater omnipotens, aetérne Deus : per Christum Dóminum nostrum. Qui ascendens super omnes caelos, sedénsque ad dexteram tuam, promíssum Spíritum Sanctum (hodiérna die) in filios adoptiÓNis effúdit. Quaprópter profúsis gáudiis, totus in orbe terrárum mundus exsúltat. Sed et supérnae Virtútes, atque angélicae Potestátes, hymnum glóriæ tuæ 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...

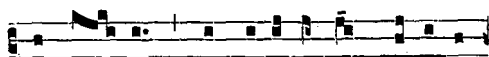
At the Canon, Communicátes and Hanc igitur proper, p. 16.

Comm. VII

F


Actus est * repén-te de cae-

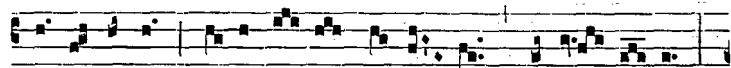
There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting, alleluia;



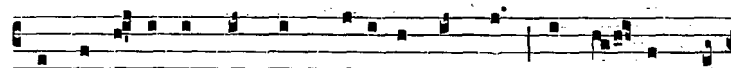
lo só- nus adveni- éntis spí-ri-tus

and they were all filled with the Holy Ghost, speaking the wonderful works of God.

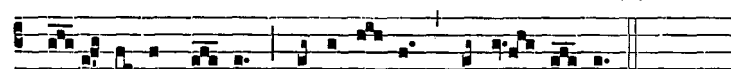
Epistle.



ve-heméntis, u-bi é- rant se-dén-tes, alle- lú- ia :



et replé- ti sunt ómnes Spí-ri-tu Sáncto, loquén- tes ma-



gná- li- a Dé- i, alle- lú- ia, alle- lú- ia.

Postcommunion.

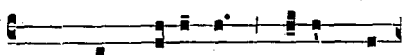
SANCTI SPÍRITUS, DÓMINE, corda nostra mundet infúsió : et sui roris íntima aspersione focúndet. Per Dóminum... in unitate ejúdem Spíritus Sancti Deus.

MAY the in-pouring of the Holy Ghost cleanse our hearts, O Lord; as dew sprinkled over our innermost being, may his presence render us fruitful in good works. Through... in the unity of the same Holy Spirit.

AT SECOND VESPERS.

1 Ant.

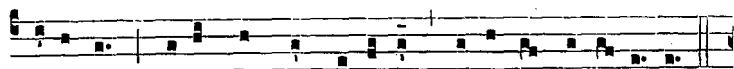
III a 2



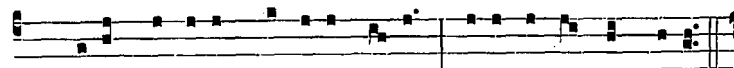
When the days of Pentecost were accomplished, they were all together, saying : Alleluia.

DUM compleréntur * dí- es Pen-

Epistle.



tecóstes, érant ómnes pá-ri-ter di-céntes, alle- lú- ia.



Ps. DÍXIT DÓMINUS DÓMINO MÉ- o : * SÉDE a dÉXTRIS MÉ- is.

Ps. DÍXIT DÓMINUS. III a 2. *p.* 149.

2 Ant.

VIII G

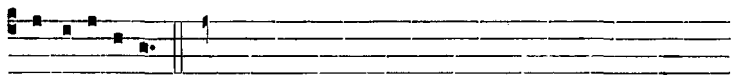
S

Pí-ri- tus Dómi-ni * replévit

The Spirit of the Lord hath filled the whole earth.

Introit.ór- bem terrárum : al- le-lú-ia. *Ps. Confi-tébor tibi Dómi-*

ne in tóto córde mé-o : * in consí-li-o justórum et con-

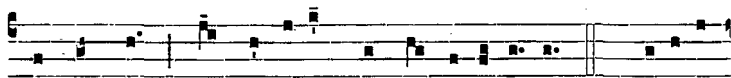
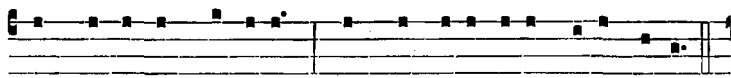
*gregati- óne. Ps. Confitébor. VIII G. p. 158.*

3 Ant.

VIII G

R

Eplé- ti sunt ómnes * Spí-ri-

They were all filled with the Holy Ghost, and they began to speak. *Epistle.*tu Sáncto, et coepérunt lóqui, alle-lú- ia. *Ps. Be-átus*vir qui tímet Dóminum : * in mandátis éjus *vó-let nímis.**Ps. Beátus vir. VIII G. p. 165.*

The following Antiphon is an allusion to the 3,000 whom St. Peter baptised on the day of Pentecost; like fish at play in the waters of salvation.

4 Ant.

I a 3

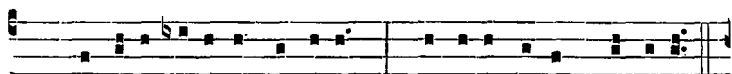
F

Ontes, * et ómni-a quae mo-

O ye fountains, and all that move in the waters, sing a hymn to God, alleluia.

Daniel 3, 77 and 79.

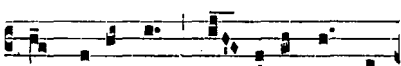
véntur in áquis, hýmnum dí-ci-te Dé-o, alle-lú-ia.



Ps. Laudáte pú-e-ri Dóminum : * laudáte *nómen* Dómini.

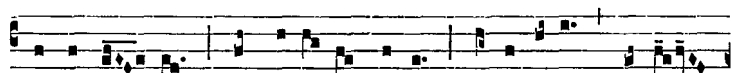
Ps. Laudáte púeri. I a 3. p. 166.

5 Ant.
VII c 2



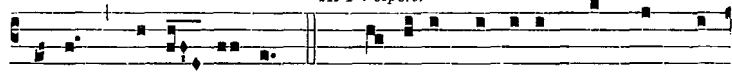
The Apostles spoke
in divers tongues the
wonderful works of
God. *Epistle.*

L Oquebántur * vá- ri- is línguis

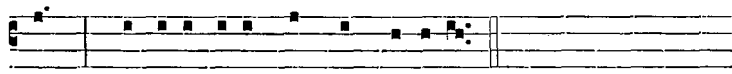


Apósto- li magná-li- a Dé- i, alle- lú- ia, alle-

At I Vespers.



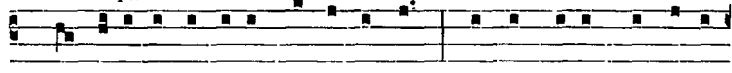
lú- ia, alle- lú- ia. *Ps.* Laudáte Dóminum ómnes gén-



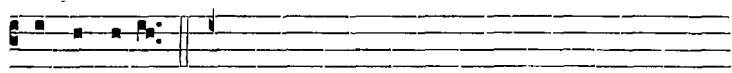
tes : * laudáte é- um ómnes pópuli.

Ps. Laudáte Dóminum. VII c 2. p. 185.

At II Vespers.



Ps. In éxi- tu Isra- el de Ægýpto : * dómus Jácob de pópuli



lo bárbaro. *Ps.* In éxitu. VII c 2. p. 175.

The Psalm *In exitu* is the song of triumph of the newly baptised. Through the waters of baptism they have left behind the Egypt of sin and the devil. Enlightened and strengthened by the Holy Ghost, they laugh at the idols that held them captive before. No longer are they dead; but alive and praising God.

Chapter.

CUM compleréntur dies Pentecóstes, erant omnes discipuli páriter in eódem loco : † et factus est repénte de caelo sonus, tamquam adveniéntis spíritus *veheméntis*, * et replévit totam domum ubi erant *sedéntes*.

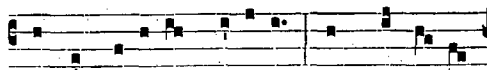
When the days of Pentecost were accomplished, they were all together in one place; and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting.

"A hymn that is always fresh, of inexhaustible meaning; coming from the times and circle of Charlemagne, who, as some think, wrote it". — *The first verse is sung kneeling.*

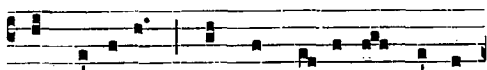
Hymn. VIII

V

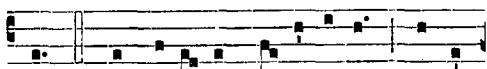
Eni Cre- á-tor Spí-ri-tus,



Méntes tu-ó-rum ví-si-ta : Imple su-pér-



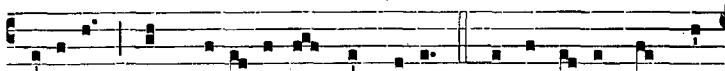
na grá-ti-a Quae tu cre- ásti pecto-



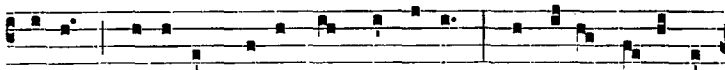
ra. 2. Qui dí-ce-ris Pa-rácli-tus, Altís-



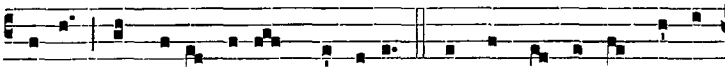
simi dó-num Dé-i, Fons vívus, ígnis,



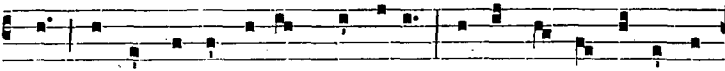
cá-ri-tas, Et spi-ri-tá-lis úncti-o. 3. Tu septi-fórmis mú-



ne-re, Dí-gi-tus pa-térnae délixerae, Tu ri-te promíssum



Pátris, Sermóne dí-tans gúttura. 4. Accénde lúmen sénsi-



bus, Infúnde amó-rem córdibus, Infírma nóstri córpo-



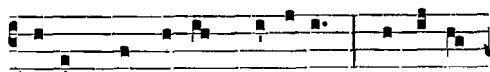
ris Virtú-te fírman's pérpe-ti. 5. Hóstem repéllas lóngi-us,

1. Thou, Holy Ghost, Creator, come, and make thy people's souls thy home: with grace celestial animate the hearts thou didst thyself create.

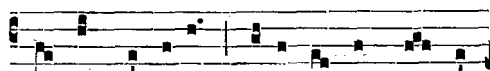
2. The Paraclete from God above, thou art his gift, thou art his love: the fount of life and burning zeal and of our souls th'anointing seal.

3. As sevenfold thy gifts expand, the finger thou of God's right hand: the Father's promise well fulfilled, thy truths in us thou hast instilled.

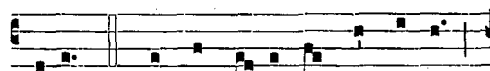
4. Our minds enkindle with thy light, within our hearts thy love excite: do thou endue our members



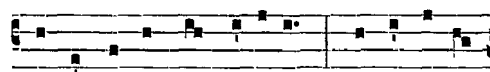
Pacémque dónes pró-tinus : Ductó-re



sic te praévi-o, Vi-témus ómne nó-



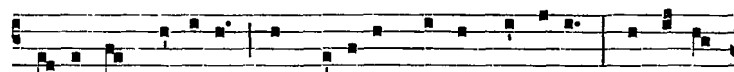
xi-um. 6. Per te sci- ámus da Pátrem,



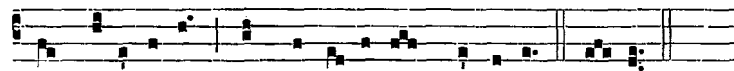
Noscámus atque Fí-li- um, Téque utri-



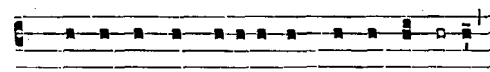
úsque Spí-ri-tum Credámus ómni témpo-re. 7. Dé- o



Pátri sit gló-ri- a, Et Fí-li- o, qui a mórtu- is Surré-xit,

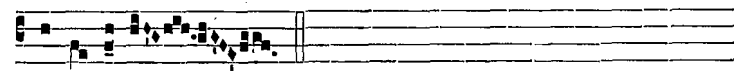


ac Parácli-to, In saecu-ló-rum saécu-la. Amen.



℣. Loquebántur vári- is línguis Apósto-li,

℞. Ma- gná- li- a Dé- i,



alle-lú-ia.

(The ℣. and ℞. are sung as above only on the Feast itself; on the other days, the ordinary tone is used).

frail with strength of
thine that ne'er can fail.

5. Far keep from us our
ancient foe, without de-
lay thy peace bestow :
be thou our guide : do
thou forestall the many
ills our path enthrall.

6. Through thee may
we the Father know,
the Son's effulgence
deign to show : in bles-
sing thee from either
sent, may our eternal
years be spent!

7. To God the Fa-
ther, to God the Son,
who over death the
victory won, to both
and to the Paraclete,
we raise our hearts
with thanks replete.

℣. The Apostles spoke
in divers tongues.

℞. The wonderful
works of God.

At Magnif.

Ant. I D

H

Odi-e * complé-ti sunt

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.

dí-es Pentecóstes, alle-lú-ia : hó-

di-e Spí-ri-tus Sánctus in ígne

discípu-lis appá-ru-it, et tríbu-it é-is cha-rísma-tum

dó-na : mí-sit é-os in u-nivérsum mún-dum praedi-cá-re

et testi-fi-cá-ri : qui credí-de-rit, et bap-ti-zá-tus fú-e-

rit, sálvus é-rit, alle-lú-ia. *Cant. Magní-fi-cat **

ánima mé-a Dó-minum. Et exsultávit...

Cant. Magnificat. I D. 212 or p. 218.

Prayer. Deus, qui hodiérna. 759. — Benedicámus Dómino I. p. 138.

Ant. Regina caéli. p. 242.

At Compline, Hymn no 10, p. 254.

Whit Monday.

Double of I Class. Station at St Peter's.

AT MASS.

Introit. Cibávit eos. p. 792.

Collect.

DEUS, qui Apóstolis tuis Sanctum dedísti Spíritum : † concéde plebi tuae piae petitiónis efféctum : * ut quibus dedísti fidem, largiáris et pacem. Per Dóminum... in unitáte.

O God, who upon thine Apostles didst send down the Holy Ghost, listen favourably to the prayers of thy people : and as thou hast bestowed upon us the gift of faith, so impart to us likewise peace. Through... in the unity Holy Spirit.

Lectio Actuum Apostolorum.

The Holy Ghost first given to heathens. Acts 10, 34 and 42-48.

IN diébus illis : Apériens Petrus os suum, dixit : Viri fratres, nobis praecépít Dóminus praedicáre pópulo : et testificári, quia ipse est, qui constitútus est a Deo iudex vivórum et mortuórum. Huic omnes Prophétae testimónium pérhibent, remissionem peccatórum accíperere per nomen ejus, omnes qui credunt in eum. Adhuc loquente Petro verba haec, cécidit Spíritus Sanctus super omnes qui audiébant verbum. Et obstupéruerunt ex circumcisíone fideles, qui vénerant cum Petro : quia et in nátiónes grátia Spíritus Sancti effúsa est. Audiébant enim illos loquéntes linguis, et magnificántes Deum. Tunc respóndit Petrus : Numquid aquam quis prohibére potest, ut non baptizéntur hi, qui Spíritum Sanctum accepérunt sicut et nos ? Et jussit eos baptizári in nómine Dómini Jesu Christi.

IN those days, Peter opening his mouth, said : Men, brethren, the Lord commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead : to him all the prophets give testimony, that through his name all receive remission of sins, who believe in him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word ; and the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the gentiles also : for they heard them speaking with tongues, and magnifying God. Then Peter answered, Can any man forbid water, that these men should not be baptized, who have received the Holy Ghost as well as we ? And he commanded them to be baptized in the name of the Lord Jesus Christ.



The Apostles spoke
in divers tongue the
wonderful works of
God. *Epistle.*

∇. Lo-quebán- tur
vá-ri- is lín- guis Apó-
sto- li magná- li- a * Dé- i.

Allelúia. ∇. Véni Sáncte Spíritus. p. 760.

Sequence. Véni Sáncte Spíritus. Allelúia. p. 761.

✠ **Sequentia sancti Evangelii secundum Joannem.**

The gift of the light, and men's response. John 3, 16-21.

IN illo témpore : Dixit Jesus Nicodémo : Sic Deus diléxit mundum, ut Filium suum unigénitum daret : ut omnis qui credit in eum, non péreat, sed hábeat vitam aetérnam. Non enim misit Deus Filium suum in mundum, ut júdicet mundum, sed ut salvétur mundus per ipsum. Qui credit in eum, non judicátur : qui autem non credit, jam judicátus est : quia non credit in nómine unigéniti Filii Dei. Hoc est autem júdicium : quia lux venit in mundum, et dilexérunt hómines magis ténebras, quam lucem : erant enim eórum mala ópera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguántur ópera ejus : qui autem facit veritátem, venit ad lucem, ut manifesténtur ópera ejus, quia in Deo sunt facta. Credo.

AT that time, Jesus said to Nicodemus, God so loved the world, as to give his only-begotten Son; that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world may be saved by him. He that believeth in him is not judged; but he that doth not believe is already judged, because he believeth not in the name of the only-begotten Son of God. And this is the judgment; because the light is come into the world, and men loved darkness rather than the light, for their works were evil: for, every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved: but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God.

Offertory. Intónuit. p. 659.

Secret.

PROPÍTIUS, DÓMINE, quaésu-
mus, haec dona sanctifica :
et hóstiae spirítalis oblatióne
suscepta, nosmetípsos 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

S

Pí-ri-tus Sánctus * docébit

The Holy Ghost shall
teach you, alleluia,
whatsoever I shall have
said to you.

Gospel of Sunday.

vos, alle-lú-ia : quaecúmque díxero vó-bis, alle-lú-ia,

alle- lú- ia.

Postcommunion.

ADÉSTO, quaésumus, DÓMINE,
pópulo tuo : et quem mysté-
riis caeléstibus imbuísti, ab
hóstium furóre defénde. Per
Dóminum nostrum.

BE ever with thy people, we beseech
thee, O Lord; and from the rage
of their enemies save those to whom
thou hast given part in thy heavenly
mysteries. Through Jesus Christ...

AT VESPERS.

All as on the Feast, p. 765, except :

At Magnif.

Ant. III a

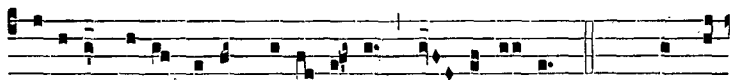
S

I quis dí- ligit me, * sermó-

If any one love me,
he will keep my word,
and my Father will
love him, and we will
come to him, and will
make our abode with
him. *Gospel of Sunday.*

nem mé- um servábit : et Páter mé-

us dí- li- get é- um : et ad é- um veni- émus, et man-



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.

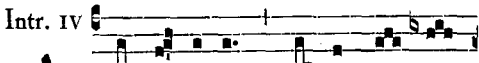
Prayer. Deus, qui Apóstolis. p. 771. — Benedicámus Dómino I. p. 138.

Whit Tuesday.

Double of I Class. Station at St Anastasia.

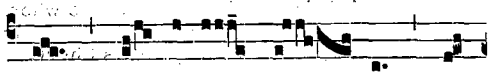
AT MASS.

Intr. IV



A

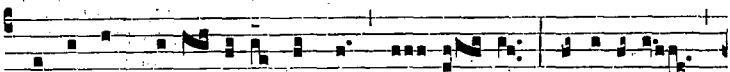
C-cí-pi-te * ju-cundi- tá-



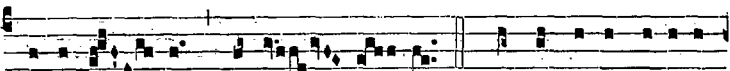
tem gló- ri-ae vé- strae, al-



le- lú- ia : grá-ti- as agéntes Dé- o, alle-lú- ia :

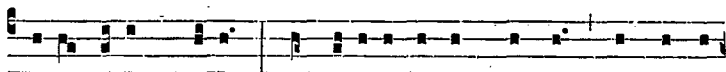


qui vos ad caelé-sti- a régna vo- cá- vit, alle-lú- ia,



alle-lú- ia; alle- lú- ia. *Ps. Atté-ndi-te pópule*

Receive the joy of your glory, alleluia; giving thanks to God, alleluia; who hath called you to a heavenly kingdom. *Ps. Attend, O my people, to my law; incline your ears to the words of my mouth. 4 Esdras 2, 36-37 and Ps. 77.*



mé-us légem mé-am : * inclináte áurem véstram in vérba



ó-ris mé-i. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 4th tone. p. 29.

Collect.

ADsit nobis, quaesumus Dómine, virtus Spíritus Sancti : † quae et corda nostra cleménter expúrget, * et ab ómnibus tueátur advérsis. Per Dóminum... in unitáte ejúsdem Spíritus Sancti Deus.

Send down upon us, we beseech thee, O Lord, the Holy Ghost in his might, to the merciful purifying of our hearts, and to be our sure deliverance from all dangers. Through... in the unity of the same Holy Ghost.

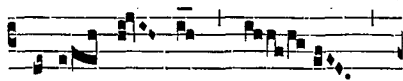
Lectio Actuum Apostolorum.

Those baptised in Samaria receive Confirmation. Acts 8, 14-17.

IN diébus illis : Cum audissent Apóstoli, qui erant Jerosólymis, quod recepisset Samaría verbum Dei, misérunt ad eos Petrum, et Joánnem. Qui cum venissent, oravérunt pro ipsis ut acciperent Spíritum Sanctum : nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Jesu. Tunc imponébant manus super illos, et accipiébant Spíritum Sanctum.

IN those days, when the apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come, prayed for them, that they might receive the Holy Ghost: for he was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

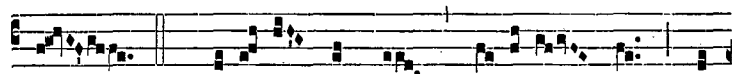
VIII



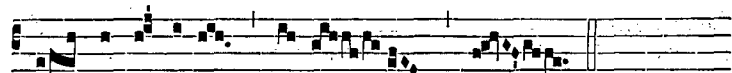
A

Lle- lú- ia. * ij.

The Holy Ghost shall teach you, whatsoever I shall have said to you.
Gospel of Sunday.



V. Spí-ri-tus Sánctus do-cébit vos quae-



cúmque dí-xero * vó-bis.

Allelúia. *Ÿ. Vèni Sáncte Spíritus. p. 760.*

Sequence. Vèni Sáncte Spíritus. Allelúia. p. 761.

✠ **Sequentia sancti Evangelii secundum Joannem.**

The allegory of the Good Shepherd. John 10, 1-10.

IN illo tēpore : Dixit Jesus Pharisaéis : Amen, amen dico vobis : qui non intrat per óstium in ovile óvium, sed ascēdit aliunde, ille fur est, et latro. Qui autem intrat per óstium, pastor est óvium. Huic ostiarius áperit, et oves vocem ejus áudiunt, et próprias oves vocat nominátim, et edúcit eas. Et cum próprias oves emiserit, ante eas vadit : et oves illum sequúntur, quia sciunt vocem ejus. Aliénium autem non sequúntur, sed fúgiunt ab eo : quia non novérunt vocem alienórum. Hoc provérbium dixit eis Jesus. Illi autem non cognovérunt quid loquerétur eis. Dixit ergo eis iterum Jesus : Amen, amen dico vobis, quia ego sum óstium óvium. Omnes quotquot venérunt, fures sunt, et latrónes, et non audierunt eos oves. Ego sum óstium. Per me si quis introierit, salvábitur : et ingrediétur, et egrediétur, et páscua invéniet. Fur non venit nisi ut furétur, et mactet, et perdat. Ego veni ut vitam hábeant, et abundántius hábeant. Credo.

AT that time, Jesus said to the Pharisees, Amen, amen, I say to you, he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him, because they know his voice; but a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them: but they understood not what he spoke to them. Jesus therefore said to them again, Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep hear them not. I am the door. By me if any man enter in, he shall go in, and go out, and shall find pastures. The thief cometh not but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

Offertory. Pórtas caéli. p. 664.

Secret.

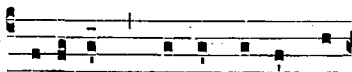
PURíficet nos, quaesumus Dómine, múnemis praeséntis oblátio : et dignos sacra participatióne efficiat. Per Dóminum.

MAY this divine sacrifice, O Lord, cleansing our hearts, render us worthy to partake of thine adorable sacrament. Through Jesus Christ.

Preface, Communicantes and Hanc igitur, p. 764.

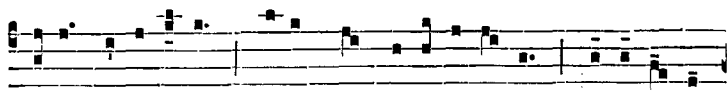
Comm. VIII

S

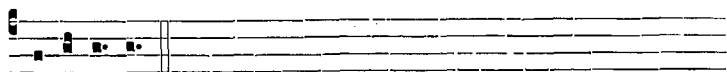


Pí-ri-tus * qui a Pátre pro-

The Spirit who proceedeth from the Father, alleluia : he shall glorify me. *John 15, 26 and 16, 14.*



cédit, alle-lú-ia : ille me cla-ri-fi-cá-bit, alle-lú-ia,



alle-lú-ia.

Postcommunion.

Mentes nostras, quaesumus
Dómine, Spiritus Sanctus
divinis réparet sacraméntis :
quia ipse est remíssio ómnium
peccatórum. Per Dóminum...
in unitáte ejúsdem.

IN this divine sacrament, O Lord,
may our hearts be quickened by
the Holy Ghost : for he is himself
the forgiveness of all sins. Through
Jesus Christ... in the unity of the
same.

AT VESPERS.

All as on the Feast, p. 765, except :

At Magnif.

Ant. VI F

P

A-cem * re-línquo vó-bis,

Peace I leave with
you, my peace I give
unto you; not as the
world giveth, do I give
unto you.

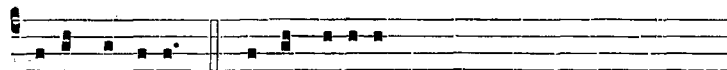
Gospel of Sunday.



pá-cem mé-am do vó- bis : non quómo-do múndus dat,



é-go do vó-bis, alle-lú-ia. *Cant. Magní-ficat * ánima*



mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. VI F. p. 216 or 219.

Prayer. Adsit nobis. p. 775. — Benedicámus Dómino I. p. 138.

Time after Pentecost

or

Sunday Cycle.

“Two fundamental ideas may be said to underlie the season between Pentecost and Advent. 1. The series of Sundays after Pentecost considered especially as the weekly repetition of Easter, “an Easter Day in every week”, a notion dear to Christian antiquity. 2. The application of the work of redemption to the life of the Church whether in this world or in eternity: the Church relives the life of Christ. This second idea, equally well rooted in tradition, was yet late in being applied to the liturgy of these Sundays. As Dom Cabrol pointed out: “Christmas and Easter were united quite naturally by a continued series of ferias and Sundays: it was a much more difficult matter to connect Pentecost with Advent. Soon, however, points of high ground began to rise above the dead level of this sea, and formed, as it were, an archipelago of islands of secondary importance; such were the feast of St John the Baptist, that of the holy Apostles Peter and Paul, of St Lawrence, of the Assumption, of St Michael; there was also a short series of Sundays after some of these feasts, called Sundays after St John, after the Apostles, after St Lawrence, or after Michaelmas. (*Liturgical Prayer; trans. by a Benedictine of Stanbrook; 1922, p. 157*). Modern Catholics, such as Dom Guéranger and his disciples, love to think of this season as the Church’s period of growth and like the expansion of the feast of Pentecost”. (*L’Année liturgique de Dom Guéranger, 4^{me} 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 :

Ψ. Benedicámus Pátrém et Fílium cum Sáncto Spírítu.	Ψ. 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 exalt him above all for ever.

At Magnif.

Ant. I D

G

Rá-ti-as * tí-bi Dé-us, grá-

Thanks be to thee,
O God, thanks be to
thee, true and only
Trinity; only and su-
preme Godhead; holy
and only Unity.

ti-as tí-bi véra et ú- na

Trí- ni-tas : ú- na et súmma Dé- i-tas : sán-

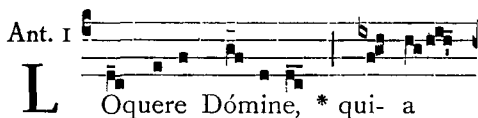
cta et ú-na Uni-tas. *Cant.* Magní-ficat * ánima mé-a

Dóminum. 2. Et exsultávit...

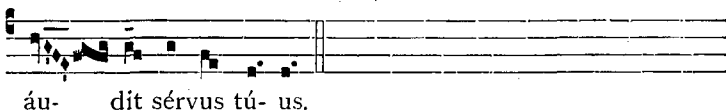
Cant. Magníficat: I D. p. 212 or 218.

Commemoration of the Sunday.

Ant. I



Speak, Lord, for thy servant heareth.

I Samuel 3, 10.

∇. Vespertína orátio ascéndat
ad te Dómine.

Ry. Et descéndat super nos
misericórdia túa.

∇. May evening prayer mount up
to thee, O Lord.

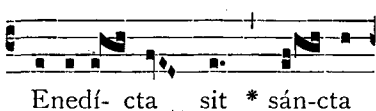
Ry. And may thy mercy come down
upon us.

Prayer. Deus, in te sperántium. p. 781.

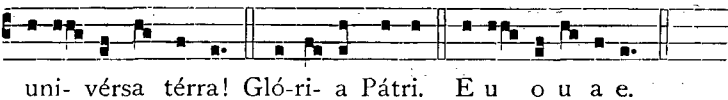
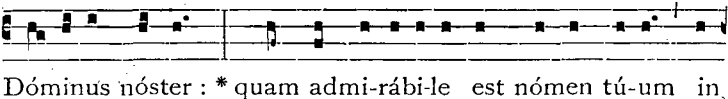
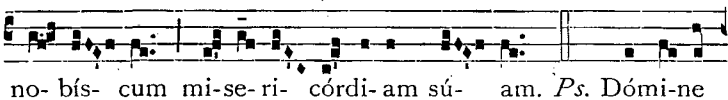
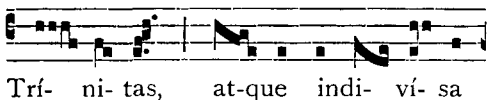
AT MASS.

Intr. VIII

B



Blessed be the holy
Trinity, and undivided
Unity: we will give
glory to him, because
he hath shewn his mer-
cy to us. *Ps. O Lord
our Lord, how wonder-
ful is thy name in all
the earth! Tobias 12,
6 and Ps. 8.*



Glória Patri. 8th tone. p. 30.

Collect.

OMnipotens sempiternæ Deus, qui dedisti famulis tuis in confessione veræ fidei, aeternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare unitatem : † quaesumus; 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 fortitudo, adesto propitius invocationibus nostris : † et quia sine te nihil potest mortalis infirmitas, presta auxilium gratiae tuae; * ut in exsequendis mandatis tuis, et voluntate tibi et actione placeamus. Per Dominum nostrum Jesum Christum.

O God, the strength of all who hope in thee, listen in thy mercy to our supplications : and since, unless thou help, the weakness of our human nature avails not at all, replenish us with thy grace, that in the keeping of thy commandments, both by our will to serve thee, and by our actions, we may be well-pleasing in thy sight. Through Jesus Christ our Lord.

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

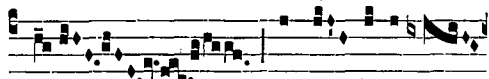
Hymn to God's Wisdom. Rom. 11, 33-36.

O Altitudo divitiarum sapientiae, et scientiae Dei : quam incomprehensibilia sunt iudicia ejus, et investigabiles viae ejus ! Quis enim cognovit sensum Domini ? Aut quis consiliarius ejus fuit ? Aut quis prior dedit illi, et retribuatur ei ? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia : ipsi gloria in saecula. Amen.

O The depth of the riches of the riches of the wisdom and of the knowledge of God ! How incomprehensible are his judgments, and how unsearchable his ways ! For who hath known the mind of the Lord ? Or who hath been his counsellor ? Or who hath first given to him, and recompense shall be made him ? For of him, and by him, and in him, are all things : to him be glory for ever. Amen.

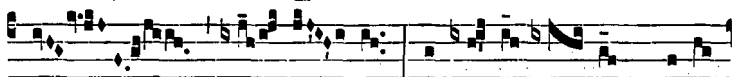
Grad. v 

B Ene-dí-ctus es, * Dómi-

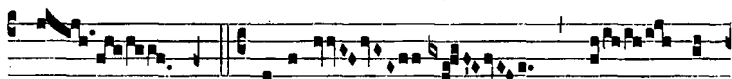


ne, qui in-tu-é-ris

Blessed art thou, O Lord, who beholdest the depths, and sittest upon the Cherubim. V. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever. *Daniel 3, 55-56.*



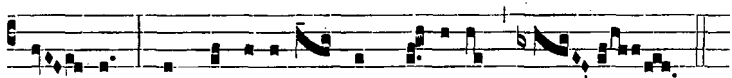
a- bÿs- sos, et sé-des su- per Chéru-



bim. V. Benedí- ctus



es Dó- mi- ne, in firmamén- to caé-



li, et laudábi- lis * in saécu- la.

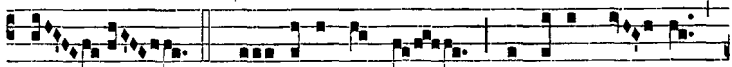
VIII

A

Lle-lú-ia. * *ij.*

Blessed art thou, O Lord God of our fathers, and worthy of praise for ever.

Daniel 3, 52.



V. Be- nedíctus es, Dómine Dé- us



pátrum nostró- rum, et laudábi- lis * in saéc-



cu- la.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

Baptism in the name of the Blessed Trinity. Matth., 28, 18-20.

IN illo témpore : Dixit Jesus discipulis suis : Data est mihi omnis potéstas in caelo, et in terra. Eúntes ergo docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus

AT that time, Jesus said to his disciples, All power is given to me in heaven and in earth. Going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Sancti : docentes eos servare
omnia quaecumque mandavi
vobis. Et ecce ego vobiscum sum
omnibus diebus, usque ad con-
summationem saeculi. Credo.

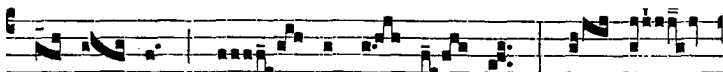
Teaching them to observe all things
whatsoever I have commanded you;
and behold I am with you all days,
even to the consummation of the
world.

Offert. III 

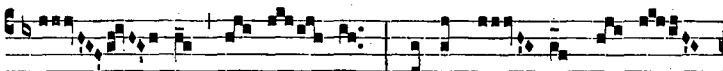
B Ene-dí-ctus sit * Dé-



us Pá-ter, unige-



ni-tús-que Dé-i Fí-li-us, Sán-ctus



quo-que Spí-ri-tus : qui- a fé- cit no- bís-



cum mi-se-ricórdi-am sú-am.

Blessed be God the
Father, and the only-
begotten Son of God,
and also the Holy Spi-
rit; because he hath
shewn his mercy to-
ward us. *Tobias 12, 6.*

Secret.

Sanctifica, quaesumus Dómine
Deus noster, per tui sancti
nóminis invocatióem, hujus
oblatiónis hóstiam; et per eam
nosmetipsos tibi pèrfice munus
aetérnum. Per Dóminum.

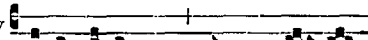
Sanctify, we beseech thee, O Lord
our God, the sacrifice which, calling
upon thy holy name, we offer up unto
thee: and, in virtue thereof, make us
worthy to be ourselves accounted an
acceptable offering in thy sight for
evermore. Through Jesus Christ.

Commemoration of the Sunday. Secret.

Hostias nostras, quaesumus
Dómine, dicátas placátus
assúme : et ad perpétuum nobis
tribue proveníre subsidium. Per
Dóminum nostrum.

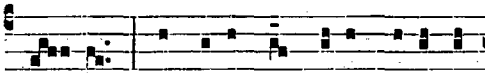
Graciously receive, we beseech
thee, O Lord, the sacred victim
we dedicate to thee, and grant that
it may be to us an everlasting help.
Through Jesus Christ our Lord.

Preface of the Blessed Trinity, p. 12.

Comm. IV 

B Ene-dí-cimus * Dé- um

We bless the God of
heaven, and before all
living we will praise



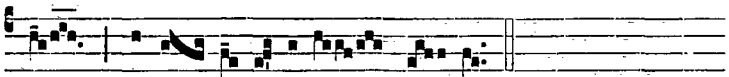
caé- li, et coram ómnibus vivénti-

him; because he has shewn his mercy to us.

Tobias 12, 6.



bus confi- té- bimur é- i : qui- a fé- cit no- bís-



cum mi- se- ri- córdi- am sú- am.

Postcommunion.

PROfficiat nobis ad salutem corpóris et ánimae, Dómine Deus noster, hujus sacraménti suscéptio : et sempitérnæ sanctae Trinitátis, ejusdémque indivíduae unitátis conféssio. Per Dóminum.

MAY our having received this most holy sacrament, while confessing our faith in the holy and eternal Trinity, profit us, O Lord our God, to health both of soul and of body. Through Jesus Christ our Lord.

Commemoration of the Sunday. Postcommunion.

TANTIS, Dómine, repléti munéribus : praesta, quaesumus; ut et salutária dona capiámus, et a tua nunquam laude cessemus. Per Dóminum nostrum.

FILLED, O Lord, with thine ineffable gifts, we beseech thee, continue to us thy saving mercies; nor suffer us at any time to fail in giving praise to thee. Through Jesus Christ...

At the end of Mass, is read the Gospel below :

✠ **Sequentia sancti Evangelii secundum Lucam.**

Mercy and generosity. Zeal and modesty. Luke 6, 36-42.

IN illo témpore : Dixit Jesus discipulis suis : Estóte misericórdes sicut et Pater vester misericors est. Nolíte judicáre, et non judicabimini : nolíte condemnáre, et non condemnabimini. Dimittite, et dimittémini. Date, et dábitur vobis : mensúram bonam, et confértam, et coagitám, et supereffluéntem dabunt in sinum vestrum. Eadém quippe mensúra, qua mensi fuéritis, remetiétur vobis. Dicébat autem illis et similitúdinem : Numquid potest caecus caecum dúcere? nonne ambo in

AT that time, Jesus said to his disciples, Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you : good measure and pressed down, and shaken together and running over, shall be given into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

And he spoke also to them a similitude : Can the blind lead the blind? do they not both fall into the ditch?

fóveam cadunt? Non est discipulus super magistrum : perfectus autem omnis erit, si sit sicut magister ejus. Quid autem vides festúcam in óculo fratris tui, trabem autem, quae in óculo tuo est, non consideras? Aut quómodo potes dicere fratri tuo : Frater, sine, eijciam festúcam de óculo tuo : ipse in óculo tuo trabem non videns? Hypócrita, éjice primum trabem de óculo tuo : et tunc perspicias ut edúcas festúcam de óculo fratris tui.

The disciple is not above his master; but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother, Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.

AT SECOND VESPERS.

These Antiphons are metrical Doxologies, taken from the endings of Hymns. The omission of *Alleluia* reminds us that Paschal Time is over.

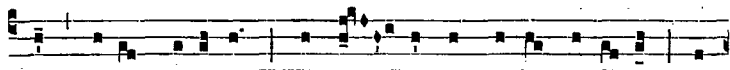
1 Ant.

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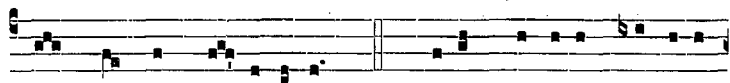
G

Ló-ri-a * tí-bi Trí-ni-tas aequá-

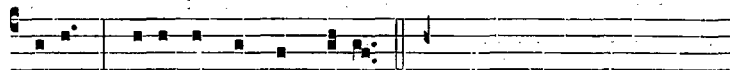
Glory to thee, O equal Trinity, one God-head, before all ages, and now, and for ever.



lis, úna Dé-i-tas, et an-te ómni-a saécu-la, et



nunc, et in perpé-tu-um. *Ps.* Díxit Dóminus Dómino



mé-o : * Séde a *déxtris* mé-is. *Ps.* Díxit Dóminus. *f. p.* 147.

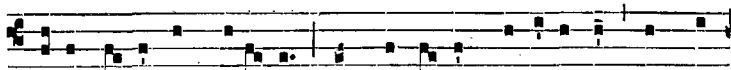
2 Ant.

ff

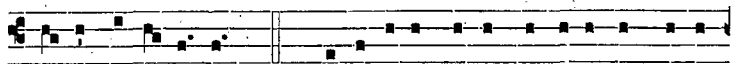
L

Aus et per-énis gló-ri-a *

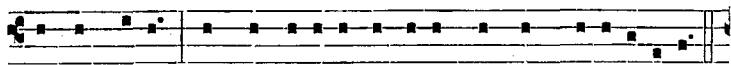
Praise and eternal glory to God the Father, and the Son, together with the Holy Ghost, forever and ever.



Dé-o Pátri, et Fí-li-o, sáncto simul Pa-rácli-to, in saé-



cu-la saecu-ló-rum. *Ps.* Confi-tébor tí-bi Dómine in tó-to



córde mé-o : * in consí-li-o justórum et congregati-óne.

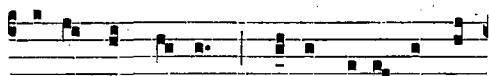
Ps. Confitébor. II D. p. 153.

3 Ant.

III a 2

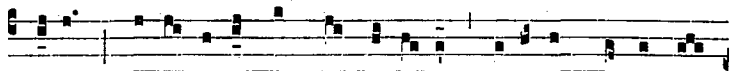


G Ló-ri-a láudis * ré-sonet in

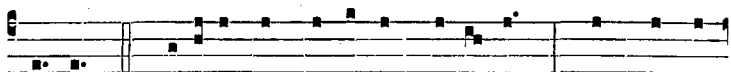


May glory and praise re-echo on the lips of all, to the Father, to the Son he has begotten; and likewise to the Holy Ghost may everlasting praise resound.

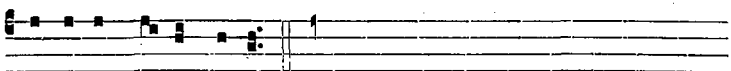
ó-re ómni-um, Pátri, geni-taéque



Pró-li, Spi-rí-tu-i Sáncto pá-ri-ter resúltet láude per-



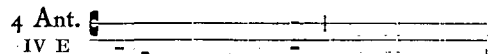
énni. *Ps.* Be-átus vir qui tímet Dómi-num : * in mandá-



tis é-jus vó-let nímis. *Ps.* Beátus vir. 3 a 2. p. 161.

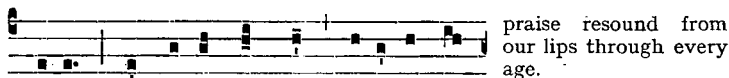
4 Ant.

IV E

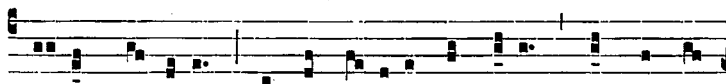


L Aus Dé-o Pátri, * pa-ri-lí-que

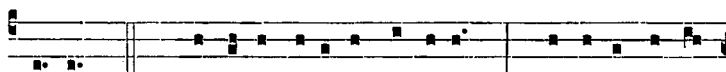
To God the Father, to his co-equal Son, and to thee, O Holy Ghost unfailingly, may



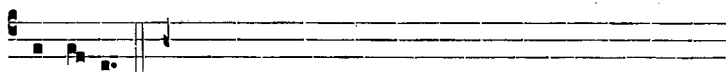
Pró-li, et tí-bi Sáncte stúdi-o per-



énni Spí-ri-tus, nóstro ré-sonet ab óre ómne per



aévum. *Ps.* Laudá-te pú-e-ri Dóminum : * laudá-te nómen



Dómi-ni. *Ps.* Laudáte púeri. IV E. p. 167.

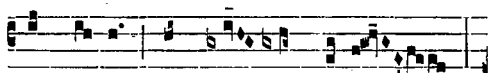
5 Ant.

E

X quo ómni-a, * per quem

To him from whom
are all things, through
whom are all things,
in whom are all things,
be glory for ever.

Epistle.



ómn-i-a, in quo ómn-i-a :

At I Vespers.

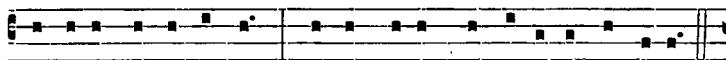


ípsi gló-ri-a in saé-cu-la. *Ps.* Laudáte Dóminum ómnes

At II Vespers.



géntes : * laudá-te é-um ómnes pópu-li. *Ps.* In éxi-tu



Isra-el de Ægýpto : * dómus Jácob de pópu-lo bárbaro.

At I Vespers. Ps. Laudáte Dóminum. v a. p. 185.

At II Vespers. Ps. In éxitu. v a. p. 174.

Chapter.

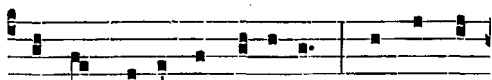
O Altitúdo divitiárum sapiéntiae et sciéntiae Dei: † quam incomprehensibília sunt júdicia ejus, * et investigábiles viæ ejus!

O The depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!

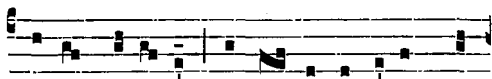
Hymn. VIII

J

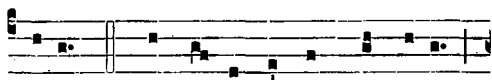
AM sol recédit ígne- us :



Tu lux per-énis Uni-tas, Nóstris, be-



á-ta Trí-ni-tas, Infúnde amórem cór-



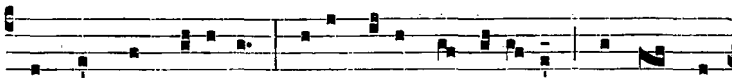
dibus. 2. Te ma-ne láudum cármine,



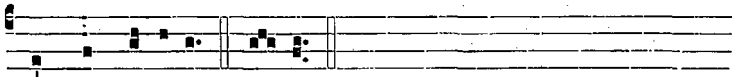
Te deprecámur véspe-re : Digné-ris ut te súplici-es Lau-



dé-mus inter caéli-tes. 3. Pátri: simúlque Fí-li-o, Ti-bí-



que Sáncte Spí-ri-tus, Sicut fú-it, sit júgi-ter Saéc-lum per



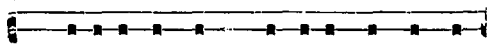
ómne gló-ri-a. Amen.

1. Now the fiery sun declines : thou, the everlasting Light, God, Triune, for ever blest, drive away our inward night.

2. Thee in morning hymns we praise, humbly Thee at eve implore; thee may we among the Saints thank and praise for evermore.

3. Father, Son, and Holy Ghost, Triune God, all praise to Thee; as it has been, be it now, and through all eternity.

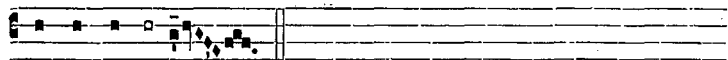
VI century?



∇. Benedíctus es, Dómine, in firma-
R̄. Et laudábilis et glo-ri-ó-sus

∇. Blessed art Thou,
O Lord, in the firma-
ment of heaven.

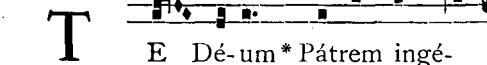
R̄. And worthy of
praise and glorious for
ever.



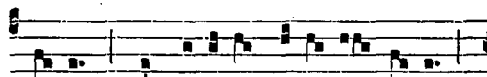
ménto caé- li.
in saécula.

At Magníf.

Ant. IV E

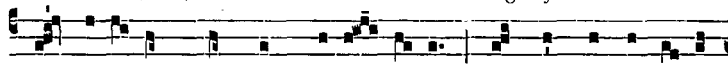


E Dé-um* Pátrem ingé-



ni-tum, te Fí-li-um uni-gé- ni-tum,

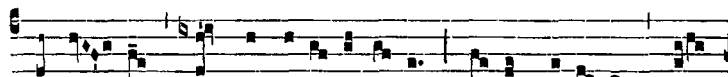
Thee, God, the Fa-
ther unbegotten, thee
the Son, the only-be-
gotten, thee the Holy
Ghost the Paraclete,
holy and undivided
Trinity, with our whole
heart and lips we
acknowledge, we praise
and bless; to thee be
glory for ever.



te Spí-ri-tum Sánctum Pará- cli-tum, sánctam et indi-ví-



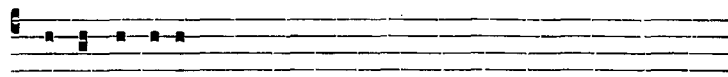
du- am Tri-ni-tá-tem, tóto cór-de et ó-re confi-té-mur,



laudá- mus, atque bene-dí-cimus : tí-bi gló-ri- a in



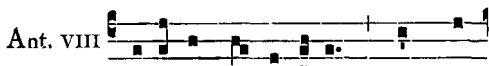
saécu-la. *Cant.* Magní- fi- cat * ánima mé- a Dómi- num.



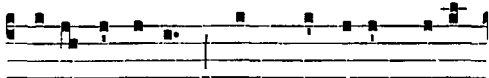
2. Et exsultávit... *Cant.* Magníficat. IV E. p. 215 or 221.

Prayer. Omnípotens. 781.

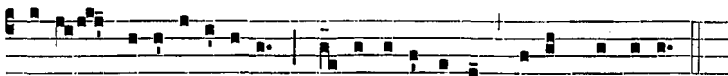
Commemoration of the Sunday.



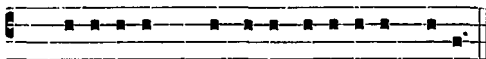
N Oí-te ju-di-cáre, * ut non



judi-cémi-ni : in quo enim judí-



ci-o judicavé-ri-tis, ju-di-cabími-ni, dí-cit Dóminus.



∇. Di-rigátur, Dómine, orá-ti-o mé-a.

R̄. Sicut incénsum in conspéctu tú-o.

Judge not, that you may not be judged; for with what judgment you judge, you shall be judged, saith the Lord.

Matth. 7, 1-2.

∇. Let my prayer be sent up, O Lord,

R̄. As incense in thy sight.

Prayer. Deus in te sperántium. p. 781. — Benedicámus Dómino I. p. 138.

Ant. Salve, Regina. p. 243.

FEAST OF CORPUS CHRISTI.

Double of I Class with privileged Octave of II Order.

AT FIRST VESPERS.

As at II Vespers, p. 815, except :

At Magnif.

Ant. VI F

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,
páne su-a-vís-simo de caélo praésti-to, esu-
ri-éntes réples bónis, fa-stidi-ó-sos dí-vi-tes dimít-
tens in-á-nes. *Cant. Magní-fi-cat ánima mé-a*

Dóminum. 2. Et exsultávit..

Cant. Magnificat. VI F. p. 216 or 219.

Prayer. Deus, qui nobis. p. 792. — Benedicámus Dómino I. p. 138.

At Compline, Hymn is sung with the doxology of Christmas, to the tone n° 4, p. 248.

AT MASS. †

The Introit is that of Whit Monday. In the East, bees often store their honey in a crevice of the rock. And the title "Rock" was by the Israelites frequently given to God; St Paul applies it in turn to the Son of God: "the rock was Christ" (1 Cor. 10, 4; Epistle for Septuagesima).

The manna, which fed Israel in the wilderness, they called "the bread of heaven"; and Jesus, shortly before his death, likened himself to "the grain of wheat, falling into the ground" (John 12, 24). By a mystical immolation, it is multiplied on our altars. In the Eucharist, "it becomes heavenly wheat, lavish in consolations, springing from the cleft of the rock, that is to say, his wounded heart".

Intr. II

C Ibá- vit é- os * ex ádi-
 pe frumén- ti, alle- lú- ia : et
 de pé- tra, melle satu- rá- vit é- os, alle- lú- ia,
 al- le- lú- ia, al- le- lú- ia. *Ps.* Exsultá- te
 Dé- o adju- tó- ri nóstro : * ju- bi- lá- te Dé- o Já- cob. Gló-
 ri- a Pátri. E u o u a e. Glória Patri. 2th tone. p. 28.

Collect.

DEUS, qui nobis sub Sacra-
 ménto mirábili passiónis | **O** God, who in this wonderful
 tuæ memóriam reliquisti : † | rial of thy passion: grant us, we

† Votive Mass of the Blessed Sacrament. p. 1728.

tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari; * ut redemptionis tuae fructum in nobis jugiter sentiamus. Qui vivis et regnas cum Deo Patre in unitate.

beseech thee, so to reverence the sacred mysteries of thy Body and Blood, that we may ever feel within us the fruit of thy redemption. Who livest and reignest with God the Father in the unity...

2nd Collect, of the Sunday, Sancti nominis tui. p. 822.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The institution of the Holy Eucharist. 1 Cor., II, 23-29.

FRATRES : Ego enim accēpi a Dōmīno quod et tradīdi vobis : quōniam Dōmīnus Jesus, in qua nocte tradebātur, accēpit panem, et grātiās agens fregit, et dixit : Accīpīte, et manducāte : Hoc est corpus meum, quod pro vobis tradētur : hoc facite in meam commemoratiōnem. Simīliter et cālicem, postquam coenāvit, dicens : Hic calix novum testamētum est in meo sanguine : hoc facite, quotiescūmque bibētis, in meam commemoratiōnem. Quotiescūmque enim manducābitis panem hunc, et cālicem bibētis, mortem Dōmīni annuntiābitis, donec vēniat. Itaque quicūmque manducāverit panem hunc, vel biberit cālicem Dōmīni indignē, reas erit corporis et sanguinis Dōmīni. Probet autem seipsum homo : et sic de pane illo edat, et de cālice bibat. Qui enim manducat et bibit indignē, judicium sibi manducat et bibit, non dijudicans corpus Dōmīni.

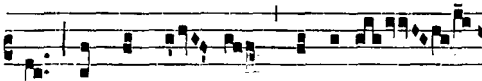
BRethren, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said, Take ye and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying, This chalice is the new testament in my blood; this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he come. Therefore whosoever shall eat this bread, or drink of the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

The Gradual is that of the 20th Sunday after Pentecost.

Grad. VII

O

- cu - li * ó-mni-



um in te spē - rant, Dōmīne :

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 fil- lis é- scam
 in témpo- re oportú- no.
 ∇. 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. * *ij.*

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.

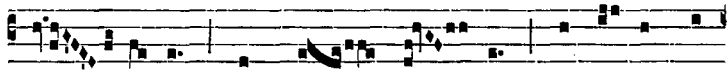
∇. Cá-

Gospel.

ro mé- a ve- re est cí- bus, et sán- gnis
 mé- us vere est pó- tus : qui mandú- cat



mé- am cárnem, et bí-bit mé- um



sán- gui-nem, in me má- net, et é-go * in



é-o.

*When the Sequence follows, Alle-
lúia is not repeated here.*

St Thomas Aquinas (13th cent.) to a melody of Adam of St Victor (12th cent.).

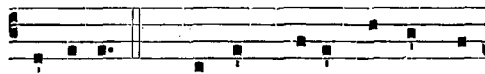
Seq. VII



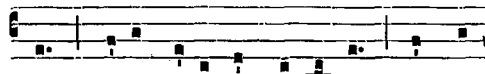
Lauda Sí-on Salvatórem, Láu-



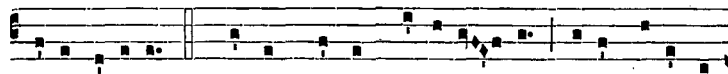
da dúcem et pastórem, In hýmnis et



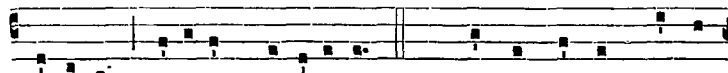
cánti-cis. 2. Quantum pótes, tantum áu-



de : Qui-a májor ómni láude, Nec lau-



dáre súffi-cis. 3. Láudis théma spe-ci-á- lis, Pánis vívus et



vi-tá-lis Hódi-e propóni-tur. 4. Quem in sácræ ménsa

1. Laud, O Sion thy salvation, laud with hymns of exultation, Christ thy king and shepherd true.

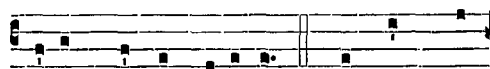
2. Spend thyself, his honour raising, who surpasseth all thy praising; never canst thou reach his due.

3. Sing to-day, the mystery showing of the living, life-bestowing Bread from heaven before thee set.

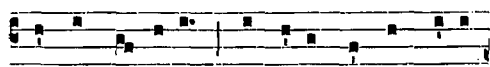
4. Even the same of old provided, where the Twelve, divinely



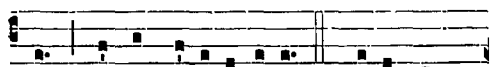
coé- nae, Túrbae frátrum du-odénae



Dátum non ambígi-tur. 5. Sit laus plé-



na, sit so-nóra, Sit jucúnda, sit decó-



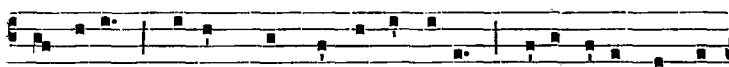
ra Méntis jubi-lá-ti-o. 6. Dí-es e-nim



sol-émnis ági-tur, In qua ménsae



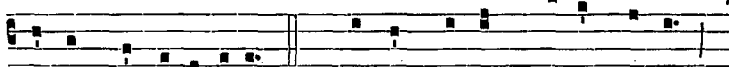
príma recó-li-tur Hújus insti-tú-ti-o. 7. In hac ménsa nó-



vi Régis, Nóvum Páscha nóvae légis, Pháse vétus térmi-



nat. 8. Vetustá-tem nóvi-tas, Umbram fú-gat vé-ri-tas



Nóctem lux e-líminat. 9. Quod in coéna Chrístus géssit,

guided, at the holy table met.

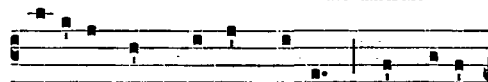
5. Full and clear ring out thy chanting, joy nor sweetest grace be wanting to thy heart and soul to-day.

6. When we gather up the measure of that Supper and its treasure, keeping feast in glad array.

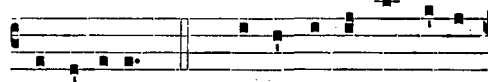
7. Lo, the new king's table gracing, this new Passover of blessing hath fulfilled the elder rite.

8. Now the new the old effaceth, truth revealed the shadow chaseth, day is breaking on the night.

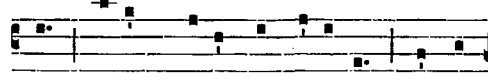
9. What he did at Supper seated, Christ ordained to be repeat-



Faci-éndum hoc expéssit In sú-i



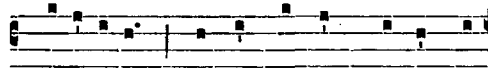
memó-ri-am. 10. Dócti sácris insti-tú-



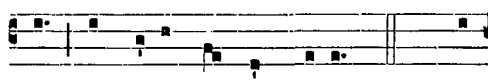
tis, Pánem, vínum in salú-tis Conse-



crámus hósti-am. 11. Dógma dá-tur



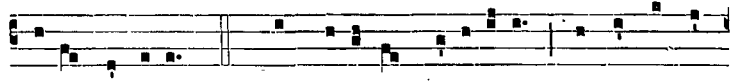
christi-ánis, Quod in cárnem tránsit pá-



nis, Et vínum in sánguinem. 12. Quod



non cápis, quod non vides, Animósa fírmata fídes, Praeter



rérum órđinem. 13. Sub divérsis speci-ébus, Sígnis tantum,



et non rébus, Látent res exími-ae. 14. Cáro cibus, sánguis



pótus : Mánet tamen Christus tótus Sub utráque speci-e.

ed, his memorial ne'er
to cease.

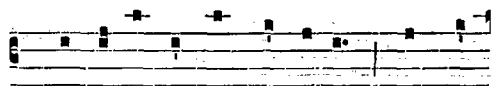
10. And, his word
for guidance taking,
bread and wine we
hallow, making this our
Sacrifice of peace.

11. This the truth to
Christians given: bread
becomes his Flesh from
heaven, wine becomes
his holy Blood.

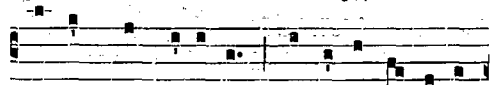
12. Doth it pass thy
comprehending? Yet
by faith, thy sight
transcending, wondrous
things are understood.

13. Yea, beneath
these signs are hidden
glorious things to sight
forbidden; look not on
the outward sign.

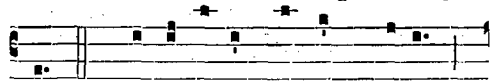
14. Blood for drink;
food, Body broken; but
in either sacred token
Christ is here by power
divine.



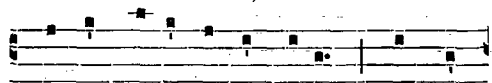
15. A sumente non concí-sus, Non con-



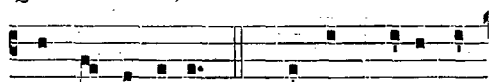
fráctus, non diví-sus : Integer accí-pi-



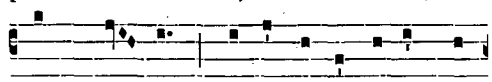
tur. 16. Súmit únus, súmunt mille :



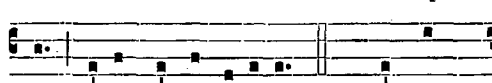
Quantum ísti, tantum ílle : Nec súm-



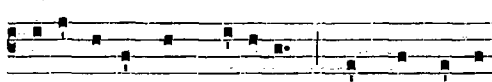
ptus consúmi-tur. 17. Súmunt bóni, súde-



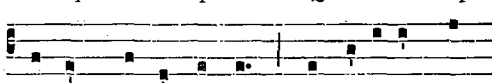
munt má- li : Sórtē tamen inaequá-



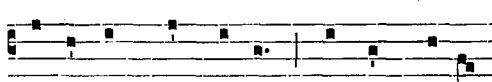
li, Vítae vel inté-r-i-tus. 18. Mors est má-lis, ví-ta bó- nis :



Víde pá-ris sumpti-ónis Quam sit díspar éxi-tus. 19. Frácto



demum sacraméto, Ne vacílles, sed meméto Tantum



esse sub fragméto, Quantum tó-to tégi-tur. 20. Núlla

15. Whoso of this food partaketh, rendeth not the Lord nor breaketh; Christ is whole to all that taste.

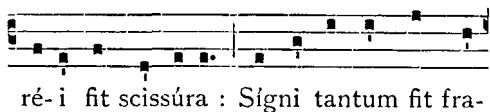
16. Thousands are, as one, receivers, one, as thousands of believers, takes the food that cannot waste.

17. Good and evil men are sharing one repast, a doom preparing varied as the heart of man;

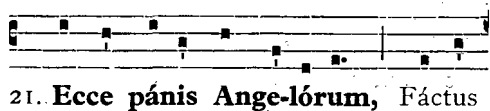
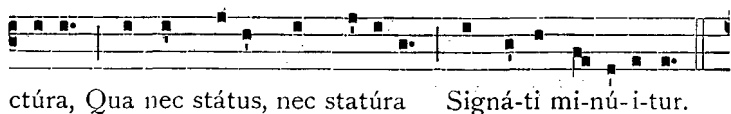
18. Doom of life or death awarded, as their days shall be recorded which from one beginning ran.

19. When the Sacrament is broken, doubt not in each severed token, hallowed by the word once spoken, resteth all the true content;

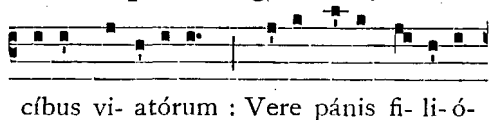
20. Nought the precious gift divideth,



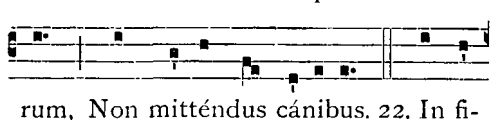
breaking but the sign
betideth, he himself the
same abideth, nothing
of his fulness spent.



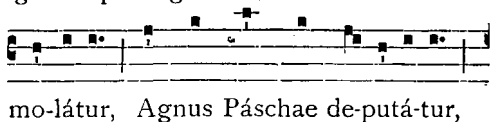
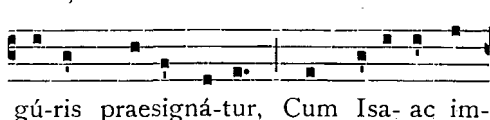
21. Lo! the Angels'
food is given to the
pilgrim who hath striven;
see the children's
bread from heaven,
which to dogs may not
be cast;



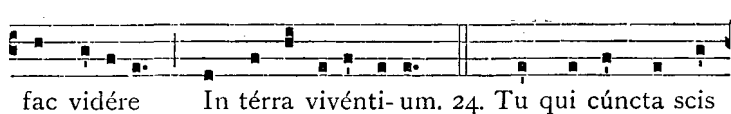
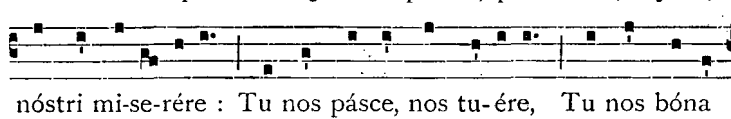
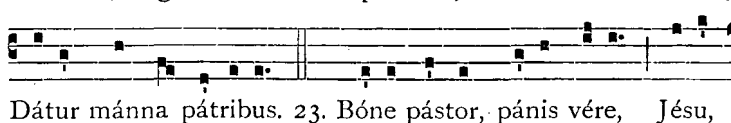
22. Truth the ancient
types fulfilling, Isaac
bound, a victim willing,
paschal lamb, its life-
blood spilling, manna
sent in ages past.

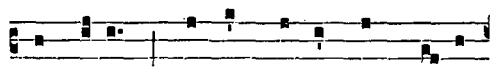


23. Very Bread, good
Shepherd, tend us, Je-
su, of thy love befriend
us, thou refresh us,
thou defend us, thine
eternal goodness send
us in the land of life
to see;

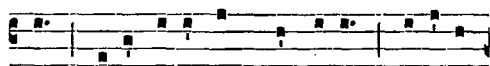


24. Thou who all
things canst and know-
est, who on earth
such food bestowest,

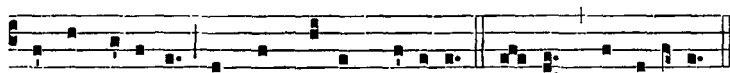




et vales, Qui nos páscis hic mortá-



les : Tú-os ibi commensáles, Coheré-



des et sodá-les Fac sanctórum cívi- um. Amen. (Alle-lú-ia).

The word Allelúia is sung at the end of the Sequence only when the Allelúia and its Ψ. preceded it.

✠ **Sequentia sancti Evangelii secundum Joannem.**

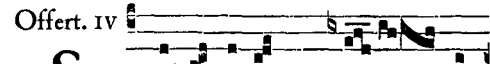
The bread of eternal life. John 6, 56-59.

IN illo témpore : Dixit Jesus turbis Judæórum : Caro mea vere est cibus, et sanguis meus vere est potus. Qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem : et qui mandúcat me, et ipse vivet propter me. Hic est panis, qui de caelo descéndit. Non sicut manducavérunt patres vestri manna, et mórtui sunt. Qui mandúcat hunc panem, vivet in aetérnum. Credo.

AT that time, Jesus said to the multitudes of the Jews : My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.

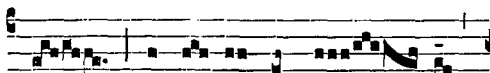
Adapted from the melody of the Whit Sunday Offertory.

Offert. IV



S

Acerdótes * Dó- mi-



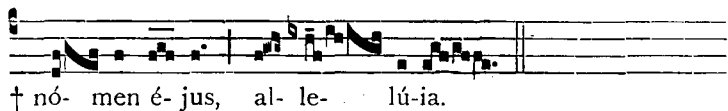
ni incénsum et pá- nes

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.

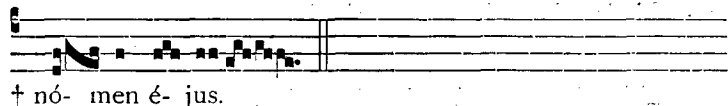
Leviticus 21, 6.



óffe- runt Dé- o : et íde- o sáncti é- runt



In votive Masses out of Paschal Time, the ending is as follows :



Secret.

ECclésiæ tuæ, quæsumus Dómine, unitátis et pacis propítius dona concéde : quæ sub oblátis munéribus mystíce designántur. Per Dóminum nostrum.

UNto thy Church, vouchsafe, of thy goodness, O Lord, those blessings of unity and peace, which the offerings we lay upon thine altar, mystically represent. Through Jesus Christ.

2nd Secret, of the Sunday : Oblatio nos, Dómine. p. 822.

Preface of Christmas, p. 314.

¶ *In certain dioceses :*

Preface of Corpus Christi.

VEre dignum et justum est, æquum et salutáre, nos tibi semper et ubique grátias ágere, Dómine sáncte, Pater omnípotens, aetérne Deus, per Christum Dóminum nostrum, verum aeternúmque Pontíficem, et solum sine peccáti mácula sacerdotem : qui in novíssima coena formam sacrificii perénis instituens, hóstiam se tibi primum obtulit, et primus dócuit offerri : cum carne pro nobis immoláta dum páscimur, roborámur, et fuso sángine dum potámur, ablúmur. * Et ideo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni militía caeléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes : Sánctus...

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, Father almighty, everlasting God, through Christ our Lord, the true and eternal High Priest, the only Priest without stain of sin; who, at the Last Supper, establishing the manner of the perpetual Sacrifice, offered himself first a Victim to thee, and first taught us to offer him; by whose Flesh when we eat we are strengthened, by whose Blood when we drink we are cleansed. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory and unceasingly repeat : Holy...

Adapted from the melody of the Whit Sunday Communion.

Comm. VII

Q

Uoti- escúmque * mandu-

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.

cá- bi-tis pánem hunc, et cá- li-cem

bibé- tis, mórtem Dó-mi-ni annunti-

á-bi-tis, do- nec vé-ni- at : í-taque quicúmque man-

ducá-ve-rit pánem, vel bíbe-rit cá-licem Dómi-ni indí-

gne, ré- us é- rit córpo- ris et sánguini- s † Dó- mi- ni,

In votive Masses out of P. T. the ending is as follows :

alle- lú- ia.

† Dó- mi- ni.

Postcommunion.

FAC nos, quaesumus Dómine, divinitatis tuae sempiterna fruióne repleri : quam pretiósí Córporis et Sanguinis tui temporalis percéptio praefigurat : Qui vivis et regnas in unitate.

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...

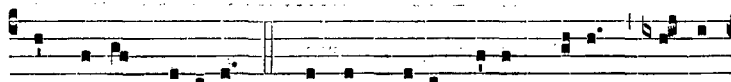
AT THE PROCESSION.

The Hymn Pänge lingua. p. 818, is sung first of all.

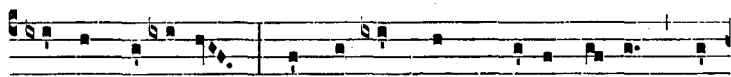
Another Chant.

I
P

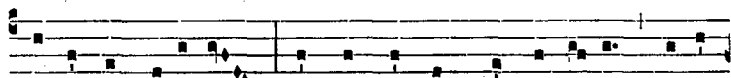
Ange lingua glo-ri-ó-si Córpo-ris mysté-ri-um,
Sangi-nisque pre-ti-ó-si, Quem in mún-di pre-ti-um
Frúctus vén-tris gene-ró-si Rex effúdit génti-um. 2. Nóbis
dá-tus, nóbis ná-tus Ex intácta Vírgi-ne, Et in mún-
do conversá-tus, Spá-rso vé-rbi sé-mi-ne, Sú-i mó-ras in-
co-lá-tus Mí-ro clá-usit ór-dine. 3. In supré-mae nó-cte coé-
nae Re-cúmbens cum frá-tribus, Obsér-vá-ta lé-ge ple-
ne Cí-bis in legá-libus, Cí-bum tú-rbae du-odé-nae Se-



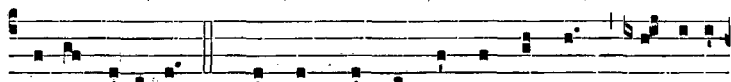
dat sú-is má-ni-bus. 4. Vé-rbum cá-ro, pá-nem vé-rum Vé-rbo



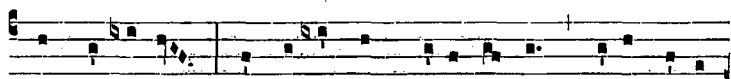
cár-nem é-fi-cit : Fít-que Sán-guis Chrísti mé-rum, Et



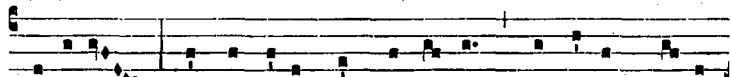
si sé-nsus dé-fi-cit, Ad firmá-n-dum cor sín-cé-rum Só-la



ff-des sú-ffi-cit. † 5. **Tán-tum ergo Sacramé-n-tum** Ve-neré-



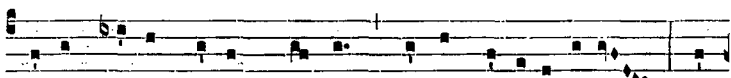
mur cé-rnu-i : Et antí-quo-m docu-mé-n-tum Nó-vo cé-dat



rí-tu-i : Prae-stet fí-des sup-ple-mé-n-tum Sé-nsu-um de-fé-



ctu-i. 6. Geni-tó-ri, Geni-tó-que Laus et jubi-lá-ti-o,



Sá-lus, hó-nor, ví-r-tus quo-que Sit et benedí-cti-o : Pro-

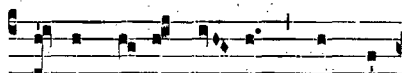


cedé-n-ti ab utró-que Có-m-par sit laudá-ti-o. Amen.

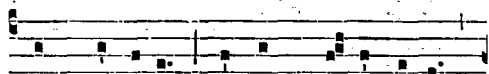
Sacris solemnīs.*Hymn for Matins of Corpus Christi.*

IV

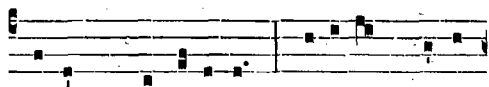
S



Acris sol-émni- is júncta



sint gáudi- a, Et ex praecórdi- is



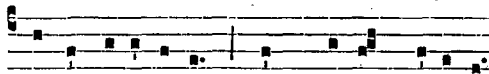
sónent praecóni- a : Recédant vét- e-



ra, nó-va sint ómni- a, Córda, voces



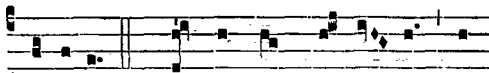
et ópe- ra. 2. Nóctis re- có- li- tur



coéna novíssima; Qua Chrístus crédi- tur: ágnum et ázy-



ma Dedisse frátribus, juxta le- gí- tima. Príscis indúl- ta



pátribus. 3. Post ágnum tý- pi- cum, explé- tis épu- lis, Cór-

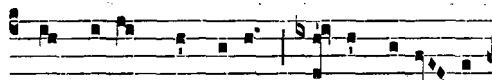


pus Domíni- cum 'dátum' discípu- lis, Sic tó- tum ómnibus,

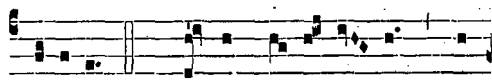
1. At this our solemn feast let holy joys abound, and from the inmost breast let songs of praise resound; let ancient rites depart and all be new around, in ev'ry act and voice and heart.

2. Remember we that eve, when the last Supper spread, Christ, as we all believe, the lamb, with leavenless bread, among his brethren shared, and thus the Law obeyed, of old unto their sires declared.

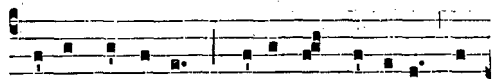
3. The typic lamb consumed, the legal feast complete, the Lord unto the Twelve his Body gave to eat; the whole to all, no less the whole to each,



quod tó-tum síngu-lis, E-jus faté-mur



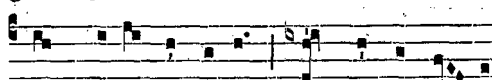
mánibus. 4. Dé-dit fra-gí-li-bus cór-



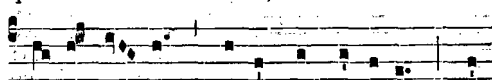
po-ris fércu-lum, Dé-dit et trístibus sán-



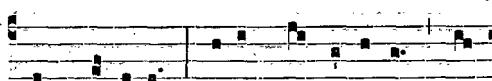
guinis pócu-lum, Dí-cens : Accí-pi-te



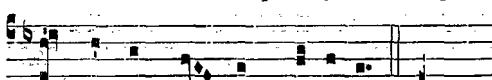
quod trádo váscu-lum, Omnes ex é- o bí-bi-te. 5. Sic sa-



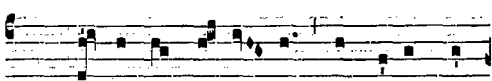
cri-fí-ci-um ístud instí-tu-it, Cú-jus of-fí-ci-um com-



mít-ti vó-lu-it Só-lis presbý-te-ris, quí-bus sic cóngru-it,



Ut súm-ant, et dent cé-te-ris.



6. † **Pá-nis angé-li-cus** fit pá-nis hó-



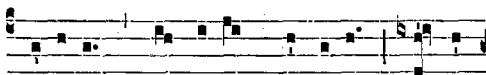
minum : Dat pá-nis caélicus figú-ris tér-minum. O res mi-

did mete with his own hands, as we confess.

4. He gave them, weak and frail, his flesh, their food to be; on them, downcast and sad, his Blood bestowed 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.

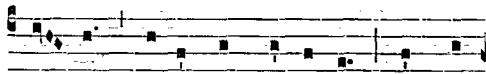
6. Thus Angels' Bread is made the Bread of man to-day; the living Bread from heaven which figures doth



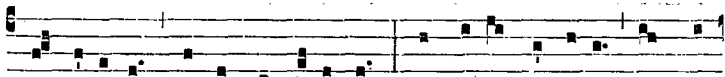
rabi-lis! mandúcat Dóminum Páuper,



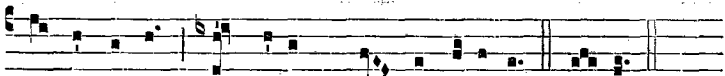
sérvus, et húmi-lis. 7. Te trína Dé-



i-tas únaque póscimus, Sic nos



tu ví-si-ta, sic-ut te có-limus: Per tú-as sémi-tas duc nos



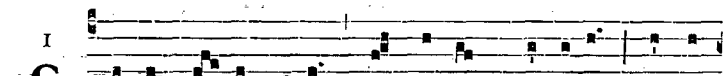
quo téndimus, Ad lúcem quam inhábi-tas. Amen.

away; O wondrous gift indeed! The poor and lowly may upon their Lord and Master feed.

7. O triune Deity, to thee we meekly pray, so mayst thou visit us, as we our homage pay; and in thy pathways bright conduct us on our way to where thou dwell'st in cloudless light.

† *St. Thomas Aquinas,*
† 1274.

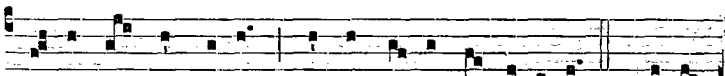
Another Chant.



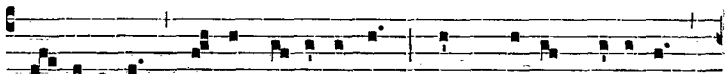
I
S Acris sol-émni-is júncta sint gáudi-a, Et ex



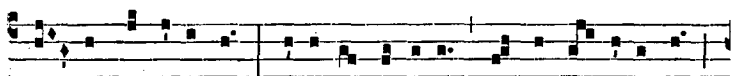
praecórdi-is só-nent praecóni-a: Recédant vé-te-ra,



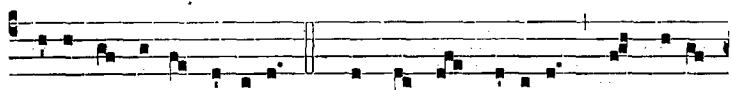
no-va sint ómni-a, Córda, vó-cés et ópe-ra. 2. Nóctis



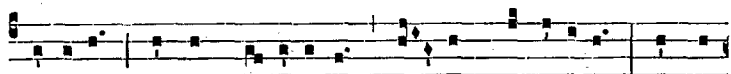
re-có-li-tur coéna no-víssima, Qua Chrístus crédi-tur



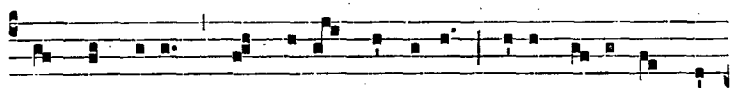
ágnum et ázyma Dedisse frátribus, júxta le-gí-tima



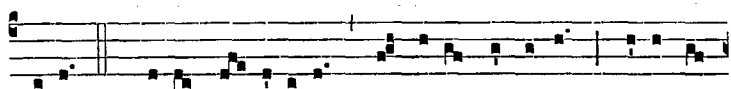
Príscis indúlta pátribus. 3. Post ágnum týpicum, explé-tis



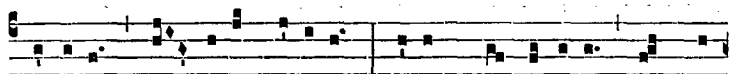
épu-lis, Córpus Domíni-cum dá-tum discípu-lis, Sic tó-



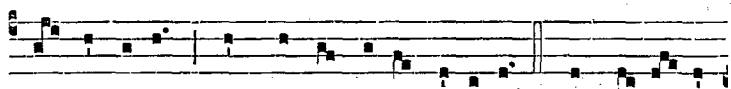
tum ómnibus, quod tó-tum síngu-lis, Ejus fa-témur má-



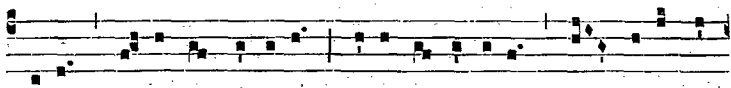
nibus. 4. Dédit fra-gí-libus córpo-ris fércu-lum, Dédit et



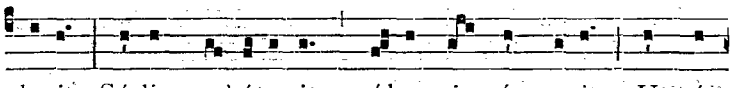
trístibus sánguinis póculum, Dícens : Accí-pi-te quod trá-



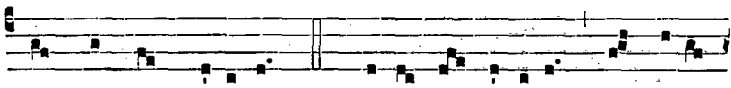
do váscu-lum, Omnes ex é-o bí-bi-te. 5. Sic sacri-fí-



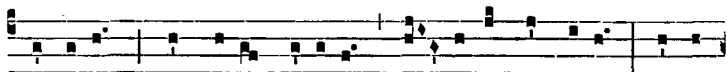
ci-um ístud instí-tu-it, Cújus of-fí-ci-um commítte vo-



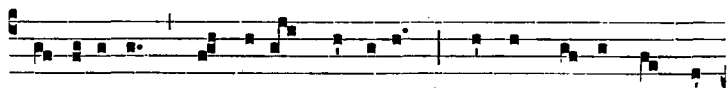
lu-it Só-lis presbýte-ris, quí-bus sic cóngru-it, Ut sú-



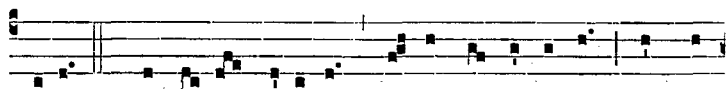
mant, et dent cete-ris. † 6. **Pánis angé-licus** fit pánis



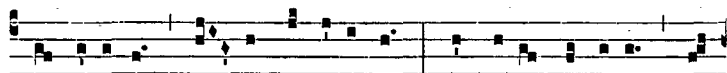
hōminum; Dat pánis caélicus fi- gú-ris términum : O res



mi-rábi-lis! mandúcat Dóminum Páuper, sérvus, et hú-



mi-lis. 7. Te trí-na Dé-i-tas ú-naque póscimus, Sic nos



tu ví-si-ta, sic- ut te có-limus : Per tú-as sémi-tas duc

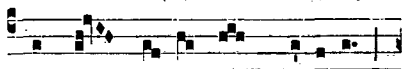


nos quo téndimus, Ad lúcem quam inhábi-tas. Amen.

Verbum supernum.

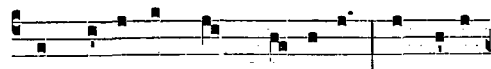
Hymn for Lauds of Corpus Christi.

VIII



V

Verbum su-pérnum pródi-ens,



Nec Pátris línquens dexte-ram, Ad ópus



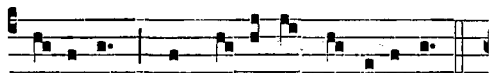
sú-um é-xi-ens, Vénit ad ví-tae véspe-ram. 2. In mór-tem



a di-scípu-lo Sú-is tradéndus aému-lis, Pri-us in ví-tae

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.

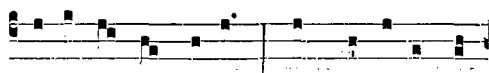
2. Heshortly to death accursed, by a disciple shall be given; but, to his twelve disciples



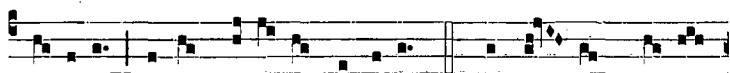
fércu-lo Se trá-di-dit dis-cípu-lis.



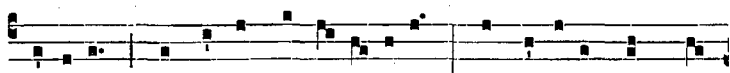
3. Quíbus sub bí-na spé-ci-e Cárnem



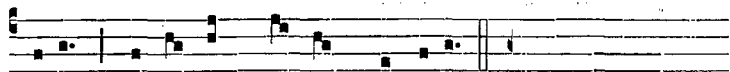
dé-dit et sánguinem : Ut dúpli-cis sub-



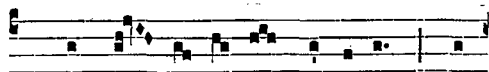
stánti-ae Tó-tum cibá-ret hóminem. 4. Se ná- scens dé-dit



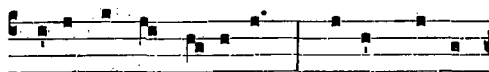
só-ci-um, Convéscens in e-dú-li-um, Se mó-ri-ens in pré-



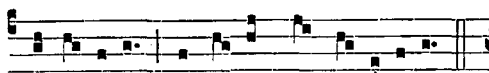
ti-um, Se régnans dat in praémi-um.



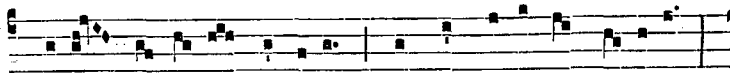
5. † O sa-lu-tá-ris hósti-a, Quae



caéli pándis ósti-um, Bélla prémunt



hostí-li-a, Da ró-bur, fer auxí-li-um.



6. Uni tri-nóque Dómino Sit sempi-térna gló-ri-a,

first he gives himself the bread from heaven.

3. Himself in either kind he gave; he gave his flesh, he gave his blood; of flesh and blood all men are made; and he of man would be the food.

4. At birth our brother he became; at meat himself as food he gives; to ransom us he died in shame, as our reward, in bliss he lives.

5. O saving victim, opening wide the gate of heav'n to man below! sore press our foes from every side, thine aid supply, thy strength bestow.

6. To thy great name be endless praise, immortal Godhead, one in three! Oh, grant us endless length of days, in our true native land, with thee.

St Thomas Aquinas.



Qui ví-tam sine término Nóbis dónet in pátri-a. Amen.

Hymn. Salútis humánae Sátor. p. 744.

Æterne Rex altissime.

Hymn for Matins of the Ascension (5th cent.?).

VIII

Æ

-tér-ne Rex al-tíssimé, Re-

démptor et fi-dé-li-um, Cui mors per-

émpta dé-tu-lit Súm-mae tri-úm-phum

gló-ri-ae. 2. Ascén-dis órbes sí-derum

Quo te vocábat caé-li-tus Colláta, non humá-ni-tus Rérum

potéstas ómni-um. 3. Ut trí-na ré-rum má-china, Caelé-

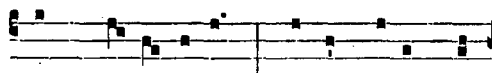
sti-um, terréstri-um, Et inferórum cóndi-ta, Fléctat génu

jam súbdi-ta. 4. Trémunt vi-déntes. Ange-li Vérsam ví-

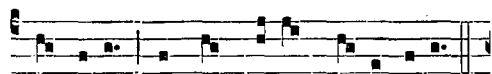
1. Eternal monarch,
king most high, whose
Blood hath brought
redemption nigh, by
whom the death of
death was wrought,
and conquering grace's
battle fought.

2. Ascending by the
starry road, this day
thou wentest home to
God, by Heaven to
power unending called,
and by no human hand
installed.

3. That so, in natu-
re's triple frame, each
heavenly and each
earthly name, and
things in hell's abyss
abhorred, may bend



cem mortá- li- um : Péccat cáro, mún-



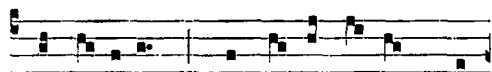
dat cáro, Régnat Dé- us Dé- i cáro.



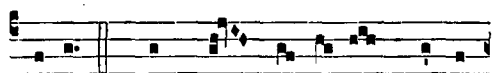
5. Sis í- pse nóstrum gáudi- um, Mánens



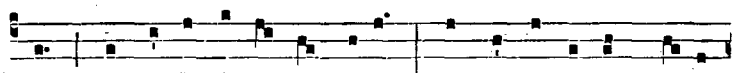
olýmpo praémi- um, Múndi régis



qui fábricam, Mundá- na víncens gáu-



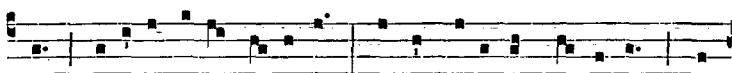
di- a. 6. Hinc te pre- cántes quaésu-



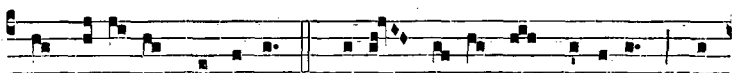
mus, Ignósce cúlpis ómnibus, Et córda sursum súble-



va Ad te. supérna grá- ti- a. 7. Ut cum re- pénte coépe-



ris Clarére núbe Jú- di- cis, Poénas repéllas dé- bi- tas, Réd-



das coró- nas pérdi- tas. 8. Jésu, tí- bi sit gló- ri- a, Qui

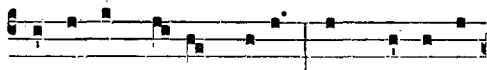
the knee and own thee Lord.

4. Yea, Angels tremble when they see how changed is our humanity; that flesh hath purged what flesh had stained, and God, the flesh of God, hath reigned.

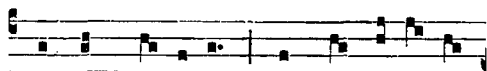
5. Be thou our joy, O mighty Lord, as thou wilt be our great reward; earth's joys to thee are nothing worth, thou joy and crown of heaven and earth.

6. To thee we therefore humbly pray that thou wouldst purge our sins away, and draw our hearts by cords of grace to thy celestial dwelling-place.

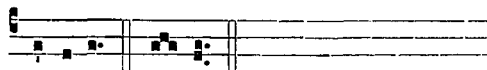
7. So when the judgement day shall come, and all must rise to meet their doom, thou wilt remit the debts we owe, and our lost crowns again bestow.



víctor in cae-lum rédis, Cum Pátre, et



álmo Spí-ri-tu, In sempi-térna



saécula. Amen.

8. All glory, Lord, to thee we pay, ascending o'er the stars to-day; all glory, as is ever meet, to Father and to Paraclete.

Hymn. Adóro te. *p.* 1894. — **Hymn.** Te Déum. *p.* 1972 or 1976.

Canticle of Zachary¹. *Luke 1, 68-79.*

Benedíctus Dóminus Déus Is-rael, * quia visitávit, et fécit redemptiónem plébis suae.

2. Et eréxit córnu salutis nó-bis, * in dómo Dávid púeri súi.

3. Sicut locútus est per os san-ctórum, * qui a saéculo sunt, prophetárum éjus :

4. Salútem ex inimícis nó-stris, * et de mánu ómnium qui odérunt nos :

5. Ad faciéndam misericór-diam cum pátribus nóstris : * et memorári testaméti súi sáncti :

6. Jusjurándum, quod jurávit ad Abraham pátre[m] nóstrum, * datúrum se nóbis :

7. Ut sine timóre, de mánu inimicórum nostrórum liberáti, * serviámus filii :

8. In sanctitáte et justitia co-ram ípso, * ómnibus diébus nóstris.

9. Et tu púer, Prophéta Altís-simi vocáberis : * praeíbis enim ante faciém Dómini, paráre vías éjus :

Blessed be the Lord God of Israel : because he hath visited and wrought the redemption of his people.

2. And hath raised up an horn of salvation to us, in the house of David his servant.

3. As he spoke by the mouth of his holy prophets, who are from the beginning :

4. Salvation from our enemies, and from the hand of all that hate us :

5. To perform mercy to our fathers, and to remember his holy testa-ment :

6. The oath, which he swore to Abraham our father, that he would grant to us :

7. That being delivered from the hand of our enemies, we may serve him without fear :

8. In holiness and justice before him, all our days.

9. And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways :

¹ Zachary was the father of St John the Baptist, whom he addresses in v. 9. See the Gospel for June 24th, *p.* 1225.

10. Ad dándam sciéntiam salútis plébi éjus, * in remissiónem peccatórum eórum :

11. Per víscera misericórdiae Déi nóstri : * in quíbus visitávit nos, óriens ex álto :

12. Illumináre his qui in ténebris et in úmbra mórtis sédent : * ad dirigéndos pédes nóstros in víam pácis.

13. Glória Pátri, et Fílio, * et Spíritui Sáncto.

14. Sicut érat in princípío, et nunc, et semper, * et in saécula saeculórum. Amen.

10. To give knowledge of salvation to his people, unto the remission of their sins.

11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us :

12. To enlighten them that sit in darkness and in the shadow of death : to direct our feet into the way of peace.

Canticle. Magníficat. *Simple tones, pp. 212 to 217.*

Solemn tones, pp. 218 to 223.

Words only, p. 121.

Sequence. Láuda Sión. *as above, 795; no Allelúia at the end.*

If Benediction is given more than once and other tunes are desired for Tantum ergo, see p. 1981 ff.

At Benediction of the Blessed Sacrament.

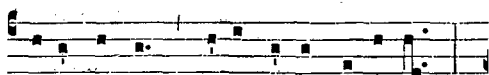
III

T

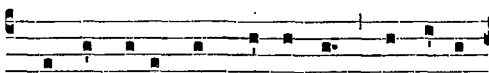
Antum ergo Sacraméntum



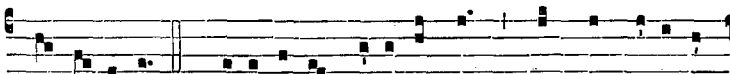
Venerémur cérnu- i : Et antíquum



documentum Novo cédát rí-tu- i :



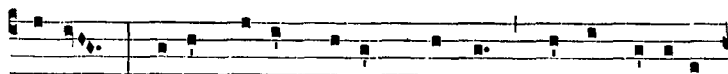
Praestet fides suppleméntum Sénsu-um



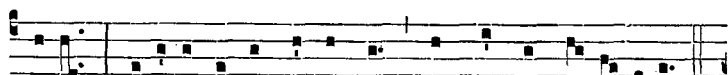
de-féctu- i. 2. Geni-tó-ri, Geni-tó-que Laus et jubi-lá-

1. Therefore we, before it bending, this great sacrament adore; types and shadows have their ending in the new rite evermore; faith, our outward sense amending, maketh good defects before.

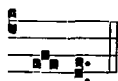
2. Honour, laud, and praise addressing to the Father and the Son, might ascribe we, virtue, blessing, and eternal benison; Holy Ghost, from both progressing, equal laud to thee be done.



ti-o, Sá-lus, hónor, vírtus quoque Sit et benedí-



cti-o : Procedéti ab utróque Cómpar sit laudá-ti-o.



Amen,

In the following V. from the first Vespers of the Sacred Heart, the Alleluia is omitted (S. C. R., May 16, 1939).

V. Pánem de caélo praestitisti éis, alleluía.

V. Thou didst give them bread from heaven, alleluia.

Ry. Omne delectaméntum in se habéntem, alleluía.

Ry. Containing in itself all sweetness, alleluia.

Prayer.

DEus, qui nobis sub Sacraménto mirábili passiónis tuae memóriam reliquisti : † tribue, quaesumus, ita nos córporis et sánguinis tui sacra mystéria venerári; * ut redemptionis tuae fructum in nobis júgiter sentiámus. Qui vivis et regnas in saecula saeculórum. Ry. 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.

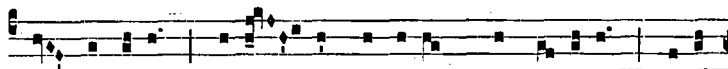
1 Ant.

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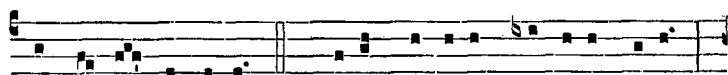
S

Acérdos in aetérnum * Chrí-

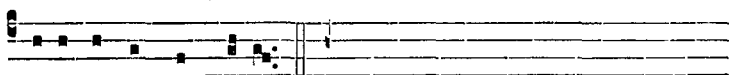
Christ the Lord, a Priest for ever according to the order of Melchisedech, offered bread and wine. v. 5.



stus Dóminus secún- dum órđinem Melchí-sedech, pánem



et ví-num óbtu-lit. Ps. Díxit Dóminus Dómino mé-o : *



Séde a *dextris* mé- is. *Ps. Dixit Dóminus. I f. p. 147.*

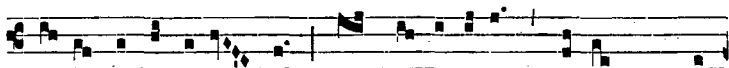
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II D

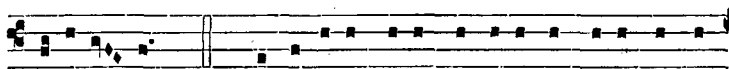
M

Ise-rátor Dó- minus * éscam

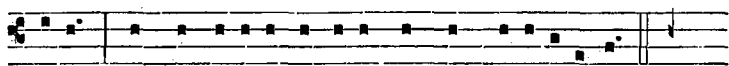
The merciful Lord has given food to those who fear him, as a memorial of his wonders. *v. 4.*



dé-dit timéntibus se in memó-ri- am su- ó- rum mi-



rabí- li- um. *Ps. Confi-tébor tibi Dómine in tóto córde*



mé- o : * in consí- li- o justórum et congregati- óne.

Ps. Confitébor. II D. p. 153.

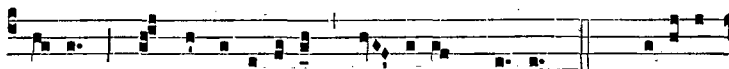
3 Ant.

III a 2

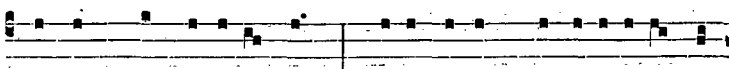
C

A- licem * sa- lutá- ris accí-

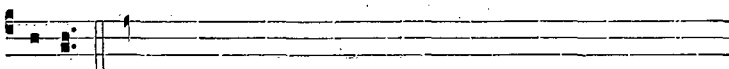
I will take the chalice of salvation, and will sacrifice the sacrifice of praise. *vv. 4, 7.*



pi- am, et sacri- ficábo hó- sti- am láudis. *Ps. Crédidi*



propter quód locú- tus sum : * égo autem humi- li- átus sum



nímis. *Ps. Crédidi. III a 2. p. 180.*

The Eucharistic sacrifice, the worthiest thanksgiving we could offer to God.

et dixit : Accípite, et manducáte : hoc est corpus meum, quod pro vobis tradétur : * hoc fácite in méam commemora-tiónem. | said, Take ye and eat; this is my body which shall be delivered for you; this do for the commemoration of me.

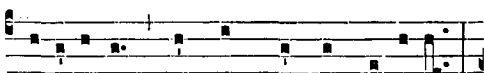
Hymn. III

P

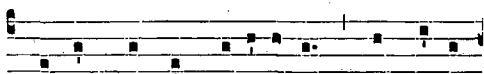
Ange língua glo-ri-ó-si



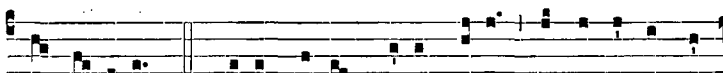
Córpo-ris mysté-ri-um, Sanguínisque



pre-ti-ó-si, Quem in múndi pré-ti-um



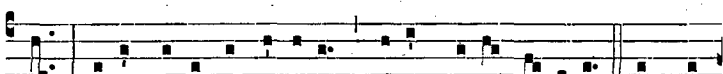
Frúctus véntris generó-si Rex effú-



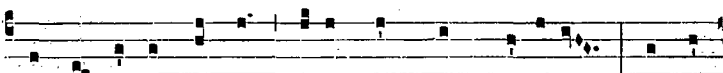
dit génti-um. 2. Nóbis dá-tus, nóbis nátus Ex intácta Vír-



gine, Et in múndo conversátus, Spárso vérbi sémi-



ne, Sú-i mó-ras inco-látus Mí-ro cláusit ór-dine. 3. In su-



prémae nócte coénae Recúmbens cum frátribus, Obser-

1. Of the glorious Body telling, O my tongue, its mystery sing, and the Blood, all price excelling, which for this world's ransoming in a noble womb once dwelling he shed forth, the Gentiles' king.

2. Given for us, for us descending of a Virgin to proceed, man with man in converse blending scattered he the Gospel seed; till his sojourn drew to ending which he closed in wondrous deed.

3. At the last great Supper seated, circled by his brethren's band,

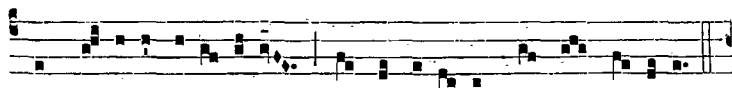
4 Ant.

IV E

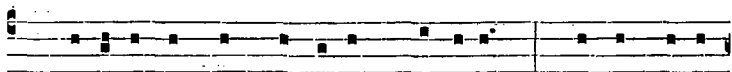
S

Ic- ut novéllae o-li-várum, *

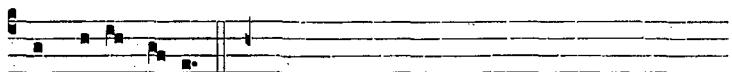
Like the young olive-branches let the Church's children be round about the table of the Lord. *v. 4.*



Ecclé-si-ae fí-li- i sint in circú- i- tu ménsae Dómini.



Ps. Be- á-ti ómnes qui tíment Dóminum, * qui ámbu-lant



in ví- is é-jus. Ps. Beáti ómnes. IV E. *p.* 196.

The happiness and prosperity of the Church, Christ's Bride.

5 Ant.

v a

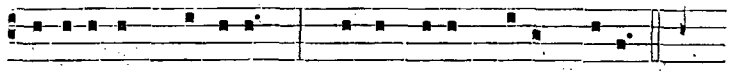
Q

UI pácem * pó-nit fínes Ecclé-

The Lord, who has set peace in the borders of the Church, fills us with the fatness of wheat. *v. 3.*



si-ae, fruménti ádipe sá-ti-at nos Dómi-nus. Ps. Láuda



Je-rúsa-lem Dóminum : * láuda Dé-um tú-um Sí-on.

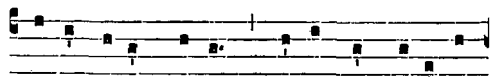
Ps. Láuda Jerúsalem. v a. *p.* 210.

The benefits and privileges granted by God to his Church.

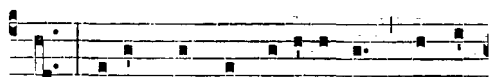
Chapter.

FRATRES : Ego enim accépi a Dómino quod et trádidí vobis, † quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit,

BRethrén, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and



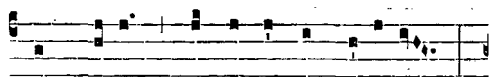
vá-ta lége pléne Cí-bis in legá-li-



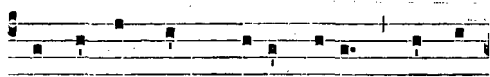
bus, Cíbum túrbæ du-odénæ Se dat



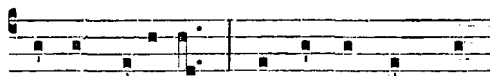
sú-is má-nibus. 4. Vérbum cá-ro, pá-



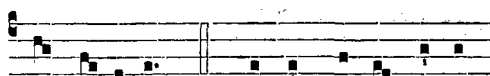
nem vérum Vérbo cárnem éffi-cit :



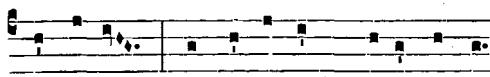
Fítque sánguis Chrísti mérum, Et si



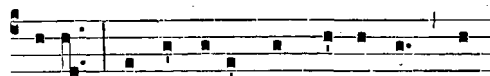
sénsus dé-fi-cit, Ad firmándum cor sincérum Só-la fí-



des sú-fi-cit. * 5. Tántum ergo Sacraméntum Vene-rémur



cérnu-i : Et antíquum documéntum Nóvo cédat rí-



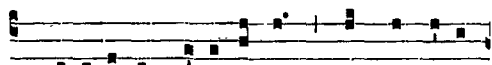
tu-i : Praestet fídes suppleméntum Sénsu-um de-féctu-i.

all the Law required completed in the feast its statutes planned, to the Twelve himself he meted for their food, with his own hand.

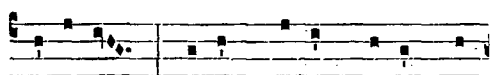
4. Word made flesh, by word he maketh very bread his Flesh to be; man for wine Christ's Blood partaketh; and if senses fail to see, faith alone the true heart waketh to behold the mystery.

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.



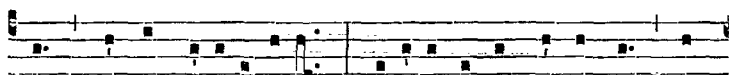
6. Geni-tó-ri, Geni-tó-que Laus et jubi-



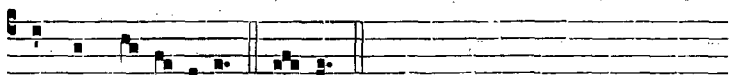
lá-ti-o, Sá-lus, hónor, vírtus quo-

6. Honour, laud, and praise addressing to the Father and the Son, might ascribe we, virtue, blessing, and eternal benison; Holy Ghost, from both progressing, equal laud to thee be done.

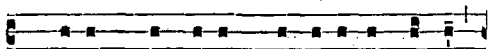
(St Thomas Aquinas)



que Sit et benedicti-o : Procedéti ab utróque Cóm-



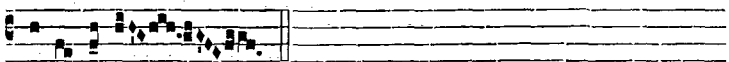
par sit laudá-ti-o. Amen.



¶. Pánem de caélo præsti-tísti é-is,
R̄. Omne delectaméntum in se habéntem,

¶. Thou didst give them bread from heaven, alleluia.

R̄. Containing in itself all sweetness, alleluia.

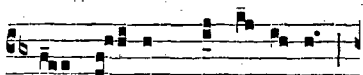


alle-lú-ia.

The ¶. and R̄. are sung as above only at first and second Vespers of the Feast itself; on the other days, the ordinary tone is used.

At Magnif.

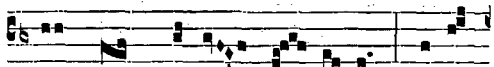
Ant. v a



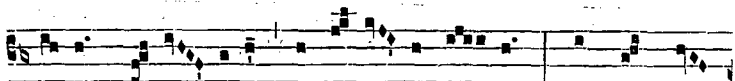
O

sá-crú-m conví-vi-um!*

O sacred banquet, in which Christ is received; the memory of his Passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us, alleluia.



in quo Chrístus sú-mi-tur : recó-



li-tur memó-ri-a passi-ó-nis é-jus : mens implé-

tur grá-ti- a : et fu- tú-rae gló-ri- ae nó-bis pí-
gnus dá- tur, alle- lú- ia.

Cant. Magní-fi-cat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. v a. p. 216 or 222.

Prayer. Deus, qui nobis. p. 792. — Benedicámus Dómino I. p. 138.

Ant. Sálve, Regína. p. 243.

At Compline, the Hymn is sung to the tone and with the doxology of Christmas, p. 248.

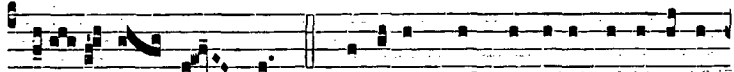
Second Sunday after Pentecost, within the Octave of Corpus Christi.

¶ Wherever the Solemnity of Corpus Christi is held on the Sunday, Mass and the Procession are as above, p. 792. (At Mass, Commemoration of the Sunday).

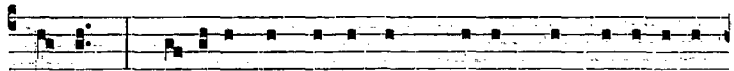
All as on the Feast, except the following :

Intr. I
F Actus est * Dómi-nus pro-
té-ctor mé- us, et e-dúxit me
in la- ti- túdi-nem : sálvum me fé- cit, quóni- am

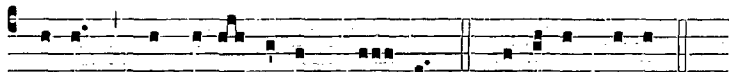
The Lord became my protector, and he brought me forth into a large place : he saved me, because he was well pleased with me. *Ps.* I will love thee, O Lord my strength : the Lord is my firmament, and my refuge, and my deliverer. *Ps.* 17, 19-20 and 2-3.



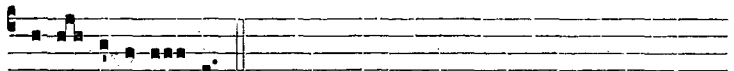
vó- lu- it me. *Ps.* Díg- ligam te Dómine forti- túdo



mé- a : * Dóminus firmaméntum mé- um, et re- fú- gi- um



mé- um, et libe- rá- tor mé- us. Gló- ri- a Pátri.



E u o u a e. Glória Patri. *1st tone. p. 28.*

Collect.

Sancti nóminis tui Dómine timórem páriter et amórem fac nos habére perpétuum : † quia nunquam tua gubernatióne destítuis, * quos in soliditáte tuae dilectiónis instítuis. Per Dóminum nostrum.

Do thou, O Lord bestow upon us, both an abiding fear and an abiding love of thy holy name : for those to whom thou teachest the depths of thy love, at no time dost thou fail to govern by thy grace. Through Jesus Christ our Lord.

Commemoration of the Octave. Collect. Deus, qui nobis. p. 792.

Lectio Epistolae beati Joannis Apostoli.

Charity the sign of supernatural life. 1 John 3, 13-18.

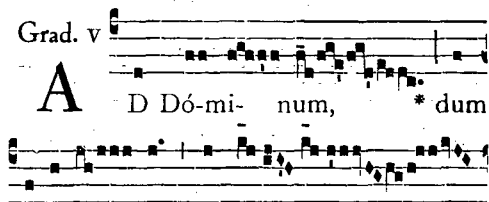
Caríssimi : Nolíte mirári, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam diligimus fratres. Qui non diligit, manet in morte : omnis qui odit fratrem suum, homicída est. Et scitis quóniam omnis homicída non habet vitam aetérnam in semet-ípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis púsuit : et nos debémus pro frátribus ánimas pónere. Qui hábuerit substántiam hujus mundi, et víderit fratrem suum necessitátem habére, et cláuserit víscera

Dearly beloved, Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer : and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us : and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let

sua ab eo : quómodo caritas Dei
manet in eo? Filii mei, non
diligamus verbo neque lingua,
sed ópere et veritate.

us not love in word nor in tongue,
but in deed and in truth.

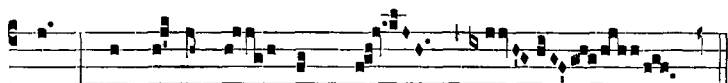
Grad. v



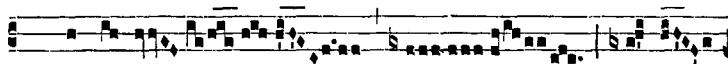
In my trouble I cried
to the Lord, and he
heard me. *Ps.* O Lord,
deliver my soul from
wicked lips and a de-
ceitful tongue.

Ps. 119, 1-2.

tribu-lá- rer, clamá-



vi, et exaudí- vit me.



Ps. Dómi-ne,

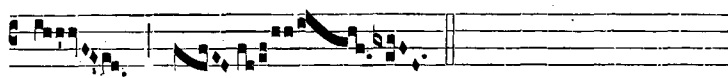
lí-be-



ra á-nimam mé- am a lá- bi- is



in-í- quis, et a lín- gua * do-ló-

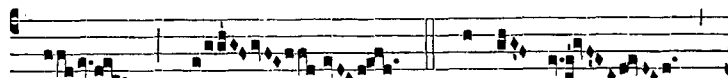


sa.



A Lle- lú- ia. * *ij.*

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. Dómi- ne

Dé- us mé- us, in te spe-rá- vi : sál- vum
 me fac ex ó- mni- bus per- sequenti-
 bus me, * et líbe-ra me.

✠ **Sequentia sancti Evangelii secundum Lucam.**

The unmannerly invited guests. Luke 14, 16-24.

IN illo tempore : Dixit Jesus Pharisæis parabolam hanc : Homo quidam fecit cœnam magnam, et vocavit multos. Et misit servum suum hora cœnæ dicere invitatis ut venirent, quia jam parata sunt omnia. Et cœperunt simul omnes excusare. Primus dixit ei : Villam emi, et necesse habeo exire, et videre illam : rogo te, habe me excusatum. Et alter dixit : Juga boum emi quinque, et eo probare illa : rogo te, habe me excusatum. Et alius dixit : Uxorem duxi : et ideo non possum venire. Et reversus servus nuntiavit hæc domino suo. Tunc iratus paterfamilias, dixit servo suo : Exi cito in plateas, et vicos civitatis : et pauperes, ac debiles, et cæcos, et claudos intròduc huc. Et ait servus : Dòmine, factum est ut imperasti, et adhuc locus est. Et ait dòminus servo : Exi in vias, et sepes : et compelle intrare, ut impleatur domus mea.

AT that time, Jesus spoke to the Pharisees this parable : A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and must needs go out, and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come.

And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said

Dico autem vobis, quod nemo virorum illorum, qui vocati sunt, gustabit cenam meam.

Credo.

to the servant, Go out into the high ways and hedges, and compel them to come in¹, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper².

Offert. VI



D Omine * convérte-re, et

Turn to me, O Lord, and deliver my soul, O save me for thy mercy's sake.

Ps. 6, 5.



é-ri-pe ánimam mé-am : sálvum me fac pro-pter



mí-se-ri-córdi-am tú-am.

Secret.

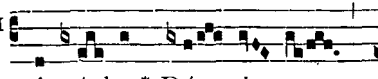
Oblatio nos, Dómine, tuo nómini dicánda puríficet : et de die in diem ad caeléstis vitæ transférat actiónem. Per Dóminum nostrum.

MAY the sacrifice we are about to offer up, O Lord, cleanse our souls from sin; and day by day, by its virtue, may our life on earth be more and more likened to that of heaven. Through Jesus Christ...

Commemoration of the Octave. Secret. Ecclesiæ tuæ. p. 801.

Preface of Christmas, p. 314 (or Corpus Christi, p. 801).

Comm. II



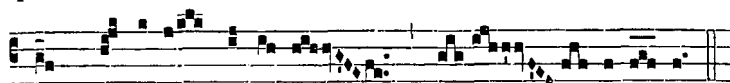
C Antá-bo * Dó-mi-no,

I will sing to the Lord, who giveth me good things : and I will sing to the name of the Lord the most high.

Ps. 12, 6.



qui bó-na trí-bu-it mí-hi : et psál-



lam nómi-ni Dómi-ni al-tíssí-mi.

¹ "Not with violence, but disregarding the excuses their poor and dirty state might suggest to the wayfarers" (Osty).

² "The leaders of the Jews having refused to enter the Messiah's kingdom, their place will be taken by the common people" (Buzý). It is perilous to refuse God's invitation.

Postcommunion.

Sumptis munéribus, quaésu-
mus Dómine, ut cum fre-
quentatióne mystérii, crescat
nostrae salútis efféctus. Per Dó-
minum nostrum Jesum Chri-
stum.

To us who have received thy sacred
gifts, O Lord, vouchsafe that the
more often we assist at the celebration
of these divine mysteries, the more
surely they may avail to the salvation
of our souls. Through Jesus Christ...

Commemoration of the Octave. Postcommunion. Fac nos. p. 802.

AT VESPERS.

Antiphons and Psalms of the II Vespers of the Feast, p. 815.

Chapter.

Caríssimi : Nolíte mirári, si
odit vos mundus. † Nos
scimus quóniam transláti sumus
de morte ad vitam, * quóniam
diligimus fratres.

Dearly beloved, Wonder not if the
world hate you. We know that
we have passed from death to life,
because we love the brethren.

Hymn. Pänge língua. p. 818.

V. Cibávit illos ex ádipe fru-
menti, allelúia.

V. He fed them with the fat of
wheat, alleluia,

R. Et de petra, melle satu-
rávit eos, allelúia.

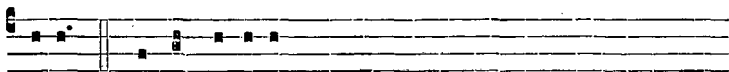
R. And filled them with honey out
of the rock, alleluia.

At Magnif.

Ant. I a

E

X-I ci-to. *Cant. Magní-fi-cat * ánima mé-a Dó-*



minum. 2. Et exsultávit... — *Cant. Magníficat. I a. p. 212.*

An-
tiphon.

E

X-I ci-to in platé-as et ví-

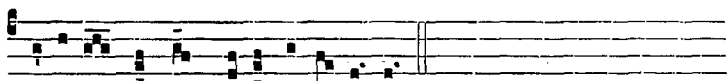
Go out quickly into
the streets and lanes
of the city, and bring
in hither the poor,
and the feeble, and the
blind, that my house
may be filled, alleluia.

Gospel.

cos ci-vi-tá-tis : et páupe-res ac dé-



bi-les, caécos et cláudos compéllé intrá-re, ut im-



ple-átur dómus mé-a, alle-lú-ia.

Collect.

SANCTI NÓMINIS TUI DÓMINE
timórem páriter et amórem
fac nos habére perpétuum : †
quia nunquam tua gubernatióne
destítuis, * quos in soliditáte
tuae dilectiónis instítuis. Per
Dóminum nostrum.

DO thou, O Lord, bestow upon us
both an abiding fear and an
abiding love of thy holy name: for
those to whom thou teachest the
depths of thy love, at no time dost
thou fail to govern by thy grace.
Through Jesus Christ our Lord.

Commemoration of the Octave of Corpus Christi.

Ant. O quam suávis. p. 791. *Ps.* Panem.

Prayer. Deus, qui nobis. p. 792.

However, if the Office of Monday is not of the Octave : Ant. O sacrum.
p. 820.

Benedicámus Dómino III. p. 140.

Ant. Salve, Regína. p. 243.

Octave of Corpus Christi.

Double major.

Mass as on the Feast, p. 792.

Vespers of the Sacred Heart (1st Vespers), p. 828; *no Commemoration of the Octave of Corpus Christi.*

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.
I g

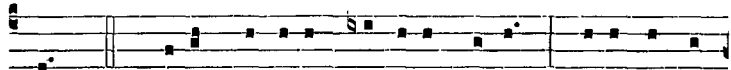


S U-á-vi júgo tú- o * domi-


Rule, O Lord, with thy sweet yoke, in the midst of thy enemies. *v. 3 and Matth. II, 30.*



ná-re, Dómi-ne, in mé-di-o inimi-córum tu-ó-



rum. *Ps. Dixit Dóminus Dómino mé-o : * Séde a dex-*



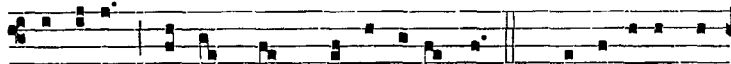
tris mé-is. Ps. Dixit Dóminus. I g. p. 147.

2 Ant.
II D

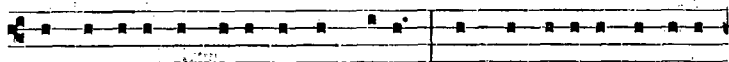


M Isé-ricors * et mi-se-rá-tor

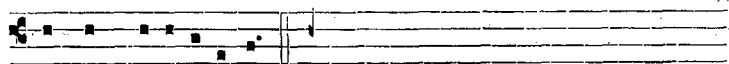
Merciful and gracious is the Lord; he has given food to those who fear him. *v. 4.*



Dóminus : éscam dé-dít tíméntibus se. *Ps. Confi-tébor tí-*

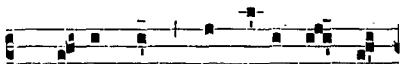


bi Dómine in tóto córde mé-o : * in consí-li-o justórum



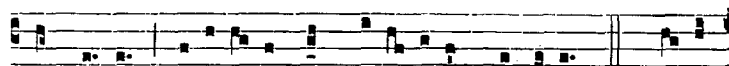
et congregati- óne. *Ps. Confítebor. II D. p. 153.*

3 Ant.
VII a

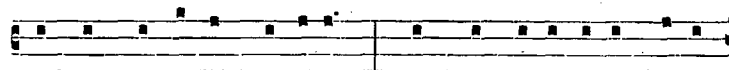


To the righteous a light is risen up in darkness; the Lord is merciful and compassionate. *v. 4.*

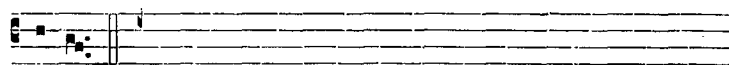
EX-órtum est * in ténebris lú-



men réctis; mi-sé-ri-cors et mi-se-rátor Dóminus. *Ps. Be- á-*



tus vir qui tímet Dóminum : * in mandá-tis é-jus vó-let



nímis. *Ps. Beátus vir. VII a. p. 164.*

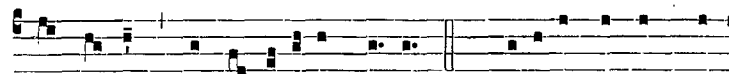
4 Ant.
VIII c



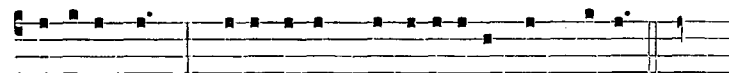
What shall I render to the Lord for all he has rendered to me?

Quid retríbu-am * Dómino pro

v. 3.



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.

5 Ant.

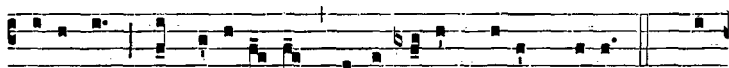
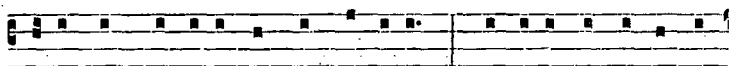
IV A *

A

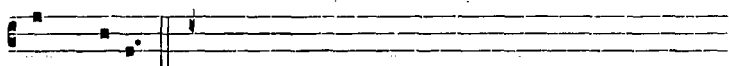
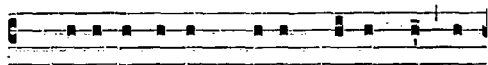
-pud. Dóminum * propi-ti-á-

With the Lord there
is mercy; and with him
plentiful redemption.

v. 7.

ti-o est et copi-ó-sa apud é-um redémpti-o. *Ps. De*

profúndis clamávi ad te Dómine : * Dómine exáudi vó-

cem mé-am. *Ps. De profúndis. IV A *. p. 197.**Chapter and Hymn as at II Vespers, p. 838.*V. Take up my yoke
upon you and learn
of me.V. Tólli-te júgum mé-um super vos, et
R. Qui- a mí-tis sum etR. Because I am
meek, and humble of
heart. *Matth. II, 29.*

dísci-te a me.

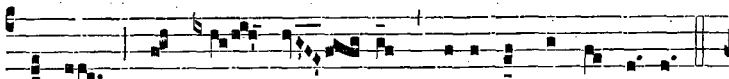
húmilis Cór-de. (*Except on the Feast, the V. is sung to the ordinary tone.*)

At Magníf.

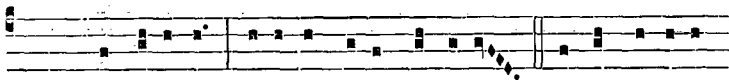
Ant. I D

I

-gnem * véni mítte-re in

I am come to cast
fire on the earth, and
what will I, but that
it be kindled.*Luke 12, 49.*

térram, et quid vó-lo ni-si ut accendá-tur?

*Cant. Magní-fi-cat * ánima mé-a Dóminum. 2. Et exsultávit...**Cant. Magnificat. I D. p. 212 or 218.*

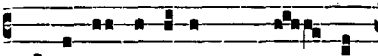
Prayer. Deus qui nobis, in Corde. p. 832.

No commemoration is made except of the Nativity of St John the Baptist or of the Feast of SS. Peter and Paul, if either was celebrated on the Octave day of Corpus Christi.

Benedicámus Dómino. I. p. 138. — Ant. Salve, Regina. p. 243.

AT MASS.¹

Intr. v

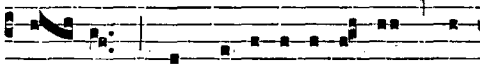


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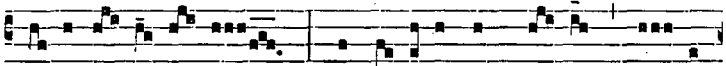
Ogi-ta-ti-ónes * Cór-dis

The thoughts of his heart are to all generations: that he may deliver their souls from death and feed them in famine. *Ps.* Rejoice in the Lord, O ye just; praise becometh the upright.

Ps. 32, 11 and 19.



é-jus in gene-ra-ti-ó-ne et



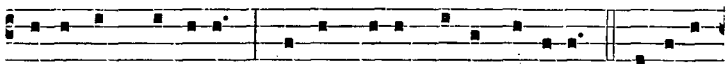
ge-ne-ra-ti-ó-nem : ut é-ru-at a mór-te á-ni-



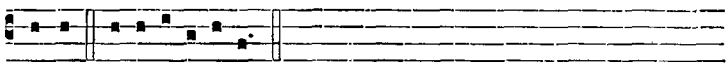
mas e-ó-rum et á-lat é-os in fá-me.



T. P. Alle-lú-ia, al-le-lú-ia. *Ps.* Exsultáte



jústi in Dómino, * réctos decet collaudá-ti-o. Gló-ri-a



Pátri. E u o u a e. Glória Patri. 5th tone. p. 29.

¹ The votive Mass of the Sacred Heart is found on p. 1786.

Collect.

DEUS qui nobis, in Corde Filii tui, nostris vulnerato peccatis, infinitos dilectionis thesauros misericorditer largiri dignaris; † concede, quaesumus, ut illi devotum pietatis nostrae praestantes obsequium, * dignae quoque satisfactionis exhibeamus officium. Per eundem.

O God, who in the Heart of thy Son, wounded for our sins, dost deign mercifully to lavish upon us the treasures of thy love: grant, we beseech thee, that with the devout homage of our piety we may also offer him worthy service of reparation. Through the same our Lord.

On Sunday, 2nd Collect Protector, p. 843.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

Christ has revealed the divine mystery, hidden from eternity.

Ephes. 3, 8-12 and 14-19.

FRATRES: Mihi omnium sanctorum minimo data est gratia haec in gentibus evangelizare investigabiles divitias Christi: et illuminare omnes, quae sit dispensatio sacramenti absconditi a saeculis in Deo, qui omnia creavit: ut innotescat principatibus et potestatibus in caelestibus per Ecclesiam multiformis sapientia Dei: secundum praefinitionem saeculorum, quam fecit in Christo Jesu Domino nostro, in quo habemus fiduciam, et accessum in confidentia per fidem ejus. Hujus rei gratia flecto genua mea ad Patrem Domini nostri Jesu Christi, ex quo omnis paternitas in caelis et in terra nominatur: ut det vobis secundum divitias gloriae suae, virtute corroborari per Spiritum ejus in interiore hominem: Christum habitare per fidem in cordibus vestris: in caritate radicati et fundati: ut possitis comprehendere cum omnibus sanctis, quae sit latitudo, et longitudo, et sublimitas, et profundum: scire etiam supereminentem scientiae caritatem Christi, ut impleamini in omnem plenitudinem Dei.

BRethren, to me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ: and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things: that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church, according to the eternal purpose which he made in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him... For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named: that he would grant you according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man: ¹ that Christ may dwell by faith in your hearts: that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length and height and depth ², to know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God.

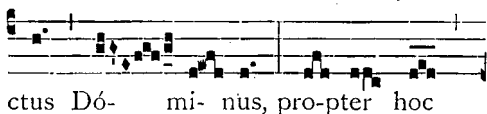
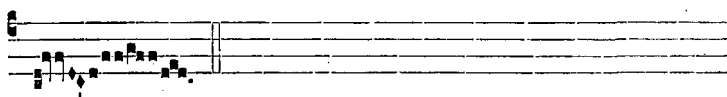
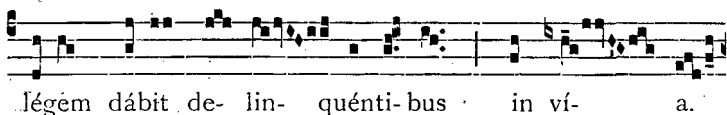
¹ "Man renewed by Baptism and the indwelling of the Holy Ghost".

² "Of God's plan, infinite in its dimensions" (Osty).

Grad. I



The Lord is sweet and righteous: therefore will he give a law to sinners in the way. Ψ . He will guide the mild in judgment: he will teach the meek his ways.

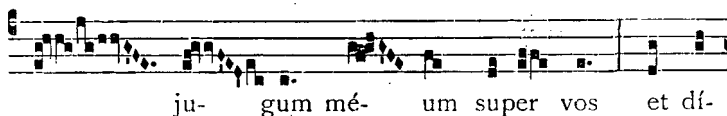
*Ps. 24, 8-9.*

III

A

Lle- lú-ia. * *ij.*

Take my yoke upon and learn of me, because I am meek and humble of heart: and you shall find rest to your souls.

Matth. 11, 29.

sci-te a me, qui- a mí-tis sum et

hú- mi- lis Cór-de, et inveni- é- tis

ré- qui- em * a- ni-

má- bus vé- stris.

✠ **Sequentia sancti Evangelii secundum Joannem.**

The Heart of Jesus laid open on the Cross. John 19, 31-37.

IN illo témpore : Judaéi (quóniam Parascéve erat) ut non remanérunt in cruce córpora sábbato, (erat enim magnus dies ille Sábhati) rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites : et primi quidem fregérunt crura, et altérius, qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut vidé-runt eum jam mórtuum, non fregérunt ejus crura : sed unus mílitem láncea latus ejus apé-ruit, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit : et verum est testimónium ejus. Et ille scit quia vera dicit, ut et vos credá-tis. Facta sunt enim haec ut Scriptúra implerétur : Os non comminuétis ex eo. Et íterum ália Scriptúra dicit : Vidébunt in quem transfixérunt.

Credo.

AT that time the Jews (because it was the parasceve) that the bodies might not remain upon the cross upon the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came : and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony : and his testimony is true. And he knoweth that he saith true : that you also may believe. For these things were done that the scripture might be fulfilled : You shall not break a bone of him. And again another scripture saith : They shall look on him whom they pierced.

Offert. VIII

I M-propé-ri-um * ex-
spectá-vit Cor mé-um et
mi-sé-ri-am, et susti-nu-i qui simul mé-
cum contristaré-tur et non fú-it; con-so-lán-
tem me quae-sí-vi et non invé-ni.

My heart hath expected reproach and misery, and I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

Ps. 68, 21.

Secret.

Respice, quaesumus, Dómine, ad ineffabilem Cordis dilécti Filii tui caritatem: ut quod offerimus sit tibi munus acceptum et nostrórum expiatio delictórum. Per eúndem Dóminum nostrum.

O Lord we beseech thee, look upon the inconceivable love of the Heart of thy dear Son: so that our offering may be to thee an acceptable gift, to us the expiation of sin. Through the same our Lord.

On Sunday, 2nd Secret: Respice, Dómine. p. 846.

Preface.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubique grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: Qui Unigénitum tuum in cruce pendéntem láncea militis transfígi voluísti, ut apértum Cor, divínae largitátis sacrárium, torréntes nobis fúnderet miseratiónis et grátiae, et quod amóre nostri flagráre nunquam déstitit, piis esset réquies et poeniténtibus patéret

IT is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto thee, O Holy Lord, Father Almighty, everlasting God. Who didst will that thy Son when hanging on the Cross should be pierced with a soldier's lance, so that his Heart, the treasury of divine bounty, should be opened to pour out upon us the streams of divine mercy, and that, burning with never-failing love for us, it should become the resting-

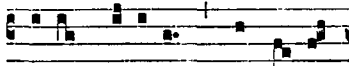
salútis refúgium. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatióibus, cumque omni milítia caeléstis exercitus, hymnum glóriæ tuæ cánimus, sine fine dicétes :

Sanctus...

place of pious souls, the refuge of salvation to the penitent. And therefore with Angels and Archangels, with Thrones and Dominations, and with the whole army of the heavenly host, we sing a hymn to thy glory and unceasingly repeat: Holy...

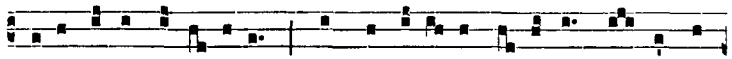
Comm. VII

U

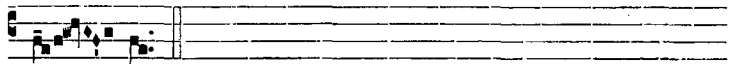


-nus mí-li-tum * lánce- a

A soldier with a spear opened his side, and immediately there came forth blood and water. *Gospel.*



látus é-jus apé-ru-it, et contínu-o ex-í-vit sán-guis et



á-qua.

Postcommunion.

PRæbeant nobis, Dómine Jesu, divinum tua sancta fervórem : quo dulcíssimi Cordis tui suavitate percépta, discámus terréna despícere et amáre caeléstia. Qui vivis.

MAY thy holy mysteries kindle divine fervour in us, O Lord : so that, having experienced the sweetness of thy most loving Heart, we may learn to despise the things of earth and to cleave to those of heaven. Who livest and reignest.

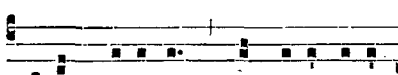
On Sunday, 2nd Postcommunion. Sancta tua, p. 847 ; last Gospel, p. 845.

AT SECOND VESPERS.

1 Ant.

f

U

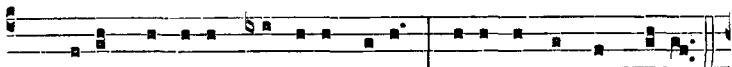


-nus mí-li-tum * lánce- a látus

A soldier with a spear opened his side, and immediately there came forth blood and water. *Gospel.*



é-jus a-pé-ru-it et contínu-o ex-í-vit sán-guis et áqua.

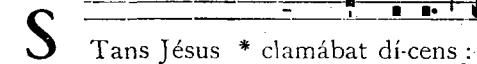


*Ps. Dixit Dóminus Dómino mé-o : * Séde a dextris mé-is.*

Ps. Dixit Dóminus. i f. p. 147.

2 Ant.

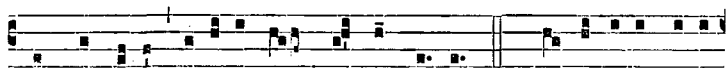
VII c



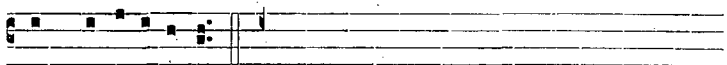
S Tans Jésus * clamábat dí-cens :

Jesus stood and cried,
saying: If any man
thirst, let him come to
me and drink.

John 7, 37.

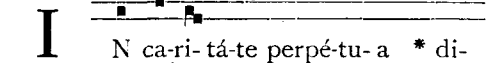
Si quis sí-tit véni- at ad me et bí-bat. *Ps.* Confi-tébor tíbi

Dómine in tóto córde mé-o : * in consí-li- o justórum et

congrega-ti-óne. *Ps.* Confitébor. VII c. p. 157.

3 Ant.

III a 2

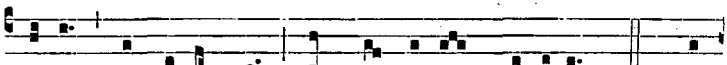


I N ca-ri- tá-te perpé-tu- a * di-

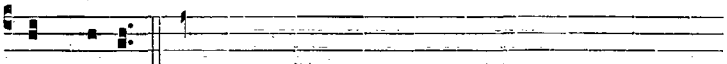
With an everlasting
love has God loved us;
lifted up, therefore,
from the earth, he has
drawn us to his Heart,
taking pity on us.

Jerem., 31, 3; John
12, 32.

léxit nos Dé-us, íde-o exaltá-tus a

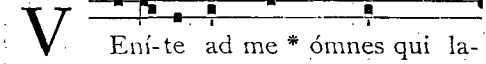
térra, attráxit nos ad Cor sú-um mí-serans. *Ps.* Cré-

di-di propter quód locú-tus sum : * égo autem hum i-li- á-tus

sum nímis. *Ps.* Crédidí. III a². p. 180.

4 Ant.

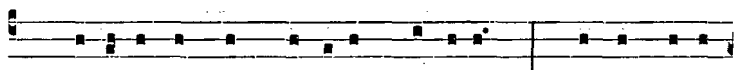
IV E



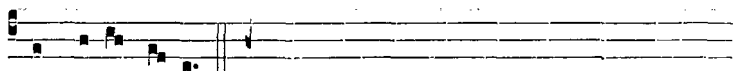
V Ení-te ad me * ómnes qui la-

Come to me, all you
that labour and are
burdened : and I will
refresh you.

Matth. 11, 28.



Ps. Be-á-ti ómniés qui tíment Dóminum, * qui ámbu-lant



in ví-is é-jus. Ps. Beáti ómnes. iv E. p. 196.

5 Ant.

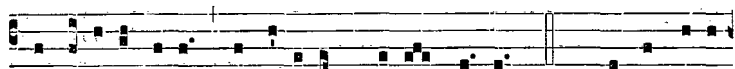
v a

F

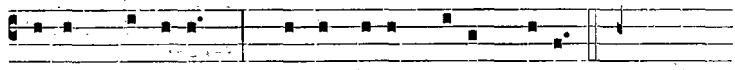
I-li * práebe míhi cor tú-um

My son, give me thy heart: and let thy eyes keep my ways.

Proverbs 23, 26.



et ócu-li tú-i custódi-ant ví-as mé-as. *Ps. Láuda Jerú-*



sa-lem Dóminum: * láuda Dé-um tú-um Sí-on.

Ps. Láuda Jerúsalem. v a. p. 210.

Chapter.

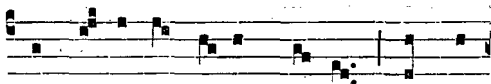
FRatres: Mihi ómnium sanctórum mínimo data est grátia haec † in géntibus evangelizáre investigábiles divítias Christi, * et illumináre omnes, quae sit dispensátio sacraménti absconditi a saéculis in Deo.

Brethren, to me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ: and to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God.

Hymn. III

E

N ut supér-ba crími-num



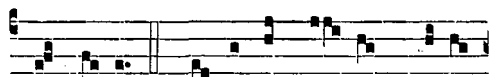
Et saéva nostrórum có-hors Cor sau-

1. Look on this wounded heart, and know for our offence 'twas cloven so; for guilty man's perfidious deeds the pure and heavenly Victim bleeds.

2. What worse than heathen souls are here whose sins direct the



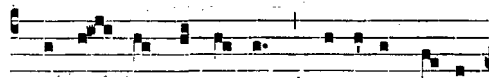
ci-á- vit. ínno-cens Meréntis haud tá-



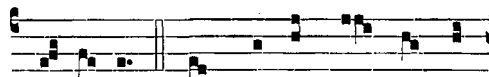
le Dé- i! 2. Vibrántis há- stam mí-li-



tis Peccá- ta nóstra dí- ri- gunt, Ferrúm-



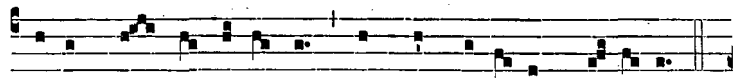
que dí- rae cúspi- dis Mortále crímen



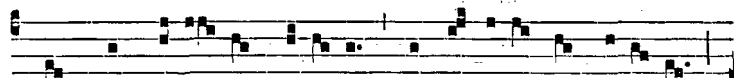
á- cu- it. 3. Ex Córde scisso Ecclé-



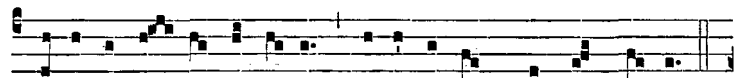
si- a, Christo jugá- ta, násci- tur : Hoc



óstium árcae in lá- tere est Génti ad sa- lú- tem pó- si- tum.



4. Ex hoc pe- rén- nis grá- ti- a, Ceu septi- fórmis flúvi- us,



Stó- las ut íl- lic sórdi- das Lavémus Agni in sán- gui- ne.

heathen spear and wound that blessed Heart from whence proceed our succour and defence.

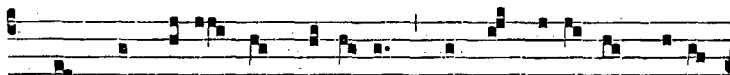
3. Wherefrom, as Eve from Adam's side, is born the new mysterious Bride; where-through, like Noë's faithful band, forth from the ark we pass to land.

4. Thence like a sevenfold river flows grace that no bound or measure knows; thither the sinful tribes repair and wash their robes to whiteness there.

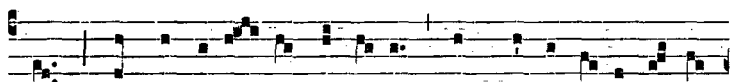
5. Oh may our hearts the semblance take of his who suffered for our sake and in our bosoms burn the same divine and ever-during flame.

6. Christ, from whose Heart all grace is poured, be everlastingly adored, and equal praises still repeat the Father and the Paraclete.

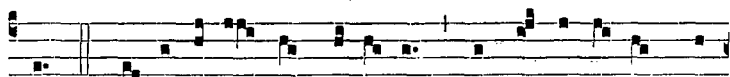
(18th cent. Trans. W. Shewring, by perm.)



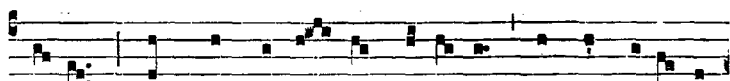
5. Túrpe est redíre ad crími-na, Quae Cor be-á-tum láce-



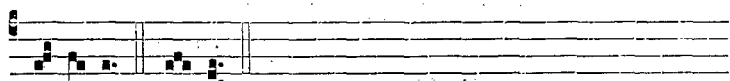
rent : Sed aemu-lé-mur córdi-bus Flámmas amó-ris índi-



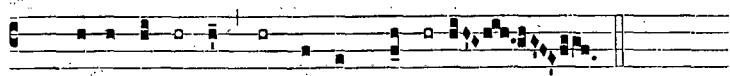
ces. 6. Jé-su, tí-bi sit gló-ri-a, Qui Córdé fúndis grá-



ti-am, Cum Pátre et ál-mo Spí-ri-tu In sempi-térna



saécu-la. Amen.



∇. Hauri-é-tis águas in gáudi-o.

℞. De fón-ti-bus Salva-tó-ris.

Ye shall draw waters with joy. Out of the Saviour's fountains.

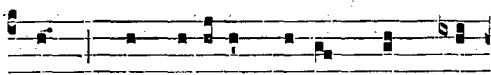
(Except on the Feast, the ∇. is sung to the ordinary tone).

At Magnif.

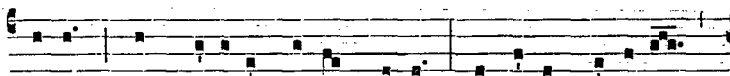
Ant. *f*

A

D Jésum autem cum venís-

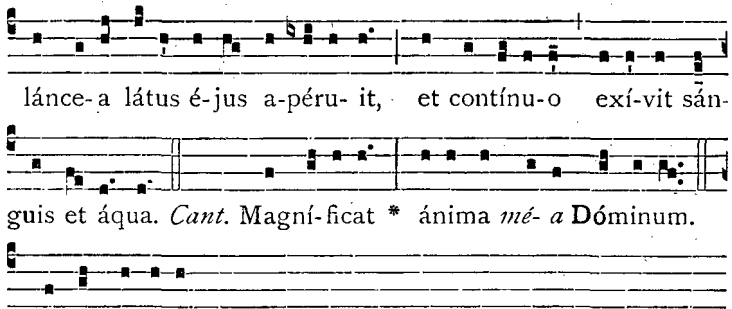


sent, * ut vidérunt é-um jam mór-



tu-um, non fregérunt é-jus crú-ra : sed únus mí-li-tum

But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side: and immediately there came out blood and water. *Gospel.*



lance-a látus é-jus a-péru- it, et contínu-o exí-vit sán-
 guis et áqua. *Cant. Magní-ficat * ánima mé- a Dóminum.*

2. Et exultávit... *Cant. Magníficat. I f. p. 212 or 218.*

Prayer. Deus qui nobis. p. 832. — Benedicámus Dómino I. p. 138.

Ant. Sálve, Regína. p. 243.

At Compline, Hymn n^o 12, p. 256.

Act of Reparation to the Sacred Heart.

Obligatory on the feast of the Sacred Heart of Jesus. — Pius XI, 1928.

O Sweet Jesus, whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before thy altar eager to repair by a special act of homage the cruel indifference and injuries to which thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we deplore from the depths of our hearts, we humbly ask thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offences, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of thy law.

We are now resolved to expiate each and every deplorable outrage committed against thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behaviour, for all the foul seductions laid to ensnare the feet of the innocent; for the frequent violation of Sundays and holidays, and the shocking blasphemies uttered against thee and thy Saints. We wish also to make amends for the insults to which thy Vicar on earth and thy priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which thou hast founded.

Would, O divine Jesus, that we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of thy divine honour, the satisfaction thou didst once make to thy eternal Father on the cross and which thou dost continue to renew daily on our altars; we offer it in union with the acts of atonement of thy Virgin Mother and all the Saints and of the pious faithful on earth; and

we sincerely promise to make recompense as far as we can, with the help of thy grace, for all neglect of thy great love and for the sins we and others have committed in the past. Henceforth we will live a life of unwavering faith, of purity of conduct, of perfect observance of the precepts of the Gospel and especially that of charity. We promise to the best of our power to prevent others from offending thee and to bring as many as possible to follow thee.

O loving Jesus, through the intercession of the Blessed Virgin Mary our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to thee, so that we may all one day come to that happy home, where thou, with the Father and the Holy Ghost livest and reignest God, world without end. Amen.

Third Sunday after Pentecost, within the Octave of the Sacred Heart.

¶ In those dioceses where the Feast of the Sacred Heart is kept to-day, the Mass of the Feast is sung, p. 831, with Commemoration and Last Gospel of the Sunday.

Intr. VI

R

Espice in me, * et mi-se-

ré-re mé-i, Dó-mi-ne : quó-ni-am

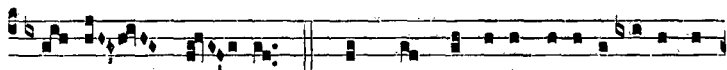
ú-nicus et páuper sum é-go :

ví-de humi-li-tá-tem mé-am, et la-bó-rem

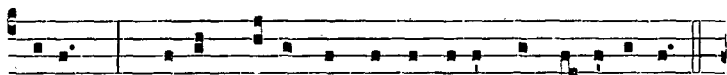
mé-um : et dimít-te ó-mni-a peccá-ta mé-a,

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.



Dé- us mé- us. *Ps.* Ad te Dómine levávi ánimam



mé-am : * Dé-us mé-us, in te confído, non e-rubéscam.



Gló-ri- a Pátri. E u o u a e. Glória Patri. 6th tone. p. 30.

Collect.

Protéctor in te sperántium
Deus, sine quo nihil est vá-
lidum, nihil sanctum : † multi-
plica super nos misericórdiam
tuam ; ut te rectóre, te duce, sic
transeámus per boná temporá-
lia, * ut non amittámus aetérna.
Per Dóminum.

O God, the protector of all who
hope in thee, without whom
nothing is strong, nothing is holy :
multiply thy mercies upon us, that
having thee for our ruler, and thee
for our guide, we may in such manner
make use of temporal goods, that we
lose not those which are everlasting.
Through Jesus Christ our Lord.

2nd Collect of the Sacred Heart, Deus qui nobis. p. 832.

Lectio Epistolae beati Petri Apostoli.

Confidence in God and vigilance. 1 Peter 5, 6-11.

Caríssimi : Humiliámini sub
poténti manu Dei, ut vos
exáltet in témpore visitatiónis :
omnem sollicitúdinem vestram
projiciétes in eum, quóniam
ipsi cura est de vobis. Sóbrii
estóte, et vigiláte : quia adver-
sárius vester diábolus tamquam
leo rúgiens circuit, quaerens
quem devoret : cui resístite fortes
in fide : sciétes eámdem passió-
nem ei, quae in mundo est, ve-
strae fraternitáti fieri. Deus au-
tem omnis grátiae, qui vocávit
nos in aetérnam suam glóriam
in Christo Jesu, módicum passus
ipse perficiet, confirmábit, soli-
dabítque. Ipsi glória, et im-
périum in saécula saeculórum.
Amen.

Dearly beloved, Be you humbled
under the mighty hand of God,
that he may exalt you in the time of
visitation ; casting all your care upon
him, for he hath care of you. Be
sober and watch, because your adver-
sary the devil, as a roaring lion, goeth
about seeking whom he may devour.
Whom resist ye, strong in faith ;
knowing that the same affliction
befalls your brethren who are in the
world. But the God of all grace, who
hath called us unto his eternal glory
in Christ Jesus, after you have suffered
a little, will himself perfect you, and
confirm you, and establish you. To
him be glory and empire for ever
and ever.

Grad. VII

J

Acta * cogi-tátum tú-

Cast thy care upon
the Lord and he shall
sustain thee. Ψ . When
I cried to the Lord he
heard my voice, from
them that draw near
to me.

Ps. 54, 23, 17 and 19.

um in Dó-mino, et ípse

te.

e- nūtri-

et.

 Ψ . Dum clamárem ad

Dóminum,

exaudí-vit

vó-cem mé-

am ab his

qui appropínquant * mí-

hi.

VIII

A

Lle-lú-ia. * *ij.*

God is a just judge,
strong and patient, is
he angry every day?

Ps. 7, 12.

 Ψ . Dé-us jú- dex

jú-

stus,

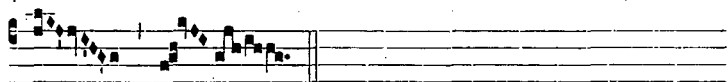
fór- tis

et pá-ti-

ens, numquid



i-ra-scé- tur * per síngu-los dí- es?



✠ **Sequentia sancti Evangelii secundum Lucam.**

The lost sheep and the lost coin. Luke 15, 1-10.

IN illo témpore : Erant appropinquantes ad Jesum publicáni et peccatóres, ut audirent illum. Et murmurábant pharisaéi et scribae, dicétes : Quia hic peccatóres récipit, et mandúcat cum illis. Et ait ad illos parábola istam, dicens : Quis ex vobis homo, qui habet centum oves : et si perdiderit unam ex illis, nonne dimíttit nonaginta novem in desérto, et vadit ad illam, quae perierat, donec invéniat eam? Et cum invenerit eam, impónit in húmeros suos gaudens : et véniens domum, cónvocat amicos et vicinos, dicens illis : Congratulámini mihi, quia invéni ovem meam, quae perierat. Dico vobis, quod ita gáudium erit in caelo super uno peccatóre paeniténtiam agente, quam super nonaginta novem justis, qui non indigent paeniténtia. Aut quae múlter habens drachmas decem, si perdiderit drachmam unam, nonne accéndit lucérnam, et evérrit domum, et quaerit diligénter, donec invéniat? Et cum invenerit, cónvocat amícas et vicinas, dicens : Congratulámini mihi, quia invéni drachmam, quam perdideram. Ita dico vobis : gáudium erit coram Angelis Dei super uno peccatóre paeniténtiam agente.

Credo.

AT that time, the publicans and sinners drew near unto Jesus to hear him : and the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. And he spoke to them this parable, saying :

What man is there of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing; and coming home, call together his friends and neighbours, saying to them, Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying, Rejoice with me, because I have found the groat which I had lost? So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

Offert. III

S

Pé- rent in te * ómnes,

Let them trust in thee who know thy name: O Lord: for thou hast not forsaken them that seek thee: sing ye to the Lord, who dwelleth in Sion: for he hath not forgotten the cry of the poor.

qui no- vérunt nó- men tú- um,

Ps. 9, 11-13.

Dómi- ne : quóni- am non de- re- línquis quaerén-

tes te : psál-li- te Dó-mi- no, qui há- bi-

tat in Sí- on : quó-ni- am non est oblí-

tus o-ra-ti-ó- nem páupe- rum.

Secret.

R Espice, Dómine, múnera supplicántis Ecclésiæ : et salúti credéntium perpétua sanctificatióne suménda concéde. Per Dóminum.

Favourably regard we beseech thee, O Lord, the offerings of thy suppliant Church: and grant that, hallowed for evermore by thee, to thy faithful receiving them they may avail unto salvation. Through Jesus...

2nd Secret : Réspice, quaésumus. p. 835.

Preface of the Sacred Heart, p. 835.

Comm. V

D

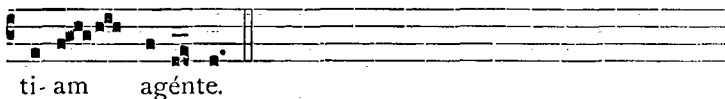
Ico vóbis, * gáudi- um est

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.

**Postcommunion.**

Sancta tua nos, Dómine, sumpta vivificent : et misericórdiae sempitérnae praéparent expiátos. Per Dóminum.

MAY the holy things we have received quicken us, O Lord : may they atone for our sins : and may they fit us to share everlastingly in thy mercies. Through Jesus Christ.

2nd Postcommunion : Praébeant nobis. p. 836.

AT VESPERS.

Antiphons and Psalms of II Vespers, p. 836.

Chapter.

Caríssimi : Humiliámini sub poténti manu Dei, ut vos exáltet in témpore visitatiónis : † omnem sollicitúdinem vestram projiciéntes in éum, * quóniam ipsi cura est de vobis.

Dearly beloved, Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation ; casting all your care upon him, for he hath care of you.

Hymn. En ut supérba. p. 838.

Ÿ. Memóriam fecit mirabilium suórum miserátor Dóminus.

Ÿ. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord.

R̄. Escam dédit tíméntibus se.

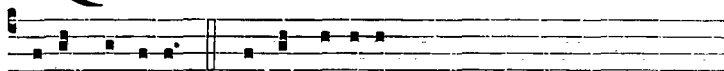
R̄. He hath given food to them that fear him.

At Magnif.

Ant. VI F

Q

UÆ mú-li-er. Cant. Magní-fi-cat * ánima

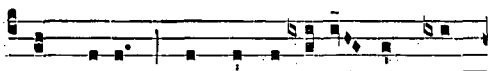


mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. VI F. p. 216.

Antiphon.

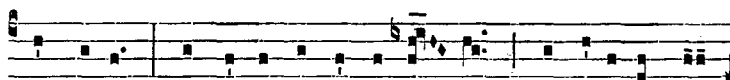
Quæ mú-li-er * hábens drách-



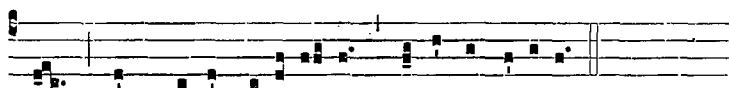
mas decem, et si perdíde-rit drách-

Or what woman having ten groats, if she lose one goat, doth not light a candle, and sweep the house, and seek diligently until she find it?

Gospel.



mam únam, nonne accéndit lu-cér- nam, et evérrit dó-



mum, et quaérit di-ligénter, donec invéni-at?

Prayer. Protéctor. p. 843.

Commemoration of the Octave of the Sacred Heart.

Ant. Ignem. p. 830. V̄. Tóllite. — Prayer. Deus, qui nobis. p. 832.

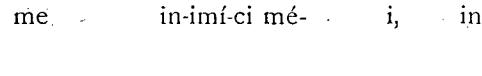
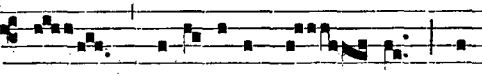
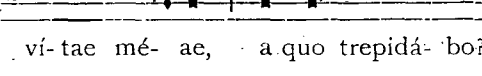
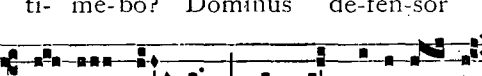
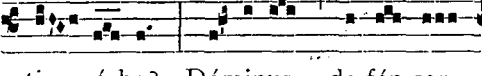
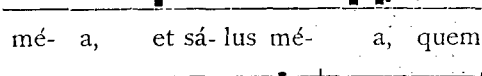
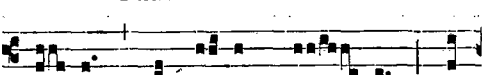
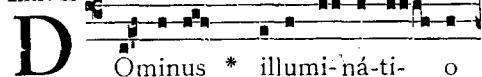
However, if the Office of Monday is not of the Octave :

Ant. Ad Jesum autem. p. 840. V̄. Hauriétis.

Benedicámus Dómino III. p. 140. — Ant. Salve, Regina. p. 243.

Fourth Sunday after Pentecost.

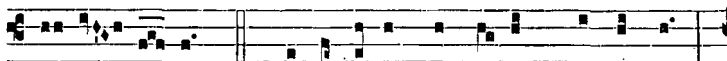
Intr. II



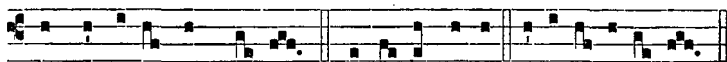
The Lord is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. *Ps.* If armies in camp should stand together against me, my heart shall not fear. *Ps. 26, 1-3.*

ví-tae mé- ae, a quo trepidá- bo? qui trí-bu- lant

me. in-ím- ci mé- i, infirmá- ti sunt, et



ce-ci- dé- runt. *Ps.* Si consístant advérsum me cástra : *



non timébit cor mé- um. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 2nd tone. *p.* 28

Collect.

DA nobis, quaesumus Dómine, † ut et mundi cursus pacífice nobis tuo ordine dirigátur : * et Ecclésia tua tranquilla devotíone laetétur. Per Dóminum nostrum.

GRant, we beseech thee, O Lord, that the governance of the world may be ordered in peace by thee : and that thy Church in all quietness may render her glad service to thee. Through Jesus Christ our Lord.

2. *A cunctis.* *p.* 429. — 3. *At the priest's choice.*

Lectio Epistolae beati Pauli Apostoli ad Romanos.

The sufferings and hope of the whole creation. Rom. 8, 18-23.

FRatres : Exístimo, quod non sunt condígnæ passíones hujus témporis ad futúram glóriam, quae revelábitur in nobis. Nam exspectátio creatúrae, revelatíonem filiórum Dei exspectat. Vanitáti enim creatúra subjécta est, non volens, sed propter eum, qui subjécit eam in spe : quia et ipsa creatúra liberábitur a servitúte corruptíonis, in libertátem glóriæ filiórum Dei. Scimus enim quod omnis creatúra ingemíscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primítias spíritus habéntes : et ipsi intra nos gémimus, adoptíonem filiórum Dei exspectántes, redemptíonem córporis nostri : in Christo Jesu Dómino nostro.

BRethren, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature, was made subject to vanity¹, 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 God². For we know that every creature groaneth, and travaileth in pain, even until now. And not only it, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body; in Christ Jesus our Lord.

¹ "That is, to the disorder brought about by man's sin. The Creator has linked creation with the lot of man".

² "Nature herself hopes to share in the blessings of the Redemption" (Osty).

Grad. v

P

Ropí- ti- us é- sto * Dó-

Forgive us our sins,
O Lord, lest the gentiles
should at any time say,
Where is their God?
V. Help us, O God our
Saviour; and for the
honour of thy name,
O Lord, deliver us.

Ps. 78, 9-10.

mi- ne peccá- tis nó-

stris : nequándo dí- cant gén- tes : U- bi est

Dé- us e- ó- rum? V. Adjuva nos,

Dé- us sa- lu- tá- ris nó- ster :

et propter honó- rem nómi-

nis tú- i Dómine, * lí- be- ra nos.

VII

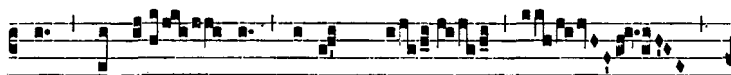
A

L- le- lú- ia. * ij.

O God, who sittest
upon the throne, and
judgest justice, be thou
the refuge of the poor
in tribulation.

Ps. 9, 5 and 10.

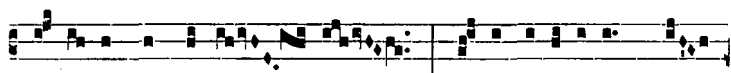
V. Dé-



us, qui sé- des super thró-



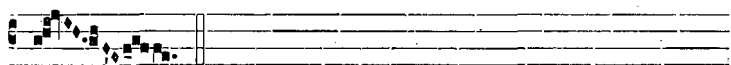
num, et



jú-di-cas aequi-tá- tem : ésto refúgi-um páu-



pe- rum * in tribula-ti-ó- ne.



✠ **Sequentia sancti Evangelii secundum Lucam.**

The story of *S. Peter's miraculous draught of fishes* (*Luke 5, 1-11*) prepares us to celebrate June 29, the feast of him who was chosen to enclose all men in his Gospel net. The other Apostles help him, but it is Peter who casts the net into the sea with marvellous result; an indication that, in the Church, the centre of authority resides in the Roman Pontiff, while Bishops and clergy are his fellow-workers and subordinate helpers in the sublime ministry of the world's salvation. (*Cardinal Schuster, Liber sacramentorum V, 1930 p. 118*).

IN illo témpore : Cum turbæ irrúerent in Jesum, ut audírent verbum Dei, et ipse stábat secus stagnum Genésareth. Et vidit dúas naves stantes secus stagnum : piscatóres autem descéndérant, et lavábant rétia. Ascéndens autem in unam navim, quæ erat Simónis, rogávit eum a terra redúcere pusillum. Et sedens docébat de navicula turbas. Ut cessávit autem loqui, dixit ad Simónem : Duc in altum, et laxáte rétia vestra in captúram. Et respóndens Simon, dixit illi : Præcéptor, per totam

AT that time, when the multitude pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth. And he saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, he desired him to draw back a little from the land: and sitting he taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him, Master, we have laboured

noctem laborantes, nihil cepimus : in verbo autem tuo laxabo rete. Et cum hoc fecissent, conclusérunt piscium multitudinem copiosam : rumpebátur autem rete eorum. Et annuérunt sóciis, qui erant in ália navi, ut venírent, et adjuvárent eos. Et venérunt, et implevérunt ambas navículas, ita ut pene merge-réntur. Quod cum vidéret Simon Petrus, prócidit ad gēna Jesu, dicens : Exi a me, quia homo peccátor sum, Dómine. Stupor enim circumdēderat eum, et omnes, qui cum illo erant, in captúra piscium, quam céperant : similiter autem Jacóbum et Joánnem, filios Zebedaí, qui erant sócii Simónis. Et ait ad Simónem Jesus : Noli timére : ex hoc jam hómines eris cápiens. Et subdúctis ad terram návibus, relictis ómnibus, secúti sunt eum. Credo.

all the night, and have taken nothing, but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes; and their net broke: and they beckoned to their partners that were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were almost sinking.

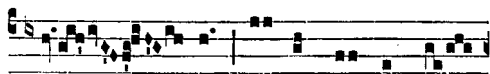
Which when Simon Peter saw, he fell down at Jesus's knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed him.

Offert. IV

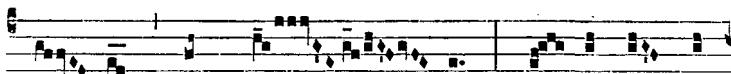


I

L-lú- mi- na * ó- cu- los



mé- os, nequándo obdór-



mi- am in mór- te : ne- quándo dí-



cat ini- mí- cus mé- us : Prae- vá- lu- i



advér- sus é- um.

Enlighten my eyes, that I never sleep in death; lest at any time my enemy say, I have prevailed against him.

Ps. 12, 4-5.

Secret.

Oblationibus nostris, quaesumus Domine, placare susceptis : et ad te nostras etiam rebelles compelle propitius voluntates. Per Dominum 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. Exaudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. II

D

Ominus * firmamentum

The Lord is my firmament, and my refuge, and my deliverer, my God is my helper.

Ps. 17, 3.

mé-um, et refú-gi-um mé-um, et li-be-rá-tor
mé-us : Dé-us mé-us adjú-tor mé-us.

Postcommunion.

Mysteria nos, Domine quaesumus, sumpta purificent : et suo munere tueantur. Per Dominum nostrum.

May the sacrament we have received, O Lord, make clean our hearts : and by the grace with which it has enriched us, be our sure defence. Through Jesus Christ our Lord.

2. Mundet et múniat. p. 435. — 3. At the priest's choice.

AT VESPERS.

At Magnif.

Ant. I g

P

Raeceptor. Cant. Magnificat * ánima mé-a Dó-

minum. 2. Et exultávit... Cant. Magnificat. I g. p. 212.

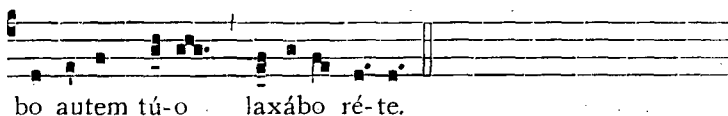
An-
tiphon.

Praeceptor, per tótam nóctem la-

Master, we have laboured all the night, and have taken nothing, but at thy word I will let down the net.

borantes, nihil cépimus : in vér-

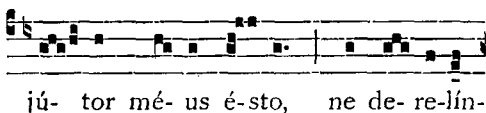
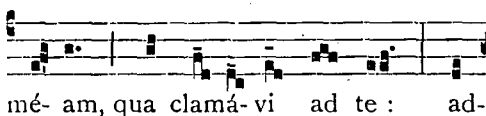
Gospel.



If the Antiphon is sung as a commemoration. *Ÿ. Dirigátur. p. 414.*

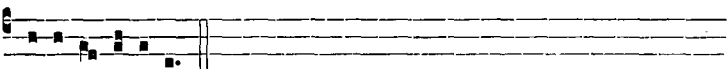
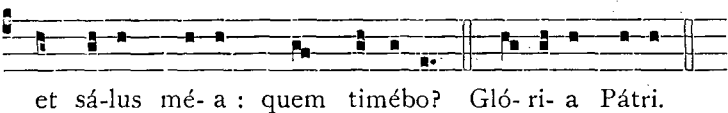
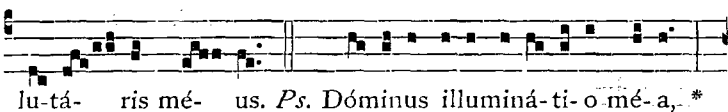
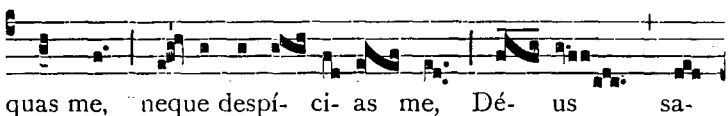
Prayer. Da nobis. p. 849.

Fifth Sunday after Pentecost.



Hear, O Lord, my voice with which I have cried to thee: be thou my helper, forsake me not, nor do thou despise me, O God my Saviour. *Ps. The Lord is my light, and my salvation, whom shall I fear?*

Ps. 26, 7 and 9.



•E u o u a e. Glória Pátri. 4th tone. *p. 29.*

14
25
m
Eus.

Collect.

DEus, qui diligentibus te bona invisibilia preparasti: † infunde cordibus nostris tui amoris affectum; ut te in omnibus et super omnia diligentes, * promissiones tuas, quae omne desiderium superant, consequamur. Per Dominum nostrum.

O God, who for them that love thee hast prepared good things, which eye hath not seen: pour into our hearts a fervent love of thee; so that in all things and above all things loving thee, we may attain to thy promises exceeding all desire of the heart of man. Through Jesus Christ...

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Petri Apostoli.

On this Sunday that falls near his feast (June 29), St. Peter urges us to charity, and to suffering for the right. 1 Pet. 3, 8-15.

Carissimi: Omnes unanimes in oratione estote, compatiētes, fraternitatis amatōres, misericōrdes, modēsti, hūmiles: non reddētes malum pro malo, nec maledictum pro maledicto, sed e contrārio benedicētes: quia in hoc vocāti estis, ut benedictionem haereditate possideātis. Qui enim vult vitam diligere, et dies vidēre bonos, coerceat linguam suam a malo, et lābia ejus ne loquāntur dolum. Declinet a malo, et faciāt bonum: inquirat pacem, et sequatur eam. Quia oculi Dōmini super justos, et aures ejus in preces eōrum: vultus autem Dōmini super faciētes mala. Et quis est qui vobis noceat, si boni aemulatores fueritis? Sed et si quid patimini propter justitiam, beāti. Timorem autem eōrum ne timueritis: et non conturbemini. Dōminum autem Christum sanctificāte in cordibus vestris.

Dearly beloved, Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; let him seek after peace, and pursue it; because the eyes of the Lord are upon the just, and his ears unto their prayers, but the countenance of the Lord against them that do evil things.* (Ps. 33, 13-17).

And who is he that can hurt you, if you be jealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

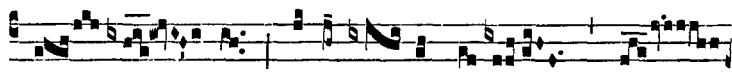
Grad. v

P Roté-ctor nó-ster *

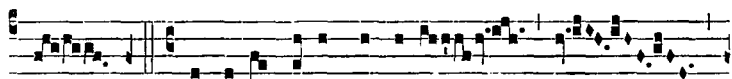
á- spi- ce Dé- us, et

Behold, O God our protector, and look on thy servants. *Ps.* O Lord God of hosts, give ear to the prayers of thy servants.

Ps. 83, 10 and 9.



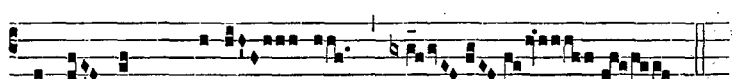
ré- spi- ce super sér- vos tú- os.



∇. Dómine Dé- us virtú- tum,



exáu- di pré- ces



servó- rum * tu- ó- rum.

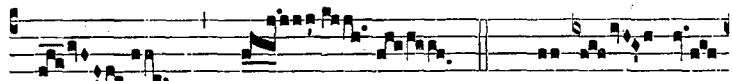
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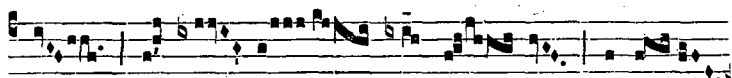
L- le- lú- ia.

* *ij.*

In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly. *Ps. 20, 1.*



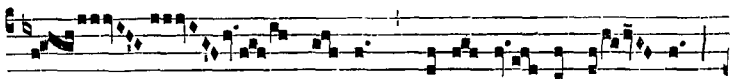
∇. Dó- mi- ne,



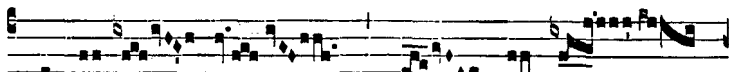
in vir- tú- te tú- a laetá-



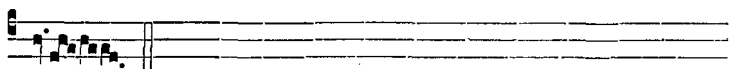
bi- tur rex : et



su- per salu- tá- re tú- um



exsul-tá- bit * ve- he- mén-



ter.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

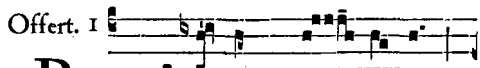
The demands of charity. Matth. 5, 20-24.

IN illo tēpore : Dixit Jesus discipulis suis : Nisi abundáverit justítia vestra plus quam scribárum et pharisaeórum, non intrábitis in regnum caelórum. Audístis, quia dictum est anti-quis : Non occides : qui autem occiderit, reus erit júdicio. Ego autem dico vobis : quia omnis, qui iráscitur fratri suo, reus erit júdicio. Qui autem díxerit fratri suo, raca : reus erit concílio. Qui autem díxerit, fátue : reus erit gehénnae ignis. Si ergo offers munus tuum ad altáre, et ibi recordátus fúeris, quia frater tuus habet áliquíd advérsus te : relínque ibi munus tuum ante altáre, et vade prius reconciliári fratri tuo : et tunc véniens ófferes munus tuum. **Credo.**

AT that time, Jesus said to his disciples, Except your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

You have heard that it was said to them of old, *Thou shalt not kill*; and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift.

Offert. I

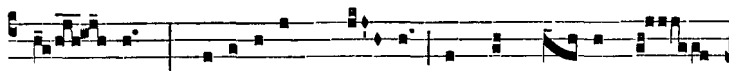


B Ene-dí- cam Dó- mi-num, *

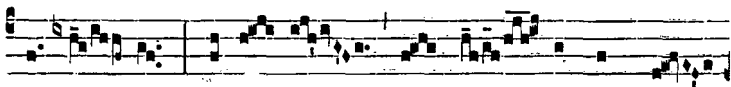
I will bless the Lord, who hath given me understanding: I set God always in my sight; for he is at my right hand, that I be not moved.

Ps. 15, 7 and 8.

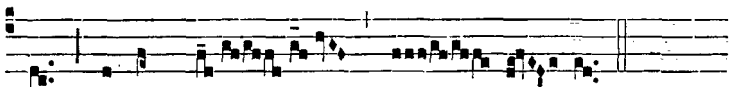
qui mí- hi tríbu- it intel- lé-



ctum : providébam Dé- um in conspé-ctu mé-



o sem- per : quóni- am a déx- tris est mí-



hi, ne commó- ve- ar.

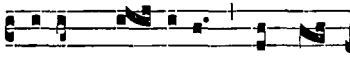
Secret.

PROpitiare, Dómine, supplicatiónibus nostris : et has oblatiónes famulórum famularúmque tuárum benignus assúme; ut, quod sínguli obtulérunt ad honórem nóminis tui, cunctis proficiat ad salútem. Per Dóminum.

BE appeased, we beseech thee, O Lord, by our supplications: and in thy loving-kindness, graciously accept the offerings which thy servants and thine handmaidens lay upon thine altar. May that which each one of us has offered to the glory of thy name, profit all alike to salvation. Through Jesus Christ...

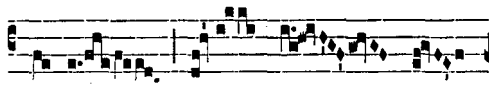
2. Exáudi nos. p. 434 — 3. At the priest's choice.
Preface of the Blessed Trinity, p. 12.

Comm. VII

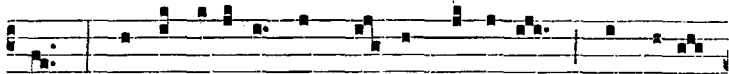


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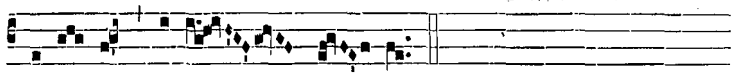
-nam pé- ti- i * a Dó-



mi- no, hanc re- quí-



ram : ut inhábi- tem- in dó- mo Dómi- ni ómnibus



di- é- bus vítae mé- ae.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Ps. 26, 4.

Postcommunion.

QUos caelésti, Dómine, dono satiásti : praesta, quaesumus; ut a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum nostrum.

Thou hast filled us with thy heavenly gifts, O Lord: vouchsafe, we beseech thee, to cleanse us from our hidden faults, and to deliver us from the snares of our enemies. Through Jesus Christ our Lord.

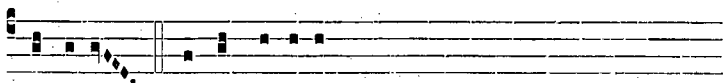
2. Mundet et múniat. p. 435. — 3. At the priest's choice.

AT VESPERS.

At Magnif.

Ant. I D

S

I óffers. *Cant. Magnificat* * *ánima mé-a*Dóminum. 2. Et exultávit... *Cant. Magnificat. I D. p. 212.*An-
tiphon.

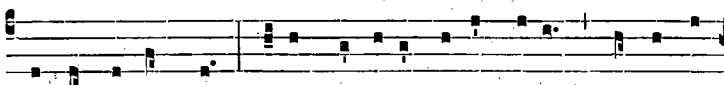
Si óffers múnus tú- um an-



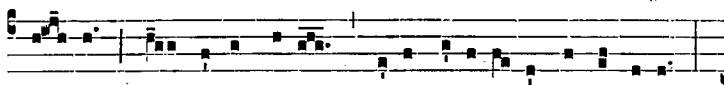
te altá- re, et recordá-tus fú-e-



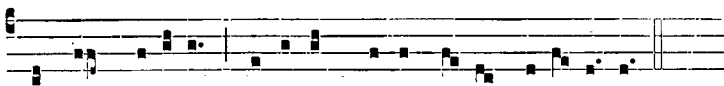
ris qui-a fráter tú-us hábet á-li-



quid advérsum te : re-línque ibi múnus tú-um ante al-



tá- re, et váde pri-us reconci-li- á-ri frátri tú-o :



et tunc véni-ens óffe-res múnus tú- um, alle-lú-ia.

*If the Antiphon is sung as a commemoration. V. Dirigátur. p. 414.**Prayer. Deus, qui diligéntibus. p. 855.*

If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then coming thou shalt offer thy gift. *Gospel.*

Sixth Sunday after Pentecost.

Intr. II

D

Ominus * for-ti-túdo plé-

bis sú-ae, et protéctor sa-

lu-tá-ri-um Chrí-sti sú-i

est: sálvum fac pópu-lum tú-um, Dómi-ne,

et bédedic he-redi-tá-ti tú-ae, et rége é-os

usque in saé-cu-lum. *Ps.* Ad te Dómine clamábo,

Dé-us mé-us ne sí-le-as a me: * nequándo táce-as a me,

et assim-lábor descendéntibus in lá-cum. Gló-ri-a Pá-

tri. E u o u a e.

Glória Pátri. 2nd tone. p. 28.

The Lord is the strength of his people, and the protector of the salvation of his anointed: save, O Lord, thy people, and bless thy inheritance, and rule them for ever. *Ps.* Unto thee will I cry, O Lord: O my God, be not thou silent to me, I become like them that go down into the pit.

Ps. 27, 8-9 and 1.

Collect.

DEus virtútum, cujus est totum quod est óptimum : † insere pectóribus nostris amórem tui nóminis, et praesta in nóbis religiónis augméntum ; * ut quae sunt bona, nútrias, ac pietátis stúdio, quae sunt nutríta, custódias. Per Dóminum nostrum.

O God of hosts, the giver of all good things: implant in our hearts the love of thy name; make us to grow in fervour; foster in us that which is good, and, in thy loving kindness, of that which thou fosterest be thyself the safeguard. Through Jesus Christ our Lord.

2. A cunctis. p. 429. — 3. *At the priest's choice.*

Note on the Sunday Epistles.

From this Sunday until the last after Pentecost, the Epistle is taken from St. Paul, following the order in which his Letters occur in the Bible. That to the Romans is read on the 6th, 7th and 8th Sundays; 1 Corinthians on the 9th, 10th and 11th; 2 Corinthians the 12th; Galatians the 13th, 14th and 15th; Ephesians the 16th, 17th, 19th, 20th and 21st; Philippians the 22nd and 23rd; finally Colossians on the last Sunday.

The sole exception is the 18th Sunday, when we should expect an Epistle taken from Ephesians and find one from 1 Corinthians. The reason is that, originally, there was no Mass on this Sunday, because the Ordination Mass of Ember Saturday was celebrated during the preceding night.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

A Christian, who has died and risen again with Christ in Baptism, no longer lives and must no longer live to sin, but to God. Rom. 6, 3-II.

FRatres : Quicúmque baptizáti sumus in Christo Jesu, in morte ipsíus baptizáti sumus. Consepúlti enim sumus cum illo per baptísmum in mortem : ut quómo modo Christus surréxit a mórtuis per glóriam Patris, ita et nos in novitáte vitae ambulémus. Si enim complantáti facti sumus similitúdini mortis ejus : simul et resurrectionis érimus. Hoc sciéntes, quia vetus homo noster simul crucifíxus est : ut destruátur corpus peccáti, et ultra non serviámus peccáto.

Brethren, all we who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism unto death¹: 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 man² is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin.

¹ An allusion to baptism by immersion. Holy Baptism unites a Christian in an intimate way to Christ's death, and gives him a share in its effects.

² That is to say, man enslaved to sin's tyranny, as opposed to the "new man", who has been set free. (Osty).

Qui enim mórtuus est, justificá-
tus est a peccáto. Si autem mórtui sumus cum Christo : crédimus quia simul étiam vivémus cum Christo : sciéntes quod Christus resúrgens ex mórtuis, jam non mórtur, mors illi ultra non dominábitur. Quod enim mórtuus est peccáto, mórtuus est semel : quod autem vivit, vivit Deo. Ita et vos existimáte, vos mórtuos quidem esse peccáto, vivéntes autem Deo : in Christo Jesu Dómino nostro.

Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin he died once; but in that he liveth, he liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

Grad. v

C Onvér- te-re * Dó- mi-

Return, O Lord, a little, and be entreated in favour of thy servants. *Ps.* Lord, thou hast been our refuge from generation to generation.

Ps. 89, 13 and 1.

ne a-liquántu-lum,

et depre-cá-re super sér-vos tú-os.

Ps. Dómi-ne

refú-gi-um fáctus es nó-bis,

a genera-ti-ó-ne * et progé-ni-e.

III

A

L-le- lú- ia. * ij.

In thee, O Lord, have I hoped, let me never be confounded : deliver me in thy justice, and release me; bow down thy ear to me, make haste to deliver me.

Ps. 30, 2-3.

∇. In te Dómi-

ne spe- rá- vi, non confún- dar in ae-

tér- num : in tú- a justí- ti- a líbera me, et

é-ri-pe me : inclí- na ad me áurem

tú- am, accé- le- ra * ut e- rí- pi- as me.

✠ **Sequentia sancti Evangelii secundum Marcum.**

The supernatural life received in Baptism (Epistle) is nourished by the Eucharist. The second multiplication of loaves, Mark 8, 1-9 (see p. 493) prefigures this and makes it known.

IN illo témpore : Cum turba multa esset cum Jesu, nec habérent quod manducarent, convocáti discipulis, ait illis : Miséror super turbam : quia ecce jam trídúo sústinent me, nec habent quod mandúcent : et si dimísero eos jejúnos in domum suam, deficiént in via : quidam enim ex eis de longe venérunt. Et respondérunt ei discipuli sui :

AT that time, when there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he saith to them, I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And his disciples answered

Unde illos quis póterit hic saturáre pánibus in solitúdine? Et interrogávit eos : Quot panes habétis? Qui dixerunt : Septem. Et praecepit turbae discumbere super terram. Et accípiens septem panes, grátias agens fregit, et dabat discipulis suis, ut appónerent, et apposuérunt túrbae. Et habébant piscículos paucos : et ipsos benedíxit, et jussit appóni. Et manducavérunt, et saturáti sunt, et sustulérunt quod superáverat de fragméntis, septem sportas. Erant autem qui manducáverant, quasi quátuor míllia : et dimísit eos. Credo.

him, From whence can any one fill them here with bread in the wilderness? And he asked them, How many loaves have ye? Who said, Seven.

And he commanded the people to sit down on the ground. And taking the seven loaves, giving thanks he broke, and gave to his disciples to set before them; and they set them before the people. And they had a few little fishes, and he blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets: and they that had eaten were about four thousand: and he sent them away.

Offertory. Pérfice gréssus méos. p. 442.

Secret.

PRopitiáre, Dómine, supplicatióibus nostris, et has pópuli tui oblatiões benignus assúme : et ut nullfus sit írritum votum, nullius vácuá postulátió, praesta ; ut quod fidéliter pétimus, effícaciter consequámur. Per Dóminum nostrum.

BE appeased, O Lord, by our supplications; and, in pity, accept these the offerings of thy people: nor suffer the hope of any one to be in vain, nor his prayer to remain unheard; but grant that what in faith we ask, we may in all fulness obtain. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. *At the priest's choice.*

Preface of the Blessed Trinity, p. 12.

Comm. VI

C

Ircu- í- bo, * et immo-

I will go round, and offer up in his tabernacle a sacrifice of jubilation; I will sing, and recite a psalm to the Lord.

Ps. 26, 6.

lábo in tabernácu- lo é- jus

hó- sti- am jubi- la- ti- ó- nis : cantá- bo, et psálmum dí-

cam Dómi- no.

Postcommunion.

R Epléti sumus, Dómine, munéribus tuis : tribue, quaésumus; ut eórum et mundémur effectú, et muniámur auxílio. Per Dóminum nostrum.

WE have been filled, O Lord with thy gifts: may they avail to make us clean of heart, and may their might be our defence. Through Jesus Christ our Lord.

2. Mundet et múníat. p. 435. — 3. At the priest's choice.

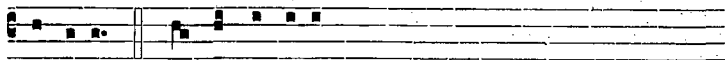
AT VESPERS.

At Magnif.

Ant. VII b

M

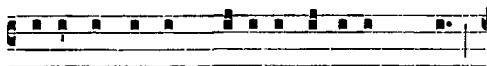
I-sé- re- or. Cant. Magní-fi-cat * ánima mé- a



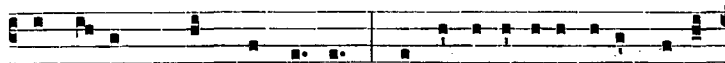
Dóminum. 2. Et exsultávit... Cant. Magníficat. VII b. p. 217.

An-
tiphon.

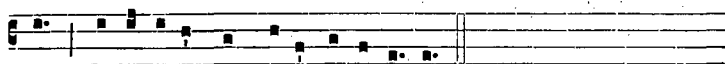
Mi-sé- re- or super túrbam :



qui- a ecce jam trídu- o sústinent me,



nec hábent quod mandú- cent : et si dimí- sero é- os je- jú-



nos, de- fí- ci- ent in ví- a, alle- lú- ia.

If the Antiphon is sung as a commemoration. V. Dirigátur. p. 414.

Prayer. Deus virtútum. p. 861.

Seventh Sunday after Pentecost.

Intr. VI

O

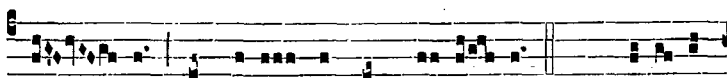


mnes gén-tes *

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.

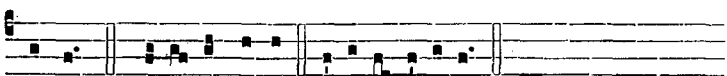
pláudi-te máni-bus : jubi-lá-te



Dé-o in vóce exsulta-ti-ó-nis. *Ps.* Quóni-am



Dóminus excélsus, terrí-bi-lis : * Rex mágnus super ómnem



térram. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 6th tone. *p.* 30.

Collect.

DEus, cujus providéntia in sui dispositióne non fállitur : † te súpplices exorámus ; ut nóxia cuncta submóveas, * et ómnia nobis profutúra concédas. Per Dóminum nostrum.

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...

2. A cunctis. *p.* 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

To recent converts in Rome St. Paul describes their former pagan life and their new life as Christians. *Rom. 6, 19-23.*

FRatres : Humánum dico, pro-pter infirmitátem carnis vestráe : sicut enim exhibuístis

BRethren, I speak a human thing, because of the infirmity of your flesh ; for as you have yielded your

membra vestra servíre immundítiae, et iniquítati ad iniquítatem, ita nunc exhibéte membra vestra servíre justítiae in sanctificatióem. Cum enim servi essétis peccáti, liberi fuístis justítiae. Quem ergo fructum habuístis tunc in illis, in quibus nunc erubéscitis? Nam finis illórum mors est. Nunc vero liberáti a peccáto, servi autem facti Deo, habétis fructum vestrum in sanctificatióem, finem vero vitam aetérnam. Stipéndia enim peccáti, mors. Grátia autem Dei, vita aetérna, in Christo Jesu Dómino nostro.

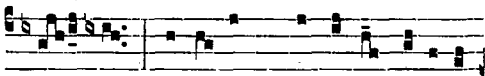
members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting; in Christ Jesus our Lord.

Grad. v

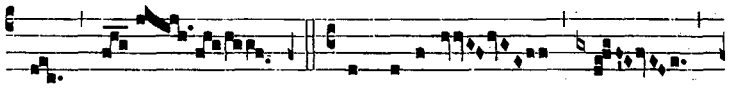


V Ení-te ff- li-i, * audí-

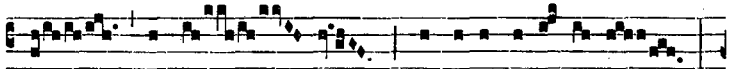
Come children, hearken to me; I will teach you the fear of the Lord. *∇*. Come ye to him and be enlightened; and your faces shall not be confounded. *Ps. 33, 12 and 6.*



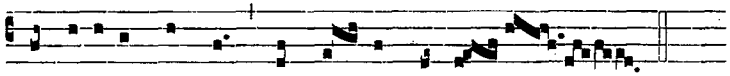
te me : timó-rem Dómi-ni docébo



vos. *∇*. Accédi-te



ad é- um, et illuminámi-ni :



et fáci-es véstrae * non con-fundéntur.

I



A Lle-lú- ia. * ij.

O clap your hands
all ye nations; shout
unto God with the
voice of joy.

Introit.

Omnes gén-
tes pláu-di-
te má-ni-bus : jubi-lá-te
Dé-o in vó-ce * exsulta-ti-ó-
nis.

✠ **Sequentia sancti Evangelii secundum Matthaem.**

False prophets and true disciples. S. Matth. 7, 15-21.

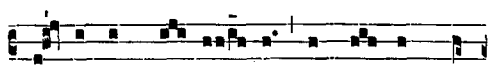
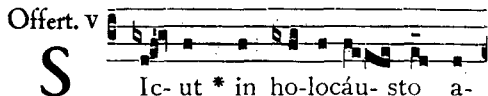
IN illo tēpore : Dixit Jesus discipulis suis : Attēdite a falsis prophētis, qui vēniunt ad vos in vestimētis ovium, intrinsecus autem sunt lupi rapāces : a fructibus eorum cognoscētis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit : mala autem arbor malos fructus facit. Non potest arbor bona malos fructus facere : neque arbor mala bonos fructus facere. Omnis arbor, quae non facit fructum bonum, excidētur, et in ignem mittētur. Igitur ex fructibus eorum cognoscētis eos. Non omnis, qui dicit mihi, Dōmine, Dōmine, intrābit in regnum caelorum : sed qui facit voluntatem Patris mei, qui in caelis est, ipse intrābit in regnum caelorum.

Credo.

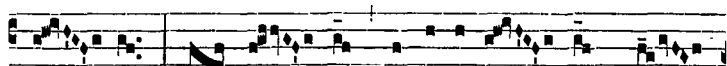
AT that time, Jesus said to his disciples, Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them.

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.

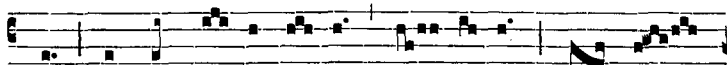
Offert. v



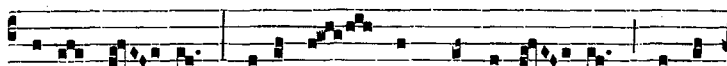
sic- ut in míl- li- bus agnó- rum pín-



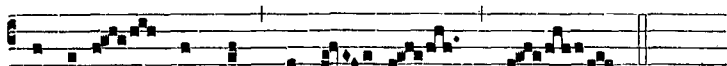
gui- um : sic ff- at sacri- ff- ci- um nó-



strum in conspé-ctu tú- o hó- di- e, ut plá-



ce- at tí- bi : qui- a non est confú- si- o confi-



déntibus in te Dómi- ne.

Secret.

DEUS, qui legálium differen-
tiam hostiárum, uníus sacri-
ficii perfectióne sanxisti : accípe
sacrificium a devótis tibi fámulis,
et pari benedictióne, sicut
múnera Abel, sanctífica : ut,
quod sínguli obtulérunt ad ma-
jestátis tuæ honórem, cunctis
proficiat ad salútem. Per Dómi-
num nostrum.

O God who, in this one sacrifice,
hast perfected the offering of the
many victims prescribed by the law
of Moses : receive this same sacrifice
which we thy servants devoutly offer
up, and hallow it with a blessing, like
unto that which thou didst bestow
upon the offerings of Abel. And may
that which each one of us has severally
brought here to the glory of thy name,
profit us all unto salvation. Through
Jesus Christ our Lord.

As in holocausts of
rams and bullocks, and
as in thousands of fat
lambs ; so let our sacri-
fice 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.

2. Exáudi nos, p. 434. — 3. *At the priest's choice.*

Preface of the Blessed Trinity, p. 12.

Comm. IV

I

Nclí- na * áurem tú- am,

Bow down thy ear,
make haste to deliver
me. *Ps. 30, 3.*

accé-le- ra, ut é- ru-as nos.

Postcommunion.

TUA nos, Dómine, medicinális
operátio, et a nostris perversi-
tátibus cleménter expédiat, et
ad ea quae sunt recta, perdúcat.
Per Dóminum nostrum.

MAY thy healing work, O Lord,
free us from the perverse mo-
vements of our nature, and bring us
ever to do what is right in thy sight.
Through Jesus Christ our Lord.

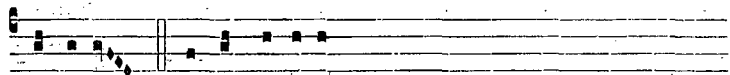
2. Mundet et múniat. *p. 435.* — 3. *At the priest's choice.*

AT VESPERS.

At Magnif.

Ant. I D

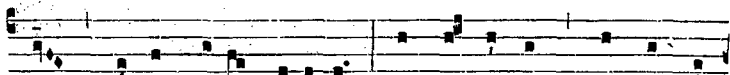
N

ON potest. *Cant. Magní-fi-cat * ánima mé-a*Dóminum. 2. Et exsultávit... — *Cant. Magníficat. I D. p. 212.*An-
tiphon.

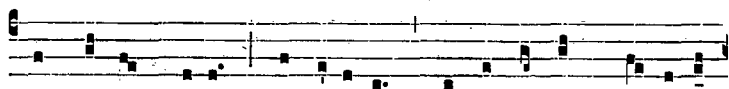
Non potest árbor bóna frú-

A good tree cannot
bring forth evil fruit,
neither can an evil tree
bring forth good fruit.
Every tree that bring-
eth not forth good fruit
shall be cut down, and
shall be cast into the
fire. *Gospel.*

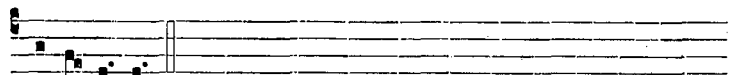
ctus má-los fáce-re, neque árbor má-



la frúctus bónos fáce-re : ómnis árbor quae non fá-



cit fructum bonum, excidetur, et in ignem mittetur,

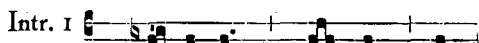


alleluia.

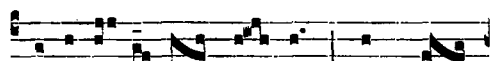
If the Antiphon is sung as a commemoration. ♯. Dirigatur. p. 414.

Prayer. Deus, cujus providentia. p. 866.

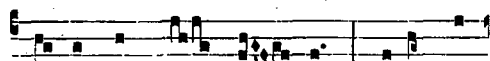
Eighth Sunday after Pentecost.



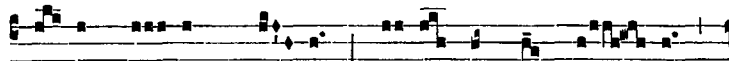
Intr. I
S Uscé-pimus, * Dé-us, mi-



se-ri-córdi-am tú-am in mé-



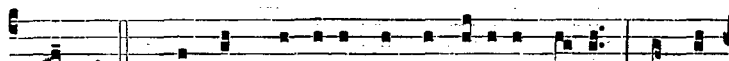
di-o témpli tú-i: secúndum



nó-men tú-um, Dé-us, i-ta et laus tú-a



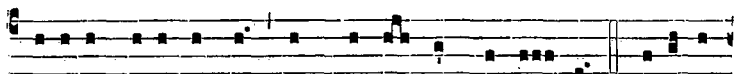
in fí-nes tér-rae: justí-ti-a plé-na est déxte-ra



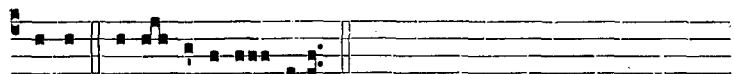
tú-a. *Ps.* Mág-nus Dó-mi-nus et laudá-bi-lis ni-mis: * in ci-

We have received thy mercy, O God, in the midst of thy temple; according to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice. *Ps.* Great is the Lord, and exceedingly to be praised, in the city of our God, in his holy mountain.

Ps. 47, 10-11.



vi-tate Dé-i nóstri, in mónte sáncto é- jus. Gló-ri- a



Pátri. E u o u a e. Glória Pátri. 1st tone. p. 28.

Collect

LArgire nobis, quaesumus Dómine, semper spíritum cogitándi quae recta sunt, propítius et agéndi : † ut qui sine te esse non póssumus, * secúndum te vivere valeámus. Per Dóminum nostrum.

Impart to us, in thy mercy, we beseech thee, O Lord, the grace, at all times, both to think and to do what is right in thy sight : that we, who but for thee could not even have our being, may live only to fulfil thy holy will. Through Jesus Christ...

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Romanos.

Grave warning to recently converted Roman Christians.

Sons and heirs of God. Rom. 8, 12-17.

FRatres : Debitóres sumus non carní, ut secúndum carnem vivámus. Si enim secúndum carnem vixerítis, moriémini : si autem spíritu facta carnis mortificaverítis, vivétis. Quicúmque enim spíritu Dei agúntur, ii sunt filii Dei. Non enim accepístis spíritum servitútis íterum in timóre, sed accepístis spíritum adoptiónis filiórum, in quo clamámus : Abba (Pater). Ipse enim Spíritus testimónium reddit spíritui nostro, quod sumus filii Dei. Si autem filii, et haerédes : haerédes quidem Dei, cohaerédes autem Christi.

Brethren, we are debtors, not to the flesh, to live according to the flesh ; for if you live according to the flesh, you shall die ; but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, Abba (Father). For the spirit himself giveth testimony to our spirit, that we are the sons of God ; and if sons, heirs also ; heirs indeed of God, and joint heirs with Christ.

Grad. v.



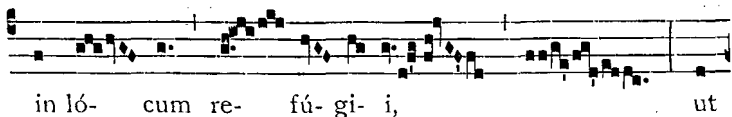
E

-sto míhi * in Dé- um pro

Be thou unto me a God, a protector, and a place of refuge, to save me. V. In thee,



O God, have I hoped :
O Lord, let me never
be confounded.
Ps. 30, 3 and 70, 1.



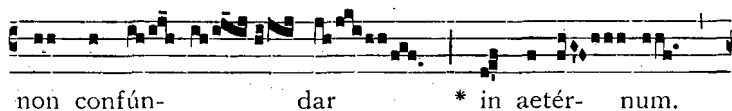
in ló- cum re- fú- gi- i, ut



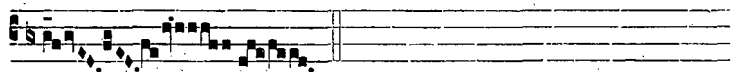
sál- vum me fá- ci- as.



V. Dé- us, in te sperávi : Dómi- ne

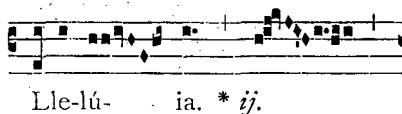


non confún- dar * in aetér- num.



VII

A

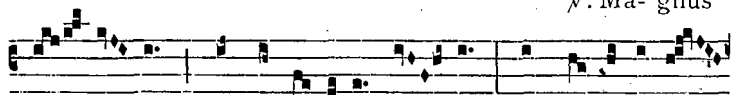


Lle- lú- ia. * *ij.*

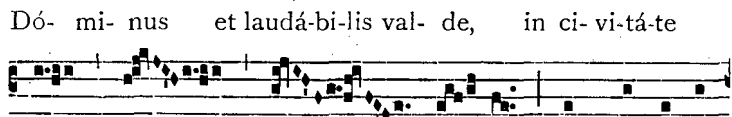
Great is the Lord,
and exceedingly to be
praised; in the city
of God, in his holy
mountain. *Ps. 47, 2.*



V. Má- gnos

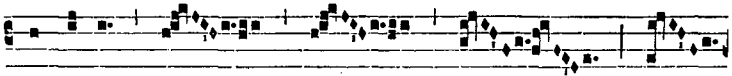


Dó- mi- nus et laudá- bi- lis val- de, in ci- vi- tá- te

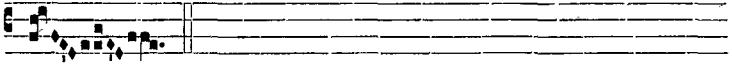


Dé- i, * in mónte sán-

Dé- i, * in mónte sán-



cto é-jus.



✠ *Sequentia sancti Evangelii secundum Lucam.*

The unjust steward, and the right use of money. Luke 16, 1-9.

IN illo témpore : Dixit Jesus discípulis suis parábolam hanc : Homo quidam erat dives, qui habébat villicum : et hic diffamátus est apud illum, quasi dissipásset bona ipsíus. Et vocávit illum, et ait illi : Quid hoc áudio de te? redde ratiónem villicatiónis tuæ : jam enim non póteris villicáre. Ait autem villicus intra se : Quid fáciám, quia dómínus meus aufert a me villicatiónem? fódere non váleo, mendicáre erubésco. Scio quid fáciám, ut, cum amótus fúero a villicatióne, recípiant me in domos suas. Convocátis itaque síngulis debitóribus dómíni sui, dicébat primo : Quantum debes dómíno meo? At ille dixit : Centum cados ólei. Dixitque illi : Accípe cautiónem tuam : et sede cito, scribe quinquagínta. Deinde álii dixit : Tu vero quantum debes? Qui ait : Centum coros trítici. Ait illi : Accípe líttas tuas, et scribe octogínta. Et laudávit dómínus villicum iniquitátis, quia prudénter fecisset : quia filii hujus saéculi prudentióres filiis lucis in generatióne sua sunt. Et ego vobis dico : fácite vobis amícos de mammona iniquitátis : ut, cum defeceritis, recípiant vos in aetérna tabernácula. Credo.

AT that time, Jesus spoke to his disciples this parable : There was a certain rich man who had a steward ; and the same was accused unto him that he had wasted his goods ; and he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able : to beg I am ashamed. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses.

Therefore calling together every one of his lord's debtors, he said to the first, How much dost thou owe my lord? But he said, A hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much dost thou owe? Who said, A hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended¹ the unjust steward, for as much as he had done wisely ; for the children of this world are wiser in their generation than the children of light. And I say to you, Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

¹ "The master is praising, not the wrongful act of the unfaithful steward, but the peculiar astuteness with which he makes friends who will be useful when things go amiss. Christians, in their honest dealings, should show the same skill in making money serve the ends of charity". (Maredsous N. T.)

Offert. v

P

O-pu- lum hú- mi- lem *

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.

sálvum fá- ci- es, Dó- mi-

ne, et ó- cu- los superbó- rum humi- li- á-

bis : quóni- am quis Dé- us praeter te, Dó-

mi- ne?

Secret.

Suscipe, quaesumus Domine, munera, quae tibi de tua largitate deferimus : ut haec sacrosancta mysteria, gratiae tuae operante virtute, et praesentis vitae nos conversatione sanctificent, et ad gaudia sempiterna perducant. Per Dominum.

Recieve, we beseech thee, O Lord, the gifts, which of thy bounty bestowed upon us, we offer again to thee : and by the power of thy grace, may these holy mysteries sanctify our lives in this world, and assure to us the everlasting joys of that which is to come. Through Jesus...

2. Exaudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. III

G

Ustá-te * et vidé- te

Taste and see that
the Lord is sweet : bles-
sed is the man that
hopeth in him.

Ps. 33, 9.

quó- ni- am su-á- vis est Dómi- nus : be- á- tus

vir qui spé- rat in é- o.

Postcommunion.

SIT nobis, Dómine, reparátio mentis et córporis caeléstae mystérium : ut, cujus exséqui-mur cultum, sentiámus efféctum. Per Dóminum nostrum. **MAY** this heavenly mystery, O Lord, avail us to our healing, in soul and in body : and may we ever feel within us the power of the sacrament we adore. Through Jesus...

2. Múndet et múniat. p. 435. — 3. At the priest's choice.

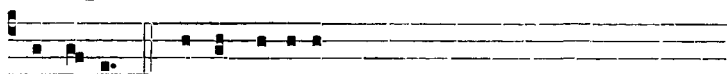
AT VESPERS.

At Magnif.

Ant. IV E

Q

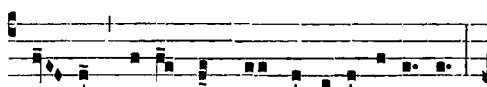
Uid fá-ci-am. *Cant.* Magní-ficat * ánima mé-a



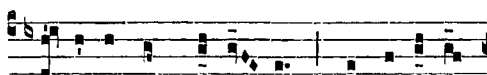
Dómi-num. 2. Et exsultávit... — *Cant.* Magní-ficat. IV E. p. 215.

An-tiphon.

Quid fá-ci-am, qui-a dóminus



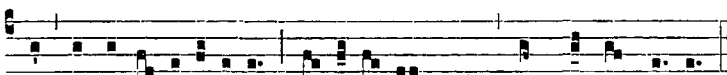
mé-us áufert a me vil-li-ca-ti-ónem?



fó-de-re non vá-le-o, mendi-cá-re



e-ru-bé-sco : scí-o quid fá-ci-am, ut cum amó-tus fú-e-



ro a vil-li-ca-ti-ó-ne, re-cí-pi-ant me in dó-mos sú-as.

If the Antiphon is sung as a commemoration. *Ψ.* Dirigátur. p. 414.

Prayer. Largíre nobis. p. 872.

What shall I do, because my lord taketh away from me the stewardship? To dig I am not able : to beg I am ashamed. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses.

Gospel.

Ninth Sunday after Pentecost.

Intr. v

E

Cce Dé- us * ádju-vat me,

et Dómi-nus sus-céptor est ánimae

mé- ae : avérte má- la in-i-

mí- cis mé- is, in ve-ri-tá-te tú- a dispérde fl-

los, pro-téctor mé- us Dómi- ne. *Ps.* Dé- us

in nómine tú-o sálvum me fac : * et in virtú-te tú-a jú-

di-ca me. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 5th tone. *p.* 29.

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.

PATEANT aures misericórdiae tuae Dómine préci-bus sup-plicántium : † et ut peténtibus desideráta concédas, * fac eos quae tibi sunt plácita postuláre. Per Dóminum nostrum.

LET thy merciful ears, O Lord, be open to the prayers of thy sup-plicants: 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-pleas-ing to thee. Through Jesus Christ...

2. A cunctis. *p.* 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St. Paul (1 Cor. 10, 6-13, continuing the teaching of Septuagesima, p. 429) recites the disorders to which some of the Israelites gave way while in the desert on their journey from Egypt to the Promised Land, and the punishments that overtook them.

FRatres : Non simus concupiscētes malōrum, sicut et illi concupiērunt. Neque idolōlatrae efficiāmini, sicut quidam ex ipsis : quemādmodum scriptum est : Sedit pōpulus manducāre et bībere, et surrexērunt lūdere. Neque fornicēmur, sicut quidam ex ipsis fornicāti sunt, et cecidērunt una die vigīnti tria mīllia. Neque tentēmus Christum, sicut quidam eōrum tentavērunt, et a serpēntibus perierunt. Neque murmuravēritis, sicut quidam eōrum murmuravērunt, et perierunt ab exterminatōre.

Haec autem ōmnia in figurā contingēbant illis : scripta sunt autem ad correptionem nostram, in quos fines saeculōrum devenērunt. Itaque qui se existimat stare, videat ne cadat. Tentatio vos non apprehēdat, nisi humana : fidēlis autem Deus est, qui non patiētur vos tentāri supra id quod potētis, sed faciēt etiā cum tentatiōne provēntum, ut possitis sustinēre.

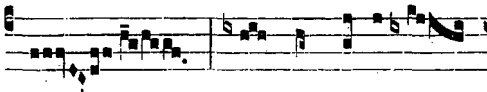
BRethren, let us not covet evil things, as they also coveted. Neither become ye idolāters, as some of them : as it is written : *The people sat down to eat and drink, and rose up to play.* Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer.

Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human : and God is faithful, who will not suffer you to be tempted above that which you are able ; but will make also with temptation issue, that you may be able to bear it.

Grad. v

**D**

Omine * Dó-mi-nus nó-

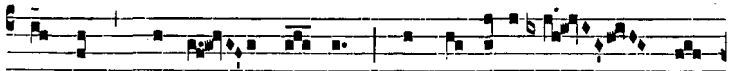


ster,

quam admí-rá-bi-

O Lord our Lord, how admirable is thy name in the whole earth! For thy magnificence is elevated above the heavens.

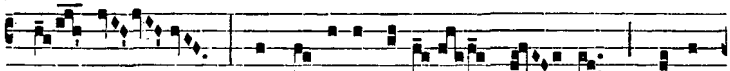
Ps. 8, 2.



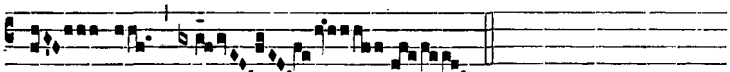
le est nómen tú- um in u-nivér- sa tér-



ra! *Ps.* Quóni- am e- le- váta est



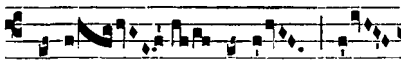
magni- ficé-nti- a tú- a * super



caé- los.

II

A

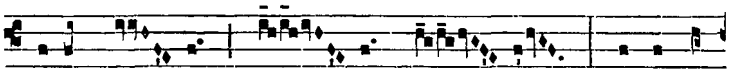


Lle- lú-ia. * *ij.*

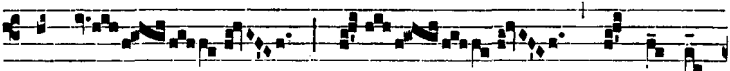
Deliver me from my enemies, O my God: and defend me from them that rise up against me. *Ps.* 58, 2.



Ps. Eripe me de in-i-



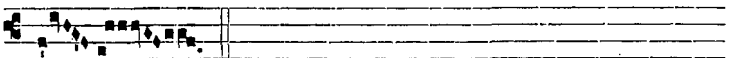
mí- cis mé- is, Dé- us mé- us : et ab in-



surgén- ti- bus



in me * líbe- ra me.



✠ **Sequentia sancti Evangelii secundum Lucam.**

Our Lord, prophesying forty years before the siege and destruction of Jerusalem in 70, shows how the unfaithfulness of his contemporaries would be punished; as was that of their ancestors, whom St. Paul speaks of in the Epistle. To both alike "this happened for our correction". Luke 19, 41-47.

IN illo tēpore : Cum appropinquāret Jesus Jerúsalem, videns civitātem, flevit super illam, dicens : Quia si cognovisses et tu, et quidem in hac die tua, quae ad pacem tibi, nūc autem abscondita sunt ab oculis tuis. Quia véniet dies in te : et circúmdabunt te inimíci tui vallo, et circúmdabunt te : et coangustábunt te úndique : et ad terram prostérnent te, et filios tuos, qui in te sunt, et non relínquent in te lápidem super lápidem : eo quod non cognoveris tempus visitatiónis tuae.

Et ingressus in templum, coepit eijcere vendentes in illo, et emētes, dicens illis : Scriptum est, Quia domus mea domus oratiónis est. Vos autem fecistis illam spelúncam latrónum. Et erat docens quotidie in templo.

Credo.

AT that time, When Jesus drew near to Jerusalem, seeing the city, he wept over it, saying, If thou also hadst known, and that in this thy day, the things that are to thy peace : but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee ; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation ¹.

And entering into the temple, he began to cast out them that sold therein, and them that bought, saying to them, It is written, *My house is the house of prayer*, but you have made it a *den of thieves*. And he was teaching daily in the temple.

Offertory. Justitiae Dómini. p. 487.

Secret.

Concède nobis, quaesumus Dómine, haec digne frequentāre mystéria : quia, quóties hujus hóstiae commemoratio celebrátur, opus nostrae redemptiōnis exercétur. Per Dóminum.

Make us, we beseech thee, O Lord, to assist worthily and assiduously at these sacred mysteries : for as often as this saving Victim is offered up, so often is our Redeemer's work made to avail on our behalf. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — *At the priest's choice.*

Preface of the Blessed Trinity, p. 12.

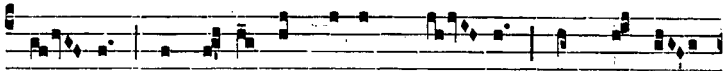
Comm. VI

Q

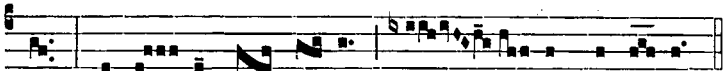
UI mandú- cat * cárnem

He that eateth my flesh, and drinketh my blood, abideth in me, and I in him; saith the Lord. — *John 6, 57.*

¹ When object of God's favours. (Osty)



mé- am, et bí-bit sánguinem mé- um, in me má-



net, et é- go in é- o, dí- cit Dómi- nus.

Postcommunion.

TUI nobis, quaésumus Dómi-
ne, commúnio sacraménti, et
purificatiónem cónferat, et tri-
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.

2. Mundet et múniat. p. 435. — 3. At the priest's choice.

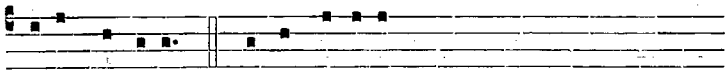
AT VESPERS.

At Magnif.

Ant. VIII G

S

Críptum est e- nim. *Cant.* Magní- ficat * ánima

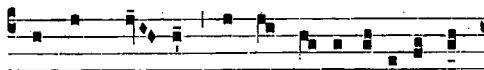


mé- a Dóminum. 2. Et exsultávit...

Cant. Magníficat. VIII G. p. 217.

An-
típhon.

Scríptum est e- nim qui- a



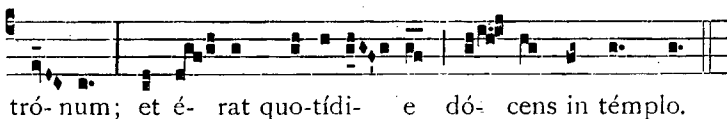
dómus mé- a dómus o-ra-ti- ónis est



cúntis géntibus : vos autem fe- cí- stis íllam spelúncam la-

It is written, My house is the house of prayer, but you have made it a den of thieves. And he was teaching daily in the temple.

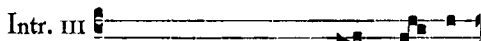
Mark II, 17.



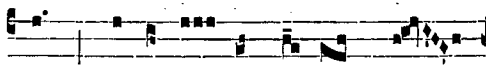
If the Antiphon is sung as a commemoration. ♪. Dirigátur. p. 414.

Prayer. Páteant aures. p. 877.

Tenth Sunday after Pentecost.



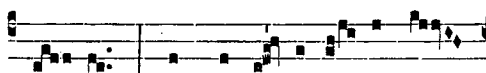
DUM cla-márem * ad Dó-mi-



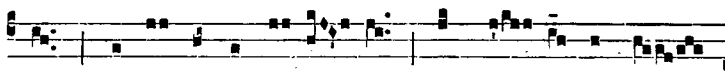
num, exaudí- vit vó-cem mé-



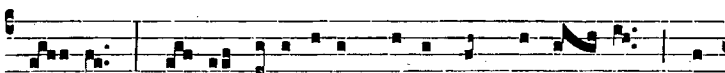
am, ab his qui appro-pínquant



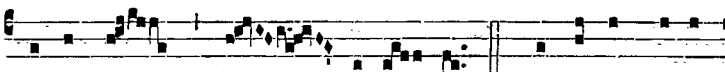
mí- hi : et humi- li- á- vit é-



os, qui est ante saé-cu- la, et má- net in ae-



tér- num : já-cta cogi-tátum tú-um in Dómi- no, et



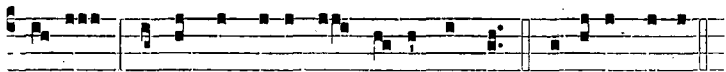
ipse te e- nútri- et. *Ps. Exáudi Dé- us.*

When I cried to the Lord, he heard my voice, from them that draw near to me; and he humbled them, who is before all ages, and remains for ever: cast thy care upon the Lord, and he shall sustain thee. *Ps.* Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me.

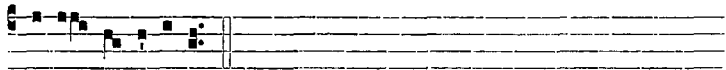
Ps. 54, 17, 18, 20 and 23.



ora-ti-ónem mé-am, et ne despéxe-ris depreca-ti-ónem



mé-am : * inténde míhi; et exáudi me. Gló-ri-a Pátri.



E u o u a e. Glória Patri. 3rd tone. p. 29.

Collect.

DEUS, qui omnipoténtiam tuam parcéndo máxime et miserándo maniféstas : † multiplica super nos misericórdiam tuam; ut ad tua promíssa currétes, * caeléstium 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.

2. A cunctis. 429. — 3. *At the priest's choice.*

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The extraordinary spiritual favours that, in the Church's early days, God granted to certain members of the Christian gatherings, however various they were, had a single source, the Holy Spirit, and one purpose, the common good. I Cor. 12, 2-11.

FRATRES : Scitis quóniam cum gentes essétis, ad simulácula muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spíritu Dei loquens, dicit anáthema Jesu. Et nemo potest dicere, Dóminus Jesus, nisi in Spíritu Sancto. Divisiónes vero gratiárum sunt, idem autem Spíritus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuíque autem datur manifestatió Spíritus ad utilitátem. Alii quidem per Spíritum datur sermo sapiéntiae : álii autem

Brethren, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus; and no man can say, The Lord Jesus, but by the Holy Ghost.

Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the

sermo sciéntiæ secúndum eúndem Spíritum : áleri fides in eódem Spíritu : álii grátia sanítátum in uno Spíritu : álii operátio virtútum, álii prophetía, álii discrétio spirítuum, álii génera linguárum, álii interpretátio sermónum.

Hæc autem ómnia operátur unus atque idem Spíritus, dívicens 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. I

C

Ustódi me,

* Dó-

mi- ne,

ut pupíl- lam ócu- lí :

sub úmbra

a-lá-

rum tu- á-

rum

pró-

te-

ge

me.

∇. De vúl-

tu tú-o

judí- ci- um mé-

um próde- at :

ócu- lí tú-

Keep me, O Lord, as the apple of thy eye : protect me under the shadow of thy wings. ∇. Let my judgment come forth from thy countenance : let thy eyes behold the things that are equitable.

Ps. 16, 8 and 2.



i ví- de- ant * aequi-



tá- tem.

VII

A

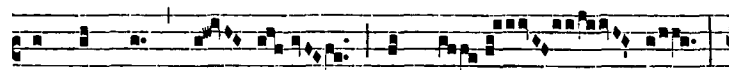


Lle- lú- ia. * *ij.*

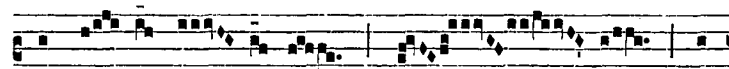
A hymn, O God, be-
cometh thee in Sion :
and a vow shall be
paid to thee in Jeru-
salem. *Ps. 64, 2.*



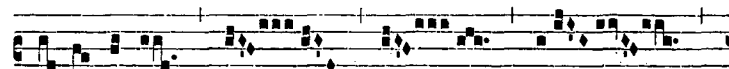
∇. Te dé-



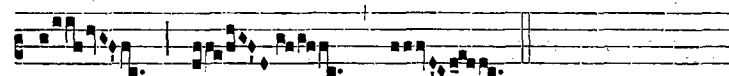
cet hýmnus, Dé- us, in Sí- on :



et tí- bi red- dé- tur vó- tum * in



Je- rú- sa- lem.



✠ **Sequentia sancti Evangelii secundum Lucam.**

The Pharisee and the publican. Luke 18, 9-14.

IN illo témpore : Dixit Jesus ad quosdam, qui in se confi- **A**T that time, Jesus spoke this parable to some who trusted in themselves as just, and despised

nabántur céteros, parábolam istam : Duo hómines ascendérunt in templum ut orárent : unus pharisaéus, et alter publicánus. Pharisaéus stans, haec apud se orábat : Deus, grátias ago tibi, quia non sum sicut céteri hóminum : raptóres, injústi, adúlteri : velut étiam hic publicánus. Jejúno bis in sábato : décimas do ómnium, quae possídeo. Et publicánus a longe stans, nolébat nec óculos ad caelum leváre : sed percutiébat pectus suum, dicens : Deus, propítius esto mihi peccatóri. Dico vobis : descéndit hic justificátus in domum suam ab illo : quia omnis qui se exáltat, humiliábitur : et qui se humiliat, exaltábitur.

Credo.

others : Two men went up into the temple to pray; the one was a Pharisee, and the other a publican. The Pharisee standing, prayed thus with himself : O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. And the publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other : because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

Offertory. Ad te Dómine levávi. p. 265.


Secret.

Tibi, Dómine, sacrificia dicata reddántur : quae sic ad honórem nóminis tui deferénda tribuísti, ut eádem remédia fieri nostra praestáres. Per Dóminum nostrum Jesum Christum Fílium tuum : qui tecum vivit.

By thee, O Lord, may this sacrifice be hallowed, which thou hast appointed to be in such wise offered up to the glory of thy name, that it may remain to us for a healing medicine in all our ills. Through Jesus Christ our Lord, who lives...

2. Exáudi nos. p. 434. — 3. *At the priest's choice.*

Preface of the Blessed Trinity, p. 12.

Comm. IV 

A cceptá- bis * sacri- fí-

Thou wilt accept the sacrifice of justice, oblations and holocausts, upon thy altar, O Lord. *Ps. 50, 21.*



ci-um ju- stí-ti- ae, obla-ti- ónes et ho-lo-cáu-



sta, su- per altá- re tú- um, Dómi- ne.

Postcommunion.

Quaerimus, Domine Deus
noster : ut quos divinis repa-
rare non desinis sacramentis, tuis
non destituas benignus auxiliis.
Per Dominum nostrum.

Grant, we beseech thee, O Lord
our God, that thy gracious help
may never be lacking to us whose
strength thou ceasest not to renew in
thine adorable sacrament. Through
Jesus Christ our Lord.

2. Mundet et muniat. p. 435. — 3. At the priest's choice.

AT VESPERS.

At Magnif.

Ant. VIII G

D

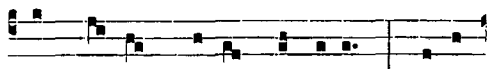
Escendit hic. Cant. Magni- fi- cat * ánima mé- a



Dominum. 2. Et exultavit... — Cant. Magnificat. VIII G. p. 217.

An-
tiphon.

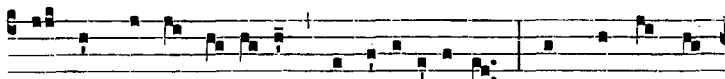
Descendit hic justi- fi- cá- tus



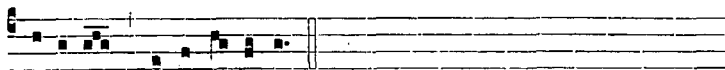
This man went down
to his house justified
rather than the other :
because every one that
exalteth himself shall
be humbled, and he
that humbleth himself
shall be exalted.

in dómum sú- am ab illo : qui- a

Gospel.



ómnis qui se exál- tat, humi- li- ábi- tur : et qui se hu-



mí- li- at, exaltá- bi- tur.

If the Antiphon is sung as a commemoration. Ψ. Dirigatur. p. 414.

Prayer. Deus, qui omnipotentiam. p. 883.

Eleventh Sunday after Pentecost.

Intr. v

D

E- us * in ló- co sáncto

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.

re fá- cit u- nánimes in dó- mo :

ipse dábit vir- tú- tem et forti- tú- di- nem plé-

bi sú- ae. *Ps.* Exsúrgat Dé-us, et dissipéntur in- imí- ci

éjus : * et fúgi- ant, qui odé- runt é- um, a fáci- e é- jus.

Gló- ri- a Pátri. E u o u a e. Glória Patri. 5th tone. p. 29.

Collect.

OMnípotens sempitérne Deus, qui abundántia pietátis tuæ, et mérita súpplicum excédis et vota : † effúnde super nos mise- ricórdiam tuam ; ut dimíttas quæ consciéntia méruit, * et adjicias

ALmighty and everlasting God, who out of the abundance of thy loving- kindness, in answering the prayer of him who calls upon thee, art wont to go beyond the deserts and the hopes of the suppliant : do thou pour

quod oratio non praesúmit. Per Dóminum nostrum Jesum Christum Fílium tuum.

forth upon us thy mercy; forgive us those sins on account of which our conscience is afraid; and endow us with those good things for which our prayer ventures not to ask. Through Jesus Christ our Lord.

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The fact of Christ's Resurrection and its proofs. I Cor. 15, 1-10.

FRatres : Notum vobis fáció Evángélium, quod praedicávi vobis, quod et accepístis, in quo et státis, per quod et salvámini : qua ratióne praedicáverim vobis, si tenétis, nisi frustra credidístis.

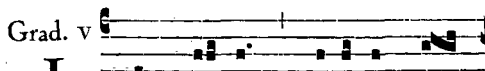
Trádidí enim vobis in primis, quod et accépi : quóniam Christus mórtuus est pro peccátis nostris secúndum Scriptúras : et quia sepúltus est, et quia resur-réxit tértia die secúndum Scriptúras : et quia visus est Cephae, et post hoc úndecim. Deínde visus est plus quam quingéntis frátribus simul, ex quibus multi manent usque adhuc, quidam autem dormiérunt. Deínde visus est Jacóbo, deínde Apóstolis ómnibus : novíssime autem óm-nium tamquam abortívo, visus est et mihi.

Ego enim sum mínimus Apo-stolórum, qui non sum dignus vocári Apóstolus, quóniam per-secútus sum Ecclésiám Dei. Grá-tia autem Dei sum id quod sum, et grátia ejus in me vácuá non fuit.

BRethren, I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that he was seen by James, then by all the apostles. And last of all he was seen also by me, as by one born out of due time:

For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am; and his grace in me hath not been void.



I N Dé- o * sperá-vit cor



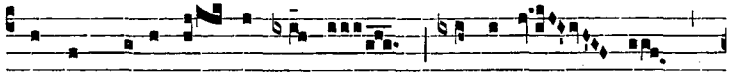
mé- um, et adjú-tus sum :

In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to him: ♪. Unto



thee will I cry, O Lord :
O my God, be not thou
silent; depart not from
me. *Ps. 27, 7 and 1.*

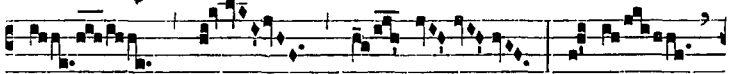
et reflóru- it cáro mé- a :



et ex voluntá- te mé- a confi- té- bor



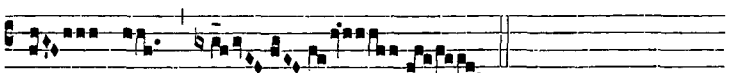
fl- li. *V.* Ad te, Dó- mine, clamá-



vi : Dé- us



mé- us, ne sí- le- as : ne discé- das



* a me.

VII

A



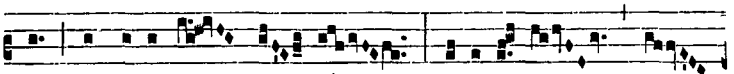
Lle- lú-ia. * *ij.*

Rejoice to God our
helper; sing aloud to
the God of Jacob : take
a pleasant psalm with
the harp.

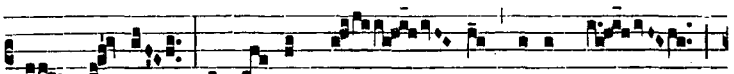
Ps. 80, 2-3.



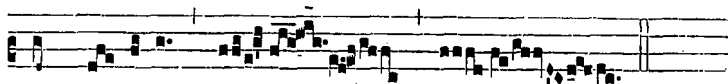
V. Exsultá- te Dé-



o adjutó-ri nó- stro, jubi- lá- te Dé-



o Já- cob : súmi- te psál- mum jucúndum *



cum cí-thara.

✠ **Sequentia sancti Evangelii secundum Marcum.***Healing of a deaf-mute. Mark 7, 31-37.*

IN illo témpore : Exiens Jesus de finibus Tyri, venit per Sidónem ad mare Galilaëae inter médios fines Decapóleos. Et addúcent ei surdum et mutum, et deprecabántur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, misit dígitos suos in aurículas ejus : et éxpuens, tétigit linguam ejus : et suspíciens in caelum, ingémuit, et ait illi : Ephphetha, quod est adaperíre. Et statim apértæ sunt aures ejus, et solú-tum est vínculum linguae ejus, et loquebátur recte. Et praecépit illis ne cui dicerent. Quanto autem eis praecipíebat, tanto magis plus praedicábant : et eo ámplius admirabántur, dicéntes : Bene ómnia fecit : et surdos fecit audíre, et mutos loqui.

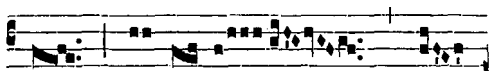
Credo.

AT that time, Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb, and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned and said to him, Ephpheta, that is, Be thou opened : and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man : but the more he charged them so much the more a great deal did they publish it; and so much the more did they wonder, saying, He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

Offert. II

E

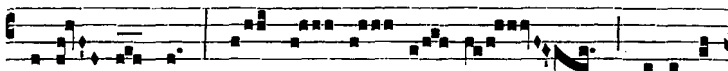
X-altá-bo te * Dómi-



ne, quó-ni-am

sus-

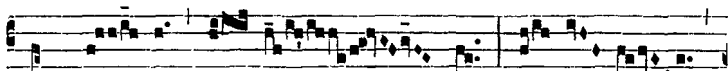
I will extol thee, O Lord, for thou hast upheld me; and hast not made my enemies to rejoice over me : O Lord, I have cried to thee, and thou hast healed me.

Ps. 29, 2-3.

cepí-sti me,

nec de-le-ctá-sti

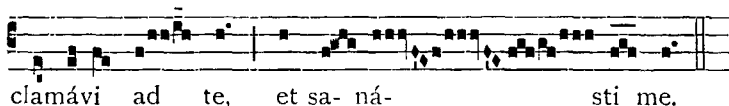
inimí-



cos mé-

os su-per

me : Dó-mi-ne

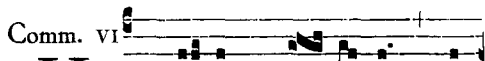
**Secret.**

Respice, Dómine, quaesumus, nostram propítius servitútem : ut quod offerimus, sit tibi munus accéptum, et sit nostrae fragilitátis subsidium. Per Dóminum nostrum.

Look down in mercy, we beseech thee, O Lord, upon the lowliness of thy servants : to thee, may that which we offer be well-pleasing, and to ourselves, in our weakness may it afford a support. Through Jesus...

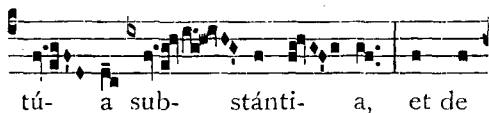
2. Exáudi nos. p. 434. — 3. *At the priest's choice.*

Preface of the Blessed Trinity, p. 12.

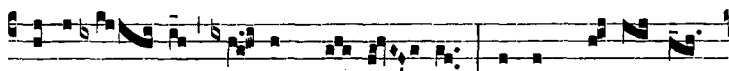


H Onó-ra * Dó-mi-num de

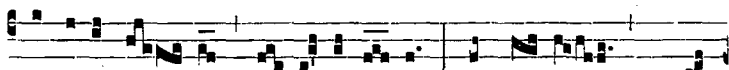
Honour the Lord with thy substance, and with the first of all thy fruits : and thy barns shall be filled with abundance, and thy presses shall run over with wine.



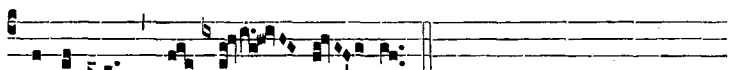
Prov. 3, 9-10.



primí-ti-is frú-gum tu-á-rum : ut imple-án-tur



hórre-a tú-a sa-tu-ri-tá-te, et ví-no torcu-



lá-rí-a red-un-dá-bunt.

Postcommunion.

Sentiámus, quaesumus Dómine, tui perceptióne sacraménti, subsidium mentis et córporis : ut in utróque salváti, caeléstis remédii plenitúdine gloriémur. Per Dóminum nostrum Jesum Christum Fílium tuum : qui tecum vivit et regnat.

MAY we find, we beseech thee, O Lord, in having received thy holy sacrament, help for ourselves, in body and in soul; that in the one and in the other, being freed from evil, we may glory in the fulness of the power of the heavenly medicine thou hast vouchsafed to bestow upon us. Through Jesus Christ our Lord...

2. Mundet et múniat. 435. — 3. *At the priest's choice.*

AT VESPERS.

At Magnif.

Ant. v a

BEne ómni- a fé-cit. *Cant.* Magní-ficat * áni-

ma mé-a Dóminum. 2. Et exsultávit...

Cant. Magníficat. v a. p. 216.An-
tiphon.

Bene ómni- a fé-cit : súrδος

He hath done all things well; he hath made both the deaf to hear, and the dumb to speak. *Gospel.*

fé-cit audí-re, et mútos lóqui.

*If the Antiphon is sung as a commemoration. V. Dirigátur. p. 414.**Prayer. Omnípotens sempitérne. p. 888.*

Twelfth Sunday after Pentecost.

Intr. VII

D

E- us * in adjutó- ri- um

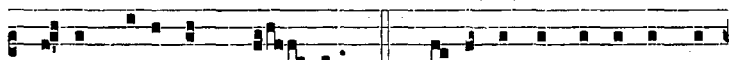
mé- um in- ténde : Dómine

ad ad-juvándum me fe- stína :

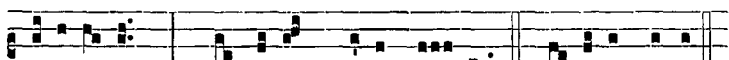
Incline unto my aid, O God : O Lord, make haste to help me : let my enemies be confounded and ashamed, who seek my soul. *Ps.* Let them be turned backward and blush for shame, who desire evils to me.*Ps. 69, 2-4.*



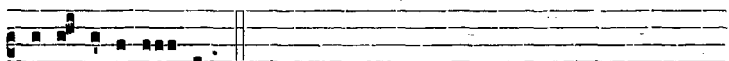
confundántur et revere-ántur inimí-ci mé- i, qui



quaérunt ánimam mé- am. *Ps.* A-vertántur retrórsum et



erubéscant, * qui vólunt míhi má- la. Gló- ri- a Pátri.



E u o u a e. Glória Patri. 7th tone. p. 30.

Collect.

OMnípotens et misericors Deus, de cuius múnere venit, ut tibi a fidélibus tuis digne et laudabiliter serviátur : † tribue quaésumus nobis, * ut ad promissionés tuas sine offensióne currámus. Per Dóminum.

Almighty and merciful God, whose gift it is that thy faithful render a true and worthy service to thee : grant us, we beseech thee, to run without stumbling to the fulfilment of thy promises. Through Jesus Christ our Lord.

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St. Paul's confidence, and the glory of the New Covenant. 2 Cor. 3, 4-9.

FRatres : Fidúciam talem habé- mus per Christum ad Deum : non quod sufficiéntes simus cogitáre áliquid a nobis, quasi ex nobis : sed sufficiéntia nostra ex Deo est : qui et idóneos nos fecit ministros novi testaméti ; non líttera, sed spírítu : líttera enim occídít, spírítus autem

Brethren, such confidence we have through Christ towards God. Not that we are sufficient to think anything of ourselves, as of ourselves ; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter¹, 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".

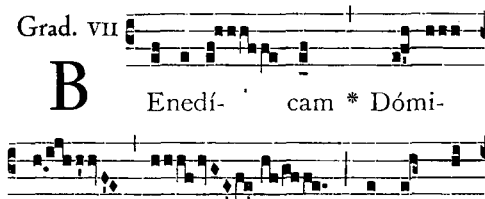
vivificat. Quod si ministratio mortis, litteris deformata in lapidibus, fuit in gloria; ita ut non possent intendere filii Israel in faciem Móysi, propter gloriam vultus ejus, quae evacuatur; quomodo non magis ministratio Spíritus erit in gloria? Nam si ministratio damnationis gloria est: multo magis abundat ministerium justitiae in gloria.

Now if the ministration of death¹, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void:² how shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Grad. VII

B

Ene-dí- cam * Dómi-



num

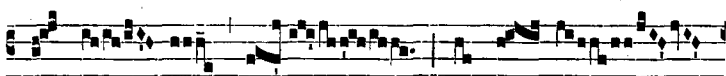
in ómni



tém-po-

re :

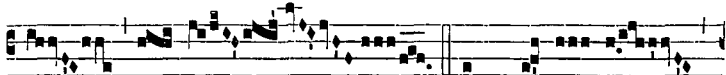
semper



laus é-

jus

in ó- re



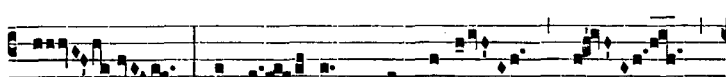
mé-

o.

¶. In Dómi- no



laudábi-tur á- ni- ma mé-



a :

áudi-

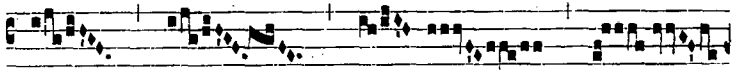
ant mansu-é-

I will bless the Lord at all times; his praise shall be ever in my mouth. ¶. In the Lord shall my soul be praised: let the meek hear, and rejoice.

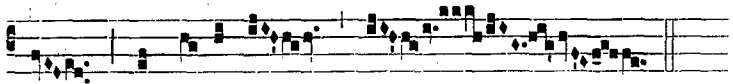
Ps. 33, 2-3.

¹ Moses' law was a "ministration of death" because it imposed commands without giving grace and strength to obey them. (Osty).

² Moses returned from speaking with God his face shining with light.



ti,



* et laeténtur.

III

A

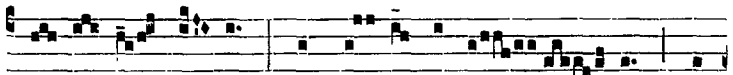


L-le- lú- ia. * ij.

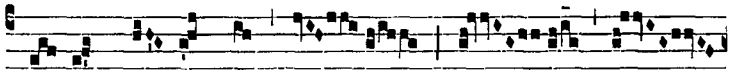
O Lord the God of
my salvation, I have
cried in the day, and
in the night before
thee. *Ps. 87, 2.*



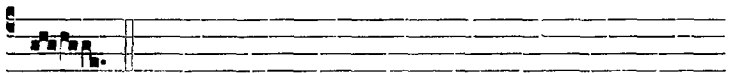
V. Dó-mine Dé-us



sa- lú- tis mé- ae, in dí- e clamá- vi, et



nó-cte * co- ram te.



✠ Sequentia sancti Evangelii secundum Lucam.

Parable of the good Samaritan. Luke 10, 23-37.

IN illo tēpore : Dixit Jesus discipulis suis : Beáti óculi, qui vident quae vos vidétis. Dico enim vobis, quod multi prophetae et reges voluerunt videre quae vos vidétis, et non vidérunt : et audire quae audítis, et non audierunt. Et ecce quidam legisperitus surréxit, tentans illum, et dicens : Magister, quid faciéndó vitam aetérnam possidēbo? At ille dixit ad eum : In

AT that time, Jesus said to his disciples, Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life? But he said to him, What is written

lege quid scriptum est? quomodo legis? Ille respondens dixit: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus viribus tuis, et ex omni mente tua: et proximum tuum sicut teipsum. Dixitque illi: Recte respondisti: hoc fac, et viues.

Ille autem volens justificare seipsum, dixit ad Jesum: Et quis est meus proximus? Suscipiens autem Jesus, dixit: Homo quidam descendebat ad Jerusalem in Jericho, et incidit in latrones, qui etiam despoliaverunt eum: et plagis impositis abiierunt, semivivo relicto. Accidit autem, ut sacerdos quidam descenderet eadem via: et viso illo, praeteriit. Similiter et levita, cum esset secus locum, et videret eum, pertransiit. Samaritanus autem quidam iter faciens, venit secus eum: et videns eum, misericordia motus est. Et appropians, alligavit vulnera ejus, infundens oleum et vinum: et imponens illum in jumentum suum, duxit in stabulum, et curam ejus egit. Et altera die protulit duos denarios, et dedit stabulario, et ait: Curam illius habe: et quodcumque supererogaveris, ego cum rediero, reddam tibi. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones? At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter. Credo.

in the law? how readest thou? He answering, said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength and with all thy mind; and thy neighbour as thyself. And he said to him, Thou hast answered rightly: this do, and thou shalt live.

But he, willing to justify himself, said to Jesus, And who is my neighbour? And Jesus, answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by.

But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said, Take care of him, and whatsoever thou shalt spend over and above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said, He that shewed mercy to him. And Jesus said to him, Go, and do thou in like manner.

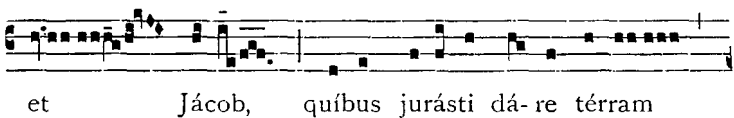
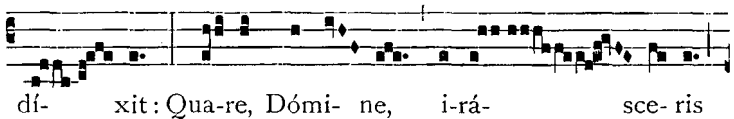
Offert. VIII

P

Recatus est * Mogy-

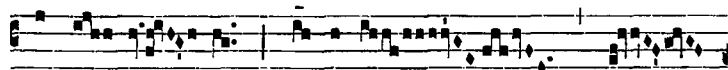
Moses prayed in the sight of the Lord his God, and said:

ses in conspectu Domini Dei sui,



Why O Lord, is thy indignation enkindled against thy people? Let the anger of thy mind cease; remember Abraham, Isaac, and Jacob, to whom thou didst swear to give a land flowing with milk and honey. And the Lord was appeased from doing the evil, which he had spoken of doing against the people.

Ex., 32, 11, 13 and 14.



xit fá- ce- re pó-pu-lo



sú- o.

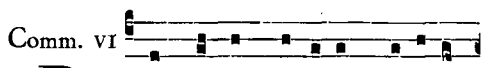
Secret.

HOSTIAS, quaesumus, Domine, propitius intende, quas sacris altaribus exhibemus : ut nobis indulgentiam largiendo, tuo nomini dent honorem. Per Dominum nostrum.

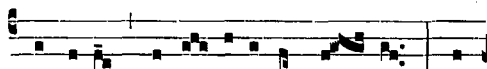
MERCIFULLY regard, we beseech thee, O Lord, the divine victim, which we lay upon thine altar : receive it to the rendering of honour to thy name, and to its being heard in its pleading for the forgiveness of our sins. Through Jesus Christ our Lord.

2. Exaudi nos. p. 434. — 3. At the priest's choice.

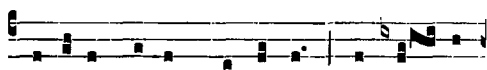
Preface of the Blessed Trinity, p. 12.



DE fructu * operum tuorum,



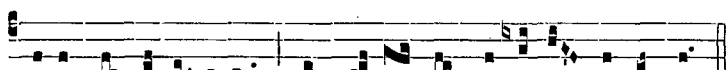
Domine, sati-abi-tur ter- ra : ut



educas panem de terra, et vi-num



laeti- ficet cor homi- nis : ut exhi- la- ret fá-



ci-em in ó-le- o, et pá-nis cor homi-nis confirmet.

The earth shall be filled with the fruit of thy works, O Lord, that thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

Ps. 103, 13 and 14-15.

Postcommunion.

Vivificet nos, quaesumus Domine, hujus participatio sancta mysterii : 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.

2. Mundet et munit. p. 435. — 3. At the priest's choice.

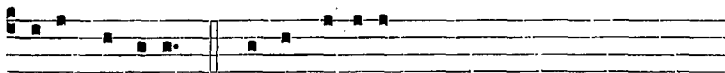
AT VESPERS.

At Magnif.

Ant. VIII G

H

Omo quidam. Cant. Magnificat * anima



me a Dominum. 2. Et exultavit...

Cant. Magnificat. VIII G. p. 217.

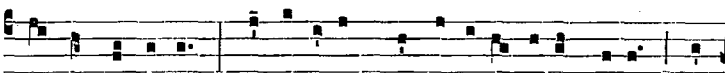
Antiphon.

Homo quidam descendebat ab

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.

Jerusalem in Jericho, et inci-



dit in latrones : qui etiam despoliaverunt eum, et



plagis impostis abierunt, semi-vivo relicto.

If the antiphon is sung as a commemoration. V. Dirigatur. p. 414.

Prayer. Omnipotens et misericors. p. 894.

Thirteenth Sunday after Pentecost.

Intr. VII

R

Espi-ce, * Dó- mine, in

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.

te-stamén-tum tú- um, et á- nimas

páuperum tu-ó- rum ne de-re-línquas

in fí- nem : exsúr-ge Dó-mi- ne, et jú- di-ca cáu-

sam tú- am : et ne obli- viscá- ris vó- ces quaerén-

ti- um te. *Ps.* Ut quid Dé- us repu-lísti in fí-nem : *

i- rá-tus est fúror tú- us super óves páscu-ae tú- ae?

Gló- ri- a Pátri. E u o u a e.

Glória Patri. 7th tone. p. 30.

Collect.

OMnípotens sempitérne Deus, da nobis fidei, spei, et caritatis augméntum : † et ut mereámur ássequi quod promíttis, * fac nos amáre quod praecipis. Per Dóminum nostrum.

ALmighty and everlasting God, grant unto us an increase of faith, hope and charity : and that we may deserve to obtain what thou dost promise, make us to love what thou commandest. Through Jesus Christ...

2. A cunctis. p. 429. -- 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

The Promise made to Abraham and the Law given to Moses. Gal. 3, 16-22.

"In their devotion to the Law of Moses, certain convert Jews demanded that the heathens who asked for Baptism should accept all Jewish ordinances. St. Paul, with an argument that goes home to them, as taken from the very substance of Scripture, proves this step is needless, that justification cannot come from the Law, but only from faith in Jesus Christ".

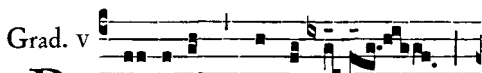
FRatres : Abrahæ dictæ sunt promissiones, et semini ejus. Non dicit : Et seminibus, quasi in multis : sed quasi in uno : Et semini tuo, qui est Christus. Hoc autem dico : testaméntum confirmátum a Deo, quæ post quadringéntos et trigínta annos facta est lex, non írritum facit ad evacuándam promissionem. Nam si ex lege heréditas, jam non ex promissione. Abrahæ autem per repromissionem donávit Deus. Quid igitur lex? Propter transgressionés pósitæ est, donec veníret semen, cui promiserat, ordináta per Angelos in manu mediátoris. Mediátor autem unius non est : Deus autem unus est. Lex ergo advérsus promíssa Dei? Absit. Si enim data esset lex, quæ posset vivificáre, vere ex lege esset justítia. Sed conclusit Scriptúra ómnia sub peccáto, ut promíssio ex fide Jesu Christi darétur credéntibus.

BRethren, To Abraham were the promises made, and to his seed. He saith not, And to his seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise : being ordained by angels in the hand of a mediator. Now a mediator is not of one : but God is one ¹.

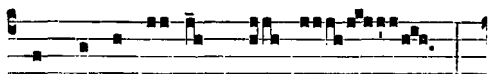
Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

¹ "The Law falls short in many ways. It was given by intermediaries (by Angels, by Moses), not by God in person. Such imperfections are absent from the Promise". (Buzy).



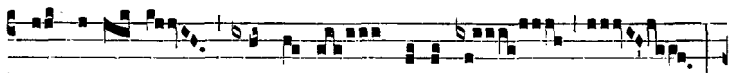
Have regard, O Lord,
to thy covenant, and
forsake not to the end
the souls of thy poor.
V. Arise, O Lord, and
judge thy cause: re-
member the reproach
of thy servants.

R Espi-ce, * Dómi-ne,



Introit.

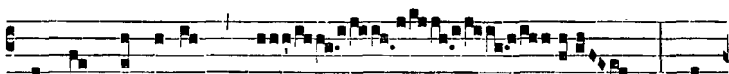
in testaméntum tú- um :



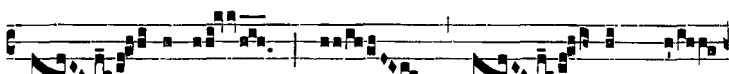
et áni-mas páupe-rum tu-ó-rum



ne obli-viscá- ris in fí-nem. V. Ex-



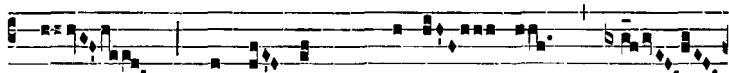
súrge Dómine, et



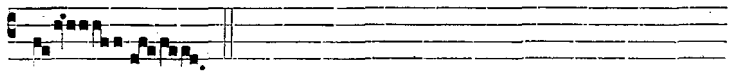
jú- di-ca cáu- sam tú-



am : mémor é- sto oppróbri- i



servó- rum * tu-ó- rum.



VII

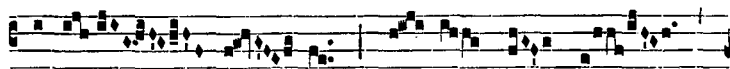
A

Lle-lú- ia. * ij.

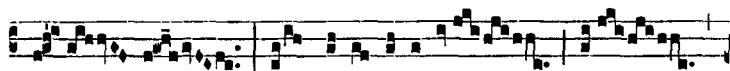
Lord, thou hast been
our refuge, from genera-
tion to generation.
Ps. 89, 1.



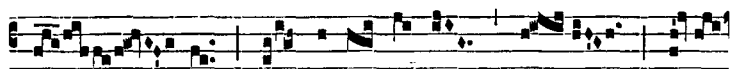
∇. Dó- mi- ne,



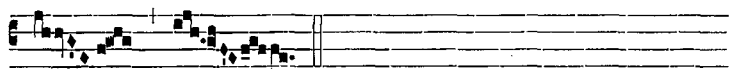
re-fú- gi- um fá-ctus es nó-



bis a gene-ra-ti-ó-



ne * et progé- ni- e.



✠ **Sequentia sancti Evangelii secundum Lucam.**

*The ten lepers*¹. *Luke 17, 11-19.*

In illo tēpore : Dum iret Jesus in Jerúsalem, transibat per médiam Samariam et Galilaeam. Et cum ingrederetur quoddam castellum, occurrerunt ei decem viri leprosi, qui steterunt a longe; et levaverunt vocem dicentes : Jesu praeceptor, miserere nostri. Quos ut vidit, dixit : Ite, ostēdite vos sacerdotibus. Et factum est, dum irent, mundati sunt. Unus autem ex illis, ut vidit quia mundatus est, regressus est, cum magna voce magnificans

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

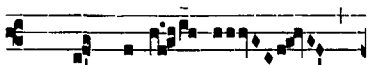
¹ We may compare the healing of one leper, 3rd Sunday after Epiph. p. 417.

Deum, et cecidit in faciem ante pedes ejus, gratias agens : et hic erat Samaritanus. Respondens autem Jesus, dixit : Nonne decem mundati sunt? et novem ubi sunt? Non est inventus qui rediret, et daret gloriam Deo, nisi hic alienigena. Et ait illi : Surge, vade; quia fides tua te salvum fecit. Credo.

God : and he fell on his face before his feet, giving thanks : and this was a Samaritan. And Jesus answering, said, Were not ten made clean? and where are the nine? There is no one found to return, and give glory to God, but this stranger. And he said to him, Arise, go thy way; for thy faith hath made thee whole.

Offert. II

I



N te speravi, *

In thee, O Lord, have I hoped : I said, thou art my God, my times are in thy hands. *Ps. 30, 15-16.*



Dómi- ne : díxi : Tu es Dé- us mé- us,



in má- nibus tú- is tém- po-ra mé- a.



T. P. Alle- lú- ia.

Secret.

Propitiare, Dómine, pópulo tuo, propitiare munéribus : ut hac oblatióne placátus, et indulgéntiam nobis tríbuas, et postuláta concédas. Per Dóminum nostrum.

Look with favour, O Lord, upon thy people; look with favour upon their offerings : and, appeased by this oblation, mercifully forgive us our sins and graciously hear our prayers. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

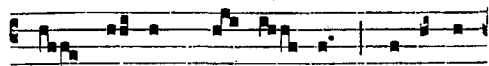
Comm. V

P



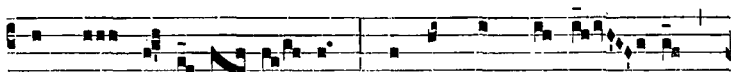
A-nem de caé- lo * dedí-

Thou hast given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.



sti nó- bis, Dó- mi- ne, habéntem

Wisdom 16, 20.



ómne de-lecta-mén-tum, et ómnem sa-pó-rem
su-a-vi-tá-tis.

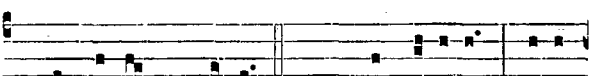
Postcommunion.

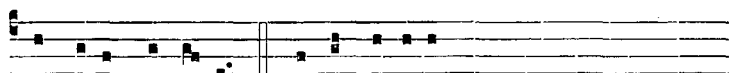
Sumptis, Dómine, caeléstibus sacraméntis : ad redemptiónis aetérnae, quaesumus, proficiámus augmentum. Per Dóminum nostrum Jésum Christum.

WE have received, O Lord, thy heavenly sacrament : vouchsafe to us, we beseech thee, to profit thereby to the increase of our hope of everlasting redemption. Through Jesus Christ our Lord.

2. Mundet et múniat. *p.* 435. — 3. *At the priest's choice.*

AT VESPERS.

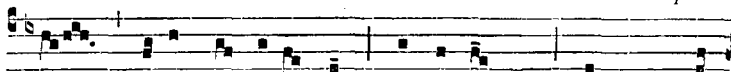
At Magnif. 
Ant. I D 2
U-nus autem ex íl-lis. *Cant.* Magní-ficat * áni-



ma *mé-a* Dómi-num. 2. Et exsultávit...

Cant. Magníficat I. D 2. *p.* 212.

An-tiphon. 
Unus autem ex íllis, ut ví-
And one of them, when he saw that he was made clean, went back, with a loud voice, glorifying God. *Gospel.*



dit qui-a mundátus est, regréssus est, cum mágna



vó-ce magní-fi-cans Dé-um, alle-lú-ia.

If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.

Prayer. Omnípotens sempitérne. p. 902.

Fourteenth Sunday after Pentecost.

Intr. IV

P

Ro-té-ctor nó-ster * áspi-ce,

Behold, O God, our protector, and look on the face of thy Christ:¹ for better is one day in thy courts above thousands. *Ps.* How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Ps. 83, 10-11 and 2-3.

Dé-us, et réspi-ce in fá-

ci-em Chrí-sti tú-i: qui-a

mé-li-or est dí-es ú-na in átri-is tú-is

su-per mí-li-a. *Ps.* Quam di-lécta taberná-

cu-la tú-a, Dómi-ne virtú-tum! * concupíscit, et dé-fi-cit

ánima mé-a in átri-a Dómi-ni. Gló-ri-a Pátri.

É u o u a e. Glória Patri. 4th tone. p. 29.

¹ The Christian is a second Christ.

Collect.

Custódi Dómine, quaesumus, Ecclésiám tuam propitiatióne perpétua : † et quia sine te lábitur humana mortálitás, * tuis semper auxiliis et abstrahátur a nóxiis, et ad salutária dirigátur. Per Dóminum.

Reconciled for evermore to thy Church, do thou watch over her, O Lord : and since, save thou uphold him, mortal man most surely falls ; keep us by thy help from all hurtful things, and lead us to those that profit us to salvation. Through Jesus...

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

The conduct of the self-seeker and that of the true Christian. Gal. 5, 16-24.

Fratres : Spíritu ambuláte, et desidéria carnis non perficiétis. Caro enim concupiscit advérsus spíritum, spíritus autem advérsus carnem : haec enim sibi ínvicem adversántur, ut non quaecúmque vultis, illa faciátis. Quod si spíritu ducímur, non estis sub lege.

Manifésta sunt autem ópera cárnis, quae sunt fornicatió, immundítia, impudicítia, luxúria, idolórum sérvitus, venefícia, inimicítiae, contentiões, aemulatiões, irae, rixae, dissensiões, sectae, invidiae, homicídía, ebrietates, comessatiões, et his simília : quae praedíco vobis, sicut praedíxi : quóniam, qui tália agunt, regnum Dei non consequéntur.

Fructus autem Spíritus est : caritas, gáudium, pax, paciéntia, benígnitas, bónitas, longanímitas, mansuetúde, fides, modéstia, continéntia, cástitas. Advérsus hujúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixérunt cum vítiis et concupiscéntiis.

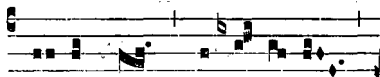
Brethren, Walk in the spirit, and you shall not fulfil the lusts of the flesh : for the flesh lusteth against the spirit, and the spirit against the flesh ; for these are contrary one to another ; so that you do not the things that you would. But if you are led by the spirit, you are not under the law.

Now the works of the flesh are manifest ; which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like ; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

Grad. v

B



Onum est * confí-de-re

It is good to confide in the Lord, rather than to have confidence in man. √ It is good

in Dó- mi- no, quam confí-

to trust in the Lord,
rather than to trust in
princes.

Ps. 117, 8-9.

de- re in hómi- ne.

V. Bónum est spe- ráre

in Dómino, quam sperá- re *

in princí- pibus.

VII

A

Lle- lú- ia. * *ij.*

Come let us praise
the Lord with joy; let
us joyfully sing to God
our Saviour.

Ps. 94, 1.

V. Vení- te, exsulté- mus Dó-mi-

no : jubí- lé- mus Dé- o sa- lu- tá-

ri * nó- stro.

✠ **Sequentia sancti Evangelii secundum Matthaeum.***God and money. Self-abandonment to Providence. Matth. 6, 24-33.*

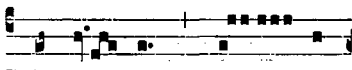
IN illo tēpore : Dixit Jesus discipulis suis : Nemo potest duobus dōminis servīre : aut enim unum odio habēbit, et ālterum diliget : aut unum sustinēbit, et ālterum contēmnet. Non potētis Deo servīre, et mammōnae. Ideo dico vobis, ne sollīciti sitis ānīmae vestrae quid manducētis, neque cōrpori vestro quid induāmini. Nonne ānīma plus est quam esca : et corpus plus quam vestimētum ? Respīcite volatīlia caeli, quōniam non serunt, neque metunt, neque cōngregant in hōrrea : et Pater vester caelēstis pascit illa. Nonne vos magis pluris estis illis ? Quis autem vestrum cōgitans, potest adjicere ad statūrā suam cūbitum unum ? Et de vestimēto quid sollīciti estis ? Considerāte līlia agri quōmodo crescunt : non labōrant, neque nent. Dico autem vobis, quōniam nec Sālon in omni glōria sua coopērtus est sicut unum ex istis. Si autem foenum agri, quod hōdie est, et cras in cībanum mīttitur, Deus sic vestit : quanto magis vos mōdicāe fidei ? Nolīte ergo sollīciti esse, dicētes : Quid manducābimus, aut quid bibēmus, aut quo operiēmur ? Haec enim ōmnia gentēs inquirunt. Scit enim Pater vester, quia his ōmnibus indigētis. Quāerite ergo primum regnum Dei, et justitiam ejus : et haec ōmnia adjiciētur vobis.

Credo.

AT that time; Jesus said to his disciples, No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon.

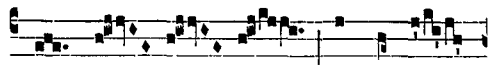
Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you.

Offert. VIII

**I**

Mmīt- tet * An- ge-

The angel of the Lord shall encamp round about them that fear him, and shall



deliver them. O taste
and see that the Lord
is sweet! *Ps. 33, 8-9.*

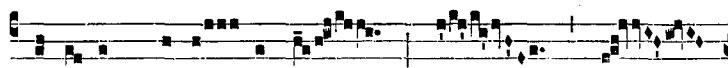
lus Dó- mi- ni in circú-



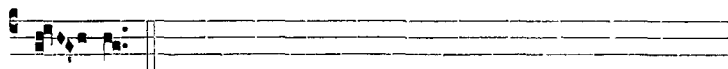
i-tu tímén- ti- um é- um, et e- rí- pi- et



é- os : gustá- te et vi- dé- te,



quóni- am su- á- vís est Dó-



mi- nus.

Secret.

Concède nobis, Dómine, quæ-
sumus, ut hæc hóstia salu-
táris, et nostrórum fiat purgáti-
o delictórum, et tuæ propitiáti-
potestátis. Per Dóminum.

Grant unto us, we beseech thee,
O Lord, that the saving victim
we offer, may atone for our sins, and
in our behalf propitiate thine almighty
power. Through Jesus Christ...

2. Exáudi nos. *p. 434.* — 3. *At the priest's choice.*

Preface of the Blessed Trinity, p. 12.

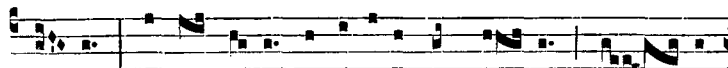
Comm. VIII



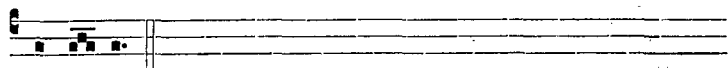
P

Rimum quaéri- te * régnum

Seek first the king-
dom of God; and all
things shall be added
unto you, saith the
Lord. *Gospel.*



Dé- i, et ómni- a adjí- ci- éntur vó- bis, dí- cit



Dómi- nus.

Postcommunion.

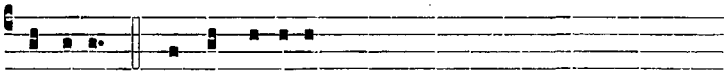
PURificent semper et múniat tua sacraménta nos, Deus : **M**AY thy sacraments, O Lord, at all times purify and strengthen us : and through them may we in the end attain to eternal salvation. Per Dóminum Through Jesus Christ our Lord.

2. Mundet et múniat. p. 435. — 3. At the priest's choice.

AT VESPERS.

At Magnif. 
Ant. 1 g

Quaéri-te primum. *Cant. Magnificat * ánima mé-a*



Dóminum. 2. Et exsultávit... *Cant. Magnificat. 1 g. p. 212.*

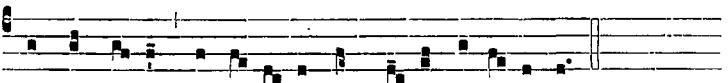
An- 
tiphon.

Quaéri-te primum régnum Dé-

Seek ye therefore first the kingdom of God, and his justice; and all these things shall be added unto you, alleluia. *Gospel.*



i, et justí-ti-am é-jus : et

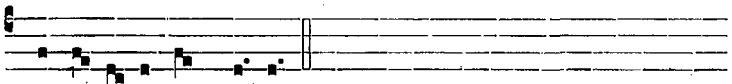


haec ómni- a † adji-ci- éntur vó-bis, alle- lú- ia.

In the antiphon is sung a commemoration. Ψ. Dirigátur. p. 414.

Prayer. Custódi Dómine. p. 908.

For the Feast of S. Cajetan, August 7, the Antiphon ends as below.



† adji-ci- éntur vó-bis

Fifteenth Sunday after Pentecost.

Intr. I

I Nclí-na, * Dó-mi-ne, áurem
 tú-am ad me, et ex-áudi
 me: sálvum fac sérvum tú-um,
 Dé-us mé-us, spe-rántem in te: mi-se-ré-re mí-hi,
 Dó-mi-ne, quóni-am ad te clamá-vi tó-ta
 dí-e. *Ps.* Laetí-fica ánimam sérví tú-i: * quóni-am ad
 te, Dó-mine, ánimam mé-am levá-vi. Gló-ri-a Pátri.
 E u o u a e. Glória Patri. 1st tone. p. 28.

Bow down thy ear,
 O Lord, to me, and hear
 me: save thy servant,
 O my God, that trust-
 eth in thee: have mercy
 on me, O Lord, for
 I have cried to thee
 all day. *Ps.* Give joy
 to the soul of thy
 servant; for to thee,
 O Lord, I have lifted
 up my soul.

*Ps. 85, 1-4.***Collect.**

ECclésiám tuam, Dómine, mi-
 serátio continuáta mundet et
 múniat: † et quia sine te non
 potest salva consistere, * tuo
 semper múnere gubernétur. Per
 Dóminum.

MAY thine abiding loving-kind-
 ness, O Lord, cleanse and fortify
 thy Church: and, forasmuch as
 without thee it can never be well with
 her, may it be at all times thy grace
 that governs her. Through Jesus...

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

Gal. 5, 25 - 6, 10. The Church gives us to read to-day the passage from St. Paul begun last Sunday.

FRatres : Si spírítu vívímus, spírítu et ambulémus. Non efficiámur inánis glóriæ cúpidi, invicem provocátes, invicem invidéntes. Fratres, et si præoccupátus fúerit homo in áliquo delicto, vos, qui spírítuáles estis, hujúsmodi instrúite in spírítu lenitátis, consíderans teípsum, ne et tu tentéris. Alter altérius ónera portáte, et sic adimplébitis legem Christi. Nam si quis exístimat se áliquid esse, cum nihil sit, ipse se sedúcit. Opus autem suum probet unusquisque, et sic in semetípso tantum glóriam habébit, et non in áltero. Unusquisque enim onus suum portábit. Commúnicet autem is, qui catechizátur verbo, ei qui se catechizat, in ómnibus bonis. Nolíte erráre : Deus non irridétur. Quæ enim semináverit homo, hæc et metet. Quóniam qui séminat in carne sua, de carne et metet corruptiónem : qui autem séminat in spírítu, de spírítu metet vitam aetérnam. Bonum autem faciéntes, non deficiámus : témpore enim suo metémus, non deficiéntes. Ergo dum tempus habémus, operémur bonum ad omnes, máxime autem ad domésticos fidei.

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.

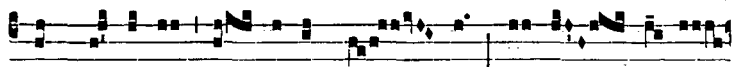
Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we 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.

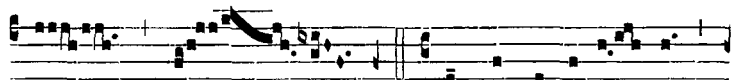
Grad. v

B Onum est * confi-
té- ri Dómi- no :

It is good to give praise to the Lord; and to sing to thy name, O most High. *Ps.* To shew forth thy mercy in the morning, and thy truth in the night. *Ps. 91, 2-3.*



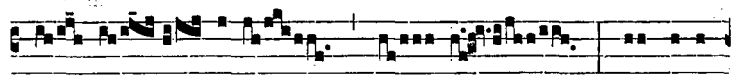
et psál-le-re nó-mi-ni tú-o, Al-tís-sime.



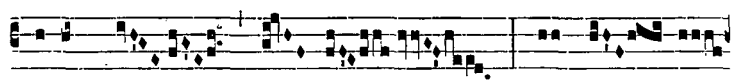
∇. Ad annunti-án-dum



mané mi-se-ri-



cór-di-am tú-am, et ve-ri-

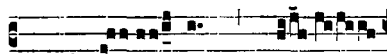


tátem tú-am * per nó-ctem.



VII

A



L-le-lú-ia. * *ij.*

For the Lord is a great God, and a great king over all the earth.

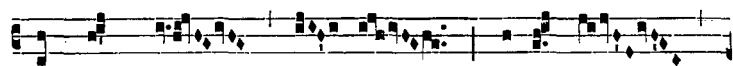
Ps. 94. 3.



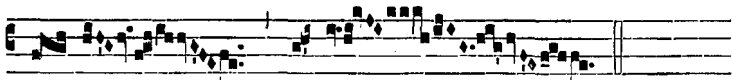
∇. Quóni-am Dé-us



má-gnus Dó-mi-nus,



et Rex má-gnus super ó-



mnem

* térram.

✠ Sequentia sancti Evangelii secundum Lucam.

Raising the widow's son at Naim. Luke 7, 11-16.

IN illo témpore : Ibat Jesus in civitátem, quae vocátur Naim : et ibant cum eo discipuli ejus, et turba copiósá. Cum autem appropinquáret portae civitátis, ecce defúctus efferebátur filius únicus matris suae : et haec vídua erat : et turba civitátis multa cum illa. Quam cum vidisset Dóminus, misericórdia motus super eam, dixit illi : Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, steterunt.) Et ait : Adoléscent, tibi dico, surge. Et resédit qui erat mórtuus, et coepit loqui. Et dedit illum matri suae. Accépit autem omnes timor : et magnificábant Deum dicéntes : Quia prophéta magnus surréxit in nobis : et quia Deus visitávit plebem suam. Credo.

AT that time, Jesus went into a city called Naim : and there went with him his disciples, and a great multitude. And when he came nigh to the city, behold a dead man was carried out, the only son of his mother ; and she was a widow ; and much people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her, Weep not. And he came near, and touched the bier. And they that carried it stood still. And he said, Young man, I say to thee, Arise : and he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all : and they glorified God, saying, A great prophet is risen up amongst us, and God hath visited his people.

Offert. v

E

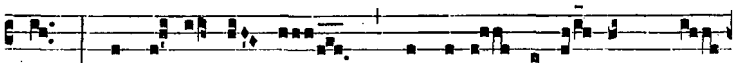
Xspé- ctans * exspectá-



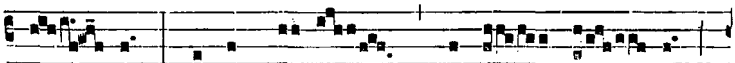
vi Dómi- num, et respé- xit

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.

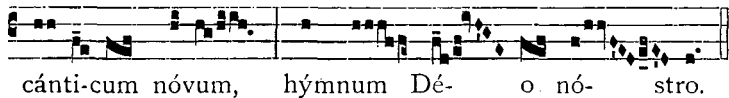
Ps. 39, 2-4.



me : et exau- dí- vit depreca- ti- ó- nem mé-



am, et immí- sit in os mé- um.



cánti-cum nóvum, hýmnum Dé- o. nó- stro.

Secret.

TUA nos, Dómine, sacraménta | **M**AY thy sacraments, O Lord, be
 custódiat : et contra diabó- | our safeguard : and may they
 licos semper tueántur incúrsus. | defend us against all the attacks of
 Per Dóminum. | the evil one. Through Jesus Christ...

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. I  The bread that I will
P A- nis, * quem é- give is my flesh for
 the life of the world.
John 6, 52.



go dé- de-ro, cáro mé- a est pro saé-



cu- li ví- ta.

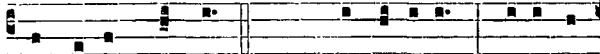
Postcommunion.

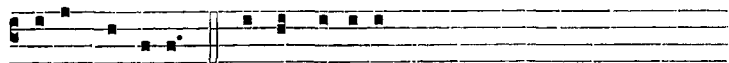
MEntes nostras, et córpora | **I**N soul and in body, O Lord, may
 possideat, quaesumus Dó- | we be ruled by the power working
 mine, doni caeléstis operátio : | within us of the heavenly gift thou
 ut non noster sensus in nobis, | hast vouchsafed us : so that the
 sed júgiter ejus praeveníat effé- | graces flowing therefrom, and not the
 ctus. Per Dóminum nostrum | impulses of nature, may inspire all
 Jesum Christum Fílium tuum. | our actions. Through Jesus Christ...

2. Mundet et múniat. p. 435. — 3. At the priest's choice.

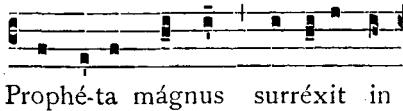
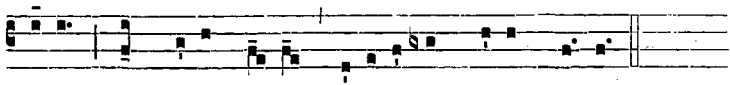
AT VESPERS.

At Magníf.

Ant. IV A  **P** Rophé-ta mágnus. *Cant. Magní- ficat * ánima*



mé- a Dóminum. 2. Et exsultávit... — *Cant. Magníficat. IV A. p. 215.*

An-
tiphon.A great prophet is
risen up amongst us,
and God hath visited
his people. *Gospel.*

nóbis : et qui-a Dé- us vi-si-tá-vit plébem sú- am.

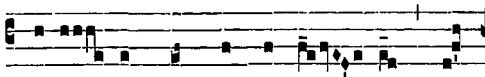
*If the antiphon is sung as a commemoration. V. Dirigatur. p. 414.**Prayer. Ecclésiam tuam. p. 913.*

Sixteenth Sunday after Pentecost.

Intr. VIII

M

Ise-ré-re míhi * Dó-mine,



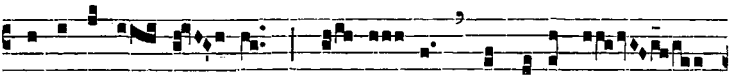
quóni- am ad te clamá- vi tó-



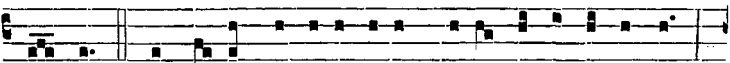
ta dí- e : qui- a tu Dómi-

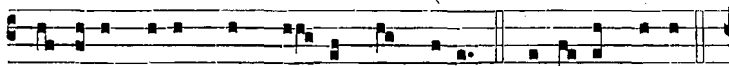


ne su-á-vis ac mí-tis es, et copi-ó- sus in

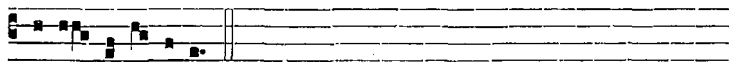


mi-se-ri-cór- di- a ómni- bus invocánti-

bus te. *Ps. Inclí-na Dómine áurem tú-am et exáudi me : **Have mercy on me,
O Lord, for I have
cried to thee all the
day; for thou, O Lord,
art sweet and mild,
and plenteous in mercy
to all that call upon
thee. *Ps.* Bow down
thy ear to me, O Lord,
and hear me; for I am
needy and poor.*Ps. 85, 3 and 5.*



quó-ni-am ínops et páu-per sum égo. Gló-ri- a Pátri.



E u o u a e. Glória Patri. 8th tone. p. 30.

Collect.

TUA nos, quæsumus Dómine, grátia semper et prævéniat et sequátur : * ac bónis opéribus júgiter præstet esse inténtos. Per Dóminum nostrum.

MAY thy grace, we beseech thee, O Lord, ever both prevent us and follow us : and may it cause us to be zealous at all times in the doing of good works. Through Jesus...

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolæ beati Pauli Apostoli ad Ephesios.

The Apostle's prayer for his spiritual children. Ephes. 3, 13-21.


FRATRES : Obsecro vos, ne defi-
ciátis in tribulatióibus meis
pro vobis : quæ est glória vestra.
Hujus rei grátia flecto gēnua
mea ad Patrem Dómini nostri
Jesu Christi, ex quo omnis pat-
térnitas in caelis et in terra nomi-
nátur, ut det vobis secúndum
divítias glóriæ suæ, virtúte cor-
roborári per Spíritum ejus in
interiorem hóminem, Christum
habitáre per fidem in córdibus
vestris : in caritáte radicáti, et
fundáti, ut possitis comprehén-
dere cum ómnibus sanctis, quæ
sit latitúdo, et longitúdo, et
sublímitas, et profúndum : scire
étiam supereminéntem sciéntiæ
caritátem Christi, ut impleámini
in omnem plenitudinem Dei. Ei
autem, qui potens est ómnia
fácere superabundánte quam
pétimus, aut intelligimus, secún-
dum virtútem, quæ operátur in
nobis : ipsi glória in Ecclésia, et
in Christo Jesu, in omnes gen-
eratiónes saeculi saeculórum.
Amen.

BRethren, I pray you not to faint
at my tribulations for you, which
are your glory. For this cause I bow
my knees to the Father of our Lord
Jesus Christ, of whom all paternity
in heaven and earth is named, that
he would grant you, according to the
riches of his glory, to be strengthened
by his Spirit with might unto the
inward man. That Christ may dwell
by faith in your hearts; that being
rooted and founded in charity, you
may be able to comprehend, with all
the saints, what is the breadth, and
length, and height, and depth. To
know also the charity of Christ, which
surpasseth all knowledge; that you
may be filled unto all the fulness of
God.

Now to him who is able to do all
things more abundantly than we
desire or understand, according to
the power that worketh in us : to
him be glory in the Church, and in
Christ Jesus, unto all generations,
world without end. Amen.

Gradual. Timébunt gēntes. p. 416.


I
A



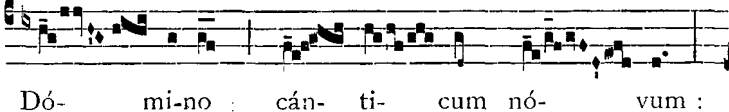
Lle-lú-ia. * *zj.*

Sing ye to the Lord
a new canticle, because
the Lord hath done
wonderful things.
Ps. 97, 1.

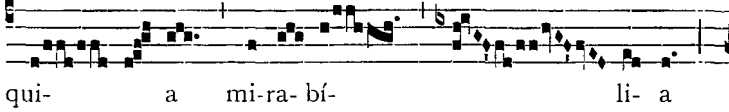
V. Cantá- te



Dó- mi- no : cán- ti- cum nó- vum :



qui- a mi-ra-bí- li- a



fé- cit * Dómi- nus.

✠ **Sequentia sancti Evangelii secundum Lucam.**

*Cure on the Sabbath of a man with dropsy. Choosing the lowest place.
Luke 14, 1-11.*

IN illo témpore : Cum intráret
Jesus in domum cujúsdam
príncipis pharisaeórum sábbato
manducáre panem, et ipsi obser-
vábant eum. Et ecce homo qui-
dam hydrópicus erat ante illum.
Et respóndens Jesus, dixit ad
legisperítos et pharisaeós, dicens :
Sic licet sábbato curáre ? At illi
tacuérunť. Ipse vero apprehén-
sum sanávit eum, ac dimísit. Et
respóndens ad illos, dixit : Cujus
vestrum ásinus, aut bos in pú-
teum cadet, et non contínuo éx-
trahet illum die sábbati ? Et non
póterant ad haec respondére illi.
Dicébat autem et ad invitátos
parábolam, inténdens quómodo
primos accúbitus eligerent, di-
cens ad illos : Cum invitátus
fúeris ad nuptias, non discúmbas

AT that time, when Jesus went into
the house of one of the chief of
the Pharisees on the sabbath-day to
eat bread, they watched him. And
behold, there was a certain man
before him that had the dropsy : and
Jesus answering, spoke to the lawyers
and Pharisees, saying, Is it lawful to
heal on the sabbath-day ? But they
held their peace : but he taking him,
healed him, and sent him away.
And answering them, he said, Which
of you shall have an ass or an ox fall
into a pit, and will not immediately
draw him out on the sabbath-day ?
And they could not answer him these
things.

And he spoke a parable also to
them that were invited, marking how
they chose the first seats at the table,
saying to them, When thou art invi-

in primo loco, ne forte honoratior te sit invitatus ab illo, et veniens is, qui te et illum vocavit, dicat tibi : Da huic locum : et tunc incipias cum rubore novissimum locum tenere. Sed cum vocatus fueris, vade, recumbes in novissimo loco : ut, cum venerit qui te invitavit, dicat tibi : Amice, ascende superius. Tunc erit tibi gloria coram simul discumbentibus : quia omnis qui se exaltat, humiliabitur : et qui se humiliat, exaltabitur.

Credo.

ted to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him, come and say to thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place : that when he who invited thee cometh, he may say to thee, Friend, go up higher : then shalt thou have glory before them that sit at table with thee : because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

Offert. VI

D

Omi- nē, * in auxi- li- um

Look down, O Lord, to help me; let them be confounded and ashamed that seek after my soul to take it away; look down, O Lord, to help me.

Ps. 39, 14 and 15.

mé- um réspi- ce : con- fundántur

et reve- re- án- tur, qui quaé- runt ánimam mé-

am, ut áu-ferant é- am : Dómi- nē,

in auxi- li- um mé- um réspi- ce.

Secret.

Munda nos, quaesumus Domine, sacrificii praesentis effectu : et perface miseratus in nobis; ut ejus mereamur esse participes. Per Dominum.

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. Exaudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. VIII

D

Omine, * memo-rá- bor

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.

justí- ti- ae tú- ae so- lí- us :

Dé- us, do-cu- í- sti me a juventú- te mé- a, et

usque in sené- ctam et sé- ni- um, Dé- us, ne

de-re- lí- n- quas me.

Postcommunion.

Purifica, quaesumus Dómine, mentes nostras benígnus, et rénova caeléstibus sacramentis : ut consequé-ter et córporum praesens páriter, et futúrum capiámus auxili-um. Per Dóminum nostrum.

In thy loving-kindness, O Lord, purify our souls, we beseech thee : and quicken us to a new life in thy sacrament; so that in the needs even of our bodies, therein we may find succour. Through Jesus Christ our Lord.

2. Mundet et múniat. *p.* 435. — 3. *At the priest's choice.*

AT VESPERS.

At Magníf.

Ant. VII a

C

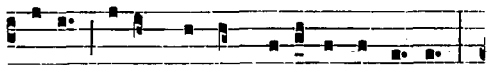
UM vocá- tus fú- e- ris. *Cant. Magní- ficat* * áni-

ma mé- a Dóminum. 2. Et exsultávit...

Cant. Magníficat. VII A. p. 217.

An-
tiphon.

Cum vocátus fú-e-ris ad nú-

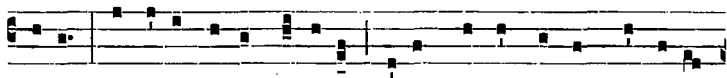


pti-as, recúmbe in novíssimo ló-co :

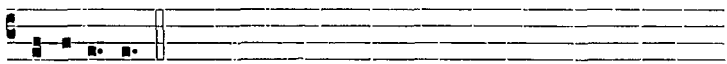
When thou art invited to a wedding, go sit down in the lowest place: that he who invited thee may say to thee, Friend, go up higher: then shalt thou have glory before them that sit at table with thee, alleluia. *Gospel.*



ut dí-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. Ψ . Dirigátur. p. 414.

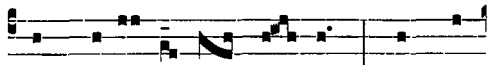
Prayer. Tua nos. p. 919.

Seventeenth Sunday after Pentecost.

Intr. I

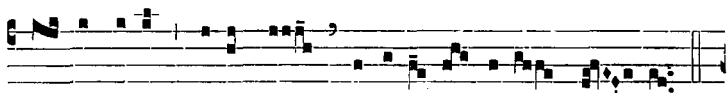
J

Ustus es * Dómi-ne, et ré-

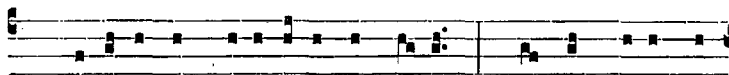


ctum judí-ci-um tú-um : fac cum

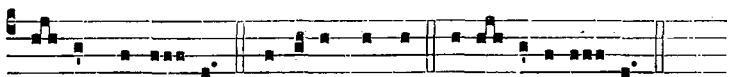
Thou art just, O Lord, and thy judgment is right; deal with thy servant according to thy mercy. *Ps.* Blessed are the undefiled in the way: who walk in the law of the Lord. *Ps. 118, 137 and 124.*



sér-vo tú-o secúndum mi-se-ri-cór-di-am tú-am.



Ps. Be- á-ti immacu-lá-ti in ví-a : * qui ámbu-lant in



lé-ge Dómi-ni. Gló-ri-a Pá-tri. E u o u a e.

Glória Patri. 1st tone. p. 28.

Collect.

DA, quaesumus, Domine, populo tuo diabólica vitare contagia : * et te solum Deum pura mente sectari. Per Dominum nostrum.

GRant unto thy people, O Lord, to withstand the temptations of the devil : and, pure in heart, to follow thee, who alone art their God. Through Jesus Christ our Lord.

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

Divine unity source of union among Christians. Ephes. 4, 1-6.

FRatres : Obsecro vos ego vinc-tus in Domino, ut digne ambulétis vocatióne, qua vocáti estis, cum omni humilitáte et mansuetúdine, cum paciéntia, supportántes ínvicem in caritáte, solliciti serváre unitátem spírítus in vínculo pacis. Unum corpus, et unus spírítus, sicut vocáti estis in una spe vocatiónis vestrae. Unus Dóminus, una fides, unum baptisma. Unus Deus, et Pater ómnium, qui est super omnes, et per ómnia, et in óm-nibus nobis. Qui est benedíctus in saécula saeculórum. Amen.

BRethren, I, a prisoner of the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.



Grad. I
B E-á-ta gens, * cú-jus



est Dó-minus Dé-us e-ó-

Blessed is the nation whose God is the Lord : the people whom he hath chosen for his inheritance. √. By the word of the Lord the heavens were establi-



rum : pó- pu- lus, quem e-

shed; and all the power
of them by the spirit
of his mouth.

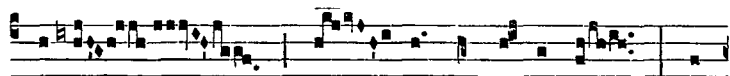
Ps. 32, 12 and 6.



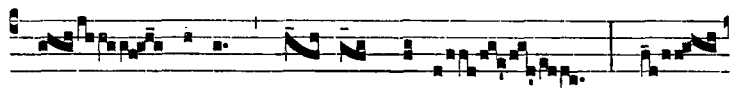
lé- git Dó- mi- nus in he- redi- tá-



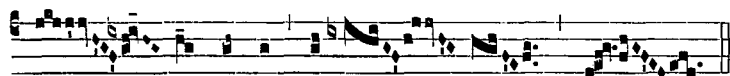
tem sí- bi. *∇.* Vérbo Dó-



mi- ni caé- li firmá- ti sunt : et



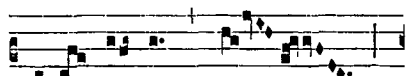
spí- ri- tu ó- ris é- jus ó-



mnis vir- tus * e- ó- rum.

VII

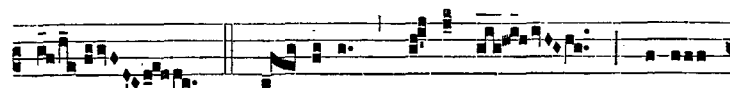
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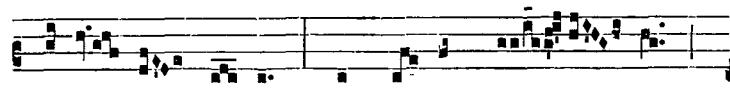
Lle- lú- ia. * *ij.*

O Lord, hear my
prayer; and let my cry
come to thee.

Ps. 101, 2.



∇. Dó- mine, exáudi ora-



ti- ó- nem mé- am, et clá- mor mé- us *



ad te véni-at.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

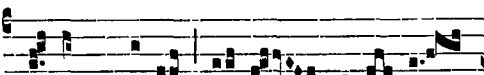
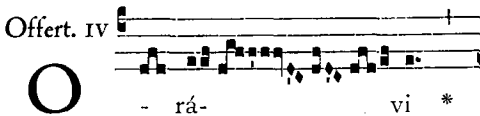
The greatest commandment. Christ David's Lord. Matth. 22, 34-46.

IN illo témpore : Accessérunt ad Jesum pharisaéi : et interrogávit eum unus ex eis legis doctor, tentans eum : Magíster, quod est mandátum magnum in lege? Ait illi Jesus : Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum et primum mandátum. Secúndum autem símile est huic : Díliges próximum tuum, sicut teipsum. In his duóbus mandátis unívérsa lex pendet, et prophétae. Congregátis autem pharisaéis, interrogávit eos Jesus, dicens : Quid vobis vidétur de Christo? cujus filius est? Dicunt ei : David. Ait illis : Quómodo ergo David in spíritu vocat eum Dóminum, dicens : Dixit Dóminus Dómino meo : Sede a dextris meis, donec ponam inimicos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius ejus est? Et nemo póterat ei respondére verbum : neque ausus fuit quisquam ex illa die eum ámplius interrogáre.

Credo.

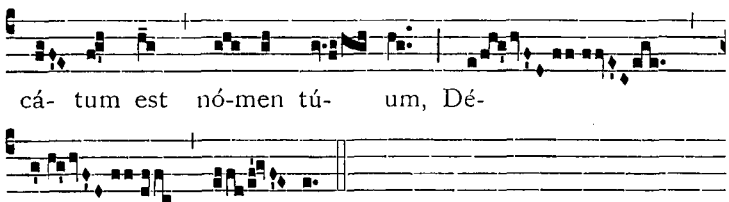
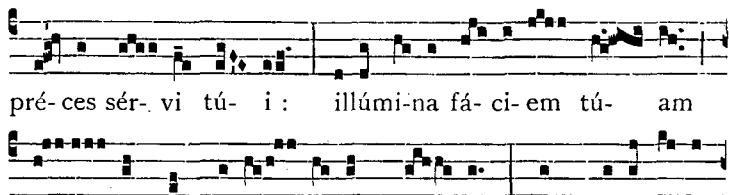
AT that time the Pharisees came to Jesus, and one of them, a doctor of the law, asked him, tempting him, Master, which is the great commandment of the law? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.

And the Pharisees being gathered together, Jesus asked them, saying, What think you of Christ; whose son is he? They say to him, David's. He saith to them, How then doth David, in spirit, call him Lord; saying, The Lord said to my Lord, Sit on my right hand until I make thy enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions.



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



us.

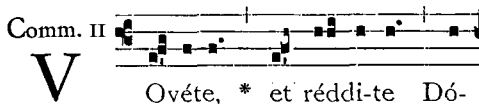
Secret.

MAjestátem tuam, Dómine, suppliciter deprecámur : ut haec sancta, quae gérimus, et a praetérítis nos delíctis éxuant, et futúris. Per Dóminum.

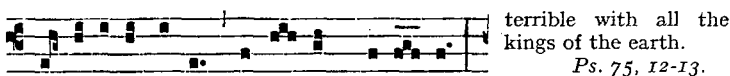
VERY humbly, O Lord, we implore of thy majesty, that the holy mysteries we are celebrating, may both free us from past sins and may save us from transgressing in the time to come. Through Jesus Christ...

2. Exáudi nos. p. 434. — 3. *At the priest's choice.*

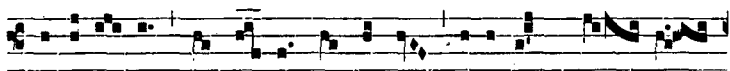
Preface of the Blessed Trinity, p. 12.



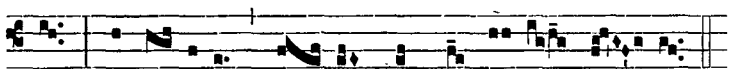
Vow ye, and pay to the Lord your God, all you that are round about him bring presents : to him that is terrible, even to him who taketh away the spirit of princes ; to the



circú-i-tu é-jus affér-tis mune-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.

Sanctificatióibus tuis, omnipotens Deus, et vítia nostra curéntur, et remédia nobis aeterna provéniant. Per Dóminum.

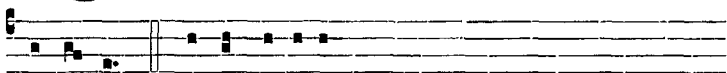
By the grace of thy sacraments, O Almighty God, may our passions be subdued and our eternal salvation assured. Through Jesus...

2. Mundet et múniat. *p. 435.* — 3. *At the priest's choice.*

AT VESPERS.



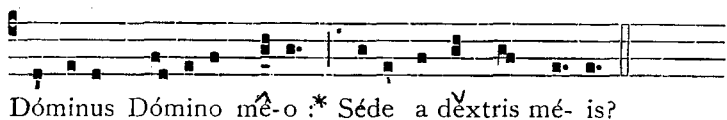
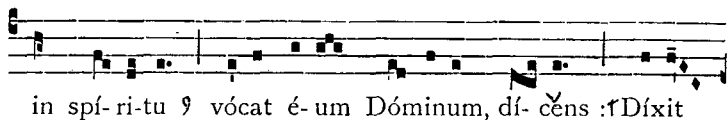
Quid vó-bis. *Cant. Magníficat * ánima mé-a*



Dómi-num. 2. Et exsultávit... *Cant. Magníficat. IV E. p. 215.*



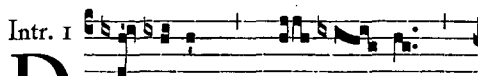
ó-mnes :? Dá-vid. Dí-cit é-is Jé-sus : Quómo-do Dá-vid



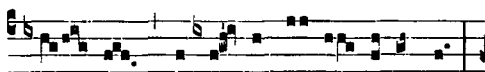
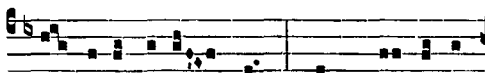
If the antiphon is sung as a commemoration. ♯. Dirigátur. p. 414.

Prayer. Da, quaesumus. p. 924.

Eighteenth Sunday after Pentecost.

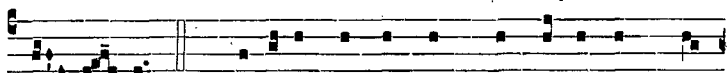
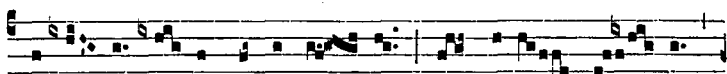


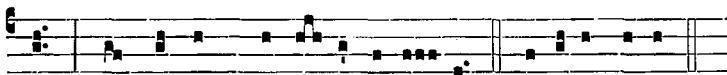
D A pácem, * Dó- mi- ne,



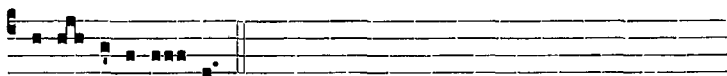
Give peace, O Lord, to them that patiently wait for thee, that thy prophets may be found faithful : hear the prayers of thy servant, and of thy people Israel. *Ps.* I rejoiced at the things that were said to me : We shall go into the house of the Lord.

Eccles. 36, 18 ; Ps. 121.





hi : * in dómum Dómi- ni í-bi- mus. Gló-ri- a Pátri.



E u o u a e. Glória Patri. 1st tone. p. 28.

Collect.

Dirigat corda nostra, quaesumus Dómine, tuae miseratiónis operátio : * quia tibi sine te placere non póssumus. Per Dóminum nostrum.

IN thy tender mercy, guide aright, we beseech, O Lord, our hearts; for, save thou be with us, we avail not so to live as to be pleasing to thee. Through Jesus Christ our Lord.

2. A cunctis. p. 429. — 3. At the priest's choice.

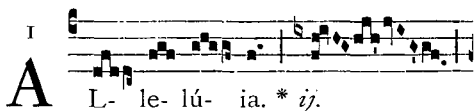
Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The enrichment of Christians in Christ. 1 Cor. I, 4-8.

Fratres : Grátias ago Deo meo semper pro vobis in grátia Dei, quae data est vobis in Christo Jesu : quod in ómnibus divites facti estis in illo, in omni verbo, et in omni sciéntia : sicut testimónium Christi confirmátum est in vobis : ita ut nihil vobis desit in ulla grátia, expectántibus revelatiónem Dómini nostri Jesu Christi, qui et confirmábit vos usque in finem sine crimine, in die advéntus Dómini nostri Jesu Christi.

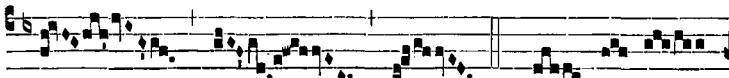
Brethren, I give thanks to my God always for you, for the grace of God that is given you in Jesus Christ, that in all things you are made rich in him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation¹ of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

Gradual. Laetátus sum. p. 491.



The gentiles shall fear thy name, O Lord : and all the kings of the earth thy glory.

Ps. 101, 16.



¶ Ti- mé-bunt

¹ This expression refers to our Lord's glorious return at the end of time. The same return is signified just below by the word "day". (Osty).

gén-tes nó-men tú-um, Dómi-ne : et
 ó-mnes ré-ges tér-rae gló-
 ri-am * tú-am.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

*Healing of a paralytic at Capharnaum,
 and discussion about power to forgive sins. Matth. 9, 1-8.*

IN illo témpore : Ascéndens
 Jesus in navículam, transfre-
 tavit, et venit in civitátem suam.
 Et ecce offerébant ei paralyti-
 cum jacéntem in lecto. Et videns
 Jesus fidem illórum, dixit para-
 lýtico : Confide, fili, remittúntur
 tibi peccáta tua. Et ecce quidam
 de scribis dixerunt intra se : Hic
 blasphemámat. Et cum vidísset
 Jesus cogitatiónes eórum, dixit :
 Ut quid cogitátis mala in córdi-
 bus vestris? Quid est facilius
 dícere : Dimittúntur tibi peccáta
 tua; an dícere : Surge, et ám-
 bula? Ut autem sciátis, quia Fí-
 lius hóminis habet potestátem
 in terra dimitténdi peccáta, tunc
 ait paralytico : Surge, tolle lectum
 tuum, et vade in domum tuam.
 Et surrexit, et ábiit in domum
 suam. Vidéntes autem turbæ
 timuérunt, et glorificavérunt
 Deum, qui dedit potestátem
 talem homínibus. Credo.

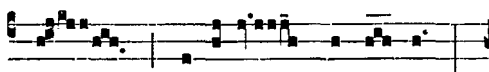
AT that time, Jesus entering into
 a ship, passed over the water and
 came into his own city. And behold
 they brought to him one sick of the
 palsy lying in a bed. And Jesus seeing
 their faith, said to the man sick of
 the palsy, Be of good heart, son, thy
 sins are forgiven thee.

And behold some of the scribes said
 within themselves, He blasphemeth.
 And Jesus seeing their thoughts, said,
 Why do you think evil in your hearts?
 Whether is it easier to say, Thy sins
 are forgiven thee; or to say, Arise
 and walk? But that you may know
 that the Son of man hath power on
 earth to forgive sins, (then said he to
 the man sick of the palsy,) Arise, take
 up thy bed, and go into thy house.
 And he arose, and went into his
 house. And the multitude seeing it,
 feared, and glorified God who had
 given such power to men

Offert. v

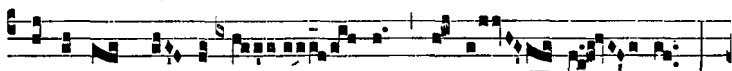


S Ancti-fi- cá- vit * Mó-y-

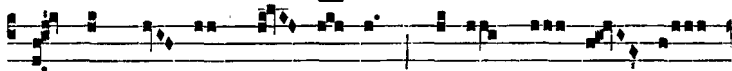


ses altáre Dómi- no,

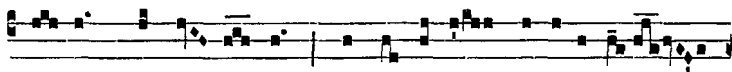
Moses consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odour of sweetness, in the sight of the children of Israel. *Ex., 24, 4 and 5.*



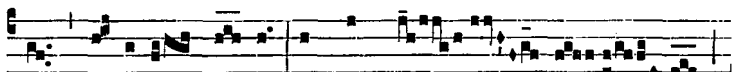
óffe-rens su- per il- lud ho-lo- cáu- sta,



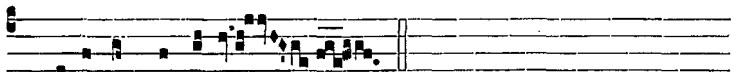
et ímmo- lans ví- cti- mas : fé- cit sa- cri- fí-



ci- um vesper- tí- num in o- dó- rem su- avi- tá-



tis Dómino Dé- o, in conspé- ctu



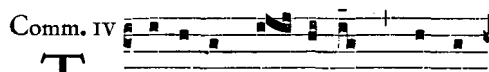
fi- li- ó- rum Isra- el.

Secret. Deus, qui nos. *p.* 714.

2. Exáudi nos. *p.* 434. — 3. *At the priest's choice.*

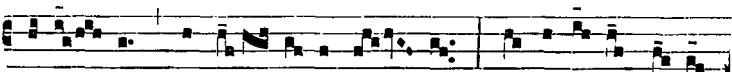
Preface of the Blessed Trinity, p. 12.

Comm. IV

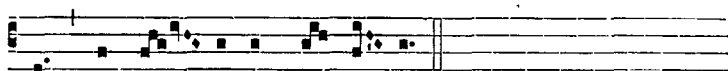


T Olli- te hó- sti- as, * et in-

Bring up sacrifices, and come into his courts: adore ye the Lord in his holy court. *Ps. 95, 8-9.*



tro- í- te in á- tri- a é- jus : ad- o- rá- te Dómi-



num in áu- la sáncta é- jus.

Postcommunion.

GRátias tibi reférimus, Dó- mine, sacro múnere vege- táti ; tuam misericórdiam de- precántes; ut dignos nos ejus participatióne perficias. Per Dó- minum.

Nourished by thy sacred gift, we render thanks unto thee, O Lord; and supplicate thy mercy to make us ever worthy to partake thereof. Through Jesus Christ our Lord.

2. Mundet et múniat. p. 435. — 3. *At the priest's choice.*

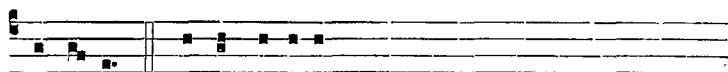
AT VESPERS.

At Magnif.

Ant. IV E

T

U- lit ergo. *Cant. Magní-fi- cat * ánima mé- a*



Dómi- num. 2. Et exsultávit... — *Cant. Magníficat. IV E. p. 215.*

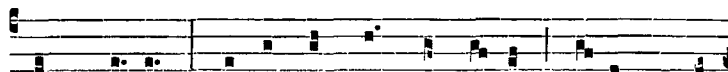
An- tiphon.

Tú- lit ergo para- lý- ti- cus lé-

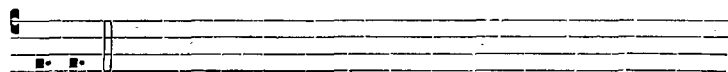
Therefore the man sick of the palsy took up the bed on which he lay, glorifying God; and all the people, when they saw it, gave praise to God.

Luke 5, 25-26.

ctum sú- um in quo jacébat, magní- fi-



cans Dé- um : et ómnis plebs, ut ví- dit, dé- dit láudem

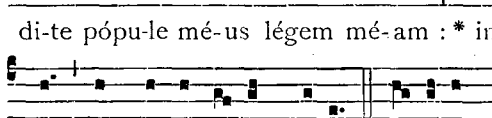
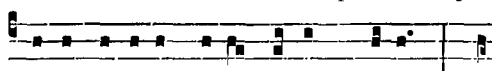
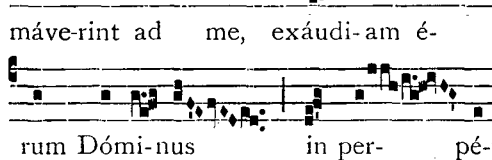
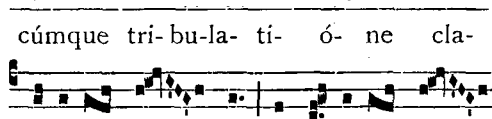
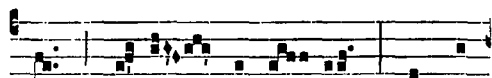
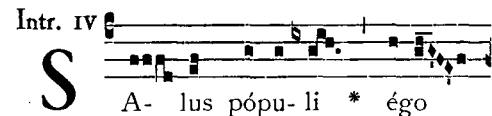


Dé- o. *If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.*

Prayer. Dirigat corda. p. 930.

Nineteenth Sunday after Pentecost.

Intr. IV



stram in vérba ó-ris mé-i. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 4th tone. p. 29.

I am the salvation of the people, saith the Lord : in whatever tribulation they shall cry to me, I will hear them; and I will be their Lord for ever. Ps. Attend, O my people, to my law; incline your ears to the words of my mouth.

Ps. 77, 1.

Collect.

OMnípotens et miséricors Deus, univérſa nobis advérſántia propitiátus excludé : † ut mente et córpore páriter expedíti, * quae tua sunt, líberis méntibus exsequámur. Per Dóminum.

Almighty and merciful God, in thy goodness put far from us all that may work us harm : that alert alike in mind and body, we may readily devote ourselves to the doing of thy holy will. Through Jesus Christ our Lord.

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

Conduct of the new man. Ephes. 4, 23-28.

FRatres : Renovámini spírítu mentis vestrae, et indúite novum hóminem, qui secúndum Deum creátus est in justítia, et sanctitáte veritátis. Propter quod deponétes mendácium, loquímini veritátem unusquisque cum próximo suo : quóniam sumus ínvicem membra. Irascímini, et nolíte peccáre : sol non óccidat super iracúndiam vestram. Nolíte locum dare diábolo : qui furabátur, jam non furétur; magis autem labóret, operándo má-nibus suis, quod bonum est, ut hábeat unde tríbuat necessitátem patiénti.

BRethren, Be ye renewed in the spírít of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

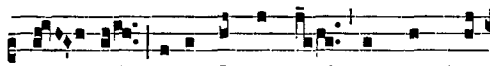
Grad. VII

D

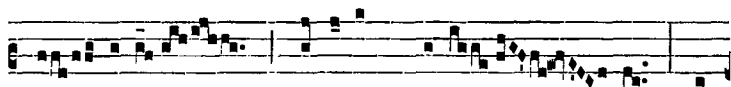


I-rigá-tur * orá- ti- o

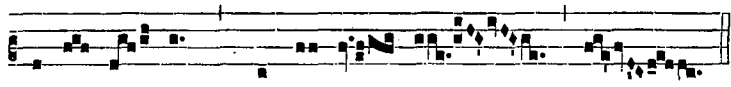
Let my prayer be directed as incense in thy sight, O Lord. Ψ . The lifting up of my hands as evening sacrifice. *Ps. 140, 2.*



mé- a sicut incénsu(m) in conspé-

ctu tú- o, Dó- mine. Ψ . Elevá-

ti- o mánu-um me-á- rum sa-

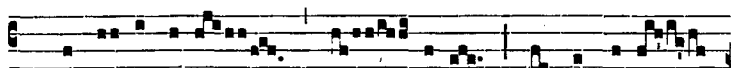


cri- fí- ci- um * vesper- tí- num.

II
A 
Lle-lú- ia. * *ij.*

Give glory to the Lord, and call upon his name: declare his deeds among the gentiles.

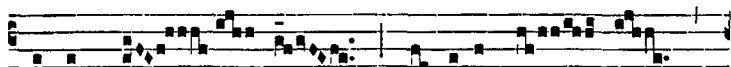
Ps. 104, 1.



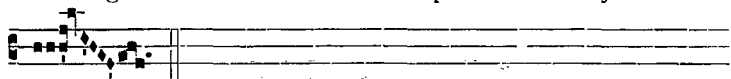
∇. Confi- témi-ni Dó- mino, et invocá-



te nómen é- jus : annunti- á- te



inter gén- tes * ó-pera é- jus.



✠ **Sequentia sancti Evangelii secundum Matthaeum.**

Parable of the royal wedding. Matth. 22, 1-14.

“The king is God: the wedding-feast, the bliss of the Messianic age: the king’s son being the 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 témpore : Loquebátur Jesus princípibus sacerdotum et pharisaeis in parábolis, dicens : Símile factum est regnum caelórum hómini regi, qui fecit nuptias filio suo. Et misit servos suos vocáre invitátos ad nuptias, et nolébant veníre. Itérum misit álios servos, dicens : Dícite invitátis : Ecce prándium meum parávi, tauri mei et altília occisa sunt, et ómnia paráta : veníte ad nuptias. Illi autem neglexérunt : et abiérunt, álius in villam suam, álius vero ad negotiatió-nem suam; réliquí vero tenuérunt servos ejus, et contuméliis

AT that time, Jesus spoke to the chief priests and the Pharisees in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son; and he sent his servants, to call them that were invited to the 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

afféctos occidérunt. Rex autem cum audísset, irátus est : et missis exercítibus suis, pérdidit homicidas illos, et civitátem illórum succéndit. Tunc ait servis suis : Núptiae quidem parátæ sunt, sed qui invitáti erant, non fuérunt digni. Ite ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad núptias. Et egressi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos : et impléatæ sunt núptiae discumbéntium. Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait illi : Amíce, quómodo huc intrásti, non habens vestem nuptiálem? At ille obmútuit. Tunc dixit rex minístris : Ligáti mámbus et pédibus ejus, míttite eum in ténebras exterióres : ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti. Credo.

contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the high ways, and as many as you shall find, call to the marriage. And his servants going-forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests.

And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding garment? But he was silent. Then the king said to the waiters, Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen ¹.

Offert. VIII

S

I ambu-lá-ve-

If I shall walk in the midst of tribulation, thou wilt quicken me, O Lord; and thou wilt stretch forth thy hand against the wrath of my enemies: and thy right hand shall save me. *Ps. 137, 7.*

ro * in mé-di-o tri-bu-la-

ti-ó-nis, vi-vi-ficá-

bis me,

Dómi-ne : et super í-ram 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".

có- rum me- ó- rum extén- des
 má- num tú- am, et sálvum me fé- cit
 déxtera tú- a.

Secret.

HÆC múnera, quaesumus, Dómine, quae óculis tuae majestátis offérimus, salutária nobis esse concéde. Per Dóminum.

GRant, we beseech thee, O Lord, that the sacrifice which we offer up in the sight of thy divine majesty, may avail us to salvation. Through Jesus Christ...

2. Exáudi nos. p. 434. — 3. *At the priest's choice.*

Preface of the Blessed Trinity, p. 12.

Comm. v

TU mandásti * mandá- ta
 tú- a custo- dí- ri ni- mis :

Thou hast commanded thy commandments to be kept most diligently: O that my ways may be directed to keep thy justifications. *Ps. 118, 4-5.*

ú- tinam di- rigántur ví- ae mé- ae, ad custo- dí- én-
 das ju- sti- fica- ti- ó- nes tú- as.

Postcommunion.

TUA nos, Dómine, medicináris operátio, et a nostris perversitátibus cleménter expédiat, et tuis semper fáciat inhaerére mandátis. Per Dóminum.

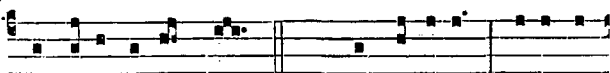
MAY the healing power of thy grace, O Lord, mercifully rid us of all perverseness of heart, and make us ever to cleave to the keeping of thy commandments. Through Jesus...

2. Mundet et múniat. p. 435. — 3. *At the priest's choice.*

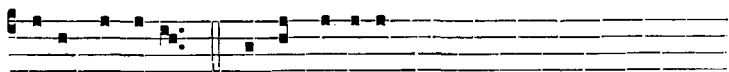
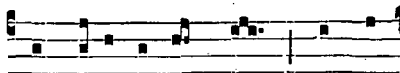
AT VESPERS.

At Magnif.

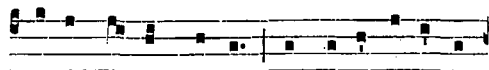
Ant. III a



I

Intrávit autem rex. *Cant.* Magní- ficat * ánimamé-a Dóminum. 2. Et exsultávit... *Cant.* Magníficat. III a. p. 214.An-
tiphon.

Intrávit autem rex, ut vi-



dé-ret discumbéntes, et ví-dit i-bi hó-

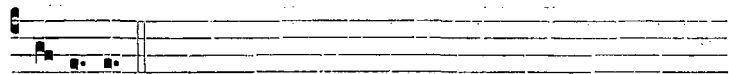
And the king went
in to see the guests;
and he saw there a man
who had not on a wed-
ding garment: and he
saith to him, Friend,
how camest thou in
hither, not having on
a wedding garment?

Gospel.

minem non vestí-tum véste nupti- á-li, et á-it íl-li :



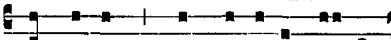
Amí-ce, quómo- do huc intrásti, non há-bens véstem nu-



pti- á-lem?

*If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.**Prayer. Omnípotens. p. 934.*

Twentieth Sunday after Pentecost.

Intr. III 

O -mni- a * quae fe- císti nó- bis,



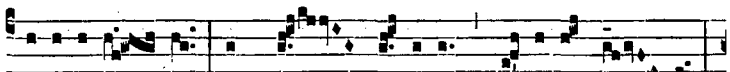
Dó- mi- ne, in vé- ro judí- ci- o



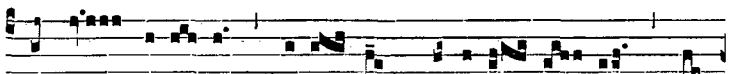
fe- cí- sti, qui- a peccá- vimus



tí- bi, et mandá- tis tú- is non



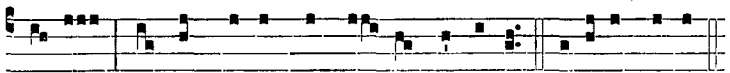
obedí- mus : sed da gló- ri- am nó- mi- ni tú- o,



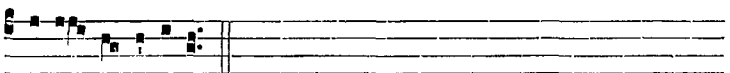
et fac nobís- cum secún- dum multi- tú- di- nem mi-



se- ri- có- ri- ae tú- ae. *Ps.* Be- á- ti immacu- lá- ti in



ví- a : * qui ámbu- lant in lé- ge Dó- mi- ni. Gló- ri- a Pá- tri.



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.

Collect.

L Argire, quaesumus Domine, fidelibus tuis indulgentiam placatus et pacem: † ut pariter ab omnibus mundentur offensis, * et secura tibi mente deserviant. Per Dominum.

BE appeased, O Lord, we beseech thee, and bestow pardon and peace upon thy faithful people: so that our sins being forgiven us, in quietness of mind we may give ourselves to thy service. Through Jesus Christ...

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

Prudence and sobriety. Singing and giving thanks. Ephes. 5, 15-21.

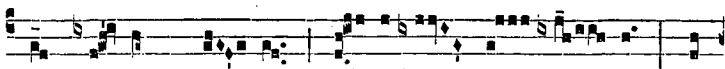
Fratres: Videte quomodo caute ambulatis: non quasi insipientes, sed ut sapientes, redimentes tempus, quoniam dies mali sunt. Propterea nolite fieri imprudentes, sed intelligentes, quae sit voluntas Dei. Et nolite inebriari vino, in quo est luxuria: sed implemini Spiritu Sancto, loquentes vobismetipsis in psalmis, et hymnis, et canticis spirituibus, cantantes, et psallentes in cordibus vestris Domino: gratias agentes semper pro omnibus, in nomine Domini nostri Jesu Christi, Deo et Patri. Subiecti invicem in timore Christi.

Brethren, See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

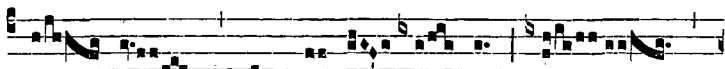
Gradual. Oculi omnium. p. 793.



∇. Pa-ratum



cor me-um, De-us, pa-ra-tum cor me-um: can-



ta-bo, et psal-lam ti-bi, glo-

My heart is ready,
O God, my heart is
ready: I will sing, and
will give praise to thee,
my glory.

Ps. 107, 2.



✠ Sequentia sancti Evangelii secundum Joannem.

Healing of a royal official's son at Capharnaum. John 4, 46-53.

IN illo tempore : Erat quidam régulus, cujus filius infirmabatur Capharnaum. Hic cum audisset, quia Jesus adveniret a Judæa in Galilaeam, abiit ad eum, et rogabat eum ut descenderet, et sanaret filium ejus : incipiebat enim mori. Dixit ergo Jesus ad eum : Nisi signa et prodigia videritis, non creditis. Dicit ad eum régulus : Domine, descende priusquam moriatur filius meus. Dicit ei Jesus : Vade, filius tuus vivit. Credidit homo sermóni, quem dixit ei Jesus, et ibat. Jam autem eo descendente, servi occurrerunt ei, et nuntiaverunt dicentes, quia filius ejus viveret. Interrogabat ergo horam ab eis, in qua melius habuerit. Et dixerunt ei : Quia heri hora septima reliquit eum febris. Cognovit ergo pater, quia illa hora erat, in qua dixit ei Jesus : Filius tuus vivit : et credidit ipse, et domus ejus tota.

Credo.

AT that time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judæa into Galilee, went to him, and prayed him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him, Unless you see signs and wonders, you believe not. The ruler saith to him, Lord, come down before that my son die. Jesus saith to him, Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.



Upon the rivers of Babylon, there we sat and wept; when we remembered thee, O Sion.

Ps. 136, 1.

di- mus, et flé- vi- mus, dum recorda-
ré- mur tú- i, Sí- on.

Secret.

CAeléstem nobis praébeant
haec mystéria, quaésumus
Dómine, medicínam : et vítia
nostri cordis expúrgent. Per
Dóminum.

MAY these mysteries, we beseech
thee, O Lord, bring us from
heaven a healing medicine, and may
they root out all vice from our hearts.
Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. *At the priest's choice.*
Preface of the Blessed Trinity, p. 12.

Comm. IV

M Eménto * vérbi tú-i sér-

Be thou mindful of
thy word to thy ser-
vant, O Lord, in which
thou hast given me
hope : this hath com-
forted me in my humi-
liation.

Ps. 118, 49-50.

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.

UT sacris, Dómine, reddámur
digni munéribus : fac nos,
quaésumus, tuis semper obedíre
mandátis. Per Dóminum no-
strum Jesum Christum.

IN order, O Lord, that we may
become worthy of receiving the
gift of thine adorable sacrament,
make us to be at all times observant
of thy commandments. Through
Jesus Christ our Lord.

2. Mundet et múniat. p. 435. — 3. *At the priest's choice.*

AT VESPERS.

At Magnif.

Ant. III a

C

Cognóvit autem pá-ter. *Cant.* Magní-fi-cat *

ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. III a. p. 214.An-
tiphon.

Cognóvit autem pá-ter qui-a

illa hó-ra é-rat, in qua díxít Jé-

sus : Fí-li-us tú-us ví- vit : et cré-di-dít ípse, et dómus

é-jus tó-ta.

*If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.**Prayer. Largire, quaésumus. p. 941.*

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.*

Twenty-first Sunday after Pentecost.

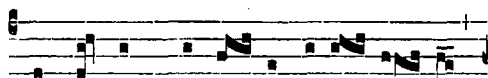
Intr. IV

I

N vo-luntá-te tú-a,* Dómi-

ne, uni-vérsa sunt pó-si-ta,

All things are in thy will, O Lord; and there is none that can resist thy will: for thou hast made all things, heaven and earth, and all things that are under the cope of heaven:



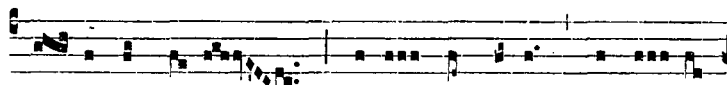
et non est qui p[ro]s- sit resí- ste- re

thou art Lord of all.
Ps. Blessed are the
undefiled in the way;
who walk in the law of
the Lord.

*Esther 13, 9 and 10-
11; Ps. 118.*



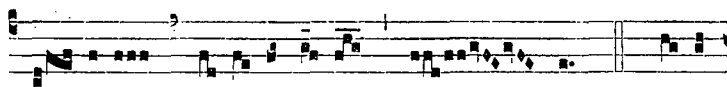
vo- luntá-ti tú- ae : tu e-nim fe-



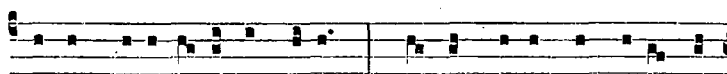
cí- sti ómni- a, caélum et térram, et u- ni-



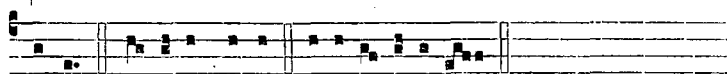
vérsa quae caé- li ámbi-tu conti- néntur :



Dó- minus u-ni-versó-rum tu es. Ps. Be- á-



ti immacu-lá-ti in ví-a : * qui ámbu-lant in lége Dó-



mi-ni. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 4th tone. p. 29.

Collect.

FAMÍLIAM tuam, quaesumus
Dómine, continúa pietáte
custódi : † ut a cunctis adversi-
tátibus te protegente sit líbera, *
et in bonis áctibus tuo nómini
sit devóta. Per Dóminum no-
strum Jesum Christum.

IN thine unceasing loving-kindness
I watch over thine household, we
beseech thee, O Lord : that safe-
guarded by thee from all evil, we may
give ourselves with fervour to the
doing of good works, to the glory of
thy holy name. Through Jesus...

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.


In our times, when Christians think so little of the devil going about to destroy, the Church still employs the warlike words of St. Paul (Ephes. 6, 10-17), to give a timely reminder of the host of invisible foes of whom they must beware.

FRatres : Confortámini in Dómino, et in poténtia virtútis ejus. Indúite vos armatúram Dei, ut possitis stare advérsus insídias diáboli. Quóniam non est nobis colluctátio advérsus carnem et sánguinem : sed advérsus príncipes et potestátes, advérsus mundi rectóres tenebrárum harum, contra spiri- tuália nequítiae, in caeléstibus.

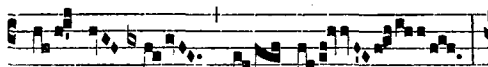
Proptérea accipite armatúram Dei, ut possitis resistere in die malo, et in ómnibus perfecti stare. State ergo succincti lumbos vestros in veritáte, et indúti lorícam justítiae, et calceáti pedes in praeparatióne Evangélii pacis : in ómnibus suméntes scutum fidei, in quo possitis ómnia tela nequíssimi ígnea exstinguere : et gáleam salútis assúmíte : et gládium spíritus, quod est verbum Dei.

BRethren, be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.

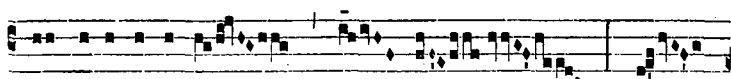
Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked¹ one. And take unto you the helmet of salvation, and the sword of the spirit, which is the word of God.

Grad. II 

D Omine, * re-fú- gi- um



fá- ctus es nó- bis,

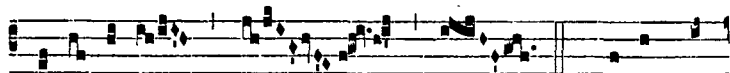


a. gene-ra-ti- ó- ne et

Lord, thou hast been our refuge, from generation to generation. *Y.* Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

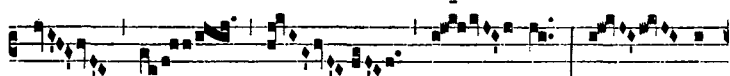
Ps. 89, 1-2.

¹ "Allusion to darts tipped with pitch or resin, flaming as they flew, that the Roman legionary would stop with his stout shield". (Ostry).



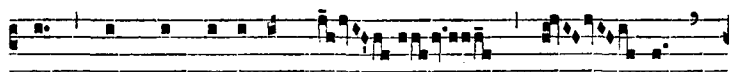
progé-ni- e.

V. Pri- úsquam



món-

tes fí- e-



rent, aut forma-ré-tur tér-

ra



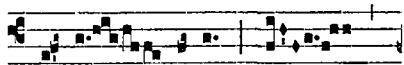
et ór-bis : a saé-

cu-lo,

et in

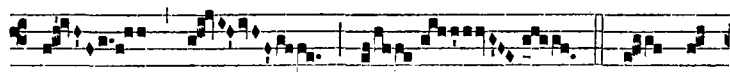


saécu-lum tu es * Dé- us.

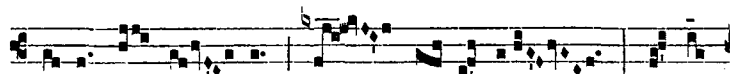
II
A

L-le- lú-ia. * ij.

When Israel went
out of Egypt, the house
of Jacob from a bar-
barous people.
Ps. 113, 1.



V. In éx-



i-tu Is- ra-

el

ex

Ægýpto,

dómus



Já- cob de pó-

pu-lo * bárbaro.



✠ **Sequentia sancti Evangelii secundum Matthaeum.***Parable of the unmerciful debtor. Matth. 18, 23-35.*

IN illo tēpore : Dixit Jesus discipulis suis parabolam hanc : Assimilatum est regnum caelorum homini regi, qui voluit rationem ponere cum servis suis. Et cum coepisset rationem ponere, oblatus est ei unus, qui debebat ei decem millia talenta. Cum autem non haberet unde redderet, jussit eum dominus ejus venditari, et uxorem ejus, et filios, et omnia quae habebat, et reddi. Procidens autem servus ille, orabat eum, dicens : Patientiam habe in me, et omnia reddam tibi. Misertus autem dominus servi illius, dimisit eum, et debitum dimisit ei. Egressus autem servus ille, invenit unum de conservis suis, qui debebat ei centum denarios : et tenens suffocabat eum, dicens : Redde quod debes. Et procidens conservus ejus, rogabat eum, dicens : Patientiam habe in me, et omnia reddam tibi. Ille autem noluit : sed abiit, et misit eum in carcerem, donec redderet debitum. Videntes autem conservi ejus quae fiebant, contristati sunt valde : et venerunt, et narraverunt domino suo omnia, quae facta fuerant. Tunc vocavit illum dominus suus, et ait illi : Serve nequam, omne debitum dimisi tibi, quoniam rogasti me : nonne ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum? Et iratus dominus ejus, tradidit eum tormentibus, quoadusque redderet universum debitum. Sic et Pater meus caelestis faciet vobis, si non remisistis unusquisque fratri suo de cordibus vestris.

Credo.

AT that time Jesus spoke to his disciples this parable : The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents : and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the debt.

But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence : and laying hold of him, he throttled him, saying, Pay what thou owest. And his fellow-servant falling down besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt.

Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and saith to him, Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

Offert. II

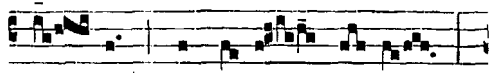
V



IR é-rat * in tér- ra



nó-mi- ne Job, sím-plex et



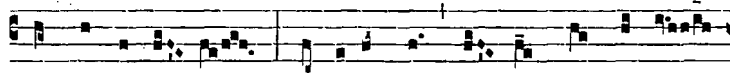
ré- ctus, ac tímens Dé- um :



quem Sá-tan pé-ti- it, ut tentá- ret : et dáta est



é-i poté- stas a Dómi- no in facultáte et



in cárne é- jus : perdidítque óm-nem substánti-



am ipsí- us, et fí- li- os : cárnem quo-que



é- jus grávi úl-ce-re vulne- rá- vit.

There was a man in the land whose name was Job, simple, and upright, and fearing God: whom Satan besought that he might tempt: and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer. *Job i.*

Secret.

Suscipe, Dómine, propítius hóstias : quibus et te placári voluísti, et nobis salútem poténti pietáte restítui. Per Dó-minum nostrum.

Graciously receive, O Lord, this holy offering, by which thou hast willed to be appeased: and in thine infinite mercy restore our souls to health. Through Jesus Christ...

2. Exáudi nos. p. 434. — 3. At the priest's choice.

Preface of the Blessed Trinity, p. 12.

Comm. I

I N sa-lu-tá-ri tú-o * ánima
 mé- a, et in vérbum tú- um spe-
 rá- vi : quando fá-ci-es de persequéntibus me ju-dí-
 ci- um? iníqui persecú-ti sunt me, ádjuva me, Dó-
 mi-ne Dé- us mé- us.

My soul is in thy salvation, and in thy word I hoped : when wilt thou execute judgment on them that persecute me? The wicked have persecuted me : help me, O Lord my God. *Ps. 118, 81, 84 and 86.*

Postcommunion.

Immortalitátis alimóniam consecúti, quaesumus Dómine : ut quod ore percépimus, pure mente sectémur. Per Dóminum nostrum.

WE have been fed with the bread of immortal life, O Lord : and beseech thee, that what has passed our lips may be, in truth, as food to our souls. Through Jesus Christ....

2. Mundet et múniat. p. 435. — 3. At the priest's choice.

AT VESPERS.

At Magnif.

Ant. VI C

S Er- ve ne-quam. *Cant. Magní- ficat * ánima*
 mé-a Dóminum. 2. Et exsultávit... *Cant. Magní- ficat. VI C. p. 216.*

An-
tiphon.

Sér- ve ne-quam, ómne débi-

Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst



tum dimí-si tibi, quóni- am rogásti

not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee. *Gospel.*


me : nonne ergo opórtu- it et te mi-seré-ri consérvi

tú- i, sicut et égo tú- i mi-sértus sum? alle-lú- ia.

If the antiphon is sung as a commemoration. ♯. Dirigátur. p. 414.
Prayer. Familiam túam. p. 945.

Twenty-second Sunday after Pentecost.

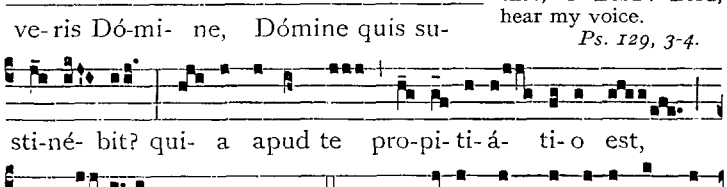
Intr. III



S I i-niqui-tátes * observá-

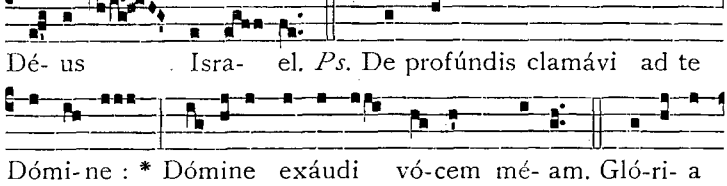
If thou shalt observe iniquities, O Lord, Lord, who shall endure it? for with thee is propitiation, O God of Israel. *Ps.* From the depths I have cried to thee, O Lord : Lord, hear my voice. *Ps. 129, 3-4.*

ve-ris Dó-mi- ne, Dómine quis su-

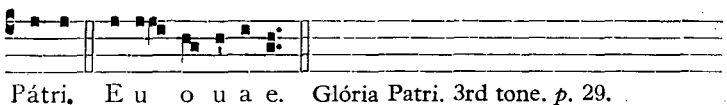


sti-né- bit? qui- a apud te pro-pi-ti-á- ti-o est,

Dé- us Isra- el. *Ps.* De profúndis clamávi ad te



Dómi- ne : * Dómine exáudi vó- cem mé- am. Gló- ri- a



Pátri. E u o u a e. Glória Patri. 3rd tone. p. 29.

Collect.

DEus, refúgium nostrum et virtus : † adésto piis Ecclésiæ tuæ précibus, auctor ipse pietátis, et præsta : * ut quod fidéliter pétimus, effícaciter consequámur. Per Dóminum.

O God, our refuge and our strength, who thyself art the fountain of all piety : look down, we beseech thee, on the fervent prayers of thy Church : and grant that what in faith we ask, we may in all profitable fulness receive. Through Jesus Christ...

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolæ beati Pauli Apostoli ad Philippenses.

St. Paul, during his Roman imprisonment, about A. D. 63, prays for the Christians of Philippi in Macedonia (modern Greece), whom he had evangelised some 13 years before. Philip. 1, 6-11.

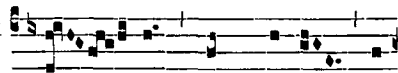
FRatres : Confidimus in Dómino Jesu, quia qui coepit in vobis opus bonum, perficiet usque in diem Christi Jesu. Sicut est mihi justum hoc sentire pro ómnibus vobis : eo quod hábeam vos in corde, et in v́nculis meis, et in defénsiõne, et confirmatiõne Evángelii sócios gáudii mei omnes vos esse. Testis enim mihi est Deus, quómodo cúpiam omnes vos in viscéribus Jesu Christi.

Et hoc oro, ut caritas vestra magis ac magis abúndet in sciéntia, et in omni sensu : ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi, repléti fructu justítiae per Jesum Christum in glóriam et laudem Dei.

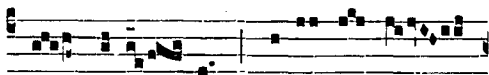
Credo.

BRethren, we are confident in the Lord Jesus, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart, and that in my bands, and in the defence and confirmation of the gospel, you are all partakers of my joy¹. For God is my witness, how I long after you all in the bowels of Jesus Christ.

And this I pray, that your charity may more and more abound in knowledge and in all understanding ; that you may approve the better things ; that you may be sincere and without offence unto the day of Christ ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

Grad. 1 

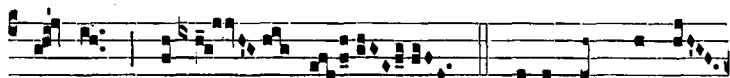
E C- ce * quam bónum, et



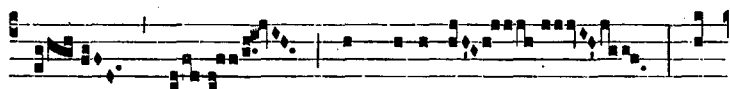
quam jucún- dum habi- tá- re

Behold how good and how pleasant it is for brethren to dwell together in unity. ¶ It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron. *Ps. 132, 1-2.*

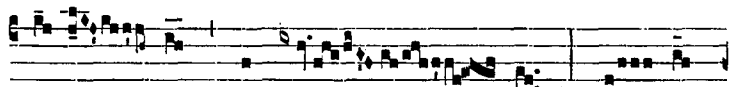
¹ "The Philippians share Paul's "grace" (as in the Greek) by the sympathy they show him, the prayers they offer on his behalf, the assistance they send him. The Vulgate reads "joy." (Osty).



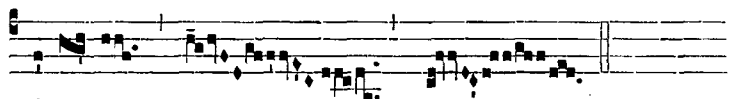
frá-tres in ú-num! *V.* Sicut unguéntum



in cápi-te, quod



descén-dit in bár-bam, bár-bam *



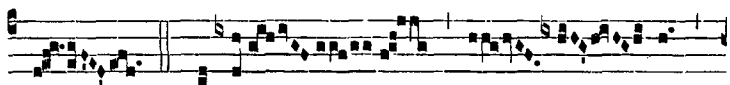
A-a-ron.



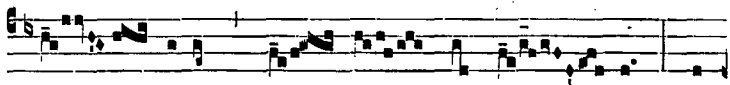
They that fear the Lord, let them hope in him : he is their helper and protector.

Ps. 113, 11.

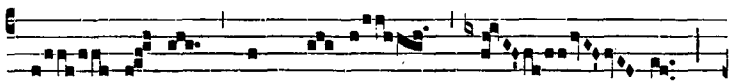
A Lle-lú-ia. * *ij.*



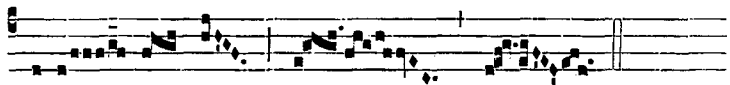
V. Qui tí-ment



Dó-minum, spé-rent in é-o : ad-



jú-tor et pro-té-ctor *



e-ó-rum est.

✠ **Sequentia sancti Evangelii secundum Matthaeum.***Tribute to Caesar. Matth. 22, 15-21.*

IN illo tēpore : Abeúntes pharisaéi conslium inierunt, ut cáperent Jesum in sermóne. Et mittunt ei discipulos suos cum Herodiánis, dicétes : Magíster, scimus quia verax es, et viam Dei in veritate doces, et non est tibi cura de áliquo : non enim réspicis personam hóminum : dic ergo nobis quid tibi vidétur, licet censum dare Caésari, an non? Cógnota autem Jesu nequítia eórum, ait : Quid me tentátis, hypócritae? Osténdite mihi numísma census. At illi obtulérunt ei denárium. Et ait illis Jesus : Cujus est imágo haec, et superscriptio? Dicunt ei : Caésaris. Tunc ait illis : Réddite ergo quae sunt Caésaris, Caésari; et quae sunt Dei, Deo.

Credo.

AT that time, The Pharisees went and consulted among themselves, how to ensnare Jesus in his speech. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not regard the person of men. Tell us therefore, what dost thou think? Is it lawful to give tribute to Caesar, or not? But Jesus knowing their wickedness, said, Why do you tempt me, ye hypocrites? Shew me the coin of the tribute. And they offered him a penny. And Jesus saith to them, Whose image and superscription is this? They say to him, Caesar's. Then he saith to them, Render therefore to Caesar, the things that are Caesar's; and to God, the things that are God's.

Offert. I

R E- cordá- re mé- i, * Dó-

mi- ne, ómni potentá- tu- i

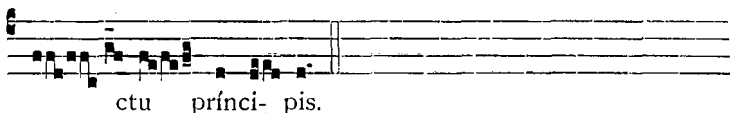
Remember me, O Lord, thou who rulest above all power; and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Esther 14, 12 and 13.

dómi- nans : da sermónem ré- ctum in os mé-

um, ut pláce- ant vér- ba mé- a

in conspé-

**Secret.**

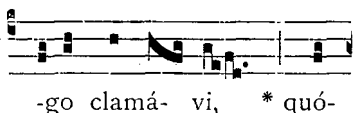
DA, miséricors Deus : ut haec salutáris oblátio, et a própriis nos reátibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

GRant unto us, O merciful God, that this saving oblation may utterly free us from the evils we ourselves have wrought, and in all adversity be our shield. Through Jesus...

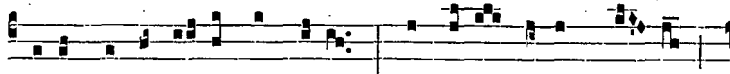
2. Exáudi nos. p. 434. — 3. *At the priest's choice.*

Comm. VIII

E



I have cried, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words. Ps. 16, 6.



ni- am exaudí- sti me Dé- us : inclína áurem tú- am,



et exáu- di vér- ba mé- a.

Postcommunion.

Sumpsimus, Dómine, sacri dona mystérii, humíliter deprecántes : ut quae in tui commemoratiónem nos fácere praecepísti, in nostrae proficiant infirmitátis auxiliium : Qui vivis et regnas.

WE have received, O Lord, the adorable gift thou dost vouchsafe to us in these sacred mysteries; and most humbly entreat of thee, that what thou hast commanded us to do in memory of thyself, may be to us a help and a stay in our weakness. Who livest and reignest.

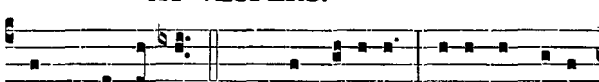
2. Mundet et múniat. p. 435. — 3. *At the priest's choice.*

AT VESPERS.

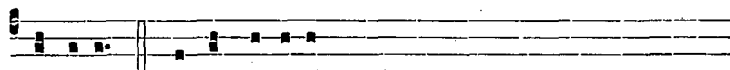
At Magnif.

Ant. I g

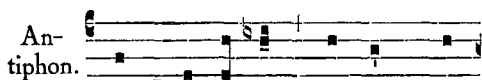
R



Eddi-te ergo. *Cant. Magní- ficat* * ánima mé- a

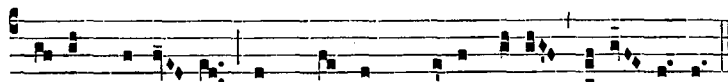


Dóminum. 2. Et exsultávit... — *Cant. Magní- ficat. I g. p. 212.*

An-
tiphon.

Render therefore to
Cæsar, the things that
are Cæsar's; and to
God, the things that
are God's. *Gospel.*

Réd-di-te ergo quæ sunt Caé-



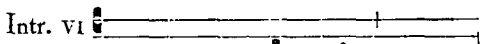
sa-ris Caésa-ri, et quæ sunt Dé-i Dé-o, alle-lú-ia.

If the antiphon is sung as a commemoration. Ψ. Dirigatur. p. 414.

Prayer. Deus, refugium. p. 952.

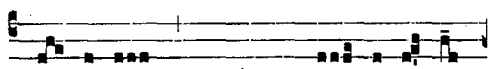
Twenty-third Sunday after Pentecost.

If this Sunday is the last Sunday after Pentecost, the Mass of the twenty-fourth Sunday is said, p. 962.

**D**

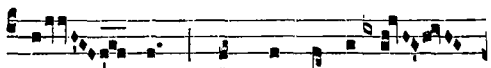
I-cit Dó-mi-nus : * Ego

The Lord saith, I
think thoughts of
peace and not of affli-
ction : you shall call
upon me, and I will
hear you; and I will
bring back your capti-
vity from all places.
Ps. Lord, thou hast
blessed thy land : thou
hast turned away the
captivity of Jacob.

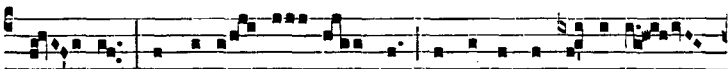


có-gi-to co-gi-ta-ti-ó-nes

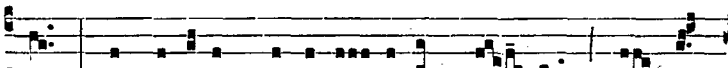
*Jerem., 29, 11, 12 and
14; Ps. 84.*



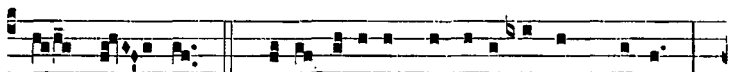
pá-cis, et non affli-cti-



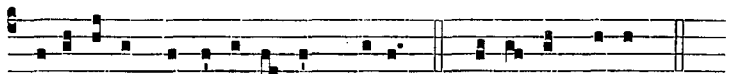
ó-nis : invocá-bi-tis me, et égo exáudi-am



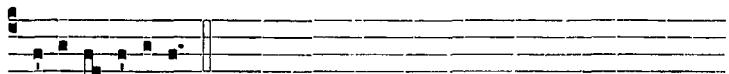
vos : et redúcam capti-vi-tá-tem vé-stram de cún-



ctis ló- cis. *Ps.* Bene-dixísti Dómine térram tú-am: *



avertísti capti-vi-tá-tem Jácob. Gló-ri- a Pátri.



E ù o u a e. Glória Patri. 6th tone. p. 30.

Collect.

Absólve, quaesumus Dómine, tuórum delícta populórum : † ut a peccatórum néxibus, quae pro nostra fragilitate contráximus, * tua benignitate liberémur. Per Dóminum nostrum.

Forgive, we beseech thee, O Lord, the transgressions of thy people : and may thy loving-kindness loose us from that chain of sin with which, in our weakness, we have suffered ourselves to be bound. Through Jesus...

2. A cunctis. p. 429. — 3. At the priest's choice.

Lectio Epistolae beati Pauli Apostoli ad Philippenses.

Bad Christians and good. Philip. 3, 17-4, 3.

Fratres : Imitatóres mei estóte et observáte eos, qui ita ámbulant, sicut habétis formam nostram. Multi enim ámbulant, quos saepe dicébam vobis (nunc autem et flens dico) inimicos crucis Christi : quorum finis intéritus : quorum Deus venter est : et glória in confusióne ipsórum, qui terréna sápiunt. Nostra autem conversatio in caelis est : unde étiam Salvatórem exspectámus Dóminum nostrum Jesum Christum, qui reformábit corpus humilitátis nostrae, configurátum córpori claritátis suae, secúndum operatiónem, qua étiam possit subjícere sibi ómnia.

Itaque, fratres mei caríssimi et desideratíssimi, gáudium meum, et coróna mea : sic state in Dómino, caríssimi. Evódiam rogo,

Brethren, be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping), that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

Therefore, my brethren, dearly beloved, and most desired, my joy and my crown : so stand fast in the Lord, my dearly beloved.

et Sýntychen déprecor idípsum
sápere in Dómino. Etiam rogo
et te, germáne compar, ádjuva
illas, quae mecum laboravérunt
in Evangélio cum Cleménte, et
céteris adjutóribus meis, quorum
nómina sunt in libro vitae.

Credo.

I beg of Evodia, and I beseech
Syntyche to be of one mind in the
Lord : and I entreat thee also, my
sincere companion ; help those women
who have laboured with me in the
gospel with Clement and the rest of
my fellow-labourers, whose names are
in the book of life.

Grad. VII

L

Ibe-rásti nos, * Dó-mi-

Thou hast delivered
us, O Lord, from them
that afflict us : and
hast put them to sha-
me that hate us. Ψ . In
God we will glory all
the day : and to thy
name we will give
praise for ever.

Ps. 43, 8-9.

ne, ex af-fligénti-bus

nos : et é-os qui nos odé-

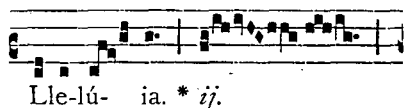
runt, confu- dí-sti. Ψ . In Dé-

laudábimur tó- ta dí- e, et nó-

mini tú- o confi-té-bi-mur * in saé-cu- la.

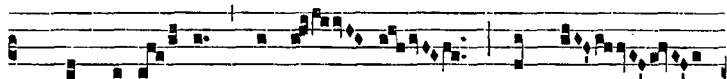
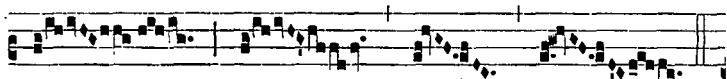
VII

A

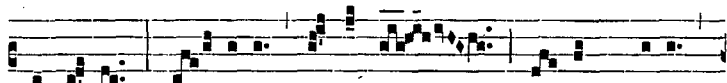


Lle-lú- ia. * ij.

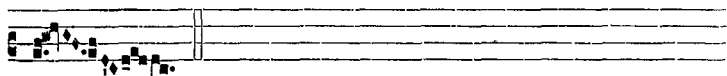
From the depths I
have cried to thee, O
Lord : Lord, hear my
prayer. *Ps. 129, 1-2.*



De profún-dis clamá- vi ad te,



Dómi-ne : Dó- mine exáudi * vó- cem mé- am.



✠ *Sequentia sancti Evangelii secundum Matthaeum.*

Cure of a woman with an issue of blood, and raising of Jairus's daughter.
Matth. 9, 18-26.

IN illo témpore : Loquente Jesu ad turbas, ecce princeps unus accéssit, et adorábat eum, dicens : Dómine, filia mea modo defúncta est : sed veni, impóne manum tuam super eam, et vivet. Et surgens Jesus sequébatur eum, et discipuli ejus. Et ecce múlier, quae sánguinis fluxum patiebátur duódecim annis, accéssit retro, et tetigit fimbriam vestiménti ejus. Dicebat enim intra se : Si tetigero tantum vestiméntum ejus, salva ero. At Jesus convérsus, et

AT that time, As Jesus was speaking to the multitudes, behold a certain ruler came up, and adored him, saying, Lord, my daughter is even now dead; but come lay thy hand upon her, and she shall live. And Jesus, rising up, followed him, with his disciples.

And behold a woman, who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her,

videns eam, dixit : Confide filia, fides tua te salvam fecit. Et salva facta est mulier ex illa hora. Et cum venisset Jesus in domum principis, et vidisset tibicines, et turbam tumultuantem, dicebat : Recedite : non est enim mortua puella, sed dormit. Et deridebant eum. Et cum ejecta esset turba, intravit, et tenuit manum ejus. Et surrexit puella. Et exiit fama haec in universam terram illam.

Credo.

said, Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, he said, Give place; for the girl is not dead, but sleepeth. And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

Offert. II

D

E profún- dis * clamá-

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.

vi ad te Dómi- ne : Dó- mi-

ne ex-áu- di ora- ti- ó- nem mé- am :

de profún- dis cla-

má- vi ad te, Dómi- ne.

Secret.

PRO nostrae servitútis augmento sacrificium tibi, Dómine, laudis offerimus : ut quod imméritis contulísti, propítius exsequáris. Per Dóminum nostrum.

Rendering ourselves yet more debtors to thee, we offer up unto thee, O Lord, the sacrifice of praise; begging of thee that what thou hast assured to us, though all unworthy, thou in thy mercy bring to pass. Through Jesus Christ our Lord.

2. Exáudi nos. p. 434. — 3. *At the priest's choice.*

Comm. I



A -men dico vobis, * quidquid
orantes petitis, credite qui acci-
pietis, et fiet vobis.

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.

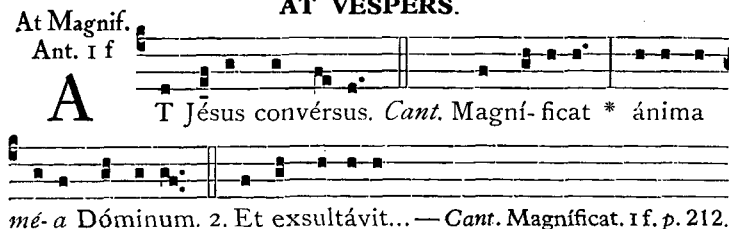
QUaerimus, omnipotens Deus : ut quos divina tribus participatione gaudere, humanis non sinas subjacere periculis. Per Dominum nostrum.

O Lord our God, suffer not, we beseech thee, those to succumb to human weakness, whom thou hast vouchsafed to gladden by calling them to have part in things which are divine. Through Jesus Christ...

2. Mundet et uniat. p. 435. — 3. At the priest's choice.

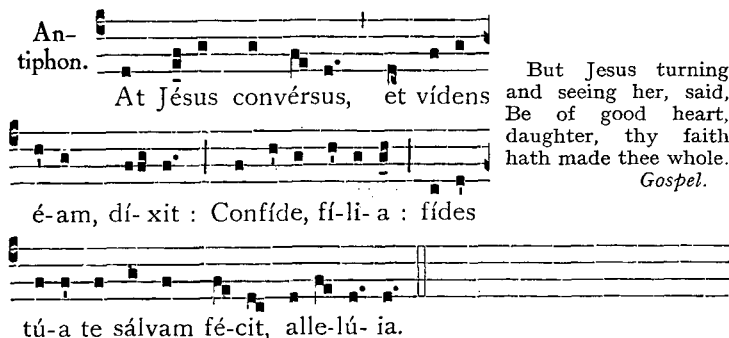
AT VESPERS.

At Magnif.
Ant. I f



A T JEsus conversus. *Cant. Magnificat* * anima
me-a Dominum. 2. Et exultavit... — *Cant. Magnificat. I f. p. 212.*

An-
tiphon.



At JEsus conversus, et videns
e-am, dixit : Confide, fili-a : fides
tu-a te salvam fecit, alle-lu-ia.

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. *Ps. Dirigatur. p. 414. Prayer. Absolve. p. 957.*

The last Sunday after Pentecost.

AT MASS.

Chants as at 23rd Sunday, p. 956.

Collect.

EXcita, quaesumus, Domine, tuorum fidelium voluntates : † ut divini operis fructum propensius exsequentes, * pietatis tuae remedia majora percipiant. Per Dominum.

STir up, we beseech thee, O Lord, the wills of thy faithful; that, more and more intent on the doing of good works, they may more and more plenteously share in thy mercies. Through Jesus Christ our Lord.

2. A cunctis. p. 429. — 3. *At the priest's choice.*

Lectio Epistolae beati Pauli Apostoli ad Colossenses.

Prayer for spiritual gifts; thanksgiving for God's work. Colos. 1, 9-14.

FRatres : Non cessamus pro vobis orantes, et postulantes ut impleamini agnitione voluntatis Dei, in omni sapientia et intellectu spiritali : ut ambulatis digne Deo per omnia placentes : in omni opere bono fructificantes, et crescentes in scientia Dei : in omni virtute confortati secundum potentiam claritatis ejus, in omni patientia, et longanimitate cum gaudio, gratias agentes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine : qui eripuit nos de potestate tenebrarum, et transtulit in regnum Filii dilectionis suae; in quo habemus redemptionem per sanguinem ejus, remissionem peccatorum.

BRethren, We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of his glory, in all patience and longsuffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

✠ Sequentia sancti Evangelii secundum Matthaeum.

The destruction of Jerusalem. Matth. 24, 15-35.

In Oriental, very imaginative, style, like the language of the ancient prophets when they announce some grand manifestation of God's power, and which must not be taken too literally, our Lord foretells, forty

years in advance, the destruction of Jerusalem in A. D. 70 by Roman armies.

“ This dramatic disaster, which marked the end of the old Covenant, was unprecedented in the history of salvation, and will be repeated only at the end of time. Then God will exercise on all mankind, now a chosen race in Christ, the same judgement he exercised then on the first Chosen People. And if the destruction of Jerusalem here seems confused with the end of time, this contains a profound truth; for that terrible judgement really marked the beginning of the last age, which at the end of the world will have come finally and for ever ”. R. P. Benoît, O. P.

IN illo tēpore : Dixit Jesus discipulis suis : Cum vidēritis abominatiōnem desolatiōnis, quae dicta est a Daniēle prophēta, stantem in loco sancto : qui legit, intēlligat : tunc qui in Judaea sunt, fūgiant ad montes : et qui in tecto, non descēdat tōllere aliquid de domo sua : et qui in agro, non revertatur tōllere tunicam suam. Vae autem praegnātibz, et nutriētibz in illis diēbz. Orāte autem, ut non fiat fuga vēstra in hieme, vel sabbato. Erit enim tunc tribulatio magna, qualis non fuit ab inītio mundi usque modo, neque fiet. Et nisi breviati fuissent dies illi, non fieret salva omnis caro : sed propter electos breviabuntur dies illi. Tunc si quis vobis dixerit : Ecce hic est Christus, aut illic : nolite credere. Surgent enim pseudochristi et pseudoprophetae, et dabunt signa magna, et prodigia, ita ut in errorem inducantur (si fieri potest) etiam electi. Ecce praedixi vobis. Si ergo dixerint vobis : Ecce in deserto est, nolite exire : ecce in penetralibus, nolite credere. Sicut enim fulgur exit ab Oriente, et paret usque in Occidentem : ita erit et adventus Filii hominis. Ubi cumque fuerit corpus, illic congregabuntur et aquilae. Statim autem post tribulationem dierum illorum sol obscurabitur,

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 place¹ (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. Where-soever the body shall be, there shall the eagles also be gathered together.

¹ “ This prophecy was fulfilled when the holy city and its temple were first besieged and then occupied by the heathen armies of Rome ”.

et luna non dabit lumen suum, et stellae cadent de caelo, et virtutes caelorum commovebuntur : et tunc parabitur signum Filii hominis in caelo : et tunc plangent omnes tribus terrae : et videbunt Filium hominis venientem in nubibus caeli cum virtute multa, et maiestate. Et mittet Angelos suos cum tuba, et voce magna : et congregabunt electos ejus a quatuor ventis, a summis caelorum usque ad terminos eorum.

Ab arbore autem ficis discite parabolam : cum jam ramus ejus tener fuerit, et folia nata, scitis quia prope est aestas : ita et vos, cum videritis haec omnia, scitote quia prope est in januis. Amen dico vobis, quia non praeteribit generatio haec, donec omnia haec fiant. Caelum et terra transibunt, verba autem mea non praeteribunt. Credo.

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, Domine, supplicationibus nostris : et populi tui oblationibus, precibusque susceptis, omnium nostrum ad te corda converte; ut a terrenis cupiditatibus liberati, ad caelestia desideria transeamus. Per Dominum nostrum.

In pity, O Lord, give ear to our supplications, and graciously accept the offerings and prayers of thy people : turn to thyself the hearts of all; that ceasing to covet the things of earth, we may long rather for the enjoyment of those of heaven. Through Jesus Christ our Lord.

2. Exaudi nos. p. 434. — 3. *At the priest's choice.*

Preface of the Blessed Trinity, p. 12.

Postcommunion.


Concede nobis, quaesumus, Domine : ut per haec sacramenta quae sumpsimus, quidquid in nostra mente vitiosum est, ipsorum medicamentis dono curetur. Per Dominum nostrum.

Grant unto us, we beseech thee, O Lord, for the sake of the divine sacrament we have received, that whatever in our hearts is faulty, may, by its healing virtue, be made whole. Through Jesus Christ our Lord.

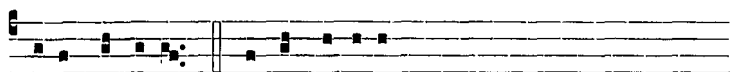
2. Mundet et muniat. p. 435. — 3. *At the priest's choice.*

AT VESPERS.

At Magnif.
Ant. I f



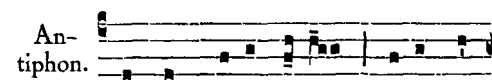
A-men dico vobis. *Cant. Magnificat * ánima*



mé-a Dóminum. 2. Et exultávit...

Cant. Magnificat. I f. p. 212.

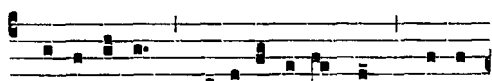
An-
tiphon.




Amen dico vobis : qui-a non

Amen I say to you,
that this generation
shall not pass till all
these things be done.
Heaven and earth shall
pass away, but my
words shall not pass
away, saith the Lord.

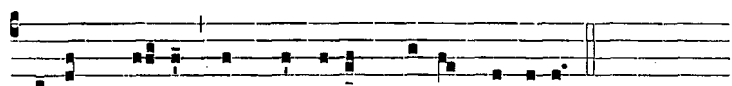
Gospel.



praeter-i-bit generá-ti-o haec, donec



ómni-a fí-ant : caé-lum et térra transí-bunt, vérba



autem mé- a non transí-bunt, dí-cit Dóminus.

If the antiphon is sung as a commemoration. V. Dirigátur. p. 414.

Prayer. Excita. p. 962

Proper of the Saints.

Although this part of the liturgical books includes some feasts of our Lord that fall on fixed dates, yet it is known as the Proper of the Saints, since these are in the great majority.

The name "Proper" is opposed to that of the "Common", which is given later and contains the Masses and Vespers common to a number of Saints. The Proper of the Saints has only what is special or *proper* to each one.

In the present work the rules observed in drawing up this Proper are as follows:

1. All feasts of the universal Church that may be celebrated on a Sunday (see pp. 257, 258), are found complete, Mass and Vespers.

2. The remaining feasts are represented at least by their Prayers.

The Collect, since it is sung by the Celebrant at Vespers, is reproduced each time.

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) **O**Blátis munéribus, quæsumus, Dómine, Ecclésiám tuam benígnus illúmina : ut, et gregis tui proficiat ubique succéssus, et grati fiant nómini tuo, te gubernánte, pastóres. Per Dóminum nostrum Jesum Christum.

(2) **H**óstias tibi, Dómine,
a) beáti *N.* Mártyris tui (atque Pontíficis)

b) beátae *N.* (Víriginis et) Mártyris tuæ

c) beatórum Mártyrum tuórum *N.* et *N.*

dicátas méritis, benígnus assúme : et ad perpétuum nobis tríbue proveníre subsidium. Per Dóminum.

(3) **M**Unera tibi, Dómine, dicáta sanctífica : et,

a) intercedénte beáto *N.* Mártyre tuo (atque Pontífice),

b) intercedéntibus sanctis Martýribus tuis *N.* et *N.*,

per éadem nos placátus inténde. Per Dóminum.

(4) **A**Ccépta sit in conspéctu tuo, Dómine, nostra devótio : et ejus (eórum) nobis fiat supplicatióne salutáris, pro cujus (quorum) solemnitáte defértur. Per Dóminum nostrum.

(1) **T**Hrough 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) **G**Raciously receive, O Lord, the offerings we, by the merits
a) of thy blessed Martyr (and Bishop) *N.*,

b) of thy blessed (Virgin and) Martyr *N.*,

c) of blessed *N.* and *N.*, thy Martyrs,

dedicate to thee; and grant that they may be to us an everlasting help. Through Jesus Christ our Lord.

(3) **S**ANCTIFY, O Lord, the gifts we offer to thee; and at the intercession

a) of thy blessed Martyr (and Bishop) *N.*

b) of thy holy Martyrs *N.* and *N.*

graciously look down upon us. Through Jesus Christ our Lord.

(4) **M**AY our devout offerings, O Lord, be acceptable in thy sight, and, by the intercession of him (her, those) on whose festival they are laid before thee, may they profit us unto salvation. Through Jesus...

- (5) **A**Desto, Dómine, supplicatióibus nostris, quas in Sanctórum tuórum commemoratióne deférimus : ut qui nostrae justítiae fidúciam non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum nostrum.
- (5) **G**Ive ear, O Lord, to our supplication, that we who put no trust in our own justice may be helped by the merits of those who have been pleasing to thee. Through Jesus Christ our Lord.
- (6) **M**Unera tibi, Dómine, nostrae devotiónis offérimus : quae et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum nostrum Jesum Christum.
- (6) **W**E offer to thee, O Lord, the gifts of our devotion : may they please thee as honouring thy Saints; and through thy mercy, may they be profitable to us. Through Jesus Christ our Lord.
- (7) **O**Blátis, quaesumus Dómine, placáre munéribus : et
- (7) **M**AY the gifts we have offered appease thee, we beseech thee, O Lord : and may the prayers
- a) intercedénte beáto *N.* Mártire tuo,
a) of blessed *N.*, thy Martyr,
- b) intercedéntibus sanctis Martíribus tuis *N.* et *N.*,
b) of thy holy Martyrs *N.* and *N.*
- a cunctis nos defénde perículis. Per Dóminum.
- defend us in all dangers. Through Jesus Christ our Lord.
- (8) **S**ancti tui, quaesumus, Dómine, nos ubique laetíficent : ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum nostrum Jesum Christum.
- (8) **I**N all places, we beseech thee, O Lord, may thy Saints bring us joy : and may we who honour their merits feel them to be our protectors. Through Jesus Christ our Lord.
- (9) **S**ancti *N.* Confessóris tui atque Pontíficis, quaesumus, Dómine, ánnua solémnitas pietáti tuae nos reddat accéptos : ut per haec piaae placatiónis officia, et illum beáta retribútió comitétur, et nobis grátiae tuae dona concíliet. Per Dóminum nostrum
- (9) **M**AY the festival we keep year by year in honour of blessed *N.*, thy Confessor and Bishop, make us pleasing, O Lord, to thy loving-kindness, and, by virtue of this devout service of propitiation, while assuring him his happy reward, obtain for us the gifts of thy grace. Through Jesus Christ our Lord.
- (10) **S**ancti *N.* Pontíficis (*or* Confessóris) tui atque Doctóris nobis, Dómine, pia non desit orátio : quae et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum nostrum.
- (10) **M**AY 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) **L**Audis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum : quibus nos et praeséntibus éxui malis confídimus, et futúris. Per Dóminum nostrum.
- (11) **I**N 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) **P**RAESTA nobis, quaesumus, omnipotens Deus : ut nostrae humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum nostrum.
- (12) **G**RANT 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) **S**ACRIS altáribus, Dómine, hóstias superpósitas sanctus *N. Abbas*, quaesumus, in salutem nobis proveníre depóscat. Per Dóminum nostrum.
- (13) **M**AY 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) **S**USCIPE Dómine múnera, quae in beátae *N. (Virginis et) Mártiris* tuae solemnitate deférimus : cujus nos confídimus patrocínio liberári. Per Dóminum nostrum.
- (14) **G**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) **I**NTÉNDE, quaesumus, Dómine, múnera altáribus tuis pro sanctárum (*Virginum et) Mártirum* tuárum *N. et N.* festivitáte propósita : ut, sicut per haec beáta mystéria illis glóriam contulísti, ita nobis indulgéntiam largiáris. Per Dóminum nostrum.
- (15) **F**AVOURABLY 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) **A**CCÉPTA tibi sit, Dómine, sacrátae plebis oblátio, pro tuórum honóre Sanctórum : quorum se méritis de tribulatióne percepísse cognóscit auxiliúm. Per Dóminum nostrum.
- (16) **M**AY, 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) **H**AEC hóstia, quaesumus, Dómine, quam sanctórum Mártirum tuórum natalítia recenséntes offérimus : et víncula nostrae pravitátis absolvat, et tuae nobis misericórdiae dona concíliet. Per Dóminum.
- (17) **M**AY, 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) **E**Cclésiæ tuæ, quaesumus, Dómine, preces et hóstias beáti Petri Apóstoli coméndet orátio : ut, quod pro illius glória celebrámus, nobis prosit ad véniam. (Per Dóminum nostrum.)

(19) **A**Póstoli tui Pauli préci-bus, Dómine, plebis tuæ dona sanctífica : ut quæ tibi tuo grata sunt institúto, gratióra fiant patrocínio suppli-cántis. (Per Dóminum nostrum Jesum Christum Fílium tuum.)

(20) **S**acrificium nostrum tibi, Dómine, quaesumus,

a) beáti Andréæ Apóstoli

b) beáti Lauréntii

c) sanctæ Terésiae Vírginis tuæ

precátio sancta concíliet : ut in cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

(18) **M**AY the intercessión 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) **M**Oved 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) **M**AY the holy prayer, O Lord,

a) of the blessed Apostle Andrew

b) of blessed Lawrence

c) of saint Teresa, thy Virgin

commend this our sacrifice to thee; it is offered up in his honour, for the sake of whose merits may it be acceptable in thy sight. Through Jesus...

II. Postcommunions.

(1) **R**Efectióne sancta enutrítam gubérna, quaesumus, Dómine, tuam placátus Ecclésiám : ut poténti moderatióne dirécta, et increménta libertátis accípiat, et in religiónis integritáte persístat. Per Dóminum.

(2) **R**Efecti participatióne múneris sacri, quaesumus, Dómine Deus noster : ut, cujus exséquimur cultum,

a) intercedénte beáto *N.* Mártire tuo (atque Pontífice),

b) intercedéntibus sanctis Mártýribus tuis *N.* et *N.*,

sentiámus efféctum. Per Dóminum nostrum Jesum Christum Fílium tuum.

(1) **B**E pleased, O Lord, to govern thy Church which is nourished by thy holy food : so that under thy powerful guidance it may enjoy greater freedom and continue to pay thee due honour and worship. Through Jesus Christ our Lord.

(2) **O**UR strength renewed from having shared in thy sacred gift, we beseech thee, O Lord our God, that, by the intercession

a) of thy blessed Martyr (and Bishop) *N.*

b) of thy holy Martyrs *N.* and *N.*,

we may ever feel the mighty power of the Sacrament we worship. Through Jesus Christ our Lord.

(3) **H**Aec nos commúnio, Dómine, purget a crímine : et

a) intercedénte beáto *N.* Mártýre tuo (atque Pontífice),

b) intercedéntibus sanctis Mártýribus tuis *N.* et *N.*,

caeléstis remédii fáciat esse con-sórtes. Per Dóminum nostrum.

(4) **D**A, quaésumus Dómine Deus noster : ut, sicut tuórum commemoratióne Sanctórum, temporáli gratulámur officio, ita perpétuo laetémur aspectu. Per Dóminum nostrum.

(5) **Q**Uaésumus, Dómine, salutáribus repléti mystériis : ut quorum (cujus) solémnia celebrámus, eórum (ejus) oratió-nibus adjuvémur. Per Dóminum.

(6) **P**Raesta nobis, quaésumus Dómine : intercedéntibus sanctis (Virgínibus et) Mártýribus tuis *N.* et *N.* : ut quod ore contingimus, pura mente capiámus. Per Dóminum nostrum Jesum Christum.

(7) **P**Raesta, quaésumus omnipotens Deus : ut de percéptis munéribus grátias exhibéntes, intercedénte beáto *N.* Confessóre tuo atque Pontífice, beneficia potióra sumámus. Per Dóminum nostrum.

(8) **D**Eus, fidélium remunerátor animárum : praesta; ut beáti *N.* Confessóris tui atque Pontíficis, cujus venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. 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 honouring thy Saints may be gladdened by their company for ever in heaven. Through Jesus Christ our Lord.

(5) **S**ATISfied by these saving mysteries, we beseech thee, O Lord, that their (his, her) prayers may help us whose festival we celebrate. Through Jesus Christ our Lord.

(6) **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, Almighty God, that we who return thanks to thee for the graces thou hast bestowed upon us, may through the prayers of blessed *N.*, thy Confessor and Bishop, receive blessings yet more abundant from thy hand. Through Jesus Christ...

(8) **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) **U**T nobis, Dómine, tua sacrificia dent salutem : beátus *N.* Póntifex (or Confessor) tuus, et Doctor egrégius, quaésumus, precátor accédát. Per Dóminum nostrum.

(10) **R**efecti cibo potúque caelésti, Deus noster, te súpplices exorámus : ut in cuius haec commemoratióne percépi-mus, ejus muniámur et precibus. Per Dóminum nostrum.

(11) **Q**uaésumus, omnipotens Deus : ut, qui caeléstia aliménta percépi-mus,

a) intercedénte beáto *N.* Confessóre (or Mártire) tuo,

b) intercedéntibus beátis (or sanctis) Mártýribus tuis, *N.* et *N.* per haec contra ómnia advérsa muniámur. Per Dóminum.

(12) **P**rótegat nos, Dómine, cum tui perceptiÓne sacraménti beátus *N.* Abbas, pro nobis intercedéndo : ut et conversatiÓnis ejus experiámur insignia, et intercessiÓnis percipiámus suffrágia. Per Dóminum nostrum.

(13) **A**uxiliéntur nobis, Dómine, sumpta mystéria : et, intercedénte beáta *N.* (Virgine et) Mártire tua, sempitérna faciánt protectiÓne gaudére. Per Dóminum nostrum.

(14) **D**ivini múnemis largitate satiáti, quaésumus, Dómine Deus noster : ut, intercedénte beáta

a) *N.* Virgine et Mártire tua,

b) *N.* Mártire tua,

in ejus semper participatiÓne vivámus. Per Dóminum.

(9) **M**AY 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**AY 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...

(15) **S**ATIÁsti, Dómine, famíliam tuam munéribus sacris : ejus, quaésumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum nostrum.

(16) **L**Aetíficet nos, Dómine, munus oblátum : ut, sicut in Apóstolo tuo Petro te mirábilem praedicámus; sic per illum tuae sumámus indulgéntiae largitátem. (Per Dóminum nostrum.)

(17) **S**ANctificáti, Dómine, salutári mystério : quaésumus; ut nobis ejus non desit orátio, cujus nos donásti patrocinio gubernári. (Per Dóminum nostrum.)

(18) **P**ERCéptis Dómine sacraméntis, beáto

a) Paulo, Apóstolo tuo,

b) Matthaéo, Apóstolo tuo et Evangelísta,

interveniénte, deprecámur : ut quae pro illius celebráta sunt glória, nobis proficiant ad medélam. Per Dóminum nostrum.

(19) **M**Ysticis, Dómine, repléti sumus votis et gáudiis : praesta, quaésumus; ut intercessiónibus sanctórum (sanctárum) Mártýrum tuórum (tuárum) *N. et N.*, quae temporáliter ágimus, spiritúaliter consequámur. Per Dóminum.

(20) **S**ACRO múnere satiáti, súpplices te, Dómine, deprecámur : ut, quod débitae servitútis celebrámus officio, salvatiónis tuae sentiámus augmentum. Per Dóminum nostrum Jesum Christum.

(15) **W**ITH 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) **M**AY, 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) **T**HOU hast sanctified us, O Lord, in these sacred mysteries : vouchsafe that his prayer fail us not who, by thy favour, is our especial advocate. Through Jesus Christ our Lord.

(18) **H**AVING 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) **T**HOU 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) **F**ILLED with thy sacred gifts, we beseech thee, O Lord, to suffer us to look upon our having thus been permitted dutifully to minister to thee, as an assurance of our growth in thy grace. Through Jesus Christ our Lord.

VARIOUS PRAYERS.

To implore the intercession of the Saints.

Collect, p. 429; Secret, p. 434; Postcommunion, p. 435.

For the Church or for the Pape.

Collects, p. 262; Secrets, p. 266; Postcommunions, p. 267.

For Peace.

Collect.

DEus, a quo sancta desidéria, recta consília, et justa sunt ópera : da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandátis tuis dedita, et hóstium sublata formidine, témpora sint tua protectióne tranquílla. Per Dóminum nostrum.

O God, from whom come all holy desires, all right resolves and all good deeds : do thou bestow upon thy servants that peace which the world cannot give; make our hearts to be devoted to the keeping of thy commandments; take away from us fear of our enemies, and grant that, protected by thee, our time may be a time of quiet. Through Jesus...

Secret.

DEus, qui crédentes in te pópulos nullis sinis concuti terroribus : dignáre preces et hóstias dicátæ tibi plebis suscipere; ut pax a tua pietáte concéssa, Christianórum fines ab omni hoste fáciat esse securos. Per Dóminum nostrum.

O God, who sufferest not the nations believing in thee to be shaken by any fear : vouchsafe, we beseech thee, to accept the prayers and offerings of a people that is thine own : and may the peace thy loving-kindness will surely grant us, ensure the safety of a Christian country from every assault of its enemies. Through Jesus Christ our Lord.

Postcommunion.

DEus, auctor pacis et amátor, quem nosse, vívere, cui servíre, regnáre est : protége ab ómnibus impugnatióibus

O God, the author and lover of peace, to know whom is to live, to serve whom is to rule; defend thy suppliants from all attacks; and may

súpplices tuos; ut qui in defen-
sione tua confidimus¹, nullius
hostilitatis arma timeamus. Per
Dóminum nostrum.

we who put our trust in thy succour¹,
fear not the power of any earthly
enemy. Through Jesus Christ...

For the Propagation of the Faith.

*In most dioceses, on the last Sunday but one of October, the following
prayers for Missions are added after those of the day.*

If the Mass is to be sung, it will be found on p. 1746.

Collect.

DEUS, qui omnes hómnes vis
salvos fieri, et ad agnitionem
veritatis venire : mitte, quaesum-
us, operarios in messem tuam,
et da eis cum omni fiducia loqui
verbum tuum; ut sermo tuus
currat et clarificetur, et omnes
gentes cognoscant te solum
Deum verum, et quem misisti
Jesum Christum Filium tuum,
Dóminum nostrum. Qui tecum
vivit.

O God, who willest that all men
should be saved and come to the
knowledge of the truth; send, we
beseech thee, labourers into thine
harvestfield, and give unto them
with boldness to speak thy word.
May that word of thine in all places
be uttered and loudly proclaimed, so
that all peoples may come to the
knowledge of thee, who only art the
true God, and of him whom thou hast
sent, Jesus Christ, thy Son, our Lord.
Who lives and reigns...

Secret.

PROTÉCTOR noster, 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 nó-
mini tuo oblatio munda. Per
eúmdem Dóminum.

O God our protector, turn thine
eyes to us : look upon the face
of thy Christ who has given himself
for the redemption of all : and bring
about, that from the rising of the
sun even unto its setting, thy name
be magnified among the gentiles, and
in every place there be sacrificed and
offered up to thee a pure oblation.
Through the same our Lord.

Postcommunion.

REDEMPTIONIS nostrae múnere
vegetati : quaesumus, Dó-
mine; ut hoc perpétuae salutis
auxílio, fides semper vera pro-
ficiat. Per Dóminum nostrum.

QUICKENED anew by thine atoning
gift, we beseech thee, O Lord,
that by this very help to eternal
salvation, the true faith may spread
more and more. Through Jesus...

¹ On 28 June is added here :

beáti Irenaíi Mártýris tui atque Pontíficis
intercessione,

through the intercession of blessed Irenacus,
thy Martyr and Bishop,

To beg for rain.

Collect.

DEus, in quo vivimus, movémur, et sumus : plúviam nobis tribue congruéntem; ut praeséntibus subsidiis sufficiénter adjúti, sempitérna fiduciálius appetámus. Per Dóminum nostrum Jesum Christum Fílium tuum.

O God in whom we live, move, and have our being : bestow upon us seasonable rain, that receiving at thy hands a sufficiency of temporal goods, we may, with the greater trustfulness, look to thee for those blessings which are eternal. Through Jesus Christ our Lord.

Secret.

OBlátis, quaésumus, Dómine, placáre munéribus : et opportúnum nobis tribue plúviae sufficiéntis auxiliúm. Per Dóminum nostrum.

BE appeased, O Lord, we beseech thee, by the gifts which we offer : and grant to us the blessing of a sufficiency of rain. Through Jesus Christ our Lord.

Postcommunion.

DA nobis, quaésumus, Dómine, plúviam salutárem : et áridam terrae fáciem fluéntis caeléstibus dignánter infúnde. Per Dóminum nostrum.

GRant to us, we beseech thee, O Lord, a seasonable fall of rain : and vouchsafe with water from heaven to bathe the parched face of our earth. Through Jesus Christ...

To beg for fine weather.

Collect.

AD te nos, Dómine, clamántes exáudi : et aéris serenitátem nobis tribue supplicántibus; ut qui juste pro peccátis nostris affligimur, misericórdia tua praeveniénte, cleméntiam sentiámus. Per Dóminum nostrum.

GRaciously hear us, O Lord, who cry out unto thee : and in answer to our prayers bestow upon us fine weather; so that we who most justly are chastised for our sins, may, from thy merciful dealings with us, learn how good thou art. Through Jesus...

Secret.

PRaeveniát nos, quaésumus, Dómine, grátia tua semper et subsequátur : et has oblatiões, 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

<p>nómini tuo consecrándas defé- rimus, benígnus assúme; ut per intercessiónem Sanctórum tuó- rum, cunctis nobis proficiant ad salútem. Per Dóminum.</p>	<p>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.</p>
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Postcommunion.

<p>QUaésumus, omnípotens Deus, cleméntiam tuam; ut inun- dántiam coérceas ímbrium, et hilaritátem vultus tui nobis impertíri dignéris. Per Dómi- num nostrum.</p>	<p>WE 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.</p>
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PROPER OF THE SAINTS

Whatever is not mentioned as Proper to a Saint, is taken from the Common.

FEASTS OF NOVEMBER.

29. St. Saturninus Martyr (3rd cent.).

28 Nov. Iste sánctus. p. 126.

Collect.

DEus, qui nos beáti Saturníni Mártiris tui concédís natalítio pérruí : * ejus nos tribue méritis adjuvári. Per Dóminum. | **O** God, by whose goodness we keep with rejoicing the feast day of blessed Saturninus, thy Martyr : for the sake of his merits refuse not to succour us in our need. Through Jesus.

Secret no 3 (a) p. 967.

Postcommunion.

Sanctíficet nos, quaésumus Dómine, tui percéptio sacraménti : et intercessióne Sanctórum tuórum tibi reddat accéptos. Per Dóminum. | **M**AY 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 :

Ÿ. In ómnem térram exívit sónus eórum.		Ÿ. Their sound has gone forth into all the world.
R̄. Et in fínes órbis térrae vérba eórum.		R̄. And their words unto the ends of the world.

At Magnif.

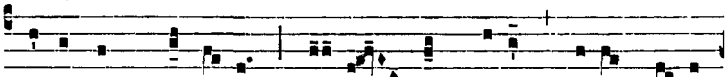
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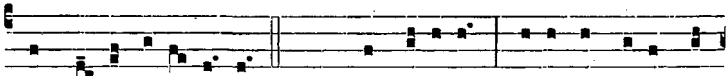
-nus ex du-óbus * qui se-

And Andrew, the brother of Simon Peter, was one of the two who followed the Lord.

John I, 40.



cú-ti sunt Dómi-num, é-rat André-as, frá-ter Simó-



nis Pétri, alle-lú-ia. *Cant. Magní-ficat * ánima mé-a Dó-*



minum. 2. Et exsultávit... — *Cant. Magníficat. I f. p. 212 or 218.*

Prayer. Majestátem túam. p. 980.

On the 1st Sunday of Advent, Commemoration of the Sunday. Ant. Ne timeas María. p. 273. V. Rorate. p. 272. Prayer. Excita. p. 261.

Benedicámus Dómino II. p. 139. — Ant. Alma. p. 238.

AT MASS.

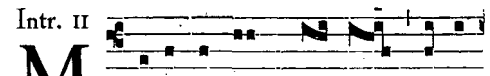
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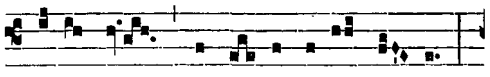
Ihi autem * ni-mis hono-

To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. *Ps.* Lord, thou hast proved me, and known me: thou hast known my sitting down, and my rising up¹.


Ps. 138, 17 and 1-2.



rá-ti sunt amí-ci tú-i, Dé-us:

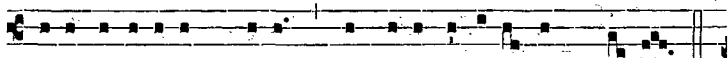


nis confortá-tus est prin-ci-pá-tus e-ó-rum.

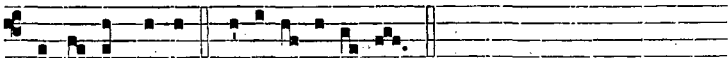


Ps. Dómi-ne probásti me, et cognovísti me: * tu cogno-

¹ That is to say: You know all my ways, all my actions.



vísti sessi-ónem mé-am, et resurrecti-ónem mé-am.



Gló-ri-a Pátri. E u o u a e. Glória Patri. 2nd tone. p. 28.

Collect.

MAjestátem tuam Dómine suppliciter exorámus : † ut sicut Ecclésiæ tuæ beátus Andréas Apóstolus éxstitit prædicátor et rector; * ita apud te sit pro nobis perpétuus intercëssor. Per Dóminum nostrum.

Most humbly, O Lord, we supplicate thy divine Majesty, that blessed Andrew, the apostle, once upon earth a preacher and ruler of thy Church, may henceforth for evermore be our advocate in heaven with thee. Through Jesus Christ...

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

It is faith that saves; and faith presupposes the Apostles' preaching.
Rom. 10, 10-18.

FRatres : Corde enim créditur ad justítiam : ore autem confessio fit ad salutem. Dicit enim Scriptúra : Omnis qui credit in illum, non confundétur. Non enim est distinctio Judaéi et Graeci : nam idem Dóminus ómnium, dives in omnes qui invocant illum. Omnis enim quicumque invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non credidérunt? Aut quómodo credent ei, quem non audiérunt? Quómodo autem áudient sine prædicánte? Quómodo vero prædicábunt, nisi mittántur? sicut scriptum est : Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Sed non omnes obédiunt Evangélio. Isaías enim dicit : Dómine, quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per verbum Christi. Sed dico : Numquid non audiérunt? Et quidem in omnem terram exívit sonus eórum, et in fines orbis terræ verba eórum.

Brethren, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? or how shall they believe him of whom they have not heard? and how shall they hear, without a preacher? and how shall they preach, unless they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!

But all do not obey the gospel. For Isaías saith, Lord, who hath believed our report? Faith then cometh by hearing; and hearing by the word of Christ. But I say, Have they not heard? Yea, verily, their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

Gradual. Constitúes éos. p. 1240.

I
A The Lord loved An-
drew as an odour of
sweetness.

L-le- lú- ia. * *ij.*

∕. Di- lé-
xit André- am Dó- mi- nus in o- dó-
rem * su- a- vi- tá- tis.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

St. Andrew was one of the first four disciples. Matth. 4, 18-22.

IN illo tēpore : Ambulans
Jesus juxta mare Galilaeae,
vidit duos fratres, Simónem, qui
vocátur Petrus, et Andréam fra-
trem ejus, mittentes rete in mare
(erant enim piscatóres), et ait
illis : Veníte post me, et fáciam
vos fieri piscatóres hóminum.
At illi continuo, relctis rétibus,
secúti sunt eum. Et procédens
inde, vidit álios duos fratres,
Jacóbum Zebedaí, et Joánnem
fratrem ejus, in navi cum Zebedaéo
patre eórum, reficiéntes
rétia sua : et vocávit eos. Illi
autem statim, relctis rétibus et
patre, secúti sunt eum. Credo.

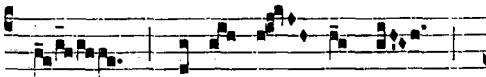
AT that time, Jesus, walking by the
sea of Galilee, saw two brethren,
Simon, who is called Peter, and
Andrew his brother, casting a net
into the sea (for they were fishers).
And he saith to them, Come ye after
me, and I will make you to be fishers
of men. And they immediately leav-
ing their nets followed 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.

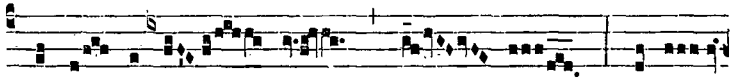
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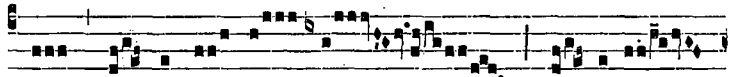
I- hi * au- tem ni-



mis hono- rá- ti sunt



amí- ci tú- i, Dé- us : nimis



con- fortá- tus est prin- cipá-



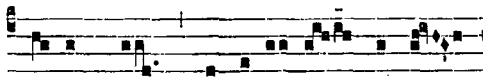
tus e- ó- rum.

*Secret no 20 (a) p. 970.**Preface of the Apostles, p. 13.*

Comm. VIII

V

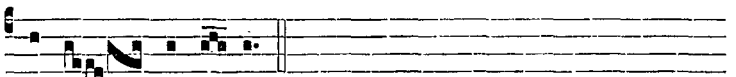
Enf- te post me : * fá-



ci- am vos pisca- tó- res hómi-



num : at íl- li, re- líctis ré- ti- bus et ná- vi, secu-



ti sunt Dómi- num.

To me thy friends,
O God, are made ex-
ceedingly honourable;
their principality is ex-
ceedingly strengthen-
ed. *Introit.*

Come ye after me,
and I will make you
to be fishers of men:
and they left their nets
and ship, and followed
the Lord.

Gospel.

Postcommunion.

Sumpsimus Dómine, divína mystéria, beáti Andréae Apóstoli festivitáte laetántes; quae, sicut tuis Sanctis ad glóriam, ita nobis, quaesumus, ad véniam prodésse perficias. Per Dóminum nostrum.

With great rejoicing, we have, O Lord, on this festival day, taken part in thy divine mysteries: from them glory comes to thy saints; to us may they ensure the pardon of our sins. Through Jesus Christ our Lord.

AT SECOND VESPERS.

The Antiphons are based on the Acts of his martyrdom.

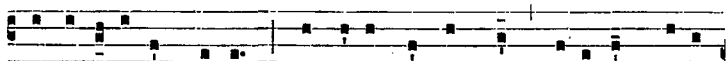
1 Ant.

VII C

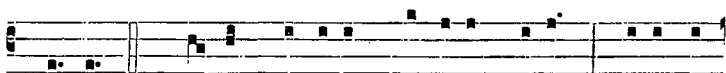
S

Alve Crux pre-ti-ó-sa, * súsci-

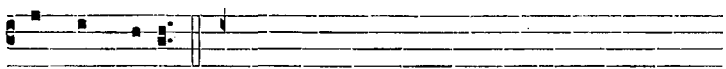
Hail, Cross of great price; receive the disciple of him who hung on thee, my Master, Christ.



pe discípu-lum é-jus qui pepéndit in te, magíster mé-us



Chrístus. *Ps.* Dí-xit Dóminus Dómino mé-o : * Séde a



déxtris mé- is. *Ps.* Díxit Dóminus. VII c. p. 151.

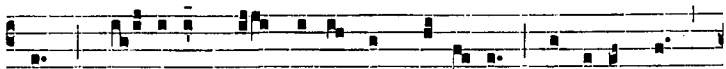
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VIII G

B

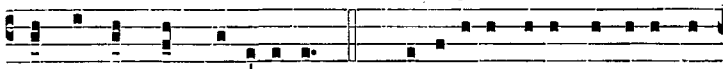
E-á-tus André-as * orábat dí-

Blessed Andrew prayed and said: Lord, King of glory eternal, receive me as I hang gibetted here.

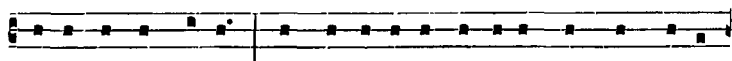


cens : Dó-mine, Rex aetérnae gló-ri-ae, súscipe me

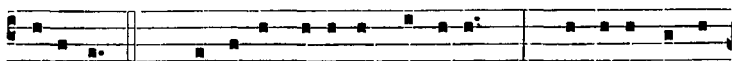
At I Vespers.



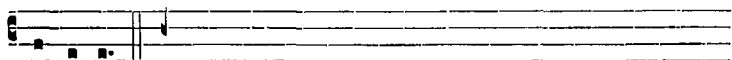
pendéntem in pa-tíbu-lo. *Ps.* Confitébor tibi Dómine in



tó-to córde **mé**-o : * in consí-li-o justórum et congrega-
At II Vespers.



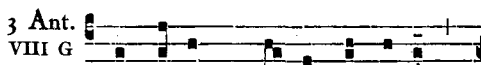
ti-óne. *Ps.* Laudá-te pú-e-ri Dóminum : * laudáte *nómen*



Dómi-ni.

At I Vespers. Ps. Confitebor. VIII G. p. 158.

At II Vespers. Ps. Laudate pueri. VIII G. p. 170.



A

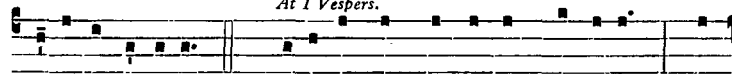
Ndré-as Chrí-sti fámu-lus, *

Andrew, servant of
 Christ, God's worthy
 Apostle, brother of
 Peter and sharer in
 his passion.



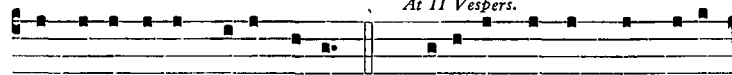
dígnus Dé-i Apósto-lus, germánu-s Pé-tri, et in pas-

At I Vespers.

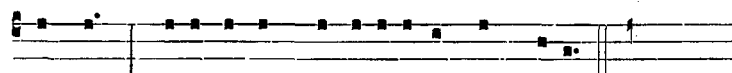


si-óne só-ci-us. *Ps.* Be-á-tus vir qui tímet Dóminum : * in

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. Beatus vir. VIII G. p. 165.

At II Vespers. Ps. Credidi. VIII G. p. 182.

4 Ant.
VIII G

M

Aximílla Christo amábi-lis, *

Maximilla, the beloved of Christ, took the Apostle's body; she buried it with spices in a most worthy place.

tú-lit córpus Apósto-li : óptimo ló-co cum aromá-tibus

At I Vespers.

sepe-lí-vit. *Ps.* Laudáte pú-e-ri Dóminum : * laudáte nómen

At II Vespers.

Dómi-ni. *Ps.* In converténdo Dóminus capti-vitátem Sí-on : *

fácti súm-us sic-ut conso-lá-ti.

At I Vespers. Ps. Laudáte púeri. VIII G. p. 170.

At II Vespers. Ps. In converténdo. VIII G. p. 192.

5 Ant.
VII a

Q

UI persequébántur jústum, * de-

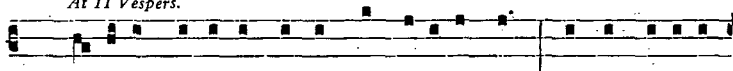
Those who persecuted the just one thou didst plunge, Lord, into hell; and on the wood of the Cross thou wast his leader.

mersísti é-os Dómine in inférno :

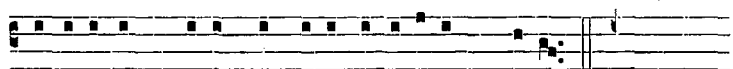
At I Vespers.

et in lígno crú-cis dux jústi fu-í-sti. *Ps.* Lau-dáte Dó-

minum ómnes géntes : * laudáte é-um ómnes pópu-li.

At II Vespers.

Ps. Dómine probásti me et cognovísti me : * tu cognovísti



sessi-ónem mé-am et resurrecti-ónem mé-am.

At I Vespers. Ps. Laudáte Dóminum. VII a. p. 185.

At II Vespers. Ps. Dómine probásti. VII a. p. 205.

Chapter.

FRatres : Corde enim créditur ad justítiam, † ore autem conféssio fit *ad salútem*. * Dicit enim Scriptúra : Omnis qui credid in illum, non confundétur.

BRethren, With the heart we believe unto justice, but with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth in him shall not be confounded.

Hymn. Exsúltet órbit. p. 1599 or 1601.

V. Annuntiavérunt ópera Déi.

V. They declared the works of God.

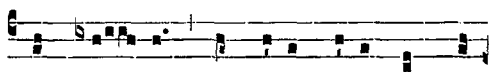
Ry. Et fácta éjus intellexérunt.

Ry. And understood his doings.

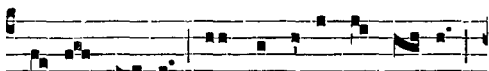
At Magnif.

Ant. I D

CUM perve-nísset * be-á-tus

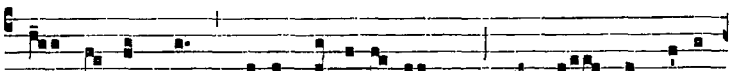


André- as ad lócum ubi crux pa-



rá-ta é-rat, exclamávit et dí-xit :

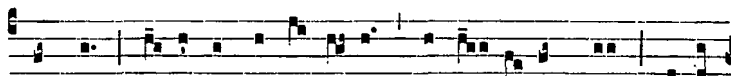
When blessed Andrew come to the place where the cross was prepared, he cried out and said: "O good Cross, long desired, and now made ready for the longing soul; securely and gladly I come to thee; that thou also exulting may receive me, disciple of him who hung upon thee.



O bó-na crux, di-u de-side-rá-ta, et jam concupi-



scénti ánimo prae-pará-ta : secú-rus et gáudens véni-o



ad te: i-ta et tu exsultans susci-pi-as me, disci-



pu-lum é-jus qui pepén-dit in te. *Cant. Magní-ficat **



ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. 1 D. p. 212 or 218. — Prayer. Majestátem. p. 980.

FEASTS OF DECEMBER.

2. St. Bibiana Virgin and Martyr. († 363)

Semi-double.

1 Dec. Véni spónsa. p. 134. — 2 Dec. Véni spónsa. p. 135.

Collect.

DEUS ómnium largítor bonórum, qui in fámula tua Bibiána cum virginitátis flore mártýrii palmam conjunxísti: † mentes nostras ejus intercessióne tibi caritáte 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.

Secret no 2 (b), p. 967 and Postcommunion no 14 (a), p. 972.

3. St. Francis Xavier Confessor. († 1552)

Double major.

2 Dec. Similábo. p. 133. — 3 Dec. Hic vir. p. 133.

Collect.

DEUS, qui Indiárum gentes beáti Francisci praedicatióne et miráculis Ecclésiae tuae aggregáre 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 gloriósa mérita venerámur, * virtútum quoque imitémur exéempla. Per Dóminum nostrum. | beseech thee, that we who venerate his glorious merits, may endeavour to imitate the examples of virtue he has left us. Through Jesus Christ...

Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.

¶ *In places where the feast is solemnly kept :*

Introit. Loquébar. with Ps. 116. Laudáte, p. 1392.

Epistle as for St. Andrew, p. 980.

Gradual. Jústus. p. 1394. Allelúia, allelúia. V̄. Beátus vir. p. 1666.

*Gospel of Whit Sunday, p. 739, from * to **.*

Offertory. Véritas. p. 992. — *Communion.* Beátus servus. p. 1562.

4. St. Peter Chrysologus Bp., Conf. and Doct. († 450)

Double.

3 and 4 Dec. O Dóctor... beáte Pétre Chrysóloge. p. 131.

Collect.

DEUS, qui beátum Petrum Chrysólogum Doctórem egrégium, divínitus praemonstrátum, ad regéndam et instruéndam Ecclésiám tuam éligi voluísti : † praesta, quaesumus; ut quem Doctórem vitæ habuimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum nostrum. | **O** God who wast pleased to set up as teacher and ruler in thy Church, blessed Peter Chrysologus, that illustrious doctor, and to point out, by a sign from heaven, that it was thou thyself who didst choose him: vouchsafe, we beseech thee, that he may be our advocate in heaven who has been our master of holy living on earth. Through Jesus...

The same day. St. Barbara Virgin and Martyr.

3 Dec. Véni spónsa. p. 134.

Collect.

DEUS, qui inter cétera poténtiae tuae mirácula, étiam in sexu frágili victóriam martýrii contulísti : † concéde propítius; ut qui beátae Bárbarae Virgínis et Mártýris tuae natalítia cólimus, * per ejus ad te exéempla gradiámur. Per Dóminum. | **O** God, who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning of the Martyr's crown; vouchsafe unto us who celebrate the triumph of blessed Barbara, thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ our Lord.

Secrets nos 10 and 14, p. 968 and fol. — Postcom. nos 9 and 13, p. 972.

Mass of St. Barbara. Loquébar. p. 1677.

5. St Sabbas Abbot. († 532)

Simple.

4 Dec. Similábo. p. 133.

Collect.

INtercessio nos, quaesumus, Dómine, beáti Sabbae Abbátis commendet : * ut quod nostris méritis non valémus, ejus patrocinio assequámur. Per Dóminum nostrum.

MAY the prayers of the holy Abbot Sabbas, commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus...

Secret no 13, p. 969 and Postcommunion no 12, p. 972.

6. St. Nicholas Bishop of Myra and Confessor. († 342)

Double.

5 Dec. Sacérdos. p. 129. — 6 Dec. Amávit eum. p. 130.

Collect.

DEus, qui beátum Nicoláum Pontíficem innúmeris decorásti miraculis : † tribue, quaesumus; ut ejus méritis et precibus * a gehénnae incendiis liberémur. Per Dóminum.

O God, who didst adorn the holy Bishop Nicholas with the working of countless miracles: moved by his merits and prayers, save us, we beseech thee, from the flames of hell. Through Jesus Christ our Lord.

*Secret. Sanctífica. p. 1562 (Substitute "Nicholas" for "Martin").***Postcommunion.**

Sacrificia, quae súmpsimus, Dómine, pro solemnitate sancti Pontíficis tui Nicolái, sempiterna nos protectione conservent. Per Dóminum.

MAY the sacrifice, O Lord, of which we have partaken on this the feast day of the holy bishop Nicholas, be to us a sure defence for evermore. Through Jesus Christ our Lord.

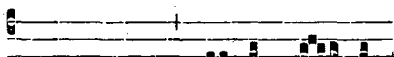
¶ *In places where the feast is solemnly kept:**Introit. Státuit. p. 1559. — Collect as above.***Lesson from the Epistle of B. Apostle Paul to the Hebrews***The authority of Bishops is that of Jesus Christ himself. Hebr. 13, 7-17.*

BRethren, remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and to-day, and the same for ever. Be not led away with various and strange doctrines: for it is best that the heart be established with grace; not with meats, which have not profited those that walk in them.

We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. Let us go forth therefore to him without the camp, bearing his reproach: for we have not here a lasting city, but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name.

And do not forget to do good and to impart: for by such sacrifices God's favour is obtained. Obey your prelates, and be subject to them; for they watch, as being to render an account for your souls.

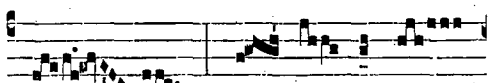
Grad. I



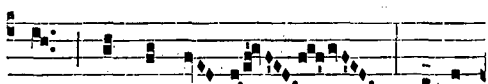
I Nvé- ni * Dá- vid sér- vum

I have found David, my servant: with my holyoil I have anointed him; for my hand shall help him, and my arm shall strengthen him. *Ps.* The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

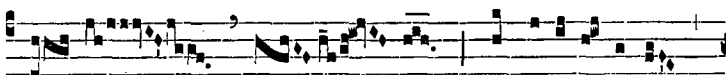
Ps. 88, 21-23.



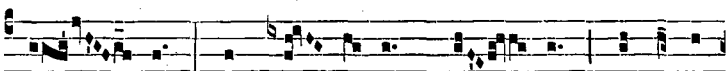
mé- um, ó- le- o sán-



cto únxi é- um : mánus



e- nim mé- a auxi- li- á- bi- tur



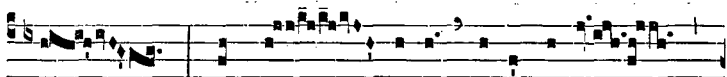
é- i, et brá- chi- um mé- um confortá-



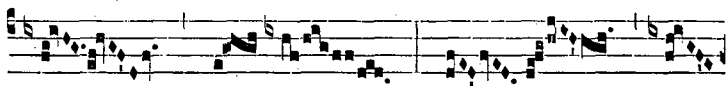
bit é- um. *Ps.* Ni- hil pro- fí- ci- et



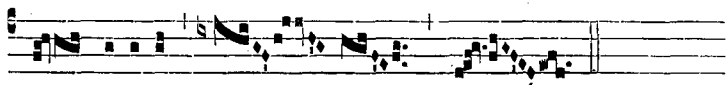
inimí- cus in é-



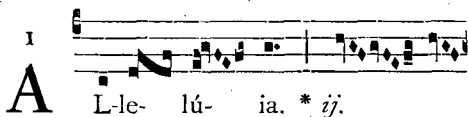
o, et fi- li- us in-iqui-tá-



tis. non



nocébit * é- i.



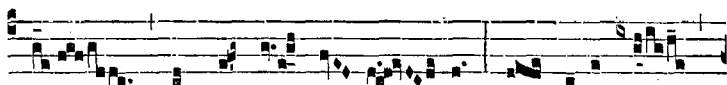
L-le- lú- ia. * ij.

The just man shall flourish like the palm-tree: he shall grow up like the cedar.

Ps. 92, 13.



∇. Jú-



stus ut pálma flo- ré- bit, et sicut cé-



drus * multi- plicá- bi-tur.



✠ **Sequentia sancti Evangelii secundum Matthaeum.**

The parable of the talents exhorts us to make profit of God's gifts.

Matth. 25, 14-23.

IN illo tēpore : Dixit Jesus discipulis suis parabolam hanc : Homo pēgre proficiscens, vocāvit servos suos, et tradidit illis bona sua. Et uni dedit quinque talēta, alii autem duo, alii vero unum, unicuique secūndum prōpriam virtūtem, et profectus est statim. Abiit autem qui quinque talēta accēperat, et operātus est in eis; et lucrātus est alia quinque. Similiter et qui duo accēperat, lucrātus est alia duo. Qui autem unum accēperat, abiens fodit in terram, et abscondit pecūniam dōmini sui. Post multum vero tēporis venit dōminus servōrum illōrum, et pōsuit ratiōnem cum eis. Et accēdens qui quinque talēta accēperat, obtulit alia quinque talēta, dicens : Dōmine, quinque talēta tradidisti mihi, ecce alia quinque superlucrātus sum. Ait illi dōminus ejus : Euge serve bone et fidēlis, quia super pauca fuisti fidēlis, super multa te constituam : intra in gāudium dōmini tui. Accessit autem et qui duo talēta accēperat, et ait : Dōmine, duo talēta tradidisti mihi, ecce alia duo lucrātus sum. Ait illi dōminus ejus : Euge serve bone et fidēlis, quia super pauca fuisti fidēlis, super multa te constituam : intra in gāudium dōmini tui.

Credo.

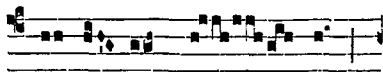
AT that time, Jesus spoke this parable to his disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five; and in like manner he that had received the one, going his way, digged into the earth and hid his lord's money.

But after a long time, the lord of those servants came and reckoned with them. And he that had received the five talents, coming, brought other five talents saying, Lord, thou didst deliver to me five talents; behold I have gained other five over and above. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst two talents to me; behold I have gained other two. His lord said to him, Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.

¶ *In some dioceses the Gospel is that of S. Martin, p. 1562.*

Offert. II

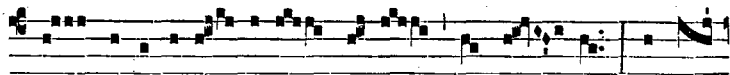
V



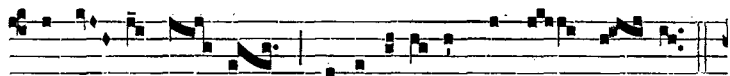
E-ri- tas mé-

a *

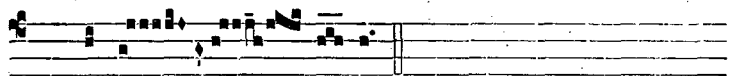
My truth and my mercy shall be with him: and in my name shall his horn be exalted. *Ps. 88, 25.*



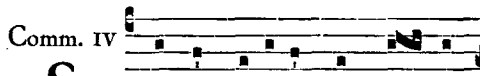
et mi-se-ri-cór-di-a mé-a cum í- pso : et in



nómi- ne mé-o exaltábi-tur córnu é- jus.



T. P. Alle- lú- ia.



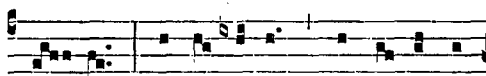
Comm. IV

S

Emel jurávi * in sáncto

Once have I sworn
by my holiness, his
seed shall endure for
ever: and his throne
as the sun before me,
and as the moon perfect
for ever; and a faithful
witness in heaven.

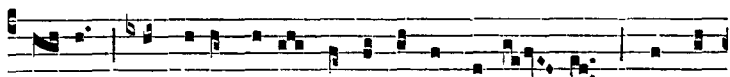
Ps. 88, 36-38.



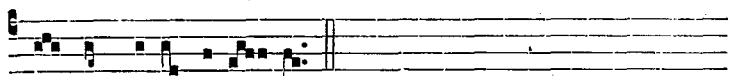
mé- o : sémen é-jus in ae-térnum



ma-né- bit : et sédes éjus sicut sol in conspéctu



mé- o, et sicut lúna perfécta in aetér- num : et té-



stis in caélo 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.**6 and 7 Dec. Ant. O Dóctor óptime... beáte Ambrósi. p. 131.***Collect.**

DEus, qui pópulo tuo aetérnae salútis beátum Ambrósium místrum tribuísti : † praesta, quaesumus; ut quem Doctórem vitae habuimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

O God who didst raise up blessed Ambrose to be to thy people a minister of eternal salvation; grant, we beseech thee; that he who was once on earth our master of holy living, may for evermore be our advocate in heaven. Through Jesus...

Secret.

OMnípotens sempitérne Deus, múnera tuae majestáti obláta, per intercessiónem beáti Ambrósii, Confessóris tui atque Pontificis, ad perpétuam nobis fac proveníre salútem. Per Dóminum nostrum.

Almighty and everlasting God, vouchsafe that the offerings we lay before thy divine Majesty may, by the intercession of blessed Ambrose, thy Confessor and Bishop, avail us to everlasting salvation. Through Jesus Christ our Lord.

Postcommunion.

Sacraménta salútis nostrae suscipiéntes, concéde, quaesumus, omnipotens Deus : ut beáti Ambrósii Confessóris tui atque Pontificis, nos ubíque orátio ádjuvet, in cujus veneratióne haec tuae obtúlimus majestáti. Per Dóminum.

TO us, O Lord, who have received the sacraments of our salvation, grant, we beseech thee, that at all times and all places, we may be succoured by the prayers of blessed Ambrose, thy Confessor and Bishop, in whose honour we have this day offered up our sacrifice. Through Jesus...

*Introit. In médio. p. 337. — Epistle. Testícor. p. 1660.**Gradual. Ecce sacérdos. p. 1560. — Allelúia, allel. V. Jurávit. p. 1658.**Gospel. Vos estis. p. 1661. Credo.**Offertory. Véritas méa. p. 992. — Communion. Sémel jurávi. p. 993.**Vespers as Common of a Confessor Bishop, p. 1648, except Antiphon at Magnificat : O Doctor óptime. p. 131.**Prayer. Deus, qui pópulo. as above.*

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:

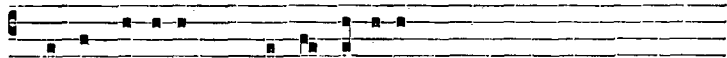
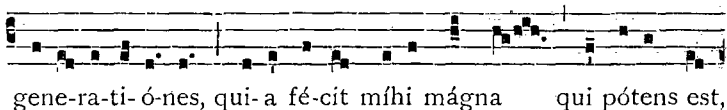
At Magnif.

Ant. VIII G

B

E-átam me dícent * ómnes

Behold from hence-
forth all generations
shall call me blessed.
Because he that is
mighty hath done great
things to me.



2. Et exsultávit... *or* Et exsultávit...

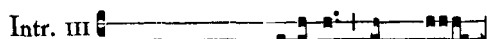
Cant. Magníficat. VIII G. p. 217 *or* 223.

Commemoration of Advent, p. 1004 and fol. (The Sunday, p. 281).

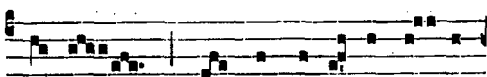
Benedicámus Dómino I. p. 138. — Ant. Alma. p. 238.

At Compline, Hymn. n^o 2, p. 247. See the note p. 248.

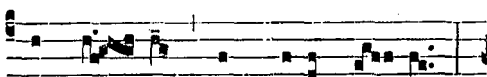
AT MASS.

Intr. III 

G Audens gaudé- bo * in Dó-



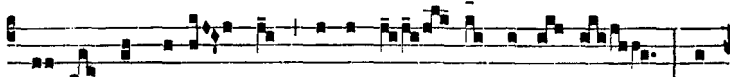
mi-no, et exsultá-bit á- ni-



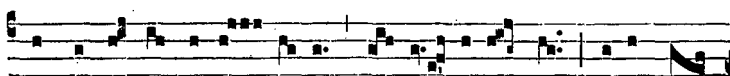
ma mé- a in Dé-o mé- o :

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.

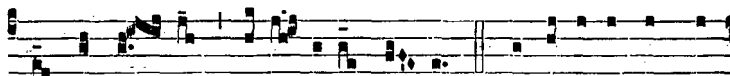
Is. 61, 10; Ps. 29.



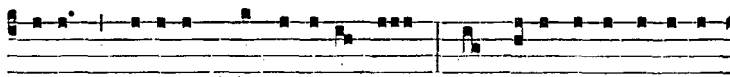
qui- a índu-it me vestimén- tis sa-lú- tis, et



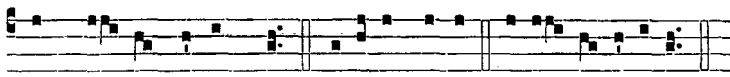
induménto justí- ti- ae cir-cúmdedit me, quasi spon-



sam orná- tam moní- libus sú- is. *Ps.* Exaltábo te, Dó-



mine, quóni- am susce-písti me : * nec de-lectásti i-nimí-



cos mé- os super me. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 3rd tone. p. 29.

Collect.

DEus, qui per Immaculátam Virgínis Conceptionem dignum Fílio tuo habitáculum prae-parásti: † quaesumus; ut qui

O God who, by the Immaculate Conception of the Virgin, didst make ready a fitting dwelling-place for thy Son: grant, we beseech thee,

ex morte ejúsdem Fílii tui prae-
vísa, eam ab omni labe praeser-
vásti, * nos quoque mundos ejus
intercessióne ad te pervenire con-
cédas. Per eúmdem Dóminum
nostrum Jesum Christum.

that as through the death foreseen
by thee of the same thy Son, thou
didst preserve his Mother unsullied
by sin, so, us likewise, pure in heart,
thou wouldst make to come unto
thee. Through the same our Lord.

2nd Collect : of Advent, p. 261 or 274 or 283.

Lectio libri Sapientiae.

Our Lady, in conjunction with her Son, has so high a place in God's plan, that the Church applies to her the passage of *Proverbs 8, 22-35*, that sings the role assigned to eternal Wisdom before and during Creation.

Dominus possédit me in iníto
viárum suárum, ántequam
quidquam fáceret a princípio.
Ab aetérno ordináta sum, et ex
antíquis, ántequam terra fieret.
Nondum erant abyssi, et ego jam
concepta eram.

Necdum fontes aquárum eru-
perant : necdum montes gravi
mole constiterant : ante colles
ego parturiébar : adhuc terram
non fécerat, et flúmina, et cár-
dines orbis terrae. Quando prae-
parábat caelos, áderam : quando
certa lege et gyro vallábat aby-
ssos : quando aéthera firmábat
sursum, et librábat fontes aquá-
rum : quando circúmdabat mari
términum suum, et legem poné-
bat aquis, ne transirent fines
suos; quando appendébat fun-
daménta terrae. Cum eo eram
cuncta compónens : et delectábar
per singulos dies, ludens coram
eo omni témpore : ludens in orbe
terrárum : et deliciae meae esse
cum filiis hóminum.

Nunc ergo filii, audíte me :
Beáti qui custódiunt vias meas.
Audíte disciplínam, et estóte sap-
ientes, et nolíte abjícere eam.
Beátus homo qui audit me, et
qui vígilat ad fores meas quo-
tidie, et obsérvat ad postes óstii
mei. Qui me invénerit, invéniet
vitam, et háuriet salútem 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.

Grad. v

B

Ene-dí-cta es tu, * Vírgo

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.*

Ma-rí-a,

a Dómi-

no Dé-o excél-so,

prae ómni-bus mu-

li-é-ri-bus su-per térram.

∇. Tu gló-

ri-a Jerú-

sa-lem, tu

laetí-ti-a Is-

ra-el, tu hono-ri-fi-cén-

ti-a

pópu-li * nóstri.

AL-le-lú-ia. * *ij.*

Thou art all fair, O Mary, and there is in thee no stain of original sin. *Cant. 4, 7.*

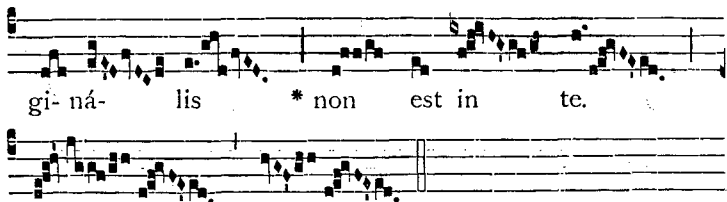
∇. Tó-ta púlchra

es, Ma-

rí-a :

et mácu-la

o-ri-



*Gospel, p. 1117 to *.* — Credo.

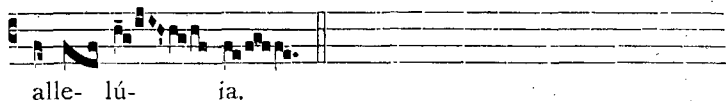
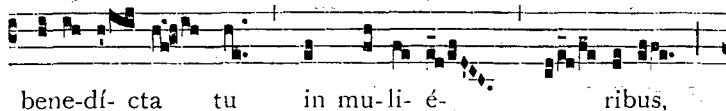
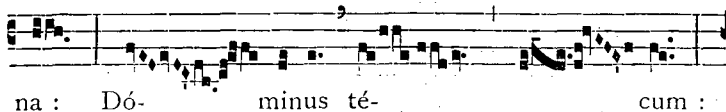
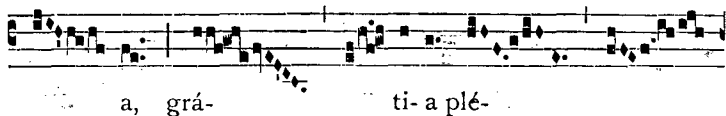
Offert. VIII

A



Hail Mary, full of grace : the Lord is with thee : blessed art thou among women.

Gospel.



Secret.

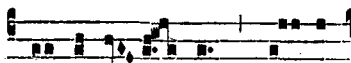
Salutárem hóstiám, quam in solemnitáte Immaculátae Conceptionis beátae Vírginis Maríaé tibi, Dómine, offérimus, súscipe et praesta : ut sicut illam, tua grátia praeveniénte, ab omni labe immúnem profitémur ; ita ejus intercessióne a culpis ómnibus liberémur. Per Dóminum.

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 prevent grace preserved from all taint of evil, may, by her intercession, be freed from all sin. Through Jesus...

2nd Secret : Haec sacra. p. 265 or Placáre. p. 277.

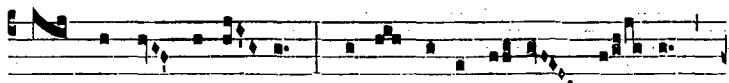
Preface of the Blessed Virgin. Et te in Conceptione Immaculáta. p. 13.

Comm. VIII



Glorious things are
told of thee, O Mary,
for he who is mighty
hath done great things
unto thee. *Magnificat.*

G Lo-ri-ó- sa * dí-cta



sunt de te, Ma-rí- a : qui- a fé- cit tí- bi má- gna



qui pót- ens est.

Postcommunion.

SACRAMÉNTA quae sumpsimus,
Dómine Deus noster, illius
in nobis culpae vúlnera réparent;
a qua Immaculátam beátae Ma-
ríaë Conceptionem singulariter
praeservásti. Per Dóminum no-
strum.

MAY the sacraments we have re-
ceived, O Lord our God, heal
the wounds inflicted on us by that
sin from which, in a wonderful man-
ner, thou, in her conception, didst
preserve blessed Mary, and her alone.
Through Jesus Christ our Lord.

2nd Postcom. Suscipíamus. p. 267 or Repléti. p. 278.

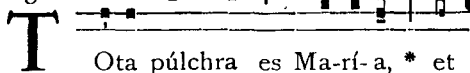
On Sunday, last Gospel of that Sunday.

AT SECOND VESPERS.

For the Psalms on feasts of our Lady, see p. 1710.

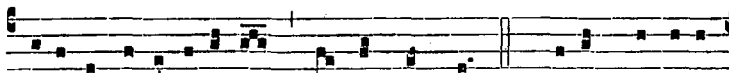
1 Ant.

I g 2

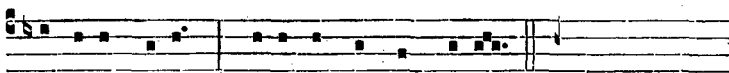


Thou art all fair, O
Mary, and there is in
thee no stain of ori-
ginal sin.

Tota púlchra es Ma-rí-a, * et



má-cu-la o-ri-giná-lis non est in te. *Ps.* Dixit Dóminus

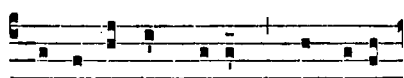


Dómino mé-o : * Séde a *déxtris* mé- is.

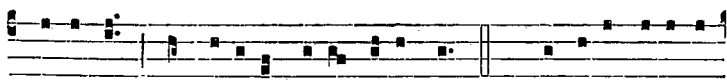
Ps. Dixit Dóminus. I g 2. p. 147.

2 Ant.
VIII G

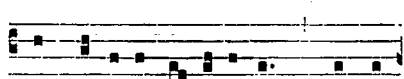
V

Thy garments are
white as snow, and thy
face as the sun.*Matth. 17, 2.*

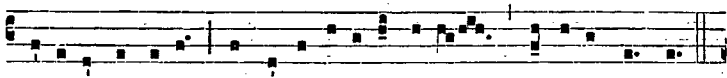
Estiméntum tú-um * cándidum

qua-si nix, et fáci-es tú-a. sicut sol. *Ps. Laudáte pú-e-ri*Dóminum : * laudáte *nómen* Dómini.*Ps. Laudáte púeri. VIII G. p. 170.*3 Ant.
VIII C

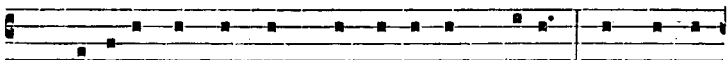
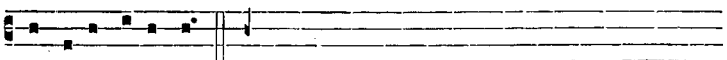
T

Thou art the glory
of Jerusalem, thou art
the joy of Israel, thou
art the honour of our
people. *Gradual.*

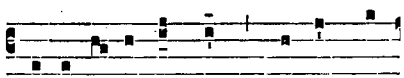
U gló-ri-a Je-rúsa-lem, * tu lae-



tí-ti-a Isra-el, tu hono-ri-ficénti-a pópu-li nóstri.

*Ps. Laetátus sum in his quae dícta sunt míhi : * In dómum*Dómini íbimus. *Ps. Laetátus sum. VIII c. p. 191.*4 Ant.
VII a

B

Blessed art thou, O
Virgin Mary, by the
Lord the most high
God above all women
upon the earth.*Gradual.*

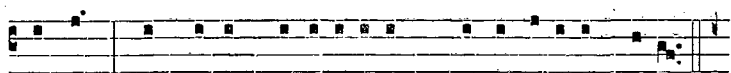
Ene-dícta es tu, * Vírgo Ma-



rí-a, a Dómino Dé-o excélsó prae ómnibus mu-li-é-

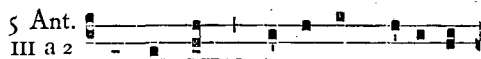


ribus super térram. *Ps.* Ni-si Dóminus aedi-ficáve-rit



dómum, * in vánum laboravérunt qui aedí-ficant é-am:

Ps. Nisi Dóminus. VII a. p. 195.

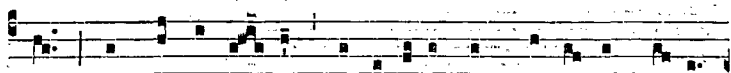


5 Ant.
III a 2

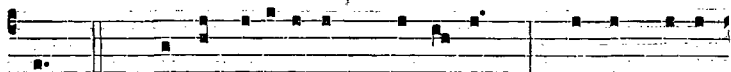
TRá-he nos * Vírgo immacu-lá-

Draw us, spotless
Virgin; we will run
after thee to the odour
of thy ointments.

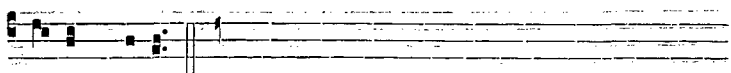
Cant. I, 3.



ta, post te curré-mus in odórem unguentó-rum tu-ó-



rum. *Ps.* Láuda Jerúsa-lem Dómi-num : * láuda Dé-um



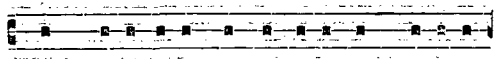
tú-um Sí-on. *Ps.* Láuda Jerúsalem. III a 2. p. 209.

Chapter.

DOMINUS possédit me in initio
viárum suárum, ántequam
quidquam fáceret a princípío. †
Ab aetérno ordináta sum, et ex
antíquis ántequam terra fieret : *
nondum erant abyssi, et ego jam
concépta eram.

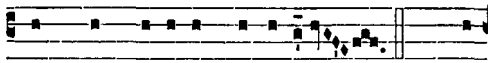
THE Lord possessed me in the
beginning of his ways, before he
made anything, from the beginning.
I was set up from eternity, and of
old, before the earth was made. The
depths were not as-yet, and I was
already conceived.

Hymn. Ave máris stélla. p. 1360.



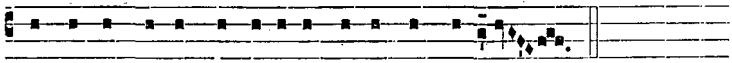
V: Immacu-láta Concépti-o est-hódi-e

V. To-dá-y is the Im-
maculate Conception
of the blessed Virgin
Mary.



Ry. Who has crushed
the serpent's head with
a virgin's foot.

sánctae Marí-ae. Vírginis. Ry. Quae



serpéntis cáput virgíne-o péde contrívit.

At Magnif.

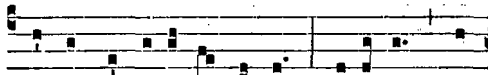
Ant. I f

H

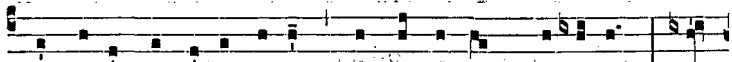
O-di-e * egréssa est

To-day has come
forth a rod out of the
root of Jesse ¹; to-day
is Mary conceived with-
out any stain of sin;
to-day by her is crushed
the head of the ancient
serpent, alleluia.

Is. II, 1; Gen. 3, 15.



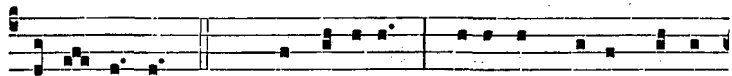
vírga de radí-ce Jéssé : hódí-e si-



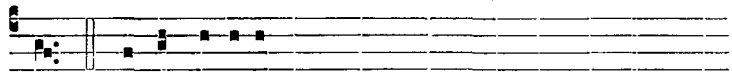
ne úlla peccá-ti labe concépta est Ma-rí-a : hó-



di-e contrí-tum est ab é-a cá-put serpéntis antíqui,



alle-lú-ia. *Cant. Magní-ficat * ánima mé-a Dómi-*



num. 2. Et exsultávit... *Cant. Magní-ficat. I D. p. 212 or 218.*

Prayer. Deus, qui per Immaculátam. p. 996.

Commemoration of Advent, p. 1004 and fol.

Benedicámus Dómino I. p. 138. — Ant. Alma. p. 238.

At Compline, Hymn. n^o 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.

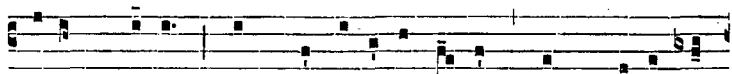
Thursday.

Ant. IV

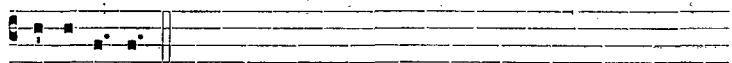
E

Xspectábo Dóminum * Salva-

I will look for the
Lord my Saviour, and
await him, while he is
near, alleluia.



tórem mé-um, et praesto-lábor é-um, dum prope est,



alle-lú-ia.

Ÿ. Rorate caéli désuper, et
núbes plúant jústum.

Ÿ. Drop down dew, ye heavens,
from above, and let the clouds rain
the Just.

R̄. Aperiátur térra et gérmí-
net Salvatórem.

R̄. Let the earth be opened, and
bud forth a Saviour.

Prayer of the preceding Sunday.

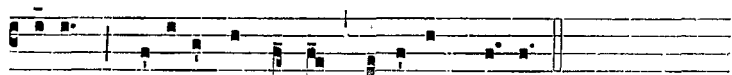
Friday.

Ant. IV

E

X Ægýpto * vocávi Fí-li-um

Out of Egypt I have
called my Son; he shall
come to save his people.
Os. 11, 1; Matth. 2, 15.



mé-um : véni-et, ut sálvet pópu-lum sú-um.

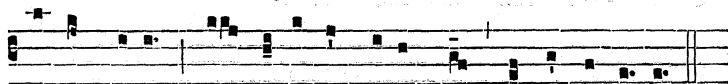
Saturday.

Ant. VII

V

Eni Dómine * vi-si-táre

Come, Lord, to visit us in peace, that we may rejoice before thee with a perfect heart.



nos in páce, ut laetémur coram te corde perfécto.

Second week of Advent.

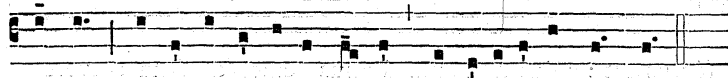
Monday.

Ant. IV

E

Cce Rex véni- et * Dóminus

Behold, the King shall come, the Lord of the land; and he shall take away the yoke of our captivity.



téræ, et ípse áufe-ret jú-gum captivi-tá-tis nóstræ.

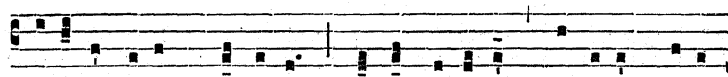
Tuesday.

Ant. V

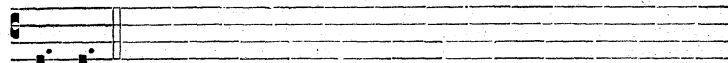
V

OX clamántis * in de-sér-to :

A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.

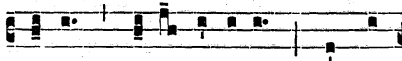
Matth., 3, 3.

Pará-te ví-am Dómi-ni, réctas fá-ci-te sémi-tas Dé-i

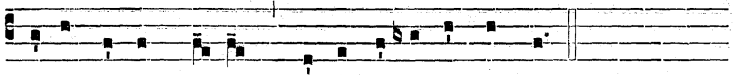


nóstri.

Wednesday.

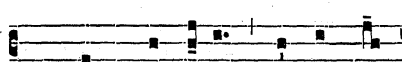
Ant. IV  Sion, thou shalt be restored, and shalt see the Just One who shall appear in thee.

S I-on * reno-vábe-ris, et vi-

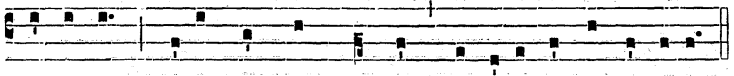


dé-bis jústum tú-um, qui ventú-rus est in te.

Thursday.

Ant. IV  He that shall come after me is preferred before me; whose shoes I am not worthy to loose. *John I, 27, 30.*

Q UI post me vénit, * ante me



fáctus est : cújus non sum díg-nus calce-aménta sólv-ere.

10. St. Melchiades Pope and Martyr. († 314)

*Simple.**Dec. 9. Ant. Iste sánctus. p. 126.***Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Melchiádem Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiæ praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock: and through the intercession of blessed Melchiades thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

11. St. Damasus I, Pope and Confessor. († 384)

*Semi-double.**Dec. 10. Sacérdos. p. 129. — Dec. 11. Dum éset. p. 130.***Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Dámasum Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecelésiae praestitisti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock: and through the intercession of blessed Damasus Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ...

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

13. St. Lucy Virgin and Martyr of Sicily. († 304)

Double.

Commemoration at Vespers of December 12.

Ant. I f **I** N tú-a pa-ti-énti-a * posse-

In thy patience thou didst possess thy soul, Lucy, bride of Christ; thou didst hate what is in the world, and dost shine among the Angels; with thy own blood thou hast overcome the enemy.

dísti ánimam tú-am, Lúci- a spónsa

Chrísti : odísti quae in mún-do sunt, et co-rúscas cum An-

ge- lis : sán-guine própri- o in-imícum vi-cí-sti.

E u o u a e.

Ÿ. Spécie túa et pulchritúdine túa.

R̄. Inténde, prospere procéde et régna.

Ÿ. With thy comeliness and thy beauty.

R̄. Set out, proceed prosperously, and reign.

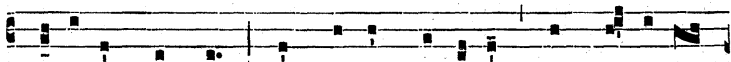
Commemoration at Vespers of December 13.

Ant. VII c

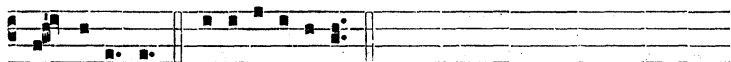
T

Anto póndere é-am fixit *

The Holy Ghost held her so firmly fixed, that the Lord's Virgin remained immovable.



Spí-ri-tus Sánctus, ut Vírgo Dómi-ni immó-bi-lis



permané-ret. E u o u a e.

Ÿ. Diffúsa est grátia in lábiis tuis.

R̄. Proptérea benedíxit te Dómus in aetérnum.

Ÿ. Grace is poured abroad in thy lips.

R̄. Therefore hath God blessed thee for ever.

Collect.

EXáudi nos, Deus salutáris noster : † ut sicut de beatae Lúciae Virginis et Mártiris tuae festivitáte gaudémus ; * ita pia devotiónis erudiámur afféctu. Per Dóminum.

GRaciously hear us, O God of our salvation, and grant that we, who keep with rejoicing the festival of blessed Lucy, thy Virgin and Martyr, may profit by the devout fervour we feel in so doing. Through Jesus Christ our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

¶ *In places where the feast is solemnly kept :*

AT MASS.

Introit. Dilexísti, p. 1683.

Epistle. Qui gloriátur. p. 1684.

Gradual. Dilexísti. p. 1301.

Allelúia, allelúia. Ÿ. Diffúsa est. p. 1302.

Gospel, p. 1302. *Credo.*

Offertory. Afferéntur. p. 1580.

Communion. Príncipes. p. 1691.

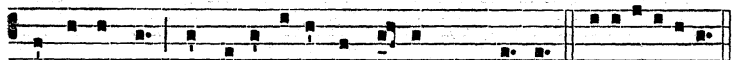
AT VESPERS.

Psalms. 1. Dixit Dóminus. VII b. p. 151. — 2. Laudáte púeri. VII a. p. 169. — 3. Laetátus sum. VIII G. p. 191. — 4. Nisi Dóminus. VIII G. p. 195. — 5. Láuda Jerúsalem. VIII G. p. 211.

1 Ant.

VII b

O - rán-te * sáncta Lúci- a, appá-ru-it é-i be-á-

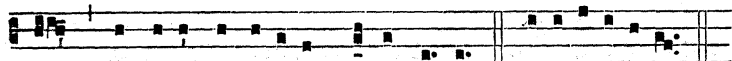


ta Agatha : conso-labátur ancíl-lam Chrí-sti. E u o u a e.

2 Ant.

VII a

L Uci-a Vírgo, * quid a me pé-tis quod ípsa póte-

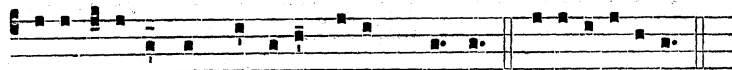


ris praestáre contínu-o mátri tú-ae? E u o u a e.

3 Ant.

VIII G

P ER te Lúci- a Vírgo, * cí-vi-tas Sy-racusána

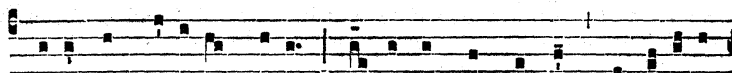


deco-rábi-tur a Dómino Jé-su Chrí-sto. E u o u a e.

4 Ant.

VIII G

B Ene-díco te, * Pá-ter Dómini mé-i Jé-su Chrísti :



qui-a per Fí-li-um tú-um ígnis exstíctus est a látere

5 Ant. VIII G

mé-o. E u o u a e. **S** Oror mé-a Lúci-a, * Vír-

go Dé-o devó-ta, quid a me pé-tis quod ípsa póte-ris

praestáre contínu-o mátri tú-ae? E u o u a e.

Chapter and Hymn from the Common, p. 1583.

Y. 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.

15 Dec. Iste sánctus, p. 126. — 16 Dec. Qui vult veníre, p. 127.

Collect.

DEus, qui nos beáti Eusébbii Mártiris tui atque Pontificis ánnua solemnitate laetificas : † concéde propítius; ut cujus natalitia cólimus, * de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

O God who dost gladden us by the yearly festival of Blessed Eusebius, thy Martyr and Bishop, mercifully grant that we who celebrate his birthday to heaven may ever live with joy in his holy keeping. Through Jesus-Christ our Lord.

Secret no 3 (a), p. 967 and Postcommunion no 3 (a), p. 971.

Mass. Sacerdótes Déi, p. 1615.

21. Saint Thomas Apostle.

Double of II Class.

If Dec. 20 or 21 falls on Sunday, the feast of St. Thomas is kept on the Monday. In either case, on Sunday the I Vespers of St. Thomas are sung.

At Vespers, all as for the Common of the Apostles, p. 1593, except :

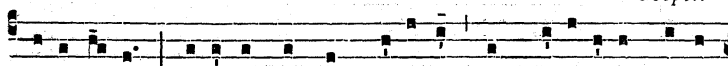
At I and II Vespers, at Magnificat.

Ant. VIII G

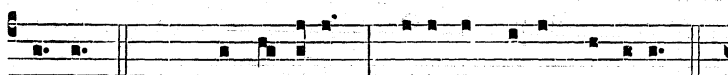
Q

Ui-a vi-dísti me, * Thóma,

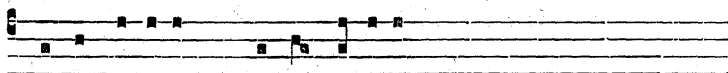
Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.
Gospel.



credi-dí-sti : be-á-ti qui non vidé-runt, et credidérunt, alle-



lú-ia. *Cant. Magní-ficat * ánima mé-a Dóminum.*



2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223. — Prayer. Da nobis. as below.

Commemoration of Advent, Ant. O. p. 292. V. Rorate. p. 290.

Benedicámus Dómino II. p. 139. — Ant. Alma. p. 238.

AT MASS.

Introit. Mihi autem. p. 979.

Collect.

DA nobis, quaésumus Dómine, beáti Apóstoli tui Thomae solemnitatibus gloriári : † ut ejus semper et patrocíniis sublevémur, * et fidem cóngrua devotíone sectémur. Per Dóminum.

Grant, 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.

FRATRES : Jam non estis hóspites et ádvenae; sed estis cives sanctorúm, et doméstici Dei : supraedificáti super fundaméntum Apostolorúm et Prophetárum, ipso summo angulári lápide Christo Jesu : in quo omnis ædificátió constructa créscit in templum sanctum in Dómino, in quo et vos coaedificámini in habitáculum Dei in Spíritu.

BRethren, You are no more strangers and foreigners, but you are fellow-citizens with the saints, and domestics of God : built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building being framed together, groweth up into a holy temple in the Lord : in whom you also are built together into an habitation of God in the Spirit.

Grad. II

N I-mis * hono-rá-ti
 sunt amí-ci tú-i, Dé-us :
 ni-mis confortá-tus est
 principá-tus e-ó-rum.
 ¶. Dinumerábo é-
 os : et su-per aré-nam * mul-
 tipli-cabún-tur.

Thy friends, O God, are made exceedingly honourable : their principality is exceedingly strengthened. ¶. I will number them, and they shall be multiplied above the sand.
Ps. 138, 17-18.

IV
A Rejoice in the Lord,
 O ye just: praise becom-
 eth the upright.
Ps. 32, 1.

L- le-lú- ia. * ij.

∇. Gau- dé- te jú- sti in Dó- mi- no :

ré- ctos dé- cet * col-lau-
 dá- ti- o.

*Gospel: Thomas, unus ex duodecim... Thomas, one of the twelve... p. 683, from * to **, Credo.*

Offert. II
I Their sound went
 forth into all the earth;
 and their words to the
 ends of the world.
Ps. 18, 5.

N óm- nem tér-

ram * ex- í- vit só- nus e- ó- rum : et in
 fí- nes ór- bis tér- rae vér- ba e- ó- rum.

Secret.

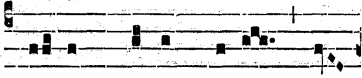
DEbitum tibi, Dómine, nostrae
 réddimus servitútis, suppli-
 citer exorántes : ut suffrágiis
 beáti Thomae Apóstoli, in nobis
 tua múnera tueáris, cujus ho-
 noránda confessióne laudis tibi
 hóstias immolámus. Per Dómi-
 num nostrum.

WE reverently render unto thee,
 O Lord, the homage we owe
 thee, and most humbly entreat of thee
 that by the prayers of blessed Thomas
 the Apostle, by whose holy Confes-
 sion¹ we are offering up this sacrifice
 of praise, thou wouldst safeguard in
 us the graces which are thine own
 gifts to us. Through Jesus Christ...

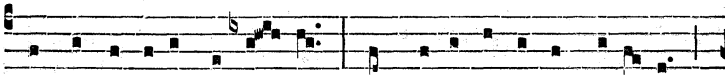
2nd Secret: Devoti6nis nostrae. p. 285 or Sacrificiis. p. 298.

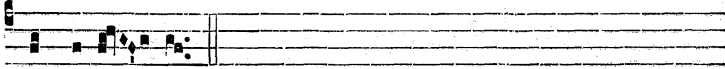
Preface of the Apostles, p. 13.

¹ The witness borne to God by martyrdom.

Comm. VI  Put thy hand and know the place of the nails, and be not incredulous, but believing. *Gospel.*

M It-te * mánum tú-am, et


cognósce lóca cla-vó-rum : et nó-li ésse incrédu-lus


sed fidé-lis.

Postcommunion.

A Désto nóbis, miséricors Deus : et, intercedénte pro nobis beáto Thoma Apóstolo ; tua circa nos propitiátus dona custódi. Per Dóminum nostrum.

O God of mercies, do thou abide with us : and listening to the prayers put up by blessed Thomas the Apostle on our behalf, preserve to us the good gifts with which thou, in thy loving-kindness, dost enrich us. Through Jesus Christ our Lord.

2nd Postc. Implorámus. p. 286 or Sumptis. p. 298.

From Dec. 25 to Jan. 13, all the Saint's-days are to be found in the Proper of the Time, p. 329 foll.

FEASTS OF JANUARY.

14. St. Hilary Bishop, Conf. and Doct. († 368)

Double.

Jan. 13 and 14. Ant. O Doctor... beáte Hilári. p. 131.

Mass. In médio. p. 1660.

Collect.

Deus, qui pópulo tuo aetérnae salútis beátum Hilárium mí-nístrum tribuísti : † praesta quaésumus ; ut quem Doctórem vitæ habúimus in terris, * interces-sórem habére mereámur in caelis. Per Dóminum nostrum.

O God who didst give blessed Hilary unto thy people to be minister of eternal salvation, grant, we beseech thee, that we may deserve to have him in heaven to plead for us, who on earth taught us the way of everlasting life. Through Jesus...

The same day.

St. Felix Priest and Martyr. († 260)

Jan. 13. Iste sánctus. p. 126.

Mass. Laetábitur. p. 1620.

Collect.

Concède, quaesumus, omnipotens Deus : † ut ad meliorem vitam Sanctorum tuorum exempla nos provocent; * quatenus quorum solennia agimus, etiam actus imitemur. Per Dominum nostrum.

Secrets no 10, p. 968 and no 2 (a).

Postcommunion no 9, p. 972, after the following :

Quaesumus, Domine, salutaribus replenti mysteriis : ut beati Felicis Martyris tui, cujus solennia celebramus, orationibus adjuvemur. Per Dominum.

Stir us up, we beseech thee, O Almighty God, to the leading of a better life by the example thy Saints have set us: so that while keeping their feast days, we may strive to imitate their good deeds. Through Jesus Christ our Lord.

Filled, O Lord, with the divine food which thou dost vouchsafe to dispense in these sacred mysteries : we humbly beg the help of the prayers of blessed Felix, thy holy Martyr, whose feast we are keeping. Through Jesus Christ our Lord.

15. St. Paul First Hermit, Confessor. († 342)

Double.

Jan. 14. Similabo. p. 133. — Jan. 15 Hic vir. p. 133.

Collect.

Deus, qui nos beati Pauli Confessoris tui annua solennitate laetificas : † concede propitius : ut cujus natalitia colimus, * etiam actiones imitemur. Per Dominum nostrum Jesum Christum Filium tuum.

O God, who year by year dost gladden us with the solemnity of blessed Paul, thy Confessor : grant in thy loving-kindness that, while keeping his true natal-day, we may aim at imitating his good deeds. Through Jesus Christ our Lord.

The same day.

St. Maurus Abbot.

Jan. 14. Euge serve. p. 134.

Mass. Os iusti. p. 1669.

Collect.

Intercessio nos, quaesumus, Domine, beati Mauri Abbatis commendet : * ut quod nostris meritis non valemus, ejus patrocinio assequamur. Per Dominum nostrum.

MAY the intercession, we beseech thee, O Lord, of the blessed Abbot Maurus plead for us with thee : and those good gifts which our own merits avail not to win for us, may we, through his patronage, obtain. Through Jesus Christ our Lord.

Secrets nos 11 and 13, p. 969.

Postcommunions nos 10 and 12, p. 972.

16. St. Marcellus I Pope and Martyr. († 309)

Semidouble.

Jan. 15. Iste sánctus. *p.* 126. — *Jan. 16.* Qui vult. *p.* 127.

Mass. Si diligis me. *p.* 1604.

Collect.

PReces pópuli tui, quaésumus, Dómine, cleménter exáudi : † ut beáti Marcélli, Mártiris tui atque Pontíficis, méritis adjuvémur, * cujus passióne laetámur. Per Dóminum nostrum Jesum Christum Filium tuum.

GRaciously hear, we beseech thee, O Lord, the prayers of thy people; and grant that we, who rejoice in the triumph of blessed Marcellus thy Martyr and Bishop, may be admitted to share in his merits. Through Jesus Christ...

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

17. St. Anthony Abbot. († 356)

Double.

Jan. 16. Similábo. *p.* 133. — *Jan. 17.* Hic vir. *p.* 133.

Mass. Os jústi. 1669, *except the Gospel Sint lumbi. p.* 1666.

Collect.

Intercéssio nos, quaésumus, Dómine, beáti Antónii Abbátis comméndet : † ut quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum nostrum.

MAY the prayers of the holy Abbot Anthony commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus Christ our Lord.

Secret no 13, p. 969 and Postcommunion no 12, p. 972.

18. The Chair of St. Peter at Rome.

Double major.

Commemoration at Vespers of January 17.

Ant. Tu es pástor óvium. *p.* 1237.

Y. Tu es Pétrus.

Ry. Et super hanc pétram aedificábo Ecclésiam méam.

Y. Thou art Peter.

Ry. And upon this rock I will build my church.

Prayer. Deus, qui beáto Petro. *as below.* — *A commemoration is made of St. Paul before any other commemoration which may occur that day. In the same way, on the feasts of St. Paul.*

Commemoration of St. Paul Ap. Ant. Sámcte Páule. p. 1248. V̄. Tu es vas. Prayer. Deus, qui multitudínem. *as below.*

Commemoration of St. Prisca, Virgin and Mart. Ant. Véni spónsa. p. 134. Prayer. Da, quaésumus. *as below.*

Collect.

(1) **D**EUS, qui beáto Petro Apóstolo tuo, collátis clévis regni caeléstis, ligándi atque solvéndi pontificiúm tradidísti: † concéde; ut intercessiónis ejus auxílio, * a peccatórum nostrórum néxibus liberémur. Qui vivis et regnas.

(1) **O** God, who, upon blessed Peter, thine Apostle, didst bestow the priestly power of binding and loosing, and didst give to him the keys of the kingdom of heaven: grant that his intercession may ensure our deliverance from the bondage of sin. Who livest...

Commemoration of St. Paul.

(2) **D**EUS, qui multitudínem géntium beáti Pauli Apóstoli praedicatióne docuísti: † da nobis, quaésumus; ut cujus commemoratiónem (*June 30: natalítia*) cólimus, * ejus apud te patrocínia sentiámus. (Per Dóminum).

(2) **O** God, who by the preaching of blessed Paul, the Apostle, didst teach the multitudes of the gentiles, grant that we who devoutly make commemoration of him, may feel the might of his advocacy with thee on our behalf. Through Jesus Christ our Lord.

Of St. Prisca Virgin and Martyr. († 270)

DA, quaésumus, omnipotens Deus: * ut qui beátae Priscæ Virgínis et Mártiris tuæ natalítia cólimus, et ánnua sólemnitate laetémur, et tantæ fidei proficiámus exémplo. Per Dóminum.

Make us, we beseech thee, O Almighty God, who celebrate the festival of blessed Prisca, thy Virgin-Martyr, year by year to keep with rejoicing this her birthday to heaven, and, encouraged by the great example she has left us, ever to grow in the love of thee. Through Jesus...

Secrets nos 18 and 19, after 17, p. 970.

Postcommunions nos 16 and 17, p. 973, after 5.

Commemoration at Vespers of January. 18.

Ant. Dum ésset súmmus Póntifex. p. 130.

V̄. Elégit te Dóminus sacerdotem sibi.

V̄. The Lord chose thee for his priest.

R̄. Ad sacrificándum éi hóstiam láudis.

R̄. To offer him the sacrifice of praise.

Commemoration of St. Paul Apostle, as above.

¶ *In places where the feast is solemnly kept.*

Introit. Státuit. p. 1559. — *Gradual.* Exáltent eum. p. 1605. —
Allelúia, allelúia. V̄. Tu es Petrus. p. 1240.

Gospel of the feast of St. Peter, p. 1241.

Communion. Tu es Pétrus. p. 1242.

19. St. Marius and his fellow-sufferers Martyrs. († 270)

Jan. 18. Istórum est. p. 128.

Collect.

EXaudi, Dómine, pópulum tuum cum Sanctórum tuórum patrocínio supplicántem : † ut et temporális vitæ nos trísbuas pace gaudére, * et aetérnae reperire subsidium. Per Dóminum.

GRaciously hear, O Lord, the prayers of thy people who, relying on the advocacy of thy Saints, plead with thee for peace in the time of this passing life, and for everlasting happiness in that which is to come. Through Jesus Christ...

Secret.

PReces, Dómine, tuórum réspice oblationésque fidélium : ut et tibi gratæ sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuæ propitiatiónis auxiliium. Per Dóminum.

LOOK down with favour, O Lord, upon the prayers and offerings of thy faithful people : and may what we do to honour the feast day of thy Saints ensure to us mercy and succour from thee. Through Jesus...

Postcommunion.

SANctórum tuórum, Dómine, intercessióne placátus : præsta, quaesumus ; ut, quæ temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum nostrum.

MAY the prayer of thy Saints appease thee, O Lord : and do thou grant that the sacred rites we perform in these days of our pilgrimage upon earth, avail to secure our happiness in the life to come. Through Jesus Christ our Lord...

The same day. St. Canute King of Denmark Mart. (†1086)

Jan. 18. Iste Sánctus. p. 126.

Collect.

DEUS, qui ad illustrándam Ecclésiám tuam, beátum Canútum regem martýrii palma et gloriósis miráculis decoráre dignátus es : † concéde propítius ; ut sicut ipse Domínicae passiónis imitátor fuit, ita nos per ejus vestígia gradiéntes, * ad gáudia sempitérna pervenire mereámur. Per eúmdem Dóminum.

O God, who for the glory of thy Church didst vouchsafe to honour the blessed king Canute, by bestowing upon him the crown of martyrdom, and by the working of mighty miracles : grant, we beseech thee, that walking in his footsteps, we may ever follow our suffering Lord, and thereby deserve to enter into everlasting joy. Through the same our Lord.

Secret no 4, p. 967 and Postcommunion no 2 (a), p. 970.

20. Sts. Fabian Pope († 250) and Sebastian Mart. († 288)

Double.

Jan. 19. Istórum est. p. 128. — Jan. 20. Gáudent. p. 128.

Collect.

Infirmítatem nostram réspice, omnípotens Deus : † et quia pondus própriae actiónis gravat, * beatórum Mártýrum tuórum Fabiáni et Sebastiáni intercessio gloriósa nos prótegat. Per Dóminum.

Have regard to our weakness, O Almighty God : and grant that, borne down as we are by the weight of our own evil deeds, the glorious intercession of thy holy Martyrs, Fabian and Sebastian, may be to us a sure defence. Through Jesus Christ.

Secret n^o 2 (c), p. 967 and Postcommunion n^o 2 (b), p. 970.

¶ In places where the feast is solemnly kept.

Introit. Intret. p. 1637. — Gradual. p. 1638.

II

A L-le-lú-ia. * ij. V. Sán-cti tú-
i, Dó- mi-ne, be-
nedí-cent te : gló-ri- am ré- gni
tú- i * dí- cent.

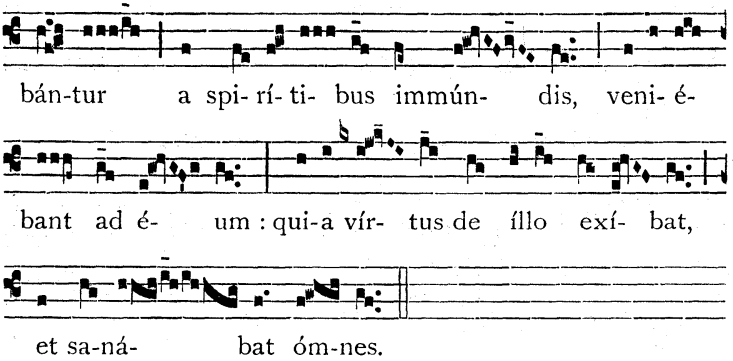
After Septuagesima, the Allelúia and its V. are omitted, and the Tract Qui séminant. p. 1639 is sung.

Gospel. Descéndens Jesus de monte. p. 1216. Credo.

Offertory. Laetámini. p. 1626, omitting Allelúia.

Comm II

M Ulti-tú- do * languénti- um, et qui ve-xa-



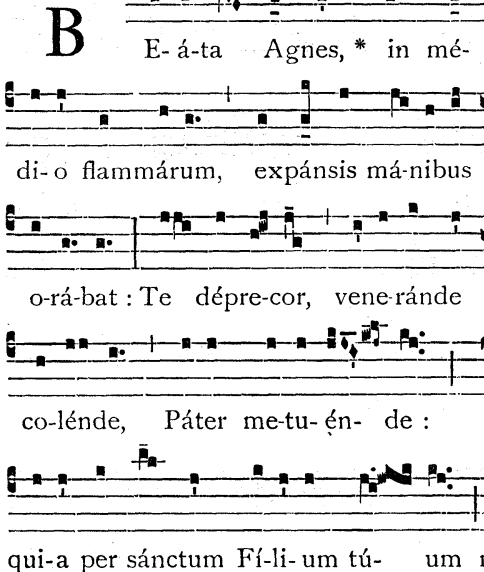
bán-tur a spi-rí-ti-bus immún-dis, veni-é-
 bant ad é-um : qui-a vír-tus de illo exí-bat,
 et sa-ná-bat óm-nes.

21. St. Agnes Virgin of Rome and Martyr. († 304)

Double.

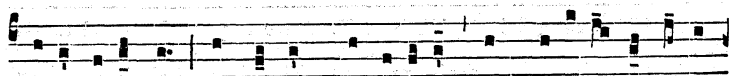
Commemoration at Vespers of January 20.

At Magnif.
 Ant. VIII G

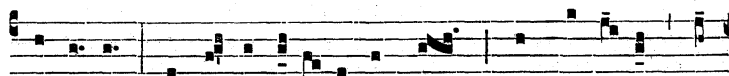


B E-á-ta Agnes, * in mé-
 di-o flammárum, expánsis má-nibus
 o-rá-bat : Te dépre-cor, vene-ránde
 co-lénde, Páter me-tu-én- de :
 qui-a per sánctum Fí-li-um tú-um mí-nas evá-si sacrí-

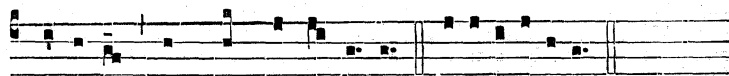
Blessed Agnes among the flames with hands outstretched was praying: It is thee I implore, Father who art to be revered, worshipped, feared; for through thy holy Son I have escaped the threats of a sacrilegious tyrant, and have traversed the filth of the flesh by a clean path. And lo, I come to thee, whom I have loved, whom I have sought, whom I have always desired.



legi tyránni, et cárnis spurcí-ti-as immacu-lá-to cálle



transí-vi : et ecce véni- o ad te, quem amá-vi, quem



quaesí-vi, quem semper optá-vi. E u o u a e.

Ÿ. Spécie túa et pulchritúdine túa.

Ÿ. With thy comeliness and thy beauty.

Ry. Inténde, próspere procéde, et régna.

Ry. Set out, proceed prosperously and reign.

Commemoration at Vespers of January 21.

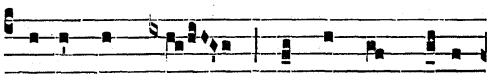
At Magnif.

Ant. I f

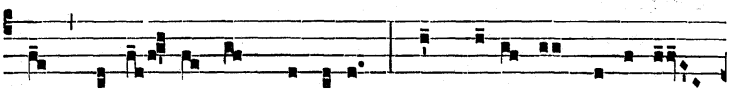
S

Tans be-á-ta Agnes *in mé-

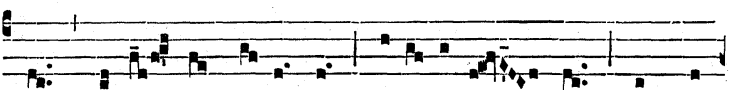
Blessed Agnes, standing among the flames with hands outstretched, prayed to the Lord : I bless thee, the almighty, adorable, worshipful, terrible, and I glorify thy name for ever.



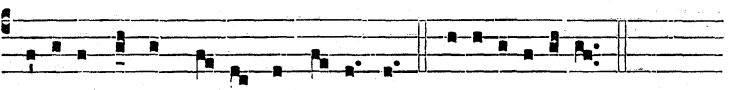
di- o flámmae, expánsis máni-



bus, ō-rá- bat ad Dóminum : Omnípot-ens, ado-rán-



de, cō-lén- de, treménde : bene-dí-co te, et glo-



rífico nómen tú-um in aetérnum. E u o u a e.

Ÿ. Diffúsa est grátia in lábiis tuis.

Ry. Proptérea benedíxit te Déus in aetérnum.

Ÿ. Grace is poured abroad in thy lips.

Ry. Therefore God has blessed thee for ever and ever.

Collect.

OMnipotens sempitérne Deus, qui infirma mundi éligis, ut fórtia quaeque confúndas : † concéde propítius; ut qui beatae Agnétis Vírginis et Mártiris tuae solénnia cólimus, * ejus apud te patrocínia sentiámus. Per Dóminum.

Almighty and everlasting God, who dost choose the weak things of this world to overthrow the strong : grant, we beseech thee, that we who keep the festival of blessed Agnes, thy Virgin-Martyr, may profit by our having so mighty an advocate with thee. Through Jesus Christ...

Secret.

Hostias, Dómine, quas tibi offerimus, propítius súscipe : et intercedénte beata Agnéte Vírgine et Mártire tua, víncula peccatórum nostrórum absólve. Per Dóminum.

Graciously look down, O Lord, upon the offerings we lay upon thine altar : and moved by the prayers of blessed Agnes, thy Virgin-Martyr, loose us from the thralldom of sin. Through Jesus Christ...

Postcommunion n^o 10, p. 972.

¶ *In places where the feast is solemnly kept :*

Introit. Me exspectavérunt, p. 1289.

Epistle. Confitébor tibi. p. 1677.

Gradual. Diffúsa est. p. 1113. Allel. Ÿ. Quinque prudentes. p. 1578.

After Septuagesima, the Allelúia and its Ÿ. are omitted, and the Tract Véni spónsa Christi. p. 1678 is sung.

Gospel. Símile erit regnum. p. 1579. Credo.

Offertory. Afferéntur. p. 1580.

Communion. Quinque prudentes. p. 1685.

AT VESPERS.

Psalms. 1. Dixit Dóminus. VII c. p. 151. — 2. Confitébor tibi. VII c. p. 157. — 3. Beátus vir. VII c. p. 164. — 4. Laudáte púeri. VIII G. p. 170. — 5. Láuda Jerúsalem. VIII G. p. 211. — At I. Vespers, the 5th Ps. is Laudáte Dóminum. VIII G. p. 186.

1 Ant.

VII c



I

Ngréssa Agnes * turpi-túdinis lócum, Ange-lum

Dómini præparátum invé-nit. E u o u a e. **M** ^{2 Ant.} _{VII c} **E**cum

enim hábe-o * custódem córpo-ris mé-i, Ange-lum Dó-

mi-ni. E u o u a e. **A** ^{3 Ant.} _{VII c} **N**nu-lo sú-o subarrhávít

me * Dóminus mé-us Jésus Chrístus, et tamquam spón-

sam decorávít me coró-na. E u o u a e. **B** ^{4 Ant.} _{VIII G} **E**ne-

díco te, * Páter Dómini mé-i Jésu Chrísti, qui-a per Fí-

li-um tú-um ígnis exstíctus est a láte-re mé-o.

E u o u a e. **C** ^{5 Ant.} _{VIII G} **O**ngaudéte mécum, * et congra-

tu-lámi-ni, qui-a cum his ómnibus lúcidas sédes ac-

cé-pi. E u o u a e.

Chapter. Confitebor. p. 1066.

Hymn. Jésu coróna Vírginum. p. 1583.

The VV. and Antiphons at Magnificat as indicated above, p. 1020.

Cant. Magnificat. At I. Vespers. VIII G. p. 217 or 223.

At II. Vespers. I f. p. 212 or 218.

22. Sts. Vincent († 304) and Anastasius († 628) Martyrs.

Semidouble.

Jan. 21. Istórum. p. 128. — Jan. 22. Gaudent. p. 128.

Collect.

ADésto, Dómine, supplicatió-
nibus nostris : † ut qui ex
iniquitáte nostra reos nos esse
cognóscimus, * beatórum Már-
tyrum tuórum Vincéntii et Ana-
stásii intercessióne liberémur.
Per Dóminum nostrum.

LIsten, O Lord, to the humble
prayers of those who, knowing full
well how guilty their many transgres-
sions have made them, entreat to be
freed therefrom by the intercession
of thy blessed Martyrs Vincent and
Anastasius. Through Jesus Christ...

Secret no 6, p. 968 and Postcommunion no II (b), p. 972.

23. St. Raymund of Pennafort, Confessor. († 1275)

Semidouble.

Jan. 22. Similábo. p. 133. — Jan. 23. Hic vir. p. 133.

Collect.

DEus, qui beátum Raymún-
dum paeniténtiae sacra-
ménti insígnem mínistrum eleg-
ísti, et per maris undas mira-
bíliter traduxísti : † concéde, ut
ejus intercessióne dignos paeni-
téntiae fructus fácere, * et ad
aetérnae salútis portum pervení-
re valeámus. Per Dóminum.

O God who didst elect blessed
Raymund to be eminent above
others, by a wise and holy admini-
stering of the sacrament of penance,
and didst cause him in wondrous
wise to walk upon the waves of the
sea : grant that we, helped by his
prayers, may bring forth worthy
fruits of penance, and may in the
end safely reach the harbour of
eternal life. Through Jesus Christ...

The same day. St. Emerentiana Virgin and Martyr. († 305)

Jan. 22. Veni sponsa. (I. Vespers) p. 134.

Collect.

Indulgéntiam nobis, quaesu-
mus, Dómine, beáta Emeren-
tiana Vírgo et Martyr implóret ; *

INasmuch as she ever in her life
pleased thee by the spotlessness
of her chastity and by her courage

quae tibi grata semper exstitit et merito castitatis, et tuae professione virtutis. Per Dominum. in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin-Martyr Emerentiana implores for us thy loving-kindness. Through Jesus Christ...

Secrets no 11, p. 969, after no 2, (b).

Postcommunions no 10, p. 972, after no 14, (a).

24. St. Timothy Bishop of Ephesus and Martyr. († 97)

Double.

Jan. 23. Iste sanctus, p. 126. — Jan. 24. Qui vult venire, p. 127.

Collect.

Infirmitatem nostram respice, omnipotens Deus : † et quia pondus propriae actionis gravat, * beati Timothei Martyris tui atque Pontificis intercessio gloriosa nos protegat. Per Dominum nostrum. **H**ave regard to our weakness, O Almighty God; and grant that we who are borne down by the weight of our evil deeds may be safeguarded by the glorious intercession of blessed Timothy, thy Martyr and Bishop. Through Jesus Christ...

Secret no 2 (a), p. 967 and Postcommunion no 2 (a), p. 970.

Mass. Statuit, p. 1614.

25. The Conversion of St. Paul Apostle. (31)

Double major.

AT FIRST VESPERS (Jan. 24)

As at II. Vespers, p. 1030, except :

V. Tu es vas electionis, sancte Paule Apóstole.

V. Thou art a vessel of election, holy Paul the Apostle.

R. Praedicátor veritatis in univérso mundo.

R. Thou art the preacher of truth in all the world.

At Magnif.

Ant. VII a

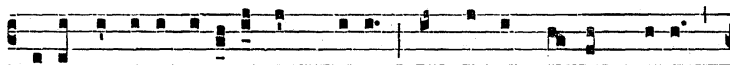
V

Ade Ana-ní-a, * et

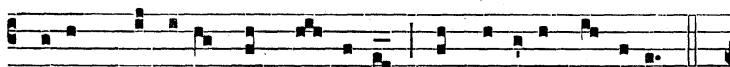
Go, Ananias, and seek for Saul, for behold he is praying; for to me he is a vessel of election, to carry my name before the Gentiles, and kings, and the Children of Israel.

quaere Sáulum : ecce e-nim órat :

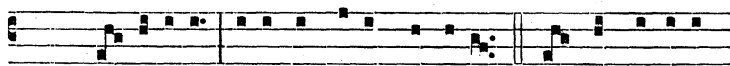
Acts 9, 11, 15.



qui-a vas e-lecti-ónis est mí-hi, ut pórtet nómen mé-um



coram géntibus, et ré-gi-bus, et ff-li-is Isra-el.



Cant. Magní-ficat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magníficat. VII a. p. 217 or 222.

Prayer. Deus, qui univérsum. *as below.*

Commemoration of St. Peter. Ant. Tu es pástor. p. 1237. *V.* Tu es Pétrus.

Prayer. Deus, qui beáto Petro. p. 1017.

At II. Vespers. *Ant.* Sáncte Páule. p. 1248. *V.* Tu es vas.

Collect.

DEUS, qui univérsum mundum beáti Pauli Apóstoli prædicatióne docuisti : † da nobis, quaésumus; ut, qui ejus hódie Conversiónem cólimus, * per ejus ad te exémpla gradiámur. Per Dóminum.

O God, who didst set up blessed Paul, the Apostle, to be the teacher of all mankind: vouchsafe that we, who this day celebrate his conversion, may be drawn to thee by the example he has left us. Through Jesus Ghrist our Lord.

Commemoration of St. Peter, Collect no 1, p. 1017.

Secrets nos 19 after 18, p. 970. — Postcommunions nos 17 after 16, p. 973.

¶ *In places where the feast is solemnly kept.*

Introit. Scío cúi crédidi. p. 1249.

Lectio Actuum Apostolorum.

The Conversion of St. Paul. Acts 9, 1-22.

IN diébus illis : Saulus adhuc spirans minárum et caedis in discipulos Dómini, accessit ad principem sacerdotum, et pétiit ab eo epístolas in Damáscum ad synagógas, ut si quos invenísset hujus viae viros ac mulieres, vinctos perdúceret in Jerúsalem. Et cum iter fáceret cóntigit ut appropinquáret Damáscó : et súbito circumfúlsit eum lux de caelo. Et cadens in terram, audí-

IN those days, Saul as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem.

And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about

vit vocem dicentem sibi : Saule, Saule, quid me perséqueris? Qui dixit : Quis es, Dómine? Et ille : Ego sum Jesus, quem tu perséqueris. Durum est tibi contra stímulum calcitráre. Et tremens ac stupens, dixit : Dómine, quid me vis fácere? Et Dóminus ad eum : Surge, et ingrédere civitátem, et ibi dicétur tibi quid te opórteat fácere. Viri autem illi, qui comitabántur cum eo, stabant stupefacti, audiéntes quidem vocem, néminem autem vidéntes. Surréxit autem Saulus de terra, apertisque óculis nihil vidébat. Ad manus autem illum trahéntes, introduxérunt Damáscum. Et erat ibi tribus diébus non videns, et non manducávit, neque bibit. Erat autem quidam discipulus Damásci, nómine Ananías : et dixit ad illum in visu Dóminus : Ananía. At ille ait : Ecce ego, Dómine. Et Dóminus ad eum : Surge, et vade in vicum qui vocátur Rectus : et quaere in domo Judae Saulum nómine Tarsensem : ecce enim orat. (Et vidit virum, Ananiam nómine, introéuntem et impónentem sibi manus, ut visum recípiat). Respóndit autem Ananías : Dómine, audivi a multis de viro hoc, quanta mala fécerit sanctis tuis in Jerúsalem; et hic habet potestátem a princípibus sacerdotum alligánda omnes qui invocant nomen tuum. Dixit autem ad eum Dóminus : Vade, quóniam vas electiónis est mihi iste, ut portet nomen meum coram géntibus, et régibus, et filiis Israel. Ego enim osténdam illi, quanta opórteat eum pro nómine meo pati. Et ábiit Ananías, et introvit in domum : et impónens ei manus, dixit : Saule frater, Dóminus misit me Jesus, qui apparuit tibi in via, qua veniébas, ut vídeas, et impleáris Spíritu Sancto. Et conféstim cecidérunt ab óculis ejus tam-

him. And falling on the ground, he heard a voice saying to him, Saul, Saul, why persecutest thou me? Who said, Who art thou, Lord? And he said, I am Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him, Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground; and when his eyes were opened, he saw nothing. But they leading him by the hand, brought him to Damascus. And he was there three days without sight; and he did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias : and the Lord said to him in a vision, Ananias. And he said, Behold I am here, Lord. And the Lord said to him, Arise and go into the street that is called Straight, and seek in the house of Judas, one named Saul of Tarsus; for behold he prayeth. (And he saw a man, named Ananias, coming in, and putting his hands upon him, that he might recover his sight). But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem : and here he hath authority from the chief priests to bind all that invoke thy name. And the Lord said to him, Go thy way; for this man is to me a vessel of election, to carry my name before the gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my name's sake.

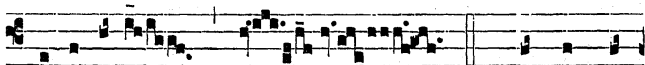
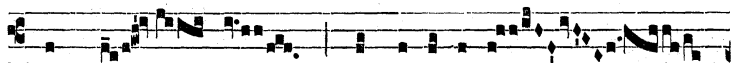
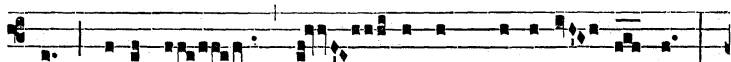
And Ananias went his way, and entered into the house, and laying his hands upon him, he said, Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest, that thou mayest

quam squamae, et visum recépit : et surgens baptizátus est. Et cum accepisset cibum, confortátus est. Fuit autem cum discipulis qui erant Damásci, per dies áliquot. Et continuo in synagógis praedicábat Jesum, quóniam hic est Fílius Dei. Stupébant autem omnes qui audiébant, et dicébant : Nonne hic est, qui expugnábat in Jerúsalem eos qui invocábant nomen istud : et huc ad hoc venit, ut vinctos illos dúceret ad príncipes sacerdotum? Saulus autem multo magis convalescébat, et confundébat Judaéos qui habitábant Damásci, affírmans quóniam hic est Christus.

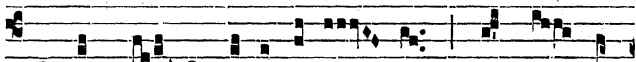
receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up he was baptized. And when he had taken meat, he was strengthened.

And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that he is the Son of God. And all that heard him were astonished, and said, Is not this he who persecuted in Jerusalem those who called upon this name: and came hither for that intent, that he might carry them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews who dwelt in Damascus, affirming that this is the Christ.

Gradual. Qui operátus est. *p.* 1250.

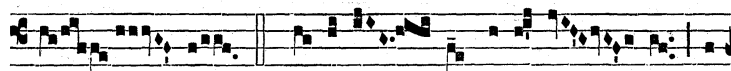
II
A  *Lle-lú-ia.* * *ij.* *¶. Mágnum sán-*
 *ctus Páu-* *lus,* *vas e-lecti-ó-*
 *nis, vere di-* *gne est glo-ri-fi- cándus,*
 *qui et mé-ru- it* *thrónum du-odé-*
 *cimum* * *pos-sidé- re.*

After Septuagesima, the Allelúia and its ¶. being omitted, there is said instead :

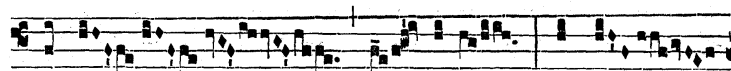
Tract II
T  *U es vas* * *e-lecti-ó-* *nis, sáncte Páu-*



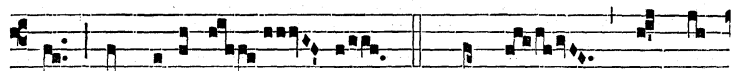
le Apó- sto-le : vere digne es glori-fi-



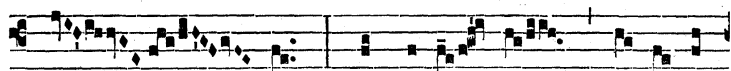
cán- dus. ∇. Praedicá- tor ve-ri-tá- tis, et



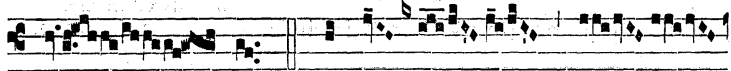
Dóctor gén- ti- um in fi-



de et ve-ri-tá- te. ∇. Per te ómnes



gén- tes cogno-vé- runt grá- ti- am



Dé- i. ∇. Inter- cé-



de pro nó- bis ad Dé- um, qui



te * e-lé- git.

Gospel. Dixit Petrus. p. 1669. — Credo.

Offertory. Mihi autem. p. 982. *Preface of the Apostles,* p. 13.

Communion. Amen dico vobis. p. 1252.

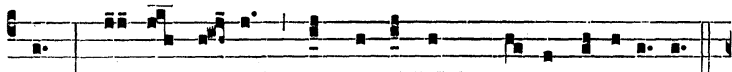
AT SECOND VESPERS.

1 Ant.
VIII G**E**

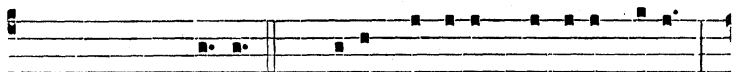
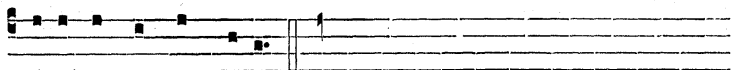
-go plantávi, * Apól-lo rigá-

I have planted,
Apollo watered, but
God gave the increase,
alleluia.

1 Cor. 3, 6.



vit : Dé- us au-tem increméntum † dé-dit, alle-lú-ia.

After *Septuag.* dé-dit. Ps. Dixit Dóminus Dómino mé-o : *Séde a *dextris* mé-is.

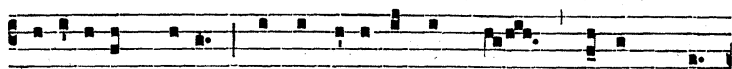
Ps. Dixit Dóminus. VIII G. p. 151.

2 Ant.
VIII G**L**

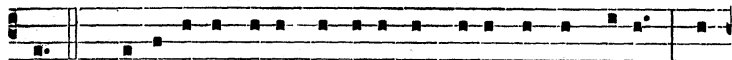
Ibénter glo-ri-ábor * in infir-

Gladly will I glory
in my infirmities, that
the power of Christ
may dwell in me.

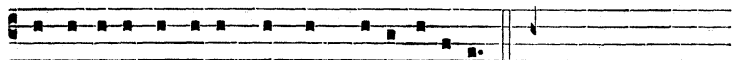
2 Cor. 12, 9.



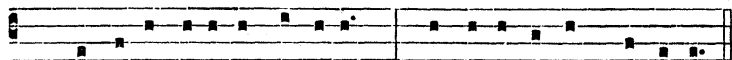
mi-tá-tibus mé-is, ut inhábi-tet in me vírtus Chrí-

At I. Vespers.

sti. Ps. Confi-tébor tibi Dómine in tóto córde mé-o : * in



consí-li-o justórum et congrega-ti-óne.

At II. Vespers.Ps. Laudá-te pú-e-ri Dóminus : * laudá-te *nómen* Dómi-ni.

At I. Vespers. Ps. Confitebor. VIII G. p. 158.

At II. Vespers. Ps. Laudate pueri. VIII G. p. 170.

3 Ant.

IV A

G

Rá-ti-a Dé-i * in me vácu-a

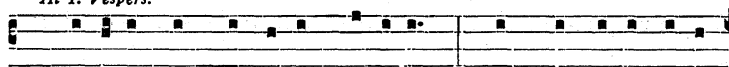
The grace of God in me has not been void; but his grace remains always in me.

I Cor. 15, 10.



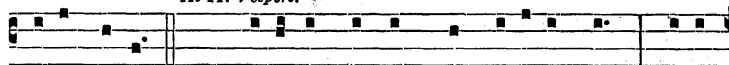
non fú-it : sed grá-ti-a é-jus semper in me má-net.

At I. Vespers.

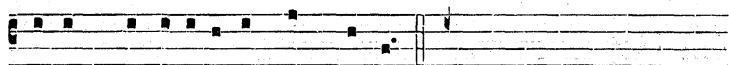


Ps. Be-átus vir qui tímet Dóminum : * in mandá-tis é-jus

At II. Vespers.



vó-let nímis. Ps. Crédi-di propter quod locú-tus sum : * égo



autem humi-li-á-tus sum nímis.

At I. Vespers. Ps. Beátus vir. IV A. p. 162.

At II. Vespers. Ps. Crédidi. IV A. p. 181.

4 Ant.

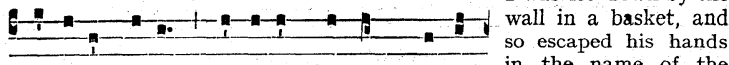
VIII G

D

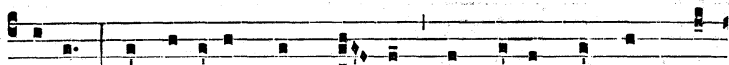
Amásci, * praepó-si-tus géntis

At Damascus, the governor of the nation of Aretas the king wished to apprehend me; by the brethren I was let down by the wall in a basket, and so escaped his hands in the name of the Lord.

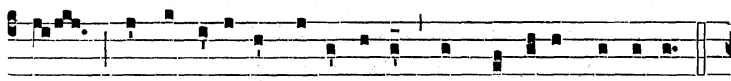
2 Cor. 11, 32-33.



Aré-tae régis vó-lu-it me comprehén-

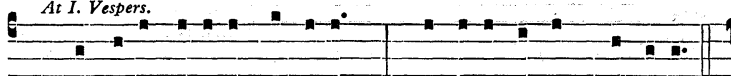


de-re : a frá-tribus per mú-rum submí-ssus sum in spór-



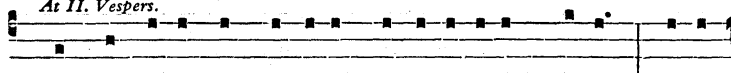
ta : et sic evá-si mánus é-jus in nómine Dómi-ni.

At I. Vespers.

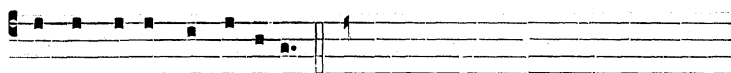


Ps. Laudáte pú-e-ri Dóminum : * laudáte nómen Dómi-ni.

At II. Vespers.



Ps. In converténdo Dóminus capti-vi-tátem Sí-on : * fácti



súmus sic-ut conso-lá-ti.

At I. Vespers. Ps. Laudáte púeri. VIII G. p. 170.

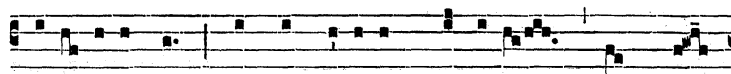
At II. Vespers. Ps. In converténdo. VIII G. p. 192.

5 Ant.
VIII G

TER vírgis caésus sum, * semel

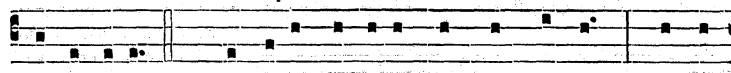
Thrice was I beaten
with rods, once I was
stoned, thrice I suffered
shipwreck, for the name
of Christ.

2 Cor. II, 25.



lapi-dátus sum : ter naufrági-um pértu-li pro Chrí-

At I. Vespers.



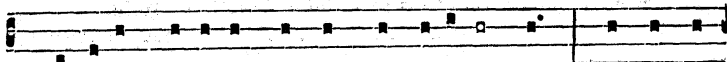
sti nómine. *Ps.* Laudáte Dóminum ómnes géntes : * laudá-



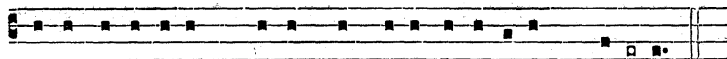
te é-um ómnes pópu-li.

At I. Vespers. Ps. Laudáte Dóminum. VIII G. p. 186.

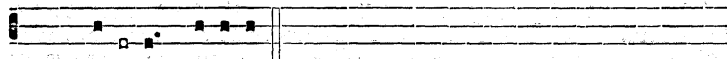
At II. Vespers.



I. Dómine probásti me et cognovísti me : * tu cogno-



vísti sessi-ónem mé- am et resurrecti-ónem mé- am.



Flex : a te †

2. Intellexísti cogitatiónes méas de lónge : * sémitam méam et funi-
culum méum *investigásti*.

3. Et ómnes vías méas praevídisti : * quia non est sérmo in *lingua* méa.

4. Ecce Dómine tu cognovísti ómnia novíssima et antiqúa : * tu
formásti me, et posuísti super me *mánus* túam.

5. Mirábilis fácta est sciéntia túa **ex** me : * confortáta est, et non
pótero ad eam.

6. Quo íbo a spírítu túo? * et quo a fácie túa fúgiam?

7. Si ascéndero in caelum, tu illic es : * si descéndero in *inférnum*,
ádes.

8. Si sumpsero pénnas méas dilúculo, * et habitávero in *extrémis*
máris :

9. Etenim illuc *mánus* túa dedúcet me : * et tenébit me *déxtera* túa.

10. Et díxi : Fórsitan ténébrae conculeábunt me : * et nox illumi-
nátio méa in *delicítis* méis.

11. Quia ténébrae non obscurabúntur a te, † et nox sicut díes illumi-
nábitor : * sicut ténébrae éjus, ita et *lúmen* éjus.

12. Quia tu possedísti rénes **méos** : * suscepísti me de útero *mátris* méae.

13. Confitébor tibi quia terribíliter magnificátus es : † mirabilia ópera
túa, * et ánima méa *cognóscit* nimis.

14. Non est occultátum os méum a te, quod fecísti in occúlto : * et
substántia méa in *inferióribus* *térrae*.

15. Imperfécum méum vidérunt óculi túi, † et in libro túo ómnes scri-
béntur : * díes formabúntur, et *nemo* in éis.

16. Míhi autem nimis honorificáti sunt amíci túi **Déus** : * nimis con-
fortátus est principátus *eórum*.

17. Dinumerábo éos, et super arénam multiplicabúntur : * *exsurrexi*,
et *adhuc sum* tēcum.

18. Si occíderis **Déus** peccatóres : * víri sánguinum *declináte* a me.

19. Quia dicítis in cogitatióne : * accípient in vanitate *civitates* tuas.

20. Nonne qui odérunt te Dómine óderam? * et super inimicos tuos *tabescébam?*
21. Perfécto ódio óderam illos : * et inimici fácti sunt mihi.
22. Próba me Déus, et scito cor meúm : * intérroga me, et cognósce *sémitas* méas.
23. Et víde, si vía iniquitátis in mé est : * et deduc me in *vía aetérna*.
24. Glória Pátri, et Filio, * et Spiritui Sáncto.
25. Sicut érat in principio, et nunc, et sémper, * et in saécula saeculórum. Amen.

Chapter.

SAulus adhuc spirans minárum et caedis in discípulos Dómini, accessit ad príncipem sacerdotum, † et pétiit ab eo epístolas in Damáscum ad *synagógas* : * ut si quos invenisset hujus viae viros ac mulíeres, vinctos perdúceret in Jerúsalem.

From Hymn, all as on June 30, p. 1247, except Prayer. Deus, qui univérsum, p. 1026.

Commemoration of St. Peter as above, p. 1026 with that of St. Polycarp.

26. St. Polycarp Bishop and Martyr of Asia. († 155)

Double.

Jan. 25. Iste sánctus. p. 126. — Jan. 26. Qui vult veníre. p. 127.

Collect.

DEUS, qui nos beáti Polycáрпи Mártiris tui atque Pontificis ánnua solemnitáte laetificas : † concéde propítius : ut cujus natalítia cólimus, * de ejúsdem étiam protectióne gaudeámus. Per Dóminum nostrum.

O God who dost gladden us by the yearly festival of blessed Polycarp, thy Martyr and Bishop, mercifully grant that we who celebrate his birthday to heaven may ever live with joy in his holy keeping. Through Jesus Christ our Lord.

Secret no 3 (a), p. 967 and Postcommunion no 2 (a), p. 970.

27. St. John Chrysostom Bp., Conf. and Doct. († 407)

Double.

Jan. 26 and 27. O Dóctor... beáte Joánnes Chrysóstome. p. 131.

Collect.

ECClésiam tuam quaésumus Dómine, grátia caeléstis amplíficet : * quam beáti Joánnis Chrysóstomi Confessóris tui

MAY the pouring forth upon her of grace from heaven, magnify thy Church, O Lord, enriched as by thy favour she has been, with

atque Pontificis illustrare voluisti gloriosis meritis et doctrinis. Per Dominum.

the glorious merits and teaching of John Chrysostom, thy holy Bishop and Confessor. Through Jesus Christ.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

28. St. Peter Nolasco Confessor. († 1256)

Double.

Jan. 27. Similabo. p. 133. — Jan. 28. Hic vir. p. 133.

Collect.

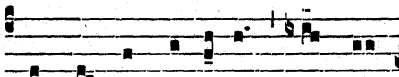
DEUS, qui in tuae caritatis exemplum, ad fidelium redemptionem sanctum Petrum Ecclesiam tuam nova prole fecundare divinitus docuisti: † ipsius nobis intercessione concede a peccati servitute solutis, * in caelesti patria perpetua libertate gaudere. Qui vivis et regnas cum Deo Patre.

O God who, having thyself first set the example of so great charity, didst from heaven inspire blessed Peter to enrich thy Church with a new religious Order¹, vowed to ransom the faithful from captivity, hearken to his prayers for us; deliver us from the slavery of sin; and bestow upon us the unending freedom which is proper to our heavenly fatherland. Who livest and reignest...

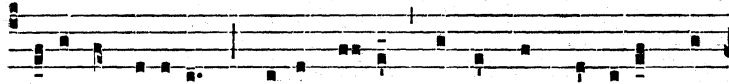
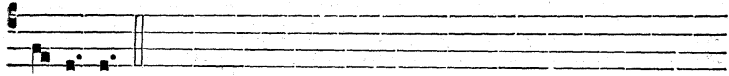
Secret no 11, p. 969 and Postcommunion no 10, p. 972.

The same day. St. Agnes Virgin and Martyr. (2nd time)

Commemoration at Vespers of January 27.

Ant. I

S Tans a dextris é-jus * Agnus

Standing on her right, a Lamb whiter than snow, Christ hallowed her for himself as bride and martyr.


 nive candidi- or, Christus sí-bi spónsam et mártýrem con-

 secrá-vit.

Ÿ. Spécie túa et pulchritúdine túa.

Ÿ. With thy comeliness and thy beauty.

Ry. Inténde, prospere procéde, et régna.

Ry. Set out, proceed prosperously, and reign.

¹The Order of our Lady of Ransom to redeem Christians from the Moors.

Collect.

DEus, qui nos ánnua beátae Agnétis Virginis et Mártiris tuae solemnitate laetíficas : † da quaesumus ; ut quam venerámur officio, * étiam piae conversatiónis sequámur exémplo. Per Dóminum nostrum.

O God who each year dost gladden us with the return of the feast-day of blessed Agnes, thy Virgin-Martyr, make us, we beseech thee, while devoutly venerating her memory, ever to strive to model our lives upon the holy example she has left us. Through Jesus Christ...

Secret.

SUPER has, quaesumus, Dómine, hóstias benedíctio copiósa descéndat : quae et sanctificatióem nobis cleménter operétur, et de Mártirum nos solemnitate laetíficet. Per Dóminum nostrum.

UPon this our sacrifice, send down, we beseech thee, O Lord, thine abundant blessing : through it may thy mercy work out our sanctification, and so impart true joy to us who keep the festivals of thy holy Martyrs. Through Jesus Christ our Lord.

Postcommunion. Súmpsimus, Dómine. p. 1409.

29. St. Francis of Sales Ep., Conf. and Doct. († 1622)

Double.

Jan. 28 and 29. O Dóctor... beáte Francíscæ. p. 131.

Collect.

DEus, qui ad animárum salutem beátum Francíscum Confessórem tuum atque Pontíficem ómnibus ómnia factum esse voluisti : † concéde propítius : ut caritátis tuae dulcédine perfúsi, * ejus dirigéntibus mónitis ac suffragántibus méritis, aetérna gáudia consequámur. Per Dóminum.

O God who, in order that souls might be saved, didst will that blessed Francis should become all things to all men : fill our hearts, we beseech thee, with that charity which is sweet ; so that, guided by his teaching, and having part in his merits, we may attain to everlasting happiness. Through Jesus Christ.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

Mass. In médio. p. 1660.

30. St. Martina Virgin and Martyr. († 228)

Semidouble.

Jan. 29. Véni spónsa. p. 134. — Jan. 30. Véni spónsa. p. 135.

Collect.

DEus, qui inter cétera poténtiae tuae mirácula, étiam in sexu frágili victóriam mártýrii

O God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning

contulisti : † concéde propítius; ut qui beátae Martínae Vírginis et Mártýris tuæ natalítia cólimus, * per ejus ad te exémp-la gradiámur. Per Dóminum.

of the Martyr's Crown, vouchsafe unto us who celebrate the triumph of blessed Martina, thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ our Lord.

Secret no 14, p. 969 and Postcommunion no 13, p. 972.

31. St. John Bosco Confessor. († 1888)

Double.

30 Jan. Similábo. p. 133. — 31 Jan. Hic vir. p. 133.

Collect.

DEus, qui sanctum Joánnem Confessórem tuum adoléscentium patrem et magístrum excitásti, ac per eum, auxiliátríce Vírgine María, novas in ecclésia tua famílias floréscere voluísti: † concéde, quaésumus; * ut eódem caritátis igne succénsi, ánimas quaérere, tíbique soli servíre valeámus. Per Dóminum.

O God who didst raise up Saint John Bosco thy Confessor to be a father and teacher of boys, and didst will that with Our Lady's help, new families¹ should flourish in thy Church through him: grant, we beseech thee, that kindled by the same fire of charity as he, we too may seek to win souls and serve thee alone. Through Jesus Christ.

Secret.

Suscipe, Dómine, oblatiónem mundam salutáris hóstiae et praesta; ut, te in ómnibus et super ómnia diligéntes, in glóriæ tuæ laudem vívere mereámur. Per Dóminum.


Receive, we beseech thee, O Lord, the pure oblation of thy saving Host, and grant that, loving thee in all things and above all things, we may deserve to live to the praise of thy glory. Through Jesus Christ.

Postcommunion.

Corporis et Sánguini tui, Dómine, mystério satiátis, concéde, quaésumus; ut intercedénte sancto Joánnem Confessóre, in gratiárum semper actióne maneámus. Qui vivis.

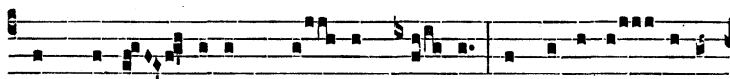
Being now fed with the mystery of thy Body and Blood, we beseech thee, O Lord, through the intercession of Saint John thy Confessor, to make us continually to abide in thanksgiving. Wholivest and reignest.

¶ *In places where the feast is solemnly kept.*

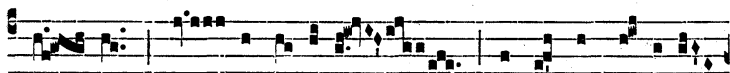
Intr. III 

DE-dit íl- li * Dé- us sapi- én- ti- am,

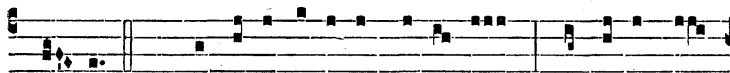
¹ The Salesian Fathers and the Sisters of Mary Help of Christians.



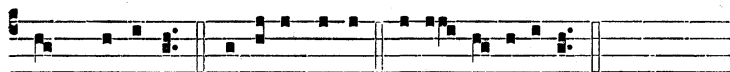
et prudén- ti-am múl- tam ni- mis, et la-ti-tú- dinem



cór- dis, qua- si a-rénam quae est in lí-tore

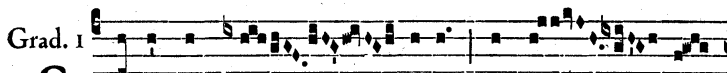


má- ris. *Ps.* Laudá-te pú- e-ri Dómi-num : * laudá-te nó-



men Dómi-ni. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 3rd tone. p. 29.

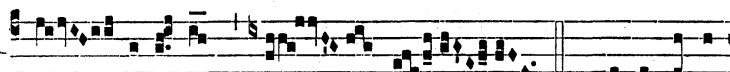


Grad. 1

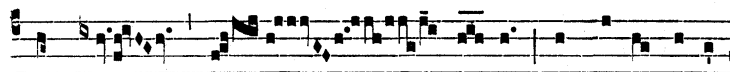
S Pé-ra * in Dó- mino et fac bo-



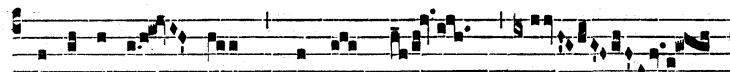
ni- tá- tem et inhá- bi- ta tér-ram et pascé-ris in



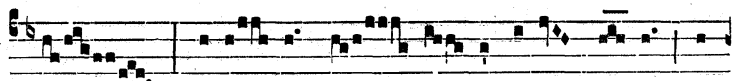
di- ví- ti- is é- jus. *Y.* De-lectá-re



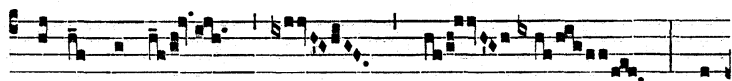
in Dó- mi- no, et dá-bit tí-bi



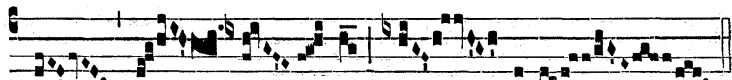
pe-ti-ti- ó- nes córdis tú-



i : revé- la Dó- mi- no ví- am tú- am et



spé- ra in é- um, et



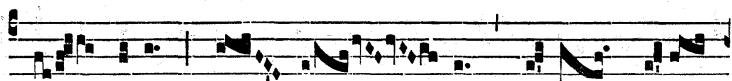
f- pse * fá- ci- et.

IV

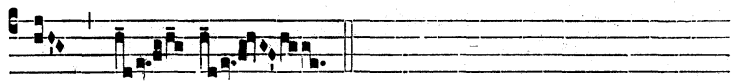
A



L- le-lú- ia. * *ij.* *∇*. Páuper

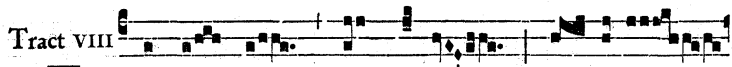


et ínops lau- dá- bunt nómen * tú-



um.

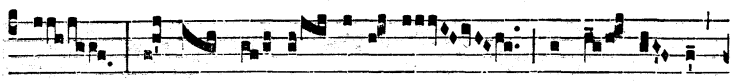
After Septuagesima, the Alleluia. and its ∇. are omitted, and there is said :



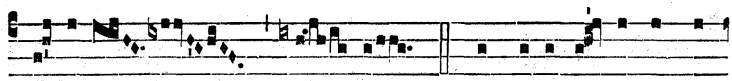
Tract VIII

F

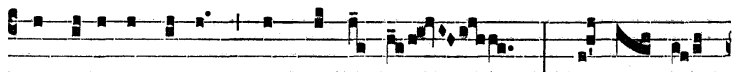
Actus es * spes mé- a, Dó- mine :



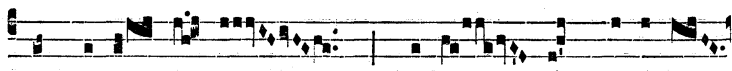
túr- ris for- ti- túdi- nis a fá- ci- e



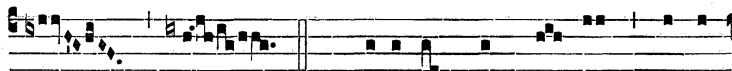
in- imí- ci. *∇*. Inhabi- tá- bo in ta-



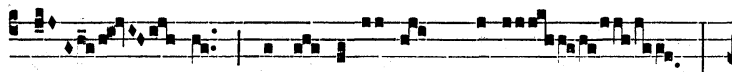
bernácu-lo tú-o in saécu-la : pró-te-gar



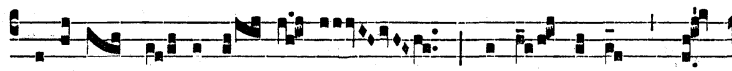
in ve-la-mén-to a-lá-rum tu-á-rum.



∇. Quóni-am tu, Dé-us, exau-



dí-sti o-ra-ti-ó-nem mé-am :



dedísti he-re-dí-tá-tem tímén-ti-bus * nó-



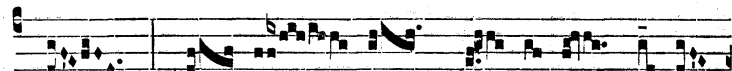
men tú-um.

*Gospel as on September 29, p. 1452 to **.*

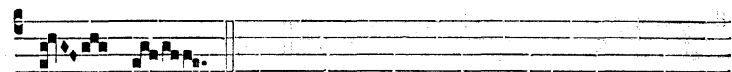
Offert. IV

V

E-ní-te, * fí-li-i, audí-te



me : tí-mó-rem Dó-mi-ni do-cé-



bo vos.

Comm. II

C

Contra spem * in spem credi- dit, ut fí- e-

ret pá-ter multá- rum gén- ti- um, secúndum quod

dí- ctum est é- i.

FEASTS OF FEBRUARY.

1. St. Ignatius of Antioch Bishop and Martyr. († 107)

*Double.**Jan. 31. Iste sánctus. p. 126. — Febr. 1. Qui vult veníre. p. 127.*

Collect.

Infirmítatem nostram respice, ómnípotens Deus : † et quia pondus própriæ actiónis gravat, * beáti Ignátii Mártýris tui atque Pontíficis intercésio gloriósa nos prótegat. Per Dóminum.

HAve regard to our weakness, O Almighty God, and grant that, borne down as we are by the weight of our evil deeds, we may be safeguarded by the glorious intercession of blessed Ignatius, thy Martyr-Bishop. Through Jesus Christ our Lord.

Secret no 2 (a), p. 967 and Postcommunion no 2 (a), p. 970.¶ *In places where the feast is solemnly kept.*

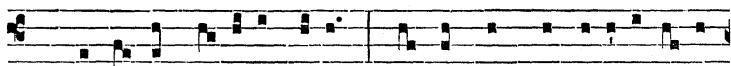
Intr. II

M

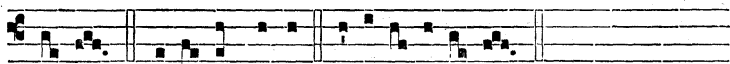
Ihi autem * áb-sit glo-ri- á-ri, ni-si in crú-

ce Dómi- ni nóstri Jé-su Chrí- sti, per quem mí-

hi múndus cruci-fíxus est, et é- go múndo.



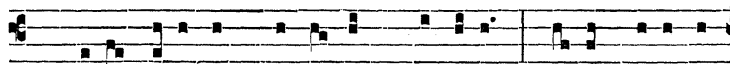
Ps. Meménto Dómine Dávid : * et ómnis mansu-etú-di-nis



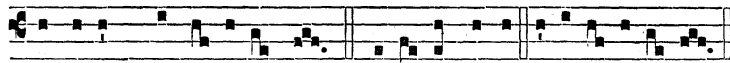
é-jus. Gló-ri- a Pátri. E u o u a e.

Glória Pátri. 2nd tone. *p.* 28.

September 17 or October 4, for St. Francis of Assisi, the Ψ. of the Psalm is the following :

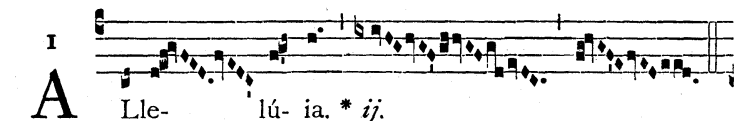


Ps. Vóce mé-a ad Dómi-num clamávi : * vó-ce mé-a ad

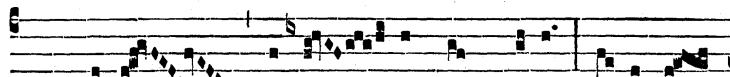


Dóminum depre-cátus sum. Gló-ri- a Pátri. E u o u a e.

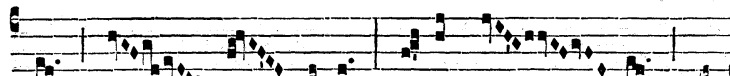
Gradual. Ecce sacérdos magnus. *p.* 1560.



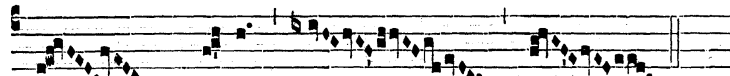
I
A Lle- lú- ia. * *ij.*



Ψ. Christo confí- xus sum crúci : ví-vo é-



go, jam non égo, ví-vit ve- ro in



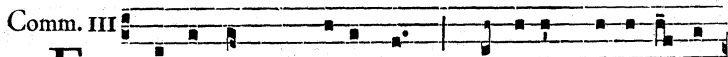
me. * Christus.

After Septuagesima, the Alleluia and its Ψ. are omitted, and the Tract Desidérium. p. 1086. is said :

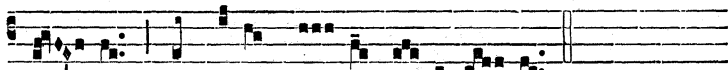
Gospel as on feast of St. Laurence, p. 1341.

Offertory. Glória et honóre. p. 1366.

Comm. III



F Ruméntum Christi sum, * déntibus besti- á-rum



mó- lar, ut pánis mún-dus invé-ni- ar.

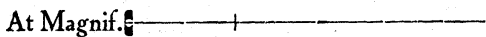
2. The Purification of the B. V. M.

Double of II Class.

- ¶ 1. If Feb. 1 falls on Sunday, that day I Vespers of the Purification are sung as below, with a commemoration of the Sunday and of St. Ignatius.
2. If Feb. 2 coincides with one of the Sundays after Epiphany, Mass and Vespers are of the Purification (II Vespers), with commemoration of Sunday.
3. If Feb. 2 coincides with Septuagesima, Sexagesima or Quinquagesima Sunday, the feast of the Purification is transferred to Monday, but the Blessing of Candles and Procession take place before the Sung Mass on Sunday. Vespers are the I Vespers of the Purification, with commemoration of Sunday.

As at II Vespers, p. 1057 except :

Psalms and Antiphons of the Circumcision, p. 361.

At Magnif. 

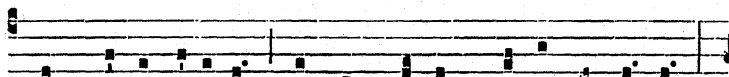
Ant. I D

S Enex * pú-erum portá-



bat, pú-er au-tem sénem regébat :

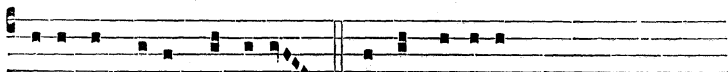
The old man carried the Child, but the Child led the old man. The Virgin bore the Child, and after child-bearing was virgin still : whom she bore, him she adored.



quem Vírgo pépe-rit, et post pártum Vírgo permánsit :



ípsum quem génu-it, ado-rá-vit. *Cant. Magní-ficat **



ánima *mé- a* Dóminum. 2. Et exsultávit...

Cant. Magnificat. I D. p. 212 or 218. — Prayer. Omnipotens. p. 1052.

At Compline, Hymn no 2, p. 247.

BLESSING OF THE CANDLES.

Before the Mass, the Priest blesses the Candles, which have been placed before the altar or at the Epistle side. He recites the following Prayers :

Ÿ. Dóminus vobiscum.

Ry. Et cum spírítu túo.

Orémus.

Domine sancte, Pater omnipotens, aetérne Deus, qui ómnia ex níhilo creásti, et jussu tuo per ópera apum, hunc liquórem ad perfectiónem cérei veníre fecísti : et qui hodiérna die petitiónem justí Simeónis implésti : te humíliter deprecámur; ut has candélas ad usus hóminum, et sanitátem córporum et animárum, sive in terra, sive in aquis, per invocatiónem tui sanctíssimi nóminis, et per intercessiόnem beátae Maríae semper Vírginis, cujus hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum bene ✠ dícere, et sancti ✠ ficare dignéris : et hujus plebis tuae, quae illas honorífice in mánibus desíderat portáre, teque cantádo laudáre, exáudias voces de caelo sancto tuo et de sedé majestátis tuae : et propítius sis ómnibus clamántibus ad te, quos redemísti pretiόso ságuine Filii tui : Qui tecum vivit et regnat in unitáte Spírítus Sancti Deus, per ómnia saécula saeculórum. Ry. Amen.

Ÿ. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

O Lord most holy, Father almighty, God eternal: thou, who, in making all things out of nothing, didst will that by its toil thy creature, the bee, should impart to matter the more perfect nature of wax, and who didst this day fulfil the prayer of holy Simeon: most humbly, we beseech thee, for the sake of thy most sacred name which we invoke, and through the intercession of Mary ever a virgin, whose feast-day we are keeping, and the prayers of all thy saints, to vouchsafe to bless ✠ and 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. Ry. Amen.

Orémus.

OMnípotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum praesentásti : tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestáre cúpimus luce accénsas, bene ✠ dícere, et sancti ✠ ficáre, atque lúmine supérnae benedictiónis accéndere dignéris : quátenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimae caritátis tuae succénsi, in templo sancto glóriæ tuae repraesentári mereámur. Per eúmdem Dóminum. R̄. Amen.

Almighty and everlasting God, who this day didst, in thy temple, present thine only-begotten Son to be, by holy Simeon, carried in his arms : we most humbly beg of thy mercy, that thou ✠ bless and ✠ hallow these wax candles. Burning with earthly fire, we purpose to carry them in our hands and thereby to magnify thy holy name. But may this thy blessing make them, when kindled, to shine as with light from heaven; and we who offer them to thee, may we too be burned up in the holy flames of thy most sweet love, and so be accounted worthy, some day, to be presented in heaven, the glorious temple of thy holiness. Through the same Jesus Christ... R̄. Amen.

Orémus.

Domine Jesu Christe, lux vera quae illúminas omnem hóminem veniéntem in hunc mundum : effúnde bene ✠ dictionem tuam super hos céreos, et sancti ✠ fica eos lúmine grátiae tuae, et concéde propítius; ut, sicut haec luminária igne visibili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisibili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitiórum caecitáte cáreant : ut, purgáto mentis óculo, ea cernere possimus, quae tibi sunt plácita, et nostrae salúti útilia; quátenus post hujus saéculi caliginósa discrímína, ad lucem indeficéntem pervenire mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia saécula saeculórum. R̄. Amen.

O Lord Jesus Christ, who art the true light, that enlighteneth every man coming into this world : pour forth thy blessing upon these wax candles, and shed upon them ✠ the hallowing light of thy grace. Grant, moreover, in thy loving-kindness that, even as a flame which is seen by the eyes of men chases away the darkness of night, so the light of that sacred fire which the Holy Ghost enkindles in the hearts of men, all unseen though it burn, may give back spiritual sight to us whom sin has blinded, and, opening the eyes of our mind, may make plain to us what is well-pleasing to thee and of avail for our salvation. Guided by its beams, may we in safety pass through the dangers and darkness of this present life, and in the end be found worthy to enter into the brightness of that undying light which is thyself. We

ask this, for thy sake, Christ Jesus, Saviour of the world. Who livest and reignest, God, in perfect Trinity, world without end. R̄. Amen.

Orémus.

OMnípotens sempitérne Deus, qui per Móysen fámulum tuum, puríssimum ólei liquórem

Almighty and everlasting God, who by the mouth of Móses, thy servant, didst ordain that none but

ad luminária ante conspéctum tuum júgiter concinnánda præparári jussísti : bene ✠ dictionis tuæ grátiam super hos céreos benígnus infúnde; quátenus sic adminístrent lumen extérius, ut, te donánte, lumen Spíritus tui nostris non desit méntibus intérius. Per Dóminum... in unitáte ejúsdem Spíritus... R̄. Amen.

the purest of oils should feed the lamps which were for ever to burn in thy sight : in thy loving-kindness pour forth the grace of thy blessing upon these wax candles : so that whensoever they afford light to the eyes of our body, by thy favour, the interior light of the Holy Ghost fail us not. Through Jesus... with thee in the unity of the Holy Ghost. R̄. Amen.

Orémus.

Domine Jesu Christe, qui hodierna die in nostrae carnis substantia inter homines appárens, a paréntibus in templo es presentátus : quem Símeon venerábilis senex, lúmine Spíritus tui irradiátus, agnóvit, suscépit, et benedíxit : praesta propítius; ut ejúsdem Spíritus Sancti grátia illumináti atque edócti, te veráciter agnoscámus, et fidéliter diligámus : Qui cum Deo Patre in unitáte ejúsdem Spíritus Sancti vivis et regnas Deus, per ómnia saécula saeculórum. R̄. Amen.

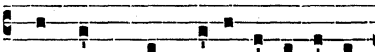
O Lord Jesus Christ, who, clothed in our flesh, and appearing among men, wast this day by thy Mother and Foster-father presented in the temple, where Simeon, that venerable old man, flooded with the light of thy Holy Spirit, discerning who thou art, did take thee into his arms and bless thee : grant, we beseech thee, that we too, being enlightened by the grace of the same Holy Spirit, may, in very truth, confess thee and ever faithfully love thee. Who livest and reignest with God the Father, in the unity of the same Holy Ghost, God, world without end. R̄. Amen.

After the Prayers, the Priest puts incense into the thurible. He sprinkles the candles with holy water three times, while saying the Antiphon Aspérge me. without chant, and not adding the psalm. He also censes them three times.

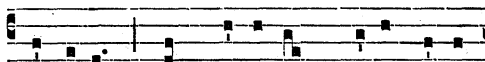
DISTRIBUTION OF THE CANDLES.

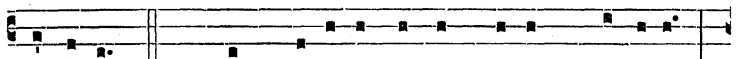
Whilst he distributes the candles, the Choir sings :

Simeon's Song of Thanksgiving, the "Nunc dimíttis".

Ant. VIII 
Lumen * ad reve-la-ti-ónem

A light to the revelation of the gentiles, and the glory of thy people Israel. *Cant.* Now thou dost dismiss thy servant, O Lord, according to thy word in peace.


 génti-um : et gló-ri- am plébis tú-ae

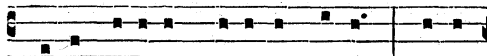


Isra-el. *Cant.* Nunc dimíttis sérvum tú-um, Dómine, *



secúndum vérbum tú-um in páce. Lúmen.

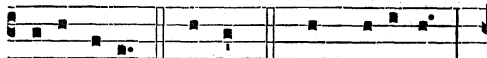
The Choir repeats the Antiphon Lúmen. This Antiphon is repeated after each verse, these verses being sung by the Cantors.



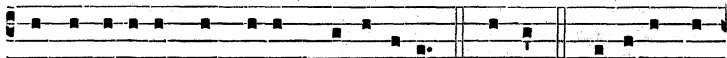
Qui-a vidérunt ócu-li mé-i * sa-lu-

Because my eyes have seen thy salvation, which thou hast prepared before the face of all people.

Gospel.



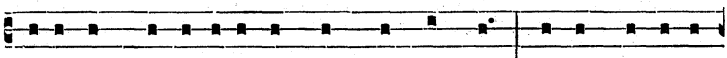
táre tú-um. Lúmen. Quod parásti *



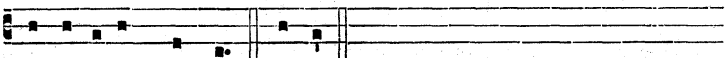
ante fáci-em ómni-um popu-lórum. Lúmen. Gló-ri-a Pá-



tri, et Fí-li-o, * et Spi-rí-tu-i Sáncto. Lúmen. Sicut

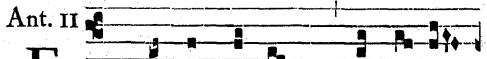


érat in princí-pi-o, et nunc, et semper, * et in saécu-la



saecu-lórum. Amen. Lúmen.

When the distribution of the candles is ended, the Choir sings :

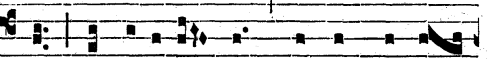


Ant. II

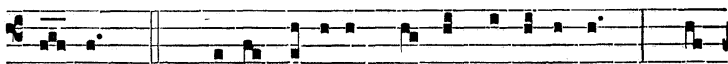
E Xsúrge Dómi-ne, * ádju-va

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...

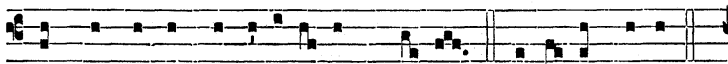
Ps. 43, 26 and 2.



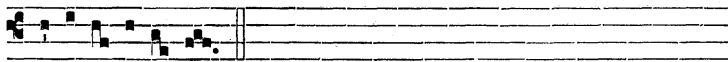
nos, et libera nos, propter nómen



tú- um. *Ps.* Dé- us áuribus nóstris audí-vimus : * pá-



tres nóstri annunti-avé-runt nó-bis. Gló-ri- a Pátri.



E u o u a e. Glória Pátri. 2nd tone. *p.* 28.

Repeat : Exsúrge.

The Priest then says : Orémus.

Let us pray.

After Septuagesima, and not on a Sunday, the Deacon says :

Flectámus génuá.

| Let us kneel down.

The Sub-Deacon responds :

Leváte,

| Rise up from your kness.

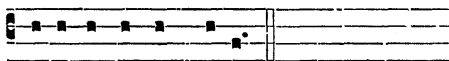
EXáudi, quaésumus, Dómine, plebem tuam : et quae extrínsecus ánnua tríbuis devotíone venerári, intérius ássequi grátiae tuae luce concéde. Per Christum Dóminum nostrum. *R̄.* Amen.

HEarken, we beseech thee, O Lord, to the prayers of thy people : and by the light of thy grace, enable us to penetrate more and more deeply the mystery which, year by year on this festival day, thou summonest us to honour. Through Jesus Christ our Lord. *R̄.* Amen.

THE PROCESSION.

Following the example of Simeon and Anna the prophetess, the Church must go to meet Jesus as he enters the temple with Mary and Joseph.

The Celebrant has put incense into the thurible, the Deacon turn towards the people and says :

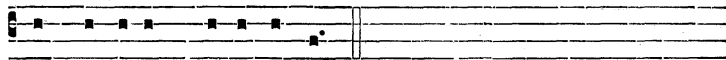


Procedámus in páce.

Let us set forth in peace.

— In the name of Christ.

The Choir responds :



In nómine Chrísti. Amen.

During the procession, the following Antiphons are sung :

Ant. VI

A

D-órna * thá-lamum tú- um,

O Daughter of Sion, adorn thy bridal-chamber, and welcome Christ the King : greet Mary with loving embrace ; for she, who is the very gate of heaven, bringeth the glorious King of the new light. Through in her arms she bears a Son begotten before the day-star, yet ever she remaineth a pure virgin. Hers was the Child whom Simeon, taking up into his arms, declared unto all peoples to be the Lord of life and of death, the Saviour of the world.

Sí- on, et súscipe Régem Chrí-

stum : amplécte-re Ma-rí- am, quae

est caelé- stis pórtá : ípsa enim

pór- tat Ré-gem gló-ri- ae nóvi lúmi-nis : sub-

sístit Vírgo addúcens mánibus Fí- li-um ante lu-cí-

fe- rum : quem accí-pi-ens Síme-on in úlnas sú- as

praedi-cá-vit pópu- lis Dó- minum é- um esse

ví- tae et mórtis, et Salva-tó-rem mún- di.

Another

Ant. II

R

Espón-sum * accépit Síme-

on

a Spí-ri-tu Sáncto,

non vi-sú-rum se mórtem,

ni-si vidé-ret Chrístum Dómi-ni :

et cum indú-

ce-rent pú-e-rum in témplum,

accépit é-um

in úlnas sú- as, et bene-dí-xit Dé- um, et dí-

xit : Nunc dimít-tis, Dó- mi-ne, sérvum

tú- um in páce.

On re-entering the church, is sung :

Resp. II

O

Btu-lé-runt * pro é-o Dó-mi-

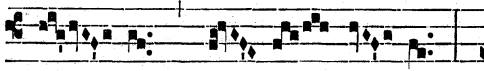
Simeon received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord; and when they brought the child into the temple, he took him into his arms, and blessed God, and said, Now dost thou dismiss thy servant, O Lord, in peace.

Gospel.

They offered for him to the Lord a pair of turtle doves, or two young pigeons : * As it is written in the law



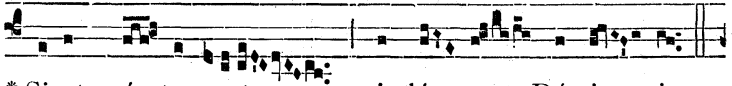
no par túrtu- rum, aut dú- os



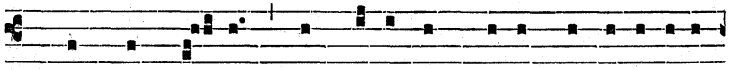
púl- los co- lum- bá- rum :

of the Lord. V. After the days of the purification of Mary, according to the law of Moses, were fulfilled, they carried Jesus to Jerusalem, to present him to the Lord. As it is written...

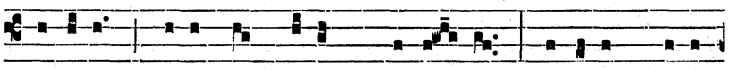
Gospel.



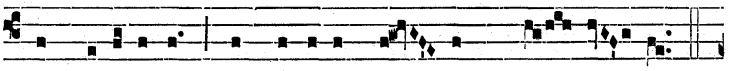
* Sicut scrí-ptum est in lé- ge Dómi- ni.



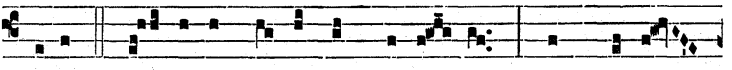
V. Postquam au-tem implé-ti sunt dí- es purga-ti- ónis



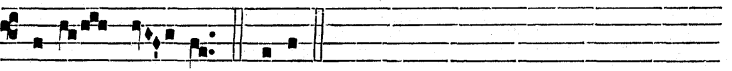
Ma-rí-ae, secúndum légem Mó- y- si, tu-lérunt Jésum



in Jerúsa-lem, ut sísterent é- um Dó- mi- no.



* Sicut. Gló- ri- a Pá-tri, et Fí- li- o, et Spi-rí-



tu- i Sán-cto. * Sicut.

When the procession is over, Mass is celebrated. During the Gospel, and from the beginning of the Canon to the Communion, the faithful hold the candles, lighted, in their hands, unless the Mass be that of a Sunday and not of the Purification.

AT MASS.

Introit. Suscépimus Déus. p. 871.

Collect.

OMnípotens sempitérne Deus, majestátem tuam súpplices exorámus : † ut sicut unigénitus Fílius tuus hodiérna die cum nostrae carnis substántia in templo est praesentátus ; * ita nos fácias purificátis tibi méntibus praesentáři. Per eúndem Dóminum.

Almighty and everlasting God, most humbly we entreat of thy majesty that, even as thine only begotten Son, clothed in the substance of our flesh, was this day presented in the temple; so our hearts having been purified by thy grace, we likewise may be presented to thee. Through the same our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio Malachiae Prophetæ.

God's coming to his temple. Malachy 3, 1-4.

HÆC dicit Dóminus Deus : Ecce ego mitto Angelum meum, et praeparábit viam ante faciem meam. Et statim véniet ad templum suum Dominátor, quem vos quaeritis, et Angelus testaméti, quem vos vultis. Ecce venit, dicit Dóminus exercítuum : et quis póterit cogitare diem advéntus ejus, et quis stabit ad vidéndum eum? Ipse enim quasi ignis conflans, et quasi herba fullónum : et sedébit conflans et emúndans argéntum, et purgábit filios Levi, et colábit eos quasi aurum et quasi argéntum : et erunt Dómino offeréntes sacrificia in justítia. Et placébit Dómino sacrificium Juda et Jerúsalem, sicut dies saéculi, et sicut anni antíqui : dicit Dóminus omnípotens.

THus saith the Lord God, Behold I send my Angel, and he shall prepare the way before my face; and presently the Lord, whom you seek, and the Angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts; and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb; and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years; saith the Lord Almighty.

Grad. v

S Uscé-pimus, * Dé-us,
mi-se-ri-córdi-am tú-am in
médi-o témpli tú-i : secúndum

We have received thy mercy, O God, in the midst of thy temple: according to thy name, O God, so also is thy praise unto the ends of the earth. ¶ As we have heard, so have we seen, in the city of our God, and in his holy mountain. *Ps. 47, 10-11, 9 and 2.*

nómen tú- um, Dé- us, i- ta et laus tú- a
 in fí- nes térrae. *V.* Sicut audí-
 vimus, i- ta et ví-
 di- mus in ci- vi- tá- te Dé- i nóstri, in- món- te
 sáncto * é- jus.

I
A *Lle- lú- ia. * ij.* The old man carried
 the Child : but the
 Child led the old man.

V. Sé-
 nex pú- e- rum por- tá- bat : pú- er au-
 tem sénem * re- gébat.

After Septuagesima, the Allelúia and its Ψ . are omitted, and there is said :

Tract VIII

N

Unc di-mít-tis

Now thou dost dismiss thy servant, O Lord, according to thy word in peace. Ψ . 2. Because my eyes have seen thy salvation. Ψ . 3. Which thou hast prepared before the face of all peoples. Ψ . 4. A light to the revelation of the gentiles, and the glory of thy people Israel.

Gospel.

* sérvum tú- um, Dómi- ne,

secún-dum vérbum tú-

um in pá- ce. Ψ . 2. Qui- a vidé-runt ócu-li mé-

i sa- lu- tá- re tú- um.

Ψ . 3. Quod

pa- rá- sti ante fá- ci- em ómni- um

popu- ló-

rum. Ψ . 4. Lú- men

ad re- ve- la- ti- ónem gén- ti- um,

et gló- ri-

am plé- bis tú- ae * Isra- el.

✠ **Sequentia sancti Evangelii secundum Lucam.***The Presentation of Jesus in the temple. Luke 2, 22-32.*

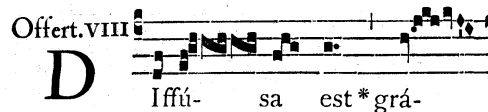
IN illo tēpore : Postquam implēti sunt dies purgatiōnis Marię, secūndum legem Mōysi, tulērunt Jesum in Jerúsalem, ut sīsterent eum Dómino, sicut scriptum est in lege Dómini : Quia omne masculīnum adpēriens vulvam, sanctum Dómino vocābitur. Et ut darent hóstiam secūndum quod dictum est in lege Dómini, par túrturum, aut duos pullos columbārum. Et ecce homo erat in Jerúsalem, cui nomen Símeon, et homo iste justus et timorátus, expēctans consolatiónem Israel, et Spírītus Sanctus erat in eo. Et respónsum accēperat a Spírītū Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et venit in spírītū in templum. Et cum indúcerent púerum Jesum paréntes ejus, ut fácerent secūndum consuetúdinem legis pro eo : et ipse accēpit eum in ulnas suas, et benedíxit Deum, et dixit : Nunc dimíttis servum tuum, Dómine, secūndum verbum tuum in pace : quia vidérunt óculi mei salutáre tuum : quod parásti ante fáciem ómnium populórum : lumen ad revelatiónem géntium, et glóriam plebis tuę Israel. Credo.

AT that time, after the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord; as it is written in the law of the Lord, Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons.

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him : and he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said :

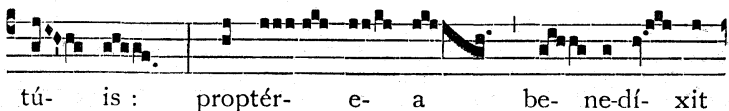
Now thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light to the revelation of the gentiles, and the glory of thy people Israel.

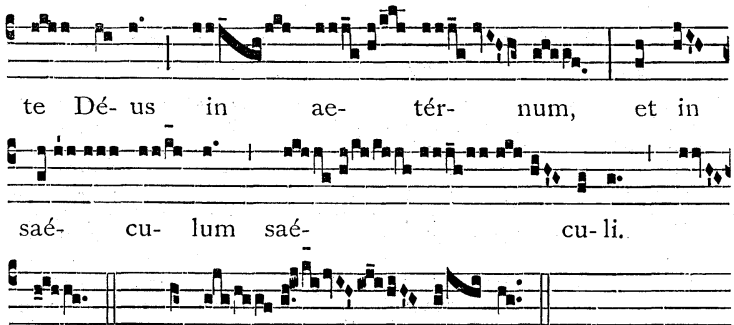
Offert. VIII



Grace is poured
abroad in thy lips :
therefore hath God
blessed thee for ever,
and for ages of ages.

Ps. 44, 3.





te Dé- us in ae- tér- num, et in
 saé- cu- lum saé- cu- li.

P. T. Alle- lú- ia.

Secret.

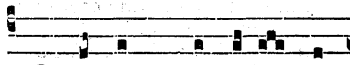
EXáudi, Dómine, preces no-
 stras : et, ut digna sint mú-
 nera, quae óculis tuae majestátis
 offérimus, subsidium nobis tuae
 pietátis impénde. Per Dóminum.

Hear our prayers, we beseech thee,
 O Lord, and in thy loving-kind-
 ness, 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



R Espónsum * accépit Sí-

Simeon received an
 answer from the Holy
 Ghost, that he should
 not see death, until he
 had seen the Christ of
 the Lord.

Gospel.



me- on a Spí-ri-tu Sáncto,
 non vi-sú-rum se mórtém, ni-si vidé-ret Chrístum
 Dómi- ni.

Postcommunion.

Quæsumus, Dómine Deus
 noster : ut sacrosáncta
 mystéria, quae pro reparatiónis
 nostrae munímine contulísti, in-

Vouchsafe, we beseech thee, O Lord
 our God, that, through the inter-
 cession of blessed Mary ever a virgin,
 we may now and at all times find,

tercedente beata Maria semper Virgine, et praesens nobis remedium esse facias, et futurum. Per Dominum.

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)

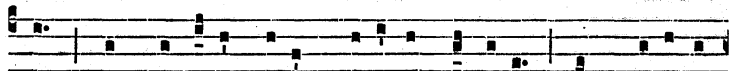
The Antiphons are from the Gospel for the feast.

1 Ant.
III b

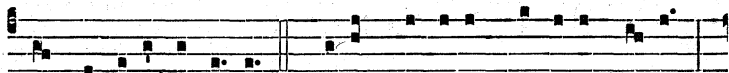
S

Ime-on iustus * et timoratus,

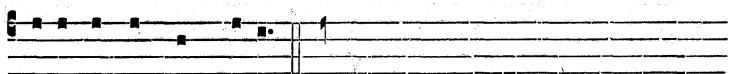
Simeon, just and devout, waited for the redemption of Israel, and the Holy Ghost was in him.



exspectabat redemptionem Israel, et Spiritus Sanctus erat in eo. Ps. Dixit Dominus Domino meo : *



Sede a dextris meis. Ps. Dixit Dominus. III b. p. 148. (89 p 151)



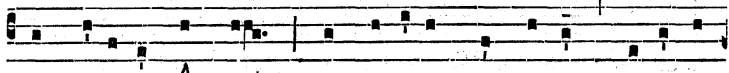
Sede a dextris meis. Ps. Dixit Dominus. III b. p. 148. (89 p 151)

2 Ant.
VII a

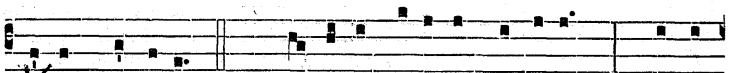
R

Esposum accepit Simeon *

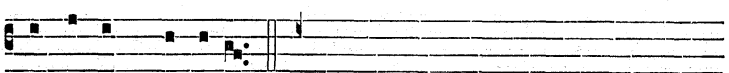
Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.



a Spiritu Sancto, non visurum se mortem, nisi videret Dominum. Ps. Laudate pueri Dominum : *



laudate nomen Domini. Ps. Laudate pueri. VII a. p. 169. (7c, p 170)



te nomen Domini. Ps. Laudate pueri. VII a. p. 169. (7c, p 170)

3 Ant.
III b**A**

Cci-pi-ens Síme-on * pú-erum

Taking the Child in his arms, Simeon gave thanks and blessed the Lord.

in má-ni-bus, grá-ti-as á-gens, benedí-xit Dó-minum. *Ps.* Lae-

tátus sum in his quae dí-cta sunt mí-hi : * in dómum Dó-

mini í-bimus. *Ps.* Laetátus sum. III b. p. 187. (5a, p 189)4 Ant.
VIII c**L**

Umen * ad reve-la-ti-ónem gen-

A light to the revelation of the gentiles, and the glory of thy people Israel.

ti-um, * et gló-ri-am plé-bis tú-ae Isra-el. *Ps.* Ni-si Dó-mi-

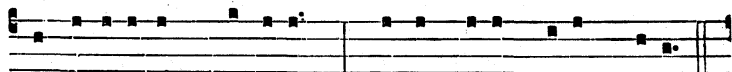
nus aedi-fi-cá-ve-rit dómum : * in vá-num laboravé-runt qui

aedi-fi-cant é-am. *Ps.* Nisi Dóminus. VIII c. p. 195.5 Ant.
VIII G**O**

Btu-lérunt * pro é-o Dó-mi-

They offered for him to the Lord, a pair of turtle doves, or two young pigeons.

no par túrturum, aut dú-os púllos co-lumbá-rum. *Ps.* Láu-



da Je-rúsa-lem **D**óminum: * láuda Dé-um *tú-um* **Sí**-on.

Ps. Láuda Jerúsalem. VIII G. p. 211.

Chapter.

ECce ego mitto Angelum meum, et præparábit viam ante fáciem meam. † Et statim véniet ad templum sanctum suum **D**ominátor, *quem vos quaéritis*, * et Angelus testaménti, quem vos vultis.

BEhold I send my Angel, and he shall prepare the way before my face; and presently the Lord, whom you seek, and the Angel of the testament, whom you desire, shall come to his temple.

Hymn. Ave máris stélla. p. 1360.

∇. Respónsum accépit Símeon a Spíritu Sáncto.

∇. Simeon received an answer from the Holy Gost.

Ry. Non visúrum se mórtem, nisi vidéret Christum **D**ómini.

Ry. That he should not see death, until he had seen the Christ of the Lord.

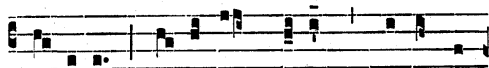
At Magnif.

Ant. VIII G*

H

Odi-e * be-á-ta Vírgo

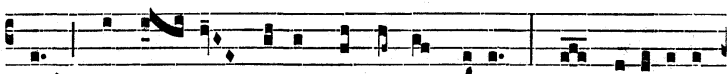
To-day the blessed Virgin Mary offered the Child Jesus in the temple; and Simeon, filled with the Holy Ghost, took him in his arms and blessed God eternally.



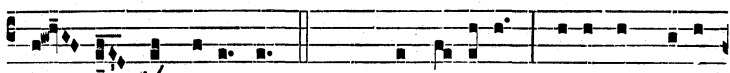
Ma-rí-a pú-e-rum **J**esum præsentá-



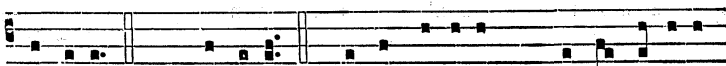
vit in témplo: † et Síme-on, replé-tus Spí-ri-tu Sán-



cto, accé-pit é-um in úlnas sú-as, * et benedíxit



Dé-um in aetérnum. *Cant. Magní-ficat * ánima mé-a*



Dóminum. *or* Dóminum. 2. Et exsultávit... *or* Et exsultávit..

Cant. Magnificat. VIII G*. p. 217 *or* 223.

Prayer. Omnípotens sempitérne Deus. p. 1052.

If February 2 falls on Sunday, after Septuagesima, there is a commemoration of the Sunday.

Benedicámus Dómino IV. p. 140. — *Ant.* Alma. p. 238.

3. St. Blaise Bishop and Martyr of Armenia. († 317)

Simple.

Collect.

<p>DEUS, qui nos beáti Blásii Mártiris tui atque Pontificis ánnua solemnitate laetificas : † concéde propítius; ut cujus natalítia cólimus, * de ejúsdem étiam protectióne gaudeámus. Per Dóminum.</p>	<p>O God who dost gladden us by the yearly festival of blessed Blaise, thy Martyr and Bishop, mercifully grant that we who celebrate his birthday to heaven may ever live with joy in his holy keeping. Through Jesus Christ our Lord.</p>
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Secret n° 3 (a), p. 967 and Postcommunion n° 3 (a), p. 971.

Mass. Sacerdótes Dei. p. 1615.

4. St. Andrew Corsini Bishop and Conf. († 1373)

Double.

Feb. 3. Sacérdos. p. 129. — *Feb. 4.* Amávit éum. p. 130.

Collect.

<p>DEUS, qui in Ecclésia tua nova semper instáuras exémpla virtútum : † da pópulo tuo beáti Andréae Confessóris tui atque Pontíficis ita sequi vestígia, * ut assequátur et praémia. Per Dóminum.</p>	<p>O God, who in every age settest up in thy Church fresh patterns of virtue : make thy people so to walk in the footsteps of blessed Andrew, thy Confessor-Bishop, as to attain to the reward now enjoyed by him. Through Jesus Christ our Lord.</p>
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Secret n° 8, p. 968 and Postcommunion n° 7, p. 971.

5. St. Agatha Virgin and Martyr of Sicily. († 251)

Double.

Commemoration at Vespers February 4 and 5.

At Magnif.

Ant. I D

S

Tans be- á-ta Agatha * in

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.

mé-di- o cárce- ris, expánsis máni-

bus, tó-ta mén-te o-rá- bat ad Dó-

minum : Dó-mi-ne Jé-su Chrí-ste, ma- gí-ster bó-ne, grá-

ti- as á-go tí- bi, qui me fe-císti vínce-re tormén-ta car-

ní- fi-cum : jú-be me, Dó-mi- ne, ad tú- am im-marce-

scí-bi-lem gló-ri- am fe-lí-ci-ter per-ve-ní-re.

*Cant. Magnificat. I D. p. 212 or 218.**At I Vespers (Feb. 4) :*

Ÿ. Spécie túa et pulchritúdine túa.

Ry. Inténde, próspere procéde et régna.

Ÿ. With thy comeliness and thy beauty.

Ry. Set out, proceed prosperously, and reign.

At II Vespers. (Feb. 5) :

V. Diffúsa est grátia in lábiis tuis.

R. Proptérea benedixit te Déus in aetérnum.

V. Grace is poured abroad in thy lips.

R. Therefore God has blessed thee for ever and ever.

Collect.

DEus, qui inter cétera potén-tiae tuae mirácula, étiam in sexu frágili victóriam mártýrii contulísti : † concéde propítius ; ut qui beátæ Agathæ Vírginis et Mártýris tuae natalítia cólimus, * per ejus ad te exémpla gradiámur. Per Dóminum.

O God, who among thy wondrous works, dost endue with strength to win the martyr's crown, even those of the weaker sex : vouchsafe to us, we beseech thee, who keep the feast-day of blessed Agatha, thy Virgin-Martyr, by treading faithfully in her footsteps, with her to attain to thee. Through Jesus Christ our Lord.

Secret no 14, p. 969 and Postcommunion no 13, p. 972.

¶ *In places where the feast is solemnly kept.*

AT MASS.

Intr. I

G Aude- ámus * ómnes in Dó- mi- no, dí-em

féstum ce-le-brántes sub honó- re Agathæ Mártý-

ris : de cújus passi- ó- ne gáudent An-ge- li, et

colláu- dant Fí- li- um Dé- i. *Ps.* Eructávit cor mé-um

vérbum bó-num : * dí-co égo ópe-ra mé-a Ré- gi. Gló-

ri-a Pátri. E u o u a e.

Lesson from the Epistle of B. Apostle Paul to the Corinthians.*God has chosen what the world holds foolish. 1 Cor. 1, 26-31.*

Brethren, See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble : but the foolish things of the world hath God chosen, that he may confound the wise, and the weak things of the world hath God chosen, that he may confound the strong; and the base things of the world, and the things that are not, that he might bring to nought things that are : that no flesh should glory in his sight. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption; that as it is written, He that glorieth, may glory in the Lord.

Gradual. Adjuvabit eam Deus. p. 1681.

II

A L-le-lú- ia. * *ij.*

̄. Loqué- bar, Dómi- ne, de testimóni- is tú-

is in conspéctu ré-

gum, * et non confundé- bar.

After Septuagesima, the Alleluia and its ̄. are omitted, and the Tract Qui séminant. p. 1639, is said :

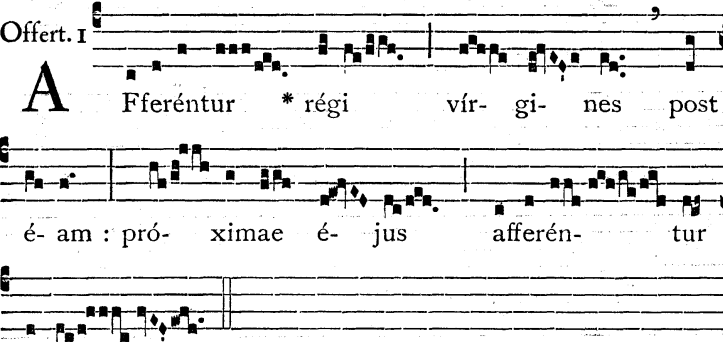
Continuation of the holy Gospel according to S. Matthew.*The indissolubility of marriage, and voluntary continence. Matth. 19, 3-12.*

AT that time, the Pharisees came to Jesus tempting him, and saying, Is it lawful for a man to put away his wife for every cause? Who answering, said to them, Have ye not read, that he who made man from

the beginning, made them male and female? And he said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to him, Why then did Moses command to give a bill of divorce, and to put away? He saith to them, Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery.

His disciples say unto him, If the case of a man with his wife be so, it is not expedient to marry. Who said to them, All men take not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take it, let him take it.

Offert. I



A fferéntur * régi vír- gi- nes post
 é- am : pró- ximae é- jus afferén- tur
 tí- bi.

Comm. VI



Q UI me digná- tus est * ab ómni plága cu-
 rá- re, et mamíllam mé- am mé- o pécto- ri re- sti-
 tú- e- re ípsum ínvo- co Dé- um ví- yum.

AT I AND AT II VESPERS. (Febr. 4 and 5)

Psalms. 1. Dixit Dóminus. VII c. p. 151. — 2. Confitébor. I f. p. 152. — 3. Beátus vir. VII c. p. 164. — 4. Laudáte púeri. VIII G. p. 170.

The 5th Psalm is at I Vespers : Laudáte Dóminum. VII a. p. 185. and at II Vespers : Lauda Jerúsalem. VII a. p. 211.

1 Ant.

VII c

Q

Uis es tu qui venísti ad me * cu-rá-re vúlne-ra

mé-a? Ego sum Apósto-lus Chrísti : ní-hil in me dúbi-tes,

2 Ant.

I f

M

ff-li-a. E u o u a e. Edi-cínam carná-lem *

córpo-ri mé-o numquam exhibu-i : sed hábe-o Dóminum

Jé-sum Chrístum, qui só-lo sermóne restáurat uni-

3 Ant.

VII c

G

vérsa. E u o u a e. Rá-ti-as tíbi ágo Dómi-

ne, * qui-a mémor es mé-i, et mī-sísti ad me Apósto-

lum tú-um curá-re vúlne-ra mé- a. E u o u a e.

4 Ant.
VIII G

B Ene-dí-co te, * Pá-ter Dómini mé-i Jé-su Chrísti :

qui-a per Apósto-lum tú-um, mamíllam mé-am mé-o pé-cto-ri resti-tu-í-sti. E u o u a e.

5 Ant.
VII a

Q UI me digná-tus est * ab ómni plá-ga curá-re, et mamíllam mé-am mé-o pécto-ri resti-tú-e-re, ípsum ín-vo-co Dé-um ví-vum. E u o u a e.

Chapter.*Ecclesiasticus 51, 1-3.*

Confitebor tibi Dómine Rex, et collaudábo te Deum salvatórem meum. † Confitebor nómini tuo : quóniam adjútor et protéctor factus es mihi, * et liberásti corpus meum a perditíone.

Hymn. Jé-su coróna Vírginum. p. 1583.

For V̄V̄. and Antiphon at Magnificat, see above, p. 1061.

6. St. Titus Bishop of Crete and Confessor. (1st cent.)*Double.*

Feb. 5. Sacérdos. p. 129. — Feb. 6. Amávit. p. 130.

Collect.

Deus, qui beátum Titum Confessórem tuum atque Pontíficem apostólicis virtútibus decorásti : † ejus méritis et inter-
O God, who didst adorn blessed Titus, thy Confessor and Bishop, with the virtues of an apostle : for the sake of his merits and prayers,

cessiōne concēde; ut juste et pie vivētes in hoc saeculo, * ad caelēstem patriam pervenire mereāmur. Per Dōminum.

make us to live piously and justly in this world, and thereby to become worthy to reach our heavenly fatherland. Through Jesus Christ.

The same day. St. Dorothy Virgin and Martyr. († 304)

Feb. 5. Vēni spōnsa. (I Vespers), p. 134.

Collect.

Indulgētiā nobis, quaesumus, Dōmine, beāta Dorōthea Virgo et Martyr implōret : * quae tibi grata semper ēxstitit et mērito castitātis, et tuae professiōne virtūtis. Per Dōminum nostrum.

Inasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin-Martyr Dorothy implores for us thy loving-kindness. Through Jesus Christ our Lord.

Secrets n^o 8, p. 968, and n^o 2 (b).

Postcommunions n^o 7, p. 971 and n^o 14 (a).

7. St. Romuald Abbot. († 1027)

Double.

Feb. 6. Similābo. p. 133. — Feb. 7. Hic vir. p. 133.

Collect.

Intercēssio nos, quaesumus, Dōmine, beāti Romuāldi Abbatīs commēdet : † ut quod nostris mēritis non valēmus, * ejus patrocīnio assequāmur. Per Dōminum.

MAY the prayers of the holy Abbot Romuald commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus...

Secret n^o 12, p. 969 and Postcommunion n^o 11 (a), p. 972.

8. St. John of Matha Confessor. († 1213)

Double.

Feb. 7. Similābo. p. 133. — Feb. 8. Hic vir. p. 133.

Collect.

Deus, qui per sanctum Joānem ordinem sanctissimae Trinitātis ad redimēndum de potestāte Saracenōrum captivos caelitus institūere dignātus es : † praesta, quaesumus; ut ejus suf-

O God, who from heaven didst, by means of St John, institute the Order of the most Holy Trinity, for the redeeming of captives : grant, we beseech thee, that, his merits availing us, we may by thy grace be delivered

fragántibus méritis, * a capti-
vitate córporis et ánima, te
adjuvánte, liberémur. Per Dó-
minum nostrum.

from all bondage, whether of body
or of soul. Through Jesus Christ
our Lord.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

9. St. Cyril Bp. of Alexandria, Conf. and Doct. († 444)

Double.

Feb. 8 and 9. Ant. O Dóctor... beáte Cyrille, p. 131.

Collect.

DEUS, qui beátum Cyrillum
Confessórem tuum atque
Pontíficem divínae maternitátis
beatíssimae Vírginis Maríae as-
sertórem invíctum effecísti : †
concede, ipso intercedente; ut
qui vere eam Genitricem Dei
crédimus, * matérna ejúsdem
protectióne salvémur. Per eúm-
dem Dóminum nostrum.

O God, who in thy Church didst set
up blessed Cyril, thy Confessor
and Bishop, to be the invincible cham-
pion of the divine Motherhood of the
most blessed Virgin Mary : grant, by
his intercession, that we who believe
her in very truth to be the Mother
of God, may by her motherly care be
saved. Through the same our Lord.

Secret.

MUNERA nostra, omnipotens
Deus, benignus respice :
et, intercedente beáto Cyrillo,
praesta; ut Unigénitum tuum
Jesus Christum Dóminum nos-
trum in tua tecum glória coae-
térnum, in córdibus nostris digne
suscípere mereámur : Qui tecum.

IN thy loving-kindness, O Lord, look
down with favour upon our offer-
ings : and, moved by the prayers of
blessed Cyril, make us worthily to
receive into our hearts Jesus Christ,
thine only-begotten Son, our Lord,
one with thyself in glory everlasting.
Who lives and reigns...

Postcommunion.

DIVINIS, Dómine, refécti my-
stériis, te súpplices depre-
cámur : ut exémplicis et méritis
beáti Cyrilli Pontíficis adjúti,
sanctíssimae Genitrici Unigéniti
tui digne famulári valeámus :
Qui tecum.

WE O Lord, who have drawn new
life from these divine mysteries,
most humbly beg of thee, that, helped
by the merits and example of the
blessed Bishop Cyril, we may render
faithful and acceptable service to the
most holy Mother of thine only-
begotten Son. Who lives...

The same day. St. Apollonia Virgin and Martyr. († 305)

Feb. 8. Véni spónsa. (I Vespers), p. 134.

Collect.

DEUS, qui inter cétera potén-
tiae tuae mirácula, étiam in
sexu frágili victóriam martýrii

O God who among thy other mighty
marvels hast strengthened many
even of the weaker sex to the winning

contulísti : * concéde propítius; ut qui beátae Apollóniae Vírginis et Mártiris tuæ natalítia cólimus, per ejus ad te exémpla gradiámur. Per Dóminum nostrum Jésum Christum.

of the martyr's crown, vouchsafe unto us who celebrate the triumph of blessed Apollonia thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ our Lord.

Secret n° 14, p. 969 and Postcommunion n° 13, p. 972.

10. St. Scholastica Sister of St. Benedict, Virgin. († 547)

Double.

Feb. 9. Véni spónsa. (I Vespers), p. 134. — Feb. 10. Véni sponsa. (II Vespers), p. 135.

Collect.

DEUS, qui ánimam beátae Vírginis tuæ Scholásticæ, ad ostendéndam innocéntiæ viam, in colúmbæ spécie caelum penetráre fecisti : † da nobis ejus méritis et précibus ita innocénter vívere; * ut ad aetérna mereámur gáudia perveníre. Per Dóminum.

O God, who, to show forth the way of the innocent, didst cause the soul of blessed Scholastica, thy Virgin, to soar upward to heaven in the likeness of a dove : grant that, helped by her merits and prayers, our lives upon earth may be so guileless, that we too may become worthy to enter into the joys of that which is everlasting. Through Jesus Christ...

Secret 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 :

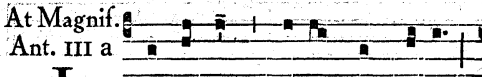
Hymn. Ave máris stélla. p. 1360; however, if the II Vespers of this feast are not said, the hymn at I Vespers is Omnis expétem. as on p. 1078.

Ÿ. Dignáre me laudáre te, Vírgo sacráta.

Ÿ. Make me worthy to praise thee, O holy Virgin.

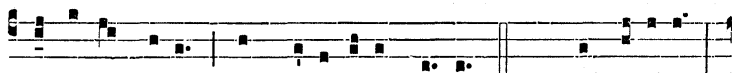
Ry. Da míhi virtútem contra hóstes túos.

Ry. Give me strength against thine enemies.

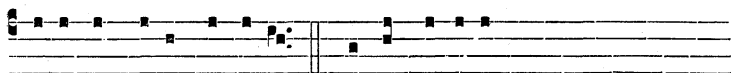


I -sta est * colúmba mé-a

It is she, my dove, my perfect, my spotless one.



perfécta mé-a, immacu-láta mé- a. *Cant. Magní- ficat **



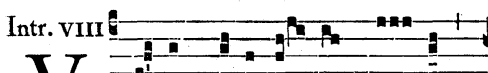
ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. III a. p. 214 or 220.

Prayer. Deus, qui per Immaculatam. p. 1071.

At Compline, Hymn n^o 2, p. 247.

AT MASS.

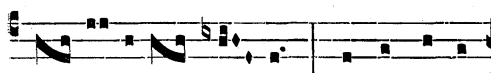


Intr. VIII

V

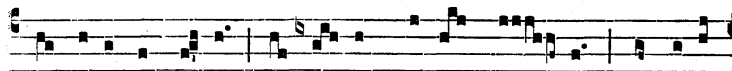
I-di * ci-vi-tá- tem sánctam,

I saw the holy city,
the new Jerusalem, com-
ing down out of
heaven from God, pre-
pared as a bride adorn-
ed for her husband.
Ps. My heart hath
uttered a good word;
I speak my works to
the King.

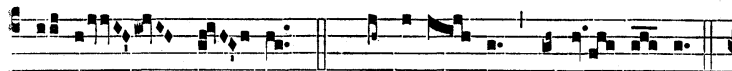


Je- rú-sa-lem nó- vam, descendéntem

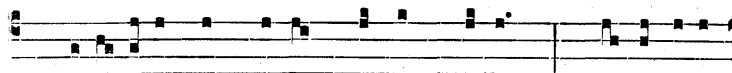
Apoc. 21, 2 ; Ps. 44, 2.



de caélo a Dé- o, pa- rá- tam sic-ut spón- sam ornátam



ví- ro sú- o. *P. T. Alle-lú- ia, alle- lú- ia.*



Ps. Eructávit cor mé- um vérbum bónum : * dí- co égo



ópera mé-a régi. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 7th tone. p. 30.

Collect.

DEus, qui per Immaculatam Virginis Conceptionem dignum Filio tuo habitaculum praeparasisti : † supplices a te quaesumus; ut ejusdem Virginis apparitionem celebrantes, * salutem mentis et corporis consequamur. Per eundem Dominum.

O God, who by the Immaculate Conception of the Virgin didst, for thy Son, make ready a fitting dwelling-place : very humbly do we who celebrate the feast of the Apparition of the same holy Virgin, put up to thee our prayers for health both of body and of soul. Through the same our Lord.

Lectio libri Apocalypsis beati Joannis Apostoli.

The woman clothed with the sun. Apoc. 11, 19; 12, 1 and 10.

APertum est templum Dei in caelo : et visa est arca testamenti ejus in templo ejus : et facta sunt fulgura, et voces, et terraemotus, et grando magna. Et signum magnum apparuit in caelo : Mulier amicta sole, et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim. Et audivi vocem magnam in caelo dicentem : Nunc facta est salus, et virtus, et regnum Dei nostri, et potestas Christi ejus.

AND the temple of God was opened in heaven; and the ark of his testament was seen in his temple, and there were lightnings and voices, and an earthquake and great hail. And a great sign appeared in heaven; A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And I heard a loud voice in heaven saying : Now is come salvation and strength and the kingdom of our God and the power of his Christ.

Grad. v

F Ló-res * apparu- é- runt in

tér-ra nó- stra, témpus pu- ta-

ti- ó- nis advé- nit, vox túrtu- ris

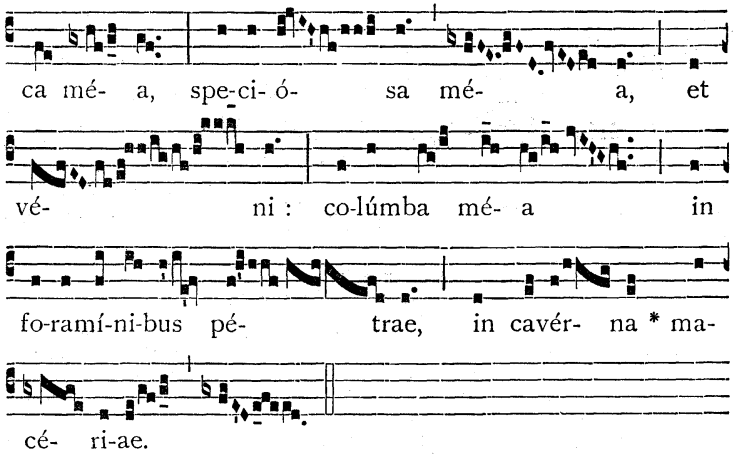
au- dí- ta est in tér- ra nó- tra.

The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. ∇. Arise, my love, my beautiful one, and come; my dove in the clefts of the rock, in the hollow places of the wall.

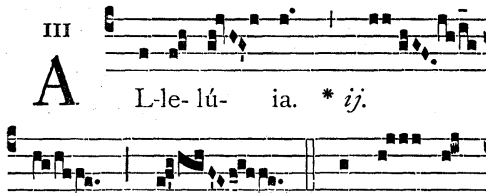
Cant. 2, 12, 13 and 14.

∇. Súrge,

amí-



ca mé- a, spe-ci-ó- sa mé- a, et
vé- ni: co-lúmba mé- a in
fo-ramí-ni-bus pé- trae, in caver- na * ma-
cé- ri-ae.



III
A L-le-lú- ia. * *ij.*

Shew me thy face,
let thy voice sound in
my ears, for thy voice
is sweet and thy face
comely.

Cant. 2, 14.

∩. Ostén- de



mí- hi fá- ci- em tú- am, só- net vox
tú- a in áu-ribus mé- is: vox e- nim tú- a
dúl- cis, et fá- ci- es tú- a * de- có- ra.

After Septuagesima the Alleluia and its ∩. are omitted, and there is said :

Tract VIII

T

U gló-ri-a * Je-rú-

sa-lem, tu laetí-ti-a Isra-

el, tu hono-ri-ficén-

ti-a pó-pu-li nóstri.

V. 2. Tó-

ta púlchra es, Ma-

rí-a,

et má-cu-la

o-ri-gi-

ná-lis non est in te.

V. 3. Fé-

lix es,

sá-cra Vír-go Ma-rí-a,

et ómni láu-de digníssima,

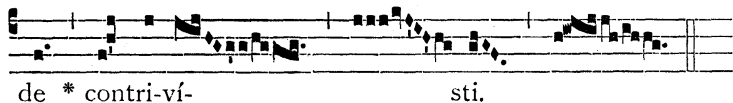
quae ser-pén-tis cá-put

virgí-ne-o pé-

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.



In Paschal Time :

I
A L-le- lú- ia. * *ij.* The flowers have ap-
 peared in our land.
Cant. 2, 12.

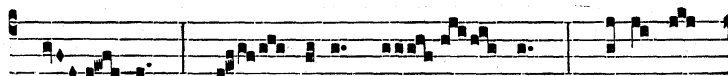
∇. Fló- res appa-ru-é-
 runt in térra * nó-stra.

IV
A L-le-lú- ia. * The voice of the
 turtle has been heard.
Cant. 2, 12.

∇. Vox túr-
 tu-ris * audí- ta est.

*Gospel of the Annunciation, p. 1117, to **.* Credo.

Offert. I
A - ve * grá- ti- a plé- Hail, full of grace,
 the Lord is with thee,
 blessed art thou
 amongst women.
Gospel.



na, Dó- minus té- cum, bene-dí-
cta tu in mu- li- é- ri-
bus. *P. T. Alle-* lú- ia.

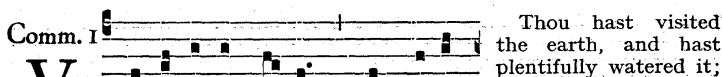
Secret.

Hostia laudis, quam tibi, Dó-
mine, per mérita gloriósae et
immaculatae Vírginis offérimus,
sit tibi in odórem suavitátis, et
nobis optátam cónferat córporis
et ánimae sanitátem. Per Dó-
minum nostrum.

MAY the sacrifice of praise which,
relying on the merits of the glo-
rious and immaculate Virgin, we offer
up to thee, O Lord, mount as an odour
of sweetness in thy sight : and may
it avail to our healing both in body
and in soul. Through Jesus Christ...

Preface of the Blessed Virgin. Et te in Conceptione Immaculata. p. 13.

Comm. I



V I-si-tásti térram, * et ine-
bri-ásti é- am, multipli-cásti locuple-tá- re é-
am. *P. T. Alle-* lú- ia.

Thou hast visited
the earth, and hast
plentifully watered it;
thou hast many ways
enriched it. *Ps. 64, 10.*

Postcommunion.

Quos caelésti, Dómine, ali-
ménto satiásti, súblevet dex-
tera Genitrícis tuae Immacu-
latae : ut ad aetérnam pátriam,
ipsa adjuvánte, pervenire mereá-
mur : Qui vivis et regnas.

THou hast fed us plenteously, O
Lord, with bread from heaven :
may the right hand of thine imma-
culate Mother raise us up, and by
her help may we reach our everlasting
fatherland. Who livest and reignest.

AT SECOND VESPERS. (Feb. 11)

1 Ant.

IV E

C

Andor est * lúcis aetérnae,

She is the brightness of eternal light, and the unspotted mirror. *Wisdom 7, 26.*

et spécu-lum sine má-cu-la. *Ps. Dixit Dóminus Dómino*

mé-o : * Séde a dextris mé- is. *Ps. Dixit Dóminus. IV E. p. 149.*

2 Ant.

I f

M

U-li-er * amícta só-le, et lú-

A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. *Ap. 12, 1.*

na sub pé-dibus é-jus : et in cá-pi-te é-jus coró- na stel-

lá-rum du- ódecim. *Ps. Laudáte pú- e-ri Dóminum : * lau-*

dá-te nómen Dómi-ni. *Ps. Laudáte púeri. I f. p. 166.*

3 Ant.

VIII c

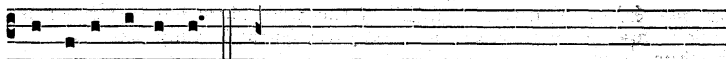
T

U gló-ri-a Je-rúsa-lem, * tu læ-

Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. *Judith 15, 10.*

tí-ti-a Isra-el, tu hono-ri- ficé-nti-a pópu-li nóstri.

*Ps. Laetátus sum in his quae dícta sunt míhi : * in dómum*



Dómini í-bimus. *Ps. Laetátus sum. VIII c. p. 191.*

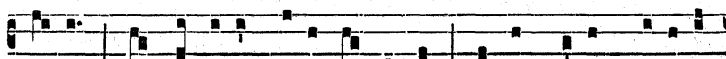
4 Ant.

VII a

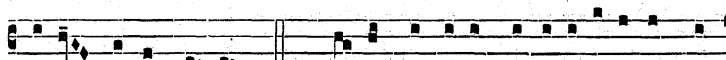
B

Ene-dícta es tu, * Vírgo Ma-

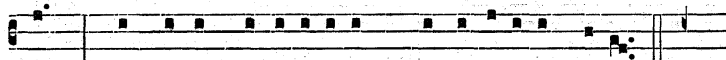
Blessed art thou,
Virgin Mary, by the
Lord the most high God,
above all women upon
the earth. *Judith 13, 23.*



rí-a, a Dómino Dé-o excélsó, prae ómnibus mu-li-é-



ribus super térram. *Ps. Ni-si Dóminus aedi-ficáve-rit dó-*



mum * in vánum laboravérunt qui aedí-ficant é-am.

Ps. Nisi Dóminus. VII a. p. 195.

5 Ant.

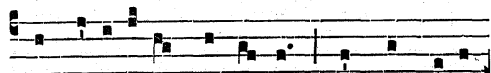
VIII G

H

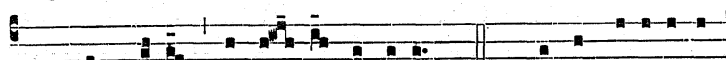
Odi-e nómen tú-um * i-ta

The Lord has so ma-
gnified thy name this
day, that thy praises
shall not depart out
of the mouth of men.

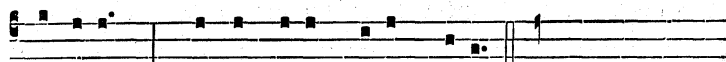
Judith 13, 25.



magni-ficávit Dómi-nus, ut non recé-



dat laus tú-a de ó-re hóminum. *Ps. Láuda Jerúsa-lem*



Dóminum : * láuda Dé-um tú-um Sí-on.

Ps. Láuda Jerúsalem. VIII G. p. 211.

Chapter.

Cant. 2, 13 and 14.

Surge, amíca mea, speciósa
mea, et veni : † colúmba mea
in foramínibus petrae, in caver-

Arise, my love, my beautiful one,
and come, my dove in the clefts
of the rock, in the hollow places

*na maceriae, * ostende mihi* of the wall, shew me thy face: let
faciem tuam, sonet vox tua in thy voice sound in my ears.
auribus meis.

Hymn IV

O

-mnis expertem maculae

1. Lo! Mary is exempt from stain of sin, proclaims the Pontiff high: and earth applauding celebrates with joy her triumph, for and nigh.

Ma-ri-am Edocet summus fide-i

2. Unto a lowly timid maid she shows her form in beauty fair, and the Immaculate Conception truth her sacred lips declare.

magister: Virginis gaudens celebrat

3. O honoured cave, by Mary's smile adorned! O hallowed rock, whence spring the living waters of a gushing stream, the gifts of life to bring.

fidelis Terra triumphum. 2. Ipsa

4. And thither from the farthest bounds of earth the pilgrims wend

se praebens humili puellae Virgo

spectandam, recreat paventem: Sequae conceptam sine

labe, sancto Praedicat ore. 3. O specus felix, decora-

te divae Matris aspectu! veneranda rupes, Unde vi-

tales scaturere pleno Gurgite lymphae! 4. Huc cater-

vatum pia turba nostris, Huc ab externis peregrina

térris Afflu-it súplex, et ópem po-
 téntis Vírgi-nis ó-rat. 5. Excipit Má-
 ter lácrimas precántum, Dónat optá-
 tam mí-se-ris sa-lú-tem : Cómpos hinc
 vó-ti pá-tri-as ad ó-ras Túrba revér-
 tit. 6. Súpplícum, Vírgo, mí-será-ta cá-sus, Semper o nó-
 stros ré-fove labó-res, Impetrans maéstis bóna sempí-
 térnae Gáudi-a ví-tae. 7. Sit décus Pá-tri, genitaéque
 Pró-li, Et tibi cómpar utri-úsque vÍrtus, Spí-ri-tus
 semper, Dé-us únus, ómni Tém-po-ris aevo. Amen.

their way, and sup-
 pliant around the Vir-
 gin'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.*

Ÿ. Dignare me laudare te,
Virgo sacrata.

R̄. Da mihi virtutem contra
hostes tuos.

Ÿ. Make me worthy to praise thee,
O holy Virgin.

R̄. Give me strength against thine
enemies.

At Magnif.

Ant. VIII G*

H

Odi-e * glo-ri-osa cae-li

To-day the glorious
Queen of heaven has
appeared on earth; to-
day has she brought to
her people words of
healing and tokens of
peace; to-day the choirs
of Angels and believers,
celebrating her Im-
maculate Conception,
exult with gladness,
alleluia.

Regina in terris apparuit: hodie

die populo suo verba salutis et

pleno pacis attulit: hodie Angelorum et fide-

lium chori, Immaculatam Conceptionem celebrantes

gaudio exultant. Alleluia. *Cant. Magnificat* *

anima mea Dominum. *or*: Dominum. 2. Et exultavit...

or: Et exultavit... *Cant. Magnificat. VIII G*, p. 217 or 223.*

Prayer. Deus, qui per Immaculatam. p. 1071.

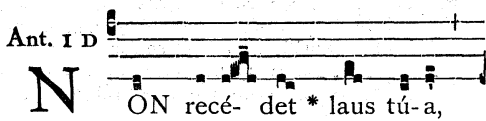
Benedicamus Domino IV. p. 140. — Ant. Ave Regina caelorum. p. 240.

21. The Seven Holy Founders of the Order of Servites of the B. V. M., Confessors. (1223)

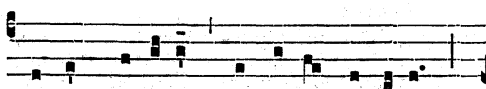
Double.

Commemoration at Vespers of February 11.

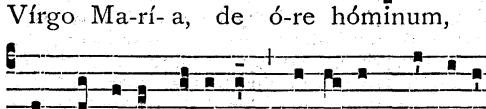
Ant. I D



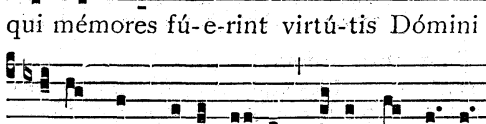
N ON recé- det * laus tú-a,



Vírgo Ma-rí-a, de ó-re hóminum,



qui mémoires fú-e-rint virtú-tis Dómini in aetérnum, pro



quibus non pepercí-sti ánimae tú-ae.

Thy praise, O Virgin Mary, shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for them thou hast not spared thy life.

Judith 13, 25.

Ÿ. Hi víri misericórdiae sunt, quórum pietátes non defuérunt.

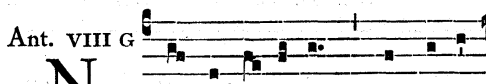
Ry. Sémén eórum et glória eórum non derelinquétur.

Ÿ. But these were men of mercy, whose godly deeds have not failed.

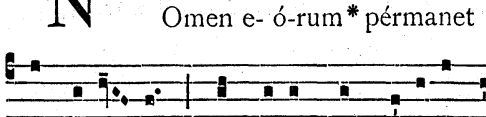
Ry. Their seed and their glory shall not be forsaken.

Commemoration at Vespers of February 12.

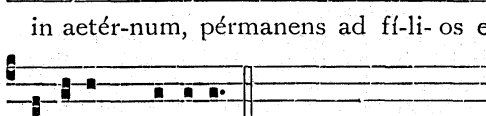
Ant. VIII G



N Omen e- ó-rum * pérmanet



in aetér-num, pérmanens ad fí-li-os e-órum, sanctó-rum



vi-rórum gló-ri-a. Ÿ. Hi víri. *as above.*

Their name remains for ever, enduring in their children, the glory of holy men.

Eccles. 44, 13, 14.

vi-rórum gló-ri-a. Ÿ. Hi víri. *as above.*

Collect.

Domine Jesu Christe, qui ad recolendam memóriam dólorum sanctíssimae Genitrícis tuae, per septem beátos Patres nova Šervórum ejus familia Ecclésiam tuam foecundásti : † concéde propítius; ita nos eórum consociári flétibus, * ut perfruámur et gáudiis. Qui vivis et regnas.

O Lord Jesus Christ, who in order that thy faithful might the more steadily bear in mind the sorrows of thy most holy Mother, hast been pleased, through the Seven Holy Fathers, to enrich thy Church with yet another family of religious : grant, we beseech thee, that in such wise we may with them be mourners in this world as to deserve for evermore to share their joy in that which is to come. Who livest and reignest...

Secret.

Accipe, quaésumus, Dómine, hóstias quas tibi offérimus : et praesta; ut, intercedéntibus Sanctis tuis, libera tibi mente serviámus, et perdoléntis Virgínis Genitrícis Filii tui amóre inflammémur. Per eúndem Dóminum nostrum.

Favourably regard, we beseech thee, O Lord, the sacrifice we offer up; and do thou grant that, through the prayers of thy Saints, we may with our whole heart give ourselves to thee, and by burning love of the sorrowful Virgin, the Mother of thy Son, may be kindled to fervour in thy service. Through the same our Lord.

Postcommunion.

Caeléstibus refécti mystériis te, Dómine, deprecámur : ut quorum festa percólimus imitántes exémpia; juxta Crucem Jesu cum María Matre ejus fidéliter adstémus, et ejúsdem redemptionís fructum percípere mereámur. Per eúndem Dóminum nostrum.

Quickened anew, O Lord, by the heavenly food thou vouchsafest to us in these divine mysteries, we beseech thee, that, after the example set us by the Saints whose feast we are keeping, we may steadfastly abide at the foot of the cross of Jesus in company with Mary his Mother, and may merit to have part in the fruits of the redemption he has wrought thereon. Through the same our Lord.

14. St. Valentine Priest and Martyr of Rome. († 270)*Simple.**Feb. 13. Iste sánctus. p. 126.***Collect.**

Praesta, quaésumus, omnípotens Deus : † ut qui beáti Valentíni Mártyris tui natalítia cólimus, * a cunctis malis immínéntibus, ejus intercessióne liberémur. Per Dóminum nostrum.

Grant unto us who keep the festival day of thy holy Martyr Valentine, O Almighty God, we beseech thee, to be, by his intercession, delivered from the many dangers which beset us. Through Jesus Christ.

Secret.

Suscipe, quaesumus, Domine, munera dignanter oblata : et beati Valentini Martyris tui suffragantibus meritis, ad nostrae salutis auxilium provenire concede. Per Dominum.

Deign, O Lord, we beseech thee, to accept the gifts we offer; and through the intercession of thy blessed Martyr Valentine, grant that they may avail as a help to our salvation. Through Jesus Christ our Lord.

Postcommunion.

SIT nobis, Domine, reparatio mentis et corporis caeleste mysterium : ut, cujus exsequimur actionem, intercedente beato Valentino Martyre tuo, sentiamus effectum. Per Dominum.

MAY these heavenly mysteries, O Lord, avail to our healing in soul and in body : and by the prayers of blessed Valentine, thy Martyr, may we come to discern how mightily they ever work to our good. Through Jesus Christ our Lord.

Mass. In virtute. p. 1618.

15. Sts. Faustinus and Jovita Martyrs of Brescia. († 117)

Simple.

Feb. 14. Istorum. p. 128.

Collect.

DEUS, qui nos annua sanctorum Martyrum tuorum Faustini et Jovitae solemnitate laetificas : † concede propitius; ut quorum gaudemus meritis, * accendamus exemplis. Per Dominum.

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.

Feb. 17. Iste sanctus. p. 126.

Collect.

Infirmitatem nostram respice, omnipotens Deus : † et quia pondus propriae actionis gravat, * beati Simeonis Martyris tui atque Pontificis intercessio gloriosa nos protegat. Per Dominum nostrum.

HAVE regard to our weakness, O Almighty God; and grant that we who are borne down by the weight of our own evil deeds may be safeguarded by the glorious intercession of blessed Simeon thy Martyr and Bishop. Through Jesus Christ...

Secret no 2 (a), p. 967 and Postcommunion no 2 (a), p. 970.

Mass. Statuit, p. 1614.

22. The Chair of Saint Peter at Antioch.

Double major.

Feb. 21. As on Jan. 18 (I Vespers), p. 1016, but with commemoration of St. Paul only.

Feb. 22. As on Jan. 18. (II Vespers), p. 1017, with commemoration of St. Peter Damian after commemoration of St. Paul.

Mass as on Jan. 18, p. 1017, omitting the commemoration of St. Prisca.

23. St. Peter Damian Bp. Conf. and Doct. († 1072)

Double.

Feb. 22 and 23. Ant. O Dóctor... beáte Pétre. p. 131.

Collecte.

Concède nos, quaésumus, omnípotens Deus, beáti Petri Confessóris tui atque Pontificis mónita et exémpła sectári : † ut per terréstrium rerum contémp-
ptum, * aetérna gáudia conse-
quámur. Per Dóminum.

Make us, we beseech thee, O Almighty God, to live according to the teachings and example of blessed Peter, thy Confessor and Bishop: so that, heeding little the goods of this transitory world, we may the more surely come to the enjoyment of those which pass not away. Through Jesus Christ...

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

24 or 25. St. Matthias Apostle.

Double of II Class.

This feast is kept on 25 in leap-year.

If it falls on Monday, Vespers on Sunday are I Vespers for the Common of Apostles, p. 1593, with commemoration of the Sunday.

The same rule applies if the feast would fall on Sunday, as then it is transferred to Monday.

At Vespers as for the Common of Apostles, p. 1593.

AT MASS.

Introit. Míhi autem. p. 979.

Collect.

Deus, qui beátum Matthíam | **O** God, who to blessed Matthias
Apostolórum tuórum collé- | didst allot a place in the college
gio sociásti: † tríbue quaésumus; | of thine Apostles; through his inter-

ut ejus interventióne, * tuae circa nos pietátis semper viscera sentiámus. Per Dóminum.

cession, make us at all times to feel that we live in thy loving embrace. Through Jesus Christ our Lord.

Lectio Actuum Apostolorum.

St. Matthias takes Judas' place as Apostle. Acts I, 15-26.

IN diébus illis : Exsúrgens Petrus in médio fratrum, dixit (erat autem turba hóminum simul fere centum viginti) : Viri fratres, opórtet impléri Scriptúram, quam praedíxit Spíritus Sanctus per os David de Juda, qui fuit dux eórum qui comprehendérunt Jesum : qui connumerátus erat in nobis, et sortítus est sortem ministérii hujus. Et hic quidem possédit agrum de mercéde iniquitátis, et suspénsus crépuit médius : et diffúsa sunt ómnia víscera ejus. Et notum factum est ómnibus habitántibus Jérusalem, ita ut appelláretur ager ille, lingua eórum, Hacéldama, hoc est, ager sánguinis. Scriptum est enim in libro Psalmórum : Fiat commorátio eórum desérta, et non sit qui inhábitet in ea : et episcopátum ejus accípiat alter. Opórtet ergo ex his viris, qui nobíscum sunt congregáti in omni tém-pore, quo intrávit et exívit inter nos Dóminus Jesus, incípiens a baptísmate Joánnis usque in diem qua assúptus est a nobis, testem resurrectiónis ejus nobíscum fieri unum ex istis. Et statuérunt duos, Joseph qui vocabátur Bársabas, qui cognominátus est Justus, et Matthíam. Et orántes dixerunt : Tu, Dómine, qui corda nosti ómnium, osténde quem elégeris ex his duóbus unum, accíperere locum ministérii hujus et apostolátus, de quo praevaricátus est Judas, ut abíret in locum suum. Et dedérunt sortes eis; et cécidit sors super Matthíam, et annumerátus est cum úndecim Apóstolis.

IN those days, Peter rising up in the midst of the brethren, said (now the number of persons together was about a hundred and twenty) : Men and brethren, the scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus; who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and, being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms, Let their habitation become desolate, and let there be none to dwell therein : and his bishopric let another take. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And praying they said, Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Gradual. Nimis honoráti sunt. p. 1012.

Tract VIII

D

Esi-dé-ri-um *

Thou hast given him his soul's desire, and hast not withholden 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.

á-nimae é-jus tri-

bu-í-sti é-i: et vo-luntá-te la-bi-ó-

rum é-jus non fraudásti é-

um. *V.* 2. Quóni-am praeve-

ní-sti é-um in be-ne-di-cti-óne

dulcé-di-nis. *V.* 3. Posu-í-

sti su-per cá-put é-jus co-

ró-nam de lá-pi-de * pre-ti-ó-

✠ **Sequentia sancti Evangelii secundum Matthaeum.***The Good News is for the simple. The Father and the Son.**Jesus' invitation. Matth. 11, 25-30.*

IN illo tempore : Respondens Jesus, dixit : Confiteor tibi, Pater, Domine caeli et terrae, quia abscondisti haec a sapientibus et prudentibus, et revelasti ea parvulis. Ita, Pater : quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a Patre meo. Et nemo novit Filium, nisi Pater : neque Patrem quis novit, nisi Filius, et cui voluerit Filius revelare. Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite a me quia mitis sum et humilis corde : et inveniatis requiem animabus vestris. Jugum enim meum suave est, et onus meum leve.

Credo.

AT that time, Jesus answered, and said, I praise thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in thy sight. All things are delivered to me by my Father; and no one knoweth the Son, but the Father; neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.

Come to me, all you that labour, and are burdened; and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart; and you shall find rest to your souls. For my yoke is sweet, and my burden light.

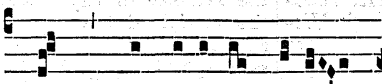
*Offertory. Constitues eos. p. 1241.***Secret.**

Hostias tibi, Domine, quas nomini tuo sacrandas offerimus, sancti Matthiae Apostoli tui prosequatur oratio : per quam nos expiari facias, et defendi. Per Dominum.

MAY, we beseech thee, O Lord, the prayer of blessed Matthias, thine Apostle, accompany these our offerings, and plead to thee in our regard for forgiveness and defence. Through Jesus Christ our Lord.

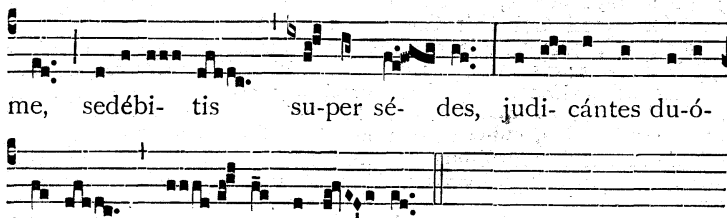
Preface of the Apostles, p. 13.

Comm. I



V OS, * qui secuti estis

You who have followed me shall sit on seats judging the twelve tribes of Israel.

Matth. 19, 28.


me, sedebitis super sedes, iudicantes duodecim tribus Israel.

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)*Double.**In leap-year, this feast falls on 28.**Feb. 26 (or 27). Similabo. p. 133. — Feb. 27 (or 28). Hic vir. p. 133.***Collect.**

DEus, qui beatum Gabrielem dulcissimae Matris tuae dolores assidue recollere docuisti, ac per illam sanctitatis et miraculorum gloria sublimasti : † da nobis, ejus intercessione et exemplo; ita Genitricis tuae consociari flētibus * ut materna ejusdem protectione salvemur : Qui vivis.

O God who didst teach blessed Gabriel constantly to think upon the sorrows of thy most sweet Mother, and didst raise him up through her to the glory of holiness and miracles : grant us through his intercession and example so to share in the grief of thy Mother that we may be saved through her maternal protection. Who livest and reignest...

Secret.

SALutarem hostiam in memoriam sancti Gabriēlis tibi, Dōmine, offerentes, fac nos sacrificium mortis tuae rite recollere, ac meritis perdolentis Virginis ejusdem sacrificii fructum copiose 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, Dōmine, in festivitāte sancti Gabriēlis Confessoris tui, pro collatis donis grātias āgimus : sūscipe propitius per manus gloriōsae semper Virginis Mariae; ex qua carnem illam assumpsisti, cujus in hoc salutari convīvio meruimus gustare dulcedinem : Qui vivis.

THE thanksgiving which we offer thee, O Lord, on the feast of Saint Gabriel thy Confessor, for the gifts which we have received, do thou graciously accept at the hands of the glorious and ever-Virgin Mary : of whom thou didst take the very flesh whose sweetness we have tasted in this saving banquet. Who livest...

FEASTS OF MARCH.

4. St. Casimir Confessor. († 1483)

*Semidouble.**March 3. Similábo. p. 133. — March 4. Hic vir. p. 133.***Collect.**

DEUS, qui inter regáles delicias et mundi illécebras sanctum Casimírurum virtúte constantiæ roborásti : † quæsumus; ut ejus intercessióne fidéles tui terréna despícient, * et ad caeléstia semper aspírent. Per Dóminum nóstrum.

O God who, in the midst of the pleasures of a court¹ and of the deceitful charms of the world, didst endue blessed Casimir with the gift of steadfastness in thy holy service : grant that through his prayers, thy faithful, caring little for the goods of earth, may ever long for those of heaven. Through Jesus Christ...

The same day. St. Lucius I, Pope and Martyr. († 254)*March 3. Iste Sáctus. p. 126.***Collect.**

Regem tuum, Pastor aetérne, placátus inténde : † et per beátum Lúcium Mártirem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiæ præstitísti esse pastórem. Per Dóminum.

Eternal Shepherd, look favourably on thy flock : and through the intercession of blessed Lucius thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

*Secrets n° II, p. 969 and n° I.**Postcommunions n° IO, p. 972 and n° I.*

6. Sts. Perpetua and Felicity Martyrs of Carthage. († 202)

*Double.**March 5 and 6. Istárum est enim. p. 137.***Collect.**

DA nobis, quæsumus, Dómine Deus noster, sanctárum Mártýrum tuárum Perpétuæ et

Give unto us, we beseech thee, O Lord our God, to reverence with unceasing devotion the glory

¹ St. Casimir was son of the king of Poland.

Felicitatis palmas incessabili devotiōne venerāri : † ut quas digna mente non pōssumus celebrāre, * humilibus saltem frequentēmus obsēquiis. Per Dōminum.

of thy holy Martyrs, Perpetua and Felicity : and though it be not ours worthily to honour their triumph, may we persevere in offering them the humble tribute of our duty. Through Jesus Christ our Lord.

Secret no 15, p. 969 and Postcommunion no 19, p. 973.

7. St. Thomas Aquinas Conf. and Doct. († 1274)

Double.

March 6 and 7. O Dóctor... beāte Thóma. p. 131.

Collect.

DEUS, qui Ecclēsiā tuā beāti Thomae Confessoris tui mira eruditōne clarificas, et sancta operatiōne fecundas : † da nobis, quāesumus; et quae dócuit, intellēctū conspīcere, * et quae egit, imitatiōne complēre. Per Dōminum.

O God who, upon thy Church, hast bestowed a new glory in the marvellous teaching and holy life of blessed Thomas, thy Confessor : make us, we beseech thee, both to understand the doctrine he taught, and to follow the example of holy living he gave. Through Jesus Christ...

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

Mass. In médio. p. 1660.

8. St. John of God Confessor. († 1550)

Double.

March 7. Similábo. p. 133. — March 8. Hic vir. p. 133.

Collect.

DEUS, qui beātum Joānnem tuo amóre succēsum, inter flammās innóxiūm incēdere fecisti, et per eum Ecclēsiā tuā nova prole foecundasti : † praesta, ipsius suffragāntibus méritis; ut igne caritātis tuae vítia nostra curēntur, * et remédia nobis aeterna provēniant. Per Dōminum.

O God who didst cause blessed John, when burning with love of thee, to walk unscathed through flames, and who didst by his means enrich thy Church with a new religious Order¹ : grant that, his merits pleading in our behalf, our evil passions may, to the everlasting healing of our souls, be burned up in the fire of our love of thee. Through Jesus Christ our Lord.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

¹ The Brothers Hospitalers, or of St. John of God.

9. St. Frances, Roman Widow. († 1440)

Double.

March 8. Símile est. p. 136. — March 9. Mánum súam. p. 136.

Collect.

DEUS, qui beátam Franciscam fámulam tuam, inter cétera grátiae tuae dona, familiári Angeli consuetú-dine decorásti : † concéde, quaésumus; ut intercessiónis ejus auxílio, * Angelórum consórtium cónsequi mereámur. Per Dóminum.

O God who, among the other wonders of thy grace, didst privilege thy servant Frances oftentimes to have speech of an Angel : grant, we beseech thee, that, helped by her prayers, we likewise may one day be admitted into the company of the holy Angels. Through Jesus...

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.

10. The Forty Holy Martyrs of Sebaste. († 320)

Semidouble.

March 9. Istórum. p. 128. — March 10. Gáudent. p. 128.

Collect.

PRAESTA, quaésumus, omnípotens Deus : † ut qui glorió-sos Mártýres fortes in sua confes-sióné cognóvimus, * pios apud te in nostra intercessióné sentiámus. Per Dóminum.

GRANT, we beseech thee, O Almighty God, that we who venerate the steadfastness in bearing witness to thee of thy glorious Martyrs, may feel that thou hearest the loving prayers they put up on our behalf. Through Jesus Christ our Lord.

Secret and Postcommunion as for St. Marius, January 19, p. 1018.

12. St. Gregory I. Pope, Conf. and Doct. († 604)

Double.

March 11 and 12. O Dóctor... beáte Gregóri. p. 131.

Collect.

DEUS, qui ánimae fámuli tui Gregórii aetérnae beatitú-dinis praémia contulísti : † concéde propítius; ut qui peccatórum 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.

ANnue nobis, quaesumus, Domine : ut intercessione beati Gregorii haec nobis prosit oblatio, quam immolando, totius mundi tribuisti relaxari delicta. Per Dominum.

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 beatum Gregorium Pontificem Sanctorum tuorum meritis coaequasti : concede propitius ; ut, qui commemorationis ejus festa percolumus, vitae quoque imitemur exempla. Per Dominum.

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.

17. St. Patrick Bishop, Patron of Ireland. († 464)

Double.

March 16. Sacerdos. p. 129. — *March 17.* Amavit. p. 130.

Collect.

DEus, qui ad praedicandam gentibus gloriam tuam, beatum Patricium Confessorem atque Pontificem mittere dignatus es : † ejus meritis et intercessione concede ; ut quae nobis agenda praecipis, * te miserante adimplere possimus. Per Dominum.

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^o 8, p. 968 and *Postcommunion* n^o 7, p. 971.

Mass. Statuit. p. 1654.

18. St. Cyril Bishop of Jerusalem and Doct. († 386)

Double.

March 17 and 18. O Doctor... beate Cyrille. p. 131.

Collect.

DA nobis, quaesumus, omnipotens Deus, beato Cyrillo Pontifice intercedente, te solum

Give unto us, we beseech thee, O Almighty God, so to know thee, who alone art the true God,

verum Deum, et quem misisti
 Jesum Christum ita cognoscere: †
 ut inter oves quae vocem ejus
 audiunt, * perpétuo connume-
 rari mereamur. Per eundem
 Dominum nostrum.

and him whom thou hast sent, Jesus
 Christ, that we may be accounted
 worthy to be numbered among the
 sheep who are his own, and who
 for evermore shall hear his voice.
 Through the same our Lord.

Collect.

Respice, Domine, immaculá-
 tam hóstiam, quam tibi offe-
 rimus : et praesta; ut méritis
 beáti Pontíficis et Confessóris
 tui Cyrilli, eam mundo corde
 suscipere studeamus. Per Dó-
 minum.

Look down with favour, we beseech
 thee, O Lord, upon the spotless
 Victim we offer up to thee: and
 grant that by the merits of blessed
 Cyril, thy Confessor and Bishop, we
 may ever strive to receive it into
 a heart undefiled. Through Jesus...

Postcommunion.

Sacraménta Córporis et Sán-
 guinis tui quae sumpsimus,
 Domine Jesu Christe, beáti Cy-
 rilli Pontíficis précibus, mentes
 et corda nostra sanctificent : ut
 divínae consórtis natúrae effíci
 mereamur : Qui vivis et regnas.

MAY, O Lord Jesus Christ, the
 sacrament of thine own Body
 and Blood which we have received,
 in virtue of the prayers of the holy
 Pontiff Cyril sanctify our minds and
 hearts, thereby making us worthy
 to become partakers of the divine
 nature : Who livest and reignest...

MARCH 19.

SAINT JOSEPH SPOUSE OF THE B. V. M.

Double of I Class.

If March 19 is Monday, on Sunday I Vespers of St. Joseph are sung, as below. The same is the case if March 19 falls on a Sunday in Lent or on Passion Sunday, for then the feast is kept on the Monday.

But if this date falls on Palm Sunday or in Holy Week, the feast of St. Joseph is transferred to Tuesday after Low Sunday.

AT FIRST VESPERS. (March 18)

1 Ant.

I g

J

Acob au-tem * génu- it Jó-

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 nátus est Jesús, qui

vocátur Chrístus. *P. T. Alle-lú-ia. Ps. Dixit Dóminus Dó-*

*mino mé-o : * Séde a dextris mé- is.*

Ps. Dixit Dóminus. I g. p. 147.

2 Ant.

II D

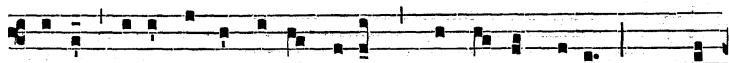
M

Issus est * Ange-lus Gábri-el

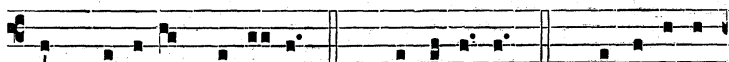
The Angel Gabriel was sent from God to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary.

a Dé-o ad Vírginem desponsá-tam

Gospel.



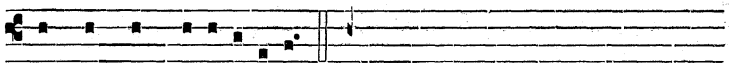
ví-ro, cú-i nómen é-rat Jóseph, de dómo Dávid : et nó-



men Vírginis Ma-rí- a. *P. T. Alle-lú- ia. Ps. Confi-tébor*



tíbi Dómine in tóto córde mé-o : * in consí- li- o justó-



rum et congregati- óne. *Ps. Confitébor. II D. p. 153.*

3 Ant.
III a 2

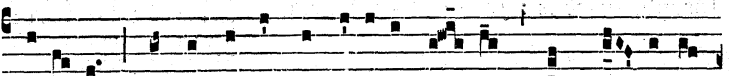
C

UM ésset desponsá-ta * Má-ter

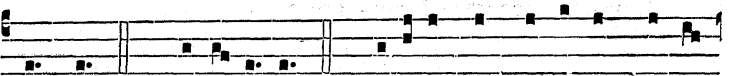
When Mary, the mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

Gospel.

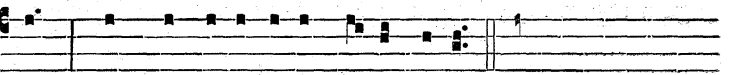
Jésu Ma-rí- a Jóseph, ántequam con-



vení-rent, invénta est in útero há- bens de Spí- ri- tu

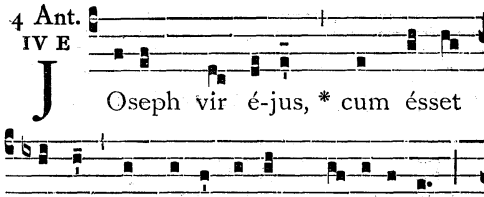


Sáncto. *P. T. Alle-lú- ia. Ps. Be- átus vir qui tímet Dómi-*



num : * in mandá-tis é-jus *vó-let* nímis.

Ps. Beátus vir. III a 2. p. 161.

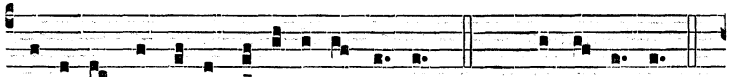
4 Ant.
IV E

Joseph vir é-jus, * cum ésset

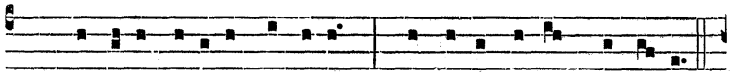
Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.

Gospel.

jústus, et nólet é- am tradúce-re,



vó-lu-it occúlte dimítte-re é- am. *P. T. Alle-lú-ia.*



Ps. Laudáte pú-eri Dóminum : * laudá-te nómen Dómi-ni.

Ps. Laudáte púeri. IV E. p. 167.

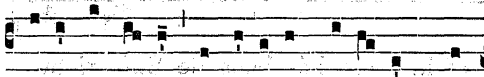
5 Ant.
V a

Ange-lus Dó-mini * appáru-it

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.

Jóseph, dí-cens : Jóseph fí-li Dávid,



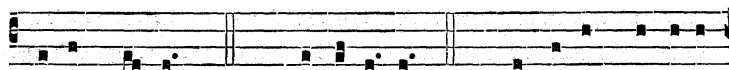
nó-li timé-re accípere Ma-rí- am cón-



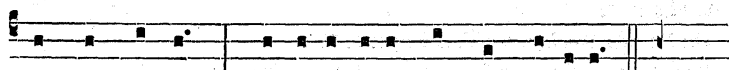
jugem tú-am : quod enim in é-a ná-tum est, de Spí-ri-tu



Sáncto est : pá-ri-et autem fí-li-um, et vo-cábis nómen



é-jus Jé-sum. *P. T.* Alle-lú-ia. *Ps.* Laudá-te Dóminum



ómnes géntes : * laudá-te é-um ómnes pópu-li.

Ps. Laudáte Dóminum. v a. p. 185.

Chapter.

Prov. 28, 20 and 27, 18.

VIR fídelis multum laudábitur. * Et qui custos est Dómini sui, glorificábitur.

A Faithful man shall be much praised : and he That is The keeper op his Master shall be glorified.

Hymn. Te Jóseph célebrent. p. 702.

̄. Constituit éum dóminum dómus súae. (*P. T.* Allelúia).

̄. He made him lord over his household.

̄. Et príncipem ómnis possessionis súae. (*P. T.* Allelúia).

̄. And the ruler of all his possessions.

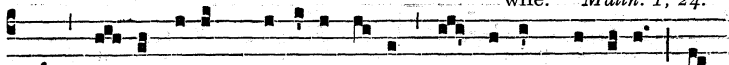
At Magnif.

Ant. 1 g 2

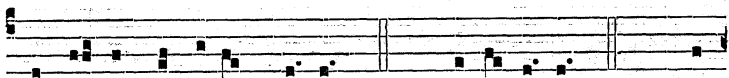
E

Xsúrgens Jó-seph a sóm-

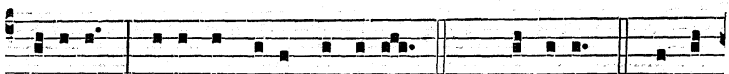
And Joseph rising up from sleep did as the angel of the Lord had commanded him and took unto him his wife. *Matth. 1, 24.*



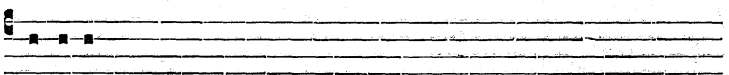
no, * fé- cit sicut praecepit é- i Ange-lus Dómini, et



accé- pit cónjugem sú- am. *P. T.* Alle-lú-ia. *Cant.* Ma-



gní- ficat * ánima mé-a Dóminum. or : Dóminum. 2. Et ex-



sultávit... *Cant.* Magnificat. 1 g 2. p. 212 or 218.

Prayer. Sanctíssimae. p. 1099.

On Sunday, Ant. at Magnif. of that Sunday is sung as Commemoration.

Ÿ. Angelis suis D us mandavit de te.

Ry. Ut custodiant te in omnibus viis tuis.

Ÿ. God hath given his Angels charge over thee.

Ry. To keep thee in all thy ways.

On Passion Sunday, the Ÿ. is Eripe. p. 506.

Benedicamus D mino I. p. 138. — Ant. Ave Regina. p. 240.

AT MASS.

Intr. I

J U- stus * ut p lma flo-

r - bit : sicut c drus Libani

multipl-ic - bi- tur : plant - tus

in d mo D mi- ni, in  - tri- is d mus D - i

n - stri. P. T. Alle- l - ia, alle- l - ia. Ps. B -

num est confit - ri D mi- no : * et ps llere n mini t - o,

Alt ssi- me. Gl - ri- a P tri. E u o u a e.

Gl ria P tri. 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 Genitricis 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 win for us those blessings which we of ourselves avail not to obtain. Who livest and reignest...

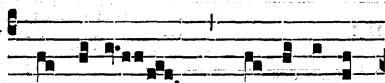
Lectio libri Sapientiae.

Praise of Moses in Ecclesiasticus 45, 1-6, applied by the Church to various Saints.

Dilctus Deo et hominibus, cujus memoria in benedictione est. Similem illum fecit in gloria sanctorum, et magnificavit eum in timore inimicorum, et in verbis suis monstra placavit. Glorificavit illum in conspectu regum, et jussit illi coram populo suo, et ostendit illi gloriam suam. In fide et lenitate ipsius sanctum fecit illum, et elegit eum ex omni carne. Audivit enim eum, et vocem ipsius, et induxit illum in nubem. Et dedit illi coram praecipua, et legem vitae et disciplinae.

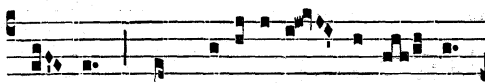
HE was beloved of God and men, whose memory is in benediction; he made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him 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.

Grad. IV



Domine, * praevenisti

O Lord, thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones. *Ps.* He asked life of thee and thou hast given him length of days for ever and ever.

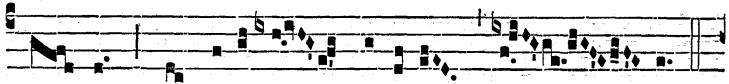


e- um in benedicti- o-ni- bus

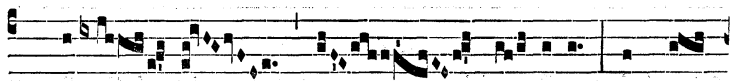
Ps. 20, 4-5.



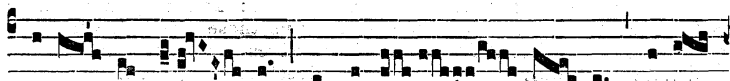
dulce-di- nis: posu- i- sti in ca- pi-te e- jus co-



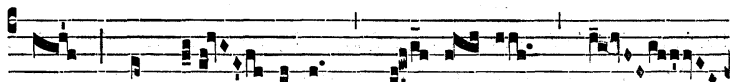
ro- nam de lapi- de pre-ti- o- so.



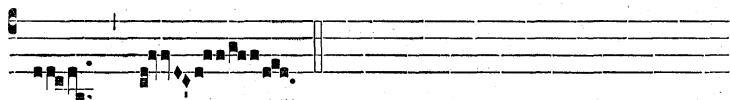
¶. Ví- tam pé- ti- it, et tri-



bu- í- sti é- i longi- tú- di- nem di- é-



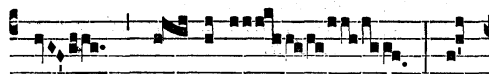
rum in saé- cu- lum * saé- cu- li.



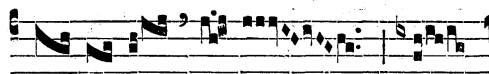
Tract VIII

B

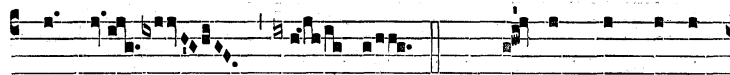
E- á- tus vir, * qui tí-



met Dó- minum : in



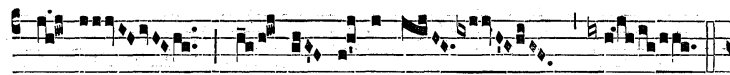
man- dá- tis é- jus cú-



pit ni- mis. ¶. 2. Pót- ens in térra



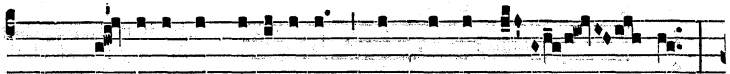
é- rit sémen é- jus : ge- ne- rá- ti- o re-



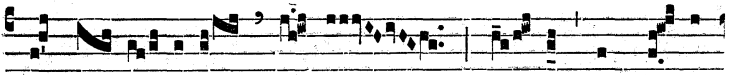
ctó- rum be- ne- di- cé- tur.

Blessed is the man that feareth the Lord : in his commandments he delighteth exceedingly. ¶. 2. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. ¶. 3. Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

Ps. III, 1-3.



℣. 3. Gló- ri- a et diví- ti- ae in dómo é- jus :



et ju- stí- ti- a é- jus má- net * in saé- cu-

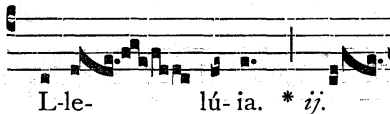


lum saé- cu- li.

In Paschal Time, instead of the Gradual and Tract, the following are said :

IV

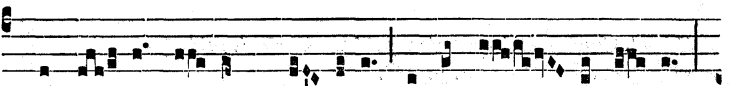
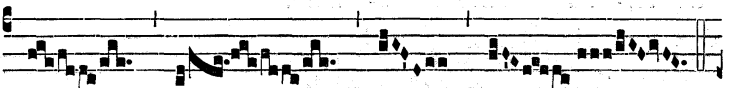
A



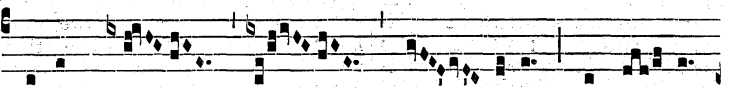
L- le- lú- ia. * ij.

The Lord loved him, and adorned him: he clothed him with a robe of glory.

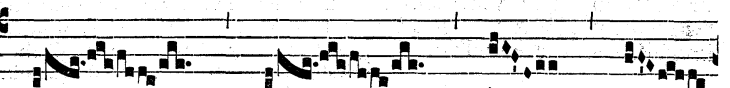
Eccclus. 45, 9.



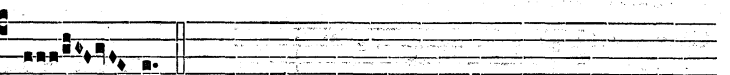
℣. Amá- vit é- um Dó- minus, et orná- vit é- um :



stó- lam gló- ri- ae ín- du- it *



é-



um.

I
A L-le-lú-ia * The just shall spring
as the lily: and shall
flourish for ever before
the Lord. *Osee 14, 6.*

stus ger-mi-ná- bit sic-ut lí-li- um: et

flo-ré- bit in

ae-tér-num * ante Dómi-num.

Y. Jú-

Gospel. Cum esset desponsata. p. 304. *Credo is said.*

Offertory. Veritas mea. p. 992.

Secret.

DEbitum tibi, Dómine, nostrae réddimus servitútis, suppliciter exorántes: ut suffrágiis beáti Joseph, Sponsi Genitricis Fílii tui Jesu Christi Dómini nostri, in nobis tua múnera tueáris; ob cujus venerándam festivitátem laudis tibi hóstias immolámus. Per eúdem.

DEvoutly, O Lord, do we pay thee the lowly homage we owe, most humbly entreating of thee that, moved by the prayers of blessed Joseph, the spouse of the Mother of thine only-begotten Son, in reverent commemoration of whom we offer up this sacrifice of praise, thou wouldst guard in our hearts the good thou hast graciously implanted therein. Through the same...

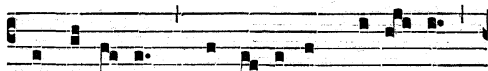
Preface of St. Joseph. p. 698.

Comm. VII

J

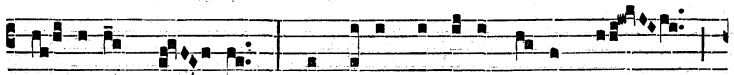
Oseph * fí-li Dá-vid, nó-

Joseph, son of David, fear not to take unto thee Mary thy




li timé-re accí-pe-re Ma-rí- am

wife: for that which is born in her is of the Holy Ghost. *Gospel.*



cón-jugem tú- am : quod enim in é-a ná-tum est,



de Spí- ri-tu Sáncto est. *P. T. Alle- lú- ia.*

Postcommunion.

A Désto nobis, quaesumus, mi-
séricors Deus : et, interce-
dente pro nobis beáto Joseph
Confessóre, tua circa nos propi-
tiátus dona custódi. Per Dómi-
num.

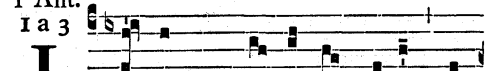
O God of mercies, abide thou with
us, and give ear to the prayer
of Saint Joseph in our behalf : turn
aside thine anger, and preserve to
us the good gifts with which, in thy
loving-kindness, thou enrichest us.
Through Jesus Christ our Lord.

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)

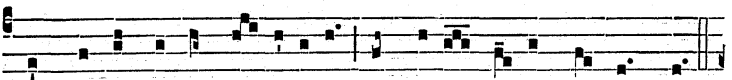
1 Ant.

I a 3

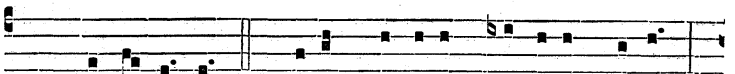


I - bant * pa-réntes Jésu per

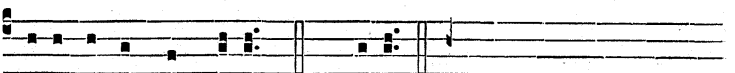
The parents of Jesus went every year to Jerusalem, at the solemn day of the pasch.



ómnes ánnos in Je-rúsa-lem, in dí- e so-lémni Páschae.



*P. T. Alle- lú- ia. Ps. Dixit Dóminus Dómino mé- o : **



Séde a *déxtris* mé- is. *or : mé- is. Ps. Dixit Dóminus. I a 3. p. 147.*

2 Ant.

II D

C

UM redí-rent, * remánsit pú-er

When they returned,
the child Jesus remain-
ed in Jerusalem; and
his parents knew it
not.

Jésus in Je-rúsa-lem, et non cognové-runt paréntes

é-jus. P. T. Alle-lú-ia. Ps. Confitébor tí-bi Dómine in

tóto córde mé-o : * in consí-li-o justórum et congrega-

ti-óne. Ps. Confitébor. II D. p. 153.

3 Ant.

III a 2

N

ON inve-ni-éntes Jé-sum, * re-

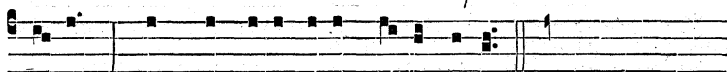
Not finding Jesus,
they returned into Jer-
usalem, seeking him :
and it came to pass
that, after three days,
they found him in the
temple, sitting in the
midst of the doctors,
hearing them and ask-
ing them questions.

gréssi sunt in Je-rúsa-lem requi-réntes

é-um : et post trídu-um invené-runt íllum in témplo

sedéntem in médi-o doctó-rum, audi-éntem et interrogán-

tem é-os, P. T. Alle-lú-ia. Ps. Be-á-tus vir qui tímet Dó-



mi-num : * in mandá-tis é-jus *vó-let* nímis.

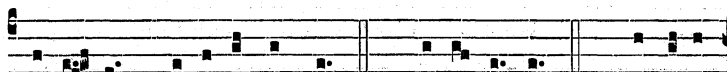
Ps. Beátus vir. III a 2. p. 161.

4 Ant.
IV E
D Ixit Máter é-jus ad íllum : *

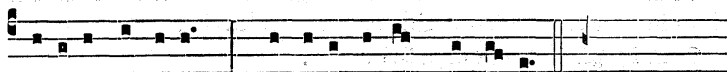
His mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.



Fí-li, quid fe-císti nóbis sic? Ecce páter tú-us et égo



do-léntes quarebámus te. *P. T. Alle-lú-ia. Ps. Laudáte*

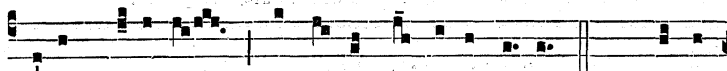


pú-eri Dóminum : * laudáte nómen Dómi-ni.

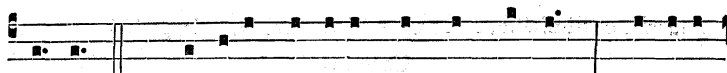
Ps. Laudáte púeri. IV E. p. 167.

5 Ant.
VIII G
D Escéndit * Jésus cum é-is, et

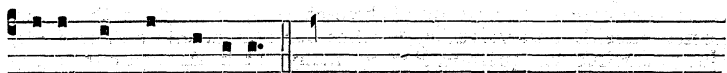
Jesus went down with them and came to Nazareth and was subject to them.



venít Náza-reth, et é-rat súbdi-tus íl-lis. *P. T. Alle-*



lú-ia. *Ps. Laudáte Dóminum ómnes géntes : * laudáte*



é-um *ómnés* pópu-li. *Ps. Laudáte Dóminum. VIII G. p. 186.*

Chapter. Vir fidélis. p. 1097. — Hymn. Te Józeph célebrent. p. 702.

Ÿ. Glória et divítiae in dómo
ejus. (T. P. Allelúja).

R̄. Et justítia ejus mánet in
saéculum saéculi. (T. P. Allelúja).

Ÿ. Glory and wealth shall be in
his house.

R̄. And his justice remaineth for
ever and ever.

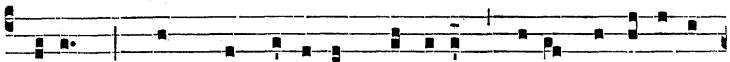
At Magnif.

Ant. VIII G

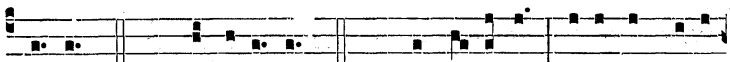
E

Cce fidé-lis sérvus * et

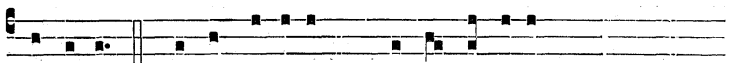
Who is the faithful
and wisesteward, whom
his Lord setteth over his
family. *Luke 12, 42.*



prúdens, quem constí-tu-it Dóminus super famí-li-am



sú-am. P. T. Alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a



Dómi-num. 2. Et exsultávit... or Et exsultávit...

Cant. Magníficat. VIII G. p. 217 or 223.

Prayer. Sanctíssimae. p. 1099.

Commemoration of the Feria.

Ÿ. Angelis súis Déus mandá-
vit de te.

R̄. Ut custódiat te in ómni-
bus víis súis.

Ÿ. God hath given his Angels
charge over thee.

R̄. To keep thee in all thy ways.

In Passiõntide. Ÿ. Eripe. p. 506.

Benedicámus Dómino I. p. 138. — Ant. Ave Regína. p. 240.

21.

St. Benedict Abbot. († 547)

Double major.

March 20. Similábo. p. 133. — March 21. Hic vir. p. 133.

Collect.

Intercéssio nos, quásumus,
Dómine, beáti Benedícti Ab-
bátis commédat : † 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.

Mass. Os jústi. p. 1669.

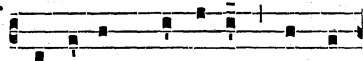
24. St. Gabriel, Archangel.

Double major.

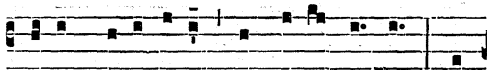
Commemoration at Vespers of March 23.

At Magnif.

Ant. VII a



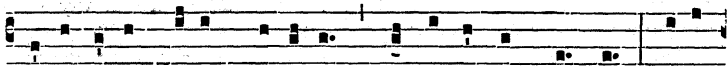
A Nge-lus Gábri-el * appá-



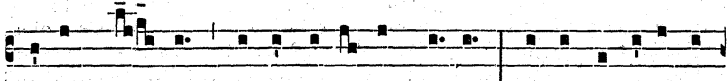
ru-it Dani-é-li, et díxit íl-li : Ab

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.

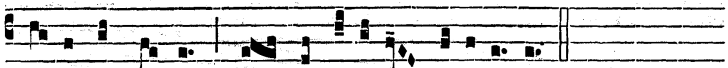
Daniel 9, 23.



exórdi-o pré-cum tu-á-rum egréssus est sé-rmo ; é-go



autem vé-ni ut indi-cá-rem tí-bi : tu ergo animad-



vé-verte sermó-nem, et intéllige vi-si-ó-nem.

Ÿ. Stétit Angelus juxta áram té-mp-li.

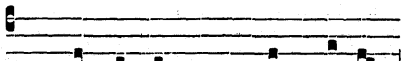
R̄. Hábens thuríbulum áu-reum in mánu súa.

Ÿ. The Angel stood near the altar of the temple.

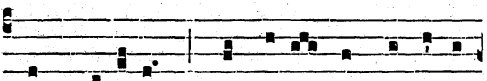
R̄. Having a golden censer in his hand. *Apoc. 8, 3.*

Commemoration at Vespers of March 24.

Ant. I

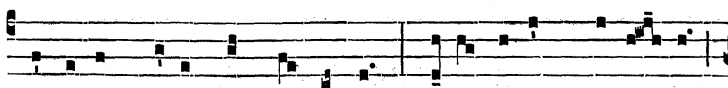


A Rchánge-lus Gábri-el * á-it

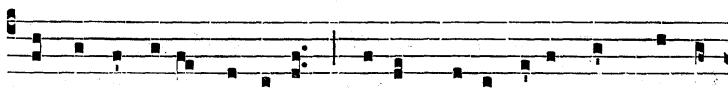


ad Ma-rí-am : Non é-rit impossí-bi-

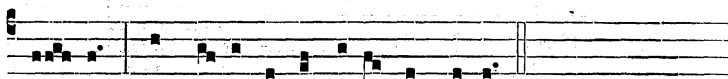
The Archangel Gabriel said to Mary : Nothing shall be impossible with God. And Mary said : Behold the handmaid of the Lord ; be it done to me according to thy word. And the Angel departed from her. *Gospel.*



le apud Dé-um ómne vérbum. Dí-xit autem Ma-rí- a :



Ecce ancilla Dómi-ni, fí-at mí-hi secúndum vérbum



tú- um. Et discéssit ab é-a Ange-lus.

Ÿ. In conspéctu Angelórum
psállam tibi Déus méus.

Ry. Adorábo ad témplum sán-
ctum túum, et confitébor nómini
túo.

Ÿ. I will sing to thee, O my God,
in presence of the Angels.

Ry. I will adore thee in thy holy
temple, and bless thy name,

Ps. 137, 1 and 2.

Collect.

DEus, qui inter céteros Ange-
los, ad annuntiándum Incar-
natiónis tuæ mystérium, Ga-
briélem Archángelum elegísti : †
concéde propítius ; ut qui festum
ejus celebrámus in terris, *
ipsus patrocínium sentiámus in
caelis : Qui vivis et regnas.

O God who, in preference to any
other of thine Angels, didst
choose blessed Gabriel to announce
the mystery of thine Incarnation :
vouchsafe to us, who on earth keep
a festival-day in his honour, the
help of his patronage in heaven.
Who livest and reignest.

Secret.

Accéptum fiat in conspéctu
tuo, Dómine, nostræ servi-
tútis munus, et beáti Archángeli
Gabriélis oratóio : 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 Ga-
briel : and may he to whom we do
homage on earth, be our advocate
in heaven. Through Jesus Christ...

Postcommunion.

Corporis tui et sánguínis sum-
ptis mystériis, tuam, Dó-
mine Deus noster, deprecámur
cleméntiam : ut, sicut Gabriéle
nuntiánte, Incarnatiónem tuam
cognóvimus ; ita, ipso adjuvánte,
Incarnatiónis ejúsdem beneficia
consequámur : Qui vivis.

HAVING partaken of the mysteries
of thy Body and Blood, O Lord
our God, we most humbly beg of
thy mercy, that, as by the ministry
of St Gabriel thine Incarnation was
made known to us, so, he helping us,
we may receive the blessings assured
to mankind in that same taking of
our flesh by thee. Who livest...

MARCH 25.

THE ANNUNCIATION OF THE B. V. M.

Double of I Class.

If March 25 is Monday, on Sunday I Vespers of the Annunciation are sung, as below. The same is the case if March 25 falls on a Sunday in Lent or on Passion Sunday, for then the feast is kept on the Monday.

But if this date falls between Palm Sunday and Low Sunday both inclusive, the Annunciation is kept on Monday after Low Sunday; and its I Vespers are sung on Sunday, with commemoration of Sunday.

AT FIRST VESPERS. (March 24)

All the Antiphons are from the Gospel of the feast: the 1st, the Angel's mission; the 2nd, 3rd, 4th and that at the Magnif., his words to Mary; the 5th, Mary's reply.

1 Ant.

VIII G*

M

Issus est * Gábri- el Ange-

The Angel Gabriel was sent to the Virgin Mary espoused to Joseph.

lus ad Ma-rí- am Vírgi-nem desponsá-tam Jó-seph.

P. T. Alle-lú-ia. Ps. Dixit Dóminus Dómino mé-o : * Séde

a dextris mé- is. or : mé- is. Ps. Dixit Dóminus. VIII G*. p. 151.

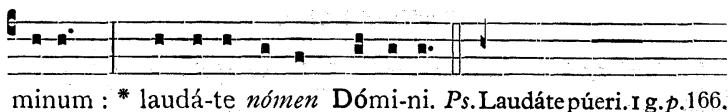
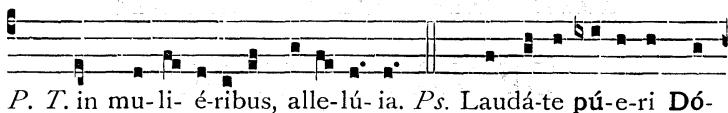
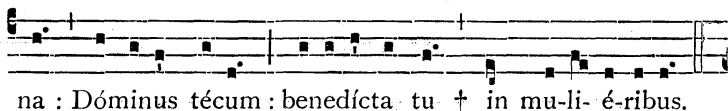
2 Ant.

I g

A

-ve Ma-rí- a, * grá-ti- a plé-

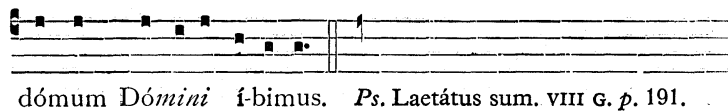
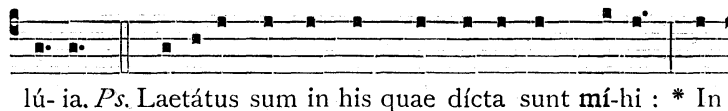
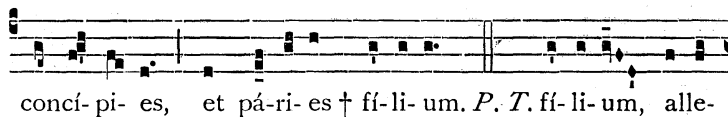
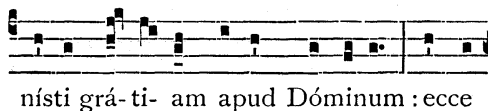
Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women.



3 Ant.
VIII G

NE tíme- as, * Ma-rí-a, inve-

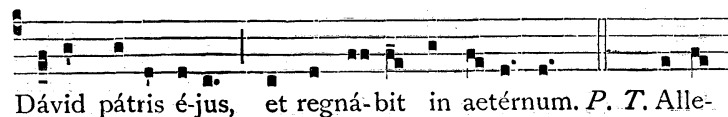
Fear not, Mary:
for thou hast found
grace with God : behold
thou shalt conceive,
and bring forth a son.

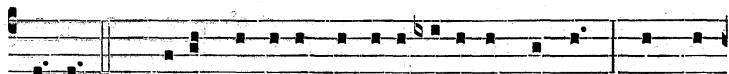


4 Ant.
I f

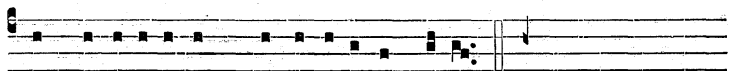
DAbit é- i Dóminus * sé-dem

The Lord shall give
unto him the throne of
David his father, and
he shall reign for ever.





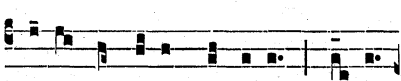
lú-ia. *Ps.* Ni-si Dóminus aedi-fi-cáve-rit dómum, * in vá-



num laboravé-runt qui aedí-fi-cant é-am.

Ps. Nisi Dóminus. I f. p. 193.

5 Ant.
VIII c

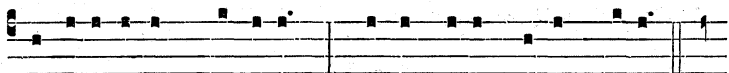


Behold the hand-
maid of the Lord, be
it done to me according
to thy word.

E Cce ancílla Dómi-ni : * fí- at



mí-hi secúndum vérbum tú- um. *P. T.* Alle-lú- ia. *Ps.* Láu-



da Jerú-sa-lem Dóminum : * láuda Dé-um tú-um Sí- on.

Ps. Láuda Jerúsalem. VIII c. p. 211.

Chapter.

ECce virgo concípíet, et páriet
fílium, † et vocábitur nomen
ejus *Emmánuel*. * Butýrum et
mel cómedet, ut sciat reprobáre
malum et elígere bonum.

BEhold, a Virgin shall conceive,
and bring forth a son; and his
name shall be called *Emmanuel*. He
shall eat butter and honey, that he
may know to refuse the evil, and to
choose the good. *End of Epistle.*

Hymn. Ave máris stélla. p. 1360.

V. Ave María, grátia pléna.

R. Dóminus técum.

V. Hail, Mary, full of grace.

R. The Lord is with thee.

At Magnif.

Ant. VIII G

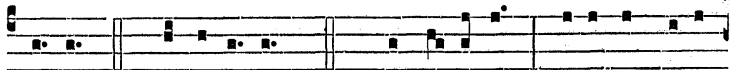
S

Pí-ri-tus Sánctus * in te

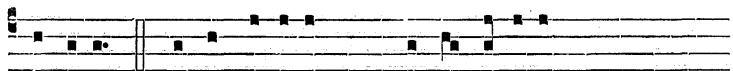
The Holy Ghost
shall come upon thee,
O Mary, and the power
of the Most High shall
overshadow thee.



descéndet, Ma-rí- a : et vírtus Altíssimi o-bumbrábit



tí-bi. *P. T.* Alle-lú-ia. *Cant.* Magní-fi-cat * ánima mé-a



Dóminum. 2. Et exsultávit... *or* : Et exsultávit...

Cant. Magnificat. VIII G. p. 217 *or* 223.

Prayer. Deus, qui de beátae. p. 262.

On Sunday, Ant. at Magnif. of that Sunday is sung as Commemoration.

Ÿ. Angelis súis Déus mandá-
vit de te.

Ry. Ut custódiat te in ómni-
bus viis tuis.

Ÿ. God hath given his Angels
charge over thee.

Ry. To keep thee in all thy ways.

On Passion Sunday, the Ÿ. is that which precedes the Antiphon.

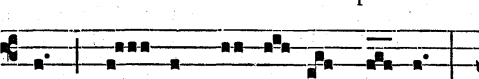
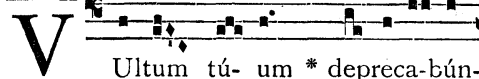
Benedicámus Dómino IV. p. 140.

Ant. Ave Regína. p. 240. (*In P. T.* Regína caéli. p. 242).

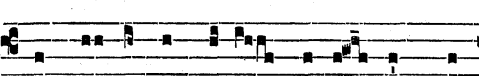
At Compline, Hymn n^o 2, p. 247.

AT MASS.

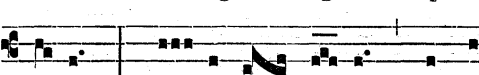
Intr. II



Ultum tú- um * depreca-bún-



tur ó-mnes dí- vi- tes plé- bis :



addu- céntur régi vírgi- nes post



é- am : pró- ximae é- jus addu- céntur tí- bi in

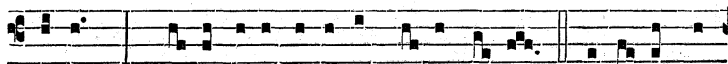


lae- tí- ti- a et exsulta- ti- ó- ne. *P. T.* Alle- lú-

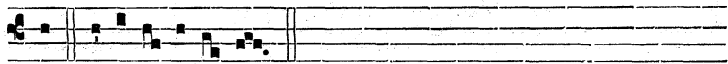
All the rich among the people shall entreat thy countenance; after her shall virgins be brought to the king: her neighbours shall be brought to thee in gladness and rejoicing. *Ps.* My heart hath uttered a good word: I speak my works to the king. *Ps.* 44, 13, 15, 16 and 1.



ia, alle- lú- ia. *Ps.* Eructávit cor mé-um vérbum



bónum : * dí-co égo ópe-ra mé- a ré-gi. Gló-ri- a Pá-



tri. E u o u a e. Glória Pátri. 2nd tone. *p.* 28.

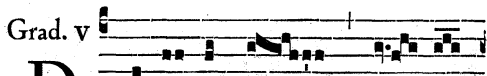
Collect. Deus, qui de beátae. *p.* 262.

Lectio Isaiae Prophetæ.

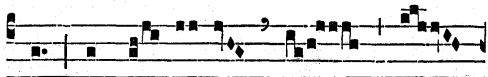
In the VIII century before Christ's coming, the prophet Isaías foretells that a Virgin shall be his mother. Is. 7, 10-15.

IN diébus illis : Locútus est Dóminus ad Achaz, dicens : Pete tibi signum a Dómino Deo tuo in profúndum inférni, sive in excélsum supra. Et dixit Achaz : Non petam, et non tentábo Dóminum. Et dixit : Audíte ergo, domus David : Numquid parum vobis est, moléstos esse homínibus, quia molésti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. Ecce virgo concípíet, et páriet filium, et vocábitur nomen ejus Emmánuel. Butýrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

IN those days : the Lord spoke to Achaz, saying : Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said, I will not ask, and I will not tempt the Lord. And he said, Hear ye therefore, O house of David : Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

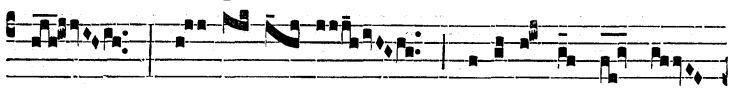


D Iffú- sa est *grá- ti-

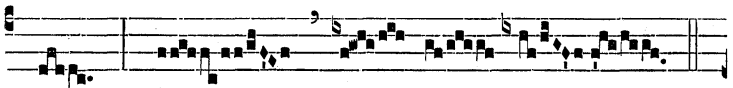


a in lá- bi- is tú-

Grace is poured abroad in thy lips; therefore hath God blessed thee for ever. *∇.* Because of truth, and meekness, and justice : and thy right hand shall conduct thee wonderfully. *Ps. 44, 3 and 5.*



is : pro-ptér- e- a benedí- xit te Dé-



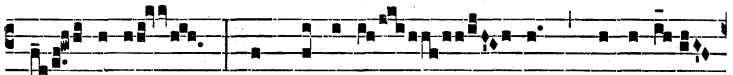
us in ae- tér- num.



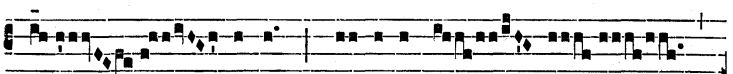
∇. Propter ve-ri-tá- tem, et mansu-e-



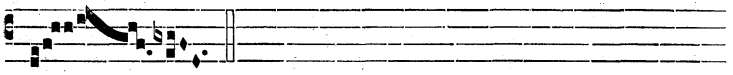
túdinem, et justí-



ti- am : et dedúcet te mi-rabí-

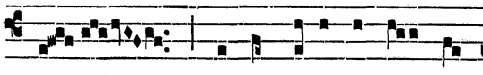


li-ter * délixtera tú- a.

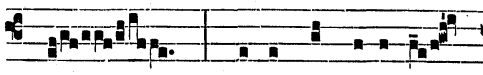


Tract II

A Udi fí- li- a, * et ví-

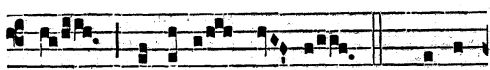


de, et inclína áurem tú-



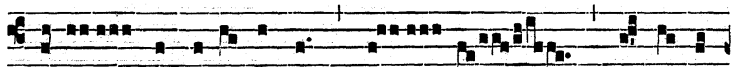
am : qui- a concupí- vit

Hearken, O daughter, and see, and incline thy ear: for the king hath greatly desired thy beauty. ∇. 2. All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour. ∇. 3. After her shall virgins be brought to the king: her neighbours shall be brought to thee. ∇. 4. They shall be brought with

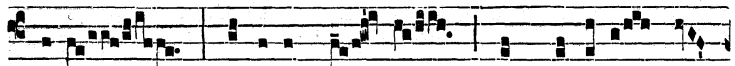


rex spé-ci-em tú- am. Ψ . 2. Vultum

gladness and rejoicing; they shall be brought into the temple of the king. *Ps. 44, 11 and 12, 13 and 10, 15-16.*



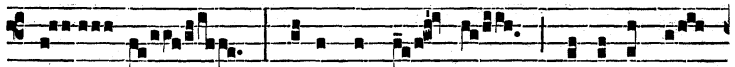
tú-um depreca-búntur ó- mnes dí- vi- tes



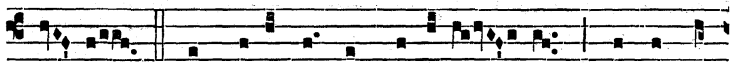
plébis : fí- li-ae ré- gum in honóre tú-



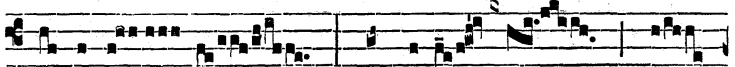
o. Ψ . 3. Adducén- tur régi vír- gi- nes post



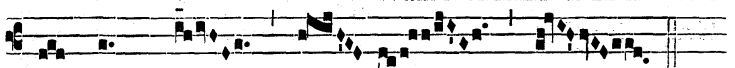
é- am : próximae é- jus affe- réntur



tí- bi. Ψ . 4. Adducéntur in laetí- ti- a et exsul-

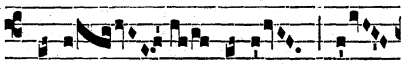


ta- ti- ó- ne : adducén- tur in



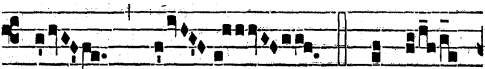
témp- lum * ré- gis.

In Paschal Time, instead of the Gradual and Tract the following are said :

II
A 

Lle- lú-ia. * *ij.*

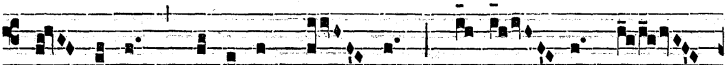
Hail, Mary, full of grace, the Lord is with



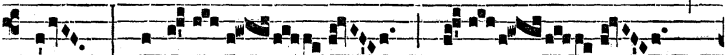
thee; blessed art thou
among women.

Gospel.

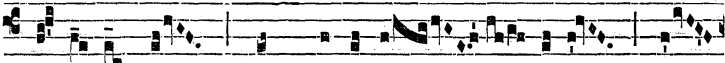
V. Ave



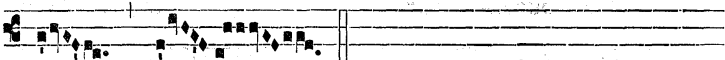
Ma- rí- a, grá-ti- a plé- na : Dómi- nus té-



cum : bene-



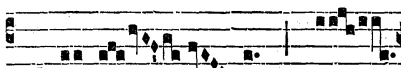
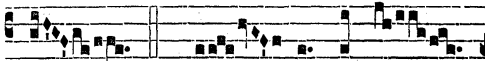
dícta tu * in-mu-li-é- ribus.



VIII


A

Lle- lú- ia. *

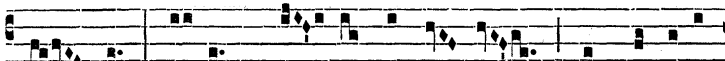



V. Vír- ga Jé- sse

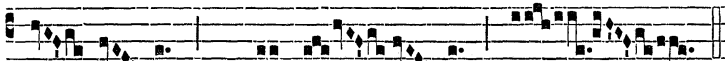
The rod of Jesse hath blossomed : a virgin hath brought forth one who was both God and man : God hath given back peace to man, reconciling the lowest with the highest in himself.

Numbers 17, 8.


flóru- it : Vír- go Dé- um et hó- minem gé-



nu- it : pá- cem Dé- us réddi- dit, in se recon-



cí- li- ans * íma súm- mis.

✠ **Sequentia sancti Evangelii secundum Lucam.***The annunciation to Mary. Luke 1, 26-38.*

IN illo tēpore : Missus est Angelus Gābriel a Deo in civitatē Galilææ, cui nomen Názareth, ad Virgīnem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen Virgīnis María. Et ingressus Angelus ad eam, dixit : Ave grátia plena : Dóminus tecum : benedicta tu in muliéribus.

* Quæ cum audisset, turbata est in sermōne ejus : et cogitabat qualis esset ista salutatio. Et ait Angelus ei : Ne tīneas, María, invenisti enim grátiam apud Deum : ecce concīpies in útero, et páries filium, et vocábis nomen ejus Jesum. ** Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus : et regnabit in domo Jacob in aetérnum, et regni ejus non erit finis. Dixit autem María ad Angelum : Quómodo fiet istud, quóniam virum non cognóscō? Et respóndens Angelus, dixit ei : Spíritus Sanctus superveniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognata tua, et ipsa concépit filium in senectúte sua : et hic mensis sextus est illi, quæ vocátur stérilis : quia non erit impossíbile apud Deum omne verbum. Dixit autem María : Ecce ancilla Dómini, fiat mihi secúndum verbum tuum.

Credo.

AT that time the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee; blessed art thou among women.

* Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. ** He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end.

And Mary said to the Angel, How shall this be done, because I know not man? And the Angel answering said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elisabeth she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God.

And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

Offertory. Ave María, p. 297. In Paschal Time Allelúia is added. Secret n° 2, p. 265.

Preface of Our Lady, Et te in Annuntiatióne. p. 13.

Communion. Ecce vírgo. 298. In Paschal Time Allelúia is added.

Postcommunion n° 2, p. 267.

AT SECOND VESPERS.

As at I Vespers, p. 1109, except :

V̄. Ave, María, grátia pléna. (T. P. Allelúia.) R̄. Dóminus técum. (T. P. Allelúia.)	V̄. Hail, Mary, full of grace. R̄. The Lord is with thee.
---	--

At Magnif.

Ant. VII d

G

Abri-el Ange-lus * locú-

The Angel Gabriel spoke to Mary, saying : Hail, full of grace, the Lord is with thee; blessed art thou among women.

Gospel.

tus est Ma- rí-ae dí- cens : Ave grá-

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. Magnificat. VII d. p. 217 or 222.

Prayer. Deus qui de beátae. p. 262.

Commemoration of the Feria.

V̄. Angelis súis Déus mandá- vit de te. R̄. Ut custódiat te in ómni- bus víis tuis.	V̄. God hath given his Angels charge over thee. R̄. To keep thee in all thy ways.
--	---

Benedicámus Dómino iv. p. 140.

Ant. Ave Regina. 240 (In P. T. Regina caeli. p. 242).

27. St. John Damascene Conf. and Doct. († 754)

Double.

March 26 and 27. O Dóctor... beáte Joáannes. p. 131.

Collect.

OMnípotens sempitérne Deus, qui ad cultum sacrárum imáginum asseréndum, beátum Joánnem caelésti doctrína et admirábili spiritus fortitúdine imbuísti : † concéde nobis ejus intercessióne et exémplo; ut quorum cólimus imáginés, * virtútes imitémur et patrocínia sentiámus. Per Dóminum.

Almighty and everlasting God, who, for the justifying of the worship due to holy images, didst endue blessed John with heaven-sent learning, and with marvellous steadfastness of heart: by virtue of his intercession and of the example he has left us, make us to strive to imitate the virtues of the Saints to whose images we do honour, and ever to rely upon their patronage. Through Jesus Christ our Lord.

Secret.

UT, quae tibi, Dómine, offérimus, dona tuo sint digna conspéctu; beáti Joánnis et Sanctórum, quos ejus ópera expósitos in templis cólimus, pia suffragátio conspíret. Per Dóminum.

TOgether with the prayer of blessed John, may the pleading of thy saints, the presence of whose pictures and statues, in thy temples, his zeal upheld, obtain for us, O Lord, that the gifts we offer be accounted worthy in thy sight. Through Jesus Christ...

Postcommunion.

Sumpta nos, quaésumus, Dómine, dona caeléstibus armis tueántur : et beáti Joánnis patrocínia circúdent Sanctórum unánimi suffrágio cumuláta, quorum imáginés evícit in Ecclésia esse venerándas. Per Dóminum.

MAY, O Lord, the holy gifts we have received, be heavenly weapons in our defence: and together with blessed John, may all thy Saints, the worship of whose pictures and statues by thy Church he triumphantly upheld, plead with one voice in our behalf. Through Jesus...

28. St. John Capistran Confessor. († 1456)

Semidouble.

March. 27. Similábo. p. 133. — March. 28. Hic vir. p. 133.

Collect.

DEus, qui per beátum Joánnem fidéles tuos in virtúte sanctíssimi nóminis Jesu de crucis inimicis triumpháre fecísti : †

O God, who didst will that, in virtue of the most holy name of Jesus, blessed John should have power to impart strength to thy

praesta, quaesumus; ut spiritu-
aliu[m] hostiu[m] ejus interces-
sione superatis insidiis, * corónam
justitiae a te accipere mere-
amur. Per eundem Dominum
nostrum.

faithful people, to the undoing of
the enemies of the Cross¹: grant, we
beseech thee, that, helped by his
prayers, we may overcome the craft
of our spiritual foes, and may be
accounted worthy to receive the
crown of justice from thee. Through
the same our Lord.

Secret.

Sacrificium, Domine, quod im-
molamus, placatus intende :
ut, intercedente beato Joanne
Confessore tuo, ad conterendas
inimicorum insidias nos in tuae
protectionis securitate consti-
tuat. Per Dominum.

Look down in pity, O Lord, upon
the sacrifice we offer up : through
the intercession of blessed John, thy
Confessor, may it ensure us safety
under thy protection, and enable
us to bring to naught the attacks
of our enemies. Through Jesus...

Postcommunion.

Repleti alimonia caelesti et
spirituali poculo recreati,
quaesumus, omnipotens Deus :
ut, intercedente beato Joanne
Confessore tuo, nos ab hoste
maligno defendas, et Ecclesiam
tuam perpetua pace custodias.
Per Dominum.

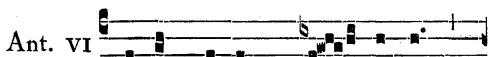
Filled with heavenly food and with
spiritual drink, we beseech thee,
O Almighty God, that moved by
the prayers of blessed John, thy
Confessor, thou defend us from our
cruel enemy, and ensure lasting
peace to thy Church. Through Jesus
Christ our Lord.

THE FRIDAY AFTER PASSION SUNDAY.

Feast of the Seven Dolours of the Blessed Virgin Mary.

Double major.

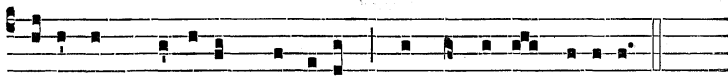
AT FIRST VESPERS. (Thursday).



TU-am ipsi- us á- nimam *

Thy own soul, said
Simeon to Mary, a
sword shall pierce.

Luke. 2, 35.



(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.

Ÿ. Ora pro nobis Virgo dolorosissima.

Ry. Ut digni efficiamur promissionibus Christi.

Ÿ. Pray for us, O Virgin of dolours.

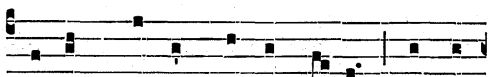
Ry. That we may be made worthy of the promises of Christ.

AT SECOND VESPERS. (Friday)

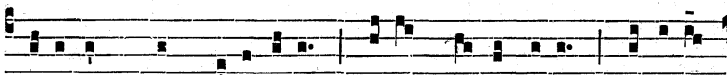
Ant. VIII G

C

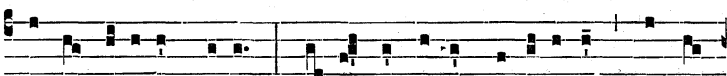
UM vi-disset Jé-sus *



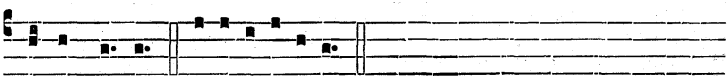
Mátrem stántem juxta crú-cem, et di-



scípu-lum quem di-li-gébat, dí-cit Má-tri sú-ae : Mú-li-er



ecce fí-li-us tú-us. De- ín-de dí-cit discípu-lo : Ecce



má-ter tú- a. E u o u a e.

When Jesus had seen his mother standing by the cross, and the disciple whom he loved, he saith to his mother : Woman, behold thy son. After that, he saith to the disciple : Behold thy mother.

John 19, 26-27.

Collect.

DEUS, in cujus passióne, secúndum Simeónis prophetiám, dulcíssimam ánimam gloriósae Virgínis et Matris Mariæ doloris gládus pertransívit : † concéde propítius, ut qui transfixiónem ejus et passiónem venerándo recólimus, * gloriósis méritis et préci-bus ómnium Sanctórum cruci fidéliter astántium intercedéntibus, passiónis tuæ effectum felícem consequámur : Qui vivis et regnas.

O God, in whose Passion, as Simeon had foretold, the most sweet heart of Mary, thy glorious Virgin Mother, was pierced through by a sword of sorrow; mercifully grant that we who reverently meditate upon her Transfixion and Passion, and for whom make supplication the glorious merits and prayers of all thine elect standing faithfully at the foot of thy Cross, may come to enjoy the happiness earned for us by thy Passion. Who livest and reignest...

FEASTS OF APRIL.

2. St. Francis of Paula Confessor. († 1507)

*Double.**April 1. Similábo. p. 133. — April 2. Hic vir. p. 133.***Mass.** *Iustus ut páлма. p. 1667, except the following :***Collect.**

DEus, humílium celsitúdo, qui
beátum Francíscum Confes-
sórem Sanctórum tuórum glória
sublimásti : † tríbue, quaésu-
mus; ut ejus méritis et imita-
tíone, * promíssa humílibus
praémia felíciter consequámur.
Per Dóminum.

O God who, setting up on high
the lowly ones of this earth,
hast numbered blessed Francis with
thy Saints in glory : grant, we beseech
thee, that, helped by his merits
and walking in his footsteps, we too
may deserve the happiness thou hast
promised to them that are humble
of heart. Through Jesus Christ...

*Epistle indicated for St. Francis of Paula, p. 1667.***Secret.**

HAec dona devótæ plebis,
Dómine, quibus tua cumu-
lámus altária, beáti Francisci
méritis tibi grata, nobísque salu-
tária, te miseránte, reddántur.
Per Dóminum nostrum Jesum
Chrístum Fílium tuum.

FOR the sake of the merits of
blessed Francis, we entreat of thy
loving-kindness, O Lord, that the
offerings with which thy devout
people load thine altars, may be
well-pleasing to thee, and may profit
them unto salvation. Through Jesus.

Postcommunion.

SUmpta, Dómine, sacraménta
caeléstia : beáto Francíscó
Confessóre tuo intercedénte,
precámur; ut et temporális vitæ
subsídia nobis cónferant, et æ-
térnae. Per Dóminum nostrum.

IN virtue of the prayers of blessed
Francis, thy Confessor, we entreat
of thee, O Lord, that our having
received thy divine sacrament, may
ensure to us happiness both in this
world and in that which is to come.
Through Jesus Christ our Lord.

4. St. Isidore of Seville Bp., Conf. and Doct. († 636)

*Double.**April 3 and 4. O Dóctor... beáte Isidóre. p. 131.*

Collect.

DEus, qui pópulo tuo aetérnae salútis beátum Isidórum mínistrum tribuísti : † praesta, quaésumus; ut quem Doctórem vitae habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

O God, who didst give blessed Isidore unto thy people to be a minister of eternal salvation, grant, we beseech thee, that we may deserve to have him in heaven to plead for us, who on earth taught us the way of everlasting life. Through Jesus...

Secret n° 10, p. 968 and Postcommunion n° 9, p. 972.

Mass. In médio. p. 1660.

5. St. Vincent Ferrer Confessor. († 1419)

Double.

April. 4. Similábo. p. 133. — April 5. Hic vir. p. 133.

Collect.

DEus, qui Ecclésiám tuam beáti Vincéntii Confessóris tui méritis et praedicatióne illustráre dignátus es : † concéde nobis fámulis tuis; ut et ipsíus instruámur exémpis, * et ab ómnibus ejus patrocínio liberémur advérsis. Per Dóminum.

O God, who wast pleased to ennoble thy Church by the merits and by the preaching of blessed Vincent thy Confessor; grant unto us thy servants, ever to follow the example of holy living he has left us, and in his holy patronage at all times to find sure deliverance from evil. Through Jesus Christ our Lord.

Secret n° 11, p. 969 and Postcommunion n° 10, p. 972.

Mass. Os jústi. p. 1665.

11. St. Leo I. Pope, Conf. and Doct. († 461)

Double.

April 10 and 11. O Dóctor... beáte Léo. p. 131.

Collect.

Regem tuum, Pastor aetérne, placátus inténde : † et per beátum Leónem Summum Pontíficem, perpétua protectiόne custódi; * quem totíus Ecclésiáe praestitísti esse pastórem. Per Dóminum.

Eternal Shepherd, look favourably on thy flock: and through the intercession of blessed Leo Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ...

Secret n° 1, p. 967 and Postcommunion n° 1, p. 970.

Mass. Si díligis me. p. 1664. *Credo is said.*

13. St. Hermenegild Spanish Martyr († 586)

Semidouble.

April 12. Iste sanctus. p. 126. — In P. T. Lux perpétua. p. 125.

April 13. Qui vult. p. 127. — In P. T. Sancti et iusti. p. 125.

Collect.

DEUS, qui beátum Hermenegildum Mártirem tuum caelesti regno terrénum postpónere docuísti : † da, quaesumus, nobis ejus exémplo cadúca despícere, * atque aetérna sectári. Per Dóminum nostrum.

O God, who didst teach blessed Hermenegild, thy Martyr, to value the kingdom of heaven more than an earthly throne : vouchsafe that we learn from him to think little of the passing goods of this world, and to strive after those which fail not for evermore. Through Jesus Christ...

Secret. Munéribus nostris. p. 434 and Postcommunion no 4, p. 971.

14. St. Justin Roman Martyr († 165)

Double.

April 13. Iste sanctus. p. 126. — In P. T. Lux perpétua. p. 125.

April 14. Qui vult. p. 127. — In P. T. Sancti et iusti. p. 125.

Collect.

DEUS, qui per stultitiam crucis, eminentem Jesu Christi sciéntiam beátum Justinum Mártirem mirabiliter docuísti : † ejus nobis intercessióne concede; ut errórum circumventióne depúlso, * fidei firmitátem consequámur. Per eúndem.

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 súscipe; quorum mirábile mystérium sanctus Martyr Justinus advérsus impiórum calúmnias strénué deféndit. Per Dóminum.

IN thy loving-kindness, O Lord, graciously accept these our sacrificial offerings, the wondrous mystery contained in which St Justin, the Martyr, strenuously upheld against the lying tongues of unbelievers. Through Jesus Christ our Lord.

Postcommunion.

CAelésti alimónia refécti; súplices te, Dómine, deprecámur : ut beáti Justíni Mártiris tui mónitis, de accéptis donis semper in gratiárum actione maneámus. Per Dóminum.

Comforted with bread from heaven, we most humbly pray, O Lord, that we may be strengthened to follow the counsels of blessed Justin, thy Martyr, and to live in unceasing thanksgiving for the favours we have received from thee. Through Jesus...

The same day.

Sts. Tiburtius, Valerian and Maximus Mart. (II cent.)

April 13. Istórum. p. 128. — In P. T. Fíliae Jerúsalem. p. 126.

Collect.

PRaesta, quaesumus, omnipotens Deus : * ut qui sanctorum Mártirum tuorum Tibúrtii, Valeriáni et Máximi solémnia cólimus, eórum étiam virtútes imitémur. Per Dóminum.

Make us, we beseech thee, Almighty God, to strive to imitate the virtues of thy holy Martyrs Tiburtius, Valerian and Maximus, whose feast-day we are celebrating. Through Jesus Christ our Lord.

Secret n^o 17, p. 969 and Postcommunion n^o 20, p. 973.

¶ *In the churches where the feast of St. Justin is solemnly kept.*

Intr. II

N Arravé-runt * mí-hi i-ní-

The wicked have told me fables, but not as thy law; but I spoke of thy testimonies before kings, and I was not ashamed. *Ps.* Blessed are the undefiled in the way, who walk in the law of the Lord.

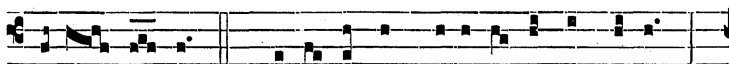
Ps. 118, 85, 46 and 1.

qui fabu-la-ti-ó-nes, sed non

ut lex tú-a : égo autem lo-

qué-bar de testimó-ni-is tú-is in conspé-ctu

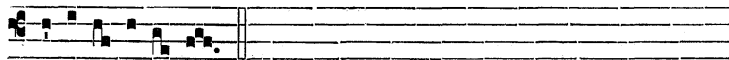
ré-gum, et non confundé-bar. Al-le-lú-ia,



alle- lú- ia. *Ps.* Be- á- ti immacu- lá- ti in ví- a : *



qui ámbu- lant in lege Dómi- ni. Gló- ri- a Pátri.



E u o u a e .

Glória Patri. 2nd tone. p. 28.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

Opposition between God's wisdom and the world's. 1 Cor. I, 18-25 and 30.

FRATRES : Verbum crucis, per euntibus quidem stultitia est; iis autem qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim : Perdam sapientiam sapientium, et prudentiam prudentium reprobabo. Ubi sapiens? ubi scriba? ubi conquisitor hujus saeculi? Nonne stultam fecit Deus sapientiam hujus mundi? Nam quia in Dei sapientia non cognovit mundus per sapientiam Deum; placuit Deo per stultitiam praedicationis salvos facere credentes. Quoniam et Judaei signa petunt, et Graeci sapientiam quaerunt : nos autem praedicamus Christum crucifixum : Judaeis quidem scandalum, Gentibus autem stultitiam, ipsis autem vocatis Judaeis atque Graecis, Christum Dei virtutem et Dei sapientiam. Quia quod stultum est Dei, sapientius est hominibus; et quod infirmum est Dei, fortius est hominibus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapientia a Deo, et justitia, et sanctificatio, et redemptio.

BRethren, the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. For it is written : I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. But of him are you in Christ Jesus, who of God is made unto us wisdom, and justice, and sanctification, and redemption.

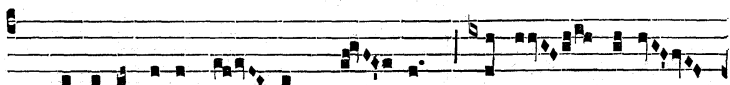
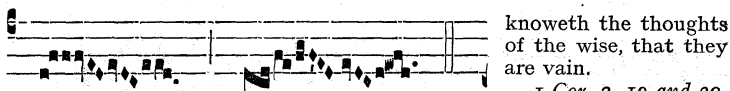


Alle- lú- ia. * ij.

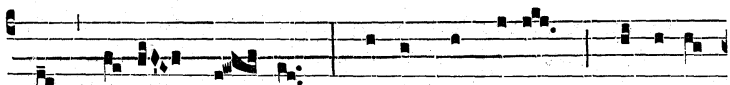
The wisdom of this world is foolishness with God, for it is written : The Lord

knoweth the thoughts
of the wise, that they
are vain.

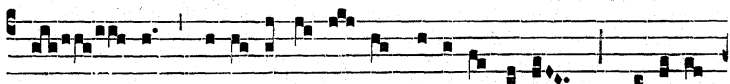
1 Cor. 3, 19 and 20.



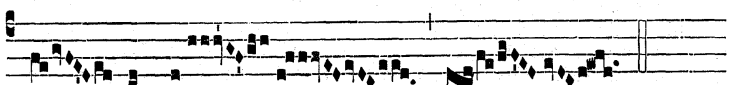
∇. Sapi-énti-a hú- jus mún- di stultí- ti-a



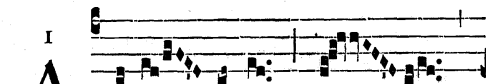
est apud Dé- um, scríptum est enim : Dómi-nus



nó- vit cogi-ta-ti- ó- nes sapi- énti- um, * quóni- am



vá- nae sunt.

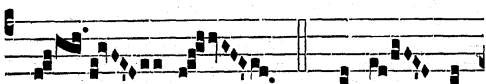


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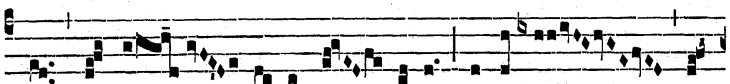
Lle- lú- ia. *

Furthermore, I
count all things to be
but loss, for the excel-
lent knowledge of Jesus
Christ my Lord.

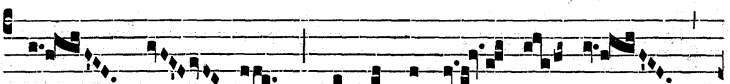
Philipp, 3, 8.



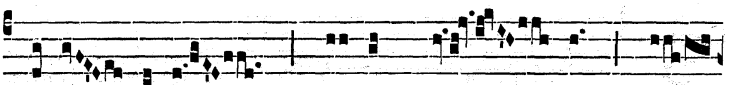
∇. Ve-rúm- ta-



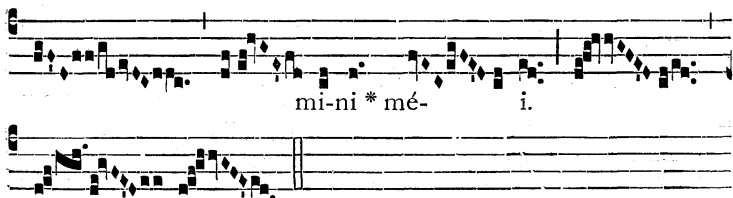
men ex-í- stimo ó- mni-a detrimén-



tum és- se propter emi- nén- tem



sci- én- ti- am Jé- su Chrí- sti Dó-



Continuation of the holy Gospel according to St. Luke.

Confess the truth openly and without fear. Luke 12, 2-8.

AT that time Jesus said to his disciples, There is nothing covered that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear in chambers shall be preached on the house-tops. And I say to you, my friends, Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom you shall fear: fear ye him who, after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows.

And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

Offert. VIII

NON e-nim * judi-cá- vi me

scí- re á-liquid in- ter vos ni-si Jé-sum

Chri- stum, et hunc cru-ci- fí- xum. Alle-

lú- ia.

Comm. I

REpó-si-ta est * mí- hi

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.

co-róna justí-ti-ae, quam réddet

mí-hi Dóminus in il-la dí-e jú-stus

jú-dex. Alle-lú-ia.

17. St. Anicetus Pope and Martyr. († 175)

Simple.

April 16. Lux perpétua. p. 125.

Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Anicétum Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclesiæ praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Anicetus thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

21. St. Anselm Bp., Conf. and Doct. († 1109)

Double.

April 20 and 21. O Dóctor... beáte Anselme. p. 131.

Collect.

DEus, qui pópulo tuo aetérnae salútis beátum Anselmum mínistrum tribuísti : † praesta, quaesumus; ut quem Doctórem vitæ habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

O God who didst give blessed Anselm unto thy people to be a minister of eternal salvation, grant, we beseech thee, that we may deserve to have him in heaven to plead for us, who on earth taught us the way of everlasting life. Through Jesus...

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

22. Sts. Soter († 175) and Caius († 296) Popes and Mart.

Semidouble.

April 21. Lux perpétua. p. 125. — April 22. Sánti et jústi. p. 125.

Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátos Sotérem et Cáium Mártires tuos atque Summos Pontífices, perpétua protectióne custódi; * quos totíus Ecclésiae praestítisti esse pastóres. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Soter and Caius thy Martyrs and Sovereign Pontiffs whom thou didst make shepherds of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ...

Secret n^o 1, p. 967 and Postcommunion n^o 1, p. 970.

23. St. George Martyr at Nicomedia. († 303)

Semidouble.

April 22. Lux perpétua. p. 125. — April 23. Sánti et jústi. p. 125.

Collect.

DEus, qui nos beáti Geórgii Mártiris tui méritis et intercessióne laetíficas : † concéde propítius; ut qui tua per eum beneficia póscimus, * dono tuae grátiae consequámur. Per Dóminum nostrum.

O God, who by calling us to have part in the merits and prayers of blessed George, thy Martyr, dost give us cause of great joy : deny us not, we beseech thee, the good gifts which, relying upon his help, we implore from thy loving-kindness. Through Jesus Christ our Lord.

Secret.

MUnera, Dómine, obláta sanctífica : et intercedénte beáto Geórgio Mártire tuo, (*June 11*: beáto Bárnaba Apóstolo tuo) nos per haec a peccatórum nostrórum máculis emúnda. Per Dóminum.

SAnctify, we beseech thee, O Lord, the gifts we offer : and, blessed George, thy Martyr, (*June 11*: the blessed Barnabas thy Apostle) pleading in our behalf, for their sake cleanse us from all stain of sin. Through Jesus Christ our Lord.

Postcommunion.

Supplices te rogámus, omnípotens Deus : ut quos tuis réficis sacraméntis, intercedénte beáto Geórgio Mártire tuo, (*June 11*: beáto Bárnaba Apóstolo tuo) tibi étiam plácitis móribus dignánter tribuas deservíre. Per Dóminum.

Most humbly we beseech thee, O Almighty God, that through the prayers of blessed George, thy Martyr, (*June 11*: the blessed Barnabas thy Apostle) we, whom thy holy sacrament has quickened to newness of life, may henceforth, by thy grace, ever render thee an acceptable service. Through Jesus...

¶ *In places where the feast is solemnly kept.*

Mass. *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.*

CARÍSSIME : Memor esto Dóminum Jesum Christum resurrexisset a mórtuis ex sémine David, secúndum Evángélium meum, in quo labóro usque ad víncula, quasi male óperans : sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter electos, ut et ipsi salutem consequántur, quae est in Christo Jesu, cum glória caelésti. Tu autem assecútus es meam doctrínam, institutíonem, propósitum, fidem, longanimitátem, dilectíonem, patiéntiam, persecutíones, passíones : quália mihi facta sunt Antiochiáe, Iconií, et Lystris : quales persecutíones sustínui, et ex ómnibus erípuit me Dóminus. Et omnes qui pie volunt vívere in Christo Jesu, persecutíonem patiéntur.

DEARLY beloved, be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel. Wherein I labour even unto bands, as an evildoer : but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is in Christ Jesus, with heavenly glory.

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra; what persecutions I endured and out of them all the Lord delivered me. And all that will live godly in Jesus Christ, shall suffer persecution.

✠ **Sequentia sancti Evangelii secundum Joannem.**

Martyrs are united to Christ in his Passion, as the branch to the vine.

John 15, 1-7.

IN illo témpore : Díxit Jesus discipulis suis : Ego sum vitis vera : et Pater meus agricola est. Omnem pálmitem in me non feréntem fructum, tollet eum : et omnem, qui fert fructum, purgábit eum, ut fructum plus afferat. Jam vos mundi estis propter sermónem, quem locútus sum vobis. Manéte in me : et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi mánserit in vite : sic nec vos, nisi in me manséritis. Ego sum vitis, vos pálmities : qui manet in me, et ego in eo, hic fert

AT that time, Jesus said to his disciples, I am the true vine and my Father is the husbandman. Every branch in me, that beareth not fruit, he will take away; and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

I am the vine, you the branches : he that abideth in me, and I in him,

fructum multum : quia sine me nihil potéstis fácere. Si quis in me non mánserit : mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint : quodcúmque voluérítis, petétis, et fiet vobis.

the same beareth much fruit : for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my word abide in you, you shall ask whatever you will, and it shall be done to you.

Vespers, of Martyrs in Paschal Time, p. 1132 and 1138.

24. St. Fidelis of Sigmaringa Martyr. († 1622)

Double.

April 23. Lux perpétua. p. 125. — April 24. Sáncti et jústi. p. 125.

Mass. Protexisti me Déus. *p. 1623.*

Collect.

DEus, qui beátum Fidélem seráphico spíritus ardóre succénsus, in verae fidei propa-gatióne martýrii palma et gloriósis miráculis decoráre dignátus es : † ejus, quaesumus, méritis et intercessióne, ita nos per grátiam tuam in fide et caritate confirma; * ut in servitio tuo fidéles usque ad mortem inveniri mereámur. Per Dóminum nostrum.

O God who, having enkindled in the heart of blessed Fidelis a love burning as that of the Seraphim, didst moreover bestow upon him the crown of martyrdom and the grace of miracle-working : moved by his merits and prayers, so strengthen us by the might of thy grace, in faith and in charity, that we may deserve to be of the number of those, thy servants, who shall be found faithful unto death. Through Jesus.

Secret. Munéribus nostris. p. 434, and Postcommunion no 4, p. 971.

25. St. Mark Evangelist.

Double of II Class.

At I Vespers of Apostles and Martyrs in P. T., only the Ant. at Magnif. is found here. For the rest, follow the instructions on p. 1138.

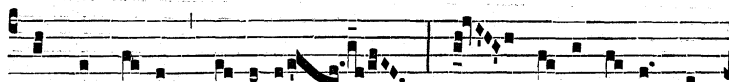
At Magnif.

Ant. I g

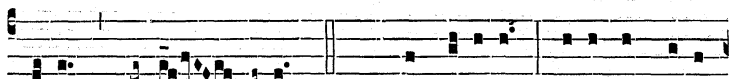
L

UX perpé-tu-a * lu-cébit

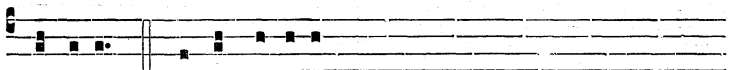
Light perpetual shall
shine upon thy Saints,
O Lord; and eternal
ages.



Sánctis tú- is, Dómine : et aetérni- tas tém-



porum, alle- lú-ia. *Cant. Magní- ficat * ánima mé- a*



Dóminum. 2. Et exsultávit... *Cant. Magnificat. I g. p. 212 or 218.*

Prayer. Deus, qui beátum Marcum. p. 1134.

On Sunday: Commemoration of Sunday.

Benedicámus Dómino II. p. 139. — Ant. Régina caéli. p. 242.

GREATER LITANIES.

After the Procession, p. 722, the Mass of Rogation days, p. 732, is said.

AT MASS.

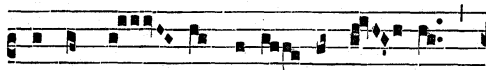
Intr. VII

P

Rotexí-sti me * Dé- us

Thou hast protected
me, O God, from the
assembly of the mali-
gnant, 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.

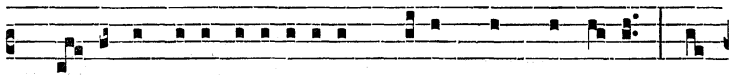
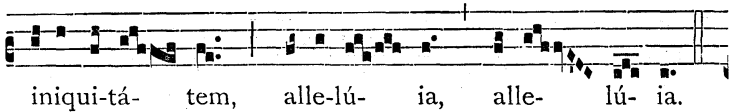
Ps. 63, 3 and 2.



a convén- tu ma-li- gnánti- um,



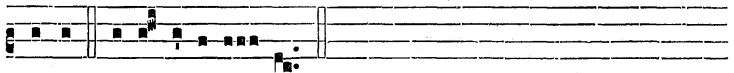
al-le-lú- ia : a multi-tú- di- ne operánti- um



Ps. Exáudi Dé-us ora-ti-ónem mé-am cum dépre-cor : * a



timóre i-nimí-ci é-ripe á-nimam mé-am. Gló-ri-a



Pátri. E u o u a e. Glória Pátri. 7th tone. *p.* 30.

Collect.

DEUS, qui beátum Marcum Evangelístam tuum evangélicae praedicationis grátia sublimásti : † tríbue, quaesumus; ejus nos semper et eruditíone proficere, * et oratióne defendí. Per Dóminum.

O God who didst endue blessed Mark, thine Evangelist, with the grace to spend himself in the preaching of thy holy gospel : grant, we beseech thee, that his teachings may be ever our guide, and his prayers our sure defence. Through Jesus...

On Sunday, the Collect of the Sunday is added.

Lectio Ezechielis Prophetæ.

Ezechiel's Cherubim, type of the four Evangelists. Ezech. I, 10-14.

SIMILITUDO vultus quatuor animalium : fácies hóminis et fácies leónis a dextris ipsórum quatuor : fácies autem bovis a sinístris ipsórum quatuor, et fácies áquilæ désuper ipsórum quatuor. Fácies eórum et pénnæ eórum exténtæ désuper : duæ pénnæ singulórum jungébántur, et duæ tegébant corpóra eórum : et unumquódque eórum coram fácie sua ambulábat : ubi erat ímpetus spíritus, illuc gradiebántur, nec revertébántur cum ambularent. Et similitúdo animalium, aspéctus eórum quasi carbónum ignis ardéntium, et quasi aspéctus lampadárum.

AS for the likeness of the faces of the four living creatures; there was the face of a man, and the face of a lion on the right side of all the four; and the face of an ox on the left side of all the four; and the face of an eagle over all the four.

And their faces and their wings were stretched upward; two wings of every one were joined, and two covered their bodies; and every one of them went straight forward; whither the impulse of the spirit was to go, thither they went, and they turned not when they went.

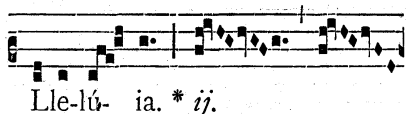
And as for the likeness of the living creatures, their appearance was like that of burning coals of fire,

Haec erat visio discurrens in medio animalium, splendor ignis, et de igne fulgur egradiens. Et animalia ibant, et revertebantur in similitudinem fulguris coruscantis.

and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

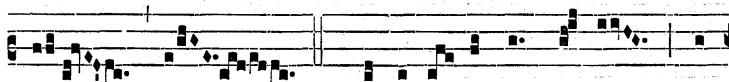
VII

A

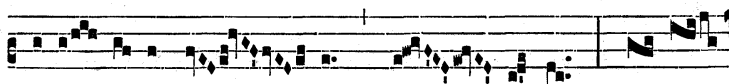


Lle-lú-ia. * ij.

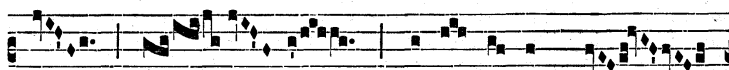
The heavens shall confess thy wonders, O Lord; and thy truth in the church of the saints. Ps. 88, 6.



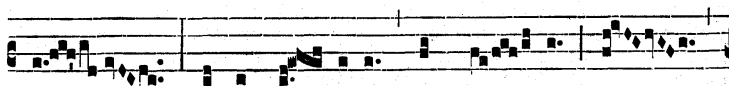
∇. Confi-te-búntur caé-li mi-



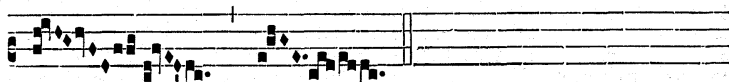
rabí-li-a tú-a Dó-mi-ne: ét-e-



nim ve-ri-tá-tem tú-

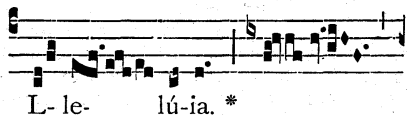


am in ecclé-si-a * sanctó-rum.



I

A



L-le-lú-ia. *

O Lord, thou hast set on his head a crown of precious stones.

Ps. 20, 4.



∇. Po-su-ísti, Dó-

mi- ne, super cáput é-
 jus co- ró- nam de lá-
 pide * pre- ti- óso.

✠ **Sequentia sancti Evangelii secundum Lucam.**

The mission of the seventy-two disciples. Luke 10, 1 9.

IN illo témpore : Designávit Dóminus et álios septuagínta duos : et misit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis : Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam. Ite : ecce ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta : et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite : Pax huic dómui : et si ibi fúerit filius pacis, requiescet super illum pax vestra : sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes et bibéntes quae apud illos sunt : dignus est enim operárius mercede sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis,

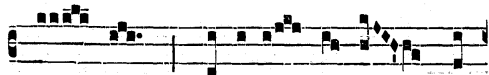
AT that time, The Lord appointed also other seventy-two; and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them, The harvest indeed is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he send labourers into his harvest.

Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say, Peace be to this house : and if the ¹ son of peace be there, your peace shall rest upon him : but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have : for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick

¹ One deserving the "Peace"; that is, the greeting you give on entering the house (Osty).

et suscéperint vos, manducáte quae apponúntur vobis : et curáte infirmos qui in illa sunt, et dícite illis : Appropinquávit in vos regnum Dei. Credo.	that are therein; and say to them, The kingdom of God is come nigh unto you.
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Offert. VII 

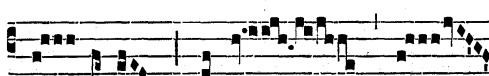
C Onfi- te-búntur * caé- 

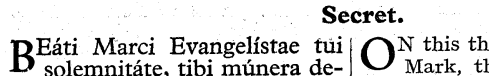
The heavens shall
 confess thy wonders,
 O Lord, and thy truth
 in the church of the
 saints.

Ps. 88, 6.

li mi-rabí- li- a tú- 

a Dó- mi- ne, et ve- ri-tátem tú- 

am in ecclé-si- a sanctó- rum, alle- 

lú-ia, alle- lú-ia. 


Secret.


BEáti Marci Evangelístae tui
 solemnitate, tibi múnera de-
 feréntes, quaésumus, Dómine :
 ut, sicut illum praedicatio evan-
 géliica fecit gloriósum : ita nos
 ejus intercéssio, et verbo et
 ópere tibi reddat accéptos. Per
 Dóminum nostrum.

ON this the festival day of blessed
 Mark, thine Evangelist, we lay
 our offerings at thy feet, O Lord,
 most humbly beseeching of thee,
 that he who by the strenuous
 preaching of thy holy gospel has
 won a victory so exceeding great,
 may, by his prayers, make us, in our
 every word and work, well-pleasing
 in thy sight. Through Jesus Christ...

On Sunday, the Secret of the Sunday is added.

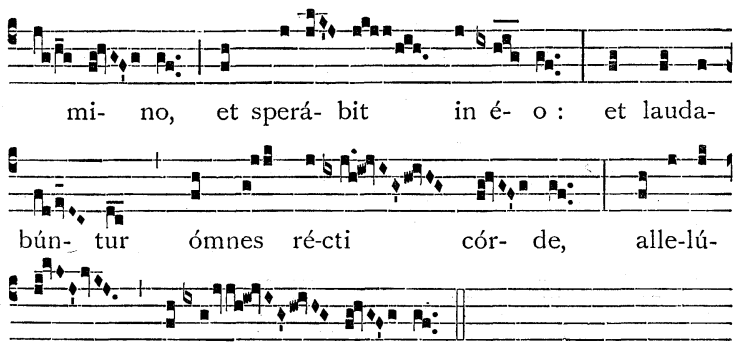
Preface of the Apostles, p. 13.

Comm. V 

L Ætá-bi-tur jú-stus * in Dó- 

The just shall rejoice
 in the Lord, and shall
 hope in him : and all
 the upright in heart
 shall be praised.

Ps. 63, 11.



mi- no, et sperá- bit in é- o : et lauda-
 bún- tur ómnes ré-cti cór- de, alle-lú-
 ia, al-le- lú- ia.

Postcommunion.

TRÍBUANT nobis, quaésumus, Dómine, contínuum tua sancta praesídium : quo beáti Marci Evangelístae tui précibus, nos ab ómnibus semper tueántur advérsis. Per Dóminum.

MAY at all times, O Lord, the holy gifts thou hast vouchsafed to bestow upon us, be our safeguard : and may the prayers of blessed Mark, thine Evangelist, help and defend us in all our troubles. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

Vespers of Apostles and of Martyrs in Paschal Time.

The Church, rejoicing in Christ's Resurrection, no longer shows us the struggles of Apostles and Martyrs; all the Antiphons in Paschal Time represent, under most graceful imagery, the happiness they enjoy in heaven.

For St. Mark, the Psalms for Apostles are used.

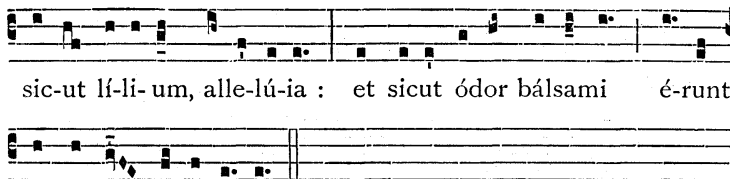
1 Ant.

VIII G

S

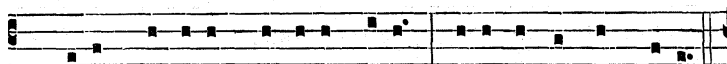
Ancti tú- i * Dómine florébunt

Thy saints, O Lord, shall flourish like the lily, and shall be as the odour of balsam before thee, alleluia.



sic-ut lí-li- um, alle-lú-ia : et sicut ódor bálsami é-runt
 ante te, alle-lú- ia.

For Apostles and Martyrs.



Ps. Dixit Dóminus Dómino mé-o : * Séde a *déxtris* mé- is.

Ps. Dixit Dóminus. VIII G. p. 151.

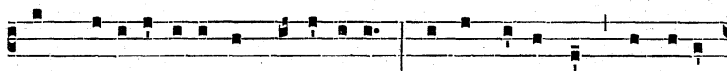
2 Ant.

VII a

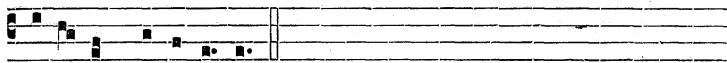
I

N caeléstibus régnis * Sanctó-

In the heavenly king-
doms is the dwelling of
the Saints; and their
rest is eternal.



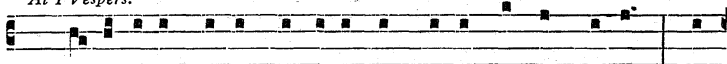
rum habi-tá-ti-o est, alle-lú-ia : et in aetérnum réqui-es



e-ó-rum, alle-lú-ia.

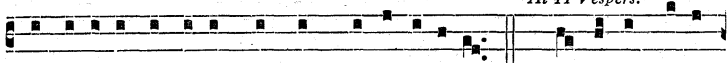
For Apostles.

At I Vespers.

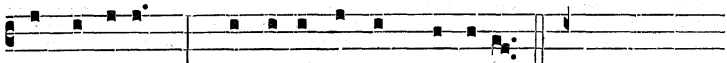


Ps. Confi-tébor tí-bi Dómine in tó-to córde mé- o : * in

At II Vespers.



consí-li-o justórum et congrega-ti-óne. *Ps.* Laudá-te pú-e-



ri Dóminum : * laudá-te nómen Dómi-ni.

At I Vespers. Ps. Confitébor. VII a. p. 157.

At II Vespers. Ps. Laudáte púeri. VII a. p. 169.

For Martyrs.

At I and II Vespers.



Ps. Con-fi-tébor tí-bi Dómine in tó-to córde mé- o : * in



consí-li-o justórum et congrega-ti-óne.

Ps. Confitebor. VII a. p. 157.

3 Ant.

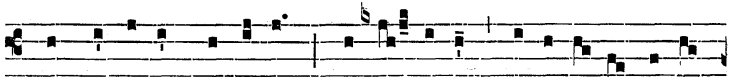
II D

I

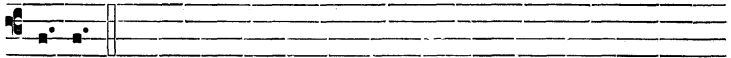


N ve-laménto * clamá-bant

Thy Saints, O Lord,
cried within the veil:
Alleluia, alleluia, alle-
luia.



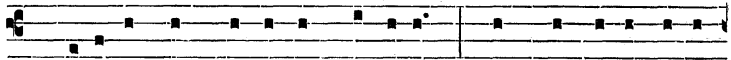
Sáncti tú- i Dómi-ne : al-le- lú-ia, alle-lu-ia, alle-



lú- ia.

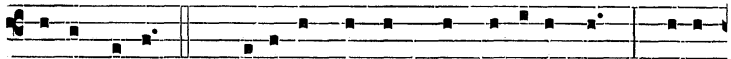
For Apostles.

At I Vespers.

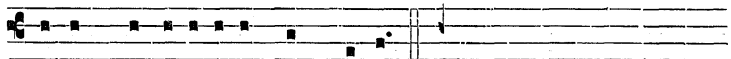


Ps. Be-á-tus vir qui tímet Dóminum : * in mandá-tis é-jus

At II Vespers.



vó-let nímis. *Ps.* Crédi-di propter quod locú-tus sum : * égo



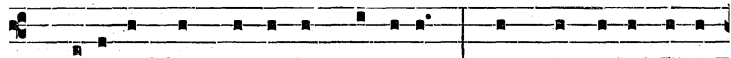
autem humi-li- átus *sum* nímis.

At I Vespers. Ps. Beátus vir. II D. p. 160.

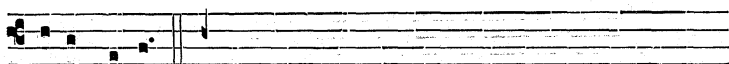
At II Vespers. Ps. Crédidi. II D. p. 179.

For Martyrs.

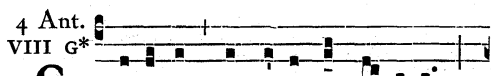
At I and II Vespers.



Ps. Be-á-tus vir qui tímet Dóminum : * in mandá-tis é-jus

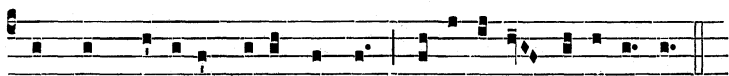


vó-let nímis. *Ps. Beátus vir. II D. p. 160.*



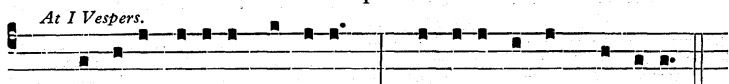
O ye spirits and
souls of the just, sing
a hymn to our God.

S Pí-ri-tus * et ánimæ justórum,

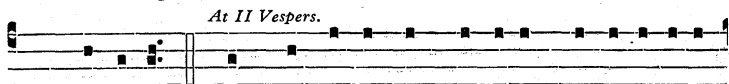


hýmnum dí-ci-te Dé-o nóstro, alle-lú-ia, alle-lú-ia.

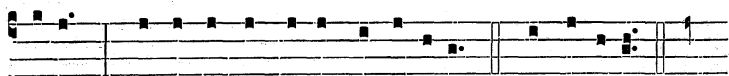
For Apostles.



*Ps. Laudáte pú-e-ri Dóminum : * laudáte nómen Dómi-ni.*



or : Dómi-ni. Ps. In converténdo Dóminus capti-vi-tátem

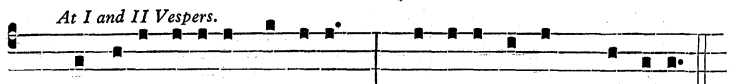


*Sí-on : * fácti súmus si-cut conso-lá-ti. or : conso-lá-ti.*

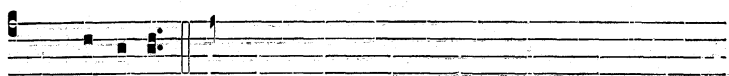
At I Vespers. Ps. Laudáte púeri. VIII G. p. 170.*

At II Vespers. Ps. In converténdo. VIII G. p. 192.*

For Martyrs.



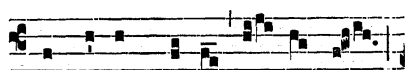
*Ps. Laudáte pú-e-ri Dóminum : * laudáte nómen Dómi-ni.*



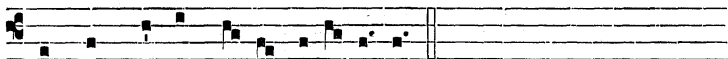
or : Dómi-ni. Ps. Laudáte púeri. VIII G. p. 170.*

5 Ant.
II D

F

The just shall shine
as the sun in the sight
of God.

Ulgébunt jústi * sic- ut sol

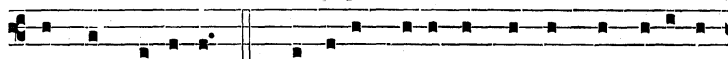


in conspéctu Dé- i, alle-lú-ia.

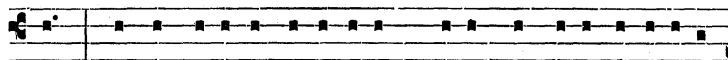
For Apostles.

At I Vespers.

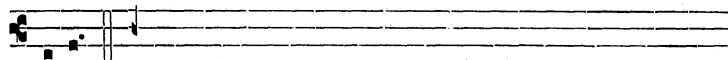
Ps. Laudáte Dóminum ómnes géntes : * laudáte é-um

At II Vespers.

ómnēs póp- u- li. Ps. Dómine probásti me et cognovísti



me : * tu cognovísti sessi- ónem mé- am et resurrecti- ónem



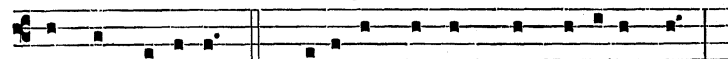
mé- am.

*At I Vespers. Ps. Laudáte Dóminum. II D. p. 184.**At II Vespers. Ps. Dómine probásti me. II D. p. 202.*

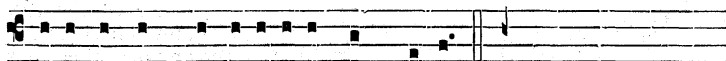
For Martyrs.

At I Vespers.

Ps. Laudá- te Dóminum ómnes géntes : * laudá- te é- um

At II Vespers.

ómnēs póp- u- li. Ps. Crédi- di propter quod locú- tus sum : *



égo au-tem humi-li-átus *sum* nímis.

At I Vespers. Ps. Laudáte Dóminum. II D. p. 184.

At II Vespers. Ps. Crédidi propter. II D. p. 179.

Chapter.

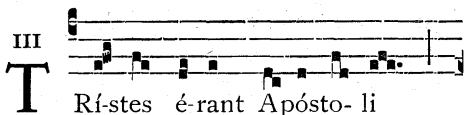
Epistle for the Mass of a Martyr in P. T.

STabant justí in magna constántia † advérsus eos qui se angustiavérunt, * et qui abstulerunt 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.?)

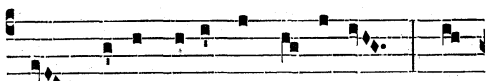
The Hymn depicts the Apostles' grief changed to joy at the news the women bring of the risen Saviour : soon they will see him for themselves. — The 5th verse is proper to this season alone : it recalls the first ages of the Church, when Baptism was solemnly conferred at Easter and Whitsuntide. We also, like the newly baptized, must pray that Jesus may be continually risen in our souls.



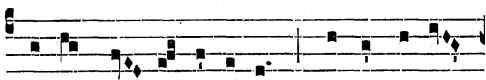
Rí-stes é-rant Apósto-li

1. The dismal scene was yet in view, Christ's sufferings fresh, his death still new; th' Apostles, grieving at their loss, still felt his scourge and bore his Cross,

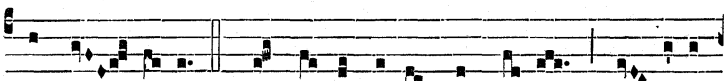
2. When heaven's bright messenger appears, and, wiping off the women's tears, foretells them they the first should be to reap the fruits of constancy.



De Chrísti acérbo fú-ne-re, Quem



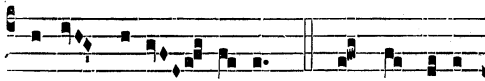
mórte cru-de-líssima Sérvi ne-cá-



rant ím-pi-i. 2. Sermó-ne vé-rax Ange-lus Mu-lí-é-



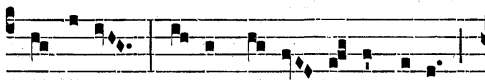
ribus praedí-xe-rat : Mox ó-re Chrístus gáudi-um Grégi



fé-ret fidé- li- um. 3. Ad ánxí-os



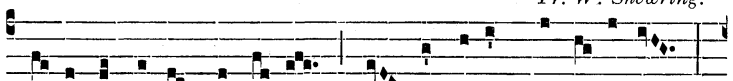
Apósto-los Cúr-runt sta-tim dum



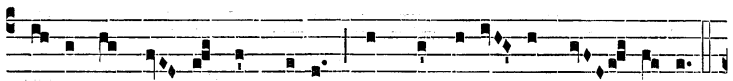
núnti-ae, Illae mi-cán-tis óbvi-a



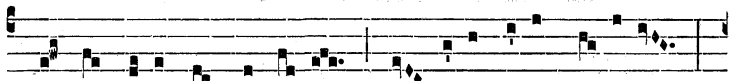
Chrísti ténent vesti- gi- a. 4. Ga-li-



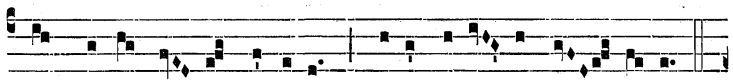
laé-ae ad álta mónti-um Se cónferunt Apósto-li,



Je-súque, vó- ti cómpotes, Almo be-án-tur lú- mi-ne.



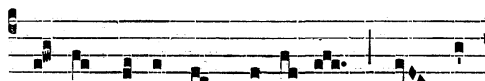
5. Ut sis perénne ménti-bus Paschá-le Jésu gáudi-um,



A mórtē dí- ra críminum Vítae rená- tos lí- be-ra.

6. Doxology a) or b), as below.

a) From Easter to Ascension.



Dé- o Pátri sit gló-ri- a, Et Fí-

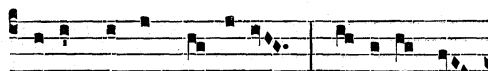
3. They, winged with zeal, made haste to tell the anxious tribe what them befell, and met their Lord arrayed in light, and knew, and blessed the glorious sight.

4. Th'Apostles heard, and led by fame to Galilee's high mountain came, and, happy, in that mount adored their living and life-giving Lord.

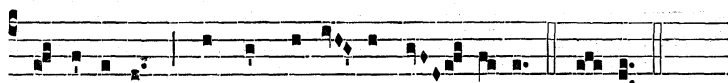
5. From death of sin, O Jesus, free them that are born again to thee; be thou alone our chosen guest and everlasting paschal feast.

Tr. W. Shewring.

May endless worlds the glories tell of Christ, who vanquished death

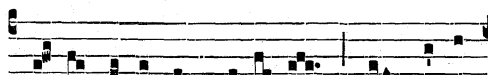


li-o, qui a mórtu-is Surrexit, ac and hell, and one eter-
nal praise repeat the
Father and the Para-
clete.

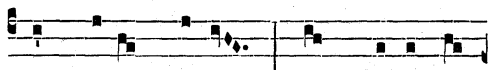


Pa-rácli-to, In sempi-tér-na saé- cu-la. Amen.

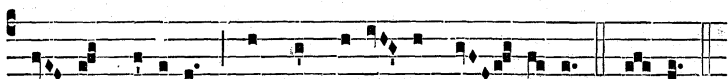
b) From Ascension to Pentecost.



Jé-su tí-bi sit gló-ri-a, Qui víctor All glory, Lord, to
o'ee we pay, ascending
o'er the stars to-day;
all glory, as is ever
meet, to Father and
to Paraclete.



in caelum ré-dis, Cum Pátre et



ál-mo Spí-ri-tu, In sempi-tér-na saé- cu-la. Amen.

Versicle of I Vespers.

Ÿ. Sáncti et jústi in Dómino
gaudéte, alleluía.

R̄. Vos elégit Déus in heredi-
tátem sibi, alleluía.

Ÿ. O ye holy and just ones, rejoice
in the Lord, alleluia.

R̄. God has chosen you to himself
as an inheritance, alleluia.

Versicle of II Vespers.

Ÿ. Pretiósá in conspéctu Dó-
mini, alleluía.

R̄. Mors sanctórum éjus,
alleluía.

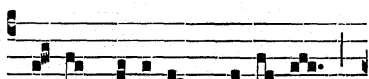
Ÿ. Precious in the sight of the
Lord, alleluia.

R̄. Is the death of his saints,
alleluia.

Hymn for one Martyr.

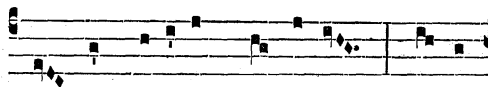
Hymn. III

D

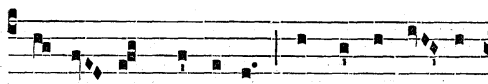


E- us tu-órum mí-li-tum

1. O God, the lot,
reward, and prize that
crowns thy Martyrs'
victories, grant, while
we sing this Martyr's



Sors et coróna, praémi- um : Láudes



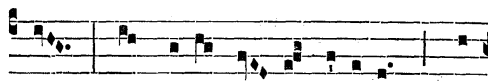
ca-nén-tes Mártý- ris, Absólve né- xu



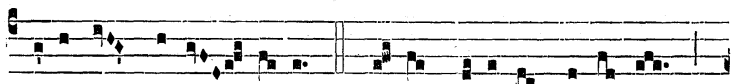
crí- mi- nis. 2. Hic nempe mún- di gáu-



di- a, Et blánda fráudum pá- bu-



la Imbú- ta fé- le députans, Per-



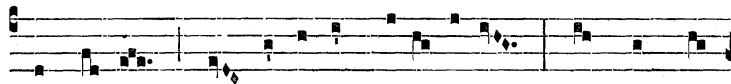
vénit ad cae- lé- sti- a. 3. Poé- nas cucúr- rit fórti- ter,



Et sústu- lit vi- rí- li- ter : Fundéns- que pro te sán- gui-



nem, Æté- rna dó- na pós- si- det. 4. Ob hoc precá- tu



súppli- ci Te pós- cimus pi- ís- sime : In hoc tri-



úm- pho Mártý- ris, Dimítte nó- xam sér- vu- lis.

5. Doxology a) or b) p. 1144 and Versicle as follows.

praise, we may re-
nounce our sinful ways.

2. The world with spe-
cious cheats disguised
he soon discovered and
despised, and laboured
for a nobler gain than
palling pleasures mixed
with pain.

3. No force could
make his mind relent,
no racks his resolution
bent; fearless of death,
he sheds his blood
and wades to heaven
through the flood.

4. O vocal blood, now
pierce the skies and deal
with heaven to hear our
cries; that on his glo-
rious triumph we may
find indulgence, Lord,
with thee.

Tr. W. Shewring.

Hymn for several Martyrs.

Hymn. III

R

EX glo-ri-ó-se Márty-

1. O Glorious King of Martyr hosts, thou Crown that each Confessor boasts, who leadest to celestial day those who have cast earth's joys away :

2. Thine ear in mercy, Saviour, lend, while unto thee our prayers ascend ; and as we count their triumphs won, forgive the sins that we have done.

3. Martyrs in thee their triumphs gain, from thee Confessors grace obtain ; o'ercome in us the lust of sin, that we thy pardoning love may win. *Tr. Litledale and Palmer.*

rum, Co-róna confi-ténti-um, Qui

respu-én-tes térre-a Perdú-cis ad

caelé- sti- a : 2. Arem benígnam

pró-ti-nus In-ténde nóstris vó-cibus : Trophaé-a sá-

cra pángimus, Ignósce quod de-lí- quimus. 3. Tu v́ncis

inter Márty-res, Par-císque Confessó-ribus : Tu v́nce

nó-stra crimina, Largí-tor in-dulgén- ti-ae.

4. Doxology a) or b) p. 1144 and Versicle that follows.

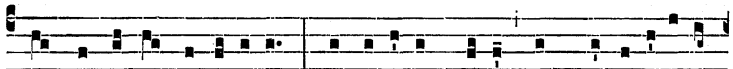
At Magnif.

Ant. VIII G

S

Ancti et jústi * in Dómi-

O ye holy and just ones, rejoice in the Lord, allel. God has chosen you to himself as an inheritance, allel.



no gaudé-te, alle-lú-ia : vos e-légit Dé-us in haeredi-tátem



sí-bi, alle-lú-ia. *Cant.* Magní-fi-cat * ánima mé-a Dómi-



num. 2. Et exsultávit... *or* Et exsultávit...

Cant. Magníficat. VIII G. p. 217 *or* 223.

For Prayer is said the Collect of the Mass.

On Sunday : Commemoration of Sunday.

Benedicámus Dómino II. p. 139. — Ant. Regína caéli. p. 242.

26. Sts. Cletus († 91) and Marcellinus († 304) Pp. and Mart.

Semidouble.

April 25. Lux perpétua. p. 125. — April 26. Sáncti et jústi. p. 125.

Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátos Cletum et Marcellínium Mártýres tuos atque Summos Pontífices, perpétua protectióne custódi; * quos totius Ecclésiæ praestitísti esse pastóres. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Cletus and Marcellinus thy Martyrs and Sovereign Pontiffs, whom thou didst make shepherds of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ...

Secret n^o 1, p. 967 and Postcommunion n^o 1, p. 970.

27. St. Peter Canisius Conf. and Doct. († 1597)

Double.

April 26 and 27. O Dóctor óptime... beáte Pétre. p. 131.

Collect.

DEus, qui ad tuéndam cathólicam fidem beátum Petrum, Confessórem tuum, virtúte et doctrína roborásti : † concéde propítius; ut ejus exémpis et mónitis, errántes ad salútem resipiscant, * et fidéles in veritátis confessióne perseverént. Per Dóminum.

O God, who for the safeguarding of the Catholic faith didst confirm blessed Peter, thy Confessor, in doctrine and virtue; mercifully grant that by his example and teaching, both those who have gone astray may return to salvation, and those who are faithful may persevere in the confession of the truth. Through Jesus...

Secret n^o 10, 968 and Postcommunion n^o 9, 972.

28. St. Paul of the Cross Confessor. († 1775)

*Double.**April 27. Similábo. p. 133. — April 28. Hic vir. p. 133.***Collect.**

Domine Jesu Christe, qui ad mystérium crucis praedicándum, sanctum Paulum singulári caritate donásti, et per eum novam in Ecclesia familiam floréscere voluísti : † ipsíus nobis intercessióne concéde; ut passiónem tuam júgiter recólentes in terris, * ejúsdem fructum cónsequi mereámur in caelis : Qui vivis et regnas.

O Lord Jesus Christ who, in order that the knowledge of the mystery of the Cross might be spread far and wide, didst endue Saint Paul with exceeding charity, and didst, through him, raise up in thy Church a new Order of Religious men; moved by his prayers, grant that like him, we may on earth ever bear in mind thy passion, and with him, in heaven, may be accounted worthy to partake of its fruits for evermore. Who livest.

Secret.

Caeléstem nobis, Dómine, praebent mystéria haec passiónis et mortis tuae fervórem : quo sanctus Paulus, ea offeréndo, corpus suum hóstiám vivéntem, sanctam, tibíque placéntem exhibuit : Qui vivis.

MAY these sacred mysteries, O Lord, imbue our hearts with ardent and heaven-sent devotion to thy Passion and death : even such as burned in the heart of St Paul, who, in celebrating them, offered up his body as a victim, living, holy, and well-pleasing to thee. Who livest.

Postcommunion.

Sumpsimus, Dómine, divínium sacraméntum, imménsae caritátis tuae memoriále perpétuum : tribue, quaesumus; ut sancti Pauli méritis et imitatioe, aquam de fóntibus tuis hauriámus in vitam aetérnam salientem, et tuam sacratíssimam passiónem córdibus nóstris impréssam móribus et vita tenéamus : Qui vivis.

WE have received, O Lord, thy divine sacrament, the abiding memorial of thine infinite love : to us, who rely upon the merits of St Paul, and seek to copy his example, vouchsafe grace to draw from the fountains of the Saviour, water gushing forth unto everlasting life, and ever, by our holiness of life, to show that we bear deep graven in our hearts the memory of thy most sacred Passion. Who livest...

The same day.

St. Vitalis Martyr of Ravenna. († 171)

*April 27. Lux perpétua. p. 125.***Collect.**

PRaesta, quaesumus, omnipotens Deus : * ut qui beáti Vitális Mártyris tui natalítia

GRant, we beseech thee, Almighty God, that we who keep the birthday to heaven of blessed Vitalis,

cólimus, intercessióne ejus in
tui nóminis amóre roborémur.
Per Dóminum.

thy Martyr, may by his prayers be
strengthened in the love of thy holy
name. Through Jesus Christ...

Secret. Munéribus nostris. p. 434 *and Postcommunion* n^o 4, p. 971.

Mass of St. Vitalis. Protexísti, p. 1623.

29. St. Peter of Verona Martyr. († 1252)

Double.

April 28. Lux perpétua. p. 125. — *April 29.* Sáncti et jústi. p. 125.

Collect.

PRaesta, quaésumus, omnípo-
tens Deus : † ut beáti Petri
Mártyris tui fidem cóngrua de-
votióne sectémur; * qui pro
ejúsdem fidei dilatatióne, mar-
týrii palmam méruit obtinére.
Per Dóminum.

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.

Secret.

PReces, quas tibi Dómine
offérimus, intercedénte beáto
Petro Mártyre tuo, cleménter
inténde : et propugnatóres fidei
sub tua protectióne custódi. Per
Dóminum.

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.

Postcommunion.

Fidèles tuos, Dómine, custó-
diant sacraménta quae sump-
simus : et, intercedénte beáto
Petro Mártyre tuo, contra omnes
advérsos tueántur incúrsus. Per
Dóminum.

MAY the sacraments of which
we have partaken defend thy
faithful people, O Lord, and by the
intercession of blessed Peter, thy
Martyr, ensure them safety against
all the attacks of their enemies.
Through Jesus Christ our Lord.

Mass as for St. George, p. 1131, except for Prayers as above.

30. St. Catharine of Siena Virgin. († 1380)

Double.

April 29. Véni spónsa. p. 134. — *April 30.* Véni spónsa. p. 135.

Collect.

DA, quaésumus, omnípotens
Deus : † ut qui beátae Ca-
tharínae Vírginis tuae natalítia
cólimus; * et ánnua solemnítate

O Almighty God, grant, we beseech
thee, unto us, who commemorate
the passing from this life of thy
blessed Virgin Catharine, year by

lactémur, et tantae virtutis proficiamus 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.

A Scéndant ad te Dómine, quas in beátae Catharínae solemnitate offerimus preces, et hóstia salutáris, virgíneo fragrans odóre. Per Dóminum nostrum Jesum Christum.

IN the virginal fragrance of the virtues of blessed Catharine, whose feast-day we are keeping, together with the saving Victim to be laid upon thine altar, may our prayers, O Lord, mount on high to thee. Through Jesus Christ our Lord.

Postcommunion.

ÆTernitátem nobis, Dómine, cónferat, qua pasti sumus, mensa caeléstis : quae beátae Catharínae Vírginis vitam étiam áluit temporálem. Per Dóminum nostrum.

MAY the heavenly banquet at which we have been seated, O Lord, ensure to us the possession of that life which is eternal: for this sacred food sustained even the earthly life of the blessed Virgin Catharine. Through Jesus Christ...

FEASTS OF MAY.

1. Sts. Philip and James the Less Apostles.

Double of II Class.

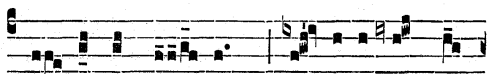
AT FIRST VESPERS. (*April 30*).

Antiphons and Psalms of II Vespers, p. 1155.

Chapler, Hymn of Apostles and Versicle of I Vespers, p. 1143.

At Magnif. 
Ant. VI F

NON turbé-tur * cor véstrum,



ne-que formí- det : cré- di-tis in Dé-

Let not your heart be troubled: you believe in God, believe also in me: in my Father's house there are many mansions.

Gospel.

um, et in me cré-di-te : in dómo Pá-tris mé- i
 mansi-ónes múltæ sunt, alle-lú-ia, alle-lú-ia. *Cant. Ma-*

gni-fi-cat * ánima *mé-a* Dóminum. 2. Et exsultávit...

Cant. Magnificat. VI F. p. 216 or 219.

Prayer. Deus, qui nos ánnua. p. 1153.

On Sunday, Commem. of the Sunday, but not of St. Catharine of Siena.

Benedicámus Dómino II. p. 139. — Ant. Regina caeli. p. 242.

AT MASS.

Intr. I

E Xclama-vé-runt * ad te, Dó-

In the time of their tribulation they cried to thee, O Lord, and thou heardest them from heaven. *Ps.* Rejoice in the Lord, ye just : praise becometh the upright. *Neh. or 2 Esd. 9, 27 ; Ps. 32, 1.*

mi-ne, in témpo-re affli-cti-ó-

nis sú-ae, et tu de caé-lo exau-dísti é-os,

al-le-lú-ia, alle-lú-ia. *Ps. Exsultáte jústi in*

Dómi-no : * réctos decet collaudá-ti-o. Gló-ri-a Pátri.

E u o u a e. Glória Pátri. 1st tone. p. 28.

Collect.

DEus, qui nos ánnua Aposto-
lórum tuórum Philíppi et
Jacóbi solemnitate laetificas : †
praesta, quaesumus; ut quorum
gaudemus méritis, * instruámur
exémplis. Per Dóminum.

O God who, year by year, dost
gladden us by the return of the
festival-day of thy holy Apostles
Philip and James; grant unto us, we
beseech thee, who gain by their merits,
to profit likewise by the example they
have left us. Through Jesus Christ.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

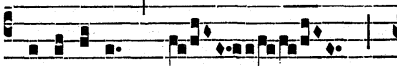
Good and bad at the Judgment. Wisdom 5, 1-5.

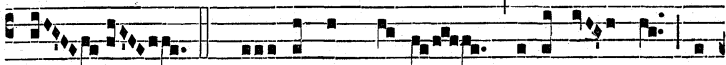
STabunt justi in magna con-
stántia advérsus eos, qui se
angustiavérunt, et qui abstu-
lérunt labóres eórum. Vidéntes
turbabúntur timóre horríbili, et
mirabúntur in subitatioé in spe-
rátae salútis, dicéntes intra se,
paeniténtiam agéntes, et prae
angústia spíritus geméntes : Hi
sunt, quos habúimus aliquándo
in derisum, et in similitúdinem
impropérii. Nos insensáti vitam
illórum aestimabámus insániam,
et finem illórum sine honóre :
ecce quómodo computáti sunt
inter filios Dei, et inter Sanctos
sors illórum est.

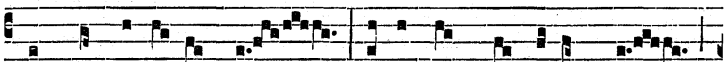
THE just shall stand with great
constancy against those that have
afflicted them, and taken away their
labours. These seeing it, shall be
troubled with terrible fear, and shall
be amazed at the suddenness of
their unexpected salvation, saying
within themselves, repenting and
groaning for anguish of spirit, These
are they whom we had some time
in derision, and for a parable of
reproach. We fools esteemed their
life madness, and their end without
honour. Behold, how they are num-
bered among the children of God,
and their lot is among the saints.

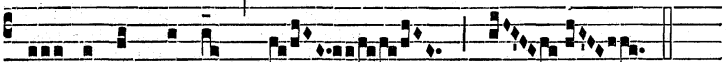
Allelúia, allelúia. V̄. Confitebúntur. p. 1135.

So long a time have
I been with you, and
have you not known
me? Philip, he that
seeth me, seeth the
Father also. *Gospel.*

VIII 
A L-le-lú-ia. *


V̄. Tán-to témpo-re vobíscum sum, et


non cogno-vístis me? Phil-íppe, qui vídet me, *


ví- det et Pátrem.

✠ **Sequentia sancti Evangelii secundum Joannem.**

*Jesus goes to prepare a place with his Father for his Apostles.
He will give them great power, and will hear all their prayers.*

John 14, 1-13.

IN illo tēpore : Dixit Jesus discipulis suis : Non turbétur cor vestrum. Créditis in Deum, et in me crédite. In domo Patris mei mansiónes multae sunt. Si quo minus dixissem vobis : Quia vado paráre vobis locum. Et si abíero, et praeparávero vobis locum : íterum vénio, et accípiam vos ad meípsum, ut ubi sum ego, et vos sitis. Et quo ego vado scitis, et viam scitis. Dicit ei Thomas : Dómine, nescímus quo vadis : et quómodo póssumus viam scire? Dicit ei Jesus : Ego sum via et véritas et vita; nemo venit ad Patrem nisi per me. Si cognovissétis me, et Patrem meum útique cognovissétis : et ámodo cognoscétis eum, et vidístis eum. Dicit ei Philíppus : Dómine, osténde nobis Patrem, et súfficit nobis. Dicit ei Jesus : Tanto tēpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem. Quómodo tu dicis : Osténde nobis Patrem? Non créditis, quia ego in Patre, et Pater in me est? Verba, quae ego loquor vobis, a meípso non loquor. Pater autem in me manens, ipse facit ópera. Non créditis, quia ego in Patre, et Pater in me est? Alióquin propter ópera ipsa crédite. Amen, amen dico vobis, qui credit in me, ópera quae ego fácio, et ipse fáciat, et majóra horum fáciat : quia ego ad Patrem vado. Et quodcúmque petiérítis Patrem in nómine meo, hoc fáciam.

Credo.

AT that time, Jesus said to his disciples : Let not your heart be troubled : you believe in God, believe also in me. In my Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to myself, that where I am you also may be. And whither I go you know, and the way you know.

Thomas saith to him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith to him, I am the way, and the truth, and the life. No man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also : and from henceforth you shall know him; and you have seen him. Philip saith to him, Lord, shew us the Father, and it is enough for us. Jesus saith to him, So long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Shew us the Father? Do you not believe that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doeth the works. Believe you not that I am in the Father, and the Father in me? Otherwise, believe for the very works' sake.

Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do; and greater than these shall he do. Because I go to the Father : and whatsoever you shall ask the Father in my name, that will I do.

Secret.

MUnera, Dómine, quae pro Apostolorum tuorum Philippi et Jacóbi solemnitáte deférimus, propítius súscipe : et mala ómnia, quae merémur, avérte. Per Dóminum.

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.

On Sunday, the Secret of the Sunday is added.

Preface of the Apostles, p. 13.

Comm. IV

T

Anto témpore *

So long a time have I been with you, and have you not known me? Philip, he that seeth me, seeth the Father also, alleluia : believest thou not that I am in the Father, and the Father in me?

Gospel.

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, alle-lú-ia.

Postcommunion no 5, p. 971.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS.

The five Antiphons are taken from chap. 14 of St. John, and, except the fifth, from the Gospel at Mass.

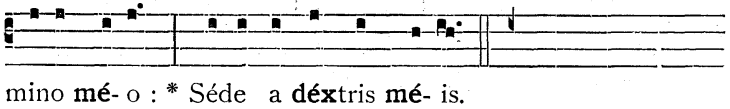
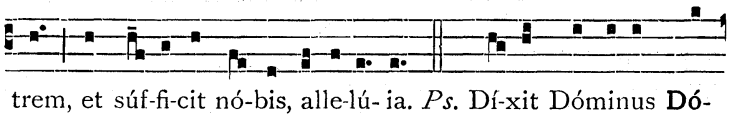
1 Ant.

VII c 2

D

Omne, * osténde nóbis Pá-

Lord, shew us the Father; and it is enough for us.



Ps. Díxít Dóminus. VII c2. p. 151

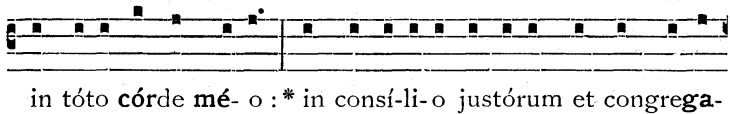
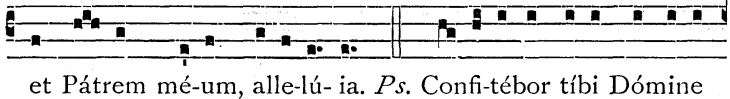
2 Ant.

VII a

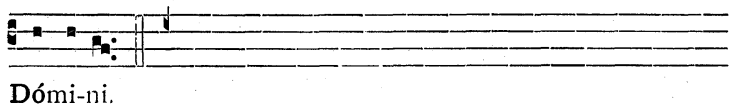
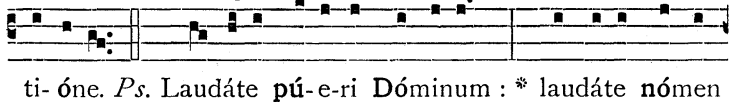
P Hi-líppe, * qui ví-det me, vídet

Philip, he that seeth
me seeth the Father
also.

At I Vespers.



At II Vespers.



At I Vespers. Ps. Confitébor. VII a. p. 157.

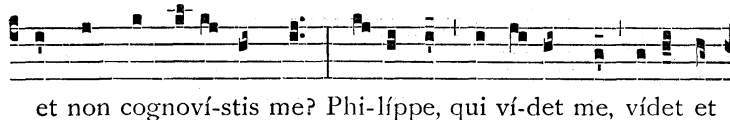
At II Vespers. Ps. Laudáte púeri. VII a. p. 169.

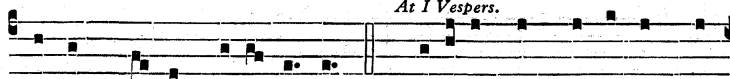
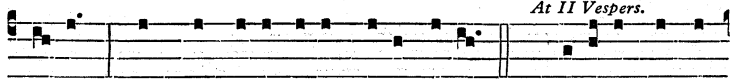
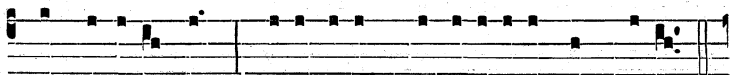
3 Ant.

III a

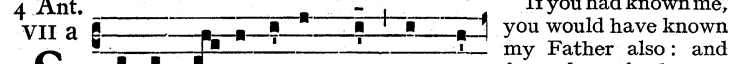
T Anto témpore * vobíscum sum

Have I been so long
a time with you and ha-
ve you not known me?
Philip, he that seeth me
seeth the Father also.

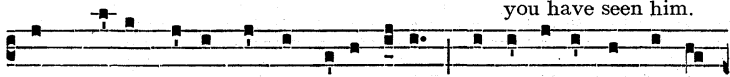


At I Vespers.Pá- trem mé- um, alle- lú- ia. *Ps.* Be- átus vir qui tímet Dó-*At II Vespers.*mi- num : * in mandá- tis é- jus vólet ní- mis. *Ps.* Crédi- di propter

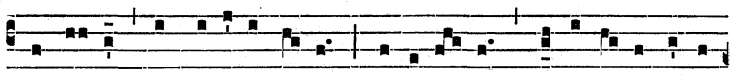
quod locú- tus sum : * é- go autem humi- li- átus sum ní- mis.

*At I Vespers. Ps. Beátus vir. III a. p. 160.**At II Vespers. Ps. Crédi- di. III a. p. 179.*4 Ant.
VII a**S**

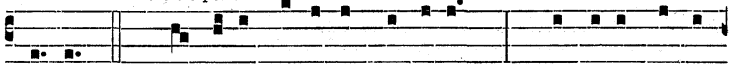
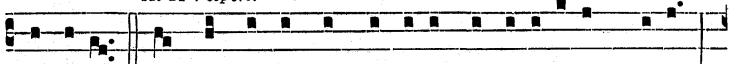
I cogno- vissé- tis me, * et Pá-

If you had known me,
you would have known
my Father also : and
from henceforth you
shall know him, and
you have seen him.

trem mé- um ú- tique cogno- vissé- tis, et á- modo cogno- scé-

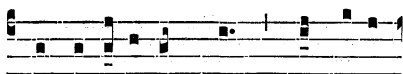


tis é- um, et vidístis é- um, alle- lú- ia, alle- lú- ia, alle-

At I Vespers.lú- ia. *Ps.* Laudáte pú- e- ri Dó- minum : * laudáte nó- men*At II Vespers.*Dó- mi- ni. *Ps.* In converténdo Dó- minus captivi- tátem Sí- on : *

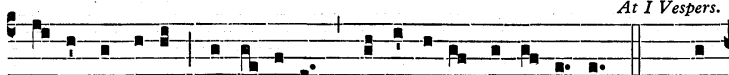
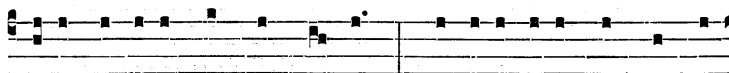
fá- cti sú- mus sicut conso- lá- ti.

*At I Vespers. Ps. Laudáte púeri. VII a. p. 169.**At II Vespers. Ps. In converténdo. VII a. p. 191.*

5 Ant.
III aIf you love me, keep
my commandments.

S

I di-lígi-tis me, * mandáta

*At I Vespers.*mé- a serváte, alle-lú-ia, alle-lú-ia, alle-lú-ia. *Ps.* Lau-

dáte Dóminum ómnes géntes : * laudáte é-um ómnes pó-

*At II Vespers.*pu-li. *Ps.* Dómine probásti me et cognovísti me : * tu co-

gnovísti sessi-ónem mé-am et resurrecti-ónem mé-am.

*At I Vespers. Ps. Laudáte Dóminum. III a. p. 184.**At II Vespers. Ps. Dómine probásti. III a. p. 204.**Chapter, Hymn and V. as for Vespers of Apostles in P. T. p. 1143.*

At Magnif.

Ant. VII a

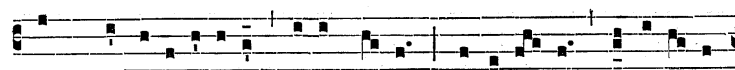


S

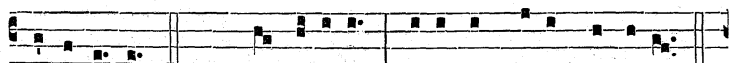
I mansé-ri-tis in me, * et

If you abide in me
and my words abide
in you, you shall ask
whatever you will: and
it shall be done unto
you.*John 15, 7.*

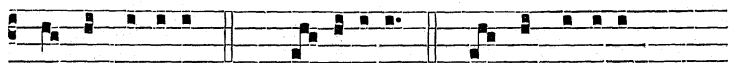
vérba mé-a in vóbis mánse-rint, quod-



cúmque pe-ti-é-ri-tis, fí-et vó-bis, alle-lú-ia, alle-lú-ia,



alle-lú-ia. *Cant.* Magní-ficat * ánima mé-a Dóminum.



2. Et exsultávit... *or* Magní-ficat... 2. Et exsultávit...

Cant. Magníficat. VII a. p. 217 *or* 222.

Prayer. Deus, qui ánnua. p. 1153.

On Sunday, Commemoration of St. Athanasius, after that of the Sunday.

Benedicámus Dómino II. p. 139. — Ant. Regina caeli. p. 242.

2. St. Athanasius Bp., Conf. and Doct. († 373)

Double.

May 1 and 2. O Dóctor... beáte Athanási. p. 131.

Collect.

EXáudi, quaésumus, Dómine, preces nostras, quas in beáti Athanásii Confessóris tui atque Pontificis solemnitate deférimus : † et qui tibi digne méruit famulári, ejus intercedéntibus méritis, * ab ómnibus nos absólve peccátis. Per Dóminum.

GRaciously listen, we beseech thee, O Lord, to the prayers we offer up on this the festival-day of blessed Athanasius, thy Confessor and Bishop : him thou didst find worthy to render acceptable service to thee; appealed to by his merits, do thou free us from all sin. Through Jesus...

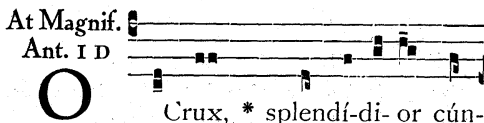
Secret no 9, p. 968 and Postcommunion no 8, p. 971.

3. Finding of the Holy Cross (by 320)

Double of II Class.

AT FIRST VESPERS. (May 2)

As at II Vespers, p. 1164, except :



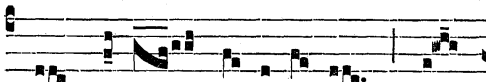
Crux, * splendí-di-or cún-

O Cross, brighter than any stars, famed through the world,

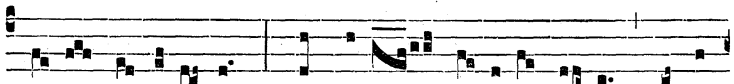


ctis ástris, mún-do cé-lebris, homí-ni-

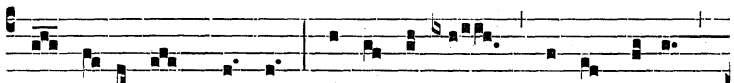
greatly beloved of men,
holier than all things:
thou alone wast worthy
to carry the ransom of
the world; sweet wood,
sweet nails, bearing a
burden sweeter still;
save this people gather-
ed here to praise thee.



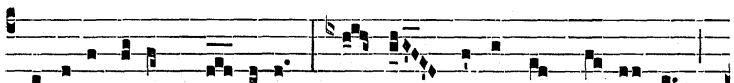
bus multum amá-bi-lis, sán-



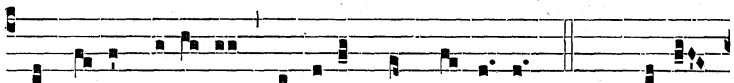
cti-or u-nivér-sis : quae só-la fu-ísti dígna portá-



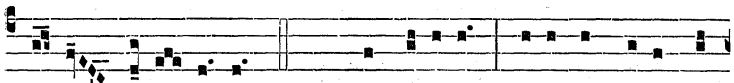
re ta-léntum mún-di : dúlce lígnum, dúlces clávos,



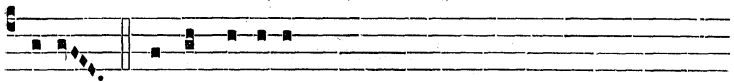
dúlci-a férens póndera : sál-va praeséntem ca-tér-vam,



in tú-is hód-i-e láudibus cong-re-gá-tam. *P. T. Alle-*



lú-ia, alle-lú-ia. *Cant. Magní-ficat * ánima mé-a Dó-*



minum. 2. Et exsultávit...

Cant. Magníficat. I D. p. 212 or 218.

Prayer. Deus, qui in praeclára. p. 1161.

On Sunday, Commemoration of the Sunday, after that of St. Athanasius.

Benedicámus Dómino II. p. 139. — Ant. Regína caeli. p. 242.

AT MASS.

Intr. IV

N OS au- tem * glo-ri-á-ri
 opór- tet in cruce Dó-mi-ni nó-
 stri Jé- su Chrí- sti : in quo est
 sá-lus, ví- ta, et re- surre-cti- o nó- stra : per quem
 salvá-ti et libe-rá- ti sú- mus. *P. T.* Alle-lú- ia,
 alle- lú- ia. *Ps.* Dé- us mi- sere- átur nóstri, et be-
 ne- dícat nóbis : * illúminet vultum sú- um super nos, et
 mi- sere- átur nóstri. Gló- ri- a Pátri. E u o u a e.
 Glória Pátri. 4th tone. p. 29.

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.

DEUS, qui in praeclára salu-
 tíferae Crucis Inventióne,
 Passiónis tuae miracula susci-
 tásti : † concéde : ut vitális ligni
 prétió * aetérnae vitae suffrágia
 consequámur : Qui vivis et
 regnas.

O God who, at the glorious finding
 of thy life-giving Cross, didst
 repeat the wonders thou hadst
 wrought in the hour of thy Passion :
 grant that the priceless worth of
 this saving wood may purchase for
 us everlasting life. Who livest...

On Sunday, the Collect of the Sunday is added.

Epistle. Hoc enim sentite. p. 525.

Allelúia, allelúia. V. Dícite in géntibus. p. 673.

VIII

A L-le- lú- ia. *

Sweet the wood,
sweet the nails, sweeter
the load that hangs
thereon : to bear up
the King and Lord of
heaven.

V. Dúlce lí- gnum, dúlces
clávos, dúlci- a fé- rens pón- de- ra :
quae só- la fu- ísti dí- gna susti- né- re ré-
gem caeló- rum * et Dómi- num.

✠ **Sequentia sancti Evangelii secundum Joannem.**

Jesus converses with Nicodemus. John 3, 1-15.

IN illo témpore : Erat homo ex pharisaeís, Nicodémus nómine, princeps Judaeórum. Hic venit ad Jesum nocte, et dixit ei : Rabbi, scimus quia a Deo venísti magíster : nemo enim potest haec signa fácere quae tu facis, nisi fúerit Deus cum eo. 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 answered, and said to him, Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus

eum Nicodémus : Quómodo potest homo nasci, cum sit senex? Numquid potest in ventrem matris suae iteráto introíre et renásci? Respondit Jesus : Amen, amen dico tibi, nisi quis renátus fúerit ex aqua et Spíritu Sancto, non potest introíre in regnum Dei. Quod natum est ex carne, caro est : et quod natum est ex spírítu, spírítus est. Non miréris quia dixi tibi : Opórtet vos nasci dénuo. Spírítus ubi vult spirat, et vocem ejus audis, sed nescis unde véniat, aut quo vadat : sic est omnis qui natus est ex spírítu. Respondit Nicodémus, et dixit ei : Quómodo possunt haec fieri? Respondit Jesus et dixit ei : Tu es magíster in Israel, et haec ignóras? Amen, amen dico tibi, quia quod scimus lóquimur, et quod vídimus testámur, et testimoniúm nostrum non accípitis. Si terréna dixi vobis, et non créditis : quómodo, si díxero vobis caeléstia, credétis? Et nemo ascéndit in caelum, nisi qui descéndit de caelo, Fílius hóminis, qui est in caelo. Et sicut Móyses exaltávit serpéntem in déserto, ita exaltári opórtet Fílium hóminis : ut omnis qui credit in ipsum, non péreat, sed hábeat vitam aetérnam.

Credo.

Offertory. Déxtera Dómini. p. 548.

Secret.

SAcrificium, Dómine, quod tibi immolámus, placátus inténde : ut ab omni nos éruat bellórum nequítia, et per vexíllum sanctae Crucis Fílii tui, ad conteréndas potestátis advérsae insídias, nos in tuae protectiónis securitáte constítuat. Per eúdem Dóminum.

REgard in mercy, O Lord, the sacrifice we offer up : for its sake, may we be spared all the horrors of war, and, escaping the snares set for us by our enemies, may we, under the banner of the holy Cross of thy Son, be established in that peace which thy protection ensures. Through the same our Lord.

On Sunday, the Secret of the Sunday is added.

Preface of the Cross, p. 502.

saith to him, How can a man be born again, when he is old? Can he enter a second time into his mother's womb, and be born again? Jesus answered, Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Wonder not that I said to thee, You must be born again. The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, nor whither he goeth; so is every one that is born of the Spirit.

Nicodemus answered, and said to him, How can these things be done? Jesus answered, and said to him, Art thou a master in Israel, and knowest not these things? Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not, how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believeth in him may not perish, but may have life everlasting.

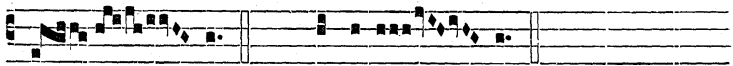
Comm. IV

P

ER signum Crú-cis * de in-

By the sign of the
Cross, deliver us from
our enemies, O thou
our God.

imí-cis nó-stris lí-be-ra nos, Dé-us nó-

ster. *P. T.* Alle-lú-ia.**Postcommunion.**

R Epléti alimónia caelésti, et spiritali póculo recreáti, quaesumus, omnipotens Deus : ut ab hoste maligno deféndas, quos per lignum sanctae Crucis Filii tui, arma justítiae pro salute mundi, triumpháre jussísti. Per eúndem Dóminum nostrum.

Filled now with bread from heaven, and quickened with the cup of the Spirit, we beseech thee, O Almighty God, to save from the craft of the evil one, those whom thou hast bidden to take part in the triumph of thy Divine Son; for it was on the wood of the holy Cross, the instrument of thy justice, that he wrought out the salvation of the whole world. Through the same our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

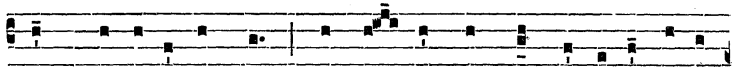
AT SECOND VESPERS. (May 3)

1 Ant.

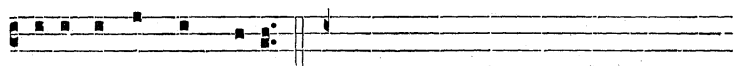
VII c

O

mágnum * pi-e-tátis ópus!

O mighty work of
love! Death died when
Life was dead upon
the tree.

mors mórtu-a tunc est, in lí-gno quando mórtu-a ví-ta

fú-it. *P. T.* Alle-lú-ia. *Ps.* Dí-xit Dóminus Dómino mé-o : *Séde a dextris mé-is. *Ps.* Dixit Dóminus. VII c. p. 151.

2 Ant.
III a

S

Alva nos, * Chríste Salvá-tor.

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.* Confi-tébor tibi Dó-

mine in tóto córde mé-o : * in consí-li-o justórum et con-

gregati- óne. *Ps.* Confitébor. III a. p. 154.

3 Ant.

E

Cce Crúcem Dómi-ni, * fú-gi-

See, the Cross of our Lord; fly ranks of the foe; the Lion of Juda's tribe has conquered, the root of David, alleluia.

te pártes advérsae : ví-cit lé-o de tríbu Júda, rádix

Dávid, alle-lú-ia. *Ps.* Be-átus vir qui tímet Dóminum : *

in mandá-tis é-jus vólet nímis. *Ps.* Beátus vir. I f. p. 159.

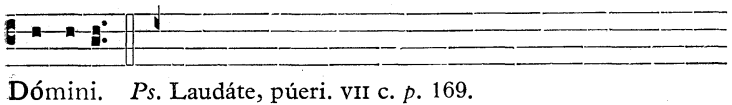
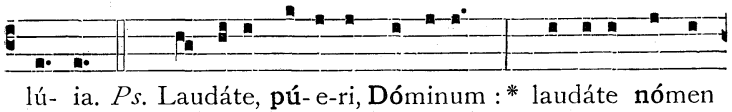
4 Ant.
VII c

N

OS autem * glori-á-ri opór-

But it behoves us to glory in the cross of our Lord Jesus Christ.

Introit.

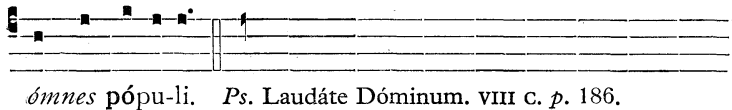
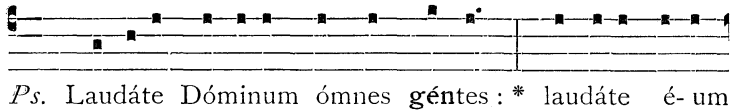
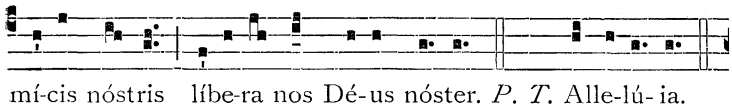


5 Ant.
VIII c

P

ER sígnum Crú- cis * de ini-

By the sign of the cross, deliver us from our enemies, O thou our God.



Chapter of Palm Sunday, p. 542.

Hymn. Vexilla Regis. p. 504. In the 6th stanza, Paschále quae fers gáudium.

Ÿ. Hoc sígnum Crúcis érit in caélo, allelúia ¹.

R̄y. Cum Dóminus ad júdicándum vénerit, allelúia.

Ÿ. This sign of the Cross will be in the heavens.

R̄y. When the Lord shall come to judge.

At Magnif.

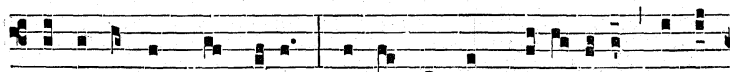
Ant. II D

C

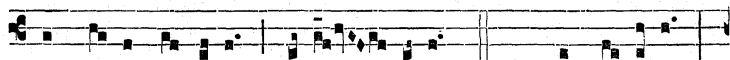
Rúcem sánctam súb-i-it, *

He who harrowed hell endured the holy Cross; he was girded with power, he rose the third day, alleluia.

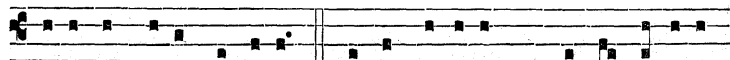
¹ On the Finding of the Holy Cross, Sept. 14, allelúia is not said.



qui inférnum confrégit : accínctus est poténti-a, surré-



xit dí-e tér-ti-a, alle-lú-ia. *Cant. Magní-ficat **



ánima mé-a Dóminum. 2. Et exsultávit... *or Et exsultávit...*

Cant. Magní-ficat. II D. p. 213 or 219.

Prayer. Deus, qui in praeclára. p. 1161.

When May 3 is a Sunday, commemorations are added 1. Saint Monica, as below; 2. of the Sunday.

Benedicámus Dómino II. p. 139.

4. St. Monica Widow. († 387)

Double.

May 3. Símile est. p. 136. — May 4. Mánum súam. p. 136.

Collect.

DEUS, maeréntium consolátor et in te sperántium salus, qui beátae Mónicae pias lácrimas in conversióne filii sui Augustíni misericórditer suscepísti : † da nobis utriúsque intervéntu; peccáta nostra deploráre, * et grátiae tuae indulgéntiam inveníre. Per Dóminum nostrum.

O God, the comforter of the sorrowful and the salvation of them that put their trust in thee, who, in bringing about the conversion of her son Augustine, hadst merciful regard to the loving tears of blessed Monica : grant, by the intercession of them both that we may grieve over our sins, and may win grace and pardon from thee. Through Jesus Christ our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

5. St. Pius V. Pope and Confessor. († 1572)

Double.

May 4. Sacérdos. p. 129. — May 5. Dum éset. p. 130.

Collect.

DEUS, qui ad conteréndos Ecclésiae tuae hostes, et ad divínium cultum reparándum,

O God who, for the overthrowing of the enemies of thy Church and for the restoring of the beauty

beátum Pium Pontificem máximum elígere dignátus es : † fac nos ipsius deféndi praesídiis, et ita tuis inhaerére obséquii; * ut, ómnium hóstium superátis insídiis, perpétua pace laetémur. Per Dóminum nostrum.

of thy worship, didst advance blessed Pius to the dignity of the supreme pontificate : grant that his prayers be ever our defence, and that we so cling to the observance of thy commandments, that escaping all the snares of our enemies, we abide in thy peace for evermore. Through Jesus...

Secret n 1, p. 967 and Postcommunion n° 1, p. 970.

6. St. John Apostle and Evang. before the Latin Gate.

Double major.

Commemoration at Vespers of May 5 and 6.

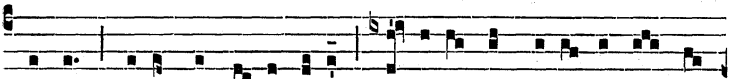
At Magnif.

Ant. IV E

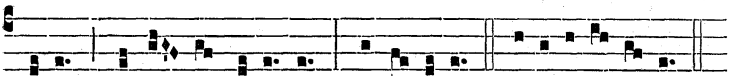
I

N fervéntis * ó-le- i dó-li- um

Plunged in a cauldron of boiling oil, John the Apostle, by God's protecting grace, came out unharmed.



míssus, Jo-ánnes Apóstolus, di-vína se pro-te-génte grá-



ti- a, illaé- sus exí- vit. Alle-lú-ia. E u o u a e.

Cant. Magnificat. IV E. p. 215 or 221.

At I Vespers :

Ÿ. Sáncti et jústi in Dómino gaudéte, allelúia.

Ry. Vos elégit Déus in hereditátem síbi, allelúia.

Ÿ. O ye holy and just ones, rejoice in the Lord.

Ry. God hath chosen you to himself as an inheritance.

At II Vespers :

Ÿ. Pretiósá in conspéctu Dómini, allelúia.

Ry. Mors Sanctórum éjus, allelúia.

Ÿ. Precious in the sight of the Lord.

Ry. Is the death of his Saints.

Collect.

DÉus, qui cónspicis quia nos úndique mala nostra pèrtúrbant : † praesta, quaésumus; *

O God who knowest that on every side we are borne down by our sins : deny us not, we entreat of

ut beáti Joánnis Apóstoli tui et Evangelístae intercésio gloriósa nos prótegat. Per Dóminum. | thee, the safeguard of the glorious intercession of blessed John thine Apostle and Evangelist. Through Jesus...

Secret. Munéribus nostris. p. 434.

Postcommunion.

Refecti, Dómine, pane caelesti: ad vitam, quaesumus, nutriamur aeternam. 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.*

Introit. Protexisti. p. 1133. — *Epistle.* Stabunt justi. p. 1153.

Allelúia, allelúia. V. Jústus ut páлма. p. 991.

Allelúia. V. Jústus germinábit. p. 1102.

Gospel as on July 25, p. 1298. — *Credo.*

Offertory. Confitebúntur. p. 1137. — *Preface of Apostles, p. 13.*

Communion. Laetábitur. p. 1137.

Vespers from the Common of Apostles in Paschal Time, p. 1138, except Ant. at Magnif. as above and the Prayer proper.

7. St. Stanislaus Bishop of Cracow and Mart. († 1079)

Double.

May 6. Lux perpétua. p. 125. — *May 7.* Sáncti et jústi. p. 125.

Collect.

Deus, pro cuius honóre gloriósus Póntifex Stanisláus gládiis impiórum occúbuit: † praesta, quaesumus; ut omnes, qui ejus implórant auxiliúm, * petitiónis suae salutárem consequántur effectúm. Per Dóminum. | **O** God, in defence of whose honour the glorious Bishop Stanislaus fell before the swords of the wicked: grant, we beseech thee, that to all prayers put up to him, there be vouchsafed in all fulness the wished for answer. Through Jesus Christ our Lord.

Secret n° 3 (a), p. 967 and Postcommunion n° 3 (a), p. 971.

8. The Apparition of St. Michael the Archangel. in (525)

Double major.

As on the Feast of September 29, p. 1448.

May 7. Dum sácrum. p. 1448. V. Stétit.

May 8. Príncipe glorióssime. p. 1459. V. In conspéctu.

9. St. Gregory Nazianzen Bp., Conf. and Doct. († 389)

Double.

May 8 and 9. O Dóctor... beáte Gregóri. p. 131.

Collect.

DEUS, qui pópulo tuo aetérnae salútis beátum Gregórium mínistrum tribuísti : † praesta, quaésumus; ut, quem Doctórem vitae habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

O God who didst give blessed Gregory unto thy people to be a minister of eternal salvation, grant, we beseech thee, that we may deserve to have him in heaven to plead for us who on earth taught us the way of everlasting life. Through Jesus...

Secret n^o 10, p. 968 and Postcommunion n^o 9, p. 972.

10. St. Antoninus Bishop of Florence and Conf. († 1459)

Double.

May 9. Sacérdos. p. 129. — May 10. Amávit éum. p. 130.

Mass. Státuit. p. 1654.

Collect.

SANCTI ANTONÍNI, Dómine, Confessorís tui atque Pontíficis méritis adjuvémur : † ut, sicut te in illo mirábilem praedicámus, * ita in nos misericórdem fuisse gloriémur. Per Dóminum nostrum.

MAY the merits, O Lord, of St Antoninus, thy Confessor and Bishop, avail us: and may we who praise thee because of the wonders thou didst work in him, have cause ourselves to glory in the mercy thou shalt show to us. Through Jesus...

The same day.

Sts. Gordian († 362) and Epimachus († 250) Martyrs

May 9. Lux perpétua. p. 125.

Collect.

DA, quaésumus, omnípotens Deus : * ut, qui beatórum Mártyrum tuórum Gordiáni et Epímachi solémnia cólimus, eórum apud te intercessióibus 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^o 8, p. 968 and 2 (c). — Postcommunions n^o 7, p. 971 and 11 (b).

12. Sts. Nereus, Achilleus and Domitilla Virgin († 96) and Pancras († 304) Martyrs.

Semi-double.

May 11. Lux perpétua. p. 125. — May 12. Sánti et jústi. p. 125.

Collect.

Semper nos, Dómine, Mártyrum tuórum Nérei, Achillei, Domitillae atque Pancrátii fóveat, quaésumus, beáta solémnitas : * et tuo dignos reddat obséquio. Per Dóminum.

MAY each year, O Lord, the return of the happy day of the triumph of thy Martyrs Nereus, Achilleus, Domitilla and Pancras, be of solace to us, and ever make us more worthy to minister to thee. Through Jesus...

Secret.

Sanctorum Mártyrum tuorum, quaésumus, Dómine, Nérei, Achillei, Domitillae atque Pancrátii 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.

Quaésumus, Dómine : ut beatorum Mártyrum tuorum Nérei, Achillei, Domitillae atque Pancrátii deprecationibus, sacraménta sancta, quae sumpsimus, ad tuae nobis proficiant placatiónis augméntum. Per Dóminum.

MAY the prayers of thy blessed Martyrs Nereus, Achilleus, Domitilla and Pancras, obtain for us, we beseech thee, O Lord, that the sacraments we have received, more and more appease thee in our regard. Through Jesus Christ our Lord.

13. St. Robert Bellarmine Bp., Conf. and Doct. († 1621)

Double.

May 12 and 13. O Dóctor... beáte Robérte. p. 131.

Collect.

Deus, qui ad errórum insídias repelléndas et Apostólicae Sedis jura propugnánda, beátum Robértum, Pontíficem tuum atque Doctórem, mira eruditióné et virtúte decorásti : † ejus méritis et intercessióné concéde ; ut

O God, who didst adorn blessed Robert, thy Bishop and Doctor, with wonderful learning and virtue in order to overcome the snares of error and defend the rights of the Holy See, grant, by his merits and intercession, that our love of truth

nos in veritatis amore crescāmus * et errantium corda ad Ecclesiae tuae redeant unitatem. Per Dōminum.

may ever increase and that erring hearts may return to the unity of thy Church. Through Jesus Christ our Lord.

Secret.

Hostias tibi, Dōmine, in odorem suavitatis offerimus : et praesta ; ut, beāti Robērti mōnitis et exēmplis edōcti, per sēmitam mandatōrum tuōrum dilatato corde currāmus. Per Dōminum nostrum.

WE offer unto thee, O Lord, this sacrifice in the odour of sweetness ; grant that, instructed by the teachings and example of blessed Robert, we may hasten in the way of thy commandments with a joyous heart. Through Jesus Christ our Lord.

Postcommunion.

Sacramēta, quae sumpsimus, Dōmine Deus noster, in nobis foveant caritatis ardorem : quo beātus Robērtus vehemēter accensus, pro Ecclesia tua se jūgiter impendēbat. Per Dōminum nostrum.

MAY the mysteries which we have received, O Lord our God, enkindle in us the ardour of that charity which so inflamed the heart of blessed Robert that he devoted himself unceasingly to the interests of thy Church. Through Jesus Christ.

14. St. Boniface of Tarsus Martyr. († 306)

Simple.

May 13. Lux perpētua. p. 125.

Collect.

DA, quaesumus, omnipotens Deus : † ut, qui beāti Bonifātii Mārtyris tui solēmnia cōlimus, * ejus apud te intercessionibus adjuvēmur. Per Dōminum.

GRant us, O Almighty God, we beseech thee, that the intercession of thy holy Martyr Boniface, whose feast-day we are keeping, may avail with thee on our behalf. Through Jesus Christ our Lord.

Secret. Muneribus nostris. p. 434 and Postcommunion n° 2 (a), p. 970.

15. St. John Baptist de la Salle Confessor. († 1719)

Double.

May 14. Similābo. p. 133. — May 15. Hic vir. p. 133.

Collect.

DEus, qui ad christiānam pauperum eruditiōnem, et ad juvēntam in via veritatis firmādam, sanctum Joānnem Baptistam Confessōrem excitāsti, et

O God, who didst raise up the holy Confessor John Baptist, for the Christian education of the poor and for the strengthening of the steps of youth in the way of truth ; whom,

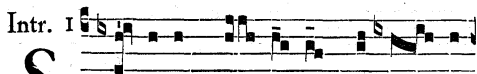
novam per eum in Ecclésia famíliam collegísti : † concéde propítius; ut ejus intercessióne et exémplo, stúdio glóriæ tuæ in animárum salúte fervéntes, * ejus in caelis corónæ participes fieri valeámus. Per Dóminum nostrum.

moreover, thou hast made to be the father of a new family¹ of Religious : grant us, we beseech thee, helped by his prayers and example, to burn with zeal for thy glory in the salvation of souls, and to become worthy of a share in his heavenly crown. Through Jesus Christ our Lord.

Secret n° 11, p. 969 and Postcommunion n° 10, p. 972.

Mass. *Os jústi, of a Confessor not a Bishop, p. 1665.*

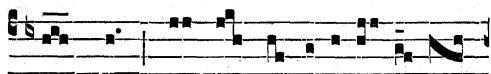
¶ *In some dioceses Mass proper for the Society of the Christian Brothers.*



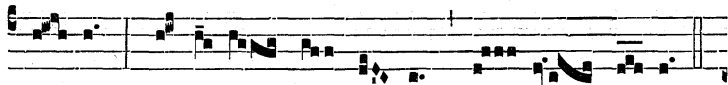
S

I-ni-te * pár-vu-los ve-ní- re

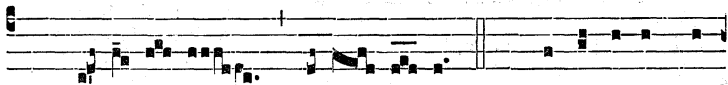
Suffer children to come to me and forbid them not : for of such is the kingdom of God. *Ps.* Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him. *Luke 18, 16. Ps. 21, 24.*



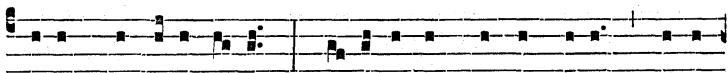
ad me, et ne pro-hibu-é-ri-tis



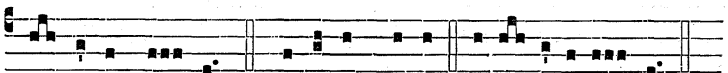
é-os : tá-li-um est e-nim ré-gnum Dé-i.



P. T. Alle-lú-ia, alle-lú-ia. *Ps.* Qui timé-tis Dó-



minum laudáte é-um : * uni-vérsum sémen Jácob, glo-ri-



fi-cá-te é-um. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 1st tone. p. 28.

¹ The Society of the Christian Brothers.

Collect. Deus, qui ad christíanam. p. 1172.

Epistle. Justus cor suum. p. 1374.

III

A

Lle-lú-ia. * *ij.*

Blessed is he whom
thou hast chosen and
taken to thee : he shall
dwell in thy courts.

Ps. 64, 5.

∇. Be-á-tus quem

e-legí-sti, et assum-psí-sti : inha-

bi-tá-bit in átri-is * tú-is.

VIII

A

Lle-lú-ia. *

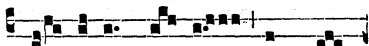
He hath distributed,
he hath given to the
poor : his justice re-
maineth for ever and
ever. *Ps. III, 9.*

∇. Dispér-sit, dé-dit

paupé-ribus : justí-ti-a é-jus mánet in saé-


cu-lum * saécu-li.

*Gospel as on September 29. p. 1452 to **.*

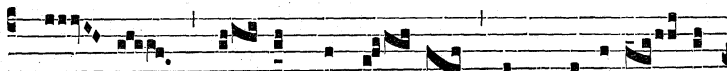
Offert. III 

T I-me-at* é- um ómne

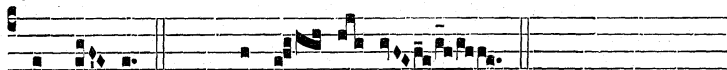
Let all the seed of Israel fear him : because he hath not slighted nor despised the supplication of the poor man. *Ps. 21, 25.*



sémen Is- ra- el, quóni- am non



spré- vit, ne-que despé- xit depre-ca-ti-ó- nem



páu- ris. *P. T. Alle- lú- ia.*

Secret.

MUnera tibi, Domine, dicata sanctífica; quorum ubertate repléta familia tua, intercedente beáto Joánnе Baptista Confessore, tuis eruditiónibus multiplicétur et donis. Per Dóminum nostrum Jesum Christum.

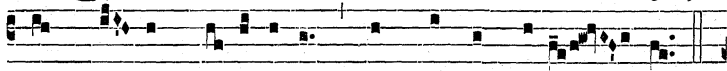
HAllow, O Lord, the offerings set apart for thee; may thy family, filled with their richness, through the intercession of the blessed Confessor John Baptist, be multiplied by thy teachings and thy gifts. Through Jesus Christ our Lord.

Comm. VII 

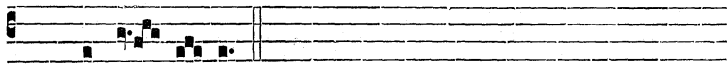
QUI féce-rit* et docú-e-rit,

But he that shall do and teach, he shall be called great in the kingdom of heaven.

Matt. 5, 19.



hic mágnus vo-cábi-tur in régno caeló- rum.



P. T. Alle- lú- ia.

Postcommunion.

CÆlésti dape refécti, te súpllices, Dómine, deprecámur : ut beáti Joánnis Baptístæ méritis; bonitátem, et disciplinam, et sciéntiam hauriámus de plenitúdine Filii tui Dómini nostri Jesu Christi. Qui tecum vivit et regnat.

Refreshed with heavenly food, O Lord, we humbly pray thee; that through the merits of blessed John Baptist we may draw goodness, instruction and knowledge from the fulness of thy Son our Lord Jesus Christ. Who lives and reigns.

16. St. Ubaldus Bishop of Gubbio and Conf. († 1160)

Semi-double.

May 15. *Sacérdos.* p. 129. — May 16. *Amávit éum.* p. 130.

Collect.

AUxílium tuum nobis, Dómine, quaésumus, placátus impénde : † et, intercessióne beáti Ubáldi Confessóris tui atque Pontíficis, * contra omnes diáboli nequítias déxteram super nos tuae propitiatiónis exténde. Per Dóminum.

GRaciously, O Lord, vouchsafe to come to our aid : and because of the prayer, in our behalf, of blessed Ubaldus, thy Confessor and Bishop, save us from all the craft of the devil, stretching forth in our defence the right hand of thy mercy. Through Jesus Christ our Lord.

Secret no 8, p. 968 and Postcommunion no 7, p. 971.

17. St. Paschal Baylon Confessor. († 1592)

Double.

May 16. *Similábo.* p. 133. — May 17. *Hic vir.* p. 133.

Collect.

DEUS, qui beátum Paschálem Confessórem tuum mirífica erga Córporis et Sánguinis tui sacra mystéria dilectióne deco-rásti : † concéde propítius ; ut, quam ille ex hoc divíno convívio spíritus percépit pinguédinem, * eámdem et nos percípere mereámur : 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 17. *Iste sánctus.* p. 126. — (*P. T. Lux perpétua.* p. 125).

May 18. *Qui vult.* p. 127. — (*P. T. Sáncti et jústi.* p. 125).

Mass. *Protexísti.* p. 1623. — *Out of P. T. In virtúte.* p. 1618.

Collect.

DEus, qui hunc diem beáti Venántii Mártiris tui triúm-pho consecrásti : † exáudi preces pópuli tui, et praesta; ut, qui ejus mérita venerámur, * fidei constántiam imitémur. Per Dóminum.

O God, who hast hallowed this day by the triumph of thy blessed Martyr Venantius : graciously listen to the prayers of thy people, and grant that we who seek to do honour to his merit, may learn from him to be steadfast in the faith. Through Jesus.

Secret.

Hanc oblatiónem, omnípotens Deus, beáti Venántii mérita tibi reddant accéptam : ut, ipsíus subsidiis adjúti, glóriæ ejus consórtes efficiámur. Per Dóminum.

MAY the merits of blessed Venantius render, O Almighty God, this our oblation well-pleasing in thy sight : may we be helped by his prayers, and may we one day be called to share in his glory. Through Jesus...

Postcommunion.

Sumpsimus, Dómine, aetérnae vitæ sacraméta, te humíliter deprecátes : ut, beáto Venántio Mártire tuo pro nobis deprecánte, véniam nobis concíliet, et grátiam. Per Dóminum nostrum Jesum Christum.

Most humbly we entreat of thee, O Lord, that the prayers of blessed Venantius, thy Martyr, may avail to win for us thy forgiveness and favour, whom thou hast fed with the sacrament of life everlasting. Through Jesus Christ our Lord.

19. St. Peter Celestine Pope and Confessor. († 1296)*Double.*

May 18. Sacérdos. p. 129. — May 19. Amávit. p. 130.

Collect.

DEus, qui beátum Petrum Caelestínium ad summi pontificátus ápicem sublimásti, quique illum humilitáti postpónere docuísti : † concéde propítius; ut ejus exémplo cuncta mundi despícere, * et ad promíssa humílibus praémia perveníre felíciter mereámur. Per Dóminum nostrum Jesum Christum.

O God, who wast pleased to raise blessed Peter Celestine to the supreme Pontificate, and, nevertheless, didst teach him to set before that highest of earthly dignities the practice of the virtue of humility¹ : make us, we beseech thee, following his example, to care nothing for the high things of this world, and thereby to ensure for ourselves the reward thou hast promised to the humble of heart. Through Jesus Christ our Lord.

Mass. Si díligis me. p. 1604.

¹ Five months after being elected Pope, he resigned his charge and resumed his solitary life.

The same day.

St. Pudentiana Virgin. (1st cent.)

May 18. Veni spónsa. (I Vespers). p. 134.

Collect.

EXáudi nos, Deus, salutáris noster : * ut, sicut de beátae Pudentiánae Vírginis tuae festivitáte gaudémus; ita piaev devotiónis erudiámur afféctu. Per Dóminum nostrum Jesum Christum.

GRaciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Pudentiana, thy Virgin, may, by our feeling of loving devotion, advance in our knowledge of thee. Through Jesus Christ our Lord.

Secrets nos 1, p. 967 and 16. — Postcommunions nos 1, p. 970 and 15.

20. St. Bernardine of Siena Confessor. († 1444)

Semi-double.

May 19. Similábo. p. 133. — May 20. Hic vir. p. 133.

Collect.

Domine Jesu, qui beáto Bernardino Confessóri tuo exímium sancti nóminis tui amórem tribuísti : † ejus, quaesumus, méritis et intercessióne, * spíritum nobis tuae dilectiónis benígnum infúnde : Qui vivis.

O Lord Jesus, who didst imbue blessed Bernardine, thy Confessor, with wondrous love of thy holy name : moved by his merits and prayers, graciously pour forth, we beseech thee, into our hearts, the spirit of love of thee. Who livest and reignest.

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

Mass. Os jústi. p. 1665, with Gospel of the p. 1669.

25. St. Gregory VII. Pope and Confessor. († 1085)

Double.

May 24. Sacérdos. p. 129. — May 25. Amávit éum. p. 130.

Collect.

Deus, in te sperántium fortitúdo, qui beátum Gregórium Confessórem tuum atque Pontíficem, pro tuénda Ecclésiæ libertáte, virtúte constántiae roborásti : † da nobis, ejus exémplo et intercessióne, * ómnia adversántia fórtiter superáre. Per Dóminum nostrum Jesum Christum.

O God, the strength of them that put their trust in thee, who, for the defence of the liberty of thy Church, didst endue blessed Gregory, thy Confessor and Bishop, with the virtue of steadfastness : grant that, helped by his prayers and example, we too may bravely overcome whatsoever stands between us and thee. Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

The same day. St. Urban I. Pope and Martyr. († 230)*May 24. Iste sanctus. p. 126. — (P. T. Lux perpétua. p. 125).***Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Urbánum, Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiæ praestítisti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Urban thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret.

MUnera, quae tibi, Dómine, laetántes offérimus, súscipe benígnus, et praesta : ut intercedénte beáto Urbáno, Ecclésia tua et fidei integritáte laetétur, et témporum tranquillitáte semper exsúltet. Per Dóminum.

IN thy goodness, O Lord, receive these gifts which we offer to Thee with gladness, and grant through the intercession of blessed Urban that thy Church may rejoice in the fulness of the faith and enjoy peace for ever. Through Jesus Christ our Lord.

Postcommunion.

MUltíplica, quaésumus, Dómine, in Ecclésia tua spíritum grátiae, quem dedísti : ut beáti Urbáni Mártýris tui atque Summi Pontíficis deprecatione, nec pastóri obediéntia gregis nec gregi desit cura pastóris. Per Dóminum nostrum Jesum Christum.

INcrease in thy Church, we pray thee, O Lord, the spirit of grace which thou hast bestowed upon it : so that, through the prayers of blessed Urban thy Martyr and Sovereign Pontiff, thy flock may never lack the care of a pastor nor ever be wanting in obedience to him. Through Jesus Christ our Lord.

*Mass of St. Urban : Si diligis me. p. 1604 with the Prayers as above.***26.** St. Philip Neri Confessor. († 1595)*Double.**May 25. Similábo. p. 133. — May 26. Hic vir. p. 133.***Collect.**

DEus, qui beátum Philíppum Confessórem tuum Sanctórum tuórum glória sublimásti : †

O God, who hast numbered blessed Philip, thy Confessor, with thy saints in glory : vouchsafe, we beseech

concede propitius; ut, cujus solemnitate laetamur, * ejus virtutum proficiamus exemplo. Per Dominum.

thee, to us who with rejoicing keep his feast-day, to profit by the manifold examples of virtue he has left us. Through Jesus Christ our Lord.

Secret.

Sacrificiis praesentibus, quaesumus, Domine, intende placatus : et praesta; ut illo nos igne Spiritus Sanctus inflamet, quo beati Philippi cor mirabiliter penetravit. Per Dominum... in unitate ejusdem.

Mercifully regard, we beseech thee, O Lord, the sacrifice laid upon thine altar : and may the Holy Ghost enkindle within us that same sacred fire which, in wondrous wise, utterly consumed St Philip's heart. Through Jesus Christ our Lord.

Postcommunion.

Caelstibus, Domine, pastideliciis : quaesumus; ut beati Philippi Confessoris tui meritis et imitatione, semper eadem, per quae veraciter vivimus, appetamus. Per Dominum nostrum.

Thou hast filled our hearts, O Lord, with the delights of heaven : may the merits and example of blessed Philip, thy Confessor, make us ever to hunger for that food which alone is the true bread of life. Through Jesus Christ our Lord.

The same day. St. Eleutherius Pope and Martyr. († 189)

May 25. Iste sanctus. p. 126. — (P. T. Lux perpetua. p. 125).

Collect.

Regem tuum, Pastor aeternae, placatus intende : † et per beatum Eleutherium Martyrem tuum atque Summum Pontificem, perpetua protectione custodi; * quem totius Ecclesiae praestitisti esse pastorem. Per Dominum.

Eternal Shepherd, look favourably on thy flock : and through the intercession of blessed Eleutherius thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

27. St. Bede the Venerable Conf. and Doct. († 735)

Double.

May 26 and 27. O Doctor... beate Beda. p. 131.

Collect.

Deus, qui Ecclesiam tuam beati Bedae Confessoris tui atque Doctoris eruditione clarificas : † concede propitius famulis tuis; * ejus semper illustrari sapientia et meritis adjuvari. Per Dominum nostrum.

O God, who by the learning of blessed Bede, thy Confessor and Doctor, hast covered thy Church with glory : to us, thy servants, mercifully vouchsafe that his wisdom be a guiding light, and his merits a help to salvation. Through Jesus Christ.

The same day. St. John I. Pope and Martyr. († 526)

May 26. Iste sánctus. p. 126. — (*P. T. Lux perpétua.* p. 125).

Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Joánnem Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totius Ecclésiæ praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed John thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secrets nos 10, p. 968 and 1. — Postcommunions nos 9, p. 972 and 1.

28. St. Augustine of Canterbury Bp. and Conf. († 604)

Double.

May 27. Sacérdos. p. 129. — *May 28.* Amávit éum. p. 130.

Collect.

DEus, qui Anglórum gentes, praedicatióne et miráculis beáti Augustíni Confessóris tui atque Pontíficis, verae fidei luce illustráre dignátus es : † concéde; ut, ipso interveniénte, errántium corda ad veritátis tuae rédeant unitátem, * et nos in tua simus voluntáte concórdes. Per Dóminum nostrum Jesum Christum.

O God, who by means of the preaching and miracle-working of blessed Augustine, thy Confessor and Bishop, didst vouchsafe to enlighten the English people with the light of the true faith : moved by his prayers, vouchsafe that the hearts of them that yet wander may return to thy truth which is one, and that we ourselves be of one mind in the doing of thy will. Through Jesus Christ.

Secret.

Sacrificium tibi offérimus, Dómine, in solemnitate beáti Augustíni Pontíficis et Confessóris tui, humlíter deprecántes : ut oves, quae perierunt, ad unum ovíle revérsae, hoc salutári pábulo nutriántur. Per Dóminum.

Very humbly, O Lord, on this the festival day of blessed Augustine, thy Confessor and Bishop, we offer up our sacrifice to thee : beseeching that those sheep which have been lost, may once more be gathered into the one fold, to be quickened anew by this saving food. Through Jesus...

Postcommunion.

Hostia salutári refécti : te, Dómine, súpplices exorá-mus; ut eádem, beáti Augustíni interveniénte suffrágio, in omni

Comforted through our having partaken of this lifegiving Victim, most humbly, O Lord, we entreat of thee, that, listening to the prayers

loco nómini tuo júgiter immo-
létur. Per Dóminum nostrum
Jesum Christum.

of blessed Augustine, thou bring about
that in every place, day by day, this
same Victim be offered up to the
glory of thy name. Through Jesus...

Mass. Sacerdótes tui. p. 1656, with the Prayers as above and Gospel of
April 25, p. 1136. — *Epistle.* Fidúciam habúimus. p. 1846.

29. St. Mary Magdalen Pazzi Virgin. († 1607)

Semi-double.

May 28. Véni spónsa. p. 134. — May 29. Véni spónsa. p. 135.

Collect.

DEus, virginitátis amátor, qui
beátam Mariám Magdalé-
nam Vírginem, tuo amóre suc-
cénsam, caeléstibus donis deco-
rásti : † da; ut, quam festiva
celebritáte venerámur, * puri-
táte et caritáte imitémur. Per
Dóminum nostrum Jesum Chri-
stum.

O God, the lover of chastity, who
wast pleased to enkindle in the
heart of blessed Mary Magdalen, the
Virgin, a fierce fire of love of thee,
and to endow her moreover with heav-
enly gifts : we beseech thee, enable us,
who keep this feast-day in her honour,
to strive after a purity and charity
like unto hers. Through Jesus Christ.

Secret n^o 16, p. 969 et *Postcommunion* n^o 15, p. 973.

30. St. Felix I. Pope and Martyr. († 274)

Simple.

May 29. Iste sánctus. p. 126. — (*P. T. Lux perpétua.* p. 125).

Collect.

GRegem tuum, Pastor aetérne,
placátus inténde : † et per
beátum Felícem, Mártirem
tuum atque Summum Pontí-
ficem, perpétua protectióne cu-
stódi; * quem totíus Ecclésiæ
praestitísti esse pastórem. Per
Dóminum.

ETernal Shepherd, look favourably
on thy flock : and through the
intercession of blessed Felix thy
Martyr and Sovereign Pontiff whom
thou didst make shepherd of the
whole Church, keep it safely under
thy everlasting protection. Through
Jesus Christ our Lord.

Secret n^o 1, p. 967 and *Postcommunion* n^o 1, p. 970. — *Mass of Popes,* p. 1604.

31. St. Angela Merici Virgin. († 1540)

Double.

May 30. Véni spónsa. (*I Vespers*) p. 134. — May 31. Véni spónsa.
(*II Vespers*) p. 135.

Collect.

DEus, qui novum per beatam Angelam sacrarum Virginum collégium in Ecclesia tua florescere voluisti : † da nobis, ejus intercessióne, angélicis móribus vivere; * ut, terrénis ómnibus abdicátis, gáudiis pérfrui mereámur aetérnis. Per Dóminum nostrum.

O God, who didst will that blessed Angela should plant, to bring forth flowers in thy Church, a new society of consecrated virgins : grant that, through her intercession, we too may live a life guileless as that of the Angels, and by detaching our hearts from the love of the things of earth, be accounted worthy of eternal happiness. Through Jesus Christ...

Secret.

Hostia, Dómine, quam tibi beatae Angelae memóriam recoléntes offérimus, et nostrae pravitatís véniam implóret, et grátiae tuae nobis dona concíliet. Per Dóminum nostrum.

MAY the sacred Victim, O Lord, which in memory of blessed Angela we offer up to thee, ensure to us thy forgiveness for the evil deeds we have done in the past, and secure to us thy gracious favour in the future. Through Jesus Christ...

Postcommunion.

Caelésti alimónia refécti, súpplices te, Dómine, deprecámur : ut beatae Angelae precibus et exémplo, ab omni labe mundáti, et córpore tibi placeámus, et mente. Per Dóminum nostrum.

WE have been comforted, O Lord, with the bread of heaven, and relying on the prayers and example of blessed Angela, now most humbly beg of thy mercy, to wash away from us all stain of sin, and to make us well-pleasing to thee both in body and in soul. Through Jesus Christ.

Mass. Dilexisti. p. 1683 with Prayers as above.

The same day.

St. Petronilla Virgin. (1 cent.)

May 30. Símile est. p. 136. V̄. Diffúsa. p. 135.

Collect.

EXáudi nos, Deus, salutáris noster : * ut, sicut de beatae Petronillae Virginis tuae festivitáte gaudémus; ita piaevotiónis erudiámur afféctu. Per Dóminum nostrum.

Graciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Petronilla, thy Virgin, may, by our feeling of living devotion, advance in our knowledge of thee. Through Jesus Christ our Lord.

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.

Mass of Saint Petronilla : Vultum túum. p. 1686.

In some dioceses :

Feast of the Blessed Virgin Mary

Mediatrix of all graces.

Double major.

AT FIRST VESPERS.

All as at II Vespers, p. 1189, except :

Ÿ. Ora pro nobis. p. 1191.

At Magnif.

Ant. I f

E

Cce Dóminus mé-us *

Behold, my Master hath delivered all things to me, neither is there anything which is not in my power, or that he hath not delivered to me.

Genesis 39, 8-9.

ómn- a mí-hi trá-di-dit, nec quíd-

quam est quod in mé- a non sit po-testáte, vel non tradí-

de-rit mí- hi. *P. T. Alle-lú- ia. Cant. Magní-fi-cat * ánima*

mé- a Dóminum. 2. Et exsultávit...

Cant. Magnificat. I f. p. 212 or 218.

Prayer. Dómine Jesu Christe. p. 1185.

AT MASS.

Introit. Adeamus. p. 1377, with Ps. Levávi. at following.

Collect.

Domine Jesu Christe, noster apud Patrem mediátor, qui beatíssimam Virgínam Matrem tuam, matrem quoque nostram et apud te mediátricem constituere dignátus es : † concéde propítius; ut quisquis ad te beneficia petíturus accésserit, * cuncta se per eam impetrásse laetétur : Qui vivis et regnas.

O Lord Jesus Christ, our Mediator with the Father, who hast vouchsafed to make thy most blessed Virgin-Mother to be our mother also and our Mediatrix with thee: graciously grant that all who come pleading to thee may rejoice at having obtained through her all that they asked. Who livest and reignest.

Lectio Isaiæ Prophetæ.

God's appeal in Isaias applied to our Lady.

Is. 55, 1-3 and 5.

OMnes sitiéntes, veníte ad aquas : et qui non habétis argéntum, properáte, émite et comédite : veníte, émite absque argénto et absque ulla commutatóne vinum et lac. Quare appénditis argéntum non in pánibus et labórem vestrum non in saturitáte? audíte, audiéntes me, et comédite bonum, et delectábitur in crassitúdi-ne ánima vestra. Inclínate aurem vestram, et veníte ad me : audíte, et vivet ánima vestra. Ecce gentem, quam nescíbas, vocábis : et gentes, quæ te non cognóverunt, ad te current propter Dóminum Deum tuum, et Sanctum Israël, quia glori-ficávit te.

ALL you that thirst come to the waters: and you that have no money, make haste, buy and eat: come ye, buy wine and milk, without money and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me and eat that which is good; and your soul shall be delighted in fatness. Incline your ear and come to me: and your soul shall live.

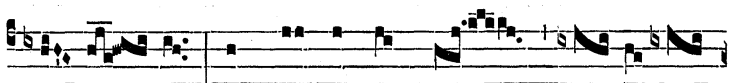
Behold thou shalt call a nation which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God and for the Holy One of Israel, for he hath glorified thee.

Grad. v

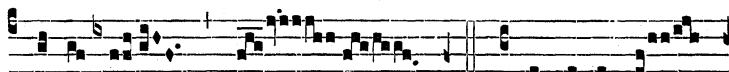
I N me * grá-ti-a

óm-nis ví- ae et ve-

In me is all grace of the way and of the truth: in me is all hope of life and of virtue. ¶. Come over to me all you that desire me, and be filled with my fruits. *Eccl. 24, 25-26.*

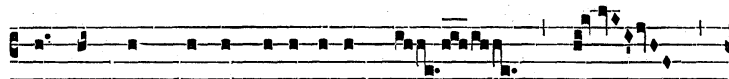


ri- tá- tis, in me ómnis spes ví- tae et

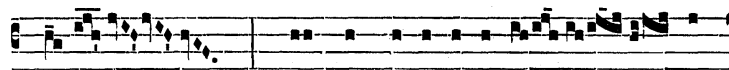


virtú- tis.

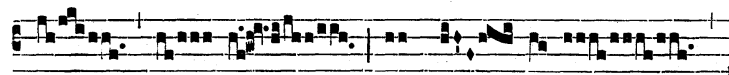
∇. Transí-te ad



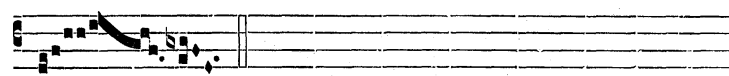
me, ómnēs qui concupísci-tis me,



et a ge-ne-ra-ti- ó- ni-



bus mé- is * implé- mi-ni.

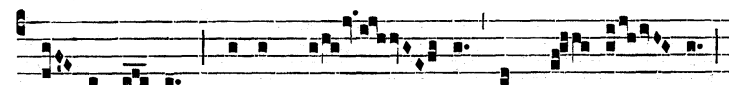


A Lle- lú- ia. * *ij.*

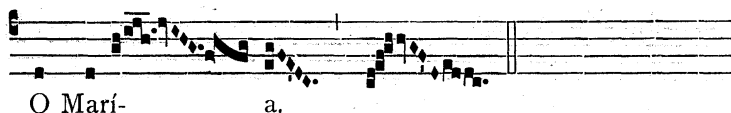
Hail, thou Mother of
mercy, thou Mother of
hope and of grace,
O Mary.



∇. Sá-lve, Má-ter mi- se-

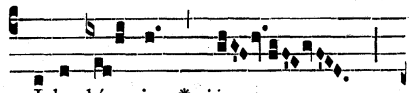


ri- córdi- ae, Má-ter spé- i et grá- ti- ae,*

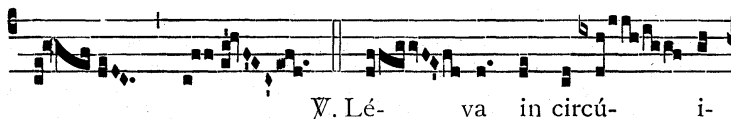


O Mari- a.

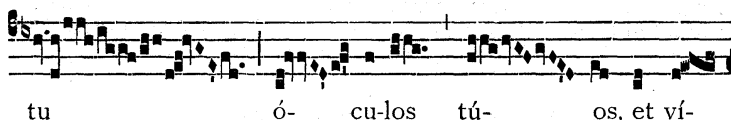
In Paschal Time, the Gradual is omitted, and instead is sung :

I
A  Lift thine eyes up
 round about and see :
 all these are gathered
 together; they are come
 to thee. *Is. 60, 4.*

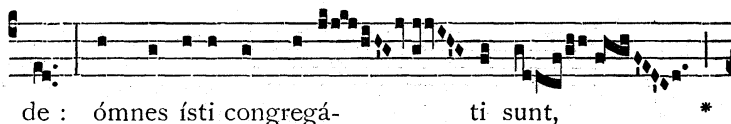
Lle-lú- ia. * *ij.*



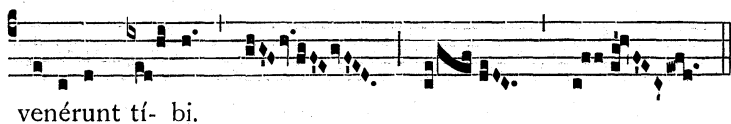
V. Lé- va in circú- i-



tu ó- cu- los tú- os, et ví-



de : ómnes ísti congregá- ti sunt, *



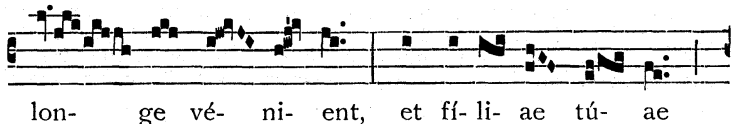
venérunt tí- bi.

VII
A  Thy sons are come
 from afar, and thy
 daughters shall arise
 up at thy side.
Is. 60, 4.

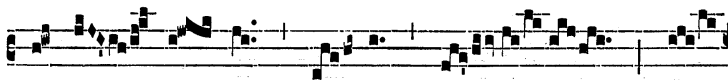
Lle- lú-ia. *



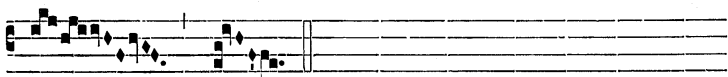
V. Fí- li- i tú- i de



lon- ge vé- ni- ent, et fí- li- ae tú- ae



de lá- te- re * súr-gent.



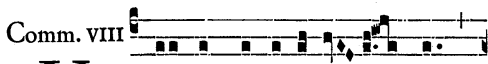
Gospel and Offertory as on Sept. 15, p. 1426. Credo.

Secret.

MATRIS tuae ac mediatrixis
nostrae precibus; Dómine,
quaesumus : haec hostiarum
oblatio nosmetipsos, tua gratia
largiente, 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 Festivitate. p. 13.



Comm. VIII
V

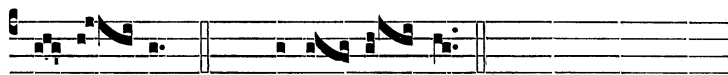
Alde mi-rá-bi-lis es, *

Thou art very wond-
erful, O Mary, and thy
countenance is full of
graces.

Esther 15, 17.



o Ma- rí- a, et fá- ci- es tú- a plé-na est gra-



ti- á- rum. P. T. Alle- lú- ia.

Postcommunion.

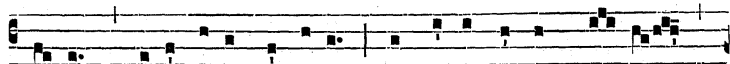
SUBVENIAT nobis, Dómine, beá-
tae Maríae Matris tuae ac
nostrae mediatrixis oratio : ut
per haec sacrosáncta commercia,
tua gratia largiente, ad redem-
ptionis aeternae proficiamus
augméntum : Qui vivis et regnas.

MAY the prayer, O Lord, of blessed
Mary, thy Mother and our Me-
diatrix, 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.

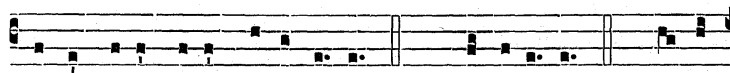
AT SECOND VESPERS.

1 Ant
VII a**B**

Ene-dicti-ónem * ómni-um gén-

The Lord gave her the blessing of all nations: and confirmed his covenant upon her head. *Eccli. 44, 25.*

ti-um dédit illi Dómi-nus, et testaméntum sú-um

confirmávit super cáput é- jus. *P. T. Alle-lú-ia. Ps. Dí-xit*

Dóminus Dómino mé-o : * Séde a dextris mé- is.

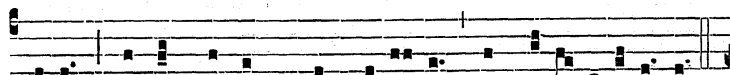
Ps. Díxít Dóminus. VII a. p. 151.

2 Ant.

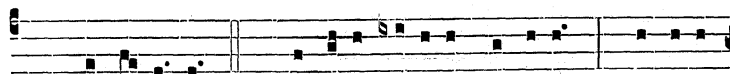
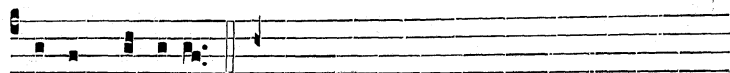
I f

I

N aetérnum * mise-ricórdi- a

His mercy endureth for ever, and his truth to generation and generation. *Ps. 99, 5.*

é- jus, et usque in genera-ti- ó-nem et gene-ra-ti- ó-nem.

*P. T. Alle-lú-ia. Ps. Laudáte, pú-eri, Dóminus : * laudáte**nómen Dómi-ni. Ps. Laudáte, púeri. I f. p. 166.*

3 Ant.

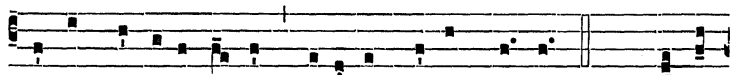
IV A*

B

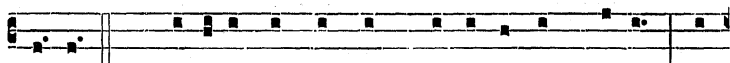
Ene-dí-cam te * in ví-ta mé-a,

Thus will I bless thee all my life long: and in thy name I will lift up my hands.

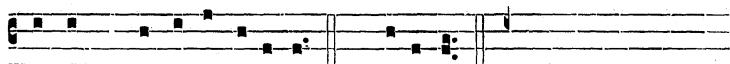
Ps. 62, 5.



et in nómine tú- o levábo mánu- as. *P. T. Alle-*

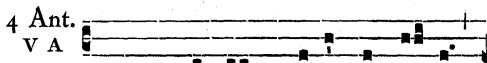


lú- ia. *Ps. Laetátus sum in his quae dicta sunt mí- hi : * In*



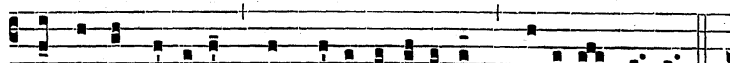
dómum *Dómi- ni* íbimus. *or : íbimus.*

Ps. Laetátus sum. IV A. p. 168.*

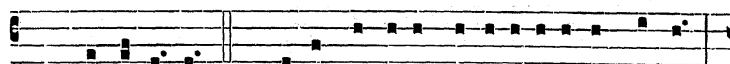


4 Ant.
V A
N ON pepercí- sti * ánimae tú- ae,

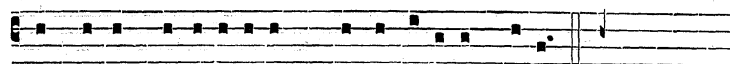
Thou hast not spared
thy life, by reason of
the distress and tribu-
lation of thy people.
Judith 13, 23.



propter angústi- as et tribu- la- ti- ónem géne- ris tú- i.

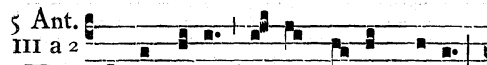


*P. T. Alle- lú- ia. Ps. Ni- si Dóminus aedi- ficáve- rit dómum, **



in vánum laboravérunt qui aedi- ficant é- am.

Ps. Nisi Dóminus. v a. p. 194.



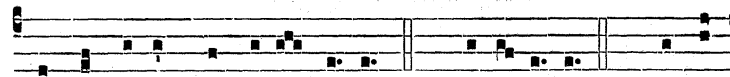
5 Ant.
III a 2
R Ecordáre, * Vírgo Má- ter Dé- i,

Remember, O Virgin
Mary, thou that stand-
est in the sight of God,
to speak good for us
and to turn away his
anger from us.

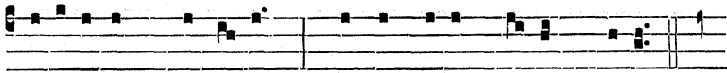


dum sté- te- ris in conspéctu Dómi- ni,

Offertory.



ut loquá- ris pro nóbis bó- na. *P. T. Alle- lú- ia. Ps. Láuda,*



Jerúsa-lem, Dómi-num, * láuda Dé-um tú-um, Sí-on.

Ps. Láuda, Jerúsalem. III a 2. p. 209.

Chapter.

OMnes sitiéntes, veníte ad aquas : † et qui non habétis argéntum, properáte, émite et comédite : * veníte, émite absque argénto et absque ulla com-mutatióne vinum et lac.

ALL you that thirst come to the waters : and you that have no money, make haste, buy and eat : come ye, buy wine and milk, without money and without any price.

Hymn. Ave máris stélla. p. 1360.

Ÿ. Ora pro nóbis, Mediátrix nóstra potentíssima. P. T. Alle-lúia.

Ÿ. Pray for us, our most powerful Mediatrix.

R̄. Ut dígni efficiámur promissiónibus Chrísti. P. T. Alle-lúia.

R̄. That we may be made worthy of the promises of Christ.

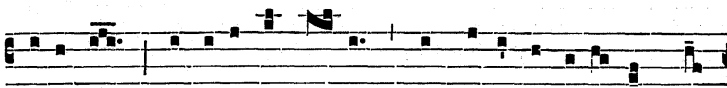
At Magnif.

Ant. VII a

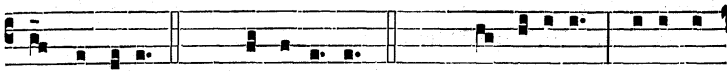
S

A-lus nóstra * in mánu

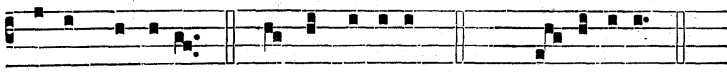
Our salvation is in thy hand; look on us only, and joyfully will we serve the Lord the King.



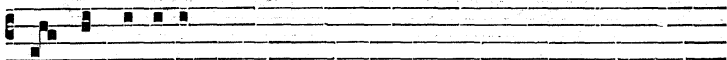
tú-a est : réspice nos tantum, et laéti servi-émus Ré-



gi Dómino. P. T. Alle-lú-ia. Cant. Magní-ficat * ánima



mé-a Dóminum. 2. Et exsultávit... or : Magní-ficat * ...



Et exsultávit... Cant. Magníficat. VII a. p. 217 or 222.

Prayer. Dómine Jesu Chríste. p. 1185.

When May 31 is a Sunday, the Antiphon at Magníficat of that Sunday is added for commemoration.

Benedicámus Dómino IV. p. 140.

In some dioceses.

THURSDAY WITHIN THE OCTAVE OF THE SACRED HEART.

Feast of the Eucharistic Heart of Jesus.

Double major.

AT FIRST VESPERS.

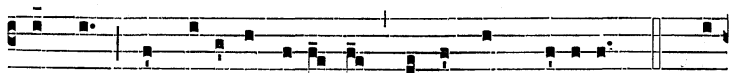
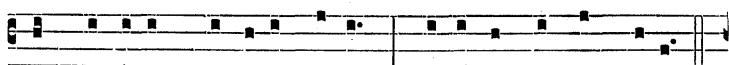
1 Ant.

IV A*

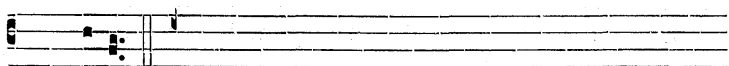
D

Esidé-ri-o * de-side-rávi hoc

With desire I have
desired to eat this
Pasch with you, before
I suffer. *Gospel.*

páscha manducá-re vobís-cum, ántequam pá-ti- ar. *Ps.* Dí-

xit Dóminus Dómino mé- o : * Séde a dextris mé- is.

*or* : mé- is. *Ps.* Dixit Dóminus. IV A*, p. 149.

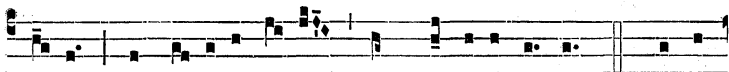
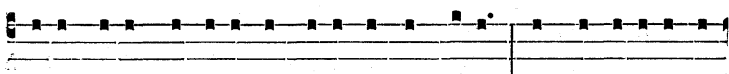
2 Ant.

VIII G

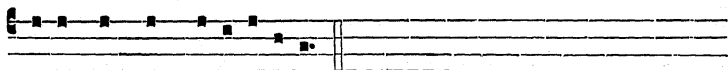
V

Ení-te, * comé-di-te pánem

Come eat my bread,
and drink the wine
which I have mingled
for you.

Proverbs 9, 5.mé- um, et bí-bi-te ví-num quod míscu-i vó-bis. *Ps.* Confi-

tébor tí-bi, Dómine, in tóto córde mé- o : * in consí-li- o ju-



stórum et congregati-óne.

Ps. Confitébor. VIII G. p. 158.

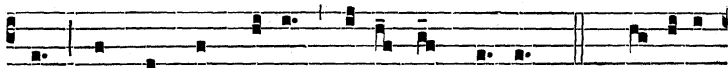
3 Ant.
VII c

C

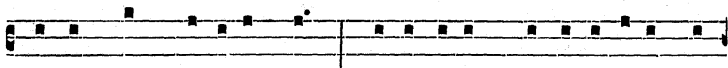
Aro mé- a * ve-re est cí-

For my flesh is meat indeed : and my blood is drink indeed.

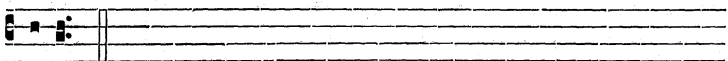
John 6, 56.



bus, et sánguis mé- us ve-re est pó-tus. Ps. Cré-didi



propter quod locútus sum : * égo autem humi-li- átus sum



nímis.

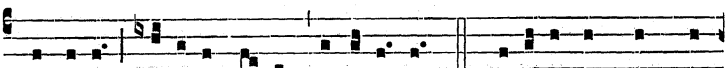
Ps. Crédidi. VII c. p. 181.

4 Ant.
VI f

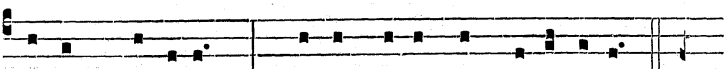
O

quam bó nus * et su- á-vis est,

O how good and pleasant is thy Spirit, Lord, alleluia.



Dómine, spí-ri-tus tú- us, alle-lú- ia. Ps. Be-á-ti ómnes qui



tíment Dóminum : * qui ámbu-lant in ví- is é-jus.

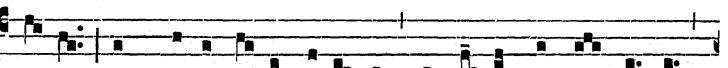
Ps. Beáti ómnes. VI f. p. 197.

5 Ant.
III a

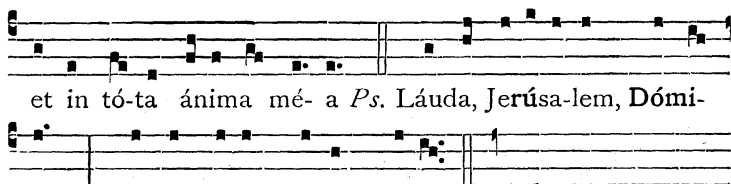
L

Ætá- bor * super pópu- lo

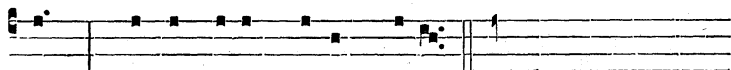
I will rejoice over my people when I do them good with all my heart and all my soul.



mé- o cum bene é- is féce- ro in tó-to córde mé- o



et in tó-ta ánima mé- a *Ps.* Láuda, Jerúsa-lem, Dómi-



num : * láuda Dé- um tú-um, Sí- on.

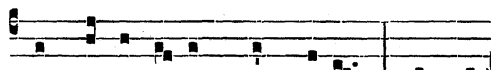
Ps. Láuda, Jerúsalem. III a. p. 208.

Chapter as on Feast of the Sacred Heart, p. 838.

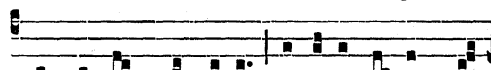
Hymn.

IV

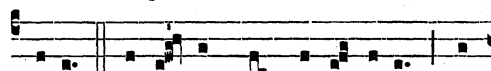
C OR dúl-ce Jé-su, quis tú- um



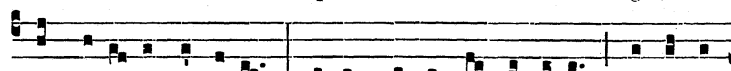
In nos amó-rem flámme- um, Quis dí-



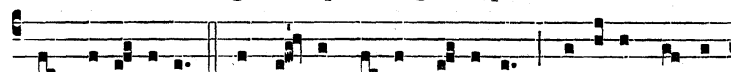
cat inde spléndida Enáta nó-bis mú-



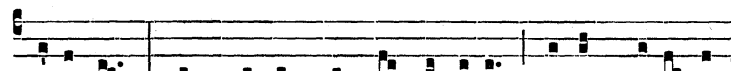
ne-ra? 2. Enár-ret haec Apósto-lus, Cui



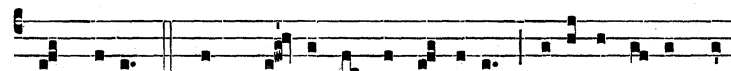
ter be-á-to cónti-git Super ma-gístri pécto-re Coenántis



acqui-éscere. 3. Optá-ta, Jé-sus díxe-rat, Illúcet hó-ra,



víctimam Qua sponte me, pro sóntibus Ví-tam datú-rus,



ímmo-lem. 4. Amplé-ctar ultro víncu-la, Flagélla, sérta spí-

1. Sweet Heart of Jesus, who shall tell thy flaming love for us, the resplendent gifts there born?

2. These the Apostle will declare, thrice-happy as he was to rest at the Supper on his Master's breast.

3. Jesushad said, The awaited hour dawns when, laying down my life, I willingly offer myself Victim for sinners.

4. Freely I embrace bonds, scourges, crown

ne- a, Clávos, et íma pécto-ris Trans-

verbe-rántem lánce-am. 5. Sed pró-ri-

pit me lóngi-us Amóris árdor; pér-

sequar, Caélo re-céptus, ínfimis His

immo-rá-ri sé-dibus. 6. Sácris in á-ris, ínteger Hómo

De-úsque cándi-da Sub pánis úmbra dé-li-tens, So-lábor

Hévae fí-li-os. 7. Cor dúl-ce Jé-su, múne-ra Tot unde nó-

bis próflu-unt, Fac nóstra te medúlli-tus Amáre díscant

pécto-ra. A-men.

of thorns, nails, and lance to pierce my inmost breast.

5. But flaming love urges me farther yet; though returning to heaven, still I shall remain on this lowly earth.

6. Wholly God and man, hiding on the sacred altars under seeming bread, I will console the sons of Eve.

7. Sweet Heart of Jesus, whence for us flow so many gifts, may our hearts learn profoundest love for thee. Amen.

℣. De bóno thesáuro Córdis síi prófert bónum, allelúia.

℞. Implens cíbo et laetítia córda nóstra, allelúia.

℣. From the treasures of his Heart he draws all good.

℞. Filling our hearts with food and joy.

At Magnif.

Ant. 1 f

C

Enántibus autem é- is, *

And whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat; this is my body.

Matt. 26, 26.

accépit Jé-sus pánem, et benedíxit

ac fré-git, deditque discí-pu-lis sú-is, et á-it : Accí-

pi-te et comédi-te : hoc est córpus mé- um. *Cant. Ma-*

gní-fi-cat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. 1 f. p. 212 or 218.

Prayer. Dómine Jesu Chríste. p. 1197.

AT MASS.

Intr. IV

S

Cí-ens Jé- sus * qui- a vé-nit

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.*

hó-ra é- jus ut tránse- at ex

hoc mún- do ad Pá- trem : cum di-lexís- set sú- os,

qui é-rant in mún- do, in fí- nem di-lé- xit é-

os, al-le-lú-ia, alle-lú-ia. *Ps.* Cantáte Dómino
cánti-cum nóvum : * qui-a mi-rabí-li-a fé-cit. Gló-ri-a

Pátri. E u o u a e. Glória Pátri. 4th tone. p. 29.

Collect.

Domine Jesu Christe, qui divítias amorís tui erga hómines effúdens Eucharístiæ Sacraméntum condidísti : † da nobis, quaesumus; ut amantíssimum Cor tuum diligere, * et tanto Sacraménto digne semper uti valeámus : Qui vivis.

O Lord Jesus Christ, who pouring forth the riches of thy love for men, didst institute the Sacrament of the Eucharist: grant us, we beseech thee, to love thy most loving Heart and ever to make worthy use of so great a Sacrament. Who livest and reignest...

Epistle as on Feast of the Sacred Heart, p. 832.

Grad. v

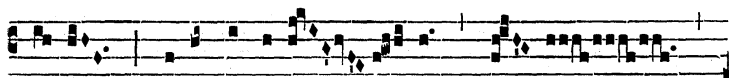
E Xsúl-ta * et láuda,

Rejoice and praise, O thou habitation of Sion: for great is he who is in the midst of thee, the Holy One of Israel. ∇. Make his works known among the peoples.

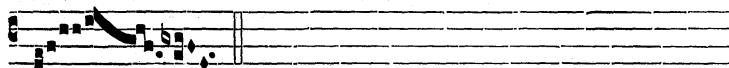
Is. 12, 6 and 4.

habi-tá-ti-o Sí-on,

qui-a má-gnus in mé-di-o tú-i Sánctus
Is-ra-el. ∇. Nótas fá-ci-te in pó-

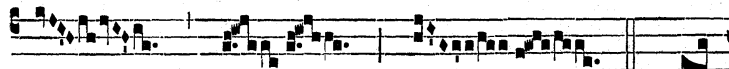


pu- lis adinveni- ó- nes * é- jus.

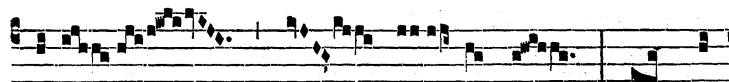


III
A L- le-lú- ia. * *ij.*

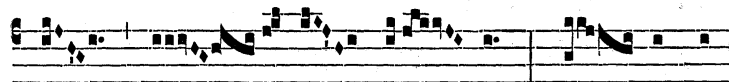
For what is the good thing of him and what is his beautiful thing, but the corn of the elect and the wine springing forth virgins? *Zach., 9, 17.*



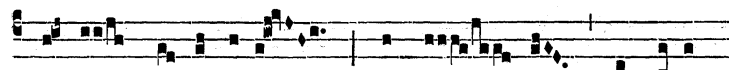
∇. Quid



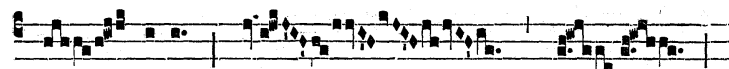
bónum é- jus est, et quid



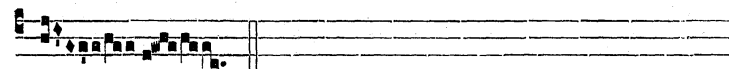
púl- chrum é- jus, ni- si fru-



méntum e-lectórum, et ví- num gérminans*



vír- gines.



✠ **Sequentia sancti Evangelii secundum Lucam.***Institution of the holy Eucharist during the Last Supper.**Luke 22, 15-20.*

IN illo tēpore : Dixit Jesus discipulis suis : Desiderio desideravi hoc pascha manducare vobiscum, antequam patiar. Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice, gratias egit, et dixit : Accipite et dividite inter vos. Dico enim vobis quod non bibam de generatione vitis, donec regnum Dei veniat. Et accepto pane, gratias egit, et fregit, et dedit eis, dicens : Hoc est corpus meum, quod pro vobis datur : hoc facite in meam commemorationem. Similiter et calicem, postquam coenavit, dicens : Hic est calix novum testamentum in sanguine meo, qui pro vobis fundetur.

Credo.

AT that time, Jesus said to his disciples : With desire I have desired to eat this Pasch with you, before I suffer. For I say to you that from this time I will not eat it, till it be fulfilled in the kingdom of God. And, having taken the chalice, he gave thanks, and said : Take and divide it among you; for I say to you that I will not drink of the fruit of the vine, till the kingdom of God come. And, taking bread, he gave thanks and brake, and gave to them, saying : This is my body which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying : This is the chalice, the new testament in my blood, which shall be shed for you.

Offert. I

Quam má-gna * multi-tú-do

How great is the multitude of thy sweetness, O Lord, which thou hast prepared for them that fear thee.

Ps. 30, 20.

dulcé-di-nis tú-ae, Dó-mi-ne, quam abscon-

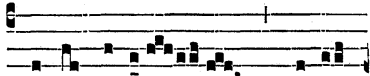
dí-sti timén-ti-bus te.

Alle-lú-ia.

Secret.

TUere nos, Dómine, tua tibi holocáusta offeréntes : ad quae ut fervéntius corda nostra praepearéntur, flammis adúre tuae divínae caritátis : Qui vivis et regnas. | **G**Uard us, O Lord, who offer up to thee thine own Sacrifice : and that thereto we may the more fervently prepare our hearts, do thou burn them up in the flames of thy divine love. Who livest...

Preface of the Sacred Heart. p. 835.

Comm. III  Behold, I am with you all days, even unto the consummation of the world. *Matt. 28, 20.*

E C-ce égo * vobís- cum sum ómnibus di- é-bus, usque ad consum- ma-ti- ó-nem saé-cu- li, dí- cit Dómi- nus. Al- le- lú- ia.

Postcommunion.

Divínis donis Cordis tui satiáti : quaesumus, Dómine Jesu, ut in tui semper amore permanére et usque in finem créscere mereámur : Qui vivis et regnas. | **F**illed with the divine gifts of thy Heart, O Lord Jesus, we beseech of thee that we may ever remain faithful to thy love and may merit to grow therein unto the end. Who livest and reignest..

Vespers of Octave day of the Sacred Heart.

FEASTS OF JUNE.

2. Sts. Marcellinus, Peter and Erasmus Bp., Mart. († 303)

*Simple.**June 1. Istórum. p. 128. — (P. T. Lux perpétua. p. 125).***Collect.**

DEus, qui nos ánnua beatórum Mártýrum tuórum Marcellíni, Petri atque Erásmi solemnitate laetíficas : † praesta, quaesumus; ut, quorum gaudemus méritis, * accendámur exémpulis. Per Dóminum.

O God who, year by year, dost gladden us by the return of the feast-day of thy holy martyrs, Marcellinus, Peter and Erasmus : mercifully grant, that we who rejoice in their merits, may be quickened by their example. Through Jesus Christ.

Secret no 17, p. 969 and Postcommunion no 20, p. 973.

4. St. Francis Caracciolo Confessor. († 1608)

*Double.**June 3. Similábo. p. 133. — June 4. Hic vir. p. 133.***Collect.**

DEus, qui beátum Francíscum, novi órdis institutórem, orándi stúdio et paeniténtiae amóre decorásti : † da fámulis tuis in ejus imitátione ita proficere; ut, semper orántes et corpus in servitútem redigéntes, * ad caeléstem glóriam pervenire mereántur. Per Dóminum nostrum.

O God who, in a most singular manner, didst endue blessed Francis, the holy founder of a new Order¹ of Religious, with constancy in prayer and love of penance : make thy servants to speed forward in his footsteps, praying at all times, and bringing their flesh into subjection, so that they may become worthy of the glory of heaven. Through Jesus...

Secret.

DA nobis, clementíssime Jesu : ut praeclára beáti Francísci mérita recoléntes, eódem nos, ac ille, caritátis igne succénsi, digne in circúitu sacrae hujus mensae tuae esse valeámus : Qui vivis et regnas.

ENkindle in our hearts, O most merciful Jesus, that fire of love which burned in the heart of blessed Francis, to whose glorious merits we are striving to do honour : and thereby make us worthy to kneel around thy sacred table. Who livest and reignest...

¹ The Minor Clerks Regular.

Postcommunion.

SACROSÁNCI sacrificii, quaesumus, Dómine, quod hódie in solemnitáte beáti Francisci tuae obtúlimus majestáti, grata semper in méntibus nostris memoria 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.*

June 4. Iste sanctus. p. 126. — (P. T. Lux perpétua. p. 125).

June 5. Qui vult. p. 127. — (P. T. Sáncti et jústi. p. 125).

Collect.

DEUS, qui multitudínem populórum, beáti Bonifátii Mártiris tui atque Pontíficis zelo, ad agnitiónem tui nóminis vocáre dignátus es : † concéde propítius ; ut, cujus solémnia cólimus, * étiam patrocínia sentiámus. Per Dóminum.

O God, who didst vouchsafe by the zeal of blessed Boniface, thy Martyr and Bishop, to call a great multitude of peoples to the knowledge of thy name; enable us, we beseech thee, who keep this festival day in his honour, to profit by his prayers in our behalf. Through Jesus Christ.

Secret.

SUPER has hóstias, Dómine, quaesumus, benedíctio copiósa descéndat : quae et sanctificatióem nostram misericórditer operétur; et de sancti Bonifátii Mártiris tui atque Pontíficis fáciat solemnitáte gaudére. Per Dóminum.

MAY, we beseech thee, O Lord, thine abundant blessing come down upon this our sacrifice : may that blessing, in thy mercy, work out our sanctification, and make us to recall with rejoicing of heart this feast of saint Boniface, thy Martyr and Bishop. Through Jesus Christ.

Postcommunion.

SANCTIFICÁTI, Dómine, salutári mystério : quaesumus; ut nobis sancti Bonifátii Mártiris tui atque Pontíficis pia non desit orátio, cujus nos donásti patrocínio gubernári. Per Dóminum.

THOU hast sanctified us, O Lord, by this mystery of salvation : let not, we beseech thee, at any time fail us the intercession of saint Boniface, thy Martyr and Bishop, whom, in thy goodness, thou hast set over us to be our advocate in heaven. Through Jesus...

¶ *In places where the feast is solemnly kept.*

AT MASS.

Intr. III

E

Xsultábo * in Je-rúsa-lem, et gaudébo in

pópu-lo mé- o : et non audi-é-tur in é-o ul-tra

vox flé- tus et vox clamó- ris. Elécti mé- i

non labo-rábunt fru-stra, neque gene-rá- bunt in

conturba-ti-ó- ne : qui-a sémen benedictórum Dómini

est, et nepó-tes e- ó- rum cum é- is. *P. T.* Alle-

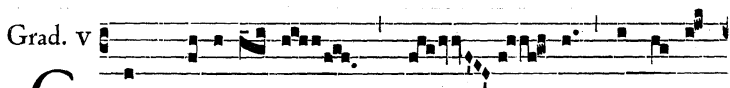
lú- ia, alle- lú- ia. *Ps.* Dé-us, áuribus nóstris audí-

vimus : * pátres nóstri narravérunt ópus, quod ope-rátus

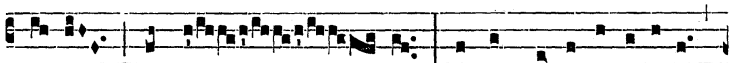
es in di-é- bus e-órum. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 3rd tone. *p.* 29.

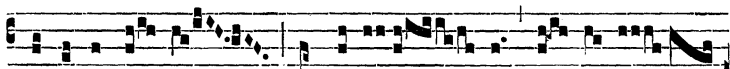
Grad. v



C Ommuni-cántes * Chrí- sti passi- ó-



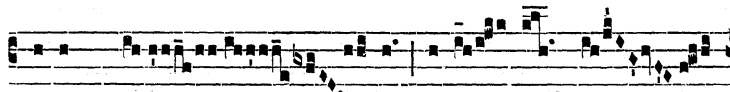
ni-bus gaudé- te, ut in reve-la-ti-óne



gló-ri-ae é- jus gaude-á- tis ex-sultán-



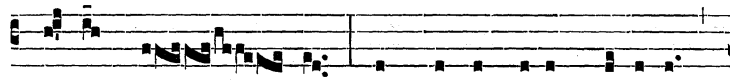
tes. *Ps.* Si exprobrámi-ni in nó-



mine Chrí- sti, be-á- ti é-



ri-tis : quó-ni-am quod est honó- ris, gló-ri-ae, et vir-

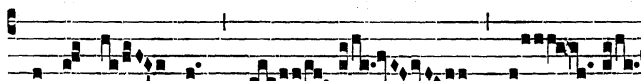


tú- tis Dé- i, et qui est éjus spí-ri-tus,



su-per vos * requi-é- scet.

I

A

Lle-lú- ia. * *ij*

∇. Decliná-

bo super é- um quasi flúvi- um pá-cis, et

quasi torrén- tem inun- dán- tem

* gló- ri- am.

In Paschal Time, the Gradual and the foregoing Allelúia are omitted, and the following are sung :

IV
A Lle- lú- ia. * *ij.* ∇. Laetámi-

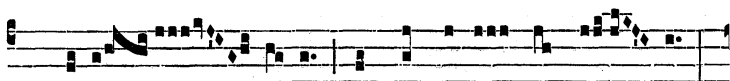
ni cum Jerúsa-lem, et exsultá-te in

é- a, ómnes qui di-lígi-tis * Dó- mi-num.

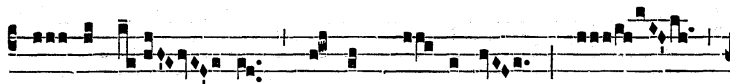
VIII

A

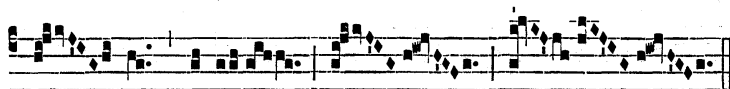
Lle-lú-ia. *



Ÿ. Vidé- bi- tis, et gaudé-bit cor vé- strum :



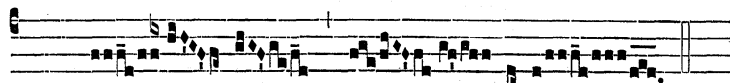
co-gnoscé- tur má-nus Dó-mi-ni sér-



vis * éjus.

Gospel. Videns Jesus. p. 1533.

Offertory. Benedicam Dóminum. p. 857. *In Paschal Time Allelúia is added as follows.*

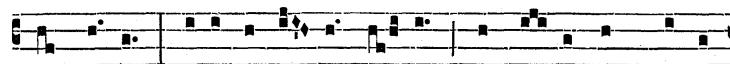


P. T. Al- le- lú-ia.

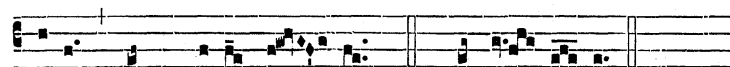
Comm. VII

Q

UI ví-ce-rit,* dábo é- i sedére mé-cum in thró-



no mé-o : sicut et é-go ví-ci, et sé-di cum Pátre



mé-o in thróno é- jus. *P. T.* Alle- lú-ia.

6. St. Norbert Bishop of Magdeburg and Conf. († 1134)

Double.

June 5. Sacérdos. p. 129. — June 6. Amávit eum. p. 130.

Collect.

DEUS, qui beátum Norbértum Confessórem tuum atque Pontíficem, verbi tui praecónem exímium effecísti, et per eum Ecclésiám tuam nova prole fecundásti : † praesta, quaesumus ; ut, ejúsdem suffragántibus méritis, * quod ore simul et ópere dócuit, te adjuvánte, exercére valeámus. Per Dóminum.

O God, who didst raise up blessed Norbert, thy Confessor and Bishop, to be a powerful preacher of thy word, and through him didst bestow fresh spiritual offspring¹ upon thy Church : for the sake of his merits, grant, we beseech thee, that thy grace may strengthen us to put in practice the lessons he, both by word and by work, hast aught us. Through Jesus...

Secret n^o 8, p. 968 and Postcommunion n^o 7, p. 971.

9. Sts. Primus and Felician Martyrs. (IV cent.)

Simple.

June 8. Istórum. p. 128. — (P. T. Lux perpétua. p. 125).

Collect.

FAC nos, quaesumus, Dómine, sanctórum Mártyrum tuórum Primi et Feliciáni semper festa sectári : * quorum suffrágiis protectiónis tuae dona sentiámus. Per Dóminum.

MAke us, we beseech thee, O Lord, ever to keep in a worthy manner, the feast of thy holy Martyrs, Primus and Felician : and may their loving intercession enable us to feel, that thy compassionate hand is at all times stretched out to protect us. Through...

Secret.

FIAT tibi, quaesumus, Dómine, hóstia sacránda placábilis, pretiási celebritáte martyrii : quae et peccáta nostra purificet, et tuórum tibi vota concíliet famulórum. Per Dóminum.

MAY the sacrifice, O Lord, which we are about to offer up in memory of the precious death of thy holy Martyrs, appease thy wrath : may it wash away our sins, and may it lead thee to listen graciously to the prayers of thy servants. Through Jesus...

Postcommunion.

QUaesumus, omnipotens Deus : ut sanctórum Mártyrum tuórum Primi et Feliciáni caeléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuae propitiatiónis 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.

June 9. Símile est. p. 136. — June 10. Mánum súam. p. 136.

Collect.

DEUS, qui beátam Margarítam reginam exímia in páuperes caritate mirábilem effecísti : † da; ut ejus intercessióne et exémplo, * tua in córdibus nostris caritas 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^o 16, p. 969 and Postcommunion n^o 15, p. 973.

Mass. *Cognóvi. p. 1692.*

11. St. Barnabas Apostle. (I cent.)

Double major.

June 10. Trádent énim. p. 1595. V. In ómnem térram.

June 11. Estóte fórtes. p. 1602. V. Annuntiavérunt.

Collect.

DEUS, qui nos beáti Bárnabae Apóstoli tui méritis et intercessióne laetíficas : † concéde propítius; ut, qui tua per eum benefícia póscimus, * dono tuae grátiae consequámur. Per Dóminum.

O God who, by calling us to have part in the merits and prayers of blessed Barnabas, thy Apostle, dost give us cause of great joy : deny us not, we beseech thee, the good gifts which, relying upon his help, we implore from thy loving-kindness. Through Jesus Christ our Lord.

Secret and Postcommunion as for S. George, p. 1130, but reading Barnabas, thy Apostle.

¶ *In places where the feast is solemnly kept.*

Introit. Míhi autem. p. 979.

Gradual. In omnem. p. 1506.

Allelúia, allelúia. V. Ego vos elégi. p. 1297.

Gospel as on June 30, p. 1252.

Offertory. Constitues. p. 1241. — Comm. Vos qui secúti. p. 1087.

At Paschal Time, Mass Protexisti. p. 1623.

Vespers of the Common of Apostles, p. 1593.

12. St. John of St. Facundus Confessor. († 1470)

Double.

June 11. Similábo. p. 133. — June 12. Hic vir. p. 133.

Collect.

DEUS, auctor pacis et amátor caritátis, qui beátum Joán-nem Confessórem tuum mirífica dissidéntes componéndi grátia decorásti : † ejus méritis et intercessióne concéde; ut, in tua caritáte firmáti, * nullis a te tentatiónibus separémur. Per Dóminum nostrum Jesum Christum Fílium tuum.

O God, the author of peace and the lover of charity, who didst endue blessed John, thy Confessor, with wondrous power in reconciling any who were at variance: moved by his merits and prayers, vouchsafe so to establish us in thy charity, that no temptation may avail to separate us from thee. Through Jesus Christ our Lord.

Secret n^o 11, p. 969 and Postcommunion n^o 10, p. 972.

The same day.

Sts. Basilides, Cyrinus, Nabor and Nazarius Mart. (IV cent.)

June 11. Istórum. p. 128. — (P. T. Lux perpétua. p. 125).

Collect.

SANCTÓRUM MÁRtyRUM tuórum Basilidis, Cyríni, Náboris atque Nazárii, quaésumus, Dómine, natalítia nobis votíva resplédeant : * et, quod illis cóntulit excelléntia sempitérna, frúctibus nostrae devotiónis acréscat. Per Dóminum.

MAY, O Lord, our keeping this festival in honour of the natal-day of thy holy Martyrs, Basilides, Cyrinus, Nabor and Nazarius, shed brightness on our lives: and may such high place in glory as their unflinching excellence won for them, be to us the reward of the devout service we pay thee. Through Jesus...

Secret.

PRO sanctórum tuórum Basilidis, Cyríni, Náboris atque Nazárii sángine venerádo, hóstias tibi, Dómine, solémniter immolámus, tua mirabília pertractántes : per quem talis est perfécta victória. Per Dóminum.

WE venerate, O Lord, this day, the blood shed by thy holy Martyrs Basilides, Cyrinus, Nabor and Nazarius: and in their honour we offer up this solemn sacrifice, rehearsing the miracles of thy grace, by which so great a victory was won. Through Jesus Christ our Lord.

Postcommunion.

Semper, Dómine, sanctórum Mártýrum tuórum Basilidis, Cyríni, Náboris atque Nazárii

GRant, we beseech thee, O Almighty God, that we who year by year keep the festival-day of

solémnia celebrántes : praesta, quaesumus; ut eórum patrocinia júgiter sentiámus. Per Dóminum.

thy holy Martyrs Basilides, Cyrinus, Nabor and Nazarius, may at all times profit by the prayers they put up to thee on our behalf. Through Jesus...

13. St. Anthony of Padua Conf. and Doct. († 1231)

Double.

June 12. O Dóctor... beáte Antóni. p. 131. — *June 13.* Hic vir. p. 133.

Mass. In médio. p. 1660.

Collect.

ECclésiam tuam, Deus, beáti Antónii Confessóris tui atque Doctóris solémnitas votiva laetíficet : † ut spirituálibus semper muniátur auxiliis * et gáudiis péfrui mereátur aetérnis. Per Dóminum nostrum.

MAY the votive solemnity of blessed Anthony, thy Confessor and Doctor, be to thy Church, O Lord, a cause of great joy : may it afford to her children unceasing spiritual helps; and may the graces it confers render them worthy of life everlasting. Through Jesus Christ our Lord.

Secret.

PRaesens oblátio fiat, Dómine, pópulo tuo salutáris : pro quo dignátus es Patri tuo te vivéntem hóstiam immoláre : Qui cum eódem Deo Patre et Spiritu Sancto vivis et regnas Deus, per ómnia saécula saeculórum.

MAY thy sacrifice, O Lord, avail thy people unto salvation : since it is for their sake that thou hast vouchsafed to offer thyself to the Father, a living Victim. Who with the same God the Father and the Holy Ghost livest and reignest world without end.

Postcommunion.

Divínis, Dómine, munéribus satiáti : quaesumus; ut beáti Antónii Confessóris tui atque Doctóris méritis et intercessióne, salutáris sacrificii sentiámus efectum. Per Dóminum.

WE are filled, O Lord, with thy divine gifts : grant that, by the merits and prayers of blessed Anthony, thy Confessor and Doctor, we may gather to the full the fruit of this saving sacrifice. Through Jesus...

14. St. Basil the Great, Bishop, Conf. and Doct. († 379)

Double.

June 13 and 14. O Dóctor... beáte Basíli. p. 131.

Collect.

EXáudi, quaesumus, Dómine, preces nostras, quas in beáti Basíli Confessóris tui atque Pontificis solémnitate deféri-

GRaciously hear, we beseech thee, O Lord, the prayers we offer thee on this festival-day of blessed Basil, thy Confessor and Bishop : he deserved

mus : † et, qui tibi digne méruit famulári, ejus intercedéntibus méritis, * ab ómnibus nos ab-sólve peccátis. Per Dóminum. | to render thee a worthy service; may his merits appeal to thee to free us from all our sins. Through Jesus Christ our Lord.

Secret n^o 9, p. 968 and *Postcommunion* n^o 8, p. 971.

Mass. *Introit.* In médio. p. 337.

Epistle. Testificor. p. 1660.

Gradual. Os jústi. p. 1660. — Allelúia, allel. V̄. Invéni Dávid. p. 1389.

Gospel. Si quis venit. p. 1614.

Offertory. Véritas méa. p. 992. — *Communion.* Fidélis sérvus. p. 1366.

15. Sts. Guy or Vitus, Modestus and Crescentia Martyrs. († 303)

Simple.

June 14. Istórum. p. 128. — (*P. T. Lux perpétua.* p. 125).

Collect.

DA Ecclésiæ tuæ, quaesumus, Dómine, sanctis Mártýribus tuis Vito, Modésto atque Crescéntia intercedéntibus, superbe non sápere, sed tibi plácita humilitáte proficere : † ut, prava despiciens, * quaecúmque recta sunt, líbera exérceat caritáte. Per Dóminum.

GRaciously listen, we beseech thee, O Lord, to the prayers of thy holy Martyrs Vitus, Modestus and Crescentia : and grant unto thy Church that she aim not at worldly greatness, but in humbleness of heart draw ever more and more near to thee. May her children scorn to work evil, and readily, for love of thee, set themselves to accomplish whatsoever they know it to be right for them to do. Through Jesus Christ.

Secret.

Sicut glóriam divínae poténtiæ múnera pro Sanctis oblata testántur : sic nóbis efféctum, Dómine, tuæ salvatiónis impéndant. Per Dóminum.

THE offering we lay before thee, O Lord, in honour of thy Saints, bears witness to thy almighty power : may it ensure to us the happiness which it is thine alone to bestow. Through Jesus Christ...

Postcommunion.

REpléti, Dómine, benedictióne solémni : quaesumus; ut per intercessiÓNem sanctórum Mártýrum tuórum Viti, Modésti et Crescéntiæ, medicina sacraménti et corpóribus nostris prosit, et méntibus. Per Dóminum.

THY solemn blessing, O Lord, now rests upon us. Through the prayers of thy holy Martyrs Vitus, Modestus and Crescentia, may the healing sacrament we have received avail us in body and in soul. Through Jesus Christ our Lord.

18. St. Ephrem the Syrian Deacon, Conf. and Doct. († 379)

Double.

June 17 and 18. O Dóctor... beáte Ephraem. p. 131.

Collect.

DEUS, qui Ecclésiám tuam beáti Ephraem Confessóris tui et Doctóris mira eruditióné et praecláris vitæ méritis illustráre voluísti : † te súpplices exorámus ; ut, ipso intercedénte, eam advérsus erróris et pravítatis insídias *perénni tua virtúte deféndas. Per Dóminum.

O God who on thy Church didst bestow a new glory in the marvellous learning and in the meritorious life of blessed Ephrem, thy Confessor and her Doctor : humbly we beseech thee that, through his prayers, she may be shielded by thine unfailing might against every snare of false teaching and wickedness. Through Jesus Christ our Lord.

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

The same day. Sts. Mark and Marcellianus Mart. († 286)

Simple.

June 17. Istórum. 128. — (P. T. Lux perpétua. p. 125).

Collect.

PRAESTA, quaésumus, omnípotens Deus : * ut, qui sanctórum Mártyrum tuórum Marci et Marcelliáni natalítia cólimus ; a cunctis malis imminéntibus, eórum intercessiónibus liberémur. Per Dóminum.

O Almighty God, grant, we beseech thee, that the holy prayers of thy blessed Martyrs Mark and Marcellianus, may deliver us who keep their feast-day from all the evils that threaten us. Through Jesus Christ our Lord.

Secret no 3 (b), p. 967.

Postcommunion.

SALUTÁRIS tui, Dómine, múnere satiáti, súpplices exorámus : ut, cujus laetámur gustu, intercedéntibus sanctis Martíribus tuis Marco et Marcelliáno renovémur efféctu. Per Dóminum nostrum.

WE have been filled with thy saving gift, and now most humbly entreat of thee, O Lord, that through the prayers of thy holy Martyrs Mark and Marcellianus, our life may be renewed by that divine food, the tasting of which has brought joy to our heart. Through Jesus...

19. St. Juliana Falconieri Virgin. († 1340)

Double.

June 18. Véní spónsa. p. 134. — June 19. Véní spónsa. p. 135.

Collect.

DEUS, qui beátam Juliánam Virgínam tuam extrémó morbo laborántem, pretiósó Fílii tui córpore mirabiliter recreáre dignátus es : † concéde, quaésumus; ut, ejus intercedéntibus méritis, nos quoque eódem in mortis agóne refécti ac robórati, * ad caeléstem pátriam perducámur. Per eúndem Dóminum nostrum.

O God, who, blessed Juliana thy Virgin being sick unto death, didst in wondrous wise solace her with the precious Body of thy Son : for the sake of her merits, vouchsafe unto us, we beseech thee, that when our last hour shall have come, we may in like manner be comforted and strengthened, and may be by thee safely guided into our heavenly fatherland. Through the same our Lord.

The same day. Sts. Gervase and Protase Martyrs. († 170)

June 18. Istórum. p. 128. — (P. T. Lux perpétua. p. 125).

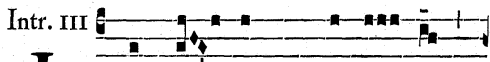
Collect.

DEUS, qui nos ánnua sanctorum Mártyrum tuórum Gervásii et Protásii solemnitate lætíficas : * concéde propítius; ut, quorum gaudémus méritis, accendámur exémpilis. Per Dóminum.

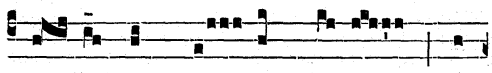
O God who dost gladden us each year by the feast-day of thy holy Martyrs Gervase and Protase : mercifully grant that rejoicing in their merits we may be quickened by their example. Through Jesus Christ our Lord.

Secrets nos 16, p. 969 and 7(b). — Postcommunions nos 15, p. 973 and 3(b).

¶ In dioceses and places where the feast of Sts. Gervase and Protase is solemnly kept :

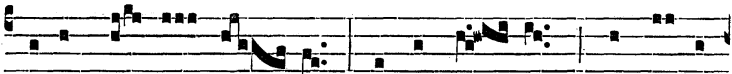


L Oqué- tur * Dómi- nus

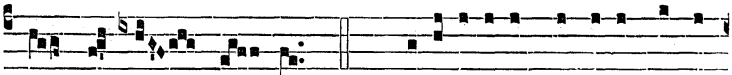


pá- cem in plé- bem sú- am : et

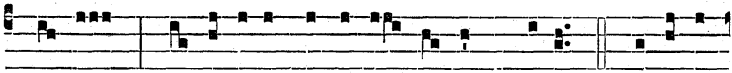
I will hear what the Lord God will speak in me : for he will speak peace unto his people. *Ps.* Lord, thou hast blessed thy land : thou hast turned away the captivity of Jacob
Ps. 84, 9 and 2.



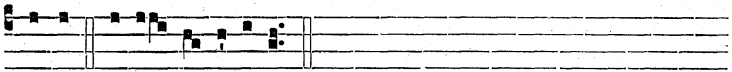
super sanctos sú- os, et in é- os, qui conver-



tún- tur ad í- psum. *Ps.* Benedixísti, Dómine, térram



tú- am, * a-vertísti capti-vi- tá-tem Jácob. Gló-ri- a



Pátri. E u o u a e. Glória Pátri. 3rd tone. *p.* 29.

Collect. Deus, qui nos. *as above.* On a Sunday, its *Collect* is added.

Lectio Epistolae beati Petri Apostoli.

The Christian's joy in sufferings. I Peter 4, 13-19.

CARÍSSIMI : Communicántes Christi passióibus gaudéte, ut ét in revelatióne glóriæ ejus gaudeátis exsultántes. Si exprobrámmini in nómine Christi, beátí éritis : quóniam quod est honóris, glóriæ, et virtútis Dei, et qui est ejus Spíritus, super vos requiéscit. Nemo autem vestrum patiátur ut homicída, aut fur, aut malédicus, aut alienórum appetítor. Si autem ut cristiánus, non erubéscat : gloríficet autem Deum in isto nómine. Quóniam tempus est, ut incipiat júdicium a domo Dei. Si autem primum a nobis : quis finis eórum, qui non credunt Dei Evan-gélio? Et si justus vix salvábitur, ímpius et peccátor ubi parébunt? Itaque et hi, qui patiúntur secúndum voluntátem Dei, fidéli Creatóri comméndent ánimas suas in benefactis.

DEARLY beloved, if you partake of the sufferings of Christ, rejoice, that when his glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed : for that which is of the honour, glory and power of God, and that which is his Spirit, resteth upon you. But let none of you suffer as a murderer or a thief or a railer or a coveter of other men's things. But, if as a Christian, let him not be ashamed : but let him glorify God in that name. For the time is that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God? And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them also that suffer according to the will of God commend their souls in good deeds to the faithful Creator.

Grad. I

G Lo-ri-ósus * Dé- us

God is glorious in holiness, terrible and praise-worthy, doing-wonders. √. Thy right hand, O Lord, is magnified in strength: thy right hand, O Lord, hath slain the enemy. *Exodus 15, 11 and 6.*

in sán- ctis,

mi- rábi- lis in ma-je-stá-

te, fá- ci- ens pro-dí-gi- a.

√. Déxte-ra tú-a, Dó-

mi- ne, glo-ri- ficá-ta est in vir-tú-

te : déxte-ra mánus tú-

a confré-

git * ini-mí- cos.

VIII
A Lle-lú- ia. * *ij.*

This is the true brotherhood which overcame the wickedness of the world : it followed Christ, attaining the noble kingdom of heaven.

V. Haec est vé- ra fratér- ni- tas,
 quae ví- cit múndi crí- mi- na :
 Chrí- stum secú- ta est, ínclý- ta ténens ré-
 gna * caelésti- a.

✠ **Sequentia sancti Evangelii secundum Lucam.**

The eagerness of the crowds. The Beatitudes. Luke 6, 17-23.

IN illo tēpore : Descēdens Jesus de monte, stetit in loco campēstri, et turba discipulōrum ejus, et multitūdo copiōsa plebis ab omni Judaeā, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant ut audírent eum, et sanarēntur a languóribus suis. Et qui vexabāntur a spiritibus immúndis, curabāntur. Et omnis turba quaerēbat eum tāngere : quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discipulos suos, dicēbat : Beáti páuperes : quia vestrum est regnum Dei. Beáti, qui nunc esurítis : quia saturabímmini. Beáti, qui nunc flētis : quia ridébitis. Beáti éritis cum vos óderint hómines,

AT that time, Jesus, coming down from the mountain, stood in a plain place : and the company of his disciples and a very great multitude of people from all Judea and Jerusalem and the sea coast, both of Tyre and Sidon, who were come to hear him and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him : for virtue went out from him and healed all. And he, lifting up his eyes on his disciples, said : Blessed are ye poor : for yours is the kingdom of God. Blessed are ye that hunger now : for you shall be filled. Blessed are ye that weep now : for you shall laugh. Blessed shall you be when men shall hate you, and when they

et cum separaverint vos, et exprobraverint, et egerint nomen vestrum tamquam malum propter Filium hominis. Gaudete in illa die, et exultate: ecce enim merces vestra multa est in caelo.

shall separate you and shall reproach you and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice: for behold, your reward is great in heaven.

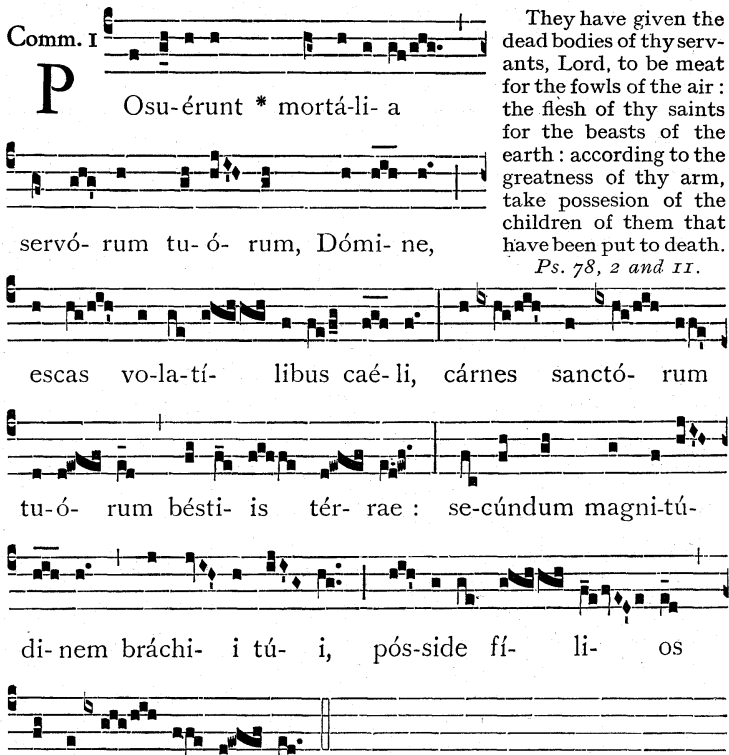
Credo.

Offertory. Laetáminai. p. 1626, Alleluía is omitted.

Secret no 7 (b), p. 968. On Sunday, 2nd Secret of that Sunday.

On Sunday, Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

Comm. I



P Osu-érunt * mortá-li- a

servó- rum tu- ó- rum, Dómi- ne,

escas vo-la-tí- libus caé-li, cárnes sanctó- rum

tu-ó- rum bésti- is tér- rae: se-cúndum magni-tú-

di-nem bráchi- i tú- i, pós-side fí- li- os

mórte pu- ni- tó- rum.

They have given the dead bodies of thy servants, Lord, to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth: according to the greatness of thy arm, take possession of the children of them that have been put to death.

Ps. 78, 2 and 11.

Postcommunion no 3 (b), p. 971. — On Sunday, 2nd Postcommunion of Sunday, then the last Gospel of that Sunday.

Vespers of Common of Two or More Martyrs, p. 1627.

20. St. Silverius Pope and Martyr. († 537)

Simple.

June 19. Iste sánctus. p. 126.

Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Silvérium, Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiæ praestitisti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Silverius thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

21. St. Aloysius Gonzaga Confessor. († 1591)

Double.

June 20. Similábo. 133. — June 21. Hic vir. p. 133.

Collect.

CÆléstium donórum distribútor, Deus, qui in angélico júvene Aloísio miram vitae innocéntiam pari cum paeniténtia sociásti : † ejus méritis et préribus concéde; ut, innocéntem non secúti, * paeniténtem imitémur. Per Dóminum nostrum Jesum Christum.

O God, who in distributing thy heavenly gifts didst, in the angelic youth Aloysius, unite wonderful innocence of life with a singular spirit of penance : for the sake of his merits and prayers, vouchsafe unto us who are no longer innocent as he was, the grace to live like him as penitents. Through Jesus Christ.

Secret.

CÆlésti convívio fac nos, Dómine, nuptiáli veste indútos accúmbere : quam beáti Aloísii pia praeparátio, et juges lácrimæ inaestimábilibus ornábant margarítis. Per Dóminum nostrum.

Make us, O Lord, to sit down to thy heavenly banquet, clothed in that wedding garment which the loving preparation and everflowing tears of blessed Aloysius adorned with pearls above price. Through Jesus Christ our Lord.

Postcommunion.

Angelórum esca nutritos, angélicis étiam, Dómine, da móribus vívere : et ejus, quem hódie cólimus, exémplo, in gratiárum semper actióne manére. Per Dóminum nostrum.

It is thou, O Lord, who hast fed us with the bread of Angels : do thou make us to live as Angels upon earth, and after the example of him whom we this day specially venerate, to pass all our days in thanksgiving. Through Jesus Christ our Lord.

22. St. Paulinus of Nola Bishop and Confessor. († 431)

Double.

June 21. Sacerdos. p. 129. — June 22. Amávit éum. p. 130.

Collect.

DEUS, qui ómnia pro te in hoc saéculo relinquentibus, cén-
tuplum in futúro et vitam aetér-
nam promisisti : † concéde
propítius; ut, sancti Pontificis
Paulíni vestígiis inhaeréntes, *
valeámus terréna despícere, et
sola caeléstia desideráre. Qui
vivis et regnas cum Deo Patre.

O God who, to those who for thy
sake in this world leave all
things, hast promised a hundredfold
and life everlasting in that to come :
grant us, we beseech thee, so to walk
in the footsteps of the holy Bishop
Paulinus, that, caring not at all for
the things of earth, we may covet
those only which are of heaven. Who
livest and reignest....

Secret.

DA nobis, Dómine, perfectae
caritátis sacrificium, exém-
plo sancti Pontificis Paulíni,
cum altáris oblatióne conjún-
gere : et beneficéntiae stúdio
sempitérnam misericórdiam prom-
eréeri. Per Dóminum.

Give unto us, O Lord, after the
example of the holy Bishop Pau-
linus, to unite a sacrifice of perfect
charity with the offering we lay
upon thine altar; and by our readiness
to do good to others to win for
ourselves a share in thine everlasting
mercies. Through Jesus Christ.

Postcommunion.

TRÍBUE nobis per haec sancta,
Dómine, illum pietátis et
humilitátis afféctum, quem ex
hoc divíno fonte hausit sanctus
Póntifex tuus Paulínus : et,
ipsius intercessióne, in omnes,
qui te deprecántur, grátiae tuae
divítias benígnus effúnde. Per
Dóminum nostrum.

FOR the sake of these sacred
mysteries, O Lord, do thou bestow
upon us that spirit of love and of
humility, which thy holy Bishop
Paulinus drew from this divine source;
and, listening to his prayers, do thou,
in thy loving-kindness, pour out the
riches of thy grace upon all who
call upon thee. Through Jesus Christ.

At Mass :

Introit. Sacerdotes. p. 1656.

Gradual. Ecce sacerdos. p. 1560.

Allelúia, allelúia. V. Tu es sacerdos. p. 1654.

Offertory. Inveni Dávid. p. 1655.

Communion. Fidélis sérvus. p. 1366.

JUNE 24.

NATIVITY OF ST. JOHN THE BAPTIST.

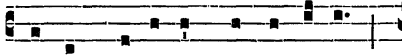
Double of I Class with common Octave.

AT FIRST VESPERS. (*June 23*)

1 Ant.

VII a

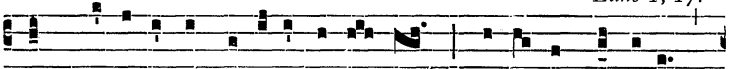
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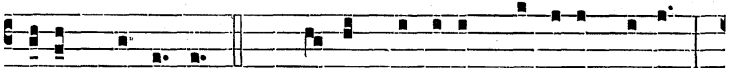
-pse prae-í-bit * ante íl-lum

He shall go before him in the spirit and power of Elias, to prepare unto the Lord a perfect people.

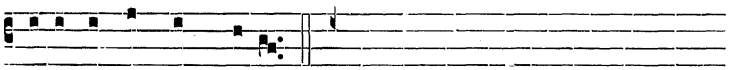
Luke 1, 17.



in spí-ri-tu et virtúte E-lí- ae, pa-rá-re Dómino



plébem perfé-ctam. *Ps. Dí-xit Dóminus Dómino mé- o : **

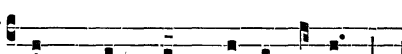


Séde a dextris mé-is. *Ps. Dí-xit Dóminus. VII a. p. 151.*

2 Ant.

VIII G

J



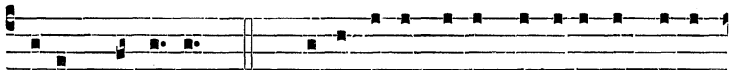
O-ánnes * est nómen é-jus :

John is his name : and he shall drink no wine nor strong drink, and many shall rejoice in his nativity.

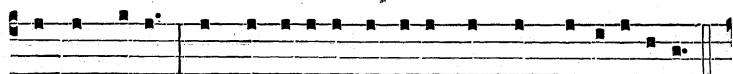
Luke 1, 63, 15 and 14.



vínium et sí-ce-ram non bí-bet, et múl-ti in na-ti-vi-táte



é-jus gaudé-bunt. *Ps. Confi-tébor tí-bi, Dómine, in tó-to*



córde mé-o : * in consí-li-o justórum et congregati- óne.

Ps. Confitébor. VIII G. p. 158.

3 Ant.

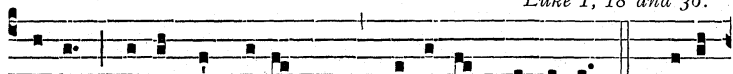
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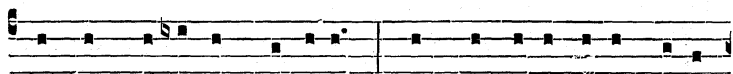
X úte-ro senectú-tis * et sté-

From the womb of old age and one who was barren, is born John, the Lord's Fore-runner.

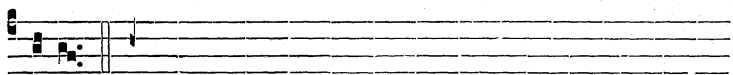
Luke I, 18 and 36.



ri-li Jo-ánnes nátus est, Praecúrsor Dómi-ni. *Ps. Be-á-*



tus vir qui tímet Dóminum : * in mandá-tis é-jus vó-let



nímis. *Ps. Beátus vir. I f. p. 159.*

4 Ant.

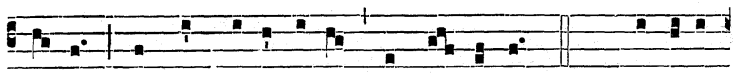
*IV A**

I

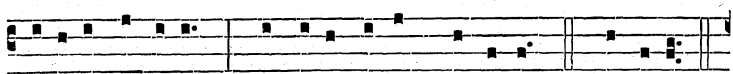
-ste pú-er * mágnus córam Dó-

This child shall be great before the Lord; for his hand is with him.

Luke I, 15 and 66.



mi-no : nam et mánus é-jus cum í-pso est. *Ps. Laudáte,*



pú-eri, Dóminum : * laudá-te nómen Dómi-ni. *or. : Dómi-ni.*

Ps. Laudáte púeri. IV A. p. 167.*

5 Ant.

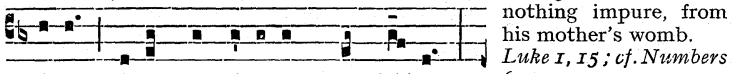
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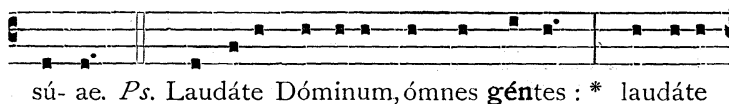
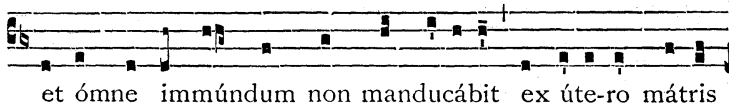
Azaraé-us * vocábi-tur pú-er

This child shall be called a Nazarite; he shall drink no wine nor strong drink and eat nothing impure, from his mother's womb.

Luke I, 15 ; cf. Numbers 6, 2-3.



iste : vínum et síce-ram non bí-bet,

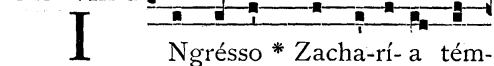


Chapter and Hymn of II Vespers, p. 1229.

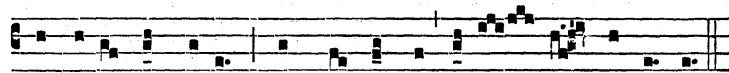
<p>Ÿ. Fúit hómo míssus a Déo.</p>	<p>Ÿ. There was a man sent from God.</p>
<p>R̄. Cúi nómen érat Joánnes.</p>	<p>R̄. Whose name was John.</p>

At Magnif.

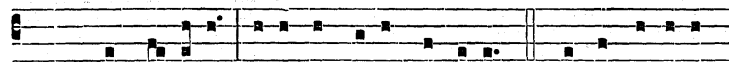
Ant. VIII G



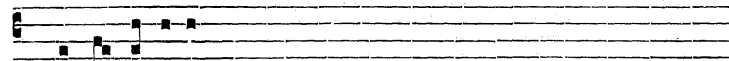
Gábri-el Ange-lus, stans a dextris altá- ris incénsi.



Gábri-el Ange-lus, stans a dextris altá- ris incénsi.



Cant. Magní- fi-cat * ánima mé-a Dóminum. 2. Et exsultávit...



or Et exsultávit... *Cant.* Magníficat. VIII G. p. 217 or 223.

Prayer. Deus, qui praeséntem diem. p. 1223.

On Sunday : Commemoration of the Sunday.

Benedicámus Dómino I. p. 138. — *Ant.* Sálve Regína. p. 243.

When Zachary went into the temple of the Lord, the Angel Gabriel appeared to him standing on the right side of the altar of incense.

Luke I, 9-11.

AT MASS.

Intr. I

D

E vén-tre* mátris mé- ae

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.*

voca- vit me Dómi- nus nó- mine

mé- o : et pó-su- it os mé- um ut

gládi- um a- cú- tum : sub teguménto má-nus sú- ae

pro- té- xit me, pó-su- it me qua-si sagít-tam

e- lé-ctam. *Ps.* Bónum est confi-té-ri Dómi-no : * et

psálle-re nómi-ni tú-o, Altíssi-me. Gló-ri-a Pátri.

E u o u a e. Glória Pátri. 1st tone. p. 28.

Collect.

DEus, qui praesentem diem honorabilem nobis in beati Joánnis nativitate fecisti : † da pópulis tuis spirituálium grá-
O God, who hast made this day to be honoured by us, because upon it blessed John was born into this world : pour forth upon thy

tiam gaudiórum; * et ómnium
fidélium mentes 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 Prophetæ.

*The Church applies to the Forerunner what the prophet foretold of the
Messias. Is. 49, 1-3, 5-7,*

Audíte, insulæ, et attendite,
pópuli, de longe : Dóminus
ab útero vocávit me, de ventre
matris meae recordátus est nó-
minis mei. Et pósuit os meum
quasi gládium acútum : in
umbra manus suae protéxit me,
et pósuit me sicut sagíttam elé-
ctam : in pháretra sua abscondit
me. Et dixit mihi : Servus meus
es tu, Israël, quia in te gloriabor.
Et nunc dicit Dóminus, formans
me ex útero servum sibi : Ecce
dedi te in lucem géntium, ut sis
salus mea usque ad extrémum
terrae. Reges vidébunt, et con-
súrgent príncipes, et adorábunt
propter Dóminum, et sanctum
Israël, qui elégit te.

Give ear, ye islands, and hearken,
ye people from afar. The Lord
hath called me from the womb, from
the bowels of my mother he hath
been mindful of my name. And he
hath made my mouth like a sharp
sword; in the shadow of his hand
he hath protected me, and hath
made me as a chosen arrow; in his
quiver he hath hidden me. And he
said to me, Thou art my servant
Israel, for in thee will I glory. And
now saith the Lord that formed me
from the womb to be his servant,
Behold I have given thee to be the
light of the gentiles, that thou mayest
be my salvation even to the farthest
part of the earth. Kings shall see,
and princes shall rise up, and adore
for the Lord's sake, and for the Holy
One of Israel, who hath chosen thee.

Grad. v
P Ri- úsqum* te formá-rem

Before I formed thee
in the bowels of thy
mother, I knew thee :
and before thou camest
forth out of the womb,
I sanctified thee. ¶ The
Lord put forth his
hand, and touched my
mouth : and said to me.
Jeremias 1, 5 and 9.

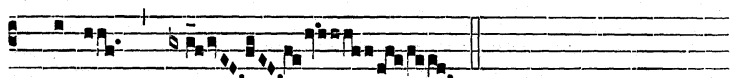
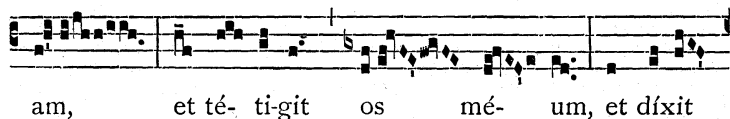
in ú- te-ro, nó- vi te : et ánte-

quam exí- res de vén-tre, sancti- ficá- vi te.

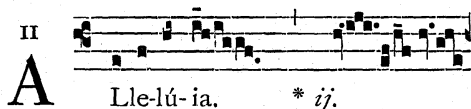
¶ Mí- sit Dó- mi- nus má- num sú-

percuti me in útero matris meae, et in umbra manus sue protexit me, et posuit me sicut sagittam electam in pharetra sua abscondit me.

¶ Mí- sit Dó- mi- nus má- num sú-

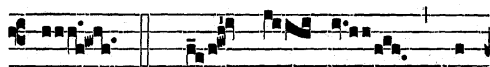


* mí-hi.

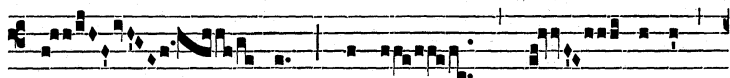


Thou child shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare his ways.

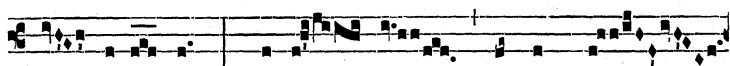
Canticle of Zachary, v. 9. p. 813. Luke I, 76.



Ÿ. Tu, pú-er, pro-



phé-ta Altís-simi



vo-cábe-ris : prae-í-bis ante Dó-



minum pa-ráre ví-as * é-jus.

✠ **Sequentia sancti Evangelii secundum Lucam.**

Birth and Circumcision of S. John the Baptist. Luke I, 57-68.

ELisabeth implétum est tempus pariéndi, et péperit filium. Et audiérunt vicíni, et cognáti ejus, quia magnificávit Dóminus misericórdiam suam cum illa, et congratulábantur ei. Et factum est in die octávo, venérunt circumcídere púerum, et vocábant eum nómine patris sui Zacharíam. Et respóndens mater ejus, dixit : Nequáquam, sed vocábitur Joánnes. Et dixérunt

ELizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had shewed his great mercy towards her, and they congratulated with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. And his mother answering, said, Not so, but he shall be called John. And they

ad illam : Quia nemo est in cognatione tua, qui vocetur hoc nomine. Innuébant autem patri ejus, quem vellet vocari eum. Et postulans pugillarem, scripsit, dicens : Joannes est nomen ejus. Et mirati sunt universi. Apertum est autem illico os ejus, et lingua ejus, et loquebatur benedicens Deum. Et factus est timor super omnes vicinos eorum : et super omnia montana Judaëae divulgabantur omnia verba hæc : et posuerunt omnes, qui audierant, in corde suo, dicentes : Quis, putas, puer iste erit? Etenim manus Domini erat cum illo. Et Zacharias pater ejus repletus est Spiritu Sancto, et prophetavit, dicens : Benedictus Dominus Deus Israël, quia visitavit et fecit redemptionem plebis suae.

said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote saying, John is his name : and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hillcountry of Judea; and all they that had heard them, laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying, Blessed be the Lord God of Israel; because he hath visited, and wrought the redemption of his people.

(For the whole Canticle of Zachary, see p. 813).

On Sunday the Creed is said; but on a week-day only during the Octaves of Corpus Christi and the Sacred Heart, or in a church dedicated to S. John the Baptist.

Offertory. Justus ut palma. p. 340.

Secret.

TUA, Domine, munéribus altaria cumulamus : illius nativitatem honore debito celebrantes, qui Salvatorem mundi et cecinit adfuturum, et adesse monstravit, Dominum nostrum Jesum Christum Filium tuum : Qui tecum.

Thine altar we load, O Lord, with our gifts, seeking thus to do fitting honour to the Saint who both foretold the advent of the Saviour, and pointed him out when come into the world, Jesus Christ, thy Son, our Lord. Who lives and reigns.

On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

During the week, common Preface, p. 14 (or of the Saints).

Comm. II

T U, puer, * propheta

Altissimi vocaberis :

Thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways.

Canticle of Zachary, v. 9. p. 809.



prae-í-bis e-nim an-te fá-ci-em Dó-mi-ni pa-
 rá-re ví-as é-jus.

Postcommunion.

Sumat Ecclésia tua, Deus, beáti Joánnis Baptístae generatióne laetítiam : per quem suae regeneratiónis cognóvit auctórem, Dóminum nostrum Jesum Christum Fílium tuum : Qui tecum.

MAY the birth-day of blessed John the Baptist be ever kept, O Lord, by thy Church, with rejoicing : for he it was who pointed out to her the Author of her new birth, Jesus Christ, thy Son, our Lord. Who lives and reigns.

On Sunday, the Postcommunion of the Sunday is added, and the last Gospel is of that Sunday.

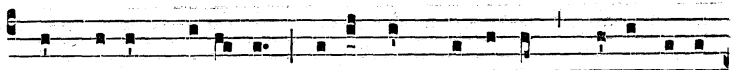
AT SECOND VESPERS. (June 24)

1 Ant.
III a

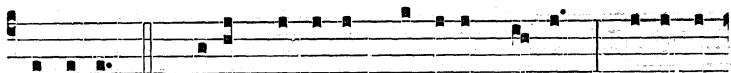
E

- lí-sabeth Zacharí-ae * má-

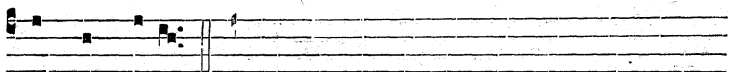
A great man did Elizabeth, Zachary's wife, bring forth, John the Baptist, the Lord's Forerunner.



gnum ví-rum génu-it, Jo-ánnem Baptístam Praecursó-rem



Dómi-ni. *Ps.* Dixit Dómi-nus Dómino mé-o : * Séde a



déxtris mé-is. *Ps.* Dixit Dóminus. III a. p. 148.

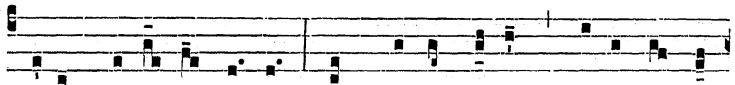
2 Ant.
IV E

I

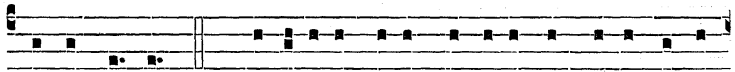
Nnu-ébant * pátri é-jus quem

They made signs to his father, how he would have him called; and he wrote saying, John is his name.

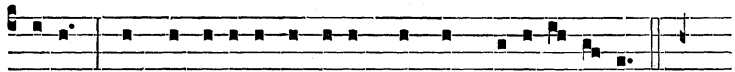
Gospel.



véllet vo-cá-ri é-um : et scrípsit dí-cens : Jo-ánnes est



nómen é-jus. *Ps.* Confitébor tíbi, Dómine, in tó-to *córde*

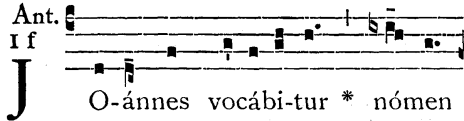


mé-o : * in consí-li-o justórum et congregati- ó-ne.

Ps. Confitébor. IV E. *p.* 155.

3 Ant.

I f



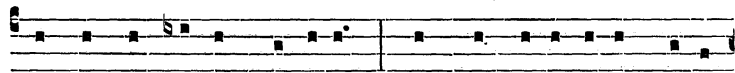
J O-ánnes vocábi-tur * nómen

Thou shalt call his name John; and many shall rejoice in his nativity.

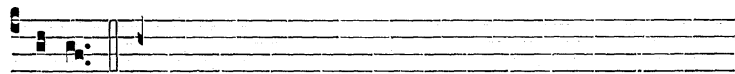
Luke I, 13-14.



é-jus, et in na-tivi-táte é-jus múlti gaudé-bunt. *Ps.* Be-á-



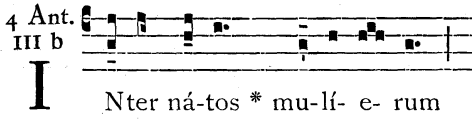
tus vir qui tímet Dóminum : * in mandá-tis é-jus *vó-let*



nímis. *Ps.* Beátus vir. I f. *p.* 159.

4 Ant.

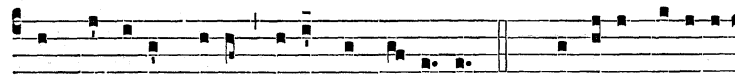
III b



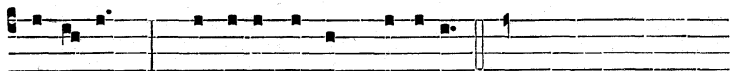
I Nter ná-tos * mu-lí- e- rum

Among them that are born of women a greater hath not arisen than John the Baptist.

Matth. II, II.



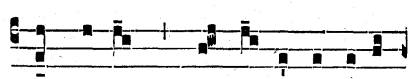
non surréxit májor Jo-ánne Baptísta. *Ps.* Laudáte, pú-e-ri,



Dómi-num : * laudáte nómen Dómini.

Ps. Laudáte, púeri. III b. p. 166.

5 Ant.
III b

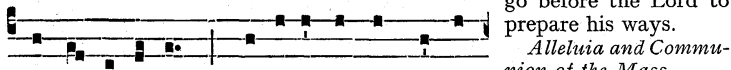


T

U pú-er, * prophé-ta Altíssi-

Thou child shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare his ways.

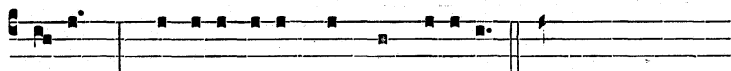
Alleluia and Communion of the Mass.



mi vo-cábe-ris : prae-íbis ante Dómi-



num pará-re ví-as é-jus. Ps. Laudáte Dóminum, ómnes



géntes : * laudáte é-um, ómnes pópu-li.

Ps. Laudáte Dóminum. III b. p. 184.

Chapter.

AUdíte, insulae, et attendite, pópuli, de longe : † Dóminus ab útero vocávit me, * de ventre matris meae recordátus est nóminis mei.

GIve ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name.

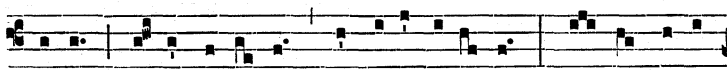
The Hymn was composed by Paul the Deacon, monk of Monte Cassino (740-801) for the patronal feast of his monastery. Another Italian monk, Guy of Arezzo (995-1050) noticing, that the initial syllable of each half-line was one degree of the scale higher than that which preceded it, gave these degrees the names of the corresponding syllables : Ut, ré, mí, fa, sol, la; completing them with si (Sancte Joannes). Hence the present sol-fa scale.

Hymn. II

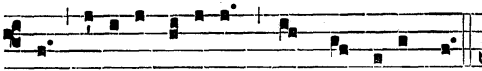
U

T qué-ant láxis resonáre

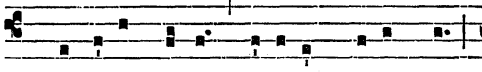
i. O for thy spirit, holy John, to chasten lips sin-polluted, fetter-



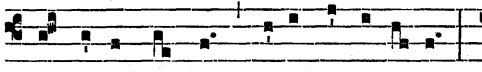
fíbris Mí-ra gestó-rum fámu-li tu-ó-rum, Sól-ve pollú-



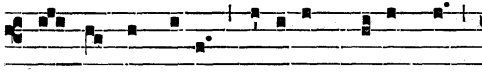
ti **lá**bi - i re-átum, **S**áncte **J**o-ánnes.



2. Núnti- us célso véni- ens Olýmpo,



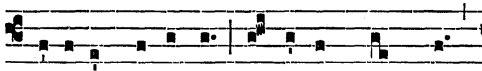
Te pátri mágnum fóre nasci- tú- rum,



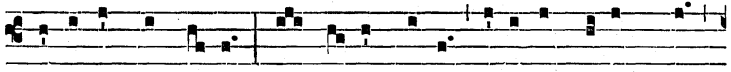
Nó- men, et vítae sé- ri- em gerénda



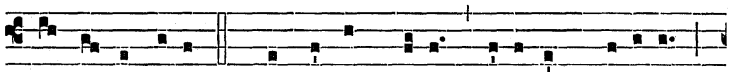
Ordi- ne prómit. 3. Ille promíssi



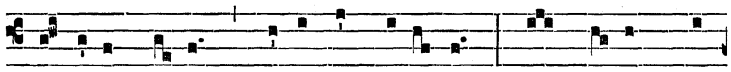
dúbi- us supérni, Pérdi- dit prómptae



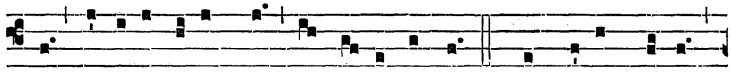
módu- los loqué- lae : Sed re- formásti géni- tus perémp- tae



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,

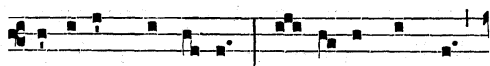
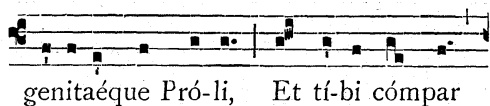
ed tongues to loosen; so by thy children might thy deeds of wonder meetly be chanted.

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.

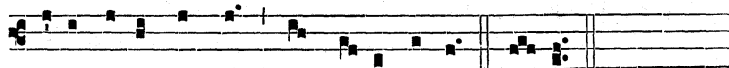
3. Scarcely believing message so transcendent, him for a season power of speech forsaketh, till, at thy wondrous birth, again returneth, voice to the voiceless.

4. Thou, in thy mother's womb all darkly cradled, knewest thy monarch, biding in his¹ 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.



utri-úsque vírtus, Spí-ri-tus semper,



Dé-us únus, ómni Témpo-ris aévo. Amen.

Ÿ. Iste púer mágnus coram Dómino.

R̄. Nam et mánus éjus cum ípso est.

Ÿ. This child shall be great before the Lord.

R̄. For in truth his hand is with him.

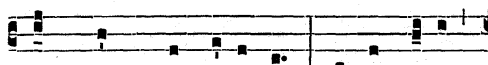
The opening of the following antiphon, both words and melody, foretells that of the Introit of Christmas Day.

At Magníf.

Ant. VII d

P

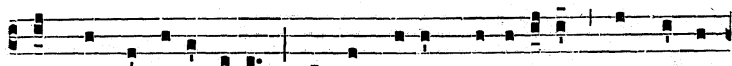
Ū-er * qui nátus est nóbis,



plus quam prophéta est : hic est enim

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, 9-11.*



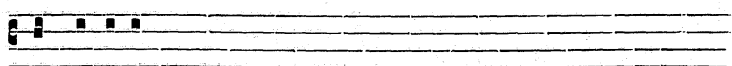
de quo Salvátor á-it : Inter nátos mu-lí-erum non surré-



xit má-jor Jo-ánne Baptísta. *Cant. Magní-ficat * ánima*



mé-a Dóminum. 2. Et exsultávit... *or* : Magní-ficat. * ... Et



exsultávit... *Cant. Magní-ficat. VII d. p. 217 or 222.*

Prayer. Deus, qui praesentem diem. p. 1223.

If June 24 falls on Sunday, there follows first the commemoration of St William as below, then that of the Sunday.

Benedicamus Dómino I. p. 138. — *Ant. Salve Regina.* p. 243.

25. St. William Abbot. († 1142)

Double.

June 24. Similábo. p. 133. — *June 25. Hic vir.* p. 133.

Collect.

DEUS, qui infirmitáti nostrae ad terendam salutis viam in Sanctis tuis exéplum et praesídium collocásti : † da nobis, ita beáti Gulielmi Abbátis mérita venerári; * ut ejúsdem excipiámus suffrágia, et vestigia prosequámur. Per Dóminum.

O God who hast ordained that thy Saints should be to us guides and protectors in the way of salvation : make us in such wise to do devout honour to the merits of the holy Abbot William, that we may deserve to profit by his prayers and to tread faithfully in his footsteps. Through Jesus Christ our Lord.

Collect of St. John the Baptist is added, p. 1223.

Secret no 13, p. 969, then of *St. John the Baptist,* p. 1226.

Postcommunion no 12, p. 972, then of *St. John the Baptist,* p. 1227.

Mass. Os jústi. of *Abbots,* p. 1669.

26. Sts. John and Paul Martyrs.

Double.

Commemoration at Vespers of June 25.

Ant. I g

A -sti -té-runt * jústi ante Dó-

mi-num, et ab ívicem non sunt se-

pa-rá-ti : cá - li-cem Dó - mini bi - bé - runt, et amí-

ci Dé - i apel-lá-ti sunt. E u o u a e.

The just stood before the Lord, from one another they were not divided; they drank the cup of the Lord, and were called the friends of God.

Ÿ. Laetámini in Dómino, et
exsultáte, jústi.

Ry. Et gloriámini, ómnes récti
córde.

Ÿ. Be glad in the Lord and rejoice
ye just.

Ry. And glory all ye right of
heart.

Commemoration at Vespers of June 26.

Ant. I D

I -sti sunt * dú-ae o-lívae, et

dú-o cande-lábra lucénti-a ante Dó-

claves caeli factae sunt. E u o u a e.

minum : há-bent po-te-stá-tem cláudere caélum núbibus,

et aperí-re pórtas é-jus : qui-a línguae e-ó-rum

claves caeli factae sunt. E u o u a e.

claves caeli factae sunt. E u o u a e.

claves caeli factae sunt. E u o u a e.

claves caeli factae sunt. E u o u a e.

Ÿ. Exsultábunt Sáncti in
glória.

Ry. Laetabúntur in cubílibus
súis.

Ÿ. The saints shall rejoice in
glory.

Ry. They shall be joyful in their
beds.

Collect.

QUAÉSUMUS, omnípotens
Deus : ut nos gemináta
laetítia hodiérnae festivitátis ex-
cípíat, † quae de beatórum
Joánnis et Pauli glorificatióne
procédit; * quos éadem fides et
pássio vere fecit esse germános.
Per Dóminum.

MAY, we beseech thee, O Almighty
God, a twofold joy be ours on this
happy day, hallowed by the triumph
of the blessed brothers John and
Paul, who came to be the more
fully such, because likewise united
both in faith and in the glory of
martyrdom. Through Jesus Christ...

Collect of St. John the Baptist is added, p. 1223.

Secret no 2 (c), p. 967, then of St. John the Baptist, p. 1226.

Postcommunion.

Sumpsimus, Dómine, sanctórum Mártyrum tuórum Joánnis et Pauli solémnia celebrántes, sacraménta caeléstia : praesta, quaésumus; ut, quod temporáliter gérimus, aetérnis gáudiis consequámur. Per Dóminum.

WE have received, O Lord, thy heavenly sacraments on this feast-day kept by us in honour of thy holy Martyrs John and Paul: do thou, we beseech thee, vouchsafe to make ours for eternity the divine gift thou in this life bestowest upon us. Through Jesus...

Postcommunion of St. John the Baptist is added, p. 1227.

28. St. Irenaeus, Bishop of Lyons and Martyr. († 202)

Double.

June 27. Iste sánctus. p. 126. — June 28. Qui vult. p. 127.

Collect.

DEus, qui beáto Irenaéo Mártyri tuo atque Pontífici tribuísti, ut et veritáte doctrínae expugnáret haéreses, et pacem Ecclésiæ feliciter confirmáret : † da, quaésumus, plebi tuae in sancta religióne constántiam; * et pacem tuam nostris concéde temporibus. Per Dóminum.

O God who didst vouchsafe unto blessed Irenaeus, thy Martyr and Bishop, by his strenuous teaching of the truth utterly to confute heresies and happily to establish peace in thy Church: unto us thy people grant, we beseech thee, to be steadfast in the practice of our holy religion, and in all our days to enjoy that peace which is from thee. Through Jesus Christ our Lord.

Collect of St. John the Baptist is added, p. 1223.

Secret. Deus qui credéntes, p. 974, then of St. John the Baptist, p. 1226.

Postcommunion. Deus auctor. p. 974, then of St. John the Baptist, p. 1227.

JUNE 29.

THE HOLY APOSTLES PETER AND PAUL.

Double of I Class with common Octave.

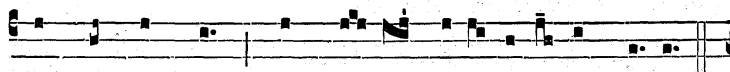
AT FIRST VESPERS. (*June 28*)

1 Ant.
VIII G

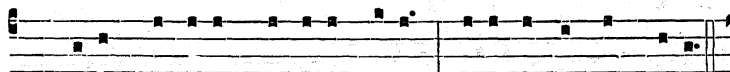
P

Etrus et Jo-annes * ascendé-

Peter and John went up into the temple at the ninth hour of prayer. *Acts 3, 1.*



bant in téplum, ad hó-ram ora-ti-ó-nis nó-nam.



Ps. Dixit Dóminus Dómino mé-o : * Séde a *dextris mé-is.*

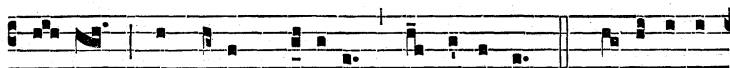
Ps. Dixit Dóminus. VIII G. *p.* 151.

2 Ant.
VII b

A

Rgén-tum * et áurum non est

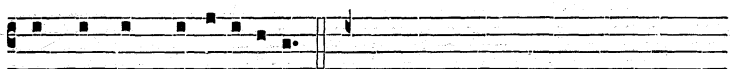
Silver and gold I have none; but what I have, I give thee. *Acts 3, 6.*



mí-hi : quod autem hábe-o, hoc tí-bi do. *Ps.* Confi-tébor



tí-bi, Dómine, in tóto córde mé-o : * in consí-li-o justó-



rum et congrega-ti-ó-ne. *Ps.* Confi-tébor. VII b. *p.* 157.

3 Ant.
VIII c**D**

Ixit Angelus ad Pétrum: * Cir-

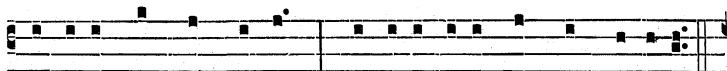
The Angel said to Peter: Cast thy garment about thee and follow me. *Epistle.*cúmda tí-bi vestiméntum tú- um, et séquere me. *Ps.* Be-á-tus vir qui tímet **Dó**minum: * in mandá-tis é-jus *vó-let*nímis. *Ps.* Beátus vir. VIII c. p. 165.4 Ant.
VII c 2**M**I-sit **Dó**mi-nus * Ange-lumThe Lord hath sent his angel and hath delivered me out of the hand of Herod. *Epistle.*

sú- um, et libe-rávit me de mánu He-ródis, al-le-

lú- ia. *Ps.* Laudá-te, pú- e-ri, **Dó**mi-num: * laudáte **nó**men**Dó**mi-ni. *Ps.* Laudáte púeri. VII c². p. 169.5 Ant.
VII c**T**

U es Pétrus, * et super hanc

That thou art Peter, and upon this rock I will build my Church. *Matth. 16, 18.*pétram aedi- fi-cábo Ecclé-si- am mé- am. *Ps.* Laudáte



Dóminum, ómnes géntes : * laudáte é-um, ómnes pópu-li.

Ps. Laudáte Dóminum. VII c. p. 185.

Chapter and Hymn of II Vespers, p. 243.

Ÿ. In óm-nem térram exívit
sónus eórum.

Ÿ. Their sound went forth into all
the earth.

R̄. Et in fines ór-bis térrae
vérba eórum.

R̄. And their words to the ends
of the world.

At Magnif.

Ant. I f

T

U es pástor óvi-um, * Prín-

Thou art the she-
pherd of the sheep, the
Prince of the Apostles;
to thee were delivered
the keys of the kingdom
of heaven.

S. Matth. 16, 19.

ceps Apосто- ló- rum : tí-bi trá-di-tae

sunt clá-ves régni cae-ló-rum. *Cant.* Magní-fi-cat * ánima

mé- a Dóminum. 2. Et exsultávit...

Cant. Magnificat. I f. p. 212 or 218.

Prayer. Deus, qui hodiérnam diem. p. 1238.

There is no commemoration of St Paul, since the Prayer is common to both Apostles.

On Sunday : Commemoration of the Sunday.

Benedicámus Dómino I. p. 138. — Ant. Sá-lve Regína. p. 243.

AT MASS.

The following Mass, Nunc scio vere. is sung only on June 29.

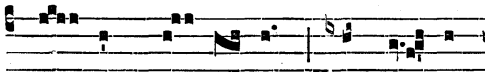
When this date falls on a week-day, and where the feast of the Apostles is kept the next Sunday, the following rules apply :

a) *On June 30 the Mass of that day, Scío cúi crédidi. p. 1249, is sung; commemoration of St Peter, and of the Sunday, with Last Gospel of the Sunday.*

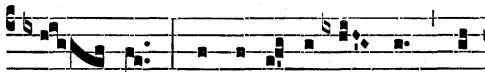
b) *From July 1 to 5 inclusive, the Mass Míhi autem. p. 1271, is sung, with commemoration of the Sunday as above.*

Intr. III 

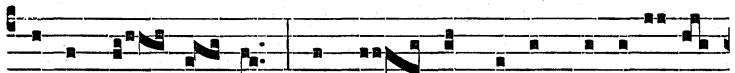
N Unc scí-o ve- re, * qui-a



mí- sit Dó- mi- nus Ange- lum



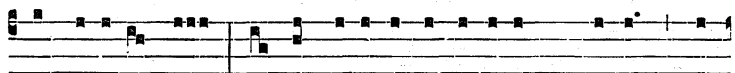
sú- um : et e-rí- pu- it me de



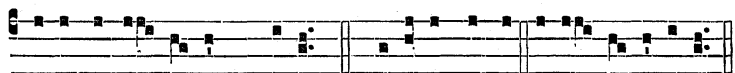
má- nu He- ró- dis, et de ómni exspecta- ti- ó-



ne plé- bis Ju- dae- ó- rum. *Ps.* Dómine, probásti me, et



cognovísti me : * tu cognovísti sessi- ónem mé- am, et



resurrecti- ónem mé- am. Gló- ri- a Pátri. E u o u a e.

Glória Pátri. 3rd tone. *p.* 29.

Collect.

DEus, qui hodiérnam diem
Apostolorum tuorum Petri
et Pauli martyrio consecrásti : †
da Ecclesiae tuae, eorum in
ómnibus sequi praecéptum; *
per quos religiónis sumpsit exór-
dium. Per Dóminum.

O God, who hast consecrated this
day by the martyrdom of thine
Apostles Peter and Paul : vouchsafe
that thy Church may in all things
obey the commandments of those
through whom thou wast pleased in the
beginning to establish her. Through
Jesus Christ our Lord.

On Sunday, Collect of the Sunday is added.

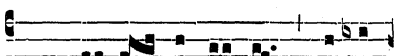
Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Ps.* Lord thou hast proved me, and known me : thou hast known my sitting down, and my rising up. *Epistle. Ps. 138, 1-2.*

Lectio Actuum Apostolorum.

St Peter's imprisonment and miraculous deliverance. Acts 12, 1-11.

IN diébus illis : Misit Heródes rex manus, ut afflígeret quosdam de ecclésia. Occídit autem Jacóbum fratrem Joánnis gládio. Videns autem quia placéret Judaeis, appósuit ut apprehénderet et Petrum. Erant autem dies Azymórum. Quem cum apprehéndisset, misit in cárcerem, tradens quátuor quaterniónibus mílitum custodiéndum, volens post Pascha producere eum pópulo. Et Petrus quidem servabátur in cárcere. Orátio autem fiebat sine intermissióne ab ecclésia ad Deum pro eo. Cum autem productúrus eum esset Heródes, in ipsa nocte erat Petrus dórmiens inter duos mílites, vinctus caténis duábus : et custódes ante óstium custodiébant cárcerem. Et ecce Angelus Dómini ástitit : et lumen refúlsit in habitáculo : percussóque látere Petri, excitávit eum, dicens : Surge velóciter. Et cecidérunt caténæ de mánibus ejus. Dixit autem Angelus ad eum : Praecíngere, et cálcea te cáligas tuas. Et fecit sic. Et dixit illi : Circúmda tibi vestiméntum tuum, et séquere me. Et éxiens sequebátur eum, et nesciébat quia verum est quod fiebat per Angelum : existimábat autem se visum vidére. Transéúntes autem primam et secundam custódiám, venérunt ad portam férream, quae ducit ad civitátem : quae ultro apérta est eis. Et exeúntes processérunt vicum unum : et continuo discéssit Angelus ab eo. Et Petrus ad se revérsus, dixit : Nunc scio vere, quia misit Dóminus Angelum suum, et erípuit me de manu Heródis, et de omni exspectatióne plebis Judaeórum.

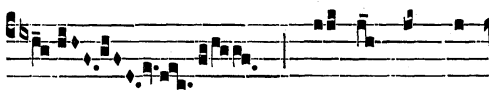
IN those days, Herod the king stretched forth his hands to afflict some of the Church : and he killed James, the brother of John, with the sword ; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes : and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison : but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains ; and the keepers before the door kept the prison. And behold an Angel of the Lord stood by him, and a light shined in the room ; and he striking Peter on the side, raised him up, saying, Arise quickly ; and the chains fell off from his hands. And the Angel said to him, Gird thyself, and put on thy sandals ; and he did so. And he said to him, Cast thy garment about thee and follow me. And going out he followed him : and he knew not that it was true which was done by the Angel ; but he thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them ; and going out, they passed on through one street, and immediately the Angel departed from him. And Peter coming to himself, said, Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Grad. v 

C Onstí- tu- es é- os * prínci-

Thou shalt make them princes over all the earth: they shall remember thy name, O Lord. *Ps.* Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

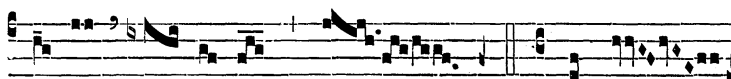
Ps. 44, 17-18.



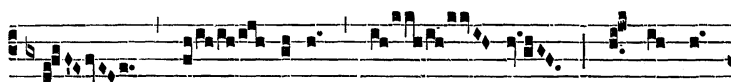
pes su- per ómnem



tér- ram : mé- mo- res é- runt nó- mi- nis



tú- i, Dó- mi- ne. *Ps.* Pro pá-



tri- bus tú- is ná- ti sunt



tí- bi fí- lí- i : proptér- e- a pópu-



li confi- tebúntur * tí- bi.

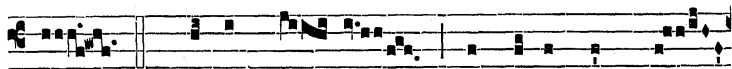
II

A

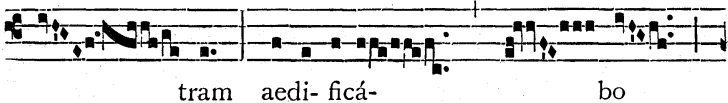
L- le- lú- ia. * *ij.*

Thou art Peter, and upon this rock I will build my Church.

Gospel.



Ps. Tu es Pé- trus, et super hanc pé-



tram aedi- ficá-

bo



Ecclé- si- am * mé- am.

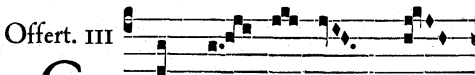
✠ **Sequentia sancti Evangelii secundum Matthaeum.**

St Peter's profession of faith and primacy. Matth. 16, 13-19.

IN illo tēpore : Venit Jesus in partes Caesarēae Philippi, et interrogabat discipulos suos, dicens : Quem dicunt hōmīnes esse Fīlium hōmīnis? At illi dixerunt : Alii Joānnem Baptistam, alii autem Elīam, alii vero Jeremiam, aut unum ex prophētis. Dicit illis Jesus : Vos autem quem me esse dicitis? Respondens Simon Petrus, dixit : Tu es Christus, Fīlius Dei vivi. Respondens autem Jesus, dixit ei : Beātus es, Simon Bar Jona : quia caro et sanguis non revelāvit tibi, sed Pater meus, qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificābo Ecclēsiā meam, et portae inferi non praevalēbunt advērsus eam. Et tibi dabo claves regni caelōrum. Et quodcūque ligāveris super terram, erit ligātum et in caelis : et quodcūque solveris super terram, erit solūtum et in caelis.

Credo.

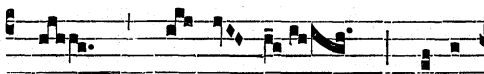
AT that time, Jesus came into the quarters of Caesarea Philippi, and he asked his disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? Simon Peter answered, and said, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.



Offert. III

C

Onstí- tu- es * é-



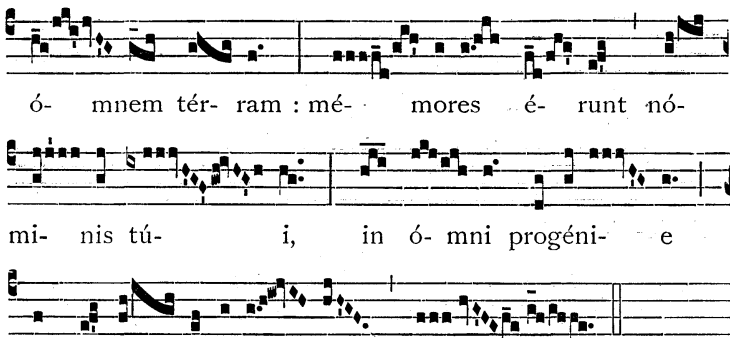
os

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.



ó- mnem tér- ram : mé- mores é- runt nó-
mi- nis tú- i, in ó- mni progéni- e
et ge- ne- ra- ti- ó- ne.

Secret.

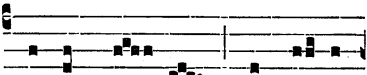
Hostias, Dómine, quas nómi-
ni tuo sacrádas offérimus,
apostólica prosequátur orátio :
per quam nos expiári tribuas,
et deféndi. Per Dóminum no-
strum Jesum Christum.

Together, O Lord, with the divine
Victim we are about to offer, may
the prayer of thine Apostles mount
up before thee, and in thy mercy
may it atone for and safeguard us.
Through Jesus Christ our Lord.

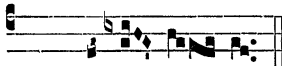
On Sunday, Secret of the Sunday is added.

Preface of the Apostles, p. 13.

Comm. VI



Tu es Pé- trus, * et su- per
hanc pé- tram aedi- fi- cábo Ecclé- si- am mé- am.



Thou art Peter, and
upon this rock I will
build my Church.

Gospel.

P. T. Alle- lú- ia.

Postcommunion.

Quos caelésti, Dómine, ali-
ménto satiásti : apostólicis
intercessiónibus ab omni adver-
sitáte custódi. Per Dóminum
nostrum Jesum Christum.

Thou hast filled us, O Lord, with
bread from heaven : be moved
by the prayers of thine Apostles, and
deliver us from all dangers. Through
Jesus Christ our Lord.

On Sunday the Postcommunion of the Sunday is added and its Gospel read as Last Gospel.

AT SECOND VESPERS.

[Where St Paul is not the titular of the Church.]

Antiphons and Psalms of II Vespers of the Common of Apostles. p. 1596.

Chapter.

Misit Heródes rex manus, ut affligeret quosdam de Ecclésia. † Occídit autem Jacóbum fratrem Joánnis gládio. * Videns autem quia placéret Judaéis, appósuit ut apprehénderet et Petrum.

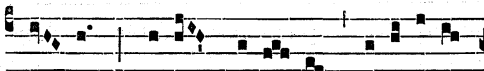
Herod the king stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews he proceeded to take up Peter also.

This Hymn is commonly ascribed to Elpis. She died about 493. The primitive version, that begins : *Aurea luce et decore roseo*, was considerably altered in XVII century.

Hymn. I 

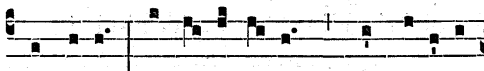
DE-córa lux aeterni-tá-tis áu-

1. The beauteous beams of heavenly light display their lambent fires, and gild the rising day whereon the Princes of Apostles crowned ascend their thrones, and acts of grace abound.

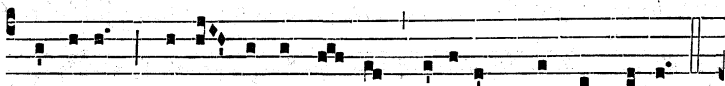


re- am Dí-em be-á-tis irrigávit

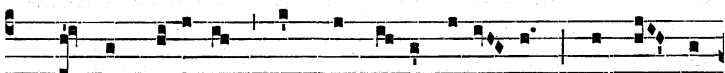
2. Heaven's sacred porter, and the Gentiles' light, Rome's better parents, equal



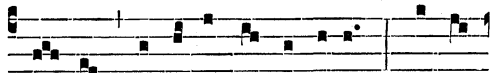
ígnibus, Apосто-ló-rum quae corónat



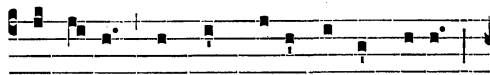
Príncipes, Re-ísque in ástra líberam pándit ví-am.



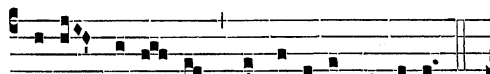
2. Múndi Magíster, atque caé-li Jáni-tor, Rómae pa-



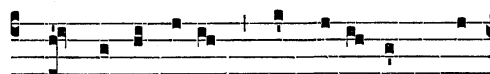
rén-tes, arbitrique génti-um, Per én-



sis il-le, hic per crúcis víctor nécem



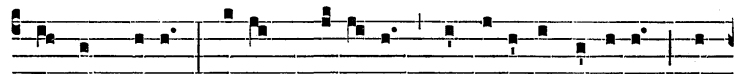
Vítæ sená-tum laure-á-ti póssident.



3. O Róma fé-lix, quæ du-ó-rum Prín-



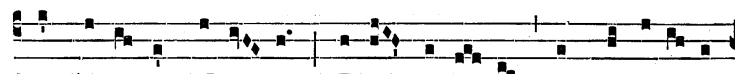
ci-pum Es con-secrá-ta glo-ri-ó-



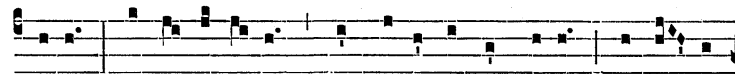
so sángine : Hórum cru-ó-re purpurá-ta cé-teras Ex-



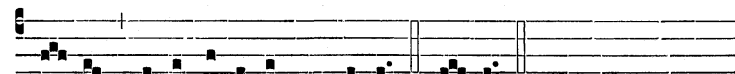
cél-lis ór-bis úna pulchri-túdines. 4. Sit Trini-tá-ti



sempi-térna gló-ri-a, Hónor, po-té-stas, atque jubi-lá-



ti-o, In u-ni-tá-te quæ gubérnat ómni-a, Per u-ni-



vér-sa æterni-tá-tis saécu-la. Amen.

deaths unite; and both to-day from fields of blood arise to take possession of the conquered skies.

3. O happy Rome, whose streams of princely blood prevail beyond the fame of Tiber's flood! Your sacred urns outshine the heathen pride and all the cities of the world beside.

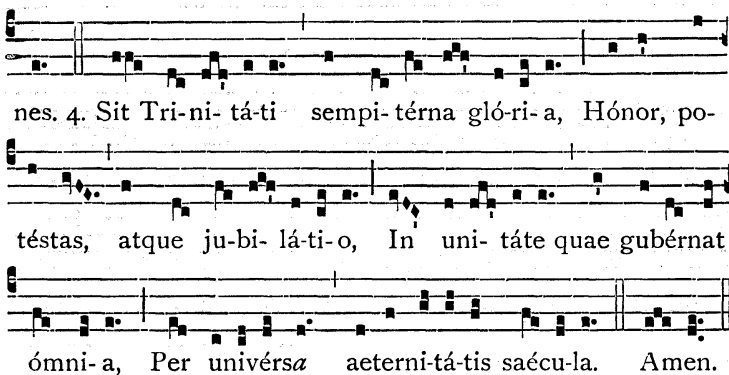
4. To God, in nature one, in persons three, eternal glory, power and jubilee, whose sovereign sway and universal throne disposes all things with his word alone.

Trans. W. Shewring, by permission.

Another Chant.

Hymn. IV

D E-có-ra lux aeterni-tá-tis áure-am Dí-em
 be-á-tis irri-gá-vit ígnibus, A-posto-lórum quae
 co-rónat Príncipes, Re-ísque in ástra líberam pándit
 ví-am. 2. Mún-di Ma-gíster, atque caé-li Jáni-tor, Ró-
 mae paréntes, arbitríque génti-um, Per énsis ílle,
 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-guine : Hó-rum cru-óre
 purpu-rá-ta cé-teras Excél-lis órbis úna pulchri-tú-di-



nes. 4. Sit Tri-ni-tá-ti sempi-térna gló-ri-a, Hónor, po-
téstas, atque ju-bi-lá-ti-o, In uni-táte quae gubernat
ómn-i-a, Per univér-sa aeterni-tá-tis saé-cu-la. Amen.

Ÿ. Annuntiavérunt ópera Déi.

Ÿ. They declared the works of
God.

R̄. Et fácta éjus intellexérunt.

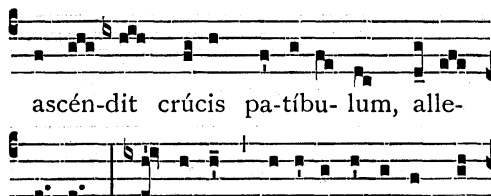
R̄. And understood his doings.

At Magnif.

Ant. I D


H

Odi-e * Símon Pétrus

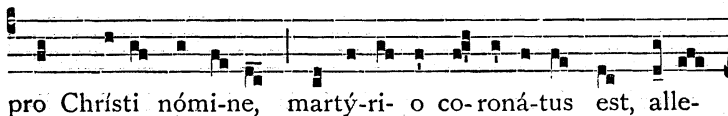


ascén-dit crúcis pa-tíbu-lum, alle-

lú-ia : hó-di-e Clavicu-lá-ri-us ré-

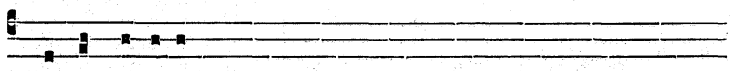
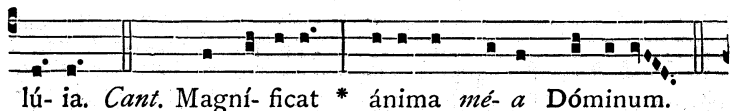


gni, gáudens migrávit ad Chrí-stum : 'hó-di-e Páulus
Apósto-lus, lúmen órbis térrae, incli-náto cá-pi-te,



pro Chrísti nó-mi-ne, marty-ri-o co-roná-tus est, alle-

To-day, Simon Peter mounted the gallows of the cross, alleluia; to-day, the Key-bearer of the kingdom departed rejoicing to Christ; to-day, Paul the Apostle, light of the world, bowing his head, for Christ's sake was crowned with martyrdom, alleluia.



2. Et exsultávit... *Cant.* Magníficat. I D. p. 212 or 218.

Prayer. Deus, qui hodiérnam diem. p. 1238.

No commemoration is made of St. Paul.

On Saturday : Commemoration, p. 1253 and foll.

On Sunday : Commemoration of the Sunday.

Benedicámus Dómino I. p. 138. — Ant. Salve, Regína. p. 243.

30. The Commemoration of St. Paul Apostle.

Double major.

AT FIRST VESPERS (*June 29*)

[**In Churches dedicated to St. Paul.**]

Antiphons as on the Conversion of St. Paul, p. 1030, with Psalms indicated for the I Vespers.

Chapter.

2 Tim. 4, 7-8.

BOnum certámen certávi, cursum consummávi, fidem servávi. † In réliquo repóstita est mihi coróna justítiae, * quam reddet mihi Dóminus in illa die justus iudex.

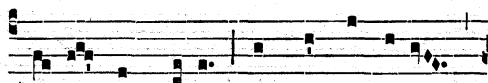
I Have fought a good fight : I have finished my course : I have kept the faith. As to the rest, there is laid up for me a crown of justice which the Lord the just judge will render to me in that day.

Elpis of Sicily (VI century).

Hymn. IV

E

- gré-gi- e Dóctor Páule,



mó-res ínstru-e, Et nóstra técum



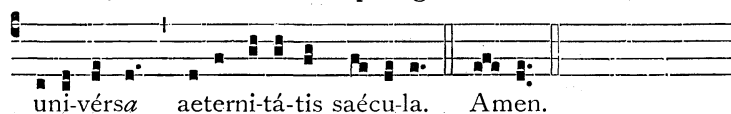
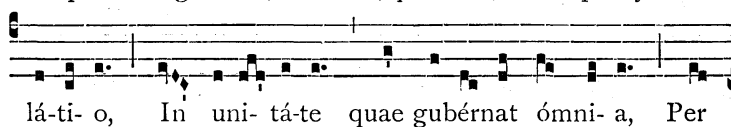
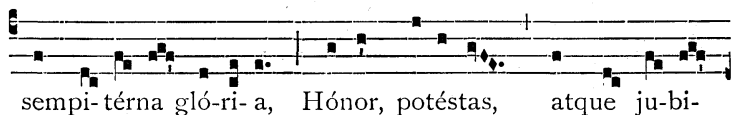
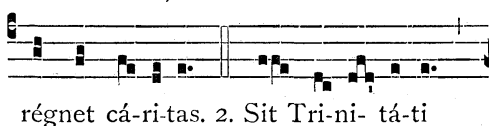
péctora in caé-lum tráhe : Ve- lá-ta dum me-rí-di-em

I. Lead us, great teacher Paul, in wisdom's ways, and lift our hearts with thine to heaven's high throne; till faith beholds the clear meridian blaze,



and sun-like in the soul
reigns charity alone.

2. Praise, blessing,
majesty, through end-
less days, be to the
Trinity eternal given;
who in pure Unity profound-
ly sways eternally
all things alike in earth
and heaven.



∇. Tu es vas electiónis, sáncte
Páule Apóstole.

∇. Thou art a vessel of election,
holy Paul the Apostle.

R̄. Praedicátor veritátis in
univérso mún-do.

R̄. Thou art the preacher of truth
in all the world.

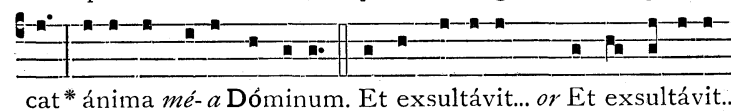
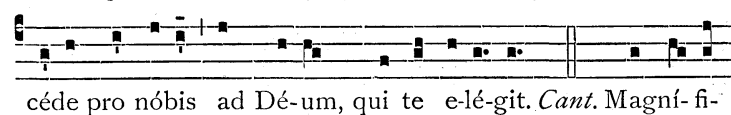
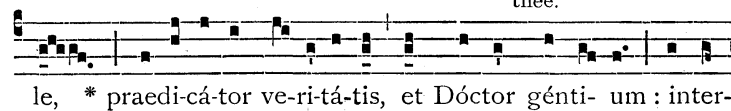
At Magnif.

Ant. VIII G

S

Ancte Páule Apósto-

Holy Apostle Paul,
preacher of truth and
teacher of the nations,
intercede for us with
God, who has chosen
thee.




Cant. Magnificat. VIII G. p. 217 or 223.

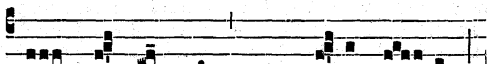
Prayer. Deus, qui multitudínem. p. 1017.

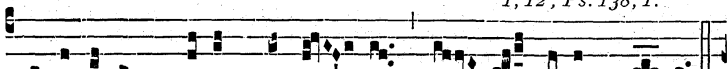
Commemoration of St. Peter. Ant. Tu es Pástor. p. 1237. *Ÿ.* Tu es Pétrus. p. 1016. *Prayer.* Deus, qui beáto Petro. p. 1013.

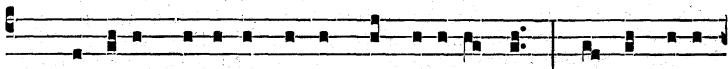
Benedicámus Dómino I. p. 138. — *Ant.* Sálve, Regina. p. 243.

AT MASS.

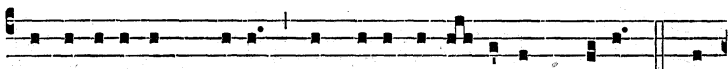
Intr. I 
S Cí-o * cú- i cré-di-di,


 et cértus sum, qui-a pót-ens est


 depó-si-tum mé-um servá- re in íllum dí- em.



Ps. Dómine, probásti me, et cognovísti me : * tu cognoví-



sti sessi-ónem mé-am, et resurrecti-ónem mé-am. Gló-



ri-a Pátri. E u o u a e. Glória Pátri. 1st tone, p. 28.

Collect of St. Paul, nº 2, then of St. Peter, nº 1, p. 1017.

On Sunday, the Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Galatas.

St. Paul gives an outline of his life. Galatians I, 11-20.

FRATRES : Notum vobis fácio
 Evangélium, quod evange-
 lizátum est a me, quia non est
 secúndum hóminem : neque

BRethren, I give you to understand
 that the gospel which was preach-
 ed by me, is not according to man.
 For neither did I receive it of man,

enim ego ab hómine accépi illud, neque didici, sed per revelatióem Jesu Christi. Audístis enim conversatióem meam aliquándo in Judaísmo : quóniam supra modum persequébar Ecclésiám Dei, et expugnábam illam, et proficiébam in Judaísmo supra multos coetáneos meos in géneré meo, abundántius aemulátor exsístens paternárum meárum tradiónum. Cum autem plácuít ei, qui me segregávit ex útero matris meae, et vocávit per grátiam suam, ut reveláret Fílium suum in me, ut evangelizárem illum in géntibus : continuo non acquiévi carni et sánguini, neque veni Jerosólymam ad antecessóres meos Apóstolos : sed ábii in Arábiam : et iterum revérsus sum Damáscum : deínde post annos tres veni Jerosólymam vidére Petrum, et mansi apud eum diébus quíndecim : álium autem Apóstolorum vidi néminem, nisi Jacóbum fratrem Dómini. Quae autem scribo vobis, ecce coram Deo, quia non méntior.

nor did I learn it; but by the revelation of Jesus Christ:

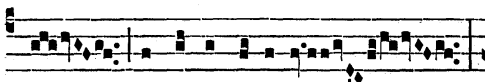
For you have heard of my conversation in time past in the Jews' religion: how that beyond measure I persecuted the Church of God, and wasted it; and I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

But when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the Apostles who were before me: but I went into Arabia, and again I returned to Damascus.

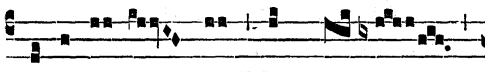
Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days; but other of the Apostles I saw none; saving James the brother of the Lord. Now the things which I write to you, behold before God I lie not.

Grad. v 

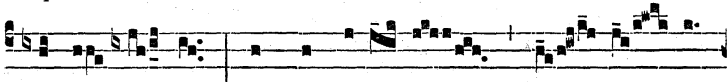
QUI ope-rá-tus est * Pé-



tro in aposto-látum,

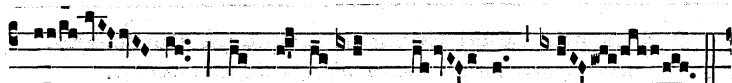


ope-rá-tus est et mí-hi

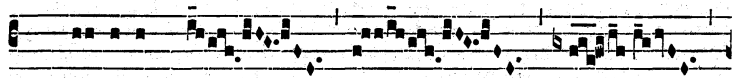


inter gén-tes : et cognové-runt grá-ti-am

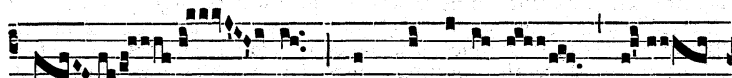
He who wrought in Peter to the apostleship, wrought in me also among the gentiles; and they knew the grace of God, which was given to me. ¶ The grace of God in me hath not been void; but his grace always remaineth in me.
Gal. 2, 8-9; I Cor. 15, 10.



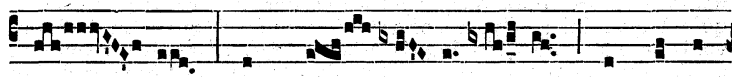
Dé- i, quae dá-ta est mí- hi.



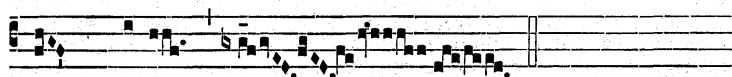
∇. Grá- ti- a Dé-



i in me vácu- a non



fú- it : sed grá- ti- a é- jus semper in



me * mánet.

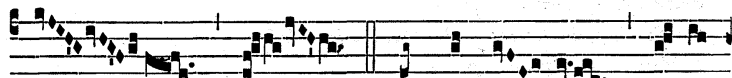
VIII

A

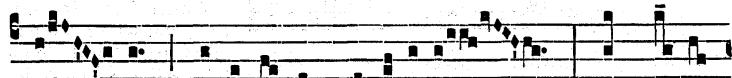


Lle- lú-ia. * *ij.*

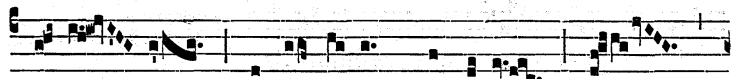
Holy Apostle Paul,
preacher of truth, and
teacher of the nations,
intercede for us.



∇. Sáncte Páu- le Apó-



sto- le, praedi- cá- tor ve- ri- tá- tis, et dóctor



génti- um, inter- cé- de * pro nóbis.



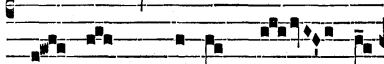
✠ **Sequentia sancti Evangelii secundum Matthaeum.***Jesus foretells the persecutions his Apostles must undergo.**Matth. 10, 16-22.*

IN illo t mpore : Dixit Jesus discipulis suis : Ecce ego mitto vos sicut oves in m dio luporum. Estote ergo prudentes sicut serpentes, et simplices sicut columbae. Cavete autem ab hominibus. Tradent enim vos in conciliis, et in synagogis suis flagellabunt vos; et ad praesides, et ad reges ducemini propter me in testimonium illis, et gentibus. Cum autem tradent vos, nolite cogitare quomodo, aut quid loquamini : dabitur enim vobis in illa hora quid loquamini. Non enim vos estis qui loquimini, sed Spiritus Patris vestri, qui loquitur in vobis. Tradet autem frater fratrem in mortem, et pater filium : et insurgent filii in parentes, et morte eos afficient : et eritis odio omnibus propter nomen meum : qui autem perseveraverit usque in finem, hic salvus erit.

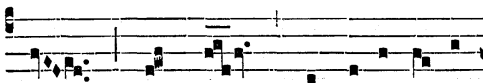
Credo.

*Offertory. Mihi autem. p. 982.**Secrets no 19 then 18, p. 970.**On Sunday, the Secret of the Sunday is added.**Preface of the Apostles, p. 13.*

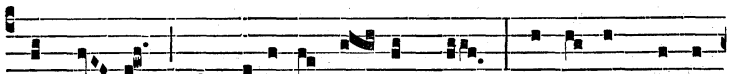
Comm. I

A

- men * di-co vo- bis :



quod vos, qui re-liqui-stis



omni- a, et secu-ti e- stis me, centuplum acci-

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.

Amen I say to you, that you who have left all things, and have followed me, shall receive an hundred fold, and shall possess life everlasting.

Matth. 19, 28 and 29.

pi-é-tis, et ví-tam ae-tér-nam pos-si-dé-
bi-tis. P. T. Alle-lú-ia.

Postcommunions no 18 (a), then 16, p. 973.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

Vespers of the Precious Blood.

¶ *In churches dedicated to St. Paul : Antiphons and Psalms of the Common of Apostles, p. 1596. Chapter, Hymn, Versicle, Ant. at Magnif. and commemoration of St. Peter, as in I Vespers of the Feast, p. 1247. Commemoration of the Precious Blood : Ant. Accessístis. p. 1256. V. Redemísti nos.*

Commemoration of the Sunday

at Vespers of the Holy Apostles Peter and Paul.

Saturday before the III Sunday after Pentecost.

At Magnif.

Ant. I

C

Ognové-runt ómnes * a

All from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.
I Sam. 3, 20.

Dan usque Bersabé- e, quod fidé-lis Sámu-el pro-
phé-ta ésset Dómi-ni.

Ÿ. Vespertína orátio ascéndat ad te, Dómine.

Ry. Et descéndat super nos misericórdia túa.

Ÿ. May evening prayer rise up to thee, O Lord.

Ry. And thy mercy come down upon us.

Prayer of the following Sunday.

Saturday before the IV Sunday.

At Magnif.

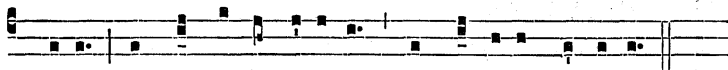
Ant. VIII

P

Raevá-lu- it Dávid * in Phi-li-

David prevailed over the Philistine, with a sling and a stone in the name of the Lord.

1 Sam. 17, 50.



sthaé-um, in fúnda et lápi-de, in nómine Dómi-ni.

Saturday before the V Sunday.

At Magnif.

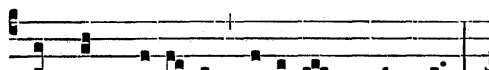
Ant. I

M

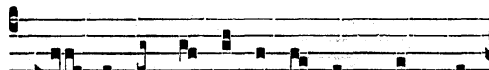
Ontes * Gélbo- ë, nec

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.



ros nec plúvi- a véni- at super vos,



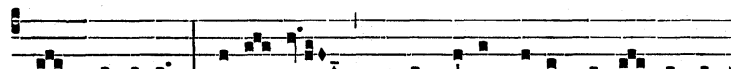
qui- a in te abjéctus est clýpe- us



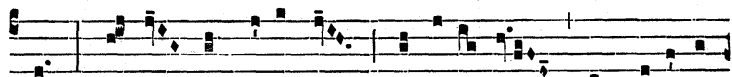
fórti- um, clý- pe- us Sá- ul, qua- si



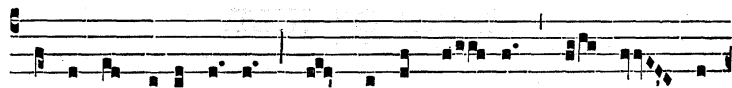
non ésset úctus ó- le- o. Quo- modo ceci- dérunt fórtes



in proéli- o? Jónathas in excélsis tú- is inter- féctus



est : Sá- ul et Jónathas, amábi- les et decó-ri



valde in ví-ta sú- a, in mó-rtē quo- que non sunt se-



pa- rá- ti. *Ψ. Vespertína orátio. p. 1253.*

Saturday before the VI Sunday.

At Magnif.

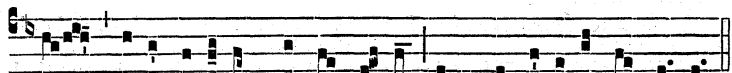
Ant. I

O

B-secro, Dómi- ne, * áu-

I pray thee, O Lord,
take away the iniquity
of thy servant, for I
have done foolishly.

II Samuel 24, 10.



fer iniqui- tatem sé- rvi tú- i, qui- a insipi- énter é- gi.

Saturday before the VII Sunday.

At Magnif.

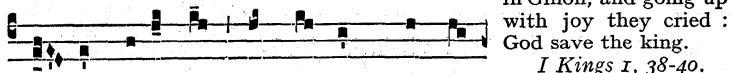
Ant. VIII

U

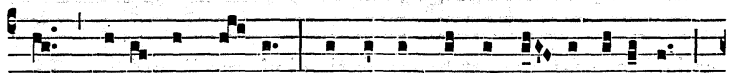
N- xérunt * Sa- lomónem

Sadoc the priest and
Nathan the prophet
anointed Solomon king
in Gihon, and going up
with joy they cried :
God save the king.

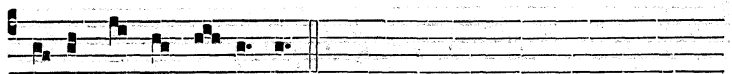
I Kings 1, 38-40.



Sá- doc sacérdos, et Náthan prophé-



ta régem in Gí- hon, et ascendétes laé- ti dixé- runt :



Ví- vat rex in ae- té- rnum. *Ψ. Vespertína orátio. p. 1253.*

FEASTS OF JULY.

JULY 1.


THE PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

Double of I Class.

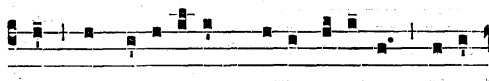
AT FIRST VESPERS. (*June 30*)

As in II Vespers, p. 1262, except the last Psalm Laudate Dóminum. 2 D. p. 184, and following :

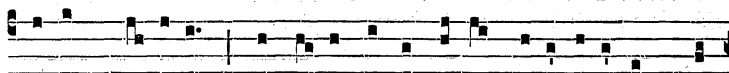
<p>Ÿ. Redemísti nos, Dómine, in sánguine túo.</p>	<p>Ÿ. Thou hast redeemed us, O Lord, in thy blood.</p>
<p>Ry. Et fecísti nos Déo nóstro régnum.</p>	<p>Ry. And hast made us to our God a kingdom.</p>

At Magnif. 
Ant. III a

A ccessístis * ad Sí-on món-



tem, et ci-vi-tátem Dé-i vivéntis, Jerú-



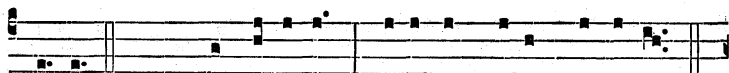
sa-lém caeléstem, et testaménti nó-vi medi-ató-rem Jé-



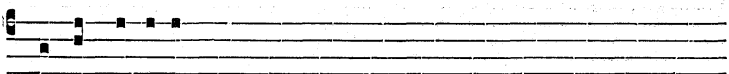
sum, et sánguini aspersi-ónem mé-li-us loquéntem quam

You are come to
Mount Sion and to the
city of the living God,
the heavenly Jerusa-
lem, and the mediator
of the new testament,
Jesus, and to the
sprinkling of blood
which speaketh better
than that of Abel.

Hebr. 12, 22, 24.



Abel. *Cant.* Magní-fi-cat * á-ni-ma mé-a Dó-mi-num.



2. Et exsultávit...

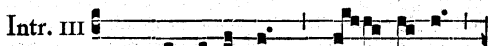
Cant. Magnificat. III a. p. 214 or 220.

Prayer. Omnípotens sempitérne Deus. p. 1258.

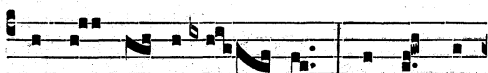
On Sunday: Commemoration of the Sunday.

Benedicámus Dómino I. p. 138. — *Ant.* Sálve, Regína. p. 243.

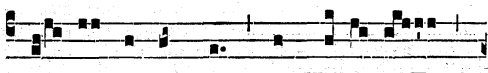
AT MASS.



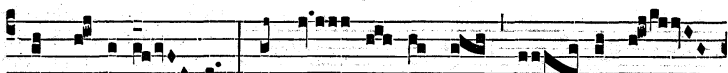
Intr. III
R Ed-e-místi nos, * Dó- mi-ne,



in sán-gui-ne tú- o, ex ómni



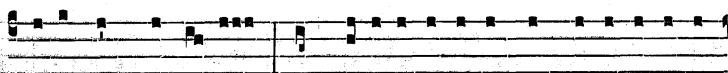
trí- bu, et língua, et pópu-lo,



et na-ti- ó- ne : et fe- cí-sti nos Dé- o nó-

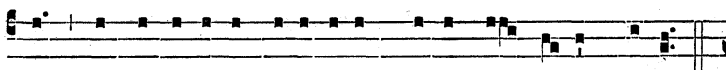


stro ré-gnum. *Ps.* Mi-se-ricórdi- as Dómini in

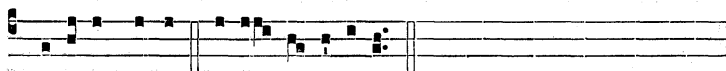


aetérnum cantábo : * in genera-ti- ónem et gene-ra-ti- ó-

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.



nem annunti-ábo ve-ri-tátem tú-am in ó-re mé-o.



Gló-ri-a Pátri. E u o u a e. Glória Pátri. 3rd tone. p. 29.

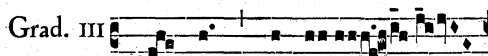
Collect.

OMnípotens sempitérne Deus, qui unigénitum Fílium tuum mundi Redemptórem constituísti, ac ejus Sángvine placári voluísti : † concéde, quaésumus, salúti nostrae prétium solémni cultu ita venerári, atque a praeséntis vitae malis, ejus virtúte deféndi in terris; * ut fructu perpétuo laetémur in caelis. Per eúndem Dóminum nostrum.

O Almighty and Everlasting God, who hast set up thine only begotten Son to be the Redeemer of the world, and hast willed to be appeased by his Blood: grant unto us, we beseech thee, in such wise, with solemn worship to reverence the price of our salvation, and in its might to find our defence against the evils of this life, that we may attain in heaven to the everlasting happiness it has bought for us. Through the same...

On Sunday, the Collect of the Sunday is added.

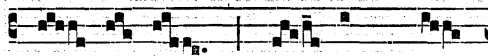
Epistle. Christus assistens, p. 497.



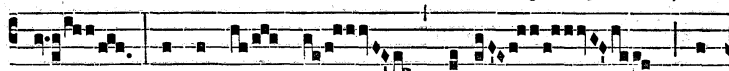
HIC est * qui vé-



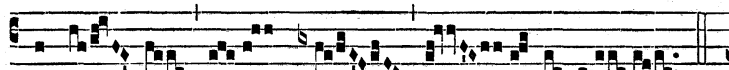
nit per á- quam et



sán-gui-nem, Jé- sus Chrí-



stus : non in á- qua so-lum, sed



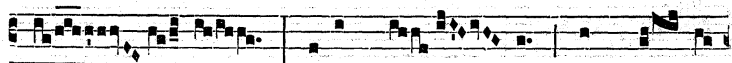
in á- qua et sán- guine.

This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. ¶ There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one.

John 5, 6 and 7-8.



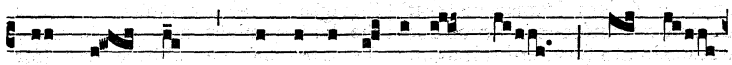
¶. Tres sunt, qui testimó-ni- um dant in cae-



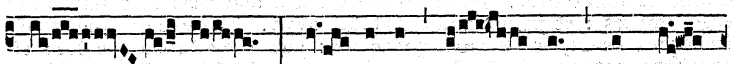
lo : Páter, Vér- bum, et Spí- ri-



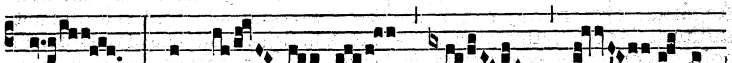
tus Sán- ctus : et hi tres ú- num sunt.



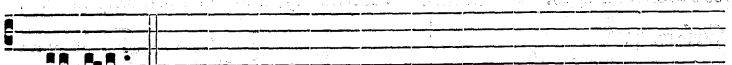
Et tres sunt, qui testimó-ni- um dant in tér-



ra : Spí- ri-tus, a- qua, et sán-



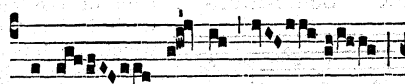
guis : et hi tres * ú- num



sunt.

III

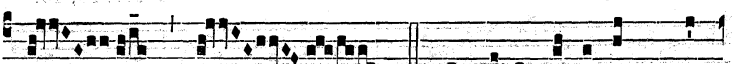
A



Lle- lú- ia. * ij.

If we receive the testimony of men, the testimony of God is greater.

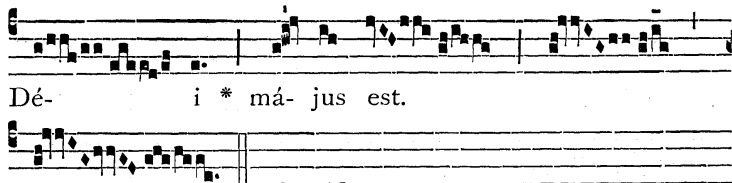
1 John 5, 9.



¶. Si testimó-ni- um hó-



mi-num ac- cí- pi-mus, testimó- ni- um



✠ **Sequentia sancti Evangelii secundum Joannem.**

The Blood flows from the side of Jesus crucified. John 19, 30-35.

IN illo tempore : Cum accepisset Jesus acetum, dixit : Consummatum est. Et inclinato capite tradidit spiritum. Judaei ergo (quoniam Parasceve erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum, ut frangerent eorum crura, et tollerentur. Venierunt ergo milites : et primi quidem fregerunt crura, et alterius, qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura, sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis, et aqua. Et qui vidit, testimonium perhibuit : et verum est testimonium ejus. Credo.

AT that time, Jesus, when he had taken the vinegar, said : It is consummated. And bowing his head, he gave up the ghost. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came : and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

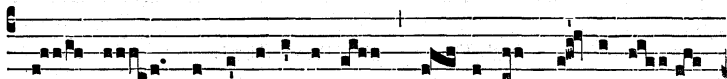
Offert. IV



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?

I Cor. 10, 16.





non- ne parti-cipá-ti- o cór-po-ris Dó-mi-ni
est?

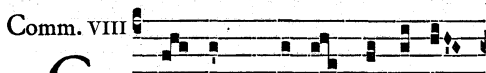
Secret.

PER haec divína mystéria, ad novi, quaesumus, testaménti mediatórem Jesum accedámus : et super altária tua, Dómine virtútum, aspersionem sánguinis mélius loquentem, quam Abel, innóvemus. Per eúndem Dóminum.

THrough these divine mysteries, may we, O Lord of Hosts, we beseech thee, draw near to Jesus, the mediator of the new testament : and upon thine altars may we renew the sprinkling of that Blood which speaketh better than that of Abel. Through the same our Lord.

*On Sunday, the Secret of the Sunday is added.
Preface of the Holy Cross, p. 502.*

Comm. VIII



C Hrí-stus * semel oblá-tus
est ad multó-rum exhausti- énda

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.



peccá-ta : se-cúndo sine peccá-to appa-ré- bit exspe-
ctántibus se in sa-lú-tem.

Postcommunion.

AD sacram, Dómine, mensam admíssi, háusimus aquas in gáudio de fóntibus Salvatóris : sanguis ejus fiat nobis, quaesumus, fons aquae in vitam aetérnam salientis : Qui tecum vivit et regnat.

ADmitted to the holy table, O Lord, we have drawn waters, with joy, from the Saviour's fountains : may his Blood, we beseech thee, be within us as a fountain of water springing forth unto eternal life. Who lives and reigns.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS.

These antiphons in their literal sense, in Is. 63, acclaim a warrior who returns triumphantly to Jerusalem after vanquishing the Edomites and punishing them for the evil done to Israel. Taken spiritually they describe our Lord, his clothes stained with his own blood (this is the literal sense of the third, from Apoc. 19, 13). To believers, his blood is a shower of grace, but will call down terrible punishment on impenitent sinners.

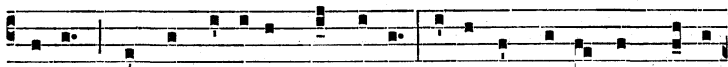
1 Ant.

VII a

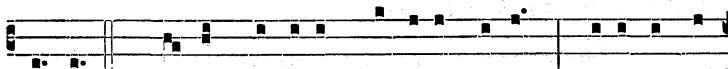
Q

uis est iste * qui vénit de

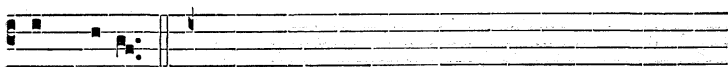
Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe.



Edom, tñctis véstibus de Bósra? Iste formó-sus in stó-la



sú- a. *Ps. Dí-xit Dóminus Dómino mé- o : * Séde a dèx-*



tris mé- is. *Ps. Díxit Dóminus. VII a. p. 151.*

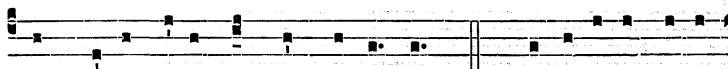
2 Ant.

VIII c

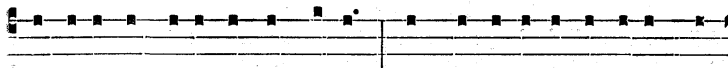
E

-go * qui lóquor justí-ti- am,

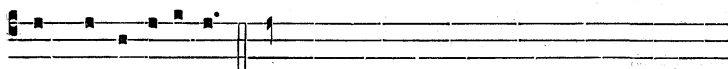
I, that speak justice and am a defender to save.



et propugnátor sum ad salvándum. *Ps. Confi-tébor tí-bi,*



Dómine, in tóto córde mé- o : * in consí-li- o justórum et

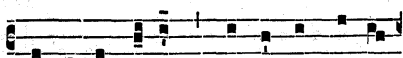


congrega-ti- óne. *Ps. Confitébor. VIII c. p. 158.*

3 Ant.

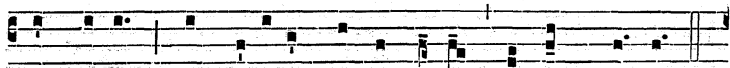
IV A

V

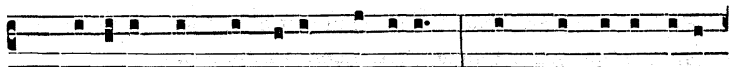


Esti-tus é-rat * véste aspérsa

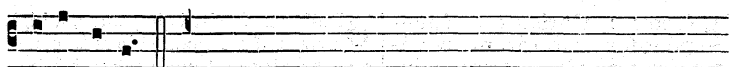
He was clothed with a garment sprinkled with blood. And his name is called: the Word of God.



sánguine, et vocátur nómen é-jus Vérbum Dé- i.



Ps. Be-átus vir qui tímet Dóminum: * in mandá-tis éjus



vólet nímis. Ps. Beátus vir. IV A. p. 162.

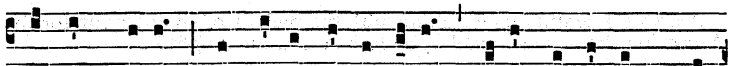
4 Ant.

VIII C

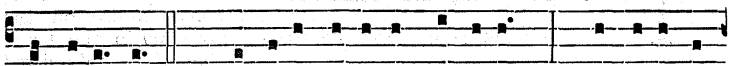
Q

Uare ergo * rúbrum est indu-

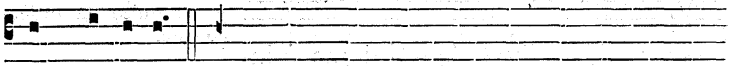
Why then is thy apparel red, and thy garments like theirs that tread in the wine-press?



méntum tú-um, et vestiménta tú-a sicut calcánti-um in



torcu-lá-ri? Ps. Laudáte, pú-e-ri, Dóminum: * laudáte nó-



men Dómi-ni. Ps. Laudáte púeri. VIII C. p. 170.

5 Ant.

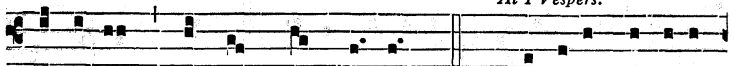
II D

T

Orcu-lar * calcávi só-lus, et de

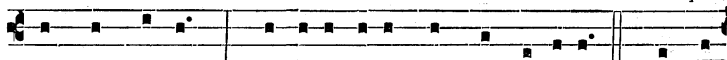
I have trodden the winepress alone: and of the nations there is not a man with me.

At I Vespers.

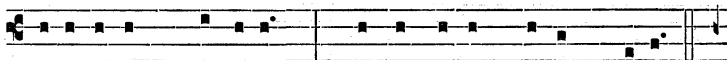


génti-bus non est vir mé-cum. Ps. Laudáte Dóminum,

At II Vespers.



ómnes géntes : * laudáte é-um, ómnes pópu-li. *Ps.* Láuda,



Jerú-sa-lem, Dóminum : * láuda Dé-um tú-um, Sí-on.

At I Vespers. *Ps.* Laudáte Dóminum. II D. p. 184.

At II Vespers. *Ps.* Láuda, Jerúsalem. II D. p. 208.

Chapter.

Hebr. 9, 11-12.

FRatres : Christus assístens pón-tífex futurórum bonórum, per ámplius et perféctius tabernáculum non manufactum, id est, non hujus creatiónis : † neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, * aetérna redemptióne invénta.

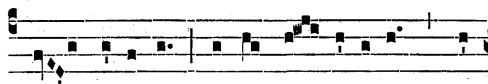
BRethren, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

An XVIII century composition with the melody of an old hymn for the Ascension, *Festum nunc celebre*, by Rabanus Maurus († 856).

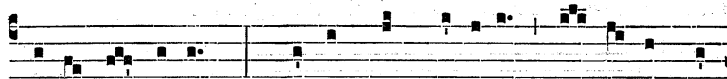
Hymn. VIII

F

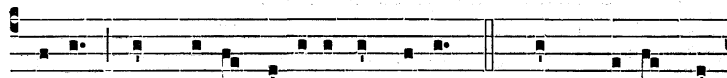
Estí-vis ré-sonent cómpi-



ta vóci-bus, Cí-ves lae-tí-ti-am frón-



ti-bus éxpli-cent : Taédís flammí-fe-ris ór-di-ne pró-



de-ant Instrúcti pú-erí et sénes. 2. Quem dú-ra mó-

1. Let every street with joyful chants resound, praise on the lips and in the heart abound, th'uplifted torch in radiant homage shine and age with youth unite the ordered line.

ri-ens Christus in árbore Fú-dit

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.

mul-típli-ci vúlnerē sānguinem, Nos,

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.

fácti mémores, dum có-limus, decet

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.

Saltem fúndere lácrimas. 3. Humáno

géné-ri perníc-ies grá-vis Adá-

5. By this dear blood,

mi vé-te-ris crimine cón-ti-git : Adám̄i intég-ri-tas et

pí-e-tas nóvi - Ví-tam réddidit ómni-bus. 4. Clamó-rem

vá-lidum súmmus ab aéthe-re Languéntis Géni-ti

si Pá-ter áu-di-it, Placá-ri pó-ti-us sānguine débu-it, Et

nóbis véni-am dá-re. 5. Hoc quicúm-que stó-lam sāngu-

By this dear blood, 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. 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. Throned in the height supreme, the Father heard his Son's loud cry and last expiring word; the Maker's blood the creature's pardon sealed, and in his blessed stripes mankind was healed. 5. By this dear blood,

ne pró-lu-it, Abstérgit mácu-las; et

ró-se-um décus, Quo fí-at sími-lis

pró-ti-nus Ange-lis, Et Ré-gi pláce-at,

cápit. 6. A récto instábi-lis trámi-

te póstmodum Se núllus rétrahat;

mé-ta sed úl-tíma Tangátur; tríbu-et nó-bi-le praémi-um,

Qui cúrsu-m Dé-us ádjuvat. 7. Nóbis prop-í-ti-us sis, Gé-

ni-tor pó-tens, Ut quos u-nígenae sángine Fí-

li-i Emístz, et plácido Flá-mi-ne récre-as, Caéli ad

cúlmina tránsfe-ras. Amen.

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.

Ÿ. Te ergo, quaesumus, tuis famulis subveni.

R. Quos pretioso sanguine redemisti.

Ÿ. We therefore pray thee, help thy servants.

R. Whom thou hast redeemed with thy precious Blood.

At Magnif.

Ant. I D 2

H Abé-bi-tis au-tem * hunc

This day shall be for a memorial to you : and you shall keep it a feast to the Lord in your generations with an everlasting observance.

Exodus 12, 14.

dí-em in monuméntum : et ce-lebrá-

bi-tis é-um so-lémnem Dómi-no in gene-ra-ti-ónibus

véstris cúltu sempi-térno. *Cant.* Magní-ficat * ánima

mé-a Dómi-num. Et exsultávit...

Cant. Magníficat. I D 2. p. 212 or 218.

Prayer. Omnipotens sempitérne Deus. p. 1258.

Commemoration of the Visitation of the B. V. M.

Ant.

VIII G

B E-á-ta es, * Ma-rí-a, quae cre-

Blessed art thou, Mary, that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

Gospel.

di-dísti : perfi-ci-éntur in te quae

dícta sunt tí-bi a Dómino, alle-lú-ia. E u o u a e.

¶ *Benedícta tu in muliéribus.*
Ry. Et benedíctus frúctus vén-
tris túi.

¶ *Blessed art thou among women.*
Ry. And blessed is the fruit of thy
womb.

Prayer. Fámulis túis. p. 1404.

On Sunday : Ant. at Magnificat of the Sunday is added.

Benedicámus Dómino I. p. 138. — Ant. Sálve, Regína. p. 243.

At Compline, as during Octave of the Sacred Heart, Hymn nº 2, p. 247.

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.

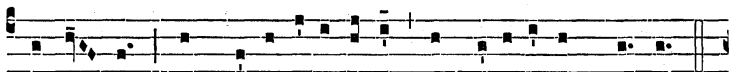
1 Ant.

VIII G

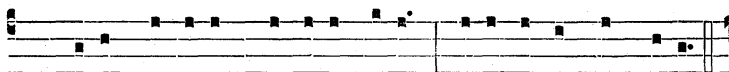
E

Xsúrgens Marí- a * ábi- it in

Mary rising up, went
 into the hill country
 with haste, into a city
 of Juda.



montá- na cum festina-ti- óne in ci-vi-tá-tem Jú-da.



*Ps. Díxit Dóminus Dómino mé- o: * Séde a dextris mé- is.*

Ps. Díxit Dóminus. VIII G. p. 151.

2 Ant.

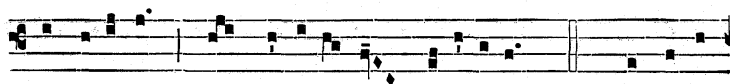
II D

I

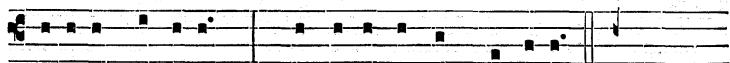
Ntrávit Ma- rí- a * in dómum

Mary entered into the
 house of Zachary, and
 saluted Elizabeth





Zacharí-ae, et sa-lu-tá-vit Elí-sabeth. *Ps.* Laudá-te,



pú-e-ri, Dóminum : * laudá-te nómen Dómini.

Ps. Laudáte púeri. VIII G. p. 170.

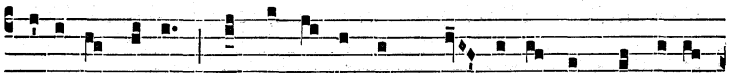


UT audívit * sa-luta-ti-ónem Ma-

When Elizabeth heard the salutation of Mary, the infant leaped in her womb, and she was filled with the Holy Ghost.



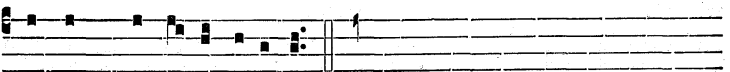
rí-ae Elí-sabeth, exsultávit infans in



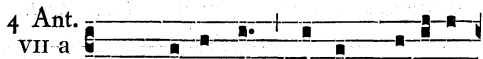
úte-ro é-jus, et replé-ta est Spí-ri-tu Sáncto, alle-



lú-ia. *Ps.* Laetátus sum in his quae dícta sunt mí-hi : * in



dómum Dómi-ni íbimus. *Ps.* Laetátus sum. III a 2. p. 187.

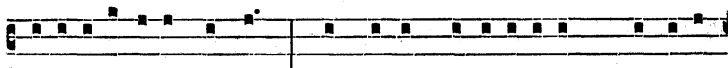


Benedícta tu * inter mu-lí-e-

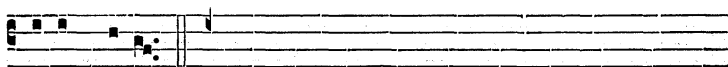
Blessed art thou among women, and blessed is the fruit of thy womb.



es, et benedíctus frúctus véntris tú-i. *Ps.* Ni-si Dóminus



aedificáve-rit dómum : * in vánum laboravérunt qui aedí-



fícant é- am. *Ps. Nisi Dóminus. VII a. p. 195.*

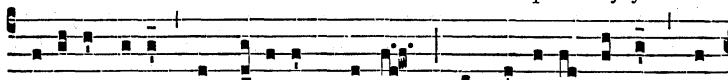
5 Ant.

I f

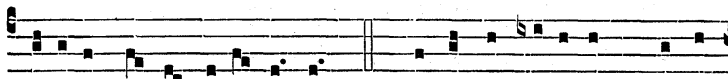
E

X quo fácta est * vox sa-luta-

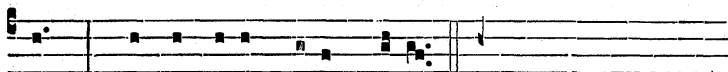
As soon as the voice
of thy salutation soun-
ded in my ears, the
infant in my womb
leaped for joy.



ti-ónis túae in áuribus mé- is, exsultávit ínfans in



útero mé- o, alle- lú- ia. *Ps. Láuda, Je- rúsa-lem, Dómi-*



num : * láuda Dé-um tú-um, Sí- on.

Ps. Láuda, Jerúsalem. I f. p. 207.

Chapter and Hymn of Common of the B. V. M., p. 1712.

V. Benedícta tu in muliéribus.

V. Blessed art thou among women.

Ry. Et benedíctus frúctus vén-
tris túi.

Ry. And blessed is the fruit of thy
womb.

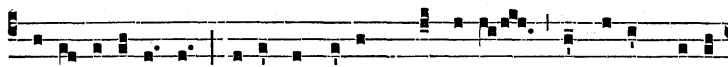
At Magníf.

Ant. VIII G

B

E-átam me dí-cent * ómnes

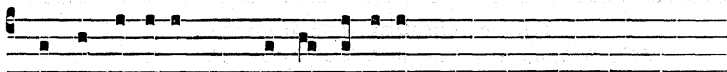
All generations shall
call me blessed, because
God hath regarded the
humility of his hand-
maid. *Magníficat.*



gene-ra-ti-ónes, qui-a ancíllam húmi-lem respéxit Dé-us,



alle-lú- ia. *Cant. Magní- ficat * ánima mé-a Dóminum.*



2. Et exultávit... *or* Et exultávit...

Cant. Magnificat. VIII G. p. 217 *or* 223.

Prayer. Fámulis tuis. p. 1404.

Benedicámus Dómino IV. p. 140. — *Ant.* Sálve, Regína. p. 243.

Commemoration of the Octave of the Holy Apostles Peter and Paul.

(*July 3 and 4*)

Ant. Pétrus Apóstolus. V̄. Constitues éos príncipes. p. 1274.

Prayer. Deus, qui hodiérnam. p. 1238.

3. St. Leo II Pope and Confessor. († 683)

Semi-double.

July 2. Sacérdos. p. 129. — *July 3.* Dum ésset. p. 130.

Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Leónem Summum Pontíficem, perpétua protectióne custódi; * quem totius Ecclésiæ praestítisti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Leo Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

The Collect of the Holy Apostles is added : Deus, qui hodiérnam diem. p. 1238.

Secret n^o 1, p. 967. *Then :* Hóstias, Dómine. p. 1242.

Postcommunion n^o 1, p. 970. *Then :* Quos caelésti. p. 1242.

4. Sixth day during Octave of the Holy Apostles Peter and Paul.

AT MASS.

Introit. Míhi autem. p. 979.

Collect. Deus qui hodiérnam diem. p. 1238.

Lectio Actuum Apostolorum.*Miracles worked by Peter and the Apostles. Acts 5, 12-16.*

IN diébus illis : Per manus Apostolorum fiébant signa et prodígia multa in plebe. Et erant unanimiter omnes in pórticu Salomónis. Ceterórum autem nemo audébat se conjúgere illis : sed magnificábat eos pópulus. Magis autem augebátur credéntium in Dómino multitúdo virórum ac mulierum, ita ut in platéas ejícerent infirmos, et pónerent in léctulis ac grabátis, ut, veniénte Petro, saltem umbra illíus obumbráret quemquam illórum, et liberaréntur ab infirmitátibus suis. Concurrébant autem et multitúdo vicinárúm civitátum Jerúsalem, afferéntes aegros, et vexátos a spirítibus immúndis : qui curabántur omnes.

IN those days, By the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. But of the rest no man durst join himself to them; but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch, that they brought forth the sick into the streets, and laid them on beds and couches: that when Peter came, his shadow, at least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

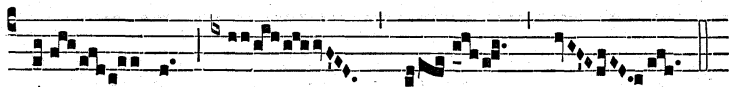
Gradual. Constitues. p. 1240.

A I
Lle- lú- ia. * ij.

I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren.

Luke 22, 32.

∇. Ro-gá- vi pro te, Pétre, ut non de-fí- ci- at
fídes tú- a : et tu a-liquán- do con- vér-
sus, con- fír- ma * frátres



tú- OS.

Gospel. Ecce nos reliquimus ómnia. 1669.*Offertory.* In omnem térram. p. 1013. — *Secret.* Hóstias. p. 1242.*Communion.* Vos qui secúti éstis me. p. 1087.*Postcommunion.* Quos caelésti. p. 1242.

5. St. Anthony Mary Zaccaria Confessor. († 1539)

*Double.**July 4.* Similábo. p. 133. — *July 5.* Hic vir. p. 133.

Collect.

FAC nos, Dómine Deus, supereminéntem Jesu Christi sciéntiam spíritu Pauli Apóstoli edíscere : † qua beátus Antónius María mirábiliter eruditus, * novas in Ecclésia tua clericórum et vírginum famílias congregávit. Per eúndem Dóminum.

MAKE us, O Lord God, in the spirit of saint Paul the Apostle, thoroughly to learn the science of Jesus Christ, a science surpassing all knowledge : imbued in wondrous wise with which, blessed Anthony Mary enriched thy Church with a new family of clerics, and with another of virgins¹, consecrated to thy service. Through the same our Lord.

The Collect of the Holy Apostles is added : Deus, qui hodiérnam. p. 1238.

Secret.

AD mensam caeléstis convívii fac nos, Dómine, eam mentis et córporis puritátem afférre, qua beátus Antónius María, hanc sacratíssimam hóstiam offerens, mirífice ornátus ení-tuit. Per Dóminum.

MAY we, O Lord, by thy grace, approach the sacred table on which is spread thy heavenly banquet, with the selfsame purity of soul and of body which marvellously shone forth in blessed Anthony Mary, whensoever he offered up this most holy Victim. Through Jesus Christ...

Then the Secret of the Holy Apostles : Hóstias, Dómine. p. 1242.

Postcommunion.

CAelésti dape qua pasti sumus, Dómine Jesu Christe, eo corda nostra caritátis igne flamméscant : quo beátus Antónius María salutáris hóstiae vexíllum, contra Ecclésiæ tuæ hostes, éxtulit ad victóriam : Qui vivis et regnas.

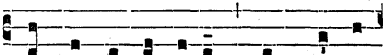
THOU hast fed us, O Lord Jesus Christ, with bread from heaven : may it enkindle in our hearts the fire of divine love, burning with which Blessed Anthony Mary triumphantly raised the banner of the sacred Host against the enemies of thy Church². Who livest and reignest...

*Then the Postcommunion of the Holy Apostles : Quos caelésti. p. 1242.*¹ The Barnabites and the Angelicals.² Allusion to the Saint's work in the institution and diffusion of the Forty Hours Devotion.


6. Octave of the Holy Apostles Peter and Paul.

Double major.

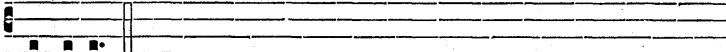
Commemoration at Vespers of July 5 and 6.

Ant. VIII  Peter the Apostle
 and Paul the Doctor
 of the gentiles have
 taught us thy law, O
 Lord.

P Etrus Apóstolus, * et Páulus



Dóctor génti- um, ípsi nos docu- é- runt légem tú- am



Dómine.

Ÿ. Constitúes éos príncipes
 super ómnem térram.

Ry. Mémoires éront nóminis
 túi, Dómine.

Ÿ. Thou shalt make them princes
 over all the earth :

Ry. They shall remember thy name,
 O Lord.

Collect.

DEUS, cujus dextera beátum
 Petrum ambulántem in flú-
 ctibus, ne mergerétur, eréxit, et
 coapóstolum ejus Paulum, tértio
 naufragántem, de profúndo pé-
 lagi liberávit : † exáudi nos
 propítius, et concéde ; * ut, am-
 bórum méritis, aeternitátis gló-
 riam consequámur : Qui vivis et
 regnas cum Deo Patre...

O God, who when blessed Peter
 walking on the waters was about
 to sink, with thine own right hand
 didst raise him up ; who didst likewise
 draw his fellow-Apostle Paul, ship-
 wrecked 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.

Offerimus tibi, Dómine, pre-
 ces et múnera : quae, ut tuo
 sint digna conspéctu, Aposto-
 lórum tuórum Petri et Pauli
 précibus adjuvémur. Per Dó-
 minum nostrum.

WE offer up to thee, O Lord, our
 prayers and our gifts : may the
 pleading of thy holy Apostles Peter
 and Paul make them worthy of thy
 regard. Through Jesus Christ our
 Lord.

Postcommunion.

PRótege, Dómine, pópulum tuum : et Apostolórum tuórum Petri et Pauli patrocínio confidéntem, perpétua defénsi-óne consérva. Per Dóminum.

Protect thy people, O Lord : and evermore help those who put their trust in the patronage of thy holy Apostles Peter and Paul. Through Jesus Christ our Lord.

7. Sts. Cyril († 869) and Methodius († 885) Bpp. and Conf.

Double.

Commemoration at Vespers of July 6.

Ant. VI

O

quam spe-ci-ó-si pédes *

How beautiful are the feet of those that preach the gospel of peace, glad tidings of good things, that say to Sion, Thy God shall reign!

Is. 52, 7; Rom. 10, 15.

evange-li-zánti-um pá-cem, evange-

li-zánti-um bó-na, dí-cénti-um Sí-on, Regnábít Dé-us

tú-us.

Ÿ. Sacerdótes túi induántur jústítiam.

Ÿ. Let thy priests be clothed with justice :

Ry. Et Sáncti túi exsúltent.

Ry. And let thy Saints rejoice.

Commemoration at Vespers of July 7.

Ant. I

I

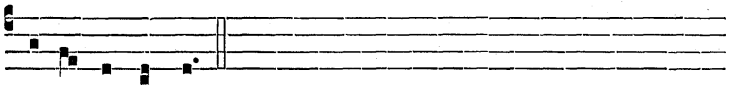
-sti sunt * ví-ri sáncti, fá-

These are men of holiness, become God's friends, renowned for the preaching of the truth, their tongues have become keys of heaven.

cti amí-ci Dé-i, di-ví-nae ve-ri-tá-



tis praecóni-o glo-ri-ó-si : lín-guae e-ó-rum cláves



caéli fáctae sunt.

Ÿ. Sacerdótes tui. *as above.*

Collect.

OMnípotens sempitérne Deus, qui Slavóniae gentes per beátos Confessóres tuos atque Pontífices Cyrillum et Methódium ad agnitióem tui nóminis veníre tribuísti : † praesta; ut, quorum festivitáte gloriámur, * eórum consórtio copulémur. Per Dóminum.

Almighty and everlasting God who, by the ministry of thy blessed Confessors and Bishops Cyril and Methodius, wast pleased to bring the Slavonic nations to the knowledge of thy name : grant that we, who keep with rejoicing this festival-day in their honour, may have fellowship with them for evermore. Through Jesus...

Secret. Preces, Dómine. p. 1018.

Postcommunion.

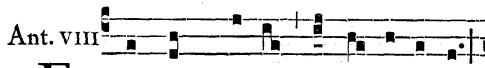
QUaésumus, omnipotens Deus : ut, qui nobis múnera dignáris praebére caeléstia, intercedéntibus sanctis tuis Cyrillo et Methódio, despícere terréna concédas. Per Dóminum nostrum.

O 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...

8. St. Elizabeth Queen of Portugal, Widow. († 1336)

Semi-double.

Commemoration at Vespers of July 7.

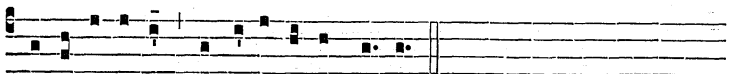


Ant. VIII

ET nunc, réges, * intel-lí-gi-te :

And now, O ye kings, understand : receive instruction, you that judge the earth.

Ps. 2, 10.



e-rudími-ni, qui judi-cá-tis térram.

Ÿ. Ora pro nobis, beáta Elísabeth.

Ry. Ut dígni efficiámur promissionibus Christi.

Ÿ. Pray for us, blessed Elizabeth.

Ry. That we may be made worthy of the promises of Christ.

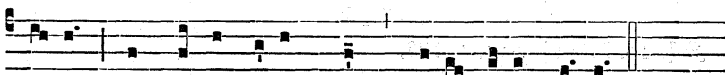
Commemoration at Vespers of July 8.

Ant. v

E

- lí-sabeth, * pácis et pátri-ae

Elizabeth, mother of peace and of thy people, triumphant in heaven, give peace to us.



má-ter, in caélo tri-úmphans, dóna nobis pá-cem.

Ÿ. Ora pro nobis. *as above.*

Collect.

Clementíssime Deus, qui beátam Elísabeth regínam, inter céteras egrégias dotes, béli- furóris sedándi praerogativa decorásti : † da nobis, ejus intercessióne; post mortális vitae, quam suppliciter pétimus, pacem, * ad aetérna gáudia pervenire. Per Dóminum.

O God, truly merciful, who among the many most excellent gifts she received from thee, didst endue the holy Queen Elizabeth with power to allay the passions of those bent on war: be moved, we beseech thee, by her prayers, and, besides the peaceful times with which we most humbly beseech thee to bless us in this life, bestow upon us that

happiness which lasts for evermore. Through Jesus Christ our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

Mass. Cognóvi. p. 1692, except Collect as above.

10. The Seven Brothers Martyrs, and Sts. Rufina and Secunda Virgins and Martyrs. (2nd cent.)

Semi-double.

July 9. Istórum. p. 128. — July 10. Gáudent. p. 128.

Collect. Praesta quaesumus. as on March 10, p. 1091.

Secret.

Sacrificiis praesentibus, quaesumus, Dómine, inténde placátus : et, intercedéntibus Sanctis tuis, devotióni nostrae proficiant et salúti. Per Dóminum nostrum.

BE appeased, we beseech thee, O Lord, and favourably regard these our sacrifices: may they, through the intercession of thy holy Martyrs, avail us for growth in fervour, and for assurance of salvation. Through Jesus Christ our Lord.

Postcommunion.

QUaésumus, omnípotens Deus : ut intercedéntibus Sanctis tuis, illíus salutáris capíamus efféctum; cujus per haec mystéria pignus accépipus. Per Dóminum nostrum.

GRant unto us, O Almighty God, we beseech thee, to possess in its fulness that salvation of which these mysteries are to us the pledge. Through Jesus Christ our Lord.

11. St. Pius I Pope and Martyr. (141-155)*Simple.**July 10. Iste sánctus. p. 126.***Collect.**

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Pium Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiæ praestítisti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Pius thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

*Secret no 1, p. 967 and Postcommunion no 1, p. 970.***12. St. John Gualbert, Abbot. († 1073)***Double.**July 11. Similábo. p. 133. — July 12. Hic vir. p. 133.***Collect.**

INtercésio nos, quaésumus, Dómine, beáti Joánnis Abbátis comméndet : † ut, quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum.

MAY the prayers of the holy Abbot John commend us, we beseech thee, O Lord, to thee; that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus Christ...

*Secret no 13, p. 969 and Postcommunion no 12, p. 972.**The same day. Sts. Nabor and Felix Martyrs. († 303)**July 11. Istórum. p. 128.***Collect.**

PRAesta, quaésumus, Dómine : * ut, sicut nos sanctorum Mártýrum tuorum Náboris et

EVEN, O Lord, as year by year we are bidden to celebrate the natal day of thy holy Martyrs, Nabor and

Felícis, natalítia celebránda non déserunt; ita júgiter suffrágiis comiténtur. Per Dóminum.

Felix, so at no time may we lack the succour of their prayers. Through Jesus Christ our Lord.

Secret.

MUnera plebis tuae, quaesumus, Dómine, sanctorum Mátyrum tuorum Náboris et Felícis fiant grata suffrágiis : et quorum triúmphis tuo nómini offerúntur, ipsórum digna perficiántur et méritis. Per Dóminum nostrum.

MAY the intercession, O Lord, of thy holy Martyrs, Nabor and Felix, make the offerings of thy people to be well-pleasing in thy sight. These offerings are laid before thee on the day of the triumph of thy saints, for the sake of whose merits may they be found worthy of thy gracious regard. Through Jesus Christ...

Postcommunion.

Natalítiis Sanctorum tuorum, quaesumus, Dómine : ut, sacraménti múnere vegetáti, bonis, quibus per tuam grátiam nunc fovémur, perfruámur aetérnis. Per Dóminum nostrum.

Comforted, O Lord, by the gift of thy sacrament, on the day hallowed by the triumph of thy saints, vouchsafe that we may come to enjoy those thy good things which are everlasting. Through Jesus Christ...

13. St. Anacletus Pope and Martyr. (76-88)

Semi-double.

July 12. Iste Sánctus. p. 126. — July 13. Qui vult. p. 127.

Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Anaclétum, Mátyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiæ praestítisti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Anacletus thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

14. St. Bonaventure Bp., Conf. and Doct. († 1274)

Double.

July 13 and 14. O Dóctor... beáte Bonaventúra. p. 131.

Collect.

DEus, qui pópulo tuo aetérnae salútis beátum Bonaventúram mínistrum tribuísti : †

O God who didst give blessed Bonaventure unto thy people to be a minister of eternal salvation, grant,

praesta, quaesumus; ut, quem Doctorem vitae habuimus in terris, * intercessorem habere mereamur in caelis. Per Dominum. | 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 medio. p. 1660, with *Prayers as above, then Alleluia.*
 V. Juravit. p. 1658. *Credo is said.* — *Offertory.* Veritas mea. p. 992.

15. St. Henry Emperor of Germany, Conf. († 1024)

Semi-double.

July 14. Similabo. p. 133. — July 15. Hic vir. p. 133.

Collect.

DEus, qui hodierna die beatum Henricum Confessorem tuum e terreni culmine imperii ad regnum aeternum transtulisti: † te supplices exoramus; ut, sicut illum, gratiae tuae uberitate praeuentum, illecebras saeculi superare fecisti, * ita nos facias, ejus imitatione, mundi hujus blandimenta vitare, et ad te puris mentibus pervenire. Per Dominum nostrum.

O God, who on this day wast pleased to raise blessed Henry, thy Confessor, from the headship of an earthly empire to the everlasting kingdom of heaven: most humbly we pray thee, that even as by lavishing upon him the riches of thy grace, thou didst strengthen him to overcome the temptations of this life, so thou wouldst make us, walking in his footsteps, to fly the allurements of the world and, pure in heart, to come at last to thee. Through Jesus...

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

Mass. Os justi. p. 1665, except *Collect, as above.*

16. Our Blessed Lady of Mount Carmel.

Double major.

Commemoration at Vespers of July 15.

Ant. Sancta Maria. p. 1709, which ends thus: quicumque celebrant tuam solemnem Commemorationem.

V. Dignare me laudare te,
 Virgo sacrata.

R. Da mihi virtutem contra
 hostes tuos.

V. Make me worthy to praise thee,
 O holy Virgin.

R. Give me strength against thine
 enemies.

Commemoration at Vespers of July 16.

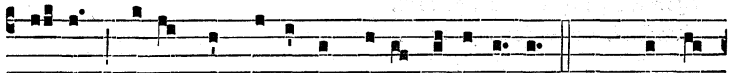
At Magnif.

Ant. VIII G

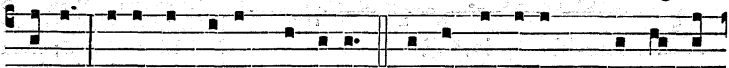
G

Ló-ri-a Líbani * dáta est

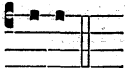
The glory of Libanus is given to it: the beauty of Carmel, and Saron. *Is. 35, 2.*



é- i, décor Carmé-li et Sáron, alle-lú- ia. *Cant. Magní-*



fi-cat ánima mé-a Dóminum. Et exsultávit... *or* Et exsul-



Cant. Magnificat. VIII G. p. 217 or 223.

Ÿ. Dignáre. *as above.*

távit...

Collect.

DEUS, qui beatíssimae semper Virgínis et Genitrícis tuae Mariae singulári título Carméli órđinem decorásti : † concéde propítius; ut, cujus hódie Com-memoratióem solémni celebrá-mus officio, ejus muníti praec-sídiis, * ad gáudia sempitérna pervenire mereámur : Qui vivis et regnas.

O God, who hast been pleased to honour the Order of thy most blessed Mother Mary ever a Virgin, with the noble title of Mount Carmel : grant, we beseech thee, that she whose commemoration we this day celebrate with solemn offices, may ever so surely safeguard us, that we be found worthy to share in that joy which has no end. Who livest and reignest.

Secret.

SANCTÍFICA, Dómine, quaesumus, oblata libámina : et beatae Dei Genitrícis Mariae salubérrima intercessióne, nobis salutária fore concéde. Per eú-dem Dóminum.

HALLOW, we beseech thee, O Lord, the sacrifice we offer up : and in virtue of the life-giving intercession of blessed Mary, the mother of God, make it of avail to our salvation. Through the same our Lord.

Postcommunion.

ADjuvet nos, quaesumus, Dómine, gloriósae tuae Genitrícis, sempérque Virgínis Mariae intercessió veneránda : ut, quos perpétuis cumulávit beneficiis, a cunctis perículis absolútos, sua fáciat pietáte concórdes : Qui vivis.

MAY, we beseech thee, O Lord, the venerable intercession of thy glorious Mother, Mary ever a Virgin, succour us in our needs. Unceasingly she has lavished blessings upon us : may she deliver us from all dangers, and make us all in her loving-kindness, to be of one heart and of one mind. Who livest...

On Sunday, the last Gospel is that of Our Blessed Lady of Mount Carmel, Loquente Jesu. p. 1720.

¶ *In places where the feast is solemnly kept.*

AT MASS.

Introit. Gaudeamus. p. 1477.

Prayers as above.

Epistle. Ego quasi vitis. p. 1378.

Gradual. Benedicta. p. 1405.

I

A lle-lú- ia. * *ij.*

V. Per

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.

te, Dé- i Génitrix, nó- bis est ví- ta pér- di- ta

dá- ta: quae de caé- lo susce- pí- sti pró- lem, et mún-

do ge- nu- ísti * Salva- tó- rem.

Gospel. Loquente Jesu. p. 1720. Credo is sung.

Offertory. Recordare. p. 1427.

Preface of the B. V. M. Et te in Commemoratione. p. 13.

Comm. I

R Egí- na mún- di * di- gnís-

O Virgin Mary, thou whom, because of thy worth, God has set up as queen over the whole world, pray for our

si- ma, Ma-rí- a Vír-go perpé-
 tu- a, intercéd- de pro nóstra pá-ce et salú- te, quae
 ge-nu- ísti Christum Dómi-num Salva-tó-rem ómni- um.

peace and for our sal-
 vation; for thou didst
 bring forth Christ the
 Lord, the Saviour of
 us all.

At I and II Vespers.

All as in Common of Feasts of the B. V. M. p. 1708. For the antiphons at Magnificat, see above, p. 1280. — Prayer. Deus qui. p. 1281.

17. St. Alexius Confessor. († 412)

Semi-double.

July 16. Similábo. p. 133. — July 17. Hic vir. p. 133.

Collect.

DEUS, qui nos beáti Aléxii Confessorís tui ánnua solemnitáte laetíficas : † concéde propítius ; ut, cujus natalítia cólimus, * étiam actiónes imitémur. Per Dóminum.

O God who dost gladden us each year with the festival of blessed Alexius, thy Confessor; vouchsafe, in thy loving-kindness, that we may ever imitate the holy life of him whom we this day honour. Through Jesus...

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

At Mass the chants of the Mass Os jústi. p. 1665.

18. St. Camillus de Lellis Confessor. († 1614)

Double.

July 19. Similábo. p. 133. — July 18. Hic vir. p. 133.

Collect.

DEUS, qui sanctum Camíllum, ad animárum in extrémó agóne luctántium subsidíum,

O God who, for the succouring of souls in their death-agony, didst imbue Saint Camillus with a wondrous

singulári caritátis praerogátiva decorásti : † ejus, quaésumus, méritis, spíritum nobis tuae dilectiónis infúnde; * ut in hora éxitus nostri hostem víncere, et ad caeléstem 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.

Secret.

Hostia immaculáta, qua illud Dómini nostri Jesu Christi imménsae caritátis opus renovámus, sit, Deus Pater omnipotens, sancto Camillo intercedénte, contra omnes córporis et ánimae infirmitátes salutáre remédiúm, et in extrémó agóne solátium et tutéla. Per eúndem Dóminum.

MAY this unspotted Host, in the offering up of which we renew our Lord's own work of infinite charity, be to us, O Almighty God, by the intercession of saint Camillus, a healing remedy for our every infirmity of body and of soul, and in our last hour may it be our solace and our sure defence. Through the same our Lord.

Postcommunion.

PER haec caeléstia aliménta, quae sancti Camilli Confessoris tui solémnia celebrántes, pia devotióne suscépimus : da, quaésumus, Dómine; ut in hora mortis nostrae sacraméntis refécti, et culpís ómnibus expiáti, in sinum misericórdiae tuae laeti súscipi mereámur : Qui vivis.

FOR the sake, O Lord, of the heavenly food of which, in celebration of the festival of saint Camillus, thy Confessor, we have devoutly partaken, grant, we beseech thee, that in the hour of our death we may be comforted by thy sacraments and, our sins being blotted out, may be entitled to cast ourselves with joyful trust upon the bosom of thy mercy. Who livest and reignest.

The same day.

Saint Symphorosa and her seven Sons Martyrs.

July 17. Istórum. p. 128.

Collect.

DEUS, qui nos concédis sanctórum Mártyrum tuórum Symphorósae et filiórum ejus natalítia cólere : * da nobis in aetérna beatitúdine de eórum societáte gaudére. Per Dóminum.

O God who givest unto us to keep the festival of thy holy Martyrs Symphorosa and her Children, grant that we may in their company enjoy everlasting happiness. Through Jesus Christ our Lord.

Secret no 6, p. 968 and Postcommunion no 6, p. 971.

19. St. Vincent de Paul Confessor. († 1660)

*Double.**July 18. Similábo. p. 133. — July 19. Hic vir. p. 133.***Collect.**

DEUS, qui ad evangelizándum paupéribus, et ecclesiástici órdis decórem promovéndum, beátum Vincéntium apostólica virtúte roborásti : † praesta, quaesumus; ut, cujus pia mérita venerámur, * virtútum quoque instruámur exémpis. Per Dóminum.

O God who, for the preaching of the Gospel to the poor and for the quickening of the fervour of the clergy, didst endue blessed Vincent with the zeal of an apostle: grant, we humbly pray thee, that we who seek to do reverent honour to his holiness, may profit by the lessons of virtue he has left us. Through Jesus...

*Secret no 12, p. 969 and Postcommunion no 11(a), p. 972.**Mass. Jústus ut páлма. 1667, with Gospel Designávit Dóminus. p. 1136.*

20. St. Jerome Æmiliani Confessor. († 1537)

*Double.**July 19. Similábo. p. 133. — July 20. Hic vir. p. 133.***Collect.**

DEUS, misericordiárum pater, per mérita et intercessiónem beáti Hierónymi, quem órphanis adjutórem et patrem esse voluísti : † concéde; ut spíritum adoptiónis, quo filii tui nominámur et sumus, * fidéliter custodiámus. Per Dóminum.

O God, the Father of mercies, be mindful of the merits and prayers of blessed Jerome, whom thou didst raise up to be the father and helper of orphans: and graciously bring about that, with all faithfulness, we cherish within us the spirit of adoption by which we are called, and verily are, thy sons. Through Jesus...

Secret.

CLEMENTÍSSIME DEUS, qui, véteri hómine consumpto, novum secúndum te in beáto Hierónymo créare dignátus es : da per mérita ipsíus; ut nos páriter renováti, hanc placatiónis hóstiam in odórem tibi suavíssimum offerámus. Per Dóminum.

MOST merciful God, who, the old Adam being utterly consumed in him, didst vouchsafe to create in blessed Jerome a new man according to thine own heart: ordáin 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.

Angelorum pane refecti te, Dómine, suppliciter deprecámur : ut, qui ánnuam beáti Hierónymi Confessoris tui memoriam celebráre gaudémus; ejúsdem étiam et exéplum imitémur, et amplíssimam in regno tuo praémium obtinére valeámus. Per Dóminum.

Comforted, O Lord, with the bread of Angels, most humbly we ask of thee that we who, year by year, celebrate with rejoicings the memory of blessed Jerome, thy Confessor, may walk in his footsteps, and thus become entitled to claim, with him, the exceeding reward of thy kingdom. Through Jesus Christ our Lord.

The same day.

Saint Margaret Virgin and Martyr. († 4th cent.)

July 19. Véni, spónsa. p. 134.

Collect.

Indulgéntiam nobis, quaesumus, Dómine, beáta Margaríta Virgo et Martyr implóret : * quae tibi grata semper exstítit et mérito castitátis, et tuae professióne virtútis. Per Dóminum nostrum Jesum Christum.

Inasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin-Martyr Margaret implores for us thy loving-kindness. Through Jesus Christ our Lord.

Secret no 2 (b), p. 967 and Postcommunion no 14 (a), p. 972.

Mass of St. Margaret : Me expectavérunt. p. 1681.

21. St. Praxedes Virgin. († 150)

Simple.

July 20. Véni, spónsa. p. 134.

Collect.

Exáudi nos, Deus salutáris noster : † ut, sicut de beátae Praxedis Vírginis tuae festivitáte gaudémus; * ita piae devotiónis erudiámur afféctu. Per Dóminum.

Graciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Praxedes, thy Virgin, may, by our feeling of loving devotion, advance in our knowledge of thee. Through Jesus Christ our Lord.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

22. St. Mary Magdalen Penitent. (1st cent.)

Double.

Commemoration at Vespers of July 21.

At Magnif.

Ant. VII a

I

N di-é-bus íl-lis, * mú-li-er

quae érat in ci-vi-táte peccátrix, ut

cognó-vit quod Jé-sus accúbu-it in

dómo Simónis lepró-si, áttu-lit

alabá-strum unguénti : et stans retro secus pédes Dó-

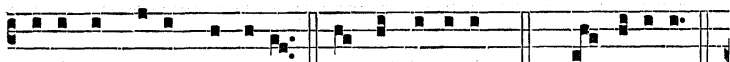
mini Jé-su, lá-crimis coépit ri-gá-re pédes é-jus, et

capíl-lis cápi-tis sú-i tergé-bat : et oscu-labá-tur

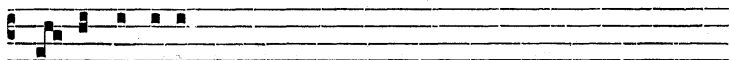
pédes é-jus, et unguén-to ungé-bat. *Cant. Magní-fi-cat**

In those days, a woman that was in the city, a sinner, when she knew that Jesus sat at meat in the house of Simon the leper, brought an alabaster box of ointment; and standing behind at the feet of the Lord Jesus, she began to wash his feet with tears, and wiped them with the hair of her head; and kissed his feet, and anointed them with the ointment.

Gospel.



ánima mé-a Dóminum. Et exsultávit... or Magní-ficat *



2. Et exsultávit... *Cant. Magnificat. VII a. p. 217 or 222.*

Ÿ. Diffúsa est grátia in lábiis tuis.

Ry. Proptérea benedixit te Déus in aetérnum.

Ÿ. Grace is poured abroad in thy lips :

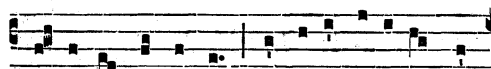
Ry. Therefore hath God blessed thee for ever.

Commemoration at Vespers of July 22.

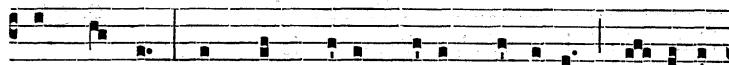
At Magnif.
Ant. VIII G

M

U-li-er, * quae é-rat in ci-



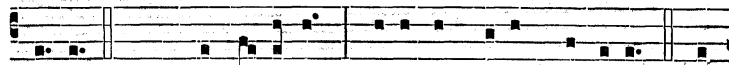
vi-tá-te peccátrix, áttu-lit a-labástrum



unguén-ti : et stans secus pédes Dómi-ni, lá-crimis



coé-pit rigá-re pédes é-jus, et capíl-lis cápi-tis sú-i ter-



gé-bat. *Cant. Magní-fi-cat * ánima mé-a Dóminum. Et*



exsultávit... or Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223.

Ÿ. Elégit éam Déus, et prae-légit éam.

Ry. In tabernáculo súo habi-táre fá-cit éam.

Ÿ. God chose her, chose her among many.

Ry. He made her dwell in his taber-nacle.

Collect.

BEátae Maríae Magdalénae, quaesumus, Dómine, suffrágiis adjuvémur : † *cujus* préci-bus exorátus, * *quatrídúanum* fratrem Lázarus vivum ab inféris resuscitásti : Qui vivis.

MAY the prayers of blessed Mary Magdalen help us, O Lord : for it was in answer to them that thou didst call her brother Lazarus, four days after his death, back from the grave to life. Who livest...

Secret.

MUnera nostra, quaesumus, Dómine, beátae Maríae Magdalénae gloriósa mérita tibi reddant accepta : *cujus* oblatiónis obséquium unigénitus Fílius tuus cleménter suscepit impénsus : Qui tecum vivit.

MAY the glorious merits of blessed Mary Magdalen, we beseech thee, O Lord, make these our offerings to find favour in thy sight : for thine only-begotten Son vouchsafed graciously to accept the humble service she rendered to him. Who lives and reigns.

Postcommunion.

SUmpto, quaesumus, Dómine, único ac salutári remédio, Córpo et Sanguine tuo pretióso : ab ómnibus malis, sanctae Maríae Magdalénae patrociníis, eruámur : Qui vivis et regnas.

WE have received, O Lord, thy precious Body and Blood, the one and saving medicine of our souls : may we, under the patronage of Saint Mary Magdalen, be delivered from all evils. Who livest and reignest.

When July 22 falls on Sunday, the Last Gospel is that of St Mary Magdalen, p. 1291.

¶ *In places where the feast is solemnly kept.*

AT MASS.

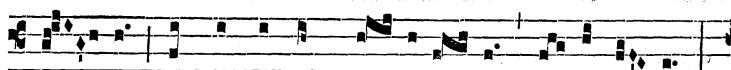
Proper Introit of Saint Agnes, January 21.

Intr. II

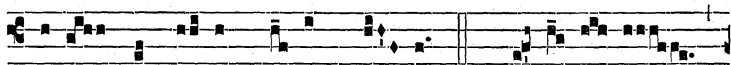
M E exspectavérunt* pec-
ca-tó-res, ut pér-derent me :
testimóni-a tú-a, Dómi-ne, intel-

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.

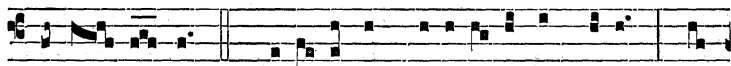
Ps. 118, 95-96 and 1.



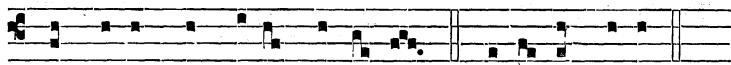
lé-xi: ómnis consumma-ti-ó-nis ví-di fí-nem:



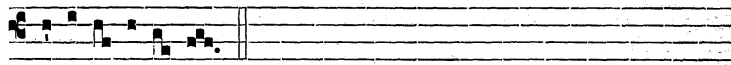
látum mandá-tum tú-um ni-mis. *P. T.* Alle-lú-ia,



alle-lú-ia. *Ps.* Be-á-ti immacu-lá-ti in ví-a:* qui



ambu-lant in lége Dómi-ni. Gló-ri-a Pátri.



E u o u a e. Glória Pátri. 2nd tone. *p.* 28.

Collect. Beátae Maríae Magdalénae. *p.* 1289.

On Sunday, the Collect of Sunday is added.

Lectio libri Sapientiae.

The Song of Songs, 3, 2-5; 8, 6-7, is the source the Church has chosen best to express the deep love for Christ of the penitent woman in the Gospel.

Surgam, et circuibo civitatem :
per vicos et plateas quaeram
quem diligit anima mea : quae-
sivi illum, et non invéni. Inve-
nerunt me vigiles, qui custodiunt
civitatem : Num quem diligit
anima mea, vidístis? Páululum
cum pertransissem eos, invéni
quem diligit anima mea : tenui
eum, nec dimittam, donec intro-
ducam illum in domum matris
meae, et in cubiculum genitricis
meae. Adjúro vos, filiae Jerú-
salem, per cápreas cervosque
campórum, ne suscitétis, neque
evigiláre faciátis diléctam, donec
ipsa velit. Pone me ut signá-
culum super cor tuum, ut signá-

I Will rise and will go about the
city : in the streets and the broad
ways I will seek him whom my soul
loveth : I sought him, and I found
him not. The watchmen who keep
the city found me. Have you seen
him whom my soul loveth? When
I had a little passed by them, I found
him whom my soul loveth; I held
him, and I will not let him go till
I bring him into my mother's house,
and into the chamber of her that bore
me. I adjure you, O daughters of
Jerusalem, by the roes and harts of
the fields, that you stir not up, nor
wake my beloved till she please.
Put me as a seal upon thy arm; for
love is strong as death, jealousy is

culum super bráchium tuum : quia fortis est ut mors diléctio, dura sicut inférnus aemulatio : lámpades ejus lámpades ignis atque flammárum. Aquae multae non potuerunt exstinguere caritátem, nec flúmina óbruent illam : si déderit homo omnem substántiam domus suae pro dilectióne, quasi nihil despíciat eam.

hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man shall give all the substance of his house for love, he shall despise it as nothing.

Gradual. Dilexísti. p. 1301. — Allelúia, allel. V. Diffúsa est. p. 1302.

✠ **Sequentia sancti Evangelii secundum Lucam.**

The love of the sinful woman who is forgiven. Luke 7, 36-50.

IN illo témpore : Rogábat Jesum quidam de pharisaéis, ut manducáret cum illo. Et ingrédus domum pharisaí, discúbuit. Et ecce múlier, quae erat in civitáte peccátrix, ut cognóvit, quod accubisset in domo pharisaí, áttulit alabástrum unguénti : et stans retro secus pedes ejus, lácrimis coepit rigáre pedes ejus, et capíllis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungebát. Videns autem pharisaéus, qui vocáverat eum, ait intra se, dicens : Hic si esset prophéta, sciret útique, quae et qualis est múlier, quae tangit eum : quia peccátrix est. Et respóndens Jesus, dixit ad illum : Simon, hábeo tibi áliquíd dícere. At ille ait : Magíster, dic. Duo debitóres erant cuidam faeneratóri : unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrisque. Quis ergo eum plus díligit? Respóndens Simon, dixit : Aestimo quia is, cui plus donávit. At ille dixit ei : Recte judicásti. Et conversus ad mulierem, dixit Simóni : Vides hanc mulierem? Intrávi in domum tuam, aquam pédibus meis non dedísti : haec autem lácrimis rigávit pedes meos, et ca-

AT that time, one of the Pharisees desired Jesus to eat with him; and he went into the house of the Pharisee, and sat down to meat. And behold, a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; and standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the Pharisee who had invited him seeing it, spoke within himself, saying, This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee: but he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering said, I suppose that he to whom he forgave most. And he said to him, Thou hast judged rightly. And turning to the woman, he said unto Simon, Dost thou see this woman? I entered into thy house: thou gavest me no water for my feet; but she with tears hath

pillis suis tersit. Osculum mihi non dedisti : haec autem, ex quo intrávit, non cessávit osculari pedes meos. Oleo caput meum non unxisti : haec autem unguénto unxit pedes meos. Propter quod dico tibi : Remittuntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimittitur, minus diligit. Dixit autem ad illam : Remittuntur tibi peccáta. Et coeperunt, qui simul accumbébant, dicere intra se : Quis est hic, qui étiam peccáta dimittit? Dixit autem ad mulierem : Fides tua te salvam fecit : vade in pace.

Credo.

Offertory. Fíliae régum. p. 1303.

Secret. Múnera nostra. p. 1289.

On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

Comm. IV

F

Eci judí- ci-um * et ju-

stí-ti- am, Dómi- ne, non calum-

ni- éntur míhi supérbi : ad ómni- á mandá- ta

tú- a di- ri- gé- bar, ómnem ví- am i- niqui- tá- tis

ó di- o hábu- i. P. T. Alle- lú- ia.

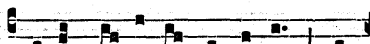
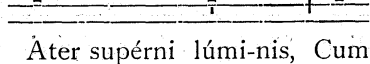
Postcommunion. Sumpto, quaesumus. p. 1289.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much: but to whom less is forgiven, he loveth less. And he said to her, Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath made thee safe; go in peace.

I have done judgment and justice, O Lord, let not the proud calumniate me; I was directed to all thy commandments; I have hated all wicked ways. Ps. 118, v. 121, 122, 128.

AT VESPERS.

*Antiphons and Psalms as on the feast of St. Anne, p. 1304.**Chapter. Mulierem fortem. p. 1307.*Hymn. III **P** Ater supérni lúmi-nis, Cum 

1. Father of lights !
one glance of thine,
whose eyes the universe
control, fills Magdalene
with holy love, and
melts the ice within
her soul.

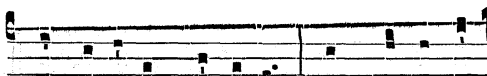
2. Her precious oint-
ment forth she brings
upon those sacred feet
to pour; she washes
them with burning
tears, and with her hair
she wipes them o'er.

3. Impassioned, to
the Cross she clings,
nor fears beside the
tomb to stay; nor
dreads the soldiers'
savage mien, for love
has cast all fear away.

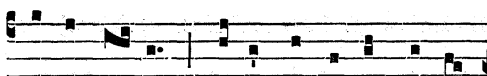
4. O Christ, thou very
Love itself! Blest hope
of man, through thee
forgiven! So touch our
spirits from above, so
purify our souls for
heaven.

5. To God the Father
with the Son, and Holy
Paraclete with thee, as
evermore hath been
before, be glory through
eternity.

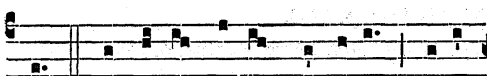
(*Card. Bellarmine,*
† 1621).



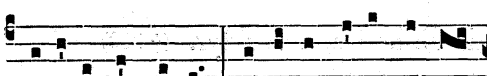
Magda-lénam réspi-cis, Flámmas amó-



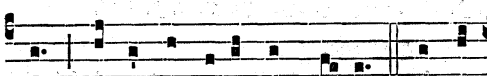
ris éxci-tas, Ge-lúque sólvís pécto-



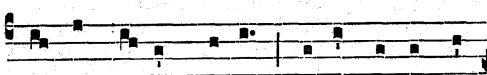
ris. 2. Amó-re cúrrit saúci-a Pédes



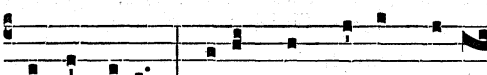
be-átos únge-re, Lavá-re flétu, téрге-



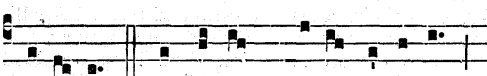
re Cómis, et óre lámbe-re. 3. Astá-



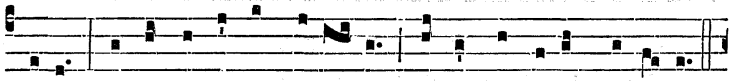
re non tímét crú-ci : Sepúlcro inhaé-



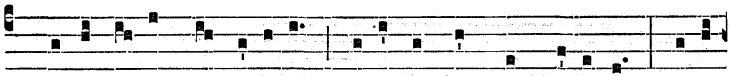
ret ánxí-a, Trúces nec hórret mí-li-tes : Péllit tímórem



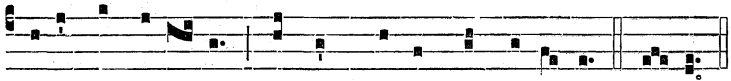
cá-ri-tas. 4. O vé-ra, Chríste, cá-ri-tas, Tu nóstra púrga crí-



mina, Tu córdá réple grá-ti- a, Tu rédde caéli praémi- a.



5. Pátri simúlque Fí-li- o, Tibíque Sáncte Spí-ri-tus, Sicut



fú-it, sit júgi- ter, Saéclum per ómne gló-ri- a. Amen.

At I Vespers. *Ÿ.* Diffúsa est *p.* 1288 and *Ant. at Magnificat.* In diébus illis. *p.* 1287.

At II Vespers. *Ÿ.* Elégit éam. and *Ant. at Magnificat.* Múlier. *p.* 1288.

Prayer. Beátae Maríae Magdalénae. *p.* 1289.

Benedicámus Dómino I. *p.* 138. — *Ant.* Sálve, Regína. *p.* 243.

23. St. Apollinaris Bishop and Martyr. († 200)

Double.

July 22. Iste Sánctus. *p.* 126. — *July 23.* Qui vult. *p.* 127.

Collect.

DEus, fidélium remunerátor animárum, qui hunc diem beáti Apollináris Sacerdótis tui martýrió consecrásti : † tríbue nobis, quaesumus, fámulis tuis; ut, cujus venerándam celebrámus festivitátem, * précibus ejus indulgéntiam consequámur. Per Dóminum.

O God, the rewarder of faithful souls, who hast consecrated this day by the Martyrdom of blessed Apollinaris, thy Bishop : we, thy servants, beseech thee to grant that the prayer of him whose feast-day we keep, may avail to win for us the forgiveness of our sins. Through Jesus Christ our Lord.

Secret.

Respice, Dómine, propítius super haec múnera : quae pro beáti Sacerdótis et Mártýris tui Apollináris commemoratióne deférimus, et pro nostris offensionibus immolámus. Per Dóminum.

Look down in pity, O Lord, upon the offerings we lay before thee in commemoration of blessed Apollinaris, thy Bishop and Martyr, the sacrifice which thou hast ordained for the forgiving of our sins. Through Jesus Christ our Lord.

Postcommunion.

TUA sancta suméntes, quaésu-
mus, Dómine, ut beáti Apol-
lináris nos fóveant continuáta
praesídia : quia non désinis
propítius intuéri, quos tálibus
auxíliis concésseris adjuvári. Per
Dóminum.

HAVING received thy holy things,
O Lord, we beseech thee that
the protection of blessed Apollinaris
henceforth fail us not : since it may
not be that thou ever cease from
regarding with favour those to whom
thou shalt have vouchsafed help so
mighty. Through Jesus Christ...

The same day.

St. Liborius Bp. of Le Mans and Conf. (4th cent.)

July 22. Sacerdos. p. 129.

Collect.

DA, quaesumus, omnipotens
Deus : * ut beáti Libórii
Confessóris tui atque Pontíficis
veneránda solémnitas, et devo-
tiónem nobis áugeat, et salútem.
Per Dóminum nostrum.

GRANT, we beseech thee, Almighty
God, that this venerable solemnity
of blessed Liborius, thy Confessor
and Bishop, may increase our
devotion and promote our salva-
tion. Through Jesus Christ our Lord.

Secret no 8, p. 968 and Postcommunion no 7, p. 971.

¶ *In churches dedicated to St. Apollinaris.*

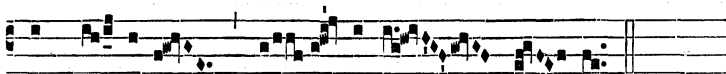
Mass. Introit. Sacerdotes. p. 1615. — **Gradual.** Inveni Dávid. p. 990.

Allelúia, allelúia. V. Jurávit Dóminus. p. 1658.

Offertory. Véritas méa. p. 992.

Comm. VII

D Omi- ne, * quinque ta- lén- ta tradi- dí- sti
mí- hi : ecce á- lí- a quinque superlucrá- tus
sum. Euge, sérve fi- dé- lis, qui- a in páuca fu- ísti
fi- dé- lis, supra múlta te constí- tú- am, íntra



in gáu-di-um Dó- mi-ni tú- i.

Mass of *St. Liborius*. Státuit. p. 1654.

24. St. Christina Virgin and Martyr. (4th cent.)

Simple.

July 23. Véni, spónsa. p. 134.

Collect.

INDULGÉNTIAM nobis, quaésu-
mus, Dómine, beáta Christina
Virgo et Martyr implóret : *
quae tibi grata semper éxstitit,
et mérito castitátis, et tuae pro-
fessióne virtútis. Per Dóminum
nostrum.

INasmuch as she ever in her life
pleased thee by the spotlessness
of her chastity and by her courage
in confessing thy name, graciously
hear, O Lord, the prayers by which
the blessed Virgin-Martyr Christina
implores for us thy loving-kindness.
Through Jesus Christ our Lord.

Secret no 2 (b), p. 967 and Postcommunion no 14 (a), p. 972.

Mass. Me exspectavérunt. p. 1681.

25. Saint James the Great, Apostle. († 44)

Double of II Class.

AT FIRST VESPERS. (*July 24*)

All as in Common of Apostles, p. 1593.

Prayer : Esto, Dómine. as follows.

On Sunday : Commemoration of the Sunday.

Benedicámus Dómino II. p. 139. — Ant. Sálve Regina. p. 243.

AT MASS.

Introit. Mihi autem. p. 979.

Collect.

ESTO, Dómine, plebi tuae sancti-
ficátor et custos ; † ut, Apó-
stoli tui Jacóbi munita praesí-
diis, * et conversatióne tibi
pláceat, et secúra mente desér-
viat. Per Dóminum nostrum.

BE thou, O Lord, the sanctifier and
the guardian of thy people :
safe-guarded by the protection of
blessed James, thine Apostle, may
we find favour with thee, and ever
serve thee with a quiet conscience.
Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The treatment in store for God's Apostles. 1 Cor. 4, 9-15.

FRatres : Puto, quod Deus nos Apóstolos novíssimos osténdit, tamquam morti destinátos : quia *spectáculum facti sumus mundo, et Angelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo : nos infirmi, vos autem fortes : vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurímus, et sitímus, et nudi sumus, et cólaphis caédimur, et instábiles sumus, et laborámus operántes má nibus nostris : maledícimur, et benedícimus : persecutió nem pátimur, et sustinémus : blasphemámur, et obsecrámus : tamquam purgamenta hujus mundi facti sumus, ómnium peripsé ma usque adhuc. Non ut confúndam vos, haec scribo, sed ut filios meos caríssimos móneo. ** Nam si decem millia paedagogórum habeátis in Christo : sed non multos patres. Nam in Christo Jesu per Evángélium ego vos génuí.

Brethren, I think that God hath set forth us Apostles the last, as it were men appointed to death : *we are made a spectacle to the world, and to Angels, and to men. We are fools for Christ's sake, but you are wise in Christ : we are weak, but you are strong : you are honourable, but we without honour. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour, working with our own hands. We are reviled, and we bless : we are persecuted, and we suffer it : we are blasphemed, and we entreat : we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you : but I admonish you as my dearest children. ** For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you.

Gradual. Constitues eos. p. 1240.

A L- le- lú- ia. * ij.

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.

¶. E- go vos e- lé- gi de mún- do,
ut e- á- tis, et frú- ctum affe- rá-

tis : et frú-

ctus vé-ster * má- ne-at.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

The cup of suffering promised to James and John. Matth. 20, 20-23.

IN illo témpore : Accessit ad Jesum mater filiórum Zebedaei cum filiis suis, adorans, et petens áliquid ab eo. Qui dixit ei : Quid vis? Ait illi : Dic ut sédeant hi duo filii mei, unus ad dexteram tuam, et unus ad sinístram in regno tuo. Respóndens autem Jesus, dixit : Nescítis quid petátis. Potéstis bíbere cálicem, quem ego bibitúrus sum? Dicunt ei : Póssumus. Ait illis : Cálicem quidem meum bibétis : sedére autem ad dexteram meam, vel sinístram, non est meum dare vobis, sed quibus parátum est a Patre meo. Credo.

AT that time, The mother of the sons of Zebedee came to Jesus with her sons, adoring, and asking something of him. Who said to her, What wilt thou? She saith to him, Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answered, and said, You know not what you ask. Can you drink the chalice that I shall drink? They say to him, We can. He saith to them, Of my chalice indeed you shall drink : but to sit on my right hand or left hand, is not mine to give to you, but to them for whom it is prepared by my Father.

Offertory. In ómnem térram. p. 1013.

Secret.

Oblatiónes pópuli tui, quaesumus, Dómine, beáti Jacóbi Apóstoli pássio beáta concíliet : et quae nostris non aptae sunt méritis, fiant tibi plácitae ejus deprecatióne. Per Dóminum nostrum Jesum Christum.

MAY, O Lord, the glorious passion of blessed James, thine Apostle, move thee to look indulgently upon the offerings of thy people. Of ourselves we are not worthy to lay them before thee; may his prayers make them to be well-pleasing in thy sight. Through Jesus Christ our Lord,

On Sunday, the Secret of the Sunday is added.

Preface of the Apostles, p. 13.

Communion. Vos qui secúti. p. 1087.

Postcommunion.

BEÁtí Apóstoli tui Jacóbi, quaésumus, Dómine, intercessióne nos ádjuva : pro cuius festivitáte percépinus tua sancta laetántes. Per Dóminum nostrum.

COME to our help, we beseech thee, O Lord : and listen to the pleading, in our behalf, of thy blessed Apostle James, on the joyful return of whose festival-day we have received thy holy sacraments. Through Jesus.

On Sunday the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (July 25)

All as in Common of Apostles, p. 1596. — Prayer. Esto, Dómine. p. 1296.

Commemoration of Saint Anne.

Ant. Símile est. V. Spécie. p. 136.

Prayer. Deus qui beátae Annae. p. 1300.

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.

Mass. *In virtúte tua. p. 1618.*

Vespers *as Common of a Martyr. p. 1609.*

26. St. Anne Mother of our Blessed Lady.*Double of II Class.*

¶ On July 25, where I Vespers of St. Anne are celebrated, the Office is as at II Vespers, p. 1304, except the V. Spécie. and the Ant. at Magnificat. Símile est. p. 136. (Cant. Magnificat. VIII G. p. 217 or 223).

AT MASS.

Intr. I

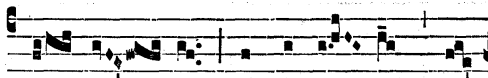
G

Aude- ámus * ómnes in Dó-

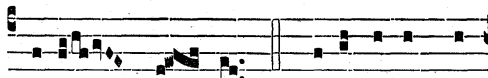
Let us all rejoice in the Lord, celebrating a festival-day in honour of blessed Anne; on

mi- no, dí-em féstum ce-le-brántes sub honó- re

be- átae Annae : de cújus so-lemni-tá- te gáudent



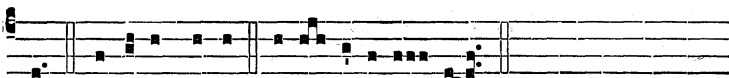
An-ge- li, et colláu- dant Fí-



li-um Dé- i. *Ps.* Eructávit cor



mé-um vérbum bónum : * dí-co égo ó-pe-ra mé-a ré-



gi. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 1st tone. *p.* 28.

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.

Collect.

DEUS, qui beátae Annae grátiam conférre dignátus es, ut Genitrícis unigéniti Fílii tui mater éffici mererétur : † concéde propítius; ut, cujus solénnia celebrámus, * ejus apud te patrocínii adjuvémur. Per eúmdem Dóminum.

O God, who didst vouchsafe to blessed Anne the grace to be Mother of her who was to bring forth into this world thine only-begotten Son: of thy loving-kindness, grant, we beseech thee, that to us who celebrate this festival-day in her honour, her patronage may be a sure support. Through the same our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

The writer of *Proverbs 31, 10-31*, traces the portrait of the virtuous woman, with details taken from the life of his time and country.

MUlierem fortem quis invéniet? Procul, et de últimis fínibus prétium ejus. Confidit in ea cor viri sui, et spóliis non indigébit. Reddet ei bonum, et non malum, ómnibus diébus vitæ suæ. Quaesívit lanam et línun, et operáta est consílio mánuum suárum. Facta est quasi navis institóris, de longe portans panem suum. Et de nocte surréxit, deditque prae-

WH^O shall find a valiant woman? The price of her is as of things brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good and not evil all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands: she is like the merchant's ship, she bringeth her bread from afar: and she hath

dam domesticis suis, et cibaria ancillis suis. Consideravit agrum, et erit eum : de fructu manuum suarum plantavit vineam. Accinxit fortitudine lumbos suos, et roboravit brachium suum. Gustavit, et vidit quia bona est negotiatio ejus : non exstinguetur in nocte lucerna ejus. Manum suam misit ad fortia, et digiti ejus apprehenderunt fusum. Manum suam aperuit inopi, et palmas suas extendit ad pauperem. Non timebit domui suae a frigoribus nivis : omnes enim domestici ejus vestiti sunt duplicibus. Stragulatam vestem fecit sibi : byssus, et purpura indumentum ejus. Nobilis in portis vir ejus, quando sederit cum senatoribus terrae. Sindonem fecit, et vendidit, et cingulum tradidit Chananaeo. Fortitudo et decor indumentum ejus, et ridebit in die novissimo. Os suum aperuit sapientiae, et lex clementiae in lingua ejus. Consideravit semitas domus suae, et panem otiosa non comedit. Surrexerunt filii ejus, et beatissimam praedicaverunt : vir ejus, et laudavit eam. Multae filiae congregaverunt divitias : tu supergressa es universas. Fallax gratia, et vana est pulchritudo : mulier timens Dominum, ipsa laudabitur. Date ei de fructu manuum suarum : et laudent eam in portis opera ejus.

risen in the night, and given a prey to her household, and victuals to her maidens : she hath considered a field, and bought it; with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good; her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow; for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry; fine linen and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chananite. Strength and beauty are her clothing: and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue : she hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed; her husband; and he praised her. Many daughters have gathered together riches; thou hast surpassed them all. Favour is deceitful, and beauty is vain: 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-xisti *justi-

ti- am, et odi- sti i-niqui- ta-

Thou hast loved justice, and hated iniquity. ¶ Therefore God, thy God, hath anointed thee with the oil of gladness.

Ps. 44, 8.

tem. √. Propté- re- a únxit te

Dé- us, Dé- us tú- us, óle- o * lae- tí-

ti- ae.

VIII
A

L- le- lú- ia. * ij.

Grace is poured
abroad in thy lips:
therefore hath God
blessed thee for ever.

Ps. 44, 3.

∇. Diffú- sa est grá- ti- a in lá- bi- is

tú- is : proptér- e- a benedíxit te Dé-

us * in aetér- num.

✠ **Sequentia sancti Evangelii secundum Matthaëum.**

Three parables : The hidden treasure, the pearl, the net. Matth. 13, 44-52.

IN illo témpore : Dixit Jesus discipulis suis parábolam hanc : Símile est regnum caelórum thesáuro abscondito in agro : quem qui invénit homo, abscondit, et prae gáudio illíus vadit, et vendit univér- sa, quae habet, et emit agrum illum. Iterum símile est regnum caeló-

AT that time, Jesus spoke this parable to his disciples : The kingdom of heaven is like unto a treasure hidden in a field ; which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like to a merchant seeking good pearls.

rum hómini negotiátóri, quae-
rénti bonas margarítas. Invénta
autem una pretiósá margaríta,
ábit, et véndidit ómnia, quae
hábit, et emit eam. Iterum
símile est regnum caelórum
sagénæ missæ in mare, et ex
omni génere píscium congre-
gánti. Quam, cum impléta esset,
educéntes, et secus littus sedén-
tes, elegerunt bonos in vasa,
malos autem foras misérunt. Sic
erit in consummatione saéculi :
exíbut Angeli, et separábunt
malos de médio justórum, et
mittent eos in camínium ignis :
ibi erit fletus, et stridor déntium.
Intellexístis haec ómnia ? Dicunt
ei : Etiam. Ait illis : Ideo omnis
scriba doctus in regno caelórum,
símilis est hómini patrifamílias,
quí profert de thesáuro suo
nova et vétéra.

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.

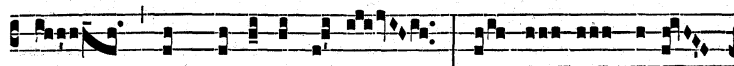
Credo is said only on Sunday or in churches dedicated to St. Anne.

Offert. III

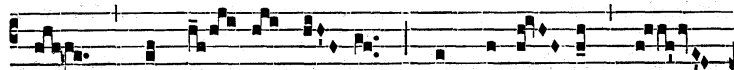
F

I- li-ae ré- gum

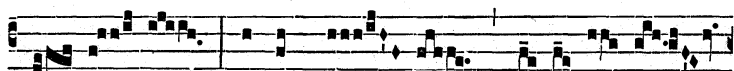
The daughters of
kings in thy glory; the
queen stood on thy right
hand in gilded clothing,
surrounded with va-
riety. *Ps. 44, 10.*



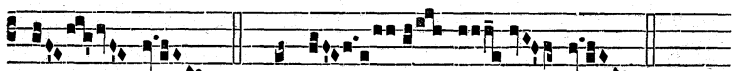
* in honó-re tú- o, á- sti- tit regí-



na a déx- tris tú- is in vestí- tu de-



au- rá- to, circúm- da- ta va- ri- e- tá-



te. *P. T. Alle- lú- ia.*

Secret.

Sacrificiis praesentibus, quaesumus, Domine, placatus intende : ut per intercessionem beatae Annae, quae Genitricis Filii tui Domini nostri Jesu Christi mater existit, et devotioni nostrae proficiant, et salutem. Per eundem Dominum.

BE appeased, we beseech thee, O Lord, by the holy sacrifice we are now about to offer up : and by the intercession of blessed Anne, the Mother of her who brought forth thy Son our Lord Jesus Christ, make it to profit us for fervour of life and assurance of salvation. Through the same our Lord.

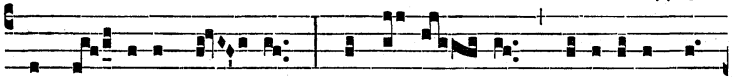
On Sunday, the Secret of the Sunday is added. — Preface of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).

Comm. VI

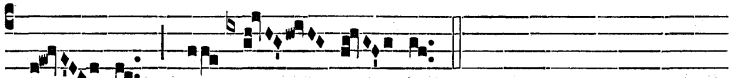
D

Iffu-sa est * gra-ti-a

Grace is poured abroad in thy lips : therefore hath God blessed thee for ever.

Ps. 44, 3.

in la-bi-is tu-is : propter-e a benedixit te



De-us in ae-ter-num.

Postcommunion.

Caeléstibus sacramentis vegetati, quaesumus, Domine Deus noster : ut, intercessione beatae Annae, quam Genitricis Filii tui matrem esse voluisti, ad aeternam salutem pervenire mereamur. Per eundem Dominum nostrum.

Comforted by thy heavenly sacraments, and relying on the prayers of blessed Anne, whom it pleased thee to choose to bring into this world the Mother of thine only-begotten Son; vouchsafe, O Lord our God, we beseech thee, that we may be accounted worthy of everlasting salvation. Through the same our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT VESPERS.

The Antiphons, taken from the Song of Songs, sing the union of Christ, the heavenly Bridegroom, with the faithful soul, whose virtues give a sweet odour. The soul is his beloved, his chosen, beautiful by grace among the daughters of Jerusalem.

1 Ant.

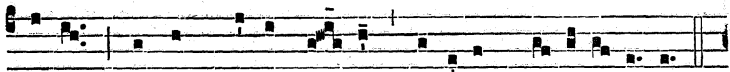
III a

D

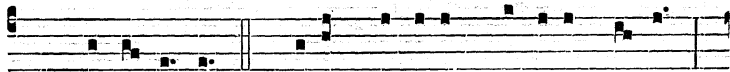
UM ésset rex * in accúbi-tu

While the king was at his repose, my spikenard sent forth the odour of sweetness.

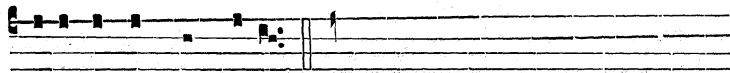
I, II.



sú-o, nárdus mé-a dé-dit o-dórem su-avi-tá-tis.



P. T. Alle-lú-ia. *Ps.* Dixit Dóminus Dómino mé-o : *



Séde a dextris mé-is. *Ps.* Dixit Dóminus. III a. p. 148.

2 Ant.
IV A*

I

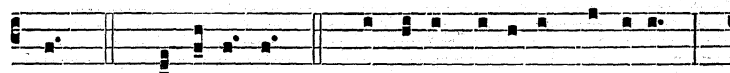
N odó-rem * unguentórum

We will run after thee to the odour of thy ointments : therefore young maidens have loved thee.

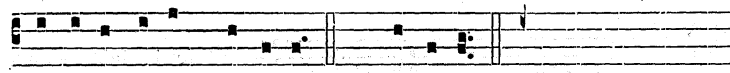
1, 3 and 2.



tu-órum cúrrimus : ado-lescéntulae di-le-xé-runt te ni-



mis. *P. T.* Alle-lú-ia. *Ps.* Laudá-te, pú-e-ri, Dóminum : *



laudá-te nómen Dómi-ni. *or.* : Dómi-ni.

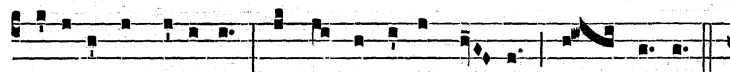
Ps. Laudáte púeri. IV A*. p. 167.

3 Ant.
VIII G

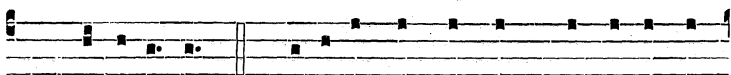
J

AM hí-ems tránsi-it, * ímber

Winter is now past, the rain is over and gone : Arise, my love, my beautiful one, and come. *2, 11, 13.*



ábi-it et recéssit : súrge, amí-ca mé-a, et vé-ni.



P. T. Alle-lú-ia. *Ps.* Laetátus sum in his quae dícta sunt



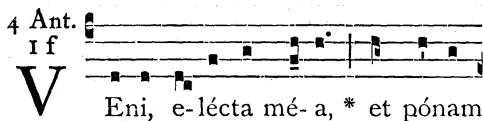
mí-hi : * in dómum *Dómini* í-bimus.

Ps. Laetátus sum. VIII G. p. 191.

4 Ant.

I f

V



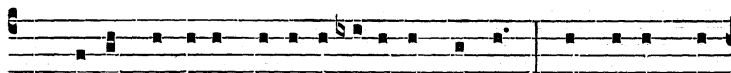
Eni, e-lécta mé-a, * et pónam

Come, my chosen one, and I will set thee on my throne.

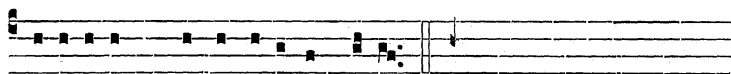
After Septuagesima :



in te thrónum mé-um, † alle-lú-ia. † dí-cit *Dóminus*.



Ps. Ni-si *Dóminus* aedi-fi-cáve-rit *dónum* : * in vánum la-



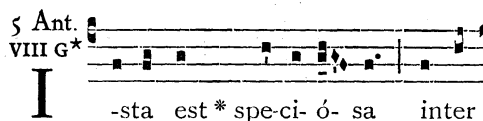
boravérunt qui aedi-fi-cant é-am.

Ps. Nisi *Dóminus*. I f. p. 193.

5 Ant.

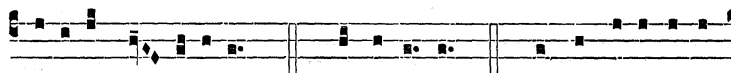
VIII G*

I

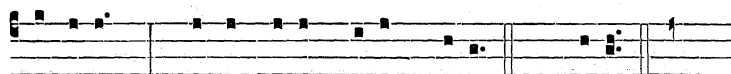


-sta est * spe-ci-ó-sa inter

She is fair among the daughters of Jerusalem.



ff-li-as Je-rú-sa-lem. *P. T.* Alle-lú-ia. *Ps.* Láuda, Jerú-sa-lem,



Dóminum : * láuda Dé-um *tú-um*, Sí-on. *or.* : Sí-on.

Ps. Láuda, Jerúsalem. VIII G*. p. 211.

Chapter.

Mulierem fortem quis inveniet? procul, et de ultimis finibus pretium ejus. † Confidit in ea cor viri sui, * et spoliis non indigebit.

WHO shall find a valiant woman? the price of her is as of things brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils.

Hymn. II

F

Ortem vi-rí-li pectore Lau-

demus omnes feminam, Quae sancti-

ta-tis gló-ri-a Ubique fulget incly-

ta. 2. Haec sancto amó-re sauci-a,

Dum mún-di amórem nóxi-um Horrécit, ad cae-lésti-a

I-ter pe-régit árdu-um. 3. Cárnem dómans je-júni-is,

Dulcíque méntem pábu-lo Ora-ti-ónis nútri-ens, Caéli

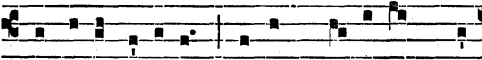
po-tí-tur gáudi-is. 4. Rex Chríste, vírtus fórti-um, Qui má-

1. High let us all our voices raise in that heroic woman's praise whose name, with saintly glory bright, shines in the starry realms of light.

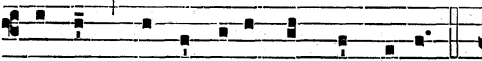
2. Filled with a pure celestial glow, she spurned all love of things below; and heedless here on earth to stay, climbed to the skies her toilsome way.

3. With fasts her body she subdued, but filled her soul with prayer's sweet food; in other worlds she tastes the bliss for which she left the joys of this.

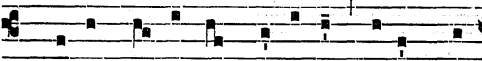
4. O Christ, the strength of all the


 gna sólus éffi-cis, Hú-jus pre-cátu, quae-

strong; to whom our holiest deeds belong! Through her prevailing prayers on high, in mercy hear thy people's cry.

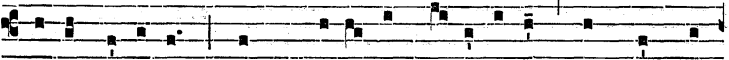

 sumus, Audi benígnus súpli-ces.

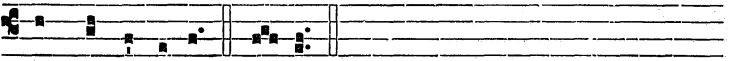
5. To God the Father, with the Son, and Holy Spirit, three in one, be glory while the ages flow, from all above, and all below.


 5. Dé- o Pá-tri sit gló-ri- a, Ejú-sque

Card. Silvius († 1603).

Trans. Caswall.


 só-li Fí-li- o, Cum Spí-ri- tu Pa-rácli-to, Nunc et per


 ómne saécu-lum. Amen.

At I Vespers :

Ÿ. Spécie túa et pulchritú-dine túa (*T. P. Allelúia*).

R̄. Inténde, próspere procéde, et régna (*T. P. Allelúia*).

Ÿ. With thy comeliness and thy beauty :

R̄. Set out, proceed prosperously, and reign.

At II Vespers :

Ÿ. Diffúsa est grátia in lábiis tuis. (*T. P. Allelúia*).

R̄. Proptérea benedíxit te Déus in aetérnum. (*T. P. Allelúia*).

Ÿ. Grace is poured abroad in thy lips :

R̄. Therefore hath God blessed thee for ever.

At Magnif.

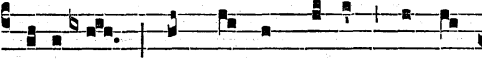
Ant. VIII G


M

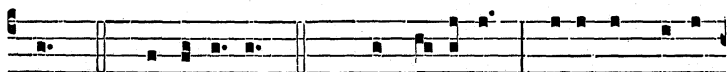
Anum sú- am * apé-ru- it

She hath opened her hand to the needy, and stretched out her hands to the poor : and hath not eaten her bread idle.

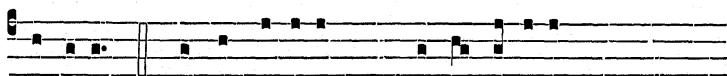
Epistle.


 íno-pi, et pá-lmas sú- as extén-


 dit ad páu-pe-rem : et pá-nem o-ti-ó-sa non co-mé-



dit. *P. T.* Alle-lú-ia. *Cant.* Magní- fi-cat * ánima mé- a



Dóminum. 2. Et exsultávit... *or* : Et exsultávit...

Cant. Magnificat. VIII G. p. 217 *or* 223.

Prayer. Deus, qui beátae Annae. p. 1300.

If July 26 is a Sunday, commemoration is made of that Sunday.

Benedicámus Dómino II. p. 139. — *Ant.* Salve, Regina. p. 243.

27. St. Pantaleon of Nicomedia Martyr. († 303)

Simple.

Collect.

PRaesta, quaesumus, omnipotens Deus : † ut, intercedente beato Pantaleone Mártire tuo, et a cunctis adversitatibus liberemur in corpore, * et a pravis cogitationibus mundemur in mente. Per Dóminum.

GRant, we beseech thee, Almighty God that, by the prayers of blessed Pantaleon thy Martyr, our bodies may be preserved from all dangers and our minds may be cleansed from all evil thoughts. Through Jesus Christ our Lord.

Secret no 4, p. 967 and Postcommunion no 2 (a), p. 970.

Mass. Laetabitur. p. 1620.

28. Sts. Nazarius and Celsus Martyrs, († 68)

Victor I. Pp. and M. († 199) and Innocent I. Pp. and C. († 417)

Semi-double.

July 27. Istórum. p. 128. — July 28. Gáudent. p. 128.

Collect.

Sanctorum tuorum nos, Dómine, Nazarii, Celsi, Victoris et Innocentii confessio beata communiat : * et fragilitati nostrae subsidium dignanter exoret. Per Dóminum.

MAY we draw strength, O Lord, from the blessed confession of thy Saints Nazarius, Celsus, Victor and Innocent : and do thou vouchsafe that it be ever a help to us in our weakness. Through Jesus Christ.

Secret.

Concède nobis, omnipotens Deus : ut his munéribus, quae in sanctorum tuorum Nazarii, Celsi, Victoris et Innocentii honore deférimus, et te placémus exhibitis, et nos vivificémur accéptis. Per Dóminum nostrum.

Grant, O Lord, that these our gifts, offered in honour of thy Saints Nazarius, Celsus, Victor and Innocent, may appease thee who dost vouchsafe to receive them; and that they may quicken to newness of life us who presume to offer them. Through Jesus Christ our Lord.

Postcommunion.

Sanctorum Nazarii, Celsi, Victoris et Innocentii, Dómine, intercessióne placátus : praesta, quaésumus; ut, quod temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum nostrum.

MAY the prayers of thy Saints, Nazarius, Celsus, Victor and Innocent, avail, O Lord, to appease thy wrath : and do thou vouchsafe that the mystery which in this our time we celebrate, may be our salvation in eternity. Through Jesus.

Mass. Intret. p. 1637.

29. Saint Martha Virgin. (I cent.)

Semi-double.

July 28. Véni, spónsa. p. 134. — July 29. Véni, spónsa. p. 135.

Collect.

EXáudi nos, Deus, salutáris noster : † ut, sicut de beatae Marthae Virginitis tuae festivitáte gaudémus; * ita piae devotiónis erudiámur afféctu. Per Dóminum.

GRaciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Martha thy Virgin, may, by our feeling of loving devotion, advance in our knowledge of thee. Through Jesus...

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

When July 29 is a Sunday, the Gospel of St. Martha, p. 1311, is read at the end of the Mass of the Sunday.

The same day. St. Felix and his Companions Mart. (IV c.)

July 28. Istórum. p. 128.

Collect.

PRaesta, quaésumus, Dómine : ut, sicut pópulus cristiánus Mártyrum tuorum Felcís, Simplicií, Faustíni et Beatricis temporáli solemnitate congáudet, ita perfruátur aetérna; * et, quod votis célebrat, comprehéndat efféctu. Per Dóminum nostrum.

GGrant, we beseech thee, O Lord, that even as the Christian people rejoice in being able to celebrate, in this our time, the solemnity of thy Martyrs Felix, Simplicius, Faustinus and Beatrice, so they may have part in that festival which knows not an end, and may enjoy in its fulness the triumph to which they seek this day to do honour. Through Jesus...

Secret.

Hostias tibi, Dómine, pro sanctórum Mártyrum tuórum Felícis, Simplicií, Faustíni et Beatricis commemoratióne deférimus : suppliciter deprecántes; ut indulgéntiam nobis páriter cónferant, et salútem. Per Dóminum.

IN memory, O Lord, of the holy Martyrs Felix, Simplicius, Faustinus and Beatrice, we uplift thy sacred Victim before thee: most humbly praying that therefrom may come to us, with the assurance of thy full pardon, that also of our salvation. Through Jesus Christ our Lord.

Postcommunion.

Praesta, quæsumus, omnipotens Deus : ut sanctórum Mártyrum tuórum Felícis, Simplicií, Faustíni et Beatricis caeléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuae propitiatiónis acquirat. Per Dóminum.

Grant, O Almighty God, we beseech thee, that our having celebrated the feast-day of thy holy Martyrs Felix, Simplicius, Faustinus and Beatrice, by taking part in these sacred and atoning mysteries, may ensure to us the forgiveness of our sins. Through Jesus Christ our Lord.

Mass of St. Martha : Dilexisti. p. 1683 with Gospel as follows :

Continuation of the holy Gospel according to St. Luke,
10, 38-42.

AT that time, Jesus entered into a certain town; and a certain woman, named Martha, received him into her house; and she had a sister called Mary who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving: who stood and said, Lord hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord answering, said to her, Martha, Martha, thou art careful, and art troubled about many things: but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

30. Sts. Abdon and Sennen Martyrs. († 250)

Simple.

July 29. Istórum. p. 128.

Collect.

Deus, qui sanctis tuis Abdon et Sennen ad hanc glóriam veniéndi copiósum munus grátiae contulisti : † da fámulis tuis suórum véniam peccatórum; * ut, Sanctórum tuórum intercedéntibus méritis, ab ómnibus mereántur adversitatibus liberári. Per Dóminum.

O God, who by plenteously bestowing upon them of thy grace, hast enabled thy Saints Abdon and Sennen to attain to glory exceeding great: forgive the sins of thy servants, so that, the merits of thy Saints pleading in their behalf, they may deserve to be by thee delivered from their every trouble. Through Jesus Christ...

Secret no 17, p. 969.

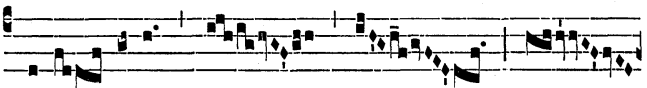
Postcommunion.

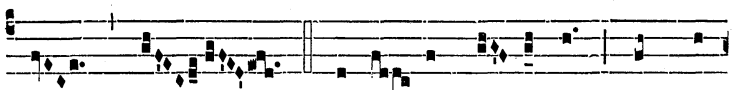
PER hujus, Dómine, operatiónem mystérii, et vítia nostra purgéntur : et, intercedéntibus sanctis Martýribus tuis Abdon et Sennen, justa desidería compleántur. Per Dóminum.

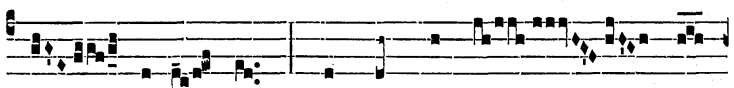
BY the mighty working in our souls of this mystery, O Lord, may our evil passions be quelled and may, through the intercession of thy holy Martyrs Abdon and Sennen, our every lawful desire be fulfilled. Through Jesus Christ our Lord.


¶ *In places where the feast is solemnly kept :*

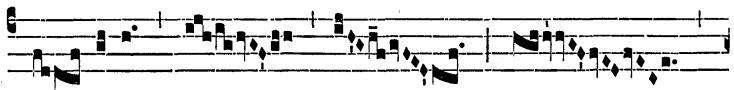
Mass. Introit. Intret. p. 1637. — Gradual. Gloriosus. p. 1215.

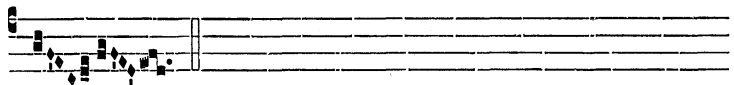
A  Lle- lú-ia. * *ij.*

 *V.* Justó- rum á- nimae in má-

 nu Dé- i sunt, et non tánget fl-

 los tormén- tum * ma-

 lí- ti-ae.



Gospel of All Saints, p. 1533. Credo.

Offertory. Mirábilis Dómus. p. 1641. — Comm. Posuérunt. p. 1217.

31. St. Ignatius of Loyola Confessor. († 1556)

*Double major.**July 30. Similábo. p. 133. — July 31. Hic vir. p. 133.***Collect.**

DEus, qui ad majórem tui nóminis glóriam propagándam, novo per beátum Ignátium subsidio militántem Ecclésiám roborásti : † concéde; ut, ejus auxílio et imitatióne certántes in terris, * coronári cum ipso mereámur in caelis. Per Dóminum nostrum.

O God, who for the spreading of the greater glory of thy name didst, by means of blessed Ignatius, strengthen thy Church militant with a new army¹: vouchsafe unto us, that after battling upon this earth even as he battled, helped by his prayers, it may one day be ours to be crowned with him in heaven. Through Jesus.

Secret.

ADsint, Dómine Deus, oblatiónibus nostris sancti Ignátii benigna suffrágia : ut sacrosáncta mystéria, in quibus omnis sanctitátis fontem constituísti, nos quoque in veritáte sanctificent. Per Dóminum.

MAY the kindly suffrages of blessed Ignatius come, together with our offerings, before thee, O Lord : and may these most sacred mysteries, which thou hast ordained to be the fount of all holiness, in very truth sanctify us likewise. Through Jesus...

Postcommunion.

LAudis hóstia, Dómine, quam pro sancto Ignátio grátias agéntes obtúlimus : ad perpétuam nos majestátis tuæ laudatiónem, ejus intercessióne, perducát. Per Dóminum.

MAY, O Lord, the sacrifice of praise which, in thanksgiving for blessed Ignatius, we have offered up to thee, by virtue of his intercession, there set our feet where we shall praise thee for evermore. Through Jesus Christ our Lord.

¹ The Society of Jesus.

FEASTS OF AUGUST

1. Saint Peter's Chains.

Double major.

Commemorations at Vespers of July 31.

1. *Of St. Peter. Ant. Tu es pástor óvium. p. 1237.*

<p> Ψ. Tu es Pétrus. \mathcal{R}. Et super hanc pétram aedificábo EccléSIam méam. </p>	<p> Ψ. Thou art Peter : \mathcal{R}. And upon this rock I will build my Church. </p>
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*Prayer. Deus, qui beátum Petrum. p. 1315.*2. *Of St. Paul. Ant. Sámcte Páule. p. 1248. Ψ . Tu es vas. For Prayers, the Collect is said, n^o 2, p. 1017.*3. *Of St. Ignatius, as above, p. 1313.*4. *Of the Holy Machabees, Martyrs. Ant. Istórum est. p. 128. — Prayers. Fratérna nos. as follows.*

Commemorations at Vespers of August 1.

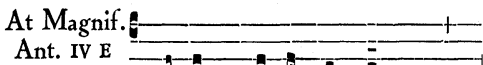
At Magnif.

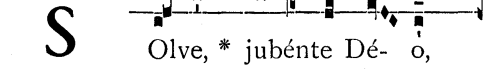
Ant. IV E

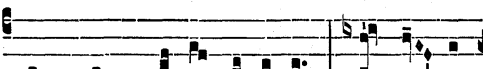
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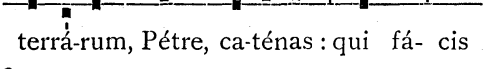
Olve, * jubénte Dé- o,

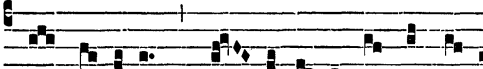
Be it thine, O Peter,
at God's word, to break
all chains forged by
earth: thou who to
happy souls openest
the kingdom of heaven.

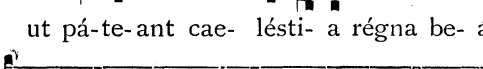



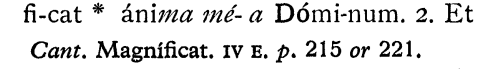





 terrá-rum, Pétre, ca-ténas : qui fá- cis




 ut pá-te-ant cae- lésti- a régna be- á- tis. *Cant. Magní-*



 fi-cat * ánima mé- a Dómi-num. 2. Et exsultávit...
Cant. Magnificat. IV E. p. 215 or 221.

¶ Tu es Petrus. as above. — Prayer. Deus, qui beátum Petrum. as follows.

2. Of St. Paul, as above. — 3. Of St. Alphonsus de Liguori, and 4. of St. Stephen, Pope and Martyr, as below, p. 1321.

Collects.

1. Of St. Peter.

DEus, qui beátum Petrum Apóstolum, a vínculis absolútum, illaésum abire fecisti : † nostrórum, quaésumus, absolve víncula peccatórum; * et ómnia mala a nobis propitiátus excludé. Per Dóminum.

2. Of St. Paul, no 2, p. 1017.

O God who, breaking the chains that bound blessed Peter the Apostle, didst bid him to go forth unharmed : free us, we beseech thee, from the bonds of sin, and in thy great mercy keep far from us all evil. Through Jesus Christ our Lord.

3. Of the Holy Machabees Martyrs († B. C. 168).

FRatérna nos, Dómine, Mártýrum tuórum coróna laetíficet : * quae et fidei nostrae praébeat increménta virtútum; et múltiplici nos suffrágio consolétur. Per Dóminum.

BE it ours, O Lord, to rejoice in the triumph of the holy brethren, thy Martyrs : on our faith may it bestow a crown of virtues, and may it be our comfort, that it has added so many saints to the number of our advocates. Through Jesus Christ...

Secrets.

1. Of St. Peter.

Oblátum tibi, Dómine, sacrificium, intercedénte beáto Petro Apóstolo tuo, vivíficet nos semper, et múniat. Per Dóminum.

2. Of St. Paul, no 19, p. 970.

Blessed Peter, thine Apostle, interceding on our behalf, may the sacrifice we offer up, O Lord, ever quicken us and defend us. Through Jesus Christ our Lord.

3. Of the Holy Machabees.

Mystéria tua, Dómine, pro sanctórum Mártýrum tuórum honóre, devóta mente tractémus : quibus et praesídium nobis crescat, et gáudium. Per Dóminum.

IN honour of thy holy Martyrs, may we, O Lord, devoutly celebrate thy mysteries : ever may they be to us a fresher joy, and a surer defence. Through Jesus Christ our Lord.

Postcommunions.

1. Of St. Peter.

Corporis sacri, et pretiósí Sanguinis repléti libámine, quaésumus, Dómine Deus noster : ut, quod pia devotióne gérimus, certa redemptióne capíamus. Per eúndem Dóminum.

2. Of St. Paul, no 18 (a), p. 973.

THou hast vouchsafed, O Lord, our God, to fill us with the sacrificial food of thy sacred Body and precious Blood : grant that the mysteries we celebrate with loving devotion, may be to us a sure earnest of salvation. Through the same our Lord.

3. *Of the Holy Machabees.*

PRAESTA, quaesumus, omnipotens Deus : ut, quorum memoriam sacramenti participatione recolumus, 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.

A 
L-le-lú-ia. * *ij.*

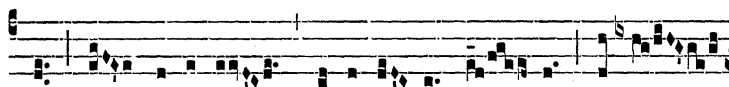
Be it thine, O Peter, at God's word, to break all chains forged by earth: thou who to happy souls openest the kingdom of heaven.



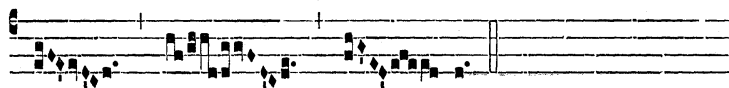

∮. Sól-ve, ju-bén-te Dé-o,



terrá-rum, Pé-tre, ca-té-nas : qui fá-



cis ut pá-te-ant caelésti-a 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.

VIII G

H

Eródes rex * appósu- it ut

Herod the king proceeded to take up Peter also : and when he had apprehended him, he cast him into prison, intending after the pasch to bring him forth to the people.

apprehénde-ret et Pétrum : quem cum

apprehendísset, mí-sit in cárce-rem, vó-lens post

Páscha produ-ere é-um pópu-lo. *Ps.* Díxit Dóminus Dó-mino mé-o : * Séde a *déxtris* mé- is.*Ps.* Díxit Dóminus. VIII G. p. 151.

2 Ant.

III g

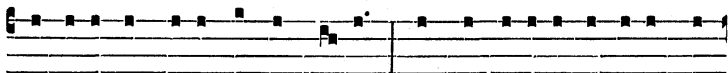
P

Etrus qui-dem * servabátur in

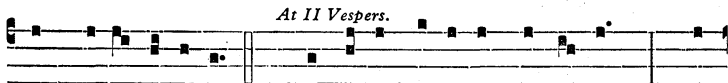
Peter therefore was kept in prison : but prayer was made without ceasing by the Church unto God for him.

cárce-re : o-rá-ti-o autem fi-ébat sine intermissi-óne

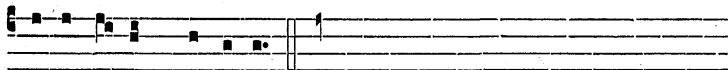
*At I Vespers.*ab Ecclé-si-a ad Dé- um pro é- o. *Ps.* Confi-tébor tí-bi,



Dómine, in tóto córde mé- o : * in consí-li- o justórum et



congrega-ti- ó-ne. *Ps.* Laudá-te, pú- e-ri, Dómi-num : * lau-



dá-te nómen Dómi-ni.

At I Vespers. Ps. Confitébor. III g. p. 154.

At II Vespers. Ps. Laudáte, púeri. III g. p. 167.

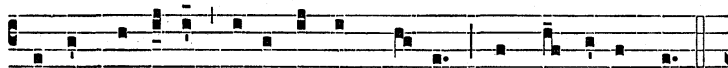
3 Ant.

VIII c

D

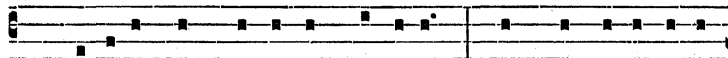
Ixit Ange-lus ad Pétrum : *

The Angel said to Peter: Cast thy garment about thee and follow me.



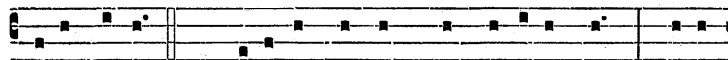
Circúm-da tí-bi vestiméntum tú- um, et séque-re me.

At I Vespers.

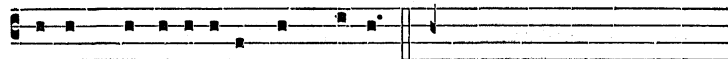


Ps. Be- átus vir qui tímet Dóminum : * in mandá-tis é-jus

At II Vespers.



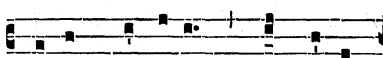
vó-let nímis. *Ps.* Crédi-di propter quod locú-tus sum : * égo



autem humi-li- átus sum nímis.

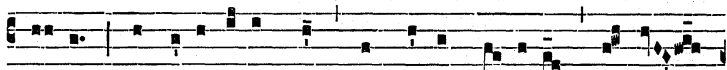
At I Vespers. Ps. Beátus vir. VIII c. p. 165.

At II Vespers. Ps. Crédidi. VIII c. p. 182.

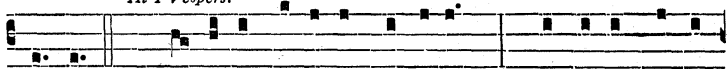
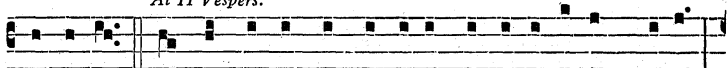
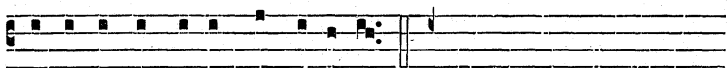
4 Ant.
VII c 2The Lord hath sent
his Angel, and hath
delivered me out of the
hand of Herod.

M

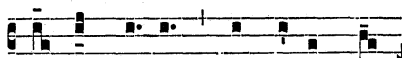
I-sit Dóminus * Ange-lum



sú-um, et libe-rávit me de mánu He-ródís, al-le-

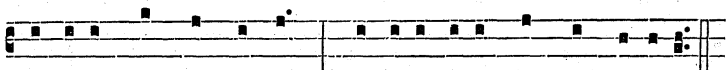
At I Vespers.lú-ia. *Ps.* Laudá-te, pú-e-ri, Dóminum : * laudá-te nómen*At II Vespers.*Dómi-ni. *Ps.* In converténdo Dóminus capti-vi-tá-tem Sí-on : *

fácti súmus sic-ut conso-lá-ti.

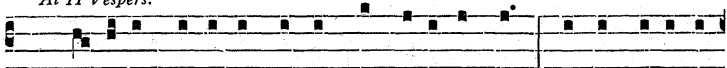
*At I Vespers. Ps. Laudáte, púeri. VII c 2. p. 169.**At II Vespers. Ps. In converténdo. VII c 2. p. 191.*5 Ant.
VII cThou art Peter : and
upon this rock I will
build my Church.*Matth. 16, 18.*

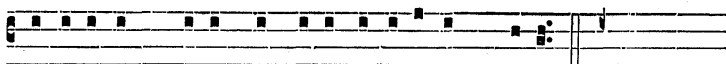
T

U es Pétrus, * et super hanc

At I Vespers.pétram aedi-fi-cábo Ecclé-si-am mé-am. *Ps.* Laudáte

Dóminum, ómnes géntes : * laudáte é-um, ómnes pópu-li.

At II Vespers.*Ps.* Dómine, probásti me et cognovísti me : * tu cognovísti



sessi-ónem mé-am et resurrecti-ónem mé-am.

At I Vespers. Ps. Laudáte Dóminum. VII 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 módís repénte líber,

1. The Lord commands; and, lo, his iron chains, falling from Peter, the behest obey; Peter, blest shepherd! who, to verdant plains, and life's immortal springs, from day to day, leads on his tender charge, driving all wolves away.

férre-a, Chrísto jubénte, víncla Pé-

trus éxu-it : Oví-lis ílle pástor et

2. Praise to the Father through all ages be; praise, blessing, to the eternal Son, and Holy Ghost, one glorious Trinity; to whom all majesty and might belong; so sing we now, and such be our eternal song.

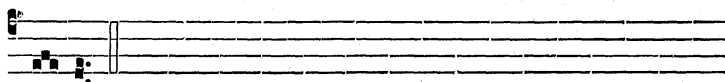
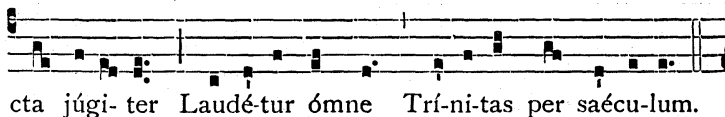
réctor grégis, Vítae reclúdit páscu-a

et fóntes sácros, Ovésque sérvat

crédi-tas, árcet lúpos. 2. Pátri pe-rénne sit per aévum gló-

ri-a, Ti-bíque láudes concinámus ínclý-tas, Ætérne

Ná-te : sit, supérne Spí-ri-tus, Hónor tí-bi decúsque : sán-



Amen.

Ÿ. Tu es Pétrus. p. 1314.

For the Antiphons at Magnificat at I and II Vespers see p. 1314; then the Commemoration of St. Paul and other Commemorations.

Benedicámus Dómino I. p. 138. — Ant. Salve, Regina. p. 243.

2. St. Alphonsus Mary de Liguori Bishop, Confessor and Doctor of the Church. († 1787)

Double.

August 1 and 2. Ant. O Dóctor... beáte Alfónse María. p. 131.

Collect.

DEUS, qui per beátum Alfónsum Mariám Confessórem tuum atque Pontíficem, animárum zelo succénsus, Ecclésiám tuam nova prole fecundásti : † quaésumus; ut, ejus salutáribus mónitis edócti et extrémis robórati, * ad te perveníre feliciter valeámus. Per Dóminum nostrum.

O God who, through the burning zeal for the salvation of souls of blessed Alphonsus Mary, thy Confessor and Bishop, didst enrich thy Church, with fresh offspring¹: grant, we beseech thee, that imbued with his wholesome doctrine, and strengthened by the example of holy living he has left us, we may, by thy grace, come happily to thee. Through Jesus.

Secret.

CÆlésti, Dómine Jesu Christe, sacrificii igne corda nostra in odórem suavitátis exúre : qui beáto Alfónso Maríae tribuísti et haec mystéria celebráre, et per éadem hóstiám tibi sanctam seípsum exhibére : Qui vivis et regnas.

Burn up our hearts, O Lord Jesus Christ, for an odour of sweetness, in the heavenly fire of this sacrifice : for it was thou who didst give grace to blessed Alphonsus Mary, not only to celebrate these mysteries, but in celebrating them, to offer himself up to thee, a most holy victim. Who livest and reignest.

Postcommunion.

DEUS, qui beátum Alfónsum Mariám Confessórem tuum atque Pontíficem fidélem divini

O God, who didst raise up blessed Alphonsus Mary, thy Confessor and Bishop, to be a faithful minister

¹ The Redeemtorists.

mystérii dispensatórem et præcónem effecisti : ejus méritis precibúsq; concéde; ut fidéles tui et fréquénter percípiant, et percipiéndó sine fine colláudent. Per Dóminum nostrum.

and a faithful preacher of this divine mystery : moved by his merits and prayers grant, that thy faithful people be assiduous in receiving it, and that when receiving it, they offer unceasing praise to thee. Through Jesus Christ.

The same day. St. Stephen I. Pope and Martyr. († 257)

August 1. Iste Sanctus. p. 126.

Collect.

GRegem tuum, Pastor aetérne, placátus inténde: † et per beátum Stéphanum Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiæ præstiti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Stephen thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus...

Secret no 1, p. 967, and Postcommunion no 1, p. 970.

3. Finding in 415 of the Body of St. Stephen

First Martyr.

Semi-double.

August 2. Stéphanus autem. and *¶*. that follows, p. 328.

August 3. Sepeliérunt. p. 336. and *¶*. Stéphanus. p. 335.

Collect.

DA nobis, quaesumus, Dómine, imitári quod cólimus : ut discámus et inimicos diligere; † quia ejus Inventiónem celebrámus, * qui novit étiam pro persecutóribus exoráre Dóminum nostrum Jesum Christum Fílium tuum : Qui tecum vivit.

Vouchsafe unto us, we beseech thee, O Lord, so to strive after the holiness we venerate, as to love even our enemies : since we are celebrating the finding of the relics of one, whose dying prayer was to plead for the pardon of his very murderers from Jesus Christ thy Son our Lord. Who lives and reigns.

Secret. Súscipe. p. 333 and *Postcommunion.* Auxiliéntur. p. 334.

¶ In places where the feast is solemnly kept :

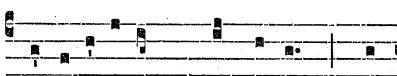
Mass as on December 26, p. 329.

AT VESPERS.

1 Ant.

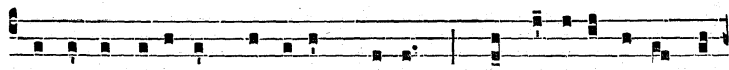
VIII G

L

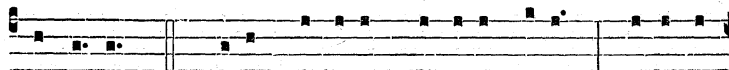


Apidavérunt Stéphanum, * et

They stoned Stephen; and calling on the Lord he said : Lay not this sin to their charge. *Actes 7, 59-60.*



ipse invocábat Dóminum, dí-cens : Ne stá-tu-as íl-lis hoc



peccá-tum. *Ps. Dixit Dóminus Dómino mé-o : * Séde a*



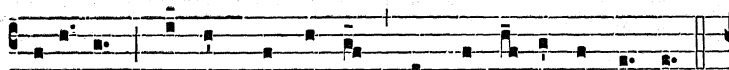
déxtris mé-is. Ps. Dixit Dóminus. VIII G. p. 151.

2 Ant.

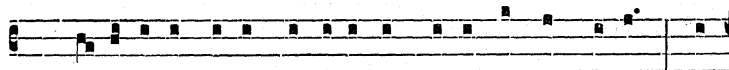
VII a

L Apides torréntes íl-li * dúlces

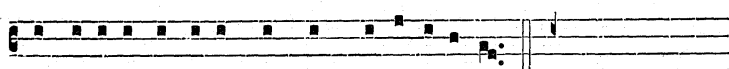
The stones that rained on him were pleasant; all just souls are his followers ¹.



fu-é-runt : ípsum sequúntur ómnes á-nimae jústae.



*Ps. Confi-tébor tí-bi, Dómine, in tó-to córde mé-o : * in*



consí-li-o justórum et congrega-ti-óne.

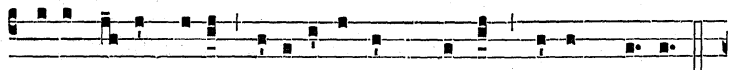
Ps. Confitébor. VII a. p. 157.

3 Ant.

VIII G

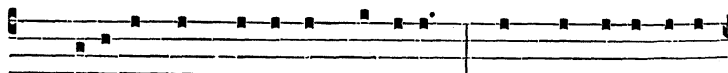
A Dhaésit * ánima mé-a post te,

My soul clung to thee, for my body was stoned for thee, my God.

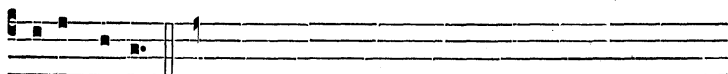


qui-a cá-ro mé-a lapidá-ta est pro te, Dé-us mé-us.

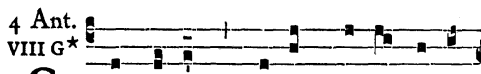
¹ Quotation from *Job 21, 33*, according to the Old Latin. It is better to read "The stones of the brook (torrentis) were pleasant to him..." The second phrase refers to Stephen as first Martyr.



Ps. Be-á-tus vir qui tímet Dóminum : * in mandá-tis é-jus

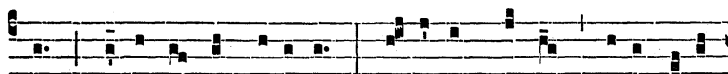


vó-let nímis. Ps. Beátus vir. VIII G. p. 165.

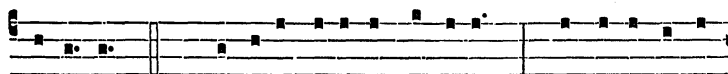


S Téphanus * ví-dit caélos apér-

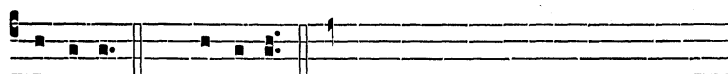
Stephens saw the heavens open, he saw and entered in; happy man, to whom the heavens lay open.



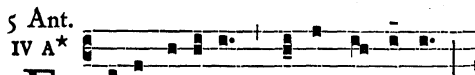
tos, ví-dit, et intro-í-vit : be- á-tus hómo, cú-i caéli



pa-té-bant. *Ps. Laudáte, pú-e-ri, Dóminum : * laudá-te nómen*



Dómi-ni. *or. : Dómi-ni Ps. Laudáte, púeri. VIII G*. p. 170.*

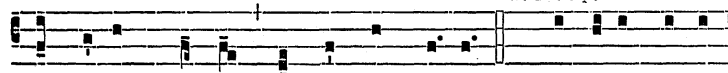


E Cce víde-o * caélos a-pértos,

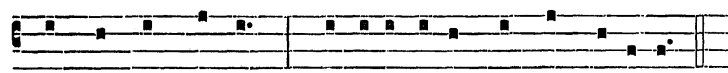
Behold I see the heavens opened, and Jesus standing on the right hand of God.

Acts 7, 55-56.

At I Vespers.

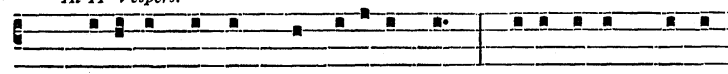


et Jé-sum stántem a dextris Dé- i. *Ps. Laudáte Dómi-*

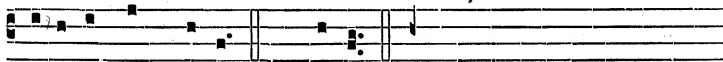


num, *ómnnes* géntes : * laudáte é- um, *ómnnes* pópu-li.

At II Vespers.



*Ps. Crédi-di propter quod locú-tus sum : * égo autem humi-*



li-á-tus sum nímis. or : nímis.

At I Vespers. Ps. Laudáte Dóminum. IV A*. p. 185.

At II Vespers. Ps. Crédidi. IV A*. p. 181.

Chapter. Stéphanus autem. p. 334.

Hymn. Déus tuórum mílitum. p. 1345.

I Vespers. V. Glória. p. 329. Ant. at Magnificat. Stéphanus. p. 328.
Cant. Magnificat. VIII c. p. 217 or 223.

II Vespers. V. Stéphanus. and Ant. at Magnificat. p. 335 and 336.

Prayer. Da nobis. p. 1322.

4. St. Dominic Confessor. († 1221)

Double major.

August 3. Similábo. p. 133. — August 4. Hic vir. p. 133.

Collect.

DEUS, qui Ecclésiám tuam
beáti Dóminici Confessóris
tui illumináre dignátus es méritis
et doctrínis : † concéde; ut ejus
intercessióne temporálibus non
destituátur auxiliis, * et spiri-
tuálibus 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.

MUnera tibi, Dómine, dicáta
sanctifica : ut méritis beáti
Dóminici Confessóris tui nobis
proficiant ad medélam. Per Dó-
minum nostrum.

HAllow, O Lord, the offerings we
dedicate to thee : and for the
sake of the merits of blessed Dominic,
thy Confessor, make them to profit
us unto the healing of our souls.
Through Jesus Christ our Lord.

Postcommunion.

Concéde, quæsumus, omnípo-
tens Deus : ut, qui peccató-
rum nostrórum póndere prémi-
mur, beáti Dóminici Confessóris
tui patrocínio sublevémur. Per
Dóminum.

O Almighty God, vouchsafe, we
beseech thee, to us who are under
the patronage of blessed Dominic,
thy Confessor, the lightening of the
load of sin which bears us down.
Through Jesus Christ our Lord.

¶ *In places where the feast is solemnly kept :*

Mass. Introit. Os jústi. *p.* 1437. — *Epistle.* Testificor. *p.* 1660. — *Gradual.* Jústus ut pálma. *p.* 1394.

Allelúia, allelúia. *Ps.* Jústus germinábit. *p.* 1102.

Gospel. Sint lumbi vestri. *p.* 1666.

Offertory. Véritas méa. *p.* 992.

Communion. Fidélis sérvus. *p.* 1366.

Vespers as Common of a Confessor not a Bishop, *p.* 1662.

5. The Dedication of Our Lady of the Snow. (by 432)

Double major.

August 4. Ant. Sáncta María. *p.* 1708. *Ps.* Dignáre. *Prayer.* Concéde nos. *p.* 688.

August 5. Ant. Beátam me dícent. *p.* 1717. *Ps.* and *Prayer* as above.

Collect. Concéde nos. *p.* 688. — *Secret.* Tua, Dómine. *p.* 691.

Postcommunion. Sumptis, Dómine. *p.* 692.

When August 5 is a Sunday, the last Gospel at Mass of the Sunday is that of Feasts of Our Lady, p. 1720.

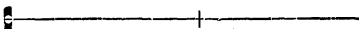
¶ *In places where the feast is solemnly kept, all is taken from the Common of Feasts of Our Lady, p. 1708.*

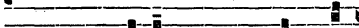
6. Transfiguration of Our Lord Jesus Christ.


Double of II Class.

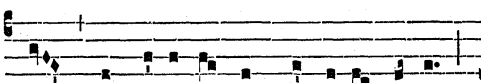
AT FIRST VESPERS. (August 5)

As at II Vespers, p. 1330, except :

At Magnif. 

Ant. IV E 

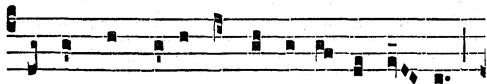
C Hristus Jé-sus * spléndor Pá- 



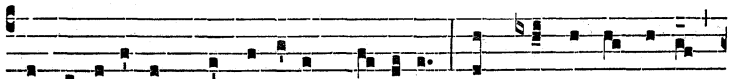
tris, et figú-ra substánti-ae é-jus,

Christ Jesus, radiance of the Father and very image of his being, upholding all things by the word of his power; making atonement for


sins, has deigned to appear to-day in glory on the high mountain. *Heb. 1, 3.*



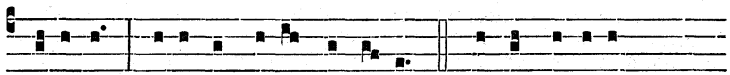
pórtans ómni- a vérbo virtú-tis sú- ae,



purga-ti-ónem pecca-tórum fá-ci-ens, in mónte excélsa



glo-ri- ósus apparé- re hó- di-e digná-tus est. *Cant. Ma-*



gní-fi-cat * *ánima mé-a* Dómi-num. 2. Et exsultávit...

Cant. Magnificat. IV E. p. 215 or 221.

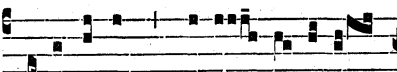
Prayer. Deus, qui fidei. p. 1328.

On Sunday, Commemoration of the Sunday, then of Our Lady of the Snow.

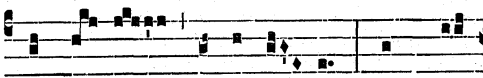
At Compline. *Hymn n° 9 p. 253 with proper doxology.*

AT MASS.

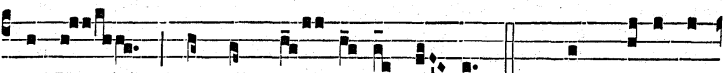
Intr. III



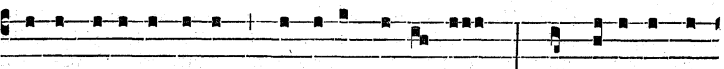
I lluxé-runt * coru- sca-ti-ó-



nes tú- ae órbi tér-rae : commó-



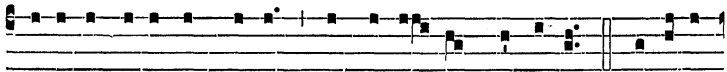
ta est, et contré- mu- it tér-ra. *Ps. Quam di-lécta*



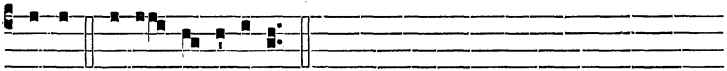
tabernácu-la tú-a, Dómine virtú-tum! * concupíscit et

Thy lightnings en- lightened the world: the earth shook and trembled. *Ps.* How lovely are thy taber- nacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Ps. 76, 19; 83, 2.



dé-fi-cit ánima mé-a in átri-a Dómi-ni. Gló-ri-a



Pátri. E u o u a e. Glória Patri. 3rd tone. p. 29.

Collect.

DEus, qui fidei sacraménta in Unigéniti tui gloriósa Transfiguratióne patrum testimonió roborásti, et adoptiónem filiórúm perféctam, voce delápsa in nube lúcida, mirabiliter præsignásti : † concéde propítius ; ut ipsúus Regis glóriæ nos coherédes efficias, * et ejúsdem glóriæ tribuas esse consórtes. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum.

O God, who in the glorious Transfiguration of thine only-begotten Son didst confirm the mysteries of the faith by the witness of the fathers, and who by thy voice from the shining cloud, didst in wondrous wise signify to man the perfect adoption of sons that was to come : establish us, in thy loving-kindness, we beseech thee, as co-heirs with him who is the King of Glory, and in that very glory call us all in the end to share. Through the same...

On Sunday the Collect of the Sunday is added.

Lectio Epistolæ beati Petri Apostoli.

Christ's Transfiguration recalled in St. Peter's Second Epistle, 1, 16-19.

Caríssimi : Non doctas fábulas secúti notam fécimus vobis Dómini nostri Jesu Christi virtútem et præsentiam : sed speculatóres facti illius magnitúdinis. Accípiens enim a Deo Patre honórem et glóriam, voce delápsa ad eum hujuscémodi a magnífica glória : Hic est Fílius meus diléctus, in quo mihi complácuí, ipsum audíte. Et hanc vocem nos audívimus de caelo allátam, cum essémus cum ipso in monte sancto. Et habémus firmiorem prophéticum sermónem : cui bene fáctis attendéntes, quasi lucérnae lucénti in caliginóso loco, donec dies elucéscat, et lúCIFER oriátur in córdibus vestris.

Dearly beloved, We have not followed cunningly-devised fables, when we made known to you the power and presence of our Lord Jesus Christ; but having been made eyewitnesses of his majesty. For he received from God the Father honour and glory : this voice coming down to him from the excellent glory, This is my beloved Son in whom I am well pleased, hear ye him. And this voice we heard brought from heaven, when we were with him in the holy mount. And we have the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Gradual. Speciósus. p. 354.

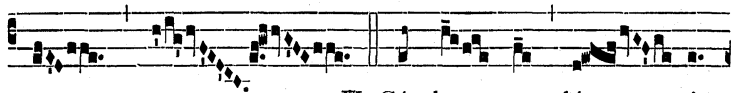
VII

A

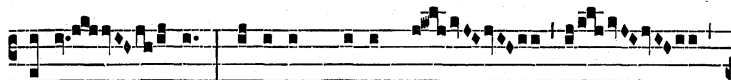


L-le- lú- ia. * *ij.*

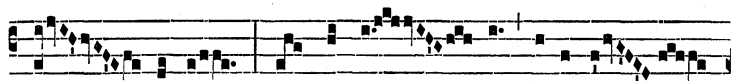
He is the brightness of eternal light, the unspotted mirror, and the image of his goodness. *Wisdom 7, 26.*



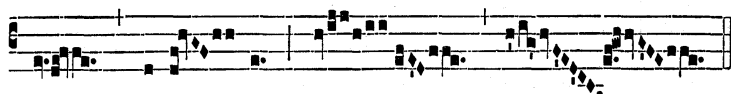
∇. Cándor est lú- cis



aetér- nae, spéculum sine má-



cu-la, et imá- go boni-tá-

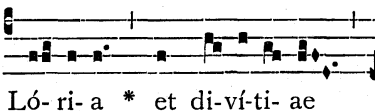


tis * illí- us.

Gospel. Assúmpsit Jesus. p. 479. Credo.

Offert. VI

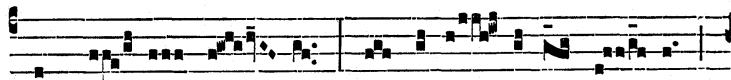
G



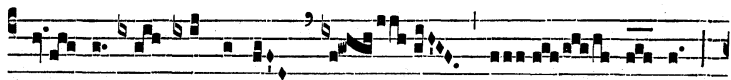
Ló- ri- a * et di- ví- ti- ae

Glory and wealth are in his house: and his justice remaineth for ever and ever.

Ps. III, 3.

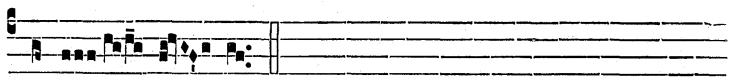


in dó- mo é- jus: et justí- ti- a é- jus



má- net in saécu- lum saéc-

cu- li,



alle- lú- ia.

Secret.

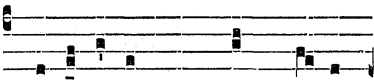
Obláta, quaésumus, Dómine, múnera gloriósa Unigéniti tui Transfiguratióne sanctifica : nosque a peccatórum máculis, splendóribus ipsíus illustratiónis emúnda. Per eúmdem Dóminum nostrum Jesum Christum.

Mindful of the glorious Transfiguration of thine only-begotten Son, hallow, we beseech thee, O Lord, the gifts we offer : and in the bright light of his shining, cleanse us from the stains of our sins. Through the same our Lord.

On Sunday, the Secret of the Sunday is added.

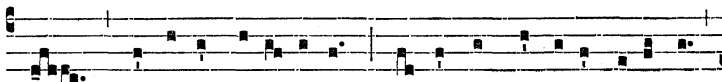
Preface of Christmas, p. 314.

Comm. I

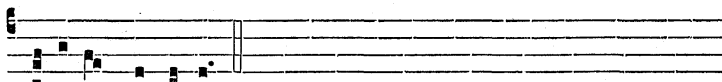


V I-si-ónem * quam vi-dí-

Tell the vision you have seen to no man, till the Son of man be risen from the dead. *Gospel.*



stis, némi-ni dixé-ri-tis, do-nec a mórtu-is resúrgat



Fí-li- us hómi-nis.

Postcommunion.

Praesta, quaésumus, omnípotens Deus : ut sacrosáncta Fílii tui Transfiguratiónis mystéria, quae solémni celebrámus officio, purificatae mentis intelligéntia consequámur. Per eúmdem Dóminum nostrum.


Vouchsafe unto us, we beseech thee, Almighty God, by purity of heart to attain to the understanding of the most sacred mystery of the Transfiguration of thy Son, which with solemn worship we venerate. Through the same our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (August 6)

These Antiphons and that at Magnificat are from the Gospel of the Mass.

1 Ant.



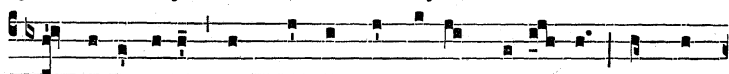
A Ssumpsit Jé-sus * Pétrum, et

Jesus took Peter and James, and John his brother, and brought

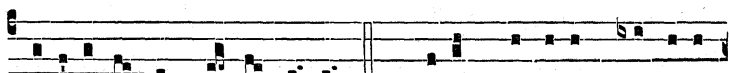


Jacóbum, et Jo-ánnem frátrem é-jus,

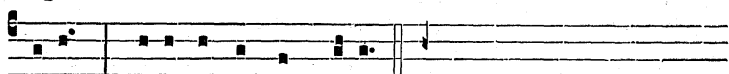
them up into a high mountain apart: and he was transfigured before them.



et dúxit é-os in món-tem excélsu-m se-ór-sum, et trans-



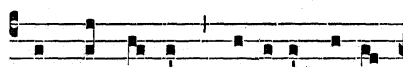
figurá-tus est ante é-os. *Ps.* Díxit Dóminus Dómino



mé-o : * Séde a *déxtris* mé-is.

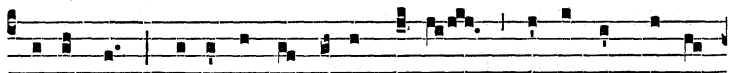
Ps. Díxit Dóminus. I g. p. 147.

2 Ant. VIII G

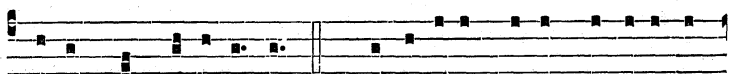


R Espléndu-it * fá-ci-es é-jus.

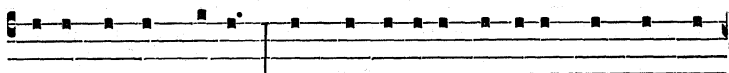
His face did shine as the sun, and his garments became white as snow.



sic-ut sol, vestimé-nta autem é-jus fá-cta sunt álba



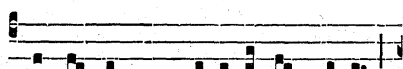
sic-ut nix, alle-lú-ia. *Ps.* Confi-tébor tí-bi, Dómine, in



tó-to córde mé-o : * in consí-li-o justórum et congre-

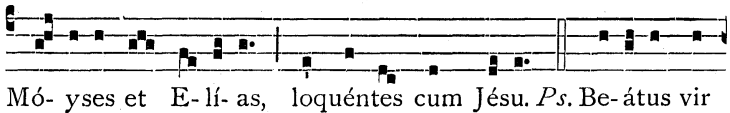
ga-ti-óne. *Ps.* Confi-tébor. VIII g. p. 158.

3 Ant. IV E



E T ecce * apparu-é-runt é-is

And behold, there appeared to them Moses and Elias talking with Jesus.



qui *timet* Dóminum : * in mandá- tis é- *jes* vó- let ní- mis
Ps. Beátus vir. IV E. p. 162.

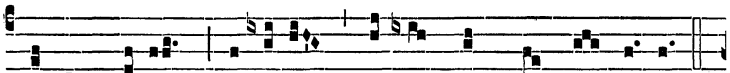
4 Ant.

VI F

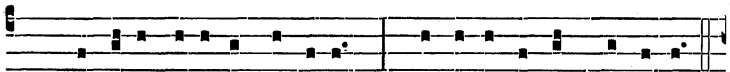
R

Espóndens autem Pétrus, * dí-

Peter answering, said
 to Jesus, Lord, it is
 good for us to be here.



xit ad Jésum : Dómine, bó- num est nos hic é- sse.



Ps. Laudáte, pú- e- ri, Dóminum : * laudá- te nómen Dómi- ni.
Ps. Laudáte púeri. VI F. p. 168.

5 Ant.

III g

A

Dhuc é- o loquénte, * ecce

As he was yet speak-
 ing, behold a bright
 cloud overshadowed
 them.



núbes lú- cida obumbrávit é- os. *Ps.* Laudáte Dóminum



ómnes géntes : * laudá- te é- um, ómnes pópu- li.
Ps. Laudáte Dóminum. III g. p. 184.

Chapter.

Philip. 3, 20.

SALVATÓREM exspectámus Dó-
 minum nostrum Jesum Chri-
 stum, † qui reformábit corpus
 humilitátis nostrae, * configu-
 rá- tum córpori claritátis suae.

WE look for the Saviour, our Lord
 Jesus Christ, who will reform
 the body of our lowness, made like
 to the body of his glory.

Hymn. IV

Q

Uicúmque Chrístum quaé-ri-

tis, Ocu-los in ál-tum tólli-te :

Illic li-cé-bit ví-se-re Sígnum perén-

nis gló-ri-ae. 2. Illústre quíddam cérni-

mus, Quod nésci-at fínem pá-ti : Su-

blíme, célsu(m), intériminum, Antíqui-us caélo et chá-o.

3. Hic íl-le Rex est génti-um, Popu-líque Rex Judá-i-

ci, Promíssus Abrahæ pátri, Ejúsque in aévum sé-

mi-ni. 4. Hunc et Prophé-tis té-stibus, Ísdémque si-

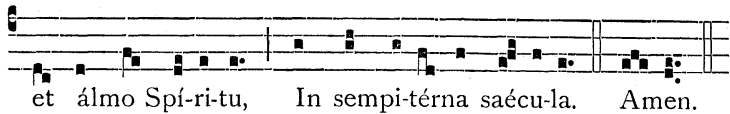
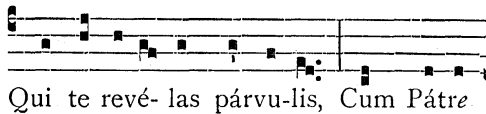
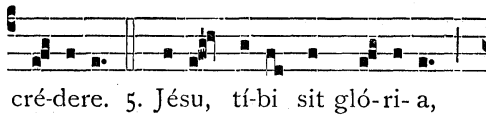
gna-tó-ribus, Testátor et Pá-ter júbet Audí-re nos et

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.



∇. Gloriósus apparuísti in
conspéctu Dómini.

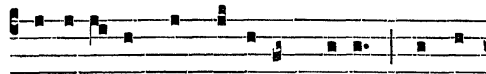
R̄. Proptérea decórem ín-duit
te Dóminus.

At Magníf.

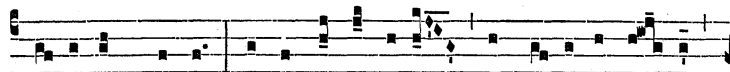
Ant. VIII G

E

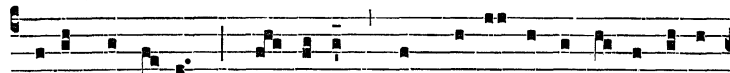
T audi-éntes * discípu-li,



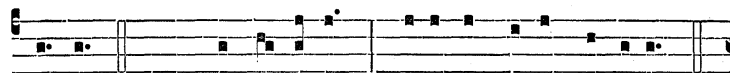
ce-cidé-runt in fá-ci-em sú-am, et ti-



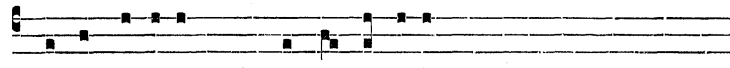
mu-é-runt valde : et accéssit Jé-sus, et té-ti-git é-os,



dixítque é-is : Súr-gi-te, et no-lí-te timé-re, alle-



lú-ia. *Cant.* Magní-fi-cat * ánima mé-a Dóminum.



5. Glory to Christ, whose light displays to little ones his saving ways, whilst endless hymns of praise repeat the Father and the Paraclete.

*Prudentius, IV cent.
Trans. W. Shewring.*

2. Et exsultávit... or Et exsultávit.

Cant. Magníficat. VIII G. p. 217 or 223.

Prayer. Deus, qui fidei sacramenta. p. 1328.

If August 6 falls on Sunday, commemoration of St. Cajetan is added as below, then of the Sunday.

Benedicámus Dómino II. p. 139. — *Ant. Sálve, Régina.* p. 243.

7. St. Cajetan Confessor at Naples. († 1547)

Double.

August 6 and 7. Ant. Quaérite príimum. p. 912.

August. 6. V̄. Amávit éum. p. 133. — *August 7. V̄. Jústum dedúxit.* p. 133.

Collect.

DEUS, qui beáto Cajetáno Confessóri tuo apostólicam vivéndi formam imitári tribuísti : † da nobis, ejus intercessióne et exémplo, in te semper confídere, * et sola caeléstia desideráre. Per Dóminum nostrum.

O God who didst bestow upon blessed Cajetan, thy Confessor, to lead a life modelled upon that of thine Apostles : helped by his prayers, and striving to follow his example, may we, by thy grace, put all our trust in thee, nor have other aim than to win the goods of heaven. Through Jesus.

Secret no 12, p. 969 and *Postcommunion no 11,* p. 972.

The same day.

St. Donatus of Arezzo Bishop and Martyr. († 362)

Collect.

DEUS, tuórum glória sacerdotum : * praesta, quaésumus ; ut sancti Mártiris tui et Epíscopi Donáti, cujus festa gérimus, sentiámus auxílium. Per Dóminum nostrum.

O God, who art the glory of thy priests : unto us who keep the feast-day of thy holy Bishop and Martyr Donatus, grant, we beseech thee, to feel that he is our helper. Through Jesus Christ our Lord.

Secret.

PRAESTA, quaésumus, Dómine : ut sancti Mártiris tui et Epíscopi Donáti intercessióne, quem ad laudem nóminis tui dicátis munéribus honorámus, piae nobis fructus devotiónis accrésat. Per Dóminum.

FOR the glory of thy name, O Lord, we seek to do honour to thy holy Bishop and Martyr Donatus : grant, we beseech thee, that, in virtue of his intercession, the fruits of piety and devotion may be multiplied within us. Through Jesus Christ our Lord.

Postcommunion.

OMNÍPOTENS et miséricors Deus, qui nos sacramentórum tuórum et participes éfficis, et ministros : praesta, quaésumus ;

Almighty and merciful God, who callest us not only to share in, but to be the ministers of thy sacraments : grant that by the inter-

ut, intercedente beáto Donáto Mártire tuo atque Pontífice, ejúsdem proficiámus et fidei consórtio, et digno servítio. Per Dóminum.

cession of blessed Donatus, thy Martyr-Bishop, it may profit us to have held the faith he held, and to have rendered thee the holy service he rendered. Through Jesus Christ...

Mass of St. Donatus: Introit. Sacerdótes Déi. p. 1615. — Gradual. Os jústi. p. 1660.

II
A

Lle-lú-ia. * ij. V. Ju-
stus non conturbá- bi-tur, qui- a
Dó- minus fír- mat má-num * é-
jus.

Offertory. Invéni Dávid. p. 1655. — Communion. Fidélis sérvus. p. 1366.

8. Sts. Cyriacus, Largus and Smaragdus Martyrs. († 303)

Semi-double.

August 7. Istórum. p. 128. — August 8. Gáudent. p. 128.

Collect.

DEUS, qui nos ánnua san- ctórum Mártýrum tuórum Cyríaci, Larki et Smarágdi so- lemmitáte laetíficas : † concéde 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.

9. St. John Mary Vianney Conf., Curé d'Ars. († 1859)

*Double.**August 8. Similábo. p. 133. — August 9. Hic vir. p. 133.***Collect.**

OMnipotens et miséricors Deus, qui sanctum Joán-nem Mariám pastoráli stúdio et jugi oratiónis ac poeniténtiæ ardóre miráblem effecisti : † da, quaésumus ; ut, ejus exémplo et intercessióne, ánimas fratrum lucrári Christo, * et cum eis aetérnam glóriam cónsequi valeámus. Per eúdem Dóminum nostrum.

O Almighty and merciful God, who hast been pleased to make blessed John Mary wonderful in our eyes on account of his exceeding zeal as a shepherd of souls, and of his unremitting fervour in penance and prayer : grant that, encouraged by his example, and helped by his intercession, we may happily win to Christ the souls of our brethren, and enter together with them into life everlasting. Through the same...

The same day.

St. Romanus Martyr. († 258)

*August 8. Iste Sántus. p. 126.***Collect.**

PRaesta, quaésumus omnípotens Deus : † ut intercedénte beáto Románo Mártire tuo, et a cunctis adversitatibus liberémur in corpore, * et a pravis cogitacionibus mundémur in mente. Per Dóminum.

GRant, we beseech thee, Almighty God, that, by the prayers of blessed Romanus thy Martyr, our bodies may be preserved from all dangers and our minds may be cleansed from all evil thoughts. Through Jesus Christ our Lord.

*Secrets no 11, p. 969 and Munéribus nóstris. p. 434.**Postcommunions no 10 and 11 (a), p. 972.*

10. Saint Laurence Martyr. († 258)

*Double of II Class with simple Octave.***AT FIRST VESPERS. (August 9)***As at II Vespers, p. 1343, except the 5th Psalm and what follows :*

℣. Glória et honóre coronásti éum, Dómine.

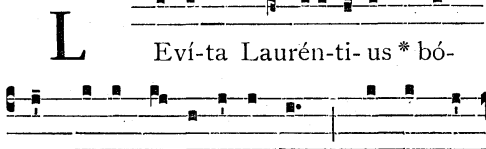
℣. Thou hast crowned him with glory and honour, O Lord.

℞. Et constituísti éum super ópera mánuum tuárum.

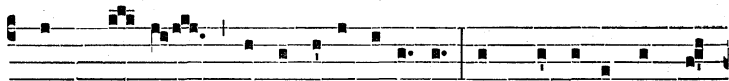
℞. And hast set him over the works of thy hands.

At Magnif.

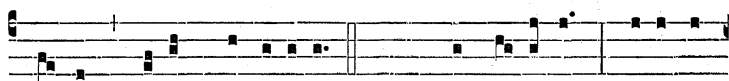
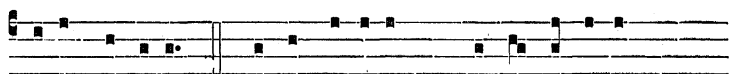
Ant. VIII G



num ópus o-pe-rá-tus est, qui per sí-

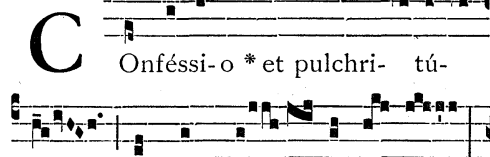


gnum crú- cis caécos illuminá-vit, et thesáuros Ecclé-

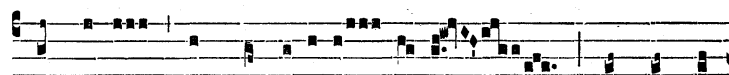
si- ae dédit paupé-ribus. *Cant.* Magní- fi- cat * ánima*mé-a* Dóminum. 2. Et exsultávit... or Et exsultá-vit.*Cant.* Magníficat. p. 217 or 223. — *Prayer.* Da nobis. p. 1339.*On Sunday, commemoration is made of the Sunday, then of St. John Mary Vianney, p. 1337.*Benedicámus Dómino II. p. 139. — *Ant.* Sálve, Regína. p. 243.

AT MASS.

Intr. III



do in conspé- ctu é- jus :

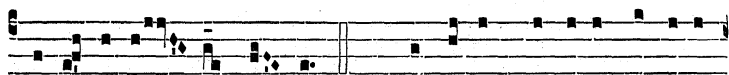


sáncti- tas et magní- ficén- ti- a in sancti-

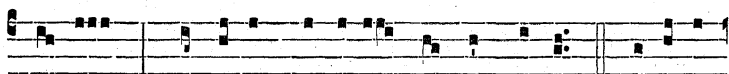
The levite Laurence wrought a good work; by the sign of the cross he gave sight to the blind, and bestowed the Church's treasures on the poor.

Praise and beauty are before him: holiness and majesty in his sanctuary. *Ps.* Sing ye to the Lord a new canticle; sing to the Lord all the earth.

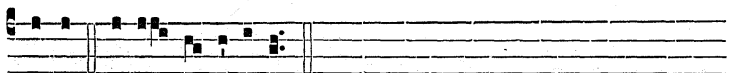
Ps. 95, 6 and 1.



fi-ca-ti-ó- ne é- jus. *Ps.* Cantá-te Dómino cánticum



nó-vum : * cantá-te Dómino ómnis térra. Gló-ri-a



Pátri. E u o u a e. Glória Pátri. 3rd tone. *p.* 29.

Collect.

DA nobis, quaesumus, omnipotens Deus : † vitiórum nostrórum flammam exstinguere ; * qui beáto Lauréntio tribuisti tormentórum suórum incéndia superáre. Per Dóminum.

IMpart unto us, we beseech thee, O Almighty God, the grace to quench within ourselves the flame of evil desires : even as thou didst endue blessed Laurence with strength to overcome the fire in which he was tortured. Through Jesus Christ...

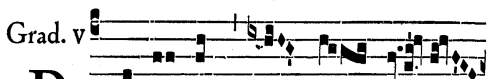
On Sunday, the Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

Laurence gave generously both goods and life. II Cor. 9, 6-10.

FRatres : Qui parce sémínat, parce et metet : et qui sémínat in benedictiónibus, de benedictiónibus et metet. Unusquísque prout destinávit in corde suo, non ex tristítia, aut ex necessitáte : hílarem enim datórem díligit Deus. Potens est autem Deus omnem grátiam abundáre fácere in vobis, ut in ómnibus semper omnem sufficiéntiam habéntes, abundétis in omne opus bonum, sicut scriptum est : Dispérsit, dedit paupéribus : justítia ejus manet in saéculum saéculi. Qui autem adminístrat semen seminánti : et panem ad manducándum præstábit, et multiplicábit semen vestrum, et augébit increménta frugum justítiae vestrae.

BRethren, He who soweth sparingly, shall also reap sparingly ; and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart ; not with sadness, or of necessity ; for God loveth a cheerful giver. And God is able to make all grace abound in you ; that ye, always having all sufficiency in all things, may abound to every good work ; as it is written, He hath dispersed abroad, he hath given to the poor : his justice remaineth for ever. And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.



P Robá-sti, * Dó-mi-ne,

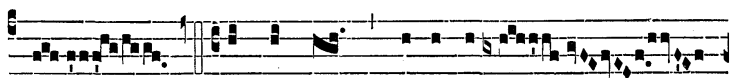
Thou hast proved
my heart, O Lord, and
visited it by night.
V. Thou hast tried me
by fire, and iniquity
hath not been found
in me. *Ps. 16, 3.*



cor mé- um,



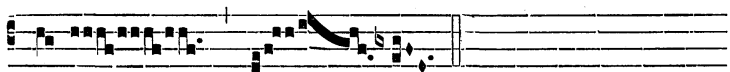
et vi-si-tá-sti nó-cte.



V. Igne me exami-ná-



sti, et non est invén-ta in me * in-í-



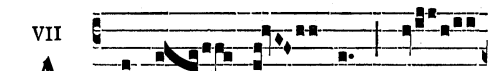
qui-tas.

VII

A

L-le-lú-ia. * *ij.*

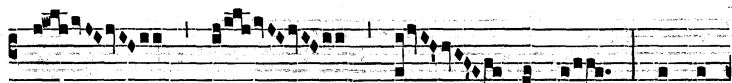
The levite Laurence
wrought a good work;
by the sign of the cross
he gave sight to the
blind.



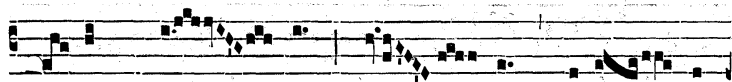
V. Le-



ví-ta Laurén-ti-us bó-num ó-pus ope-



rá- tus est : qui per



sígnum crú- cis caé- cos * illu- mi-



ná- vit.

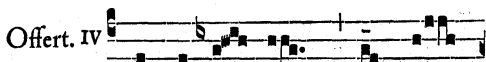
✠ **Sequentia sancti Evangelii secundum Joannem.**

*A Martyr's death, like that of Christ, is the seed of life for the Church.
John 12, 24-26.*

IN illo tempore : Dixit Jesus discipulis suis : Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam : et qui odit ánimam suam in hoc mundo, in vitam aetérnam custódit eam. Si quis mihi ministrat, me sequátur : et ubi sum ego, illic et míster meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

AT that time, Jesus said to his disciples : Amen, amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone : but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me; and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

Credo is said only on Sunday, or in a church dedicated to St. Laurence.

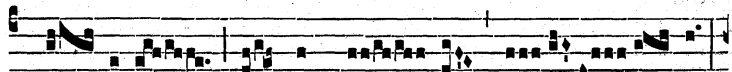


Offert. IV

Praise and beauty are before him : holiness and majesty are in his sanctuary.

C Onfessi- o * et pul-

Introit.



chri- túdo in conspé- ctu é- jus :



sáncti-tas et magni-fi-cén-ti-a in sancti-



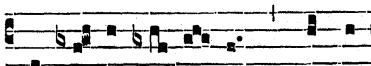
fi-ca-ti-ó-ne é-jus.

Secret.

Accipe, quaesumus, Dómine, múnera dignánte obláta : et beáti Lauréntii suffragántibus méritis, ad nostrae salútis auxili-um provenire concéde. Per Dóminum.

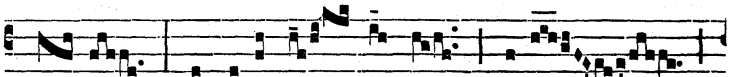
Graciously accept, we beseech thee, O Lord, the offerings thou permittest us to lay at thy feet : and having regard to the merits of blessed Laurence, make these same offerings to be helpful towards the saving of our souls. Through Jesus...

On Sunday, the Secret of the Sunday is added and the Preface is of the Blessed Trinity, p. 12 (or of the Saints, p. 1534).


Comm. v 

QUI mí-hi mi-nístrat, * me se-

If any man minister to me, let him follow me : and where I am, there also shall my minister be. *John 12, 26.*



quá-tur : et ubi é-go sum, illic



et miní-ster mé-us é-rit.

Postcommunion.

Sacro múnere satiáti, súplices te, Dómine, deprecámur : ut, quod débitae servitútis celebrámus offício, intercedente beáto Lauréntio Mártire tuo, salva-tiónis tuae sentiámus augmén-tum. Per Dóminum nostrum Jesum Christum.

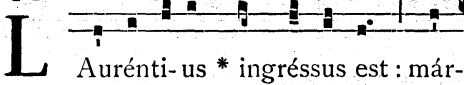
Filled with thy sacred gifts, most humbly, O Lord, we entreat of thee, that by the intercession of thy blessed Martyr Laurence, this our service which it was our bounden duty to perform, may make us to grow in thy saving grace. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (*August 10*)

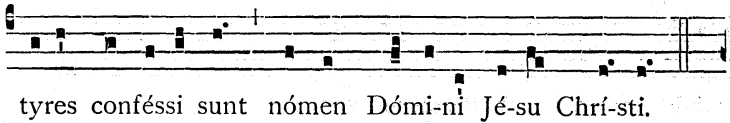
1 Ant.

I f

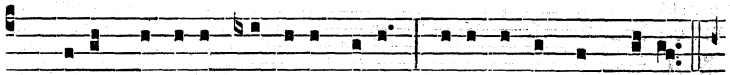


Aurénti-us * ingræssus est : már-

Laurence has entered
(the arena); the mar-
tyrs confessed the na-
me of the Lord Jesus
Christ.



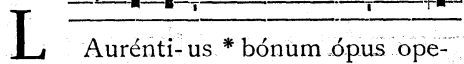
tyres conféssi sunt nómen Dómi-ni Jé-su Chrí-sti.

Ps. Dixit Dóminus Dómino mé-o : * Séde a *déxtris* mé- is.

Ps. Dixit Dóminus. I f. p. 147.

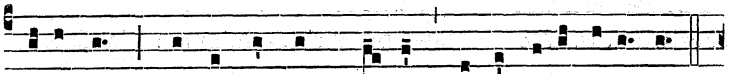
2 Ant.

VIII G

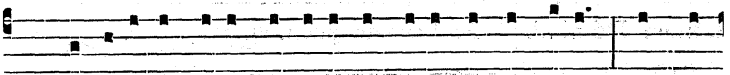


Aurénti-us * bónum ópus ope-

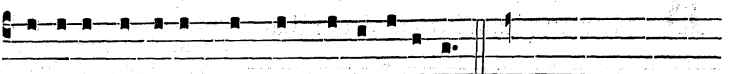
Laurence has wrought
a good work; with the
sign of the cross he
gave sight to the blind.



rátus est, qui per sígnum crú- cis caécos illuminá- vit.



Ps. Confi-tébor tibi, Dómine, in tóto córde mé-o : * in con-

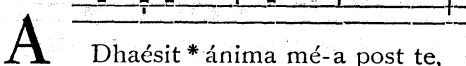


sí-li-o justórum et congrega-ti- óne.

Ps. Confitébor. VIII G. p. 158.

3 Ant.

VIII G

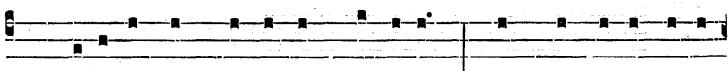


Dhaésit * ánima mé-a post te,

My soul clung to
thee, for my body was
burnt with fire for
thee, my God.



qui-a cá-ro mé-a ígne cremáta est pro te, Dé-us mé-us.



Ps. Be-átus vir qui tímet Dóminum : * in mandá-tis é-jus

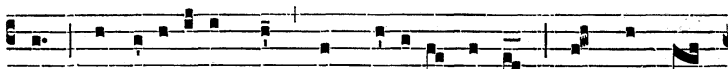


vó-let nímis. *Ps.* Beátus vir. VIII G. p. 165.

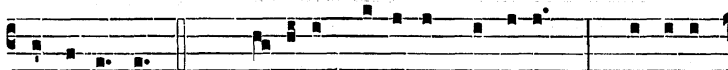
4 Ant
VII c 2

MI-sit Dóminus * Ange-lum sú-

The Lord sent his
Angel, and saved me
from the midst of the
fire, and I suffered
nothing from the heat.



um, et liberávit me de mé-di-o ígnis, et non sum



aestu-á-tus. *Ps.* Laudáte, pú-e-ri, Dóminum : * laudáte

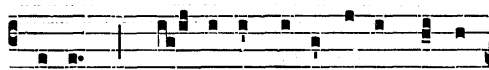


nómen Dómi-ni. *Ps.* Laudáte, púeri. VII c 2. p. 169.

5 Ant.
VIII G

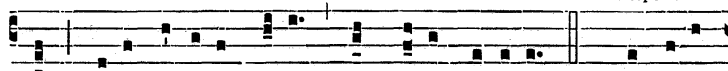
BE-á-tus Lauré-nti-us * o-rábat

Blessed Laurence
prayed and said : I
thank thee, Lord, that
I have been worthy to
enter thy doors.

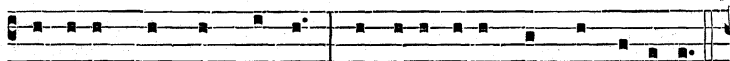


dí-cens : Grá-ti-as tí-bi ágo, Dómi-

At I Vespers.



ne, qui-a jánu-as tú-as íngredi mé-ru-i. *Ps.* Laudáte

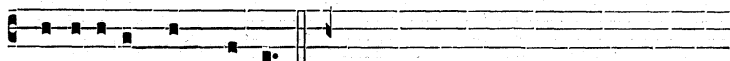


Dóminum, ómnes géntes : * laudáte é-um, ómnes pópu-li.

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.

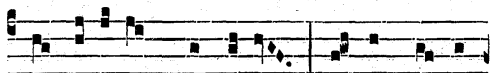
FRatres : Qui parce séminat,
parce et metet : † et qui
séminat in benedictiónibus, *
de benedictiónibus et metet.

BRethren, He who soweth spar-
ingly, shall also reap sparingly ;
and he who soweth in blessings, shall
also reap of blessings.

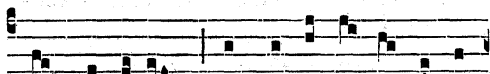
Hymn. VIII

D

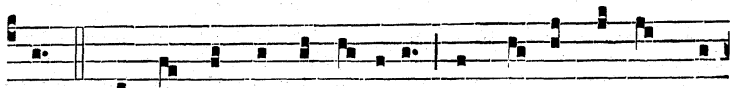
E-us tu-órum mí-li-tum Sors



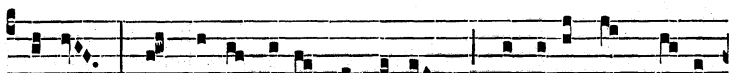
et coróna, praémi-um : Láudes ca-nén-



tes Mártyris, Absólve né-xu crími-



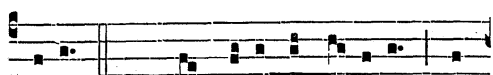
nis. 2. Hic nempe mún-di gáudi-a, Et blánda fráudum pá-



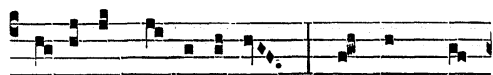
bu-la Imbú-ta félle dé-pu-tans, Pervénit ad caelé-

1. O God, the lot,
reward, and prize that
crowns thy Martyr's
victories, grant, while
we sing this Martyr's
praise, we may re-
nounce our sinful ways.

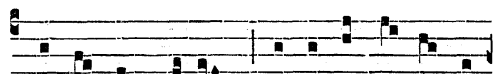
2. The world with spe-
cious cheats disguised
he soon discovered and
despised, and laboured
for a nobler gain than
palling pleasures mixed
with pain.



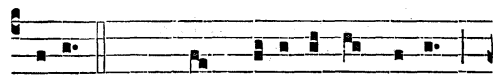
sti-a. 3. Poénas cucúrrit fórti-ter, Et



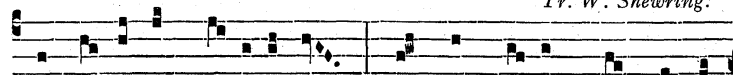
sústu-lit vi-ri-li-ter: Fundénsque



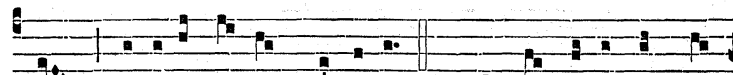
pro te sánguinem, Ætérna dó-na pós-



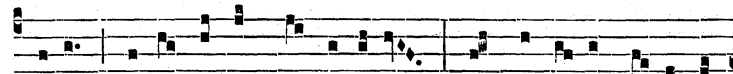
sidet. 4. Ob hoc precá-tu súppli-ci



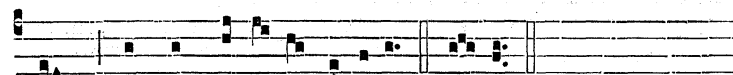
Te pósCIMUS, pi-íssime: In hoc tri-úmpho Márti-



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.

Ÿ. Levita Lauréntius bónum
ópus operátus est.

R̄. Qui per signum crúcis
caecos illuminávit.

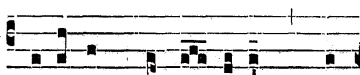
Ÿ. The levite Laurence wrought a
good work.

R̄. By the sign of the cross he
enlightened the blind.

At Magnif.

Ant. VIII G

B



E-á-tus Laurén-ti-us, * dum

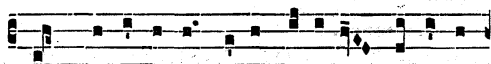
3. No force could
make his mind relent,
no racks his resolution
bent, fearless of death,
he sheds his blood
and wades to heaven
through the flood.

4. O vocal blood, now
pierce the skies and
deal with heaven to
hear our cries; that on
his glorious triumph we
may find indulgence,
Lord, with thee.

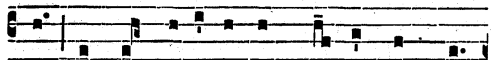
5. Immortal glory,
endless fame the glo-
rious works of God pro-
claim, and sing with the
celestial host the Fa-
ther, Son, and Holy
Ghost.

Tr. W. Shewring.

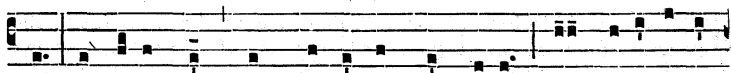
Blessed Laurence,
as he lay burning on
the gridiron, said to
the most impious ty-



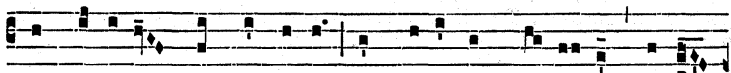
in cra-tí-cu-la superpósi-tus u-re-ré-



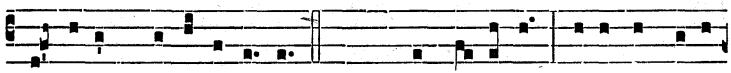
tur, ad impi-íssimum ty-ránnum dí-



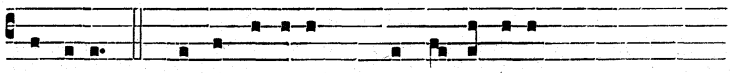
xit : Assátum est, jam vérsa et mandúca : nam facultá-tes



Ecclé-si-ae, quas requí-ris, in caeléstes thesau-ros mánus



páuperum deportavé-runt. *Cant.* Magní- fi-cat * ánima mé-a



Dóminum. 2. Et exsultávit... *or* Et exsultávit...

Cant. Magníficat. VIII G. p. 217 *or* 223. — *Prayer.* Da nobis. p. 1339.

If August 10 falls on Sunday, a commemoration by the Antiphon at Magníficat of that Sunday is added.

Benedicámus Dómino II. p. 139. — *Ant.* Salve, Regina. p. 243.

11. Sts. Tiburtius and Susanna Virg., Martyrs. († 286)

Simple.

Collect.

SANCTORUM MÁRTYRUM TUÓRUM Tibúrtii et Susánnæ nos, Dómine, fóveant continuáta præsidia : * quia non désinis propítius intuéri, quos tálibus auxiliis concésseris adjuvári. Per Dóminum.

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.

A Désto, Dómine, précibus pó-
puli tui, adésto munéribus :
ut, quae sacris sunt obláta my-
stériis, tuórum tibi pláceant
intercessióne Sanctórum. Per
Dóminum.

L Isten, O Lord, to the prayers of thy
people, and look with favour upon
the gifts they bring. These gifts
are for thy sacred mysteries; may
the prayers of thy saints make them
yet more acceptable in thy sight.
Through Jesus Christ our Lord.

Postcommunion.

S Umpsimus, Dómine, pignus
redemptiónis aetérnae : quod
sit nobis, quaésumus, interve-
niéntibus sanctis Martýribus
tuis, vitae praeséntis auxiliúm
páriter et futúrae. Per Dómi-
num.

W E have received, O Lord, the
earnest of eternal salvation :
may the prayers of thy holy Martyrs
obtain that it be to us a help in this
life, and a preparation for that which
is to come. Through Jesus Christ
our Lord.

12. Saint Clare of Assisi Virgin († 1253)*Double.**August 11. Véní, spónsa. p. 134. — August 21. Véní, spónsa. p. 135.***Collect.**

EXáudi nos, Deus, salutáris no-
ster : * ut, sicut de beátae
Clarae Vírginis tuae festivitáte
gaudéamus ; * ita piaevotiónis
erudiámur afféctu. Per Dómi-
num nostrum.

G Raciouly 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.**Mass. Dilexísti. p. 1683.***13. Sts. Hippolytus († 235) and Cassian († 250) Martyrs.***Simple.**August 12. Istórum. p. 128.***Collect.**

DA, quaésumus, omnípotens
Deus : * ut beatórum Már-
tyrum tuórum Hippólyti et Cas-
siáni veneránda solémnitas et
devotiónem nobis áugeat et salú-
tem. Per Dóminum.

G Rant, we beseech thee, O Almighty
God, that this venerable solemnity
of thy holy Martyrs Hippolytus
and Cassian, may increase our devo-
tion and promote our salvation.
Through Jesus Christ our Lord.

Secret.

REspice, Dómine, múnera pó-
puli tui, Sanctórum festivi-
táte votíva : et tuæ testificatio
veritátis nobis proficiat ad salú-
tem. Per Dóminum.

Favourably regard, O Lord, the offer-
ings 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 salva-
tion. Through Jesus Christ...

Postcommunion.

Sacramentórum tuórum, Dó-
mine, commúnio sumpta nos
salvet : et in tuæ veritátis luce
confirmet. Per Dóminum no-
strum Jesum Christum.

MAY our having partaken of thy
sacraments be, O Lord, our salva-
tion : and may the light of thy truth
thereby more and more brightly shine
upon us. Through Jesus Christ...

Mass. Sálus autem. *p.* 1644.

14. St. Eusebius Confessor. (IV cent.)

Simple.

August 13. Similábo. *p.* 133.

Collect.

DEus, qui nos beáti Eusépii
Confessóris tui ánnua solem-
nitáte laetificas : * concéde prop-
tius ; ut, cujus natalítia cóli-
mus, per ejus ad te exémpla
gradiámur. Per Dóminum.

O God, who each year gladdenest us
by the return of the feast-day
of blessed Eusebius, thy Confessor ;
grant that, walking in the footsteps
of him whose natal-day we celebrate,
we too, in the end, may come to thee.
Through Jesus Christ our Lord.

Secret no 11, p. 969 *and Postcommunion no 10, p.* 972.

Mass. *Introit.* Jústus ut páлма. *p.* 1098. — *Epistle.* Quæ mihi
fuérunt lucra. *p.* 1667. — *Gradual.* Jústus ut páлма. *p.* 1394.

Allelúia, allelúia. *Ÿ.* Jústus germinábit. *p.* 1102.

Gospel. Respóndens Jesus. *p.* 1087.

Offertory. In virtúte túa. *p.* 1395. — *Communion.* Laetábitur. *p.* 1137.
omitting Allelúia at the end.

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

Príma, Vírgo, pró-di-ta

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-

E Condi-tó-ris spí-ri-tu, Prae-destináta

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 vén-tre ví-tam cónci-pis, Vi-tám-que

ab Adam pér-di-tam, Dí-ae li-tándae ví-ctimae Cár-nem

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.

mi-nístrans íntegras. 4. Mérces pi-áclo

dé-bi-ta, Devícta mors te dé-se-rit,

Almíque cónsors Fí-li-i Ad ástra

férris córpore. 5. Tánta co-rúscans gló-

ri-a, Natúra cúncta extól-li-tur; In te

vocá-ta vér-ti-cem De-có-ris ómnis

tánge-re. 6. Ad nos, tri-úmphans, éxsu-les, Regína, vérté

lúmina, Caéli ut be-á-tam pá-tri-am, Te, consequámur,

áuspi-ce. 7. Jésu, tí-bi sit gló-ri-a, Qui nátus es de Vír-

gi-ne, Cum Pátre et álmo Spí-ri-tu, In sempi-térna



saécu-la. Amen.

∇. Exaltáta est sáncta Déi | ∇. The holy Mother of God is
Génitrix. | lifted up.

R. Super chóros Angelórum | R. Above choirs of Angels to the
ad caeléstia régna. | heavenly kingdoms.

Solemn tone, p. 1361.

At Magnif.

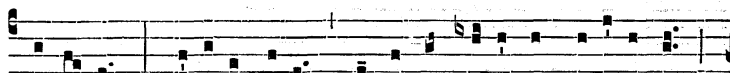
Ant. *I f*

V

Irgo prudentíssima, * quo

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.

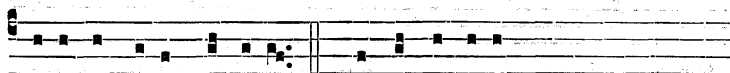
progré- de- ris, quasi auró- ra valde



rú-ti-lans? Fí-li-a Sí-on, tó-ta formósa et su-ávis es :



púlchra ut lú-na, e-lé-cta ut sol, *Cant. Magní-ficat **



ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magní-ficat. I f. p. 212 or 218.

Prayer. Omnipotens sempitérne Deus. p. 1353.

On Sunday, the commemoration of the Sunday is added.

Benedicámus Dómino I. p. 138. — Ant. Salve, Regína. p. 243.

At Compline, until August 22 inclusive, Hymn no 2, p. 247.

AT MASS.

Intr. VII

S

Ignum má-gnum * appá-

A great sign appear-
ed in heaven : a woman
clothed with the sun,
and the moon under
her feet, and on her
head a crown of twelve

ru-it in cae-lo : mú- li-er amícta stars. *Ps.* Sing ye to the Lord a new canticle : because he hath done wonderful things. *Apoc. 12, 1; Ps. 97, 1.*

só-le, et lú-na sub pé-dibus é-jus, et in cá-pi-

te é- jus coróna stellá-rum du- óde- cim. *Ps.* Can-

tá-te Dómino cánticum nó-vum : * qui- a mi-rabí- li- a

fé- cit. Gló- ri- a Pátri. — E u o u a e.

Glória Patri. 7th tone. p. 30.

Collect.

OMnípotens sempitérne Deus, qui immaculátam Virgínam Mariám, Filii tui Genitricem, corpore et ánima ad caeléstem glóriam assumpsisti : † concéde, quaesumus ; ut, ad supérna semper inténti, * ipsíus glóriæ mereámur esse consórtes. Per eúndem 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.*

Benedixit te Dóminus in virtúte sua, quia per te ad nihilum redégit inimicos nostros.

THE Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. Bless-

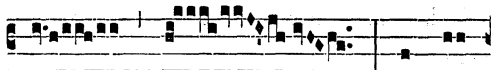
Benedicta es tu, filia, a Dómino Deo excélsio, prae ómnibus muliéribus super terram. Benedictus Dóminus, qui creávit caelum et terram, qui te diréxit in vúlnera cápitis príncipis inimicórum nostrórum; quia hódie nomen tuum ita magnificávit, ut non recédát laus tua de ore hóminum, qui mémoires fúerint virtútis Dómini in aetérnum, pro quibus non perpecisti ánimae tuae propter angústias et tribulatióem géneris tui, sed subvenísti ruínae ante conspéctum Dei nostri. Tu glória Jerúsalem, tu laetitia 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

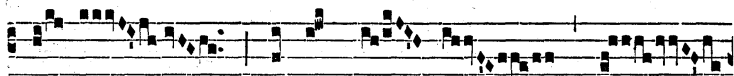
A

Udi, fi-li-a, * et ví-



de,

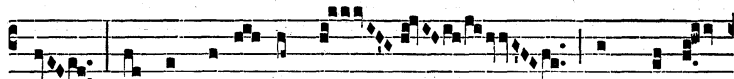
et in-



clí- na

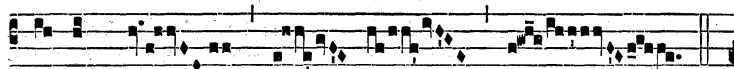
áurem tú-

am :



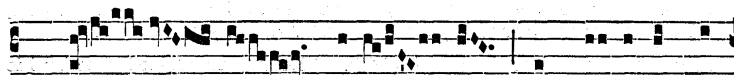
et concupí-scet rex

pulchri-tú-



dī-nem tú-

am.



V. Tó-

ta

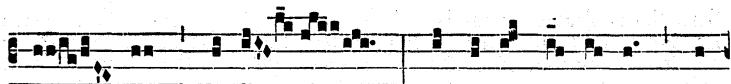
decó-

ra

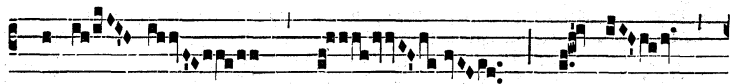
ingré-di-tur fí-

Hearken, O daughter, and see, and incline thy ear, and the king shall greatly desire thy beauty. V. The king's daughter enters all resplendent, her garments are of cloth of gold.

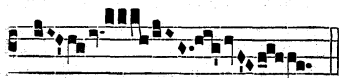
Ps. 44, 11-12 and 14.



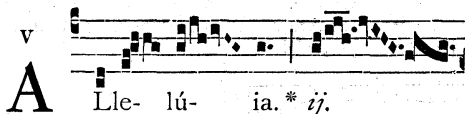
li- a ré-gis, textúrae áu-re-æ sunt



amí-ctus * é- jus.

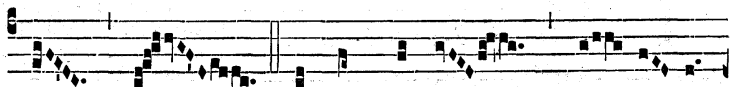


The melody of this Gradual is an adaptation of that of St Cecily, November 22.

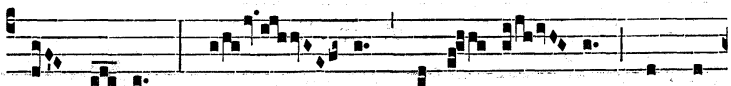


Alle-lú-ia. * *ij.*

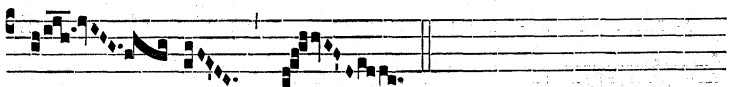
Mary has been taken up into heaven: therefore do the hosts of Angels rejoice.



∇. Assúpta est Ma-rí-a



in caé-lum: gáu-det exér-ci-tus * Ange-



ló-rum.

✠ **Sequentia sancti Evangelii secundum Lucam.**

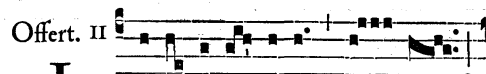
Elizabeth's first words, echoing those of the Lesson from *Judith*, complete the Angel's salutation, and will be repeated by Christians through the centuries. Our Lady, in a phrase that recurs for the Communion, in turn takes to herself the promise to Judith, only fully realised in "the Mother of my Lord", in whom the Almighty "has done great things". *Luke I, 41-50.*

IN illo tēpore : Replēta est Spīritu Sancto Elīsbeth et exclamāvit voce magna, et dixit : **B**enedīcta tu inter mulieres, et **A**T 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

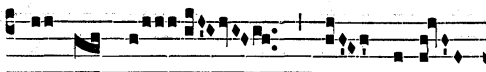
benedictus fructus ventris tui. Et unde hoc mihi ut veniat mater Dómini mei ad me? Ecce enim ut facta est vox salutatiónis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidisti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María : Magnificat ánima mea Dóminum; et exsultávit spíritus meus in Deo salutári meo; quia respéxit humilitátem ancillæ suæ, ecce enim ex hoc beátam me dicent omnes generatiónes. Quia fecit mihi magna qui potens est, et sanctum nomen ejus, et misericórdia ejus a progénie in progénies tíméntibus eum. Credo.

is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said : My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty hath done great things to me; and holy is his name. And his mercy is from generation unto generations, to them that fear him.

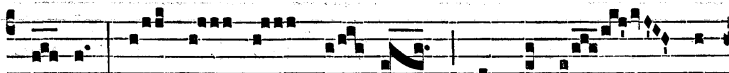
Offert. II



I - nimi-cí- ti- as* pó- nam



in-ter te et mu-lí-



e-rem, et sé- men tú- um et sémen il-



lí- us.

I will put enmities between, thee and the woman and thy seed and her seed:

Genesis 3, 15.

Secret.

A Scéndat ad te, Dómine, nostræ devotiónis oblátio, et, beatíssima Virgine María in caelum assúpta intercedénte, corda nostra, caritátis igne succénsa, ad te júgiter adspirent. Per Dóminum.

MAY the oblation of our devotion ascend to thee, O Lord; and, by the intercession of the blessed Virgin Mary, who is taken up into heaven, may our hearts be kindled with the fire of thy love and always aspire to thee. Through Jesus Christ...

On Sunday, the Secret of the Sunday is added.

Preface of the B. V. M. Et te in Assumptiône. p. 13.

Comm. VI

B

E-á-tam me dí-cent *

All generations shall call me blessed, for he that is mighty hath done great things to me.

Gospel.

ó-mnes gene-ra-ti-ó-nes, qui-a

fé-cit mí-hi mágna qui pó-tens est.

Postcommunion.

Sumptis, Dómine, salutáribus sacraméntis; da, quaesumus: ut, méritis et intercessióne beátae Vírginis Maríae in caelum assúptae, ad resurrectiόνis glóriam perducámur. Per Dóminum.

Now that we have received thy saving sacraments, O Lord, we beseech thee to grant that, by the merits and intercession of the blessed Virgin Mary, who is taken up into heaven, we also may be brought to the glory of resurrection. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS.

1 Ant.

VII a

A

Ssúmp-ta est Ma-rí-a in-cae-

Mary has been taken up into heaven: therefore do the Angels rejoice, praising and blessing God.

lum: * gáudent Ange-li, laudántes be-nedí-cunt Dóminum.

Ps. Dí-xit Dóminus Dóminus mé-o: * Séde a dextris

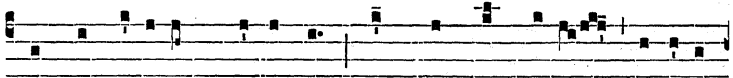
mé-is. Ps. Díxít Dóminus. VII a. p. 151.

Eternal Kingship and Priesthood of the Son of God, the Son of Mary.

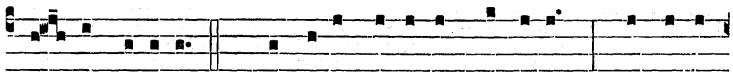
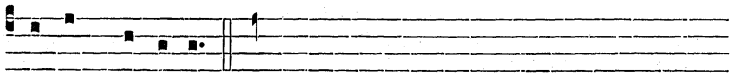
2 Ant.
VIII G**M**

A-ri-a Vir-go assúmpta est *

The Virgin Mary is taken to the heavenly chamber, where the King of kings sits on his starry throne.



ad aethére-um thá-lamum, in quo Rex régum stelláto

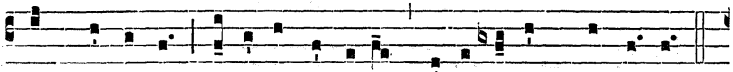
sé- det só-li- o. *Ps.* Laudáte, pú- e-ri, Dóminum : * laudá-te*nómen Dómi-ni. Ps.* Laudáte, púeri. VIII G. p. 170.

As if preluding the Magnificat, Mary praises her Son, who has come to earth to exalt the humble and win innumerable children for his Mother.

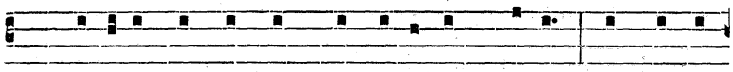
3 Ant.
IV A ***I**

N odórem* unguentórum tu-ó-

We will run after thee to the odour of thy ointments: the young maidens have loved thee. *Cant. 1, 3 and 2.*



rum cúrrimus : ado-lescéntulae di-le-xé-runt te nimis.

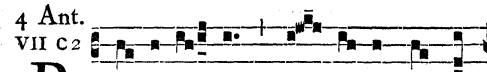
*Ps.* Laetátus sum in his quae dicta sunt mí-hi : * In dómum*Dómini í-bimus. or : í-bimus. Ps.* Laetátus sum. IV A*. p. 188.

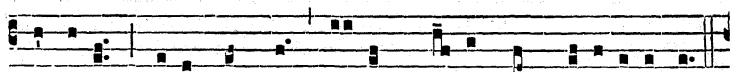
Mary's joy in entering the heavenly Jerusalem, to which her children ascend throughout the ages.

4 Ant.
VII C 2**B**

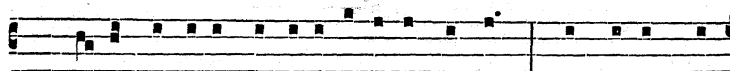
Ene-dí-cta * fí- li- a tu a

Daughter, thou art blessed of the Lord; for through thee we partook of the fruit of life.

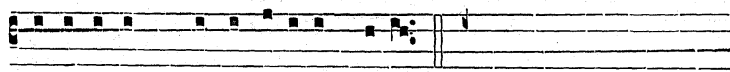




Dómino : qui-a per te frúctum ví-tae comunicávimus.



Ps. Ni-si Dóminus aedi-fi-cáve-rit dómum, * in vánum la-



bo-ravé-runt qui aedí-fi-cant é-am.

Ps. Nisi Dóminus. vii c 2. p. 195.

Mary was the city kept jealously by God; the Beloved to whom many children are promised.

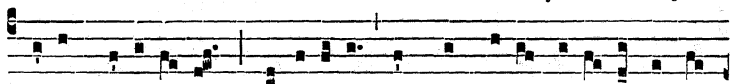
5 Ant.

I g 2

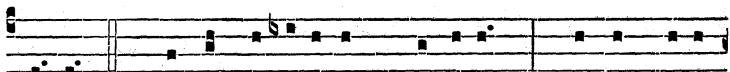
P

Ulchra es * et decóra, fi-

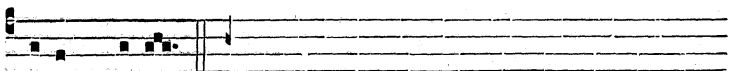
Thou art beautiful and comely, daughter of Jerusalem; terrible as an army set in array. *Cant.* 6, 3.



li-a Jerú-sa-lem : terrí-bi-lis ut castrórum áci-es ordi-



ná-ta. *Ps.* Láuda, Je-rú-sa-lem, Dóminum : * láuda Dé-um



tú-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.

Judith 13, 22.

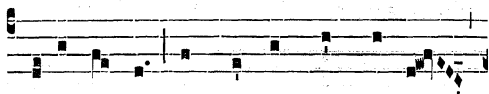
Benedixit te Dóminus in virtú-te sua, quia per te ad nihilum redégit inimicos nostros. † Benedícta es tu, filia, a Dómino Deo excélsio, * prae ómnibus mulié-ribus super terram.

THE Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth.

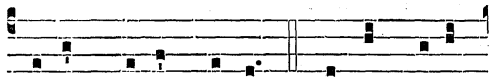
The first stanza of this hymn is sung kneeling. It is as least as old as the IX century, and possibly written by Venantius Fortunatus († 606). The melody is of the XII century.

Hymn. I

A - ve má-ris stélla, Dé- i



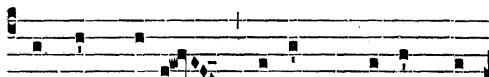
Má-ter álma, Atque semper Vírgo,



Fé-lix caéli pórtá. 2. Súmens íllud



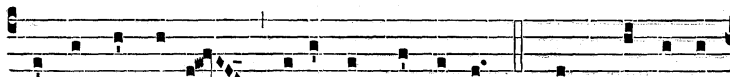
Ave Gabri-é-lis ó-re, Fúnda



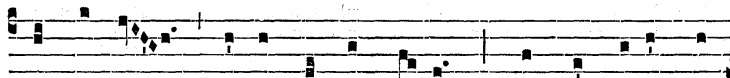
nos in páce, Mú-tans Hévae nó-



men. 3. Sólve víncla ré-is, Pró-fer lúmen caécis, Má-



la nóstra pélle, Bóna cúncta pósce. 4. **Mónstra te és-**



se má-rem: Súm-at per te pré-cés, Qui pro nóbis ná-



tus, Tú-lit ésse tú-us. 5. Vírgo singu-lá-ris, Inter

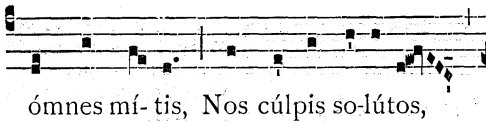
1. Hail, thou Star of ocean, Ever Virgin Mother Of the Lord most high, Portal of the sky.

2. Oh! by Gabriel's ave, Utter'd long ago, Eva's name reversing, Stablish peace below.

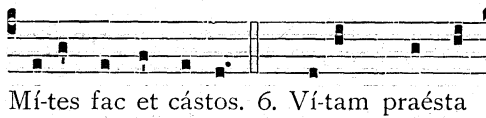
3. Break the captive's fetters; Light on blindness pour; All our ills expelling, Every bliss implore.

4. Show thyself a Mother; Offer Him our sighs, Who for us Incarnate Did not thee despise.

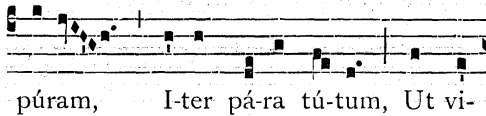
5. Virgin of all virgins! To thy shelter take us; Gentlest of



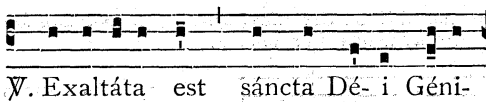
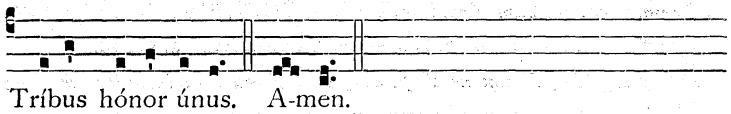
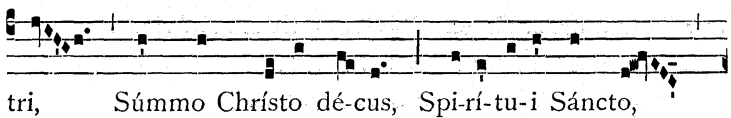
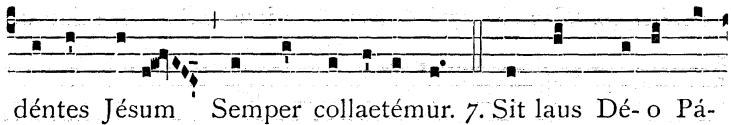
the gentle! Chaste and gentle make us.



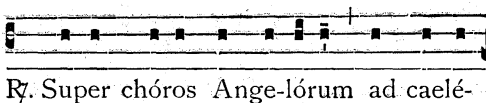
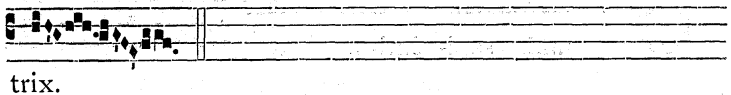
6. Still as on we journey, Help our weak endeavour; Till with thee and Jesus We rejoice for ever.



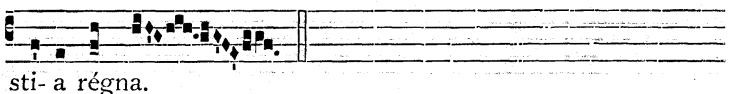
7. Through the highest Heaven, To the almighty Three, Father, Son, and Spirit, One same glory be.



∇. The holy Mother of God is lifted up.



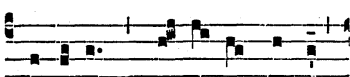
℞. Above choirs of Angels to the heavenly kingdoms.



(Except at I and II Vesp. of the Feast, the ∇. is sung to the ordinary tone).

At Magnif.

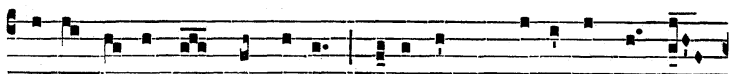
Ant. VIII G*



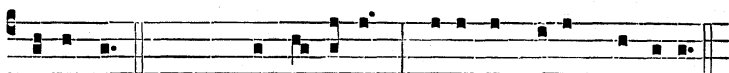
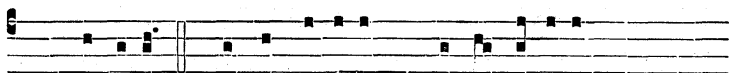
To-day the Virgin
Mary has gone up to
heaven; rejoice, for
with Christ she reigns
for ever.

H

Odi-e * Ma-rí- a Vírgo



caélos ascéndit : gaudé-te, qui-a cum Chrísto régnat in

aetérnum. *Cant. Magní- fi-cat * ánima mé-a Dóminum.*

or : Dóminum. 2. Et exsultávit... *or* Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223.*

Prayer. Omnipotens sempitérne Deus. p. 1353.

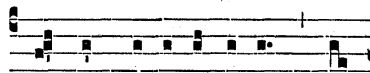
Comm. of St. Joachim. Ant. Laudémus. p. 1372. V. Pó tens in térra. p. 1371.

Benedicámus Dómino I. p. 138. — Ant. Salve, Regina. p. 243.

At Compline, Hymn n^o 2, p. 247, until August 22 inclusive, even on Sunday.

If the feast of the Assumption falls on Saturday, after the commemoration of St Joachim, that of the Sunday is added as follows :

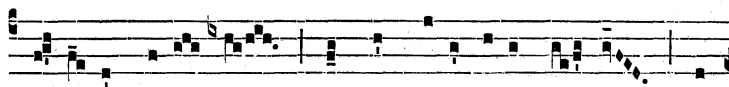
Ant. VIII



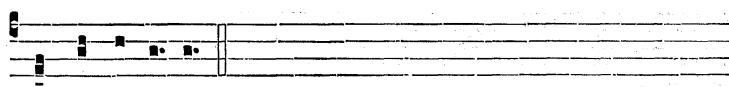
O

-mnis sapi- énti- a * a

All wisdom comes
from the Lord God,
was ever with him, and
exists before the world.



Dómi-no Dé-o est, et cum illo fú-it semper, et



est ante aévum.

Ÿ. Vespertina oratio ascéndat
ad te, Dómine.

R̄. Et descéndat super nos
misericórdia tua.

Ÿ. O Lord, may the evening prayer
rise up to thee.

R̄. And may thy mercy come down
upon us.

Prayer of Sunday.

If the Assumption falls on Sunday, after the commemoration of St Joachim, the antiphon at Magnificat of that Sunday is added, with its Ÿ.

¶ *When a Sunday falls on Aug. 17 to 20 inclusive, the Vesper Hymn, Lúcis Créator, has the Doxology Jésu, tibi sit glória, p. 120.*

16. Saint Joachim, Father of the B. V. Mary, Confessor.

Double of II Class.

AT MASS.

Intr. III

D

Ispér- sit, * dé- dit pau-

pé- ri- bus : justí- ti- a é-

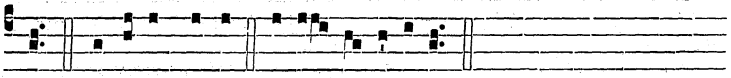
jus má- net in saé- cu- lum saécu- lí : cór- nu

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-

He hath distributed,
he hath given to the
poor : his justice¹ re-
maineth for ever and
ever : his horn² shall
be exalted in glory.
Ps. Blessed is the man
that feareth the Lord :
he shall delight exceed-
ingly in his command-
ments. *Ps. III, 9, 1.*

¹ Justice : happiness as reward of virtue. — ² Horn : symbol of power.



mis. Gló-ri- a Pátri. E u o u a e. Glória Patri. 3rd tone. p. 29.

Collect.

DEus, qui prae ómnibus Sanctis tuis beátum Jóachim Genitricis Filii tui pátre[m] esse voluísti : † concéde, quaesumus; ut, cujus festa venerámur, * ejus quoque perpétuo patrocínia sentiámus. Per eúndem Dóminum.

O God who, in preference to any other of thy Saints, wast pleased to choose blessed Joachim to be the father of the Mother of thy Son : grant that we who keep his feast-day, may at all times feel him to be our heavenly patron. Through the same our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

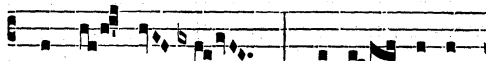
The faithful man is praised. Ecclesiasticus 31, 8-11.

BEátus vir, qui invéntus est sine mácula : et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabilia in vita sua. Qui probátus est in illo, et perfectus est, erit illi glória aetérna : qui pótuít tránsgrédi, et non est tránsgréssus : fácere mala, et non fecit : ideo stabilita sunt bona illíus in Dómino, et elemosýnas illíus enarrábit omnis ecclé[s]ia sanctórum.

Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed, and could do evil things, and hath not done them : therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

Grad. II

Dispérsit, * dé- dit



paupé- ri- bus : justí- ti- a



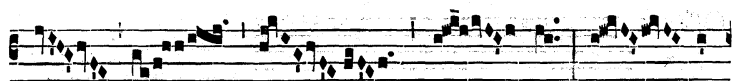
é- jus má- net in saé- cu- lum



saé- cu- li.

He hath distributed, he hath given to the poor : his justice remaineth for ever and ever. V. His seed shall be mighty upon earth : the generation of the righteous shall be blessed. Ps. III, 9, 2.

V. Pó- tens in



tér- ra é- rit



sémen é- jus : ge- ne- rá- ti- o re-



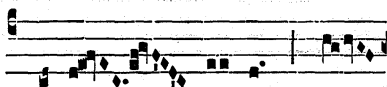
ctó- rum * be- nedí- cé- tur.



The Introit and Gradual are taken from the Vigil of St Lawrence, in whose honour they were composed.

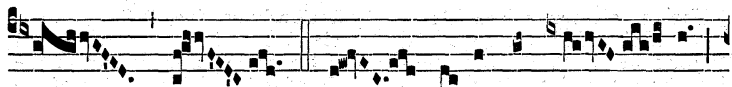
I

A



L-le- lú- ia. * *ij.*

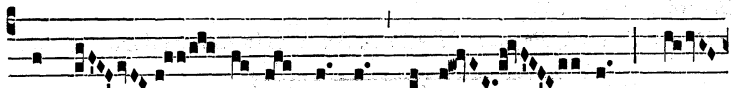
O saint Joachim, spouse of Anne, father of the dear Virgin, help thy servants to save their souls.



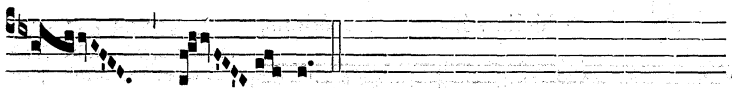
Y. O Jó- achim sán- cte,



cón- jux An- nae, pá- ter ál- mae Vír- gi- nis,

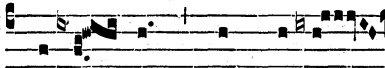


hic fá- mu- lis cónfer sa- lú- tis * ó-



pem.

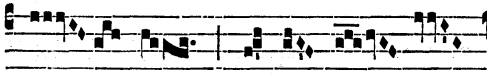
Offert. I



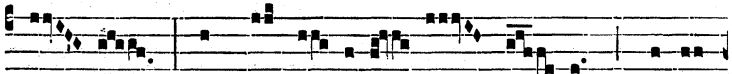
G Ló-ri- a * et ho-nó-

Thou hast crowned him with glory and honour: and hast set him over the works of thy hands, O Lord.

Ps. 8, 6-7.



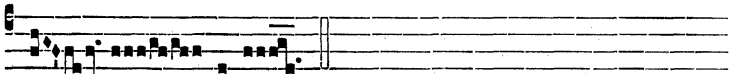
re co-ro-ná- sti



é- um : et consti- tu- í- sti é- um super



ó- pe- ra má- nu- um tu- á- rum, Dó-



mine.

Secret.

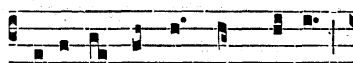
Suscipe, clementissime Deus, sacrificium in honorem sancti Patriarchae Joáchim patris Maríae Virgínis, majestáti tuae oblátum : ut, ipso cum cónjuge sua, et beatíssima prole intercedente, perféctam cónsequi mereámur remissionem peccatórum, et glóriam sempitérnam. Per Dóminum.

Graciously receive, O God of mercies, the sacrifice now being offered up to thy majesty, in honour of the holy Patriarch Joachim, father of the virgin Mary: may his prayers, together with those of his holy spouse, and of his most blessed child, win for us the forgiveness of our sins and the attainment of everlasting life. Through Jesus Christ our Lord.

On Sunday, the Secret of the Sunday is added and the Preface is of the Blessed Trinity, p. 12.

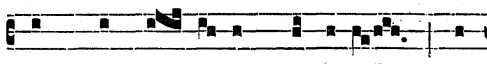
During the week, Preface of the B. V. M. Et te in Assumptiône.

Comm. VII



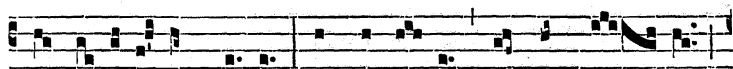
F Idé- lis sérvus * et prudens,

A faithful and wise steward, whom his lord set over his family; to give them their measure of wheat in due season.

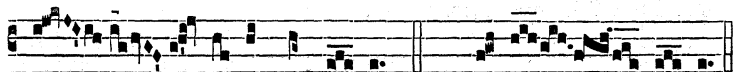


quem consti- tu- it Dóminus su-

Luke 12, 42.



per famí-li- am sú- am : ut det íl- lis in témpo- re



trí- ti- ci mensú- ram. *P. T. Alle- lú- ia.*

Postcommunion.

QUaésumus, omnipotens Deus : ut per haec sacraménta, quae súmpsimus, intercedéntibus méritis et précibus beáti Jóachim patris Genitricis dilécti Filii tui Dómini nostri Jesu Christi, tuae grátiae in praesénti, et aetérnae glóriae in futúro partícipes esse mereámur. Per eúndem Dóminum.

Relying on the merits and prayers of blessed Joachim, father of the mother of Jesus Christ, our Lord, thy beloved Son, most humbly we ask of thee, Almighty God, to make us, in virtue of the sacraments we have received, partakers of thy grace in this world, and of eternal glory in that which is to come. Through the same our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (August 16)

All these antiphons are from the Gospels : three from the parable of the talents. The talents are the gifts of nature and grace that the Saints have put to good use in this life by the practice of good works. We must follow their example of faithfulness, prudence and watchfulness; then, like the good servants, we shall one day enter into the joy of our Lord.

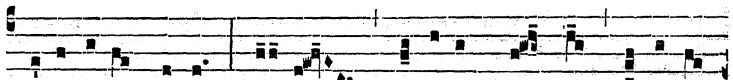
1. Ant.

1 G 2

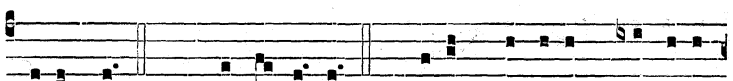
D

Domine, * quinque ta-lénta

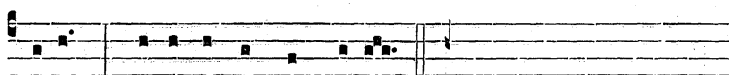
Lord, thou didst deliver to me five talents. Behold I have gained other five over and above. *Matth. 25, 20.*



tradi-dísti mí-hi : ecce á-li- a quinque superlu-



crátus sum. *P. T. Alle- lú- ia. Ps. Díxit Dóminus Dómino*



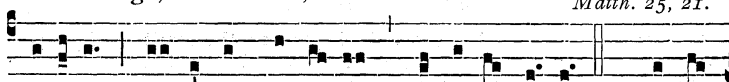
mé-o : * Séde a *dextris* mé-is.

Ps. Dixit Dóminus. I g2. p. 147.

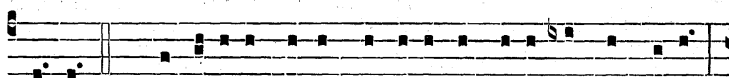
2 Ant. *I f*

E Uge, sérve bóne, * in módico

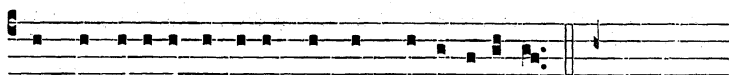
Well done, good servant, because thou hast been faithful over a few things, enter into the joy of thy Lord.
Matth. 25, 21.



fidé-lis, íntra in gáudi-um Dómi-ni tú- i. *P. T. Alle-*



lú-ia. *Ps. Confi-tébor tí-bi, Dómine, in tóto córde mé-o : **



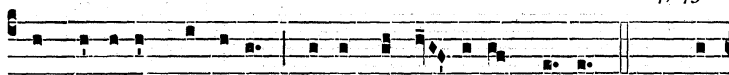
in consí-li-o justórum et congre-ga-ti-óne.

Ps. Confitébor. I f. p. 152.

3 Ant. *III a*

F Idé-lis sérvus et prúdens, * quem

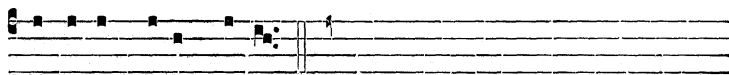
That is a faithful and wise servant, whom his Lord hath appointed over his family.
Matth. 24, 45.



constí-tu-it Dóminus super famí-li-am sú-am. *P. T. Al-*



le-lú-ia. *Ps. Be-átus vir qui tímet Dómi-num : * in mandá-*



tis é-jus vó-let nímis. *Ps. Beátus vir. III a. p. 160.*

4 Ant.
VII a**B**

E-á-tus ille sérvus, * quem cum

Blessed are those servants whom the lord, when he cometh and knocketh, shall find watching.

Luke 12, 36-37.

véne-rit dó-mi-nus é-jus, et pulsá-

ve-rit jánu-am, invéne-rit vi-gi-lántem. *P. T. Alle-lú-ia.**Ps.* Laudá-te, pú-e-ri, Dóminum: * laudá-te nómen Dómi-ni.*Ps.* Laudáte, púeri. VII a. p. 169.5 Ant.
VII c 2**S**

Erve bó-ne * et fidé-lis, ín-

Good and faithful servant, enter thou into the joy of thy Lord:

Matth. 25, 21.

tra in gáudí-um Dómi-ni tú- i. *P. T. Alle-lú-ia. Ps.* Lau-

dá-te Dóminum, ómnes géntes: * laudá-te é-um, ómnes


pópu-li. *Ps.* Laudáte Dóminum. VII c 2. p. 185.**Chapter.**

BEátus vir, qui invéntus est sine mácula: † et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. * Quis est hic, et laudábimus eum? fecit enim mirábilia in vita sua.

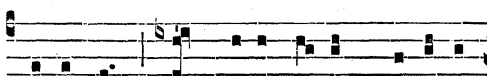
Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life.

The Hymn was written for the feast of St Martin, p. 1566, and later chosen for the Common of Confessors.

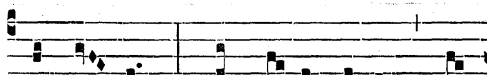
Hymn. I



I - ste Conféssor Dómi-ni,



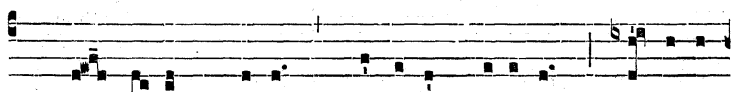
co-léntes Quem pi-e láudant pópu-li



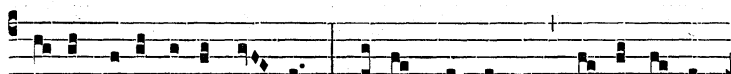
per ór-bem, Hac dí-e laétus ¹ mé-



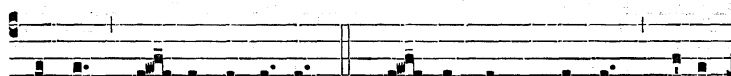
ru-it suprémos láu-dis honó-res.



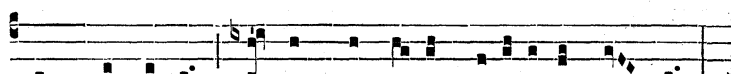
2. Qui pí-us, prudéns, húmi-lis, pudí-cus, Sóbri-am



dú-xit sine lábe ví-tam, Donec humános a-nimá-vit

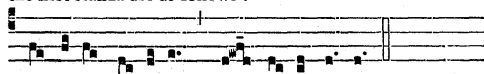


áuræ Spí-ri-tus ártus. 3. Cú-jus ob praéstans mé-ri-



tum frequénter, Ægra quae passim jacu-ére mémбра,

¹ If the feast of the Saint falls on the anniversary of his death, the 3rd and 4th lines of the first stanza are as follows :



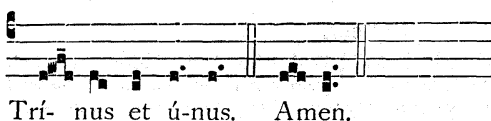
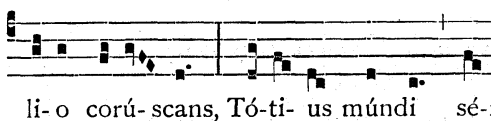
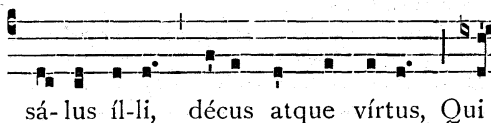
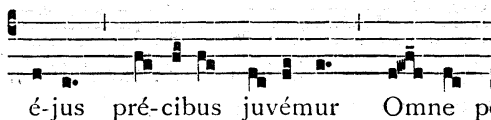
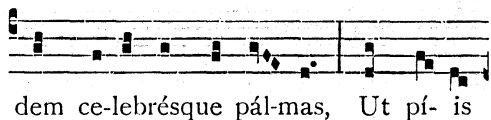
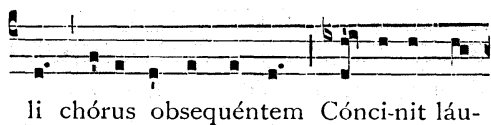
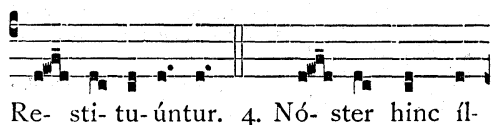
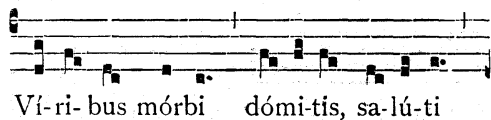
mé-ru-it be-átas Scán-de-re sé-des.

1. The faithful servant who confessed his Lord, whose feast the Church's annual joys record, this day in recompense deserves that we should praise thy servant, Lord, confessed by thee.

2. His humble prudence and his thoughts on high, his pure and unpretending piety, by blameless steps a sober life conveyed till last it centred where it first was made.

3. Within his tomb lies all that heaven can spare; hither the deaf, the blind, and lame re-

this day in recompense is called to be before thy Father, Lord, confessed by thee.



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.

Ÿ. Potens in térra érit sémen
éjus.

Ry. Generátio rectórum bene-
dicétur.

Ÿ. His seed shall be mighty upon
earth.

Ry. The generation of the righteous
shall be blessed.

At Magnif.

Ant. VIII G

L

Audémus* ví-rum glo-ri-ó-

sum in genera-ti-óne sú- a : qui- a

benedicti-ónem ómni-um gén-ti-um dédit illi Dóminus,

et testaméntum sú-um confirmávit super cáput é-jus.

Cant. Magní- ficat ánima mé-a Dóminum. 2. Et exsultávit..*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.**Benedicámus Dómino* II. p. 139. — *Ant.* Salve, Regina. p. 243.

17. St. Hyacinth Confessor. († 1257)

*Double.**August 16.* Similábo. p. 133. — *August 17.* Hic vir. p. 133.**Collect.**

DEUS, qui nos beáti Hyacinthi Confessóris tui ánnua solemnitáte laetificas : † concéde propítius ; ut cujus natalítia cólimus, * étiam actiões imitémur. Per Dóminum nostrum Jesum Christum.

Collect of the Assumption, p. 1353.*Secret no II,* p. 969, *then of the Assumption,* p. 1356, *and Postcommunion no 10,* p. 972, *then of the Assumption,* p. 1357.

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.

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.

The same day.

Octave of St. Laurence Martyr.

Collect.

EXcita, Dómine, in Ecclésia tua spíritum, cui beátus Laurentius Levíta servívit : * ut, eódem nos repléti, studeámus amáre quod amávit, et ópere exercére quod dócuít. Per Dóminum nostrum... in unitáte ejúsdem Spíritus.

STir up in thy Church, O Lord, the Spirit to which the holy levite Laurence ministered : that therewith we too, being filled, may love what he loved and may put in practice what he taught. Through Jesus Christ our Lord... in the unity of the same Ghost...

*Secret n^o 20 (b), p. 970.***Postcommunion.**

Supplices te rogámus, omnípotens Deus : ut quos donis caeléstibus satiásti, intercedente beáto Lauréntio Mártire tuo, perpétua protectióne custódias. Per Dóminum.

LIsten, O Almighty God, we entreat of thee, to the prayers of blessed Laurence, thy Martyr : and for evermore overshadow with thy protection those whom thou hast deigned to fill with thy heavenly good things. Through Jesus Christ our Lord.

18. St. Agapitus Martyr. († 275)

*Simple.**August 17. Iste Sánctus. p. 126. — Mass. Laetábitur. p. 1620.***Collect.**

Lætétur Ecclésia tua, Deus, beáti Agapíti Mártiris tui confisa suffrágiis : * atque ejus precibus gloriósis, et devóta permáneat, et secúra consistat. (Per Dóminum...).

HAppy be thy Church, O God, putting her trust in the prayers of the holy Martyr Agapitus : he in glory pleading in her behalf, may she ever devoutly do thee service, and ever abide in safety and in peace. (Through Jesus Christ our Lord...).

Secret. Súscipe. p. 341 and Postcommunion n^o 15, p. 973.

19. St. John Eudes Confessor. († 1680)

*Double.**August 18. Similábo. p. 133. — August 19. Hic vir. p. 133.***Collect.**

DEus, qui beátum Joánnem Confessórem tuum, ad cultum sacrórum Córdium Jesu et Maríae rite promovéndum, mi-

O God who to promote liturgical devotion to the Sacred Hearts of Jesus and Mary didst wonderfully inflame the heart of thy blessed Con-

rabíliter inflammásti, et per eum novas in Ecclésia tua famílias congregáre voluísti : † praesta, quaesumus; ut, cujus pia mérita venerámur, * virtútum quoque instruámur exémplis. Per eúdem Dóminum.

fessor John, and wast pleased through him to raise up new families¹ of religious in thy Church; grant, we beseech thee, that we who venerate his pious merits may also profit by the example of his virtues. Through the same our Lord.

Collect of the Assumption is added, p. 1353. Secret n^o 11, p. 969, then of the Assumption, p. 1357. Postcommunion n^o 10, p. 972, then of the Assumption, p. 1357.

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.

DEus, qui pópulo tuo aetérnae salútis beátum Bernárdum mínistrum tribuísti : † praesta, quaesumus; ut, quem Doctórem vitae habúimus in terris, * intercessórem habére mereámur in caelis. Per Dóminum.

O God who didst give blessed Bernard unto thy people to be a minister of eternal salvation, grant, we beseech thee, that we may deserve to have him in heaven to plead for us who on earth taught us the way of everlasting life. Through Jesus...

Collect of the Assumption is added, p. 1353. Secret n^o 10, p. 968, then of the Assumption, p. 1356. Postcommunion n^o 9, p. 972, then of the Assumption, p. 1357.

¶ *In places where the feast is solemnly kept :*

Mass. In médio. p. 1660, with *Epistle following :*

Lectio libri Sapientiae.

God's gifts granted to the faithful man. Eccles. 39, 6-14.

JUSTUS cor suum tradet ad vigilándum dilúculo ad Dóminum qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delictis suis deprecábitur. Si enim Dóminus magnus volúerit, spírítu intelligéntiae replébit illum : et ipse tamquam imbres mittet elóquia sapiéntiae suae, et in oratióne confitébatur Dómino : et ipse dirigit consílium ejus et disciplínam, et in

THE just man will give his heart to resort early to the Lord that made him and, he will pray in the sight of the most High. He will open his mouth in prayer and will make supplication for his sins. For if it shall please the great Lord, he will fill him with the spirit of understanding : and he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord. And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

¹ The Congregation of Priests of Jesus and Mary, known as the *Eudists*, and the Daughters of Our Lady of Charity.

absconditis suis consiliabitur. Ipse palam faciet disciplinam doctrinae suae, et in lege testamenti Domini gloriabitur. Colaudabunt multi sapientiam ejus, et usque in saeculum non delabitur. Non recedet memoria ejus, et nomen ejus requiratur a generatione in generationem. Sapientiam ejus enarrabunt gentes, et laudem ejus enuntiabit ecclesia.

He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the church shall shew forth his praise.

Vespers of the Common of a Confessor not Bishop, p. 1662, with Antiphon at Magnif. O Doctor optime. p. 131.

21. Saint Jane Frances de Chantal Widow. († 1641)

Double.

August 20. Simile est. p. 136. — August 21. Manum suam. p. 136.

Collect.

OMnipotens et misericors Deus, qui beatam Joannam Franciscam tuo amore succensam, admirabili spiritus fortitudine per omnes vitae semitas in via perfectionis donasti, quique per illam illustrare Ecclesiam tuam nova prole voluisti: † ejus meritis et precibus concede; ut, qui infirmitatis nostrae consci de tua virtute confidimus, * caelestis gratiae auxilio cuncta nobis adversantia vincamus. Per Dominum.

ALmighty and merciful God, who, having imbued blessed Jane Frances with wonderful strength of soul, wast pleased to lead her, burning always with love of thee, by every path of life along the way of perfection; and by means of her to bless thy Church with new and illustrious spiritual offspring¹: graciously regard her merits and prayers, and grant that we who, fully conscious of our own weakness, put all our trust in the strength which comes from thee, may, by the help of thy grace, overcome all the obstacles which beset us on our road to thee. Through Jesus Christ our Lord...

Collect of the Assumption is added, p. 1353.

Secret.

ILlo nos amoris igne, quaesumus, Domine, haec hostia salutaris inflammet: quo beatae Joannae Franciscae cor vehementer incendit, et flammis adussit aeternae caritatis. Per Dominum.

MAY this saving Victim, O Lord, enkindle in our hearts the selfsame fire of love which, fiercely burning in the heart of blessed Jane Frances, consumed it in the flames of everlasting charity. Through Jesus Christ our Lord.

Secret of the Assumption is added, p. 1356.

¹ The Visitation nuns.

Postcommunion.

SPiritum nobis, Dómine, tuæ caritátis infúnde : ut, quos caeléstis panis virtúte satiásti, beáta Joáнна Francísca intercedente, fácias terréna despícere, et te solum Deum pura mente sectári. Per Dóminum nostrum Jesum Christum Fílium tuum... in unitáte ejúsdem.

POur forth, O Lord, upon us whom thou hast vouchsafed to fill with bread from heaven, the spirit of love of thee : and, moved by the supplications in our behalf of blessed Jane Frances, teach us to set no store upon earthly goods, but with our whole hearts to give ourselves up to thy service. Through Jesus Christ our Lord... in the unity of the same...

Postcom. of the Assumption, p. 1357. — Mass. Cognóvi. p. 1692.

22. The Immaculate Heart of Mary.

Double of II Class.

AT I AND II VESPERS. (*August 21 and 22*)

All as on Feasts of the Blessed Virgin Mary, p. 1708, except :

Ÿ. Dignáre me laudáre te,
Virgo sacráta.

R̄. Da míhi virtútem contra
hóstes túos.

Ÿ. Make me worthy to praise thee,
O holy Virgín.

R̄. Give me strength against thine
enemies.

At Magnif.

Ant. I g

E

Xsul-tá-vit * cor mé-um in

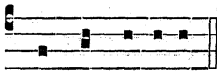
My heart hath rejoiced in the Lord, and my horn is exalted in my God : because I have joyed in thy salvation.

1 Samuel 2, 1.

Dómi-no, et exaltá-tum est córnu

mé-um in Dé-o mé-o, qui-a laetá-ta sum in sa-

lu-tá-ri tú-o. *Cant. Magní-fi-cat * ánima mé-a Dóminum.*



Cant. Magnificat. I g. p. 212 or 218.

Prayer. Omnipotens. p. 1378.

2. Et exsultávit...

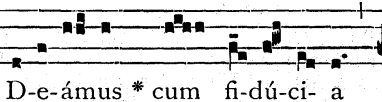
If a Sunday falls: 1. On August 21, commemoration is made of the Sunday, then of Saint Jane de Chantal, p. 1375. — 2. On August 22, commemoration is made of Saint Philip Benizi, p. 1382, then of the Sunday.

Benedicámus Dómino IV. p. 140. — Ant. Sálvē, Regina. p. 243.

AT MASS.

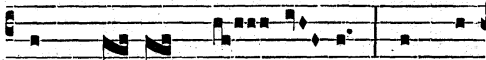
Intr. v

A



D-e-ámus * cum fi-dú-ci-a

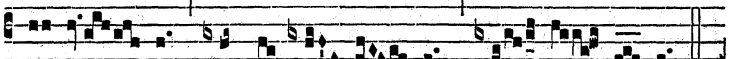
Let us go therefore with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid. *Ps.* My heart hath uttered a good word: I speak my works to the king. *Hebr. 4, 16. Ps. 44, 2.*



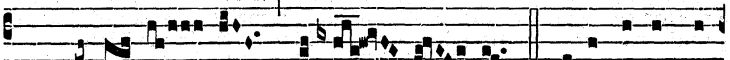
ad thró-num grá-ti-ae, ut mi-



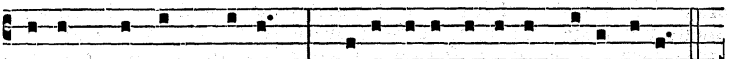
se-ri-córdi-am consequá-mur, et grá-ti-am inve-



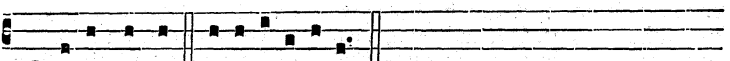
ni-á-mus in au-xí-li-o op-por-tú-no.



T.P. Alle-lú-ia, al-le-lú-ia. *Ps.* Eructávit cor



mé-um vérbum bónum: * díco égo ópe-ra mé-a régi.



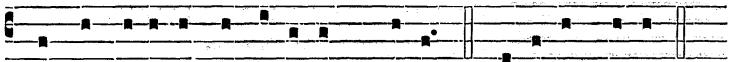
Gló-ri-a Pátri. E u o u a e. Glória Pátri. 5th tone. p. 29.

For the Feast of the B. V. M. Mediatrix of all graces, the *Psalm* is as follows:

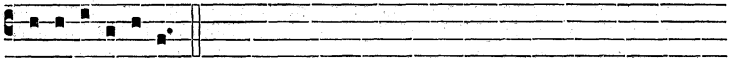


Ps. Levávi ócu-los mé-os in móntes: *

Ps. I have lifted up my eyes to the mountains, from whence help shall come to me. *Ps. 120, 1.*



unde véni- et auxí-li- um mí-hi. Gló-ri- a Pátri.



E u o u a e. Glória Pátri. 5th tone. p. 29.

Collect.

OMnipotens sempitérne Deus, qui in Corde beátae Maríae Virgínis dignum Spíritus Sancti habitáculum praeparásti : † concéde propítius; ut ejúsdem immaculáti Cordis festivitátem devóta mente recoléntes, * secúndum Cor tuum vívere valeámus. Per Dóminum... in unitáte ejúsdem.

Almighty and eternal God, who didst prepare in the Heart of the blessed Virgin Mary a dwelling worthy of the Holy Spirit, grant in thy goodness that we, who devoutly keep the feast of this same Immaculate Heart, may live according to thy Heart. Through Jesus Christ our Lord... in the unity of the same...

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

Wisdom's invitation, here understood of Our Lady. Eccus. 24, 23-31.

EGO quasi vitis fructificávi suavitátem odóris : et flores mei, fructus honóris et honestátis. Ego mater pulchrae dilectiónis, et timóris, et agnitiónis, et sanctae spei. In me grátia omnis viae et veritátis : in me omnis spes vitæ et virtútis. Transíte ad me, omnes qui concupiscitis me, et a generatióibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes saeculórum. Qui edunt me, adhuc esúrient : et qui bibunt me, adhuc sitient. Qui audit me, non confundétur : et qui operántur in me, non peccábunt. Qui elúcidant me, vitam aetérnam habébunt.

AS the vine I have brought forth a pleasant odour : and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life, and of virtue. Come over to me, all ye that desire me, and be filled with my fruits. For my spirit is sweet above honey; and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger : and they that drink me shall yet thirst. He that hearkeneth to me shall not be confounded : and they that work by me shall not sin. They that explain me shall have life everlasting.



Grad. II

E

Xsultá-bit* cor mé- um

My heart shall rejoice in thy salvation : I will sing to the Lord, who giveth me good

in sa-lu-tá-ri tú-o:

things; yea, I will sing to the name of the Lord the most High. Ψ . They shall remember thy name throughout all generations; therefore shall people praise thee for ever.

Ps. 12, 6; Ψ . Ps. 44, 18.

cantábo Dó-mino, qui bó-

na trí-bu-it mí-hi: et psál-

lam nómi-ni Dómi-ni altís-simi.

Ψ . Mémoires éront nómi-nis tú-

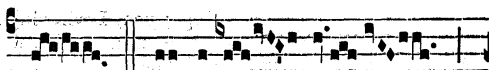
i in ó-mni genera-

ti-óne et gene-ra-ti-ó-nem: pro-

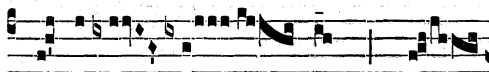
pter-e-a pó-pu-li confi-tebún-tur tí-bi

* in aetér-num.

VI
A L-le-lú-ia. * ij.



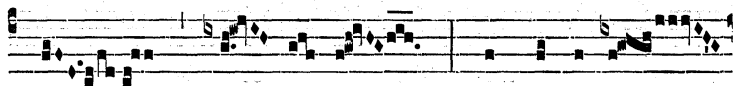
V. Magní-fi- cat



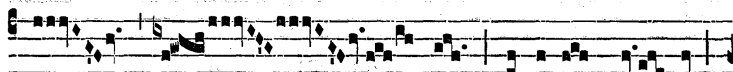
My soul doth magnify the Lord; and my spirit hath rejoiced in God, my Saviour.

Luke 1, 46-47.

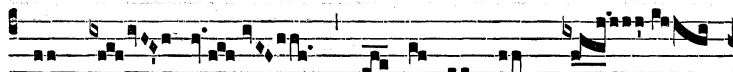
á-nima mé- a Dó-



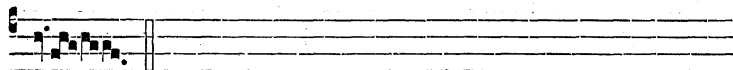
mi- num : et exsultá-



vit spí-ri-tus mé- us



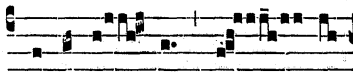
in Dé- o * sa- lu- tá- ri mé-



o.

Gospel of September 15, p. 1426. — Credo.

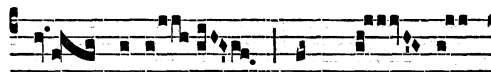
Offert. VIII



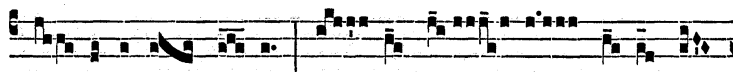
EXsultá- vit * spí- ri-

My spirit hath rejoiced in God my Saviour; because he that is mighty hath done great things to me; and holy is his name.

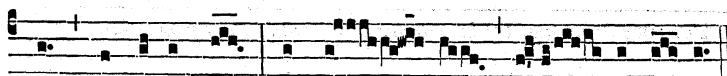
Luke 1, 47 and 49.



tus mé-us in Dé- o



sa- lu- tá- ri mé- o : qui- a fé- cit mí- hi má-



gna qui pót-ens est, et sán- ctum nó- men é- jus.

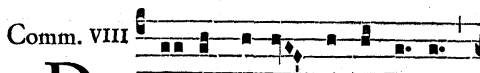
Secret.

MAjestáti tuae, Dómine, Agnum immaculátum offeréntes, quaésumus : ut corda nostra ignis ille divínus accéndat, qui Cor beátae Maríae Virgínis ineffabíliter inflammávit. Per eúndem 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 Festivitate. p. 13.

On Sunday, the Collect of the Sunday is added.

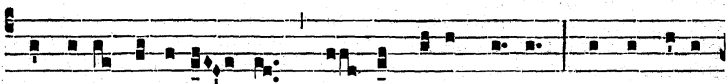


DI-xit Jé-sus mátri sú-ae : *

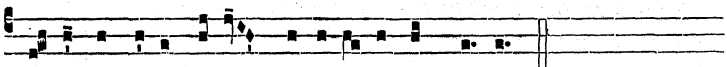
Jesus saith to his mother : Woman, behold thy son ; after that, he saith to the disciple : Behold thy mother. And from that hour the disciple took her to his own.

John 19, 26-27.

Mú-li-er, ec-ce fí-li-us tú- us : de-ín-



de díxít discípu- lo : Ec-ce máter tú- a. Et ex ílla



hó-ra accépit é-am discípu-lus in sú- a.

Postcommunion.

DIvínis refécti munéribus te, Dómine, supplicíter exorá-mus : ut beátae Maríae Virgínis intercessióne, cujus immaculáti Cordis solémnia venerádo égi-mus, a praeséntibus periculis liberáti, aetérnae vitae gáudia consequámur. Per Dóminum.

Refreshed by thy divine gifts, we earnestly beseech thee, O Lord, through the intercession of the blessed Virgin Mary, whose Immaculate Heart we have devoutly honoured, that we may be protected from the dangers of this life and obtain the joys of eternal life. Through Jesus Christ.

On Sunday, the Postcommunion of the Sunday is added, and its Gospel read at the end of Mass.

The same day, Aug. 22, in churches dedicated to St. Symphorian :

St. Symphorian of Autun Martyr. († 177)

Mass. In virtúte tua. p. 1618 or Laetábitur. p. 1620, with the Collect as follows :

Collect.

Auxílium tuum, nobis, Dómine, quaésumus, placátus impénde : † et intercedénte beáto Mártire tuo Symphoriáno, * dexteram super nos tuae propitiatiónis exténde. Per Dóminum. **D**eny us not, O merciful Lord, thy help : but hearkening to the prayers of thy blessed Martyr Symphorian, stretch forth over us the right hand of thy merciful forgiveness. Through Jesus Christ our Lord.

Vespers of the Common of a Martyr, p. 1609, except Prayer as above.

In these churches, the feast of the Immaculate Heart is transferred to the first free day.

23. St. Philip Benizi Confessor. († 1285)

Double.

August 22, Similábo. p. 133. — August 23. Hic vir. p. 133.

Collect.

Deus, qui per beátum Philip-pum Confessórem tuum, exímium nobis humilitátis exémpulum tribuísti : † da fámulis tuis própera mundi ex ejus imitatióne despícere, * et caeléstia semper inquirere. Per Dóminum. **O** God, who in blessed Philip hast set before us a marvellous pattern of humility : do thou bestow upon us thy servants the grace to think little, as he did, of the prosperous things of this world, and ever to strive after those of heaven. Through Jesus..

Secret n^o 12, p. 969 and Postcommunion n^o 11 (a), p. 972.

24. Saint Bartholomew Apostle.

Double of II Class.

At Vespers, all as in Common of the Apostles, p. 1593. Prayer. Omnípotens as below.

AT MASS.

Introit. Míhi autem. p. 979.

Collect.

OMnípotens sempitérne Deus, qui hujus diéi venerándam sanctámque laetítiam in beáti Apóstoli tui Bartholomaéi festi- **A**Lmighty and everlasting God, who, because hallowed by its being the festival of thy blessed Apostle Bartholomew, hast made this to be for us a

vitáte tribuísti : † da Ecclésiæ tuæ, quaesumus ; et amare quod credidit, * et prædicare 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 Epistolæ beati Pauli Apostoli ad Corinthios.

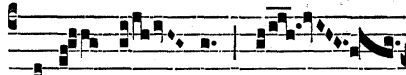
The various functions in the primitive Church. I Cor. 12, 27-31.

FRatres : Vos estis corpus Christi, et membra de membro. Et quosdam quidem pósuit Deus in Ecclésiá primum apóstolos, secúndo prophétas, tértio doctóres, deinde virtútes, exínde grátias curatiónum, opitulatiónes, gubernatiónes, génera linguárum, interpretatiónes sermónum. Numquid omnes apóstoli ? numquid omnes prophætæ ? numquid omnes doctóres ? numquid omnes virtútes ? numquid omnes grátiam habent curatiónum ? numquid omnes linguis loquúntur ? numquid omnes interpretántur ? Æmulámini autem charísmata melióra.

Brethren, you are the body of Christ, and members of member. And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

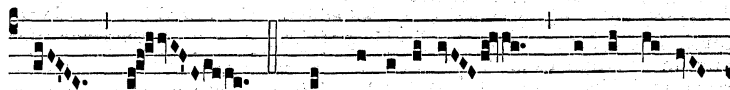
Gradual. Constitues eos. p. 1240.

v

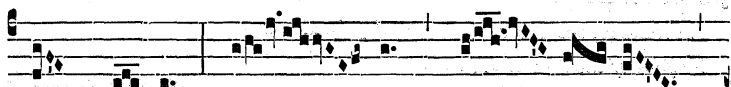


A Lle- lú- ia. * ij.

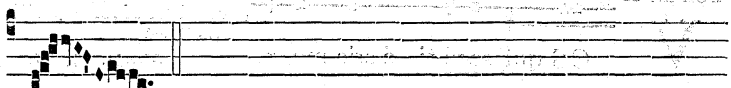
Thee, the glorious
choir of the Apostles
doth praise, O Lord.
Te Deum.



∇. Te glo-ri-ósus Aposto-ló-



rum chó- rus láu- dat, * Dó- mi- ne.



✠ Sequentia sancti Evangelii secundum Lucam.

Jesus chooses his Apostles. The eagerness of the crowds. Luke 6, 12-19.

IN illo tēpore : Exiit Jesus in montem orāre, et erat pernoctans in oratiōne Dei. Et cum dies factus esset, vocāvit discipulos suos, et elēgit duódecim ex ipsis (quos et Apóstolos nomināvit) : Simónem, quem cognomināvit Petrum, et Andréam fratrem ejus, Jacóbum et Joán-nem, Philíppum et Bartholomaeúm, Matthaéum et Thomam, Jacóbum Alphaéi et Simónem, qui vocátur Zelótes, et Judam Jacóbi, et Judam Iscariótem, qui fuit próditor. Et descendens cum illis, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósā plebis ab omni Judaéa, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audirent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spiritibus immúndis, curabántur. Et omnis turba quaerébat eum tângere, quia virtus de illo exíbat, et sanábat omnes. Credo.

AT that time, Jesus went out into a mountain to pray, and he passed the whole night in the prayer of God : and when day was come, he called unto him his disciples ; and he chose twelve of them (whom also he named Apostles), Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judaea and Jerusalem, and the sea-coast, both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all.

Offertory. Mihi autem. p. 982.

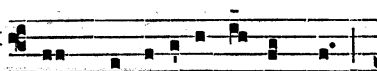
Secret.

BEáti Apóstoli tui Bartholomaei solémnia recensentes, quaesumus, Dómine : ut ejus auxilio tua beneficia capiámus, pro quo tibi laudis hóstias immolámus. Per Dóminum nostrum Jesum Christum.

Celebrating the festival-day of blessed Bartholomew, thine Apostle, we beg of thee, O Lord, that we who offer up this sacrifice in his honour, may by his help, share in the good gifts thou bestowest. Through Jesus Christ our Lord.

On Sunday, the Secret of the Sunday is added.

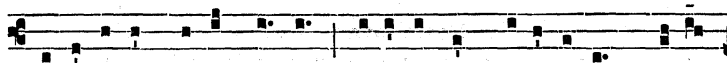
Preface of the Apostles, p. 13.

Comm. II 

V OS qui secú-ti-é-stis me, *

You, who have followed me, shall sit on seats, judging the twelve tribes of Israel, saith the Lord.

Matth. 19, 28.



sedé-bi-tis super sé-des, judi-cántes du-ó-de-cim tríbus



Isra-el, dí-cit Dóminus.

Postcommunion.

Sumptum, Dómine, pignus redemptionis aeternae : sit nobis, quaesumus; interveniente beáto Bartholomaeo Apóstolo tuo, vitae praesentis auxilium páriter et futúrae. Per Dóminum nostrum.

MAY the pledge of eternal salvation we have received, be to us, we beseech thee, O Lord, a help for this our life on earth, and an earnest of happiness in that which is to come. Through Jesus Christ our Lord...

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

25. St. Louis King of France, Confessor. († 1270)

Semi-double.

August 24. Similábo. p. 133. — August 25. Hic vir. p. 133.

Collect.

Deus, qui beátum Ludovicum Confessórem tuum de ter-réno regno ad caeléstis regni glóriam transtulisti : † ejus, quaesumus, méritis et intercessióne; * Regis regum Jesu Christi Fílii tui fácias nos esse consórtes : Qui tecum vivit et regnat...

O God, who hast taken blessed Louis, thy Confessor, from an earthly throne, to seat him on one more glorious in heaven : have regard, we beseech thee, to his merits and prayers, and admit us to share the kingdom of Jesus Christ, the King of kings, thy Son. Who lives and reigns.

Secret.

Praesta, quaesumus, omnípotens Deus : ut, sicut beátus Ludovicus Conféssor tuus, spre-tis mundi oblectaméntis, soli Regi Christo placére stúduit; ita ejus orátio nos tibi reddat accéptos. Per eúndem Dóminum.

O Almighty God, grant, we beseech thee, that the prayers of blessed Louis, thy Confessor, who, disdaining the pleasures of the world, sought only to do the will of Christ the King, may make us to be acceptable to thee. Through the same our Lord...

Postcommunion.

DEUS, qui beátum Confessórem tuum Ludovicum mirificásti in terris, et gloriósum in caelis fecísti : eúndem, quaesumus, Ecclésiæ tuæ constitúe defensórem. Per Dóminum.

O God who hast made thy blessed Confessor Louis to be a wonder of earth and a glory of heaven : do thou, we beseech thee, set him up as the defender of thy Church. Through Jesus Christ our Lord...

¶ *In places where the feast is solemnly kept :*

Mass. Os justi. p. 1437, except the three prayers as above, and the following :

Epistle. Justum dedúxit. p. 1619.

✠ **Sequentia sancti Evangelii secundum Lucam.**

The parable of the pounds. Luke 19, 12-26.

IN illo témpore : Dixit Jesus discípulis suis parábolam hanc : Homo quidam nóbilis ábiit in regiónem longínquam accipere sibi regnum, et revérsti. Vocáti autem decem servis suis, dedit eis decem mnas, et ait ad illos : *Negotiámini dum vénio. Cives autem ejus óderant eum : et misérunt legatiónem post illum, dicétes : Nólumus hunc regnáre super nos. Et factum est, ut redíret accépto regno : et jussit vocári servos, quibus dedit pecúniám, ut sciret quantum quisque negotiátus esset. Venit autem primus, dicens : Dómine, mna tua decem mnas acquisívit. Et ait illi : Euge, bone serve, quia in módico fuísti fidélis, eris postestátem habens super decem civitátes. Et alter venit, dicens : Dómine, mna tua fecit quinque mnas. Et huic ait : Et tu esto super quinque civitátes. Et alter venit, dicens : Dómine, ecce mna tua, quam hábui repósitam in sudário : tímui enim te, quia homo austérus es : tollis quod non posuísti, et metis quod non seminásti. Dicit ei : De ore tuo te júdico, serve nequam. Sciébas quod ego homo austérus sum,*

AT that time Jesus spoke this parable to his disciples : A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds; and said to them, Trade till I come. But his citizens hated him; and they sent an embassy after him, saying, We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom; and he commanded his servants to be called to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying, Lord, thy pound hath gained ten pounds : and he said to him, Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds : and he said to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, Out of thy own mouth I judge thee, thou wicked servant.

tollens quod non pósui, et metens quod non seminávi : et quare non dedisti pecúniám meam ad mensam, ut ego véniens, cum usúris útique exégissem illam? Et astántibus dixit : Auférte 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.

26. St. Zephyrinus Pope and Martyr. († 217)

Simple.

August 25. Iste Sánctus. p. 126.

Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Zephyrínium Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totius Ecclésiæ praestitísti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Zephyrinus thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret no 1, 967 and Postcommunion no 1, p. 970.

27. St. Joseph Calasanctius Confessor. († 1648)

Double.

August 26. Similábo. p. 133. — August 27. Hic vir. p. 133.

Collect.

DEus, qui per sanctum Joséphum Confessórem tuum, ad erudiéndam spírítu intelligéntiae ac pietátis juventútem, novum Ecclésiæ tuae 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,

¹ The Clerks Regular of the Religious Schools.

quaesumus; nos, ejus exemplo et intercessione, ita facere et docere, * ut praemia consequamur aeterna. Per Dominum.

that, having him for advocate and for pattern, we may in such wise work and in such wise teach, as to deserve from thee an everlasting reward. Through Jesus Christ our Lord.

Secret.

Altare tuum, Domine, muneribus cumulamus oblatis: ut ejus nobis fiant supplicatione propitia, cujus nos donasti patrocinio adjuvari. Per Dominum.

We laud thine altar, O Lord, with the gifts we offer: may the prayers of the Saint under whose patronage thou hast deigned to place us, make them to be well-pleasing in thy sight. Through Jesus Christ our Lord.

Postcommunion.

Sanctificati, Domine, salutari mysterio: quaesumus; ut, intercedente sancto Josepho Confessore tuo, ad majus semper proficiamus pietatis incrementum. Per Dominum.

Sanctified by this divine mystery, we beseech of thee, O Lord, that the intercession of Saint Joseph, thy Confessor, may ensure our continuous growth in the grace of piety. Through Jesus Christ our Lord.

28. St. Augustine Bp., Conf. and Doct. († 430)

Double.

August 27 and 28. O Doctor... beate Augustine. p. 131.

Collect.

Adesto supplicationibus nostris, omnipotens Deus: † et, quibus fiduciam sperandae pietatis indulges, intercedente beato Augustino Confessore tuo atque Pontifice, * consuetae misericordiae tribue benignus effectum. Per Dominum.

O Almighty God, listen, we beseech thee, to our prayers; and do thou, who, in thy loving-kindness, vouchsafest to us the assurance that we may at all times look forward to sharing in thy tender mercies, deny not to us, for whom blessed Augustine, thy Confessor and Bishop, makes intercession, the blessing that thy pity unceasingly imparts. Through Jesus Christ...

Secret no 10, p. 968 and Postcommunion no 9, p. 972.

The same day.

St. Hermes Martyr. (II cent.)

August 27. Iste sanctus. p. 126.

Collect.

Deus, qui beatum Hermetem 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

ex ejus nobis imitatio[n]e tribue; pro amore tuo prospera mundi desp[er]ere, et nulla ejus adversa formidare. Per D[omi]num.

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.

Sacrificium tibi, D[omi]ne, laudis offerimus in tuorum commemoratio[n]e Sancto[rum]: da, quaesumus; ut, quod illis contulit gl[ori]am, nobis prosit ad salutem. Per D[omi]num.

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.

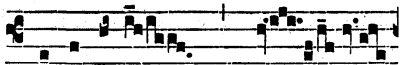
Repleti, D[omi]ne, benedictione caelesti, quaesumus clementiam tuam: ut, intercedente beato Hermete Martyre tuo, quae humiliter gerimus, salubriter sentiamus. Per D[omi]num nostrum Jesum Christum.

THou hast loaded us, O Lord, with heavenly blessings: most humbly we entreat of thy mercy that, blessed Hermes, thy Martyr, interceding for us, thou make us to feel how much we gain from these sacred mysteries in which we have humbly taken part. Through Jesus Christ our Lord.

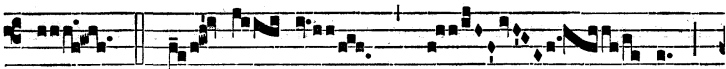
¶ *In places where the feast of St. Augustine is solemnly kept:*

Mass. In medio. p. 1660, except the Collect as above and Alleluia, as below:

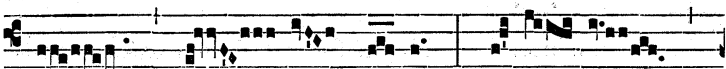
II
A L-le-lu-ia. * ij. I have found David my servant: with my holy oil I have anointed him. Ps. 88, 21.




∞. In- vé- ni Dá- vid



sér- vum mé- um : ó- le- o



sáncto mé- o únxi * é- um.



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. Laetabitur. 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-

Herod, sending an executioner, commanded John's head to be struck off in the prison. When his disciples heard it, they came and took his body and laid it in a tomb. *Gospel.*

tó-re, praecepit ampu-tá-ri cáput

Jo-ánnis in cárce-re : quo audí-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.

Ÿ. Glória et honóre coronásti éum, Dómine.

R̄. Et constituísti éum super ópera mánuum tuárum.

Ÿ. Thou hast crowned him with glory and honour, O Lord.

R̄. And hast set him over the works of thy hands.

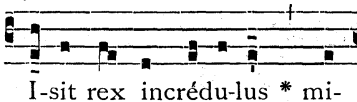
Prayer. Sancti Joánnis. p. 1391.

Commemoration at Vespers of August 29.

At Magnif.

Ant. VIII G

M



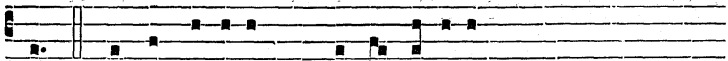
The unbelieving king sent hateful servants; and ordered John to be beheaded.



nistros de-testabi-les : et amputa-ri jus-sit caput Jo-an-



nis Baptistae. *Cant. Magni- fi-cat * anima me-a Dómi-*



num. 2. Et exsultavit... or Et exsultavit...

Cant. Magnificat. VIII G. p. 217 or 223.

Ÿ. *Jústus ut palma florébit.*

Ÿ. The just man shall flourish like the palm tree :

R̄. *Sicut cédrus Libani multiplicábitur.*

R̄. He shall be multiplied as the cedar of Libanus.

Collect.

Sancti Joánnis Baptistae Prae-cursóris et Mártiris tui, quaésumus, Dómine, veneránda festí- vitas : * salutáris auxilií nobis praestet efféctum : Qui vivis...

MAY the venerable festival of Saint John the Baptist, thy forerunner and Martyr, ensure for us, we beseech thee, O Lord, the grant of thy help for the saving of our souls. Who livest...

Secret.

Munera, quae tibi, Dómine, prósancti Mártiris tui Joán- nis Baptistae passióne deférimus : quaésumus ; ut ejus obténu no- bis proficiant ad salutém. Per Dóminum nostrum.

WE beseech thee, O Lord, that the offerings which in memory of the passion of thy holy Martyr Saint John the Baptist, we lay before thee, may, in virtue of his prayers, profit us unto salvation. Through Jesus Christ...

Postcommunion.

Conferat nobis, Dómine, sancti Joánnis Baptistae solémni- tas : ut et magnífica sacramé- ta, quae sumpsimus, significáta venerémur, et in nobis pótius éditá gaudeámus. Per Dóminum.

MAY, O Lord, the outpouring of thy grace on this the hallowed day of Saint John the Baptist, bring about that we fittingly reverence the mysteries of which these thy splendid sacraments are the symbols, and that we have cause to rejoice in the bless-

ings of which they are the source. Through Jesus Christ our Lord.

The same day.

Saint Sabina Martyr. (II cent.)

*August 28. Símile est. p. 136.***Collect.**

DEus, qui inter cétera potén-
tiae tuae mirácula étiam in
sexu frágili victóriam martýrii
contulisti : * concéde propítius ;
ut, qui beátae Sabínae Mártyris
tuae natalítia cólimus, per ejus
ad te exémp-la gradiámur. Per
Dóminum.

O God who among thy other mighty
marvels hast strengthened many
even of the weaker sex to the winning
of the Martyr's crown, vouchsafe unto
us who celebrate the triumph of bless-
ed Sabina thy Virgin and Martyr, ever
in her footsteps to walk towards thee.
Through Jesus Christ our Lord.

*Secret n^o 2 (b), p. 967 and Postcommunion n^o 14 (b), p. 972.**If August 29 falls on Sunday, the Gospel of St. John the Baptist, p. 1394, is read at the end of the Mass.**¶ In places where the feast of the Beheading of St. John the Baptist is solemnly kept.***AT MASS.**

Intr. v

L Oqué-bar * de testimóni- is

tú- is in conspéctu 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 confi-*

té-ri Dómino : * et psálle-re nómi-ni tú-o, Altíssime.

té-ri Dómino : * et psálle-re nómi-ni tú-o, Altíssime.

té-ri Dómino : * et psálle-re nómi-ni tú-o, Altíssime.

té-ri Dómino : * et psálle-re nómi-ni tú-o, Altíssime.

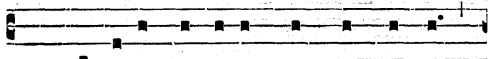
té-ri Dómino : * et psálle-re nómi-ni tú-o, Altíssime.

I spoke of thy testi-
monies before kings,
and I was not asham-
ed : I meditated also
on thy commandments,
which I loved exceed-
ingly. *Ps.* It is good to
give praise to the Lord ;
and to sing to thy
name, O Most High.
Ps. 118, 46-47 ; 91, 2.



Gló-ri-a Pátri. E u o u a e. Glória Pátri. 5th tone. p. 29.

¶ For St. Francis Xavier, December 3, the Psalm is the following :



Ps. Laudate Dóminum, ómnes géntes,



laudá-te é-um, ómnes pópu-li : * quó-

O praise the Lord, all ye nations : praise him, all ye people. For his mercy is confirmed upon us ; and the truth of the Lord remaineth for ever.

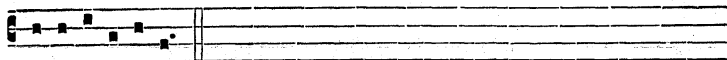
Ps. 116.



ni-am confirmá-ta est super nos mi-se-ri-córdi-a é-jus,



et vé-ri-tas Dómini mánet in aetérnum. Gló-ri-a Pátri.



E u o u a e.

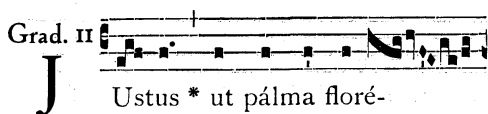
Collect, Secret and Postcommunion of St. John the Baptist, p. 1391. On Sunday, the Collect, Secret and the Postcommunion of that Sunday is added.

Lectio Jeremiae Prophetae.

Jeremias, figure of John the Baptist, encouraged by God for his mission. Jer. 1, 17-19.

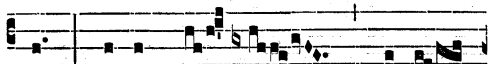
IN diébus illis : Factum est verbum Dómini ad me, dicens : Accíngere lumbos tuos, et surge, et lóquere ad Juda ómnia, quae ego praecípio tibi. Ne formídes a fácie eórum : nec enim timére te fáciam vultum eórum. Ego quippe dedi te hódie in civitátem munitam, et in columnam férream, et in murum aéreum, super omnem terram, régibus Juda, princípibus ejus, et sacerdotibus, et pópulo terrae. Et bellábunt advérsus te, et non praevalébunt : quia ego tecum sum, ait Dóminus, ut liberem te.

IN those days : The word of the Lord came to me, saying, Gird up thy loins, and arise, and speak to Juda all that I command thee. Be not afraid at their presence ; for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land. And they shall fight against thee, and shall not prevail : for I am with thee, saith the Lord, to deliver thee.

Grad. II 

Ustus * ut páлма floré-

The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. Ψ . To shew forth thy mercy in the morning, and thy truth in the night.



bit : sic-ut cé- drus. Lí-ba-

Ps. 91, 13-14; v. 3.



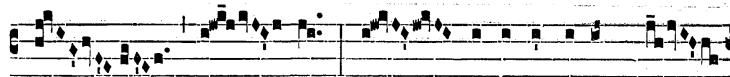
ni mul- tipli- cá- bi- tur



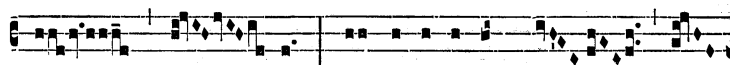
in dó- mo Dómi- ni.



Ψ . Ad annunti- ándum ma-



ne mi- se-ri- córdi- am tú-



am, et ve- ri- tá- tem tú-



am * per nó- ctem.

Allelúia, allelúia. Ψ . Jústus germinábit. *p. 1102.*

✠ **Sequentia sancti Evangelii secundum Marcum.**

The murder of John the Baptist. Mark 6, 17-29.

In illo témpore : Misit Heródes, ac tenuit Joánnem, et vinxit eum in cárcere propter Hérodíadem uxórem Philíppi fratris sui,

AT that time : Herod sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because he

quia dúxerat eam. Dicébat enim Joánnes Heródi : Non licet tibi habére uxórem fratris tui. Heródias autem insidiabátur illi, et volébat occidere eum, nec póterat. Heródes enim metuébat Joánnem, sciens eum virum justum et sanctum : et custodiébat eum, et audíto eo multa faciébat, et libénter eum audiébat. Et cum dies opportúnus accidisset, Heródes natális sui cenam fecit princípibus, et tribúnis, et primis Galilææ. Cumque introísset filia ipsíus Herodiadis, et saltásset, et placúisset Heródi, simúlque recumbéntibus; rex ait puéllae : Pete a me quod vis, et dabo tibi. Et jurávit illi : Quia quidquid petieris dabo tibi, licet dimidium regni mei. Quae cum exíisset, dixit matri suae : Quid petam? At illa dixit : Caput Joánnis Baptistæ. Cumque introísset statim cum festinatóne ad regem, petívit dicens : Volo ut prótinus des mihi in disco caput Joánnis Baptistæ. Et contristátus est rex : propter jusjurándum, et propter simul discumbéntes nóluit eam contristáre : sed misso spiculatóre, præcépít afférrí caput ejus in disco. Et decollávit eum in cárcere. Et áttulit caput ejus in disco : et dedit illud puéllae, et puélla dedit matri suae. Quo audíto, discípuli ejus venérunt, et tulérunt corpus ejus : et posuérunt illud in monumento.

had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him, and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man, and kept him, and when he heard him did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel, Ask of me what thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask, I will give thee; though it be the half of my kingdom. Who, when she was gone out, said to her mother, What shall I ask? But she said, The head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying, I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her; but sending an executioner he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came, and took his body, and laid it in a tomb.

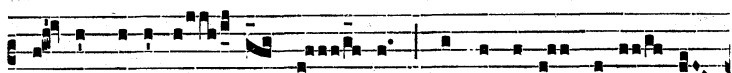
In places where the feast is solemnly kept, Credo is said.

Offert. VI

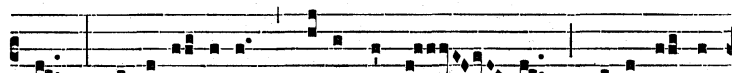
I
N virtú-te tú-a, * Dó-mi-
ne, laetá-bi-tur jú-stus, et

In thy strength, O Lord, the just man shall exult, and in thy salvation he shall rejoice exceedingly: thou hast given him his heart's desire.

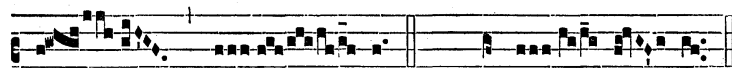
Ps. 20, 2, 3.



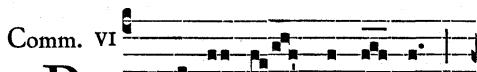
su-per salu-tá- re tú- um exsultábit vehe- mén-



ter : de-sidé- ri-um ánimae é- jus tribu- í- sti



é- i. *P. T.* Alle- lú- ia.

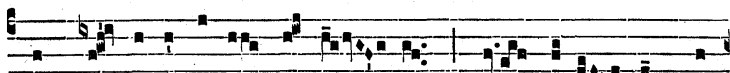


P

Osu- í- sti, Dómi- ne, *

O Lord, thou hast set on his head a crown of precious stones.

Ps. 20, 4.



in cá- pi- te é- jus co- ró- nam de lápi- de pre-



ti- ó- so.

On Sunday, the last Gospel of that Sunday.

AT VESPERS. (*August 28 and 29*)

The antiphons are taken from the accounts in the Gospels.

1 Ant.

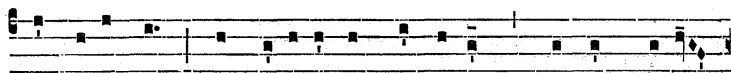
III a

H

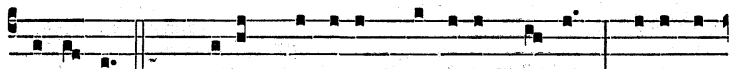
Eródes enim ténu-it * et ligá-

For Herod had apprehended John and bound him and put him into prison, because of Herodias.

Matth. 14, 3.



vit Jo-ánnem, et pósu-it in cárce-rem propter Hero-



dí- a-dem. *Ps.* Dixit Dóminus Dómino mé- o : * Séde a



déxtris mé- is. *Ps.* Dixit Dóminus. III a. p. 148.

2 Ant.
III b

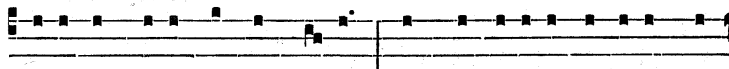


My Lord king, give me in a dish the head of John the Baptist.

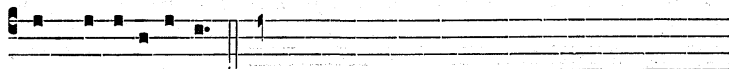
D Omine mi rex, * da míhi in



dí- sco cáput Jo- ánnis Baptístae. *Ps.* Confi- tébor tí- bi, Dó-

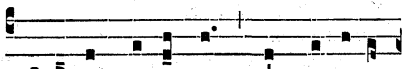


mine, in tóto córde mé- o : * in consí- li- o justórum et



congrega- ti- óne. *Ps.* Confitébor. III b. p. 154.

3 Ant.
I f

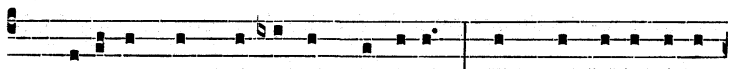


Her mother commanded the young girl who had danced : Ask nothing else but the head of John.

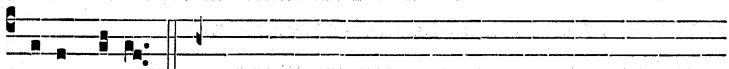
P U- éllae saltánti * impe- rávit



má- ter : Ni- hil á- li- ud pé- tas, ni- si cáput Jo- ánnis.



Ps. Be- á- tus vir qui tímet Dóminum : * in mandá- tis é- jus



vó- let nímis. *Ps.* Beátus vir. I f. p. 159.

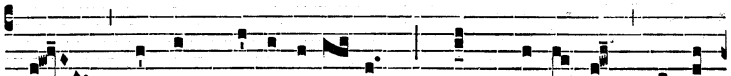
4 Ant.

I D

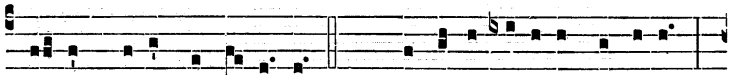
A

Rgu-ébat * He-ródem Jo-án-


John reprov'd Herod concerning Herodias, whom he had taken from his brother Philip, when she was his wife.



nes propter He-rodí-a-dem, quam tú-le-rat frátri



sú-o Phil-íppo uxó-rem. *Ps.* Laudá-te, pú-e-ri, Dóminum : *



laudáte *nómen* Dómi-ni. *Ps.* Laudáte, púeri. I D. p. 166.

5 Ant.


IV A

D

A mí-hi in díscó * cáput Jo-án-

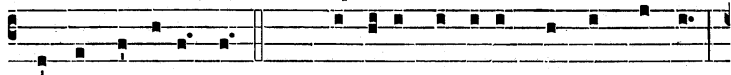
Give me here in a dish the head of John the Baptist. And the king was struck sad, because of his oath.

Matth. 14, 8-9.




nis Baptístae : et contristátus est rex

At I Vespers.



propter jusjurándum. *Ps.* Laudáte Dóminum, *ómnnes* géntes : *

At II Vespers.



laudáte é-um *ómnnes* pópu-li. *Ps.* Crédi-di propter *quod* locú-



tus sum : * égo autem humi-li-átus sum nímis.

At I Vespers. Ps. Laudáte Dóminum. IV A. p. 185.

At II Vespers. Ps. Crédidi. IV A. p. 181.

Chapter.

Epistle of St. James 1, 12.

BEátus vir qui suffert tentatió-
nem : † quóniam cum pro-
bátus fúerit, accípiet coronam
vitae, * quam repromísit Deus
diligéntibus se.

DEarly beloved, blessed is the man
that endureth temptation: for
when he hath been proved, he shall
receive the crown of life, which God
hath promised to them that love him.

Hymn. Déus tuórum militum. p. 1345.

V. and Ant. at Magnif. of the I or II Vespers. p. 1390.

Prayer. Sancti Joánnis Baptistae. p. 1391.

Benedicámus Dómino I. p. 138. — *Ant. Sálve, Regína.* p. 243.

The same day.

Saint Sabina Martyr.

Mass. Me expectavérunt. p. 1691.

30. Saint Rose of Lima Virgin. († 1617)

Double.

August 29. Véní, spónsa. p. 134. — *August 30. Véní, spónsa.* p. 135

Collect.

BOnórum ómnium largítor,
omnípotens Deus, qui beá-
tam Rosam, caeléstis grátiae rore
praevéntam, virginitátis et pa-
tiéntiae decóre Indis floréscere
voluísti : † da nobis fámulis
tuis ; ut, in odórem suavitátis ejus
currétes, * Christi bonus odor
éffici mereámur. Qui tecum vivit
et regnat...

Almighty God, the giver of every
good gift, who, preventing blessed
Rose with the dew of heavenly grace,
wast pleased to cause her to blossom
in the Indies¹ as a lovely flower of
purity and patience: grant to us,
thy servants, so to run in the odour
of her sweetness, that we too may
deserve to become a sweet odour to
Christ. Who lives and reigns...

Secret n^o 16, p. 969 and *Postcommunion n^o 15,* p. 973.

Mass. Dilexisti. p. 1683, except *Collect as above.*

The same day. Sts. Felix and Adauctus Martyrs. († 303)

August 29. Istórum est. p. 128.

Collect.

MAjestátem tuam, Dómine,
súpplices exorámus : * ut,
sicut nos júgiter Sanctórum tuó-

Most humbly, O Lord, we entreat
of thy majesty, that at no time
thou suffer us to lack the sure defence

¹ South America, formerly called the Indies

rum commemoratióne laetíficas; ita semper supplicatióne defé-
das. Per Dóminum.

of the prayers of thy saints, since
always thou summonest us to keep,
with holy rejoicings, their festival
days. Through Jesus Christ...

Secret.

Hostias, Dómine, tuae plebis
inténde : et, quas in honóre
Sanctórum tuórum devótamente
célebrat, proficere sibi séntiat
ad salútem. Per Dóminum no-
strum Jesum Christum.

Favourably regard, O Lord, thy
people's sacrifice : they offer it up
in memory of thy saints, may they
feel that it profits them to the saving
of their souls. Through Jesus Christ
our Lord.

Postcommunion.

Repléti, Dómine, munéribus
sacris : quaésumus ; ut, inter-
cedéntibus Sanctis tuis, in gra-
tiárum semper actióne maneám-
us. Per Dóminum.

Thou hast filled us, O Lord, with
thy sacred gifts : may the prayers
of thy saints obtain for us to pass
our lives in giving thanks to thee.
Through Jesus Christ our Lord.

Mass. Introit. Sapiéntiam. p. 1444. — **Allelúia, allelúia.** V. Fulgébunt jústi. — **Offertory.** Laetámini. p. 1626. — **Communion.** Quod dico vóbis. p. 1647.

31. St. Raymund Nonnatus Confessor. († 1240)

Double.

August 30. Similábo. p. 133. — August 31. Hic vir. p. 133.

Collect.

Deus, qui in liberándis fidé-
libus tuis ab impiórum cap-
tivitate beátum Raymúndum
Confessórem tuum mirábilem
effecisti : † ejus nobis interces-
sióne concéde ; ut, a peccatórum
vínclis absolúti, * quae tibi
sunt plácita, liberis méntibus
exsequámur. Per Dóminum.

O God, who didst bless holy
Raymund, thy Confessor, with
marvellous success in delivering thy
faithful held in bondage by the infi-
dels : give ear to his prayers, and vouch-
safe to us, together with freedom from
the slavery of sin, the grace, readily to
perform whatsoever we know to be
pleasing to thee. Through Jesus...

Secret n° 11, p. 969 and Postcommunion n° 10, p. 972.

Mass. Os jústi. p. 1665. *except Collect as above.*

FEASTS OF SEPTEMBER.

1. St. Giles Abbot. († 510)

*Simple.**August 31. Similábo. p. 133.***Collect.**

INtercésio nos, quaésumus, Dómine, beáti Ægidii Abbátis comméndet : † ut, quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum nostrum.

MAY the prayers of the holy Abbot Giles commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus Christ...

*Secret n^o 13, p. 969 and Postcommunion n^o 12, p. 972.**Mass. Os jústi. p. 1669. — Vespers of Common of a Confessor not a Bishop, p. 1662.**The same day.*

The Holy Twelve Brothers Martyrs.

*August 31. Istórum. p. 128.**Collect, Secret and Postcommunion as of the Holy Machabees, August 1, p. 1315.*

2. St. Stephen King of Hungary, Confessor. († 1038)

*Semi-double.**Sept. 1. Similábo. p. 133. — Sept. 2. Hic vir. p. 133.***Collect.**

Concéde, quaésumus, Ecclésiæ tuæ, omnipotens Deus : † ut beátum Stéphanum Confessórem tuum, quem regnántem in terris propagatórem hábuit, * propugnatórem habére mereátur gloriósum in caelis. Per Dóminum nostrum.

O Almighty God, whose Church, whilst he ruled upon earth, possessed in blessed Stephen, thy Confessor, a strenuous upholder : grant that she ever find in him, now gloriously reigning in heaven, a mighty defender. Through Jesus Christ our Lord.

Secret.

Respice, quas offerimus, hostias, omnipotens Deus : et præsta ; ut, qui passiónis Do-

Graciously look down, O Lord, on the Victim we offer up : and by thy grace, enable us who celebrate the

mínicae mystéria celebrámus, imitémur quod ágimus. Per eúmdem Dóminum.

mysteries of our Lord's passion, to imitate what therein is set forth. Through the same our Lord.

Postcommunion.

PRaesta, quaesumus, omnipotens Deus : ut beati Stéphani Confessoris tui fidem congrua devotióne sectémur; qui, pro ejúsdem fidei dilatatióne, de terréno regno ad caeléstis regni glóriam méruit pervenire. Per Dóminum.

O Almighty God, bestow upon us, we beseech thee, the grace, devoutly, as is fitting, to strive after the faith of blessed Stephen, thy Confessor, who because of his zeal in spreading that same faith, was found worthy to pass from an earthly throne, in order gloriously to enter into the possession of the kingdom of heaven. Through Jesus Christ our Lord.

Mass as for St. Louis, p. 1386 except Prayers as above.

3. St. Pius X Pope and Confessor († 1914)

Double.

Sept. 3. Dum ésset súmmus Póntifex. p. 130.

Collect.

DEUS, qui ad tuéndam cathólicam fidem, et univérsa in Christo instauránda, sanctum Pium, summum Pontíficem, caelésti sapiéntia et apostólica fortitúdine replevísti : † concéde propítius; ut, ejus institúta et exémpa sectántes, * praémia consequámur aetérna. Per eúmdem 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.

Sept. 4. Sacérdos. p. 129. — Sept. 5. Amávit éum. p. 130.

Collect.

DA, quaesumus, omnipotens Deus : † ut beati Lauréntii Confessoris tui atque Pontíficis veneránda solémnitas, * et devotiónem nobis áugeat, et salútem. Per Dóminum.

GRant, we beseech thee, Almighty God, that this venerable solemnity of blessed Laurence, thy Confessor and Bishop, may increase our devotion and promote our salvation. Through Jesus Christ our Lord

Secret no 8, p. 968, and Postcommunion no 7, p. 971.

Mass. Státuit. p. 1654.

8. The Nativity of the B. V. M.

*Double of II Class with Octave simple.***AT FIRST VESPERS.** (September 7)*As at II Vespers, p. 1410, except :*

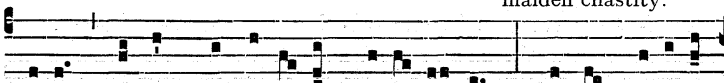
At Magnif.

Ant. I D 2

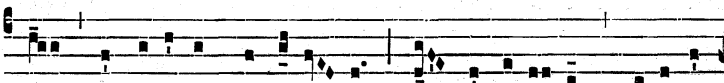
G

Lo-ri-ó- sae * Vírgi-nis Ma-

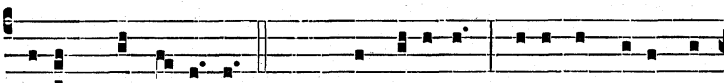
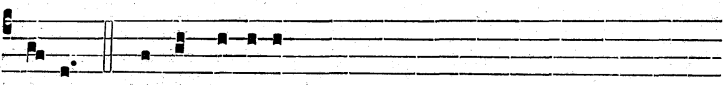
Let us celebrate the most illustrious birth of the glorious Virgin Mary; she received the honour of motherhood without losing her maiden chastity.



rí-ae órtum digníssimum reco-lá-mus, quae et Genitrí-



cis digni-tá-tem obtínu- it, et virgíná-lem pudí-cí-

ti-am non amí-sit. *Cant. Magní-fi-cat * ánima mé-a Dó-*mi-num. 2. Et exsultávit... *Cant. Magnificat. I D 2. p. 212 or 218.**Prayer. Fámulis tuis. p. 1404.**On Sunday, commemoration of that Sunday.**Benedicámus Dómino IV or I. p. 140. — Ant. Sáve, Regína. p. 243.***At Compline, Hymn n^o 2 p. 247.**

AT MASS.

The melody is adapted from the Introit of the Epiphany. The words are from Sedulius, a Christian poet of the V century.

Intr. II

S

Alve, * sáncta Pá-rens ení-

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.

xa pu-érpe-ra Ré-gem, qui caélum

terrám-que ré-git in saé-cu-la

saecu-ló-rum. *P. T.* Alle-lú-ia, alle-lú-ia.*Ps.* Eructávit cor mé-um vérbum bónum: * dí-co égo ópe-

ra mé-a ré-gi. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 2nd tone. *p.* 28.

Collect.

FAmulis tuis, quaesumus, Dómine, caeléstis grátiae munus impertire: † ut, quibus beatae Virginitatis partus exstitit salutis exórdium; * Nativitátis (*July 2*: Visitationis) ejus votiva solémnitas pacis tríbuat incrementum. Per Dóminum.

Impart to thy servants, we beseech thee, O Lord, the gift of thy heavenly grace: so that we, for whom the bringing forth of her divine Child by the Blessed Virgin was the beginning of salvation, may, on this the joyful festival of her Nativity, (*July 2*: of her Visitation) be blessed with an increase in peace of heart. Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

September 8, Epistle of the Immaculate Conception, p. 997.

July 2, feast of the Visitation, Epistle as follows:

Lectio libri Sapientiae.

The lovers of the Song of Songs, 2, 8-14, understood of God and the soul of Mary.

ECce iste venit sáliens in móntibus, transiliens colles : similis est diléctus meus cápreae, hinnulóque cervórum. En ipse stat post paríetem nostrum, respíciens per fenéstas, prospíciens per cancellos. En diléctus meus lóquitur mihi : Surge, própera, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit : vox túrturis audíta est in terra nostra : ficus prótulit grossos suos : víneae floréntes dedérunt odórem suum. Surge, amíca mea, speciósá mea, et veni : colúmba mea in foráminibus petrae, in cavérna macériae, osténde mihi fáciem tuam, sonet vox tua in áuribus meis : vox enim tua dulcis, et fácies tua decóra.

THE voice of my beloved. Behold he cometh leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold, my beloved speaketh to me : Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. the flowers have appeared in our land : the time of pruning is come : the voice of the turtle is heard in our land. The fig tree hath put forth her green figs : the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come : my dove in the clefts of the rock, in the hollow places of the wall, shew me thy face ; let thy voice sound in my ears : for thy voice is sweet and thy face comely.

Grad. IV

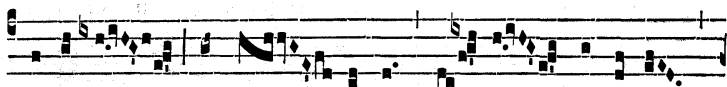


B Ene-dícta * et ve-ne-rá-

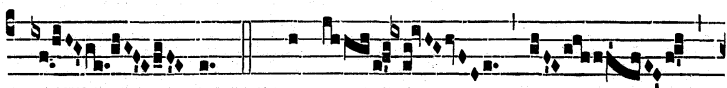
Most blessed and worthy of all reverence art thou, O Virgin Mary, for with virginity unsullied, thou wast found to be the mother of the Saviour.



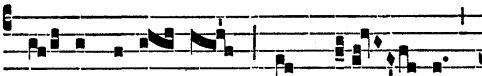
bi-lis es, Vírgo Ma-rí- a : quae si-ne táctu



pudó-ris invén-ta es má-ter Salva-tó-

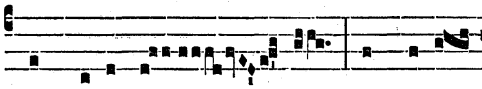


ris. V. Vírgo

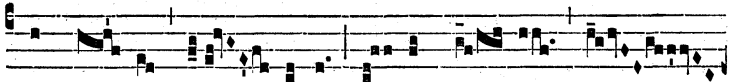


Dé- i Géni- trix, quem tó- tus

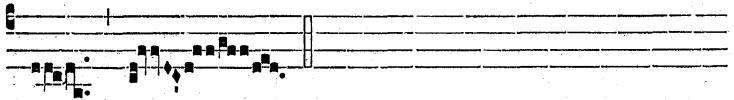
∇. O Virgin Mother of God, the world suffices not to contain him, who, made man, was shut up in thy womb.



non cápit ór- bis, in tú-a



se cláu- sit ví- sce-ra * fá-ctus hó- mo.



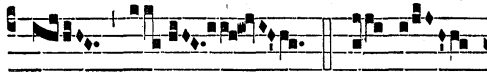
VIII

A

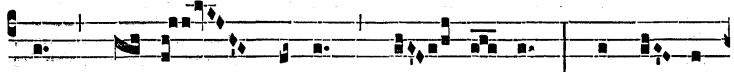


Lle- lú- ia. * *ij.*

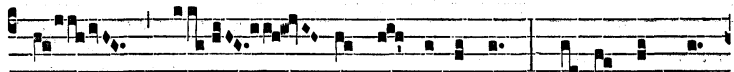
Happy indeed art thou, O sacred virgin Mary, and of all high praise most worthy: for out of thee has risen the sun of justice, Christ who is our God.



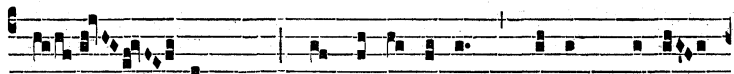
∇. Fé- lix



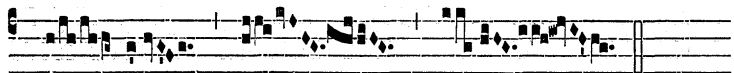
es, sá-cra Vírgo Ma- rí- a, et ómni



láu- de di- gníssima : qui- a ex te



ór- tus est sol justí- ti- ae, Chrístus Dé- us



* nó- ster.

Gospel on September 8.

✠ **Initium sancti Evangelii secundum Matthaeum.***The genealogy of Jesus. Matth. 1, 1-16.*

Liber generati6nis Jesu Christi filii David, filii Abraham. Abraham genuit Isaac. Isaac autem genuit Jacob. Jacob autem genuit Judam, et fratres ejus. Judas autem genuit Phares, et Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram. Aram autem genuit Aminadab. Aminadab autem genuit Naasson. Naasson autem genuit Salmon. Salmon autem genuit Booz de Rahab. Booz autem genuit Obed ex Ruth. Obed autem genuit Jesse. Jesse autem genuit David regem.

David autem rex genuit Salomonem ex ea, quae fuit Uriae. Salomon autem genuit Roboam. Roboam autem genuit Abiam. Abias autem genuit Asa. Asa autem genuit Josaphat. Josaphat autem genuit Joram. Joram autem genuit Oziam. Ozias autem genuit Joatham. Joatham autem genuit Achaz. Achaz autem genuit Ezechiam. Ezechias autem genuit Manassen. Manasses autem genuit Amon. Amon autem genuit Josiam. Josias autem genuit Jechoniam, et fratres ejus in transmigrati6ne Babyl6nis.

Et post transmigrati6nem Babyl6nis : Jechonias genuit Salathiel. Salathiel autem genuit Zorobabel. Zorobabel autem genuit Abiud. Abiud autem genuit Eliacim. Eliacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleazar. Eleazar autem genuit Mathan. Mathan autem genuit Jacob. Jacob autem genuit Joseph virum Mariae, de qua natus est Jesus, qui vocatur Christus.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed begot Jesse; and Jesse begot David the king.

And David the king begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon.

And, after the transmigration of Babylon, Jechonias begot Salathiel; and Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Credo.

Gospel on July 2.

✠ **Sequentia sancti Evangelii secundum Lucam.***The meeting of Mary and Elizabeth. Luke 1, 39-47.*

IN illo tēpore : Exsurgens
 María ábiit in montána cum
 festinaciónē in civitátem Juda :
 et intrávit in domum Zacharíaē,
 et salutávit Elísabeth. Et factum
 est, ut audívit salutatióem Ma-
 ríae Elísabeth, exsultávit infans
 in útero ejus : et repléta est
 Spírítu Sancto Elísabeth : et
 exclamávit voce magna, et dixit :
 Benedicta tu inter mulieres, et
 benedíctus fructus ventris tui.
 Et unde hoc mihi, ut véniat
 mater Dómini mei ad me? Ecce
 enim, ut facta est vox salutatiónis
 tuae in áuribus meis, exsultávit
 in gáudio infans in útero meo.
 Et beáta, quae credidísti, quó-
 niam perficiéntur ea, quae dicta
 sunt tibi a Dómino. Et ait
 María : Magnificat ánima mea
 Dóminum : et exsultávit spírítus
 meus in Deo salutári meo.

Credo.

AT that time, Mary rising up, went
 into the hill country with haste,
 into a city of Juda. And she entered
 into the house of Zachary, and saluted
 Elizabeth. And it came to pass that
 when Elizabeth heard the salutation
 of Mary, the infant leaped in her womb.
 And Elizabeth was filled with the
 Holy Ghost : and she cried out with a
 loud voice, and said, Blessed art thou
 among women, and blessed is the fruit
 of thy womb. And whence is this to
 me, that the mother of my Lord should
 come to me? For behold, as soon as
 the voice of thy salutation sounded in
 my ears, the infant in my womb leaped
 for joy. And blessed art thou that
 hast believed, because those things
 shall be accomplished that were spoken
 to thee by the Lord. And Mary said,
 My soul doth magnify the Lord : and
 my spirit hath rejoiced in God my
 Saviour.

Offert. VIII

B

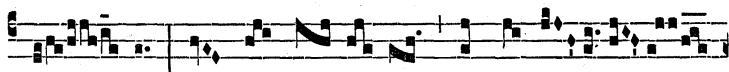
E-á- ta es, * Vír-

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.

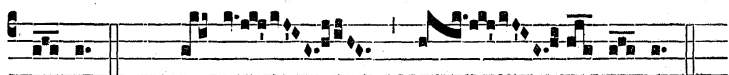
go Ma- rí- a, quae ómni-um portá- sti

Cre-a-tó-

rem : ge-nu- í- sti qui te fé-



cit, et in ae- térum pérma-nes



Vír-go. P. T. Al-le-

lú- ia.

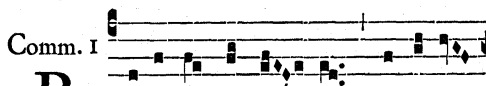
Secret.

UNigéniti tui, Dómine, nobis succúrrat humánitas : ut, qui natus de Vírgine, matris integritátem non mínuit, sed sacrávit; in Nativitátis (or Visitatiónis) ejus solémniis, nostris nos piáculis éxuens, oblatiόνem nostram tibi fáciat accéptam Jesus Christus Dóminus noster : Qui tecum vivit et regnat.

MAY all our hope of help, O Lord, ever be in the loving-kindness of thine only-begotten Son. May he, Jesus Christ, our Lord, who when born of a virgin took not from, but hallowed, his mother's integrity, on this festival-day of her Nativity (or: of her Visitation), wash away from our souls all stain of sin, and make our offerings to find favour in thy sight. Who lives and reigns.

On Sunday, the Secret of the Sunday is added.

Preface of the B. V. M. p. 13. (Et te in Nativitáte or in Visitatióne).

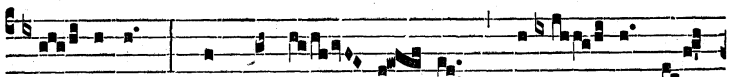


Comm. I

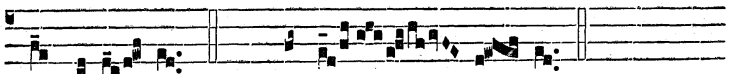
B

E-á-ta vísce- ra * Ma-rí-ae

Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.



Vír- gi-nis, quae porta- vé- runt ae-tér- ni Pá-



tris Fí-li- um. P. T. Alle-

lú- ia.

Postcommunion.

SUmpsimus, Dómine, celebritátis ánnuae votíva sacraménta : praesta, quae sumus; ut et temporális vitae nobis remédia praébeant, et aetérnae. Per Dóminum.

GRant, we beseech thee, O Lord, that thy holy sacraments, which we have received in celebration of this festival-day, may be for us both a healing remedy against all the ills of this life, and an earnest of happiness in that which is to come. Through Jesus.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (*September 8*)

The antiphons and versicle celebrate the birth of the noblest of the daughters of Eve, that has honoured our race, given God a Mother, and to us an advocate whose prayers are never disregarded.

1 Ant.

VIII G

N Atí-vi-tas glo-ri-ósae * Vírgi-

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.

nis Ma-rí-ae, ex sémine A-brahæ,

órtæ de tríbu Jú-da, clá-ra ex stírpe Dávid. *Ps. Dí-*

xit Dóminus Dómino mé-o : * Séde a *déxtris* mé- is.

Ps. Dixit Dóminus. VIII G. p. 151.

Eternal Kingship and Priesthood of the Son of God, the Son of Mary.

2 Ant.

VII c

N Atí-vi-tas est hódi-e * sánctæ

To-day is the Birthday of the holy Virgin Mary, whose glorious life is the honour of all the Churches.

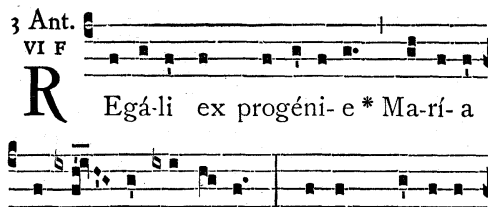
Ma-rí-ae Vírgi-nis, cú-jus ví-ta ínclý-

ta cúntas illústrat ecclé-si-as. *Ps. Laudáte, pú-e-ri, Dómi-*

num : * laudáte nómen Dómi-ni. *Ps. Laudáte, púeri. VII c. p. 169.*

As if preludeing the Magnificat, Mary praises her Son, who has come to earth to exalt the humble and win innumerable children for his Mother.

3 Ant.
VI F



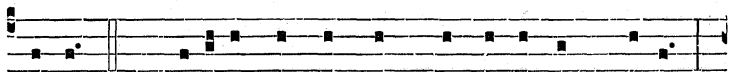
R Egá-li ex progéni-e * Ma-rí-a

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, mén-te et spí-ri-tu devo-tís-sime pó-



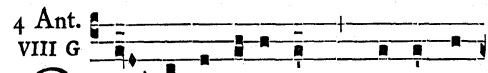
scimus. *Ps.* Laetátus sum in his quae dÍcta sunt mí-hi : *



In dómum *Dómini* í-bimus. *Ps.* Laetátus sum. VI F. p. 190.

Praise of Jerusalem, the figure of Our Lady.

4 Ant.
VIII G

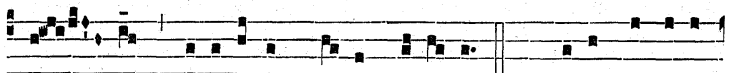


C Or-de et ánimo * ChrÍsto ca-

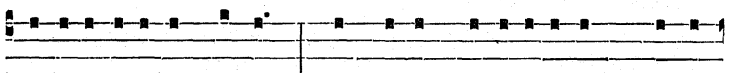
With heart and mind
let us sing glory to
Christ in this sacred
feast of Mary the
great Mother of God.



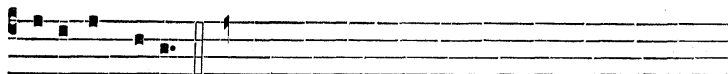
námus gló-ri-am in hac sá-cra so-lemni-táte prae-



cél-sae GenitrÍ-cis Dé-i Ma-rí-ae. *Ps.* NÍ-si Dóminus



aedi-fi-cá-ve-rit dómum, * in vánum laboravé-runt qui ae-

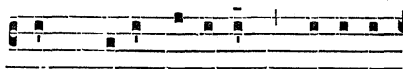


dí-fi-cant é-am. Ps. Nisi Dóminus. VIII G. p. 195.

Mary was the city kept jealously by God; the Beloved to whom many children are promised.

5 Ant.

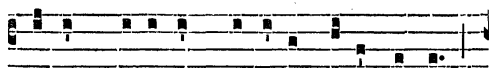
VII c



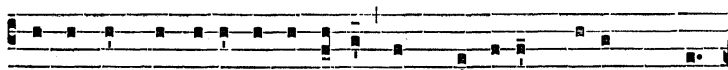
C

UM jucundi-tá-te * Na-ti-vi-

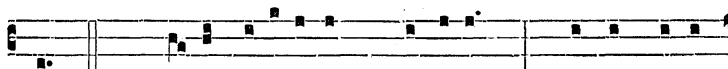
With gladness let us keep the Birthday of the blessed Mary, that she may intercede for us to the Lord Jesus Christ.



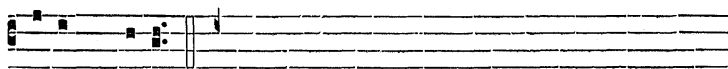
tá-tem be-átae Ma-rí-ae ce-lebrémus,



ut ípsa pro nóbis intercédát ad Dóminum Jésum Chrí-



stum. *Ps. Láuda, Jerúsalem, Dóminum : * láuda Dé-um*



tú-um, Sí-on. *Ps. Láuda, Jerúsalem. VII c. p. 211.*

It is through Mary that God has given us his Word and the wonders wrought among the Chosen People, that is the Christian Church.

Chapter.

Ecclesiasticus 24, 14.

AB iníto et ante saécula créa-ta sum, † et usque ad futúrum saéculum non désinam, * et in habitatióne sancta coram ipso ministrávi.

From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be: and in the holy dwelling place I have ministered before him.

Hymn. Ave máris stélla. p. 1360.

Ÿ. Nativitas est hódie sánctae Maríae Virgínis.

Ÿ. To-day is the Birthday of the holy Virgin Mary.

Ry. Cujus víta ínclýta cúnc-tas illústrat ecclé-sias.

Ry. Whose glorious life is the honour of all the Churches.

At Magnif.

Ant. I f

N

Atí-vi-tas tú-a, * Dé-i Gé-

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.

nitrix Vírgo, gáudi-um annunti-á-

vit univérso mún-do : ex te

énim ór-tus est Sol justí-ti-ae, Chri-stus Dé-us nó-ster :

qui sólvens ma-le-dicti-ónem, dé-dit benedicti-ónem : et

confúndens mórt-em, do-návit nó-bis ví-tam sempi-

térnam. *Cant.* Magní-fi-cat * ánima mé-a Dó-minum. 2. Et

exsultávit... *Cant.* Magníficat. I f. 212 or p. 218.

Prayer. Fámulis tuis. p. 1404.

When September 8 falls a Sunday, commemoration of that Sunday is added.

Benedicámus Dómino IV (or I). p. 140. — *Ant.* Sálve, Regína. p. 243.

*The same day.**In churches dedicated to St. Adrian.***Mass.** In virtúte. p. 1618.**9. St. Gorgonius Martyr. († 303)***Simple.***Collect.**

Sanctus tuus, Dómine, Gorgónius sua nos intercessióne lætificet : * et pia fáciat solemnitáte gaudére. Per Dóminum.

MAY our having invoked holy Gorgonius, thy saint, be to us a cause of joy, O Lord, and cause us gladly to welcome his kindly festival. Through Jesus Christ our Lord.

Secret.

Grata tibi sit, Dómine, nostrae servitútis oblátio : pro qua sanctus Gorgónius Martyr intervéntor exsístat. Per Dóminum nostrum.

MO Lord, plead with thee on our behalf, and may the offerings of thy servants thus find favour in thy sight. Through Jesus Christ our Lord.

Postcommunion.

Famíliam tuam, Deus, suávitás aetérna contíngat et végetet : quae in Mártyre tuo Gorgónio Christi Fílii tui bono júgiter odóre pascátur : Qui tecum vivit et regnat.

MAY that sweetness, which faileth not, descend upon and quicken thine household, O Lord : and in thy Martyr Gorgonius, may it ever be refreshed by the good odour of Christ, thy Son. Who lives and reigns.

Mass. Laetábitur. p. 1620 with *Prayers as above.***10. St. Nicholas of Tolentino Confessor. († 1306)***Double.**Sept. 9. Similábo. p. 133. — Sept. 10. Hic vir. p. 133.***Collect.**

Adéstó, Dómine, supplicatió-nibus nostris, quas in beáti Nicolái Confessóris tui solemnitáte deférimus : † ut, qui nostrae justítiae fidúciam non habémus, * ejus, qui tibi plácuít, pré-cibus adjuvémur. Per Dóminum.

Give ear, O Lord, to our supplication, put up on the festival-day of thy holy Confessor Nicholas, that we, who put no trust in our own justice, may be helped by the merits of one who was well-pleasing to thee. Through Jesus Christ our Lord.

Secret no 12, p. 969 and Postcommunion no 11 (a), p. 972.

11. Sts. Protus and Hyacinth Martyrs. († 260)

Simple.

Sept. 10. Istórum est. p. 128.

Collect.

BEatorum Mártýrum tuorum Proti et Hyacínthi nos, Dómine, foveat pretiósá conféssio : * et pia júgiter intercessió tueátur. Per Dóminum.

MAY the precious witness borne to thee, O Lord, by thy blessed Martyrs Protus and Hyacinth be our solace : and may their kindly prayers ever be to us a sure defence. Through Jesus Christ our Lord.

Secret.

PRO sanctorum Mártýrum tuorum Proti et Hyacínthi commemoratióne, múnera tibi, Dómine, quae debémus, exsolvimus : praesta, quaesumus ; ut remédiúm nobis perpétuae salutis operéntur. Per Dóminum.

IN commemoration, O Lord, of thy holy Martyrs Protus and Hyacinth we bring the offerings we were bound to lay before thee : grant, we beseech thee, that these same offerings be the means whereby our eternal salvation shall be worked out. Through Jesus Christ our Lord.

Postcommunion.

UT percépta nos, Dómine, tua sancta purificent : beatorum Mártýrum tuorum Proti et Hyacínthi, quaesumus, implóret orátio. Per Dóminum.

IN order, O Lord, that thy holy sacraments may cleanse our souls, we beseech thee to listen to Protus and Hyacinth, those blessed Martyrs of thine, for they ever implore thy mercy in our behalf. Through Jesus Christ.

12. Feast of the Most Holy Name of Mary.

Double major.

Sept. 11. Ant. Sáncta María... túi sáncti Nóminis commemoratióne. p. 1708. V̄. Dignáre me.

Sept. 12. Ant. Beátam me dícent. p. 1717. V̄. Dignáre.

Collect.

Concéde, quaesumus, omnipotens Deus : † ut fidéles tui, qui sub sanctissimae Virgínis Maríae Nómine et protectiόne laetántur ; ejus pia intercessiόne, a cunctis malis liberéntur in terris, * et ad gáudia aetérna pervenire mereántur in caelis. Per Dóminum.

TO thy faithful people, rejoicing in the name and protection of the most holy Virgin Mary, vouchsafe, O Almighty God, we beseech thee, on earth to be delivered from all evils, and in heaven to be accounted worthy to enter into everlasting happiness. Through Jesus Christ our Lord.

Secret. Tua, Dómine. p. 691 and *Postcommunion.* Sumptis, Dómine. p. 692.

¶ *When commemoration is made of the Feast of the Most Holy Name of Mary at Mass of Sunday, the Gospel of the Feast, Missus est Angelus. p. 1117, is read at the end of Mass.*

At Mass. *Introit.* Vultum túum. p. 1112. — *Epistle.* Ego quási vítis. p. 1378.

Gradual. Benedícta. p. 1405. Allelúia, allel. V̄. *Post pártum.* p. 1719.

Gospel of the Annunciation, p. 1117. *Credo.*

Offertory. Ave María. p. 297.

Communion. Beáta víscera. p. 1409.

Vespers as Common of the B. V. M. p. 1708, except prayer as above.

14. The Exaltation of the Holy Cross.

Double major.

At I Vespers, the Office is said as on the Feast of the Finding of the Holy Cross, May 3, p. 1159, with the following exception. Allelúia is omitted at the end of the Antiphons, and V̄., 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 triúmphi glória... is said.

Prayer. Deus, qui hodiérna die. as below.

AT MASS.

Introit. Nos autem. p. 1161.

Collect.

<p>DEUS, qui nos hodiérna die Exaltationis sanctae Crucis ánnua solemnitate laetificas : † praesta, quaesumus; ut, cujus mysterium in terra cognovimus,* ejus redemptionis praemia in caelo mereamur. Per eumdem Dóminum.</p>	<p>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.</p>
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On Sunday, the Collect of the Sunday is added.

Epistle. Hoc enim sentite in vobis. p. 525.

Gradual. Christus factus est. p. 546.

Allelúia, allelúia. V̄. Dulce lignum. p. 1162.

✠ **Sequentia sancti Evāgelii secundum Joannem.***Jesus exalted on the Cross will be triumphant. John 12, 31-36.*

In illo tēpore : Dixit Jesus turbis Judaeórum : Nunc iudiciū est mundi : nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicébat, significans qua morte esset moritúrus.) Respóndit ei turba : Nos audívimus ex lege, quia Christus manet in aetérnum : et quómodo tu dicis : Opórtet exaltári Filium hóminis ? Quis est iste Fílius hóminis ? Dixit ergo eis Jesus : Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebrae comprehéndant : et qui ámbulat in ténebris, nescit quo vadat. Dum lucem habétis, créдите in lucem, ut filii lucis sitis.

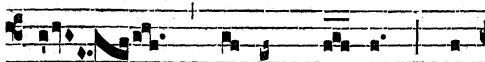
Credo.

AT that time : Jesus said to the multitudes of the Jews, Now is the judgment of the world : now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to myself. (Now this he said, signifying what death he should die.) The multitude answered him, We have heard out of the law, that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? Who is this Son of man ? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light ; that you may be the children of light.

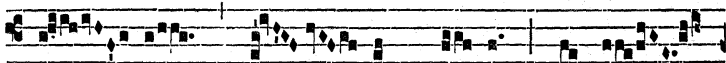
Offert. II

P

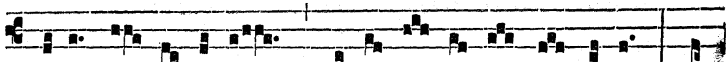
Ró- tege, * Dó- mi-



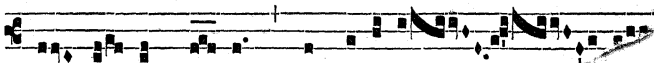
ne, plé-bem tú- am, per



sí- gnum sán- ctae Crú- cis, ab ó-



mnibus in-sí- di- is in-i-mi- có- rum ómni- um : ut



tí- bi grá- tam exhibe- á-

By the sign of the holy Cross, protect us, O Lord, from the craft of every foe : that so our ministry be acceptable and our sacrifice well-pleasing in thy sight.

ser- vi-tú- tem, et acceptá- bi- le tí- bi fí- at

sa- cri-ff- ci- um nó-strum, alle- lú- ia.

Secret.

Jesu Christi Dómini nostri Cópore et Sángvine saginándi, per quem Crucis est sanctificátum vexillum : quaesumus, Dómine Deus noster; ut, sicut illud adoráre merúimus, ita perénniter ejus glóriæ salutaris potiámur efféctu. Per eúmdem Dóminum.

WE are now, O Lord our God, about to be filled with bread from heaven, the very Body and Blood of our Lord Jesus Christ, by whom the banner of the holy Cross was hallowed : grant, we beseech thee, that since we have been found worthy to worship that same holy Cross, it may be ours to enjoy for evermore the glorious salvation it has won for us. Through the same our Lord.

On Sunday, Secret of the Sunday is added.

Preface of the Cross, p. 502.

Communion. Per signum Crúcis. p. 1164.

Postcommunion.

Adésto nobis, Dómine Deus noster : et quos sanctae Crucis laetári facis honóre, ejus quoque perpétuis defénde subídiis. Per Dóminum.

BE thou with us, O Lord, our God : and defend, with thine abiding help, those whom thou inspirest joyfully to do honour to the holy Cross. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

Vespers of the following Feast, with commemoration of the Exaltation of the Holy Cross.

¶ *If the II Vespers of the Exaltation of the Holy Cross are celebrated, all is said as at I Vespers except the Antiphon of the Magnificat, which is O crux. (Cant. Magnificat. 1. D². 212 or 218), as below, p. 1419.*



III : MD - I.



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-

Consider me not that
I am brown, for the sun
has changed my colour;
my mother's sons have
fought against me.

Cant. I, 5.

re, quod fúsca sim, qui-a deco-lo-rávit me sol: fí-li-i

mátris mé-ae pugna-vé-runt contra me. *Cant. Magní-ficat **

ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magníficat. I D. p. 212 or 218.

Prayer. Deus, in cujus passióne. p. 1421.

Commemoration of the Holy Cross.

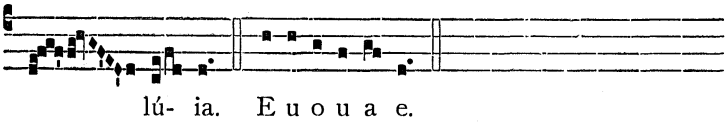
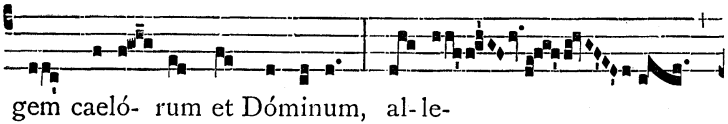
Ant. I D 2

O

Cru-x * bene-dí-

O blessed Cross, who
alone was worthy to
bear the King of heav-
en, the Lord.

cta! quae só-la fu-í-sti dí-gna portá-re Ré-



∇. Hoc signum Crúcis érit in caélo. ∇. This sign of the Cross shall be in heaven.

R̄. Cum Dóminus ad iudicándum vénerit. R̄. When the Lord shall come to judge.

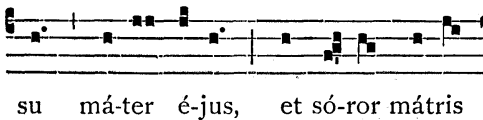
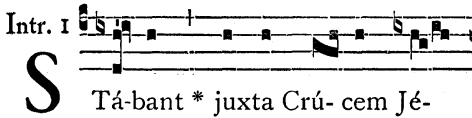
Prayer. Deus, qui nos hodiérna. p. 1416.

On Sunday, commemoration of the Sunday is added.

Benedicámus Dómino IV. p. 140. — *Ant. Sálve, Regína.* p. 243.

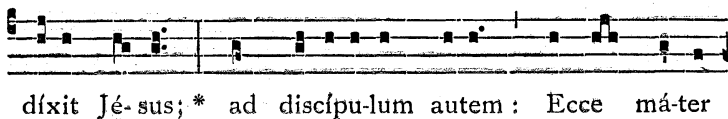
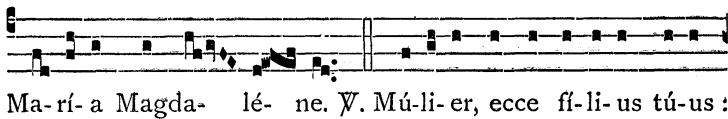
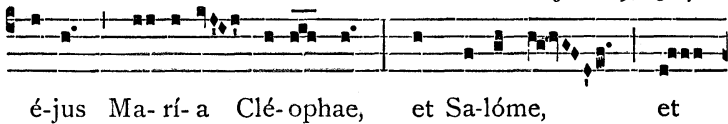
At Compline, Hymn no 7, p. 251, with special doxology.

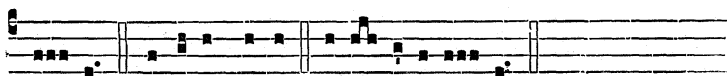
AT MASS.



There stood by the cross of Jesus, his mother, and his mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. ∇. Woman, behold thy son, said Jesus; and to the disciple, Behold thy mother.

John 19, 25-27.





tú- a. Gló-ri- a Pátri. E u o u a e.

Glória Pátri. 1st tone. p. 28.

Collect.

DEUS, in cujus passióne, secúndum Simeónis prophetíam, dulcíssimam ánimam gloriósae Virgínis et Matris Maríae dolóris gládius pertransívit : † concéde propítius; ut, qui dolóres ejus venerándo recólimus, * passiónis tuae efféctum felícem consequámur : Qui vivís et regnas.

O God in whose Passion, as Simeon had foretold, the most sweet soul of Mary, thy glorious Virgin-Mother, was pierced through by a sword of sorrow: mercifully grant, that we who reverently meditate upon her Sorrows, may come one day to enjoy the happiness earned for us by thy Passion. Who livest...

On Sunday, the Collect of the Sunday is added.

Lectio libri Judith.

The praises of Judith, type of Mary. Judith 13, 22 and 23-25.

Benedíxit te Dóminus in virtúte sua, quia per te ad nihilum redégit inimícos nostros. Benedícta es tu filia a Dómino Deo excélsio, prae ómnibus muliéribus super terram. Benedíctus Dóminus, qui creávit caelum et terram : quia hódie nomen tuum ita magnificávit, ut non recédant laus tua de ore hóminum, qui mémoires fúerint virtútis Dómini in aetérnum, pro quibus non pepercísti ánimae tuae propter angústias et tribulatióem géneris tui, sed subvenísti ruínae ante conspéctum Dei nostri.

THE Lord hath blessed thee by his power, who by thee hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

Grad. IV

D O-lo-ró-sa * et la-cri-

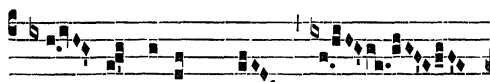
Sad and tearful, O Virgin Mary, didst thou stand by the cross of the Lord Jesus, thy



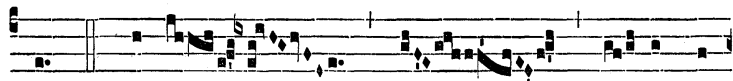
má- bi- lis es, Vírgo Ma-rí- a, stans júxta Crúcem



Dómi-ni Jé- su Fí- li- i

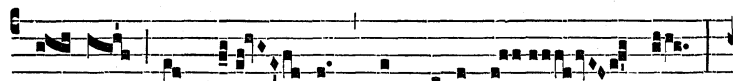


tú- i Redemptó-

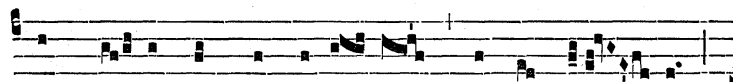


ris. *∇*. Vírgo

Dé- i Gé-



ni- trix, quem tó- tus non cápít ór- bis,



hoc crú- cis fert supplí- ci- um, áuctor ví- tae *

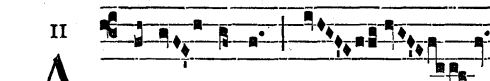


fá-ctus hó- mo.

II

A

Lle- lú-ia. * *ij*.

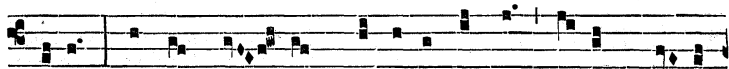


∇. Stá- bat sán- cta Ma-



rí- a, caé- li Re- gí- na, et múndi Dó-

Holy Mary, the Queen of heaven, and mistress of the world, stood by the cross of our Lord Jesus Christ, full of grief.



mina, juxta Crú- cem Dómi-ni nóstri Jé-su Chrí-



sti * do-lo- ró-sa.

The text is ascribed to Jacopone de Todi († 1316); this melody is by Dom Fontaines, monk of Solesmes († 1870).

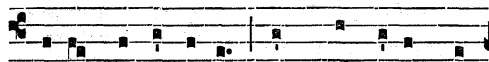
Seq. II



S

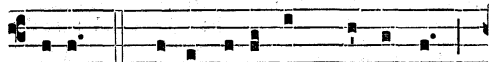
Tábat Má-ter do-lorósa Juxta

1. At the Cross her station keeping, stood the mournful Mother weeping, close to Jesus at the last :



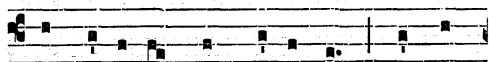
Crúcem lacrimó-sa, Dum pendébat Fí-

2. Through her heart, his sorrow sharing, all his bitter anguish bearing, now at length the sword had passed.



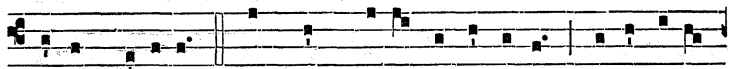
li- us. 2. Cú-jus ánimam geméntem,

3. Oh, how sad sore distressed was that Mother highly blessed of the sole-begotten One!

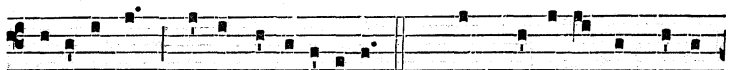


Contristá-tam et do-léntem, Pertrans-

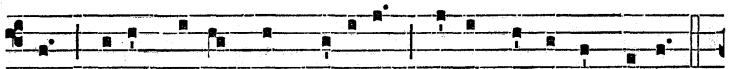
4. Christ above in torment hangs, she beneath beholds the pangs of her dying glorious Son.



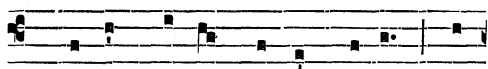
í-vit gládi- us. 3. O quam trístis et afflícta Fú- it illa



benedícta Má-ter Unigéni-ti! 4. Quae maerébat, et do-lé-



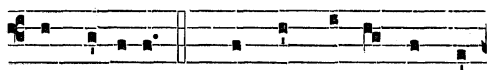
bat, Pí- a Má-ter, dum vidébat Ná-ti paénas ínclý-ti.



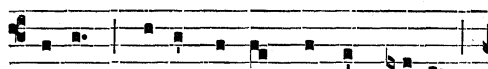
5. Quis est hómo, qui non flé-ret, Má-



trem Christi si vi-dé-ret In tánto



supplí-ci-o? 6. Quis non pósset contri-



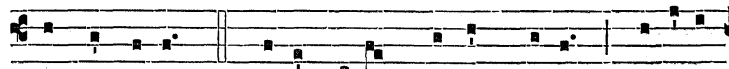
stá-ri, Christi Mátrem contemplá-ri



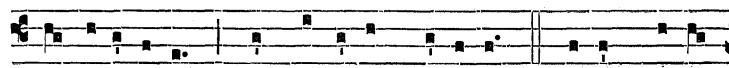
Do-léntem cum Fí-li-o? 7. Pro peccá-



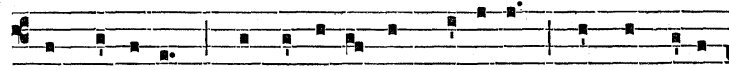
tis sú-ae géntis Ví-dit Jé-sum in torméntis, Et flagél-



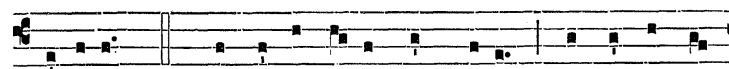
lis súbdi-tum. 8. Ví-dit sú-um dúlcem ná-tum Mo-ri-én-



do deso-lá-tum, Dum emí-sit spí-ri-tum. 9. E-ia Má-ter,



fons amó-ris, Me sentí-re vim do-ló-ris Fac, ut técum



lúge-am. 10. Fac, ut árde-at cor mé-um In amándo

5. Is there one who would not weep, whelmed in miseries so deep Christ's dear Mother to behold?

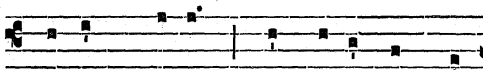
6. Can the human heart refrain from partaking in her pain, in that Mother's pain untold?

7. Bruised, derided, cursed, defiled, she beheld her tender Child all with bloody scourges rent;

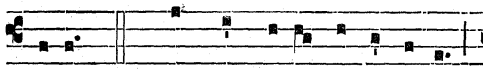
8. For the sins of his own nation, saw him hang in desolation, till his spirit forth he sent.

9. O thou Mother, fount of love! touch my spirit from above, make my heart with thine accord;

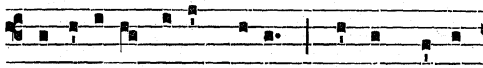
10. Make me feel as thou hast felt; make



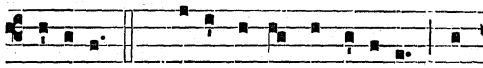
Chrístum Dé-um, Ut sí-bi complá-



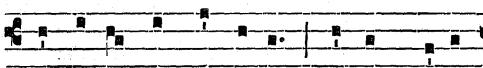
ce-am. 11. Sáncta Máter, ístud ágas,



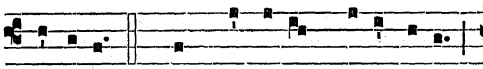
Cru-ci-fíxi fíge plágas Córdi mé-o



vá-lide. 12. Tú-i ná-ti vulnerá-ti, Tam



digná-ti pro me pá-ti, Poénas mécum



dí-videre. 13. Fac me técum pi-e flére,

my soul to glow and melt with the love of Christ my Lord.

11. Holy Mother! pierce me through; in my heart each wound renew of my Saviour crucified;

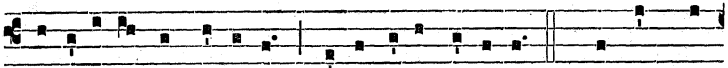
12. Let me share with thee his pain, who for all my sins was slain, who for me in torments died.

13. Let me mingle tears with thee, mourning him who mourned for me, all the days that I may live :

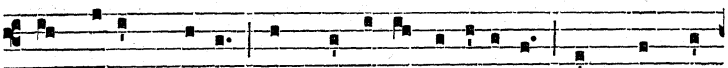
14. By the Cross with thee to stay, there with thee to weep and pray; is all I ask of thee to give.

15. Virgin of all virgins blest! listen to my fond request; let me share thy grief divine :

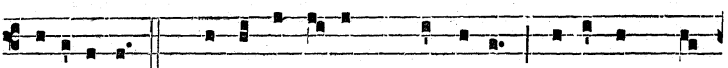
16. Let me, to my latest breath, in my



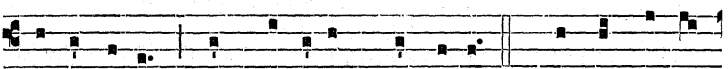
Cru-ci-fíxo condo-lé-re, Donec égo víxe-ro. 14. Juxta Crú-



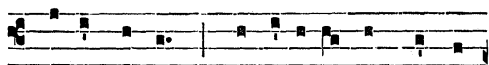
cem técum stá-re, Et me tí-bi so-ci-á-re In plánctu



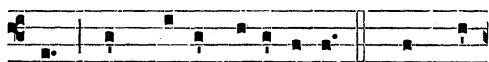
de-síde-ro. 15. Vírgo vírgi-num praeclá-ra, Mí-hi jam non



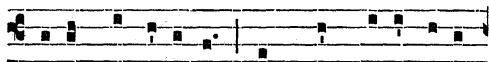
sis amá-ra : Fac me técum plánge-re. 16. Fac, ut pórtem



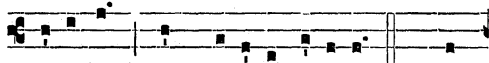
Christi mórtem, Passi-ónis fac consór-



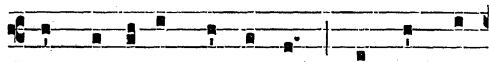
tem, Et plágis recó-le-re. 17. Fac me



plágis vulnerá-ri, Fac me Crúce ine-



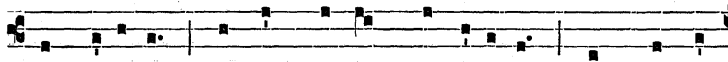
bri-á-ri, Et cru-óre Fí-li-i. 18. Flám-



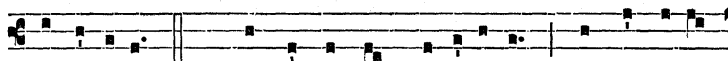
mis ne ú-rar succénsus, Per te, Vír-



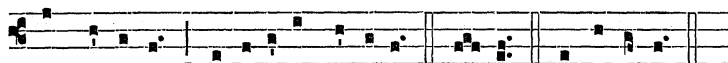
go, sim de-fénsus In dí-e judí-ci-i. 19. Chríste, cum sit



hinc exí-re, Da per Mátrem me vení-re Ad pálmam



victó-ri-ae. 20. Quando córpus mo-ri-étur, Fac, ut áni-



mae doné-tur Pa-radí-si gló-ri-a. Amen. (Alle-lú-ia).

body bear the death of that dying Son of thine.

17. Wounded with his every wound, steep my soul till it has swooned in his very Blood away.

18. Be to me, O Virgin, nigh, lest in flames I burn and die, in that awful Judgment day.

19. Christ, when thou shalt call me hence, be thy Mother my defence, be the Cross my victory :

20. While my body here decays, may my soul thy goodness praise, safe in Paradise with thee.

✠ **Sequentia sancti Evangelii secundum Joannem.**

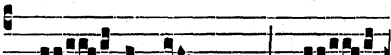
Jesus gives his Mother to St. John and to all Christians.

John 19, 25-27.

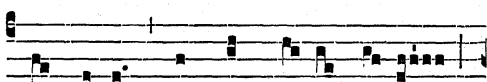
IN illo témpore : Stabant juxta | **A**T that time, there stood by the
 Crucem Jesu mater ejus, et | cross of Jesus, his mother, and
 soror matris ejus María Cléo- | his mother's sister Mary of Cleophas,

phae, et María Magdaléne. Cum vidisset ergo Jesus matrem, et discipulum stantem, quem diligébat, dicit matri suae : Múlier, ecce filius tuus. Deínde dicit discipulo : Ecce mater tua. Et ex illa hora accépit eam discipulus in sua. Credo.

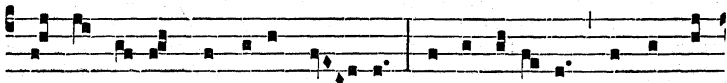
and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother, Woman, behold thy son. After that he saith to the disciple, Behold thy mother. And from that hour the disciple took her to his own.

Offert. I 

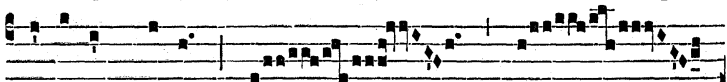
R E- cordá- re, * Vír-



go Má-ter, in conspéctu Dé- i,



ut loquá-ris pro nó-bis bó- na, et ut avértat indigna-



ti- ónem sú-am a



nó- bis. P. T. Alle- lú- ia.

Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away his anger from us. *Jeremias 18, 20.*

Secret.

Offérimus tibi preces et hó- stias, Dómine Jesu Christe, humíliter supplicántes : ut qui Transfixiónem dulcíssimi spí- ritus beátae Mariae Matris tuae précibus recensémus; suo su- órumque sub Cruce Sanctórum consórtium multiplicáto píssimo intervéntu, méritis mortis tuae, méritum cum beátis ha- beámus : Qui vivis et regnas cum Deo Patre...

WE offer to thee, O Lord Jesus Christ, our prayers and sacrifices, humbly supplicating that we who, in our thought of thee, dwell on the bitter piercing through of the most sweet heart of blessed Mary, thy Mother, may, in virtue of the manifold and most loving intercession of that same Queen of Martyrs, and of all thine elect gathered at the foot of the Cross, by the merits of thy death, deserve to be one day numbered with the blessed. Who livest and reignest.

*On Sunday, the Secret of the Sunday is added.
Preface of the B. V. M. Et te in Transfixióné. p. 13.*

Comm. I

F E-lí-ces sén- sus * be-á-
 tae Ma-rí- ae Vír- gi-nis, qui sine mórte me-ru- é-
 runt marty-ri- i pálmam sub Crú-ce Dómi- ni.

Happy the Heart of the blessed Virgin Mary, which without dying earned the palm of martyrdom beneath the cross of our Lord.

Postcommunion.

Sacrificia, quae sumpsimus, Dómine Jesu Christe, Transfixiónem Matris tuae et Vírginis devóte celebrántes : nobis ímpetrent apud cleméntiam tuam omnis boni salutáris efféctum : Qui vivis et regnas.

MAY the divine sacrifice, O Lord Jesus Christ, of which we, commemorating the Transfixion of thy Virgin Mother, have partaken, ensure the bestowal upon us of every good and saving gift. Who livest and reignest.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

AT SECOND VESPERS. (September 15)

1 Ant.

VI F

QUO á-bi- it * di-léctus tú- us,

Whither is thy beloved gone, O thou most beautiful among women? Whither is thy beloved turned aside, and we will seek him with thee?

Cant. 5, 17.

o pulchérri- ma mu- lí- e- rum? quo de-

clinávit di-léctus tú- us? et quaerémus é- um té- cum.

*Ps. Dixit Dóminus Dómino mé- o : * Séde a dextris mé- is.*

Ps. Dixit Dóminus. VI F. p. 150.

2 Ant.

I g

R

E-cé-di-te a me, * amáre

Depart from me, I will weep bitterly : labour not to comfort me.

Isaias 22, 4.

flé-bo : no-lí-te incúmbe-re ut conso-lémi-ni me.

*Ps. Laudáte, pú-eri, Dóminum : * laudáte nómen Dómi-ni.*

Ps. Laudáte púeri. I g. p. 106.

3 Ant.

IV A*

N

ON est é-i * spé-ci-es neque

There is no beauty in him, nor comeliness : and we have seen him, and there was no sightliness. *Isaias 53, 2.*

dé-cor : et ví-dimus é-um, et non é-rat aspéctus. *Ps. Lae-*

tátus sum in his quae dícta sunt mí-hi : * In dómum Dó-

mini í-bimus. or : í-bimus. Ps. Laetátus sum. IV A. p. 188.*

4 Ant.

II D

A

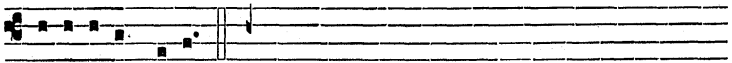
plánta pé-dis * usque ad

From the sole of the foot unto the top of the head, there is no soundness therein.

Isaias 1, 6.

vérti-cem cápi-tis, non est in é-o sáni-tas. *Ps. Ni-si Dó-*

minus aedi-ficáve-rit dómum,* in vánum laboravérunt qui



aedí-fícant é-am. *Ps. Nisi Dóminus. II D. p. 194.*

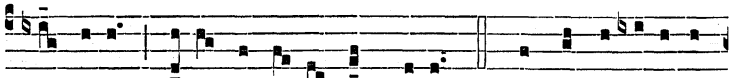
5 Ant.

I f

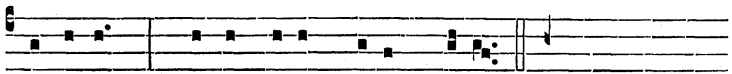
F

Ulcí-te me fló-ribus, * stipá-te

Stay me up with
flowers, compass me
about with apples :
because I languish with
love¹. *Cant. 2, 5.*



me má-lis, qui-a amó-re lángue-o. *Ps. Láuda, Je-rúsa-lem,*



Dómi-num : * láuda Dé-um *tú-um, Sí-on.*

Ps. Láuda, Jerúsalem. I f. p. 207.

Chapter.

Lamentations of Jeremiah 2, 13.

CUI comparábo te? vel cui
assimilábo te, fília Jerúsalem?
cui exaequábo te, et consolábor
te, virgo fília Sion? magna est
velut mare contrítio tua.

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

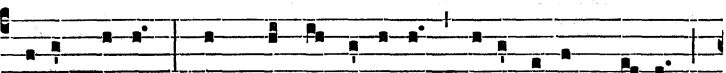
J

AM tóto súbi-tus vésper

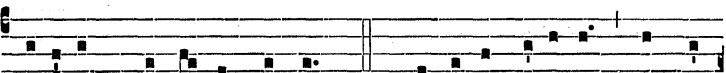
1. Now striding shade
obscure the sky, the
day grow dark, and
shuddering die, while
solemn thought recalls
in dread the hour when
Life itself was dead.

é-at pó-lo, Et sol attóni-tum praeci-

2. Under the world-
redeeming rood the

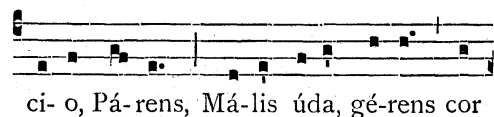


pi-tet dí-em, Dum saévae ré-co-lo ludíbri-um né-cis,

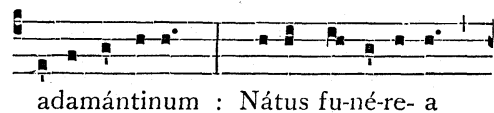


Di-vinámque ca-tástrophen. 2. Spectátrix áde-ras supplí-

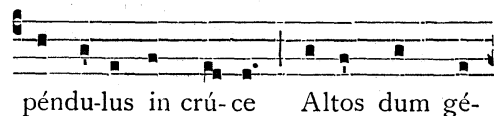
¹ In the spiritual sense, the flowers of good desires, the fruits of good works, for love suffers to see so few who love.



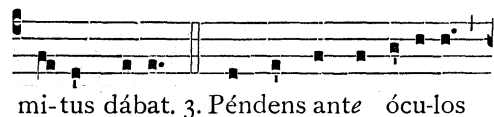
most afflicted Mother stood; her Son, upon its altar laid, th'eternal expiation made.



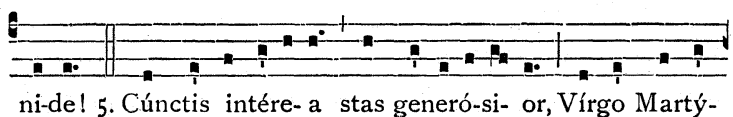
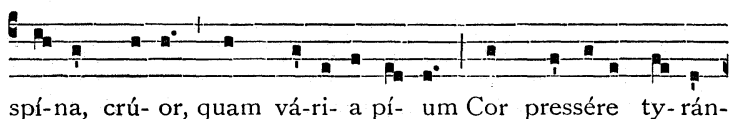
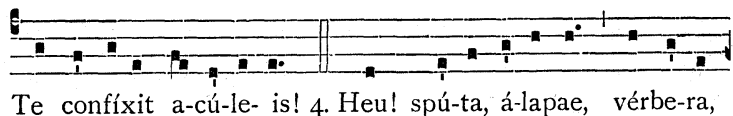
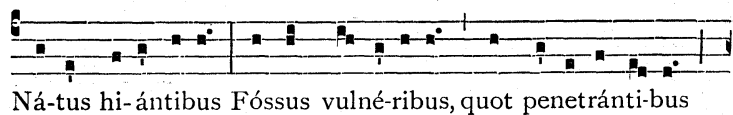
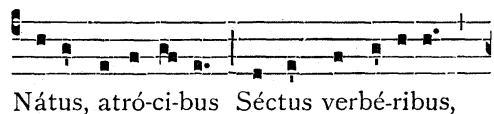
3. With scourge and stripes his flesh was torn, with rending iron, with riving thorn; and every wound of every part pierced as a sword his Mother's heart.

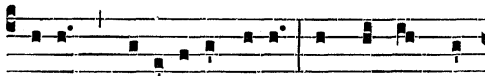


4. She felt with him the blows and shame, the cries that mocked the kingly name, the lash, the nails, the thirst, the gall, and the dark hour that ended all.



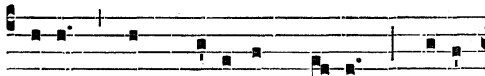
5. Yet constant in her place she stood with more than mar-





ribus : prodígi- o nóvo, In tántis mó-

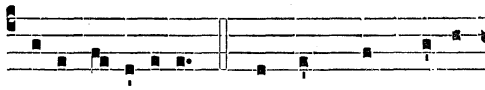
tyr's fortitude; steadfast on God she set her will, though he should slay her trusting still.



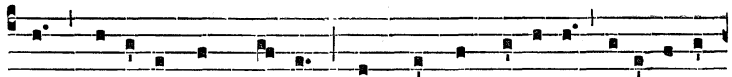
ri- ens non móre-ris, Pá-rens, Dí-ris

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*).



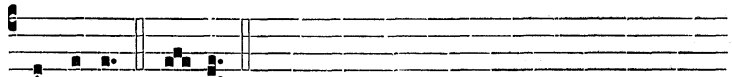
ffixa do-ló-ribus. 6. Sit súmmae Trí- a-



di gló-ri- a, laus, hó-nor : A qua supplí-ci-ter sollí-ci-ta



préce, Póscó virgíne- i róbo-ris aému-las Ví-res rébus in



áspe-ris. Amen.

Ÿ. Regina Mártyrum, óra pro nobis.

Ÿ. Queen of Martyrs, pray for us.

R̄. Quae juxta Crúcem Jésu constitísti.

R̄. Who didst stand firm by Jesus' Cross.

At Magníf.

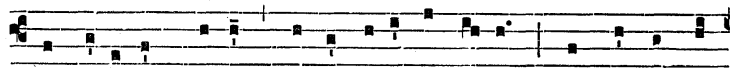
Ant. II D

O

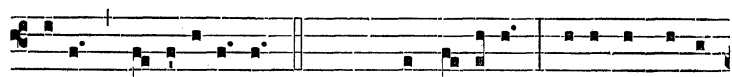
Ppréssit me dó-lor, *

Sorrow hath oppressed me : my face is swollen with weeping ; and my eyelids are dim.

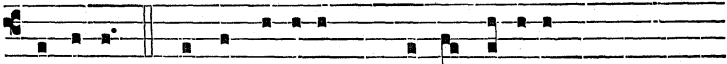
Job 16, 8 and 17.



et fáci- es mé- a intúmu-it a flé-tu, et pálpebrae



mé-ae ca-ligavé-runt. *Cant.* Magní- fi-cat * ánima mé-a



Dómi-num. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. II D. p. 213 or 219.

Prayer. Deus, in cujus passióne. p. 1421.

When September 15 is a Sunday, commemoration is made of Sts. Cornelius and Cyprian, as below, then of the Sunday.

Benedicámus Dómino IV. p. 140. — *Ant.* Salve, Regina. p. 243.

16. St. Cornelius Pope († 253) and St. Cyprian Bishop († 258) Martyrs.

Semi-double.

Sept. 15. Istórum. p. 128. — *Sept. 16.* Gáudent. p. 128.

Mass. Intret. p. 1637.

Collect.

BEatórum Mártyrum paritér-
que Pontíficum Cornélii et
Cypriáni nos, quaésumus, Dó-
mine, festa tueántur : * et eórum
comméndet orátio veneránda.
Per Dóminum.

MAY the festival of the blessed
Martyrs and Bishops Cornelius
and Cyprian, be, we beseech thee,
O Lord, to us a safeguard; and may
their holy prayers commend us to
thee. Through Jesus Christ our Lord.

Secret no 5, p. 968 and *Postcommunion* no 5, p. 971.

The same day.

Sts. Euphemia, Lucy and Geminianus Martyrs. († 304)

Collect.

PRaesta, Dómine, précibus no-
stris cum exsultatióne pro-
véntum : * ut sanctórum Már-
tyrum Euphémiæ, Lúciæ et
Gemiáni, quorum diem pas-
siónis ánnua devotióne recóli-
mus, étiam fidei constántiam
subsequámur. Per Dóminum.

GRant unto us, O Lord, to gather
in joy the fruit of our prayers :
and may we imitate, by the steadfast-
ness of our faith, the holy Martyrs,
Euphemia, Lucy and Geminianus,
whose passion each year we devoutly
commemorate. Through Jesus Christ
our Lord.

Secret.

VOta pópuli tui, quaésumus,
Dómine, propítius inténde :
et, quorum nos tribuis solémnia

IN thy loving-kindness, O Lord, be
mindful of the desires of thy people :
and cause us to profit by the prayers

celebráre, fac gaudére suffrágiis. Per Dóminum nostrum Jesum Christum.

of the saints whose feast days thou permittest us to keep. Through Jesus Christ our Lord.

Postcommunion.

EXáudi, Dómine, preces nostras : et sanctorum Mártirum tuorum Euphémiae, Lúciae et Geminiáni, quorum festa solémniter celebrámus, continuis foveámur auxiliis. Per Dóminum.

LIsten favourably, O Lord, to our prayers : and comfort us with the unceasing help of thy holy Martyrs Euphemia, Lucy and Geminianus, whose festival we celebrate. Through Jesus Christ our Lord.

¶ *In churches dedicated to St. Cyprian, the Mass is Státuit. p. 1614 or Sacerdótes Dei. p. 1615.*

17. Impression of the Stigmata of St. Francis, Conf.

Double.

Sept. 16. Similábo. p. 133. — Sept. 17. Hic vir. p. 133.

Versicle for both days :

Ÿ. Signásti, Dómine, sérvum túum Francíscum.

Ÿ. Thou didst sign thy servant Francis, O Lord.

R̄. Signis redemptionis nóstrae.

R̄. With the marks of our redemption.

Collect.

DÓmine Jesu Christe, qui, frígescénte mundo, ad inflamándum corda nostra tui amóris igne, in carne beatíssimi Francísci passiónis tuae sacra Stigmata renovásti : † concéde propítius ; ut ejus méritis et précibus crucem júgiter ferámus, * et dignos fructus paeniténtiae faciámus : Qui vivis et regnas.

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.

Secret. Múnera tibi. p. 1472.

Postcommunion.

DEus, qui mira Crucis mystéria in beáto Francíscó Confesóre tuo multifórmiter demonstrásti : da nobis, quaesumus ; devotiónis suae semper exémpla sectári, et assídua ejúsdem Crucis meditatóne muniri. Per Dóminum nostrum Jesum Christum.

O God, who in divers ways didst show forth in blessed Francis, thy Confessor, the wondrous mysteries of the Cross : grant us, we beseech thee, grace to copy from the pattern he has set forth before us, and to fortify our souls by assiduously meditating upon that same holy Cross. Through Jesus Christ...

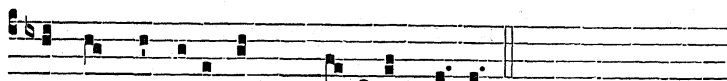
18. St. Joseph of Cupertino Confessor. († 1663)

Double.

Commemoration at Vespers of September 17.

Ant. I  I am dead : and my life is hid with Christ in God. *Coloss. 3, 3.*

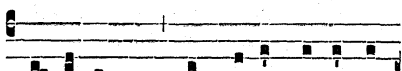
M Ortu-us sum, * et ví-ta mé-a



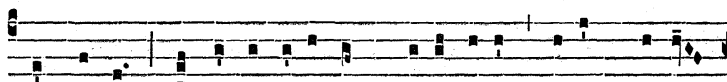
est abscondi-ta cum Chrísto in Dé-o.

Ÿ. Amávit eum Dóminus, et ornávit éum.	Ÿ. The Lord loved him, and adorned him.
Ry. Stólam glóriæ induit éum.	Ry. He clothed him with a robe of glory.

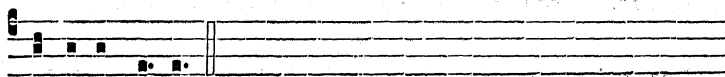
Commemoration at Vespers of September 18.

Ant. IV  I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord. *Philip. 3, 8.*

E X-ístimo * ómni-a detrimén-



tum esse propter eminentem sci-énti-am Jésu Chrísti



Dómi-ni mé-i.

Ÿ. Jústum dedúxit Dóminus per vías réctas.	Ÿ. The Lord led the just by right ways.
Ry. Et osténdit illi régnum Déi.	Ry. And showed him the kingdom of God.

Collect.

DEus, qui ad unigénitum Fí-lium 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

périfice propítius; ut, méritis et
exémpló seráphici Confessóris
tui Joséphi, supra terrénas omnes
cupiditátes eleváti, * ad eum
pervenire mereámur : Qui tecum
vivit et regnat.

earth : accomplish, we beseech thee,
in such wise in us thy purpose, that,
in virtue of the merits and example
of thy seraphic Confessor Joseph, we
be raised above all mischievous earth-
ly desires and deserve to reach him :
Who lives and reigns...

Secret no 11, p. 969 and Postcommunion no 10, p. 972.

19. St. Januarius and his Companions Bishop and Martyrs († 305)

Double.

Sept. 18. Istórum. p. 128. — Sept. 19. Gáudent. p. 128.

Collect.

DEus, qui nos ánnua san-
ctórum Mártyrum tuórum
Januárii et Sociórum ejus solem-
nitáte laetificas : † concéde pro-
pítius; ut, quorum gaudémus
méritis, * accendámur exémplis.
Per Dóminum.

O God who dost gladden us each
year by the feast day of thy
holy Martyrs Januarius and his
Companions : mercifully grant that
rejoicing in their merits we may be
quicken by their example. Through
Jesus Christ our Lord.

Secret no 7 (b), p. 968 and Postcommunion no 3 (b), p. 971.

20. St. Eustace and his Companions Martyrs.

Double.

Sept. 19. Istórum. p. 128. — Sept. 20. Gáudent. p. 128.

Collect.

DEus, qui nos concédis san-
ctórum Mártyrum tuórum
Eustáchii et Sociórum ejus nata-
lítia cólere : † da nobis in aetérna
beatitúdine * de eórum societáte
gaudére. Per Dóminum.

O God who givest unto us to keep
the festival of thy holy Martyrs
Eustace and his Companions, grant
that we may in their company
enjoy everlasting happiness. Through
Jesus Christ our Lord.

Secret no 6, p. 968 and Postcommunion no 6, p. 971.

Mass. Sapiéntiam. p. 1642.

21. St. Matthew Apostle and Evangelist.

Double of II Class.

Vespers, as Common, p. 1593. Prayer as below.

AT MASS.

Intr. VI

O

S jú- sti * medi- tá- bi-

tur sapi- énti- am, et língua é-

jus loqué-tur judí- ci- um : lex Dé- i é- jus in

córde ipsí- us. *P. T.* Alle- lú- ia, alle- lú- ia.*Ps.* Nó- li aemu- lá- ri in ma- lignántibus : * neque ze- láve-

ris fa- ci- éntes in- iqui- tá- tem. Gló- ri- a Pátri. E u o u a e.

Glória Patri. 6th tone. p. 30.

Collect.

BEáti Apóstoli et Evangelístae Matthaéi, Dómine, précibus adjuvémur : † ut, quod possibilitas nostra non óbtinet, * ejus nobis intercessióne donétur. Per Dóminum.

MAY the prayers of blessed Matthew, thine Apostle and Evangelist, succour us, O Lord : and may his intercession win for us from thee the blessings which our own efforts avail not to obtain. Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Epistle. Similitúdo. p. 1134.

Grad. v

B

E-á- tus vir, * qui

Blessed is the man
that feareth the Lord :
he delights exceedingly
in his commandments.
V. His seed shall be
mighty upon earth ;
the generation of the
righteous shall be
blessed.

tí-met Dó- minum : in

Ps. III, 1-2.

mandá- tis é- jus cú- pit nimis.

V. Pó-tens in térra

é- rit sé- men é-

jus : gene-rá-ti- o rectó- rum * be-

nedi- cé-tur.

Allelúia, allelúia. V. Te gloriósus. *p.* 1383.✠ **Sequentia sancti Evangelii secundum Matthaëum.***Call of Matthew and eating with sinners. Matth. 9, 9-13.*

IN illo tēpore : Vidit Jesus
hómīnem sedēntem in telōnio,
Matthaëum nómīne. Et ait illi :
Séquere me. Et surgens, secútus
est eum. Et factum est, discumbēte
eo in domo, ecce multi publicáni,
et peccatóres veniētes, discumbēbant
cum Jesu, et discipulis ejus. Et vidētes
pha-

AT that time, Jesus saw a man
sitting in the custom-house, named
Matthew; and he said to him, Follow
me. And he rose up, and followed
him. And it came to pass, as he was
sitting at meat in the house, behold
many publicans and sinners came and
sat down with Jesus and his disciples
And the Pharisees seeing it, said to

risaéi, dicébant discíplis ejus :
 Quare cum publicánis, et pec-
 catóribus mandúcat Magíster
 vester? At Jesus áudiens, ait :
 Non est opus valéntibus médi-
 cus, sed male habéntibus. Eúntes
 autem díscite quid est : Miseri-
 córdiam volo, et non sacrificium.
 Non enim veni vocáre justos,
 sed peccatóres. Credo.

his disciples, Why doth your master
 eat with publicans and sinners? But
 Jesus hearing it, said, They that are
 in health need not a physician : but
 they that are ill. Go then, and learn
 what this meaneth, I will have mercy,
 and not sacrifice. For I am not come
 to call the just, but sinners.

Offert. VIII

P Osu- í- sti, * Dó-
 mi- ne, in cá- pi-te
 é-jus co-ró- nam de lápide pre-
 ti- ó- so : ví-tam pé- ti- it a
 te, tribu- í- sti é- i, al-le-
 lú- ia.

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.

SUPPLICATIONIBUS beáti Mat-
 thaéi Apóstoli et Evangeli-
 stae, quaésumus, Dómine, Ecclé-
 siae tuae commendétur oblátio :
 cujus magníficis praedicatióni-
 bus erudítur. Per Dóminum.

MAY, we beseech thee, O Lord,
 the supplications of thy blessed
 Apostle and Evangelist, Matthew,
 commend to thee the oblations of
 thy Church, which he enlightened by
 his noble teaching. Through Jesus...

On Sunday, the Collect of the Sunday is added.

Preface of the Apostles, p. 13.

Comm. IV

M

Aгна est * gló-ri- a é-jus

His glory is great in thy salvation; glory and great beauty shalt thou lay upon him, O Lord.

Ps. 20, 6.

in sa-lu-tá-ri tú- o : gló-

ri-am et má-gnum decó-rem impónes su-per é-

um, Dómi- ne.

Postcommunion n^o 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

D

Ispérsit, * dédit paupé-ribus :

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. *Ps. III, 8.*

justí-ti- a é-jus má-net in saécu-lum saécu-li.

At I Vespers (Sept. 21) :

Ÿ. Amávit éum Dóminus et ornávit éum.

Ry. Stólam glóriæ índuit éum.

Ÿ. The Lord loved him and adorned him.

Ry. He clothed him with a robe of glory.

At II Vespers (Sept. 22) :

V. Jústum dedúxit Dóminus
per vías 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 beátum Thomam
Pontíficem insígnis in páu-
peres misericórdiae virtúte deco-
rásti : † quaésumus; ut, ejus
intercessióne, in omnes, qui te
deprecántur, * divítias miseri-
córdiae tuae benígnus effúndas.
Per Dóminum.

O God who wast pleased to adorn
the blessed Bishop Thomas with
the virtue of exceeding charity towards
the poor : do thou, we beseech thee,
in thy loving-kindness, pour forth
the riches of thy mercy upon all
who supplicate thee. Through Jesus
Christ our Lord.

Secret no 9, p. 968 and Postcommunion no 8, p. 971.

The same day.

St. Maurice and his Companions Martyrs. († 297)

Collect.

ANnue, quaésumus, omnípo-
tens Deus : ut sanctórum
Mártyrum tuórum Maurítii et
Sociórum ejus nos laetíficet fe-
stíva solémnitas; * ut, quorum
suffrágiis nítimur, eórum nata-
litiis gloriémur. Per Dóminum.

O Almighty God, listen, we beseech
thee, to our prayers : and grant
that this solemn festival of thy holy
Martyrs Maurice and his fellow-
sufferers, may be to us an occasion
of spiritual joy; forasmuch as we
glory in celebrating the natal-day of
the saints, in whose prayers we put
our trust. Through Jesus Christ...

Secret.

REspice, quaésumus, Dómine,
múnera, quae in sanctórum
Mártyrum tuórum Maurítii et
Sociórum ejus commemoratióne
deférimus : et praesta; ut, quo-
rum honóre sunt grata, eórum
nobis fiant intercessióne perpé-
tua. Per Dóminum.

GRaciously look down, we beseech
thee, O Lord, upon the offerings
we lay at thy feet on this day of our
commemorating thy holy Martyrs,
Maurice and his fellow-sufferers : and
grant that through the intercession
of those for whose sake they are
pleasing to thee, they may bring us
grace for evermore. Through Jesus
Christ our Lord.

Postcommunion.

CÆléstibus refécti sacramén-
tis et gáudiis : súpplíces te
rogámus, Dómine; ut, quorum

THou hast comforted us, O Lord,
with thy sacraments and filled us
with heavenly joy : deny not to us,

gloriámur triúmphis, protegá-
mur 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 diébus illis : Respóndit
unus de senióribus, et dixit
mihi : Hi, qui amícti sunt stolis
albis, qui sunt? et unde vené-
runt? Et dixi illi : Dómine mi,
tu scis. Et dixit mihi : Hi sunt,
qui venérunt de tribulatióne
magna, et lavérunt stolas suas,
et dealbavérunt eas in sáanguine
Agni. Ideo sunt ante thronum
Dei, et sérviant ei die ac nocte
in templo ejus : et qui sedet in
throno, habitábit super illos :
non esúrient, neque sítient ám-
plius, nec cadet super illos sol,
neque ullus aestus : quóniam
Agnus, qui in médio throni est,
reget illos, et dedúcet eos ad
vitae fontes aquárum : et abster-
get Deus omnem lácrimam ab
óculis eórum.

IN those days, one of the ancients
answered and said to me : These
that are clothed in white robes, who
are they? and whence came they?
And I said to him : My Lord, thou
knowest. And he said to me : These
are they who are come out of great
tribulation and have washed their
robes and have made them white in
the blood of the Lamb. Therefore
they are before the throne of God :
and they serve him day and night in
his temple. And he that sitteth on
the throne shall dwell over them.
They shall no more hunger nor thirst :
neither shall the sun fall on them, nor
any heat. For the Lamb, which is in
the midst of the throne, shall rule them,
and shall lead them to the fountains
of the waters of life : and God shall
wipe away all tears from their eyes.

23. St. Linus Pope and Martyr. (67-76)

Semi-double.

Sept. 22. Iste Sánctus. p. 126. — Sept. 23. Qui vult venire. p. 127.

Collect.

GRegem tuum, Pastor aetérne,
placátus inténde : † et per
beátum Linum, Mártirem tuum
atque Summum Pontíficem, per-
pétua protectiόne custódi; *
quem totius Ecclésiae praesti-
tisti esse pastórem. Per Dó-
minum.

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^o 1, p. 967 and Postcommunion n^o 1, p. 970.

Mass. Si diligis me. p. 1604.

The same day. Saint Thecla Virgin and Martyr. (1st cent.)

Sept. 22. Véni spónsa. p. 134.

Collect.

DA, quaesumus, omnipotens Deus : * ut, qui beatae Theclae Virginis et Martyris tuae natalitia colimus; et annua solemnitate laetemur, et tantae fidei proficiamus exemplo. Per Dominum.

VOuchsafe, O Almighty God, we beseech thee, unto us who devoutly honour the passion of blessed Thecla, thy Virgin-Martyr, ever to rejoice at the return each year of her festival-day, and more and more to profit by the great example of faith she has left us. Through Jesus...

Secret n° 14, p. 969 and Postcommunion n° 13, p. 972.

Mass of Saint Thecla : Loquébar. p. 1677.

24. Feast of Our Lady of Ransom.

Double major.

Sept. 23. Sancta Maria. p. 1708. V̄. Dignare me.

Sept. 24. Beátam. p. 1717. V̄. Dignare me.

Mass, as on Feasts of the B. V. M. p. 1718.

Collect.

DEUS, qui per gloriosissimam Filii tui Matrem, ad liberandos Christi fideles a potestate paganorum, nova Ecclesiam tuam prole amplificare dignatus es : † praesta, quaesumus; ut, quam pie veneramur tanti operis institutricem, ejus pariter meritis et intercessione, * a peccatis omnibus et captivitate daemonis liberemur. Per eundem Dominum.

O God, who for the delivering from slavery of Christians held captive by the infidels, wast pleased, through the most glorious Mother of thy Son, to enrich thy Church with new spiritual offspring : grant, we beseech thee, that she, to whom we devoutly do homage as the Foundress of so great a work, may, by her merits and prayers, deliver us from all our sins and from bondage to the powers of hell. Through the same our Lord.

Secret. Tua, Domine, 691 and Postcommunion. Sumptis, Domine. p. 692.

¶ *When commemoration is made of Our Lady of Ransom at Mass of Sunday, at the end of Mass is read the Gospel Loquente Jesu. p. 1720.*

Vespers as on Feasts of the B. V. M., p. 1708.

26. Sts. Cyprian and Justina Martyrs.

Simple.

Sept. 25. Istórum. p. 128. — Sept. 26. Gáudent. p. 128.

Collect.

BEatórum Mártyrum Cypriáni et Justinae nos, Dómine, fóveant continuáta praesídia : † quia non désinis propítius intuéri, * quos tálibus auxiliis concésseris adjuvári. Per Dóminum.

MAY the unfailing protection of thy blessed Martyrs Cyprian and Justina comfort us, O Lord; for surely never dost thou turn away thine eyes of mercy from any to whom such help is vouchsafed. Through Jesus Christ our Lord.

Secret no 6, p. 968 and Postcommunion no 6, p. 971.

27. Sts. Cosmas and Damian Martyrs. († 285)

Semi-double.

Sept. 26. Istórum. p. 128. — Sept. 27. Gáudent. p. 128.

Collect.

PRaesta, quaésumus, omnípotens Deus : † ut, qui sanctórum Mártyrum tuórum Cosmae et Damiáni natalítia cólimus, * a cunctis malis imminéntibus, eórum intercessiónibus, liberémur. Per Dóminum.

Vouchsafe, O Almighty God, we beseech thee, unto us who celebrate the feast-day of thy holy Martyrs, Cosmas and Damian, by their intercession to be delivered from all the dangers that threaten us. Through Jesus Christ our Lord.

Secret. Sanctórum tuórum. p. 349.


Postcommunion.

PRótegat, quaésumus, Dómine, pópulum tuum et participatio caeléstis indúlta convívii, et deprecatio colláta Sanctórum. Per Dóminum.

MO 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.

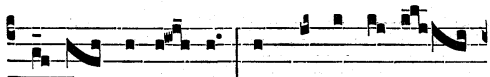
¶ *In places where the feast is solemnly kept :*

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.

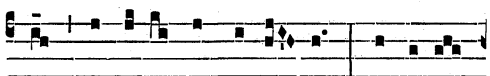
Intr. I 

S Api-énti- am * sanctó- rum

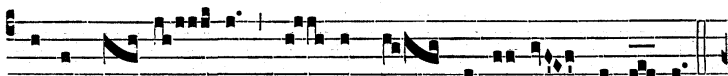
Let the people shew forth the wisdom of the saints, and the church declare their



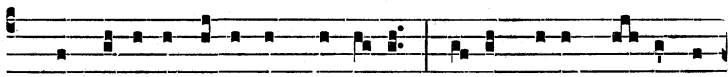
nárrent pópu- li, et láudes e- ó-



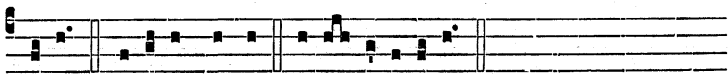
rum núnti-et ecclé-si- a : nómina



autem e- ó- rum ví- vent in saécu-lum saécu- li.



Ps. Exsultá-te, jústi, in Dómi-no : * réctos decet col-laudá-



ti-o. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 1st tone. p. 28.

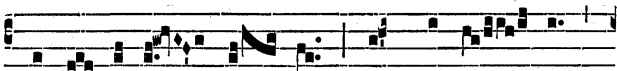
Lectio libri Sapientiae.

Reward of the just and punishment of the wicked. Wisdom 5, 16-20.

JUSTI autem in perpétuum vivent, et apud Dóminum est merces eórum, et cogitatio illórum apud Altíssimum. Ideo accipient regnum decóris, et diadéma speciéi de manu Dómini : quóniam dextera sua teget eos, et bráchio sancto suo deféndet illos. Accipiet armatúram zelus illíus, et armábit creatúram ad ultiónem inimicórum. Induet pro thoráce justítiam, et accipiet pro gálea júdicium certum. Sumet scutum inexpugnábile aequitátem.

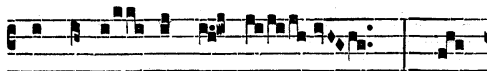
BUT the just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord : for with his right hand he will cover them, and with his holy arm he will defend them; and his zeal will take armour, and he will arm the creature for the revenge of his enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet; he will take equity for an invincible shield.

Grad. VII

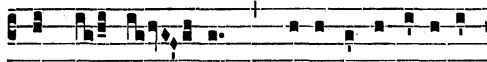


C

Lama- vé-runt jú- sti, * et Dómi- nus



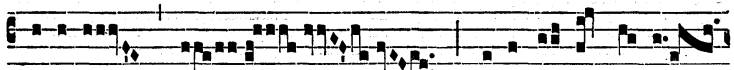
exaudí- vit é- os : et



ex ómni- bus tribu-la-ti- ónibus

The just cried, and the Lord heard them : and delivered them out of all their troubles. Ψ . The Lord is nigh unto them that are of a contrite heart : and the humble of spirit shall be saved.

Ps. 33, 18-19.

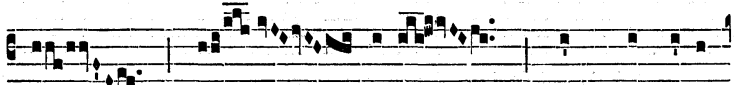


e-órum

libe-rá- vit é- os.

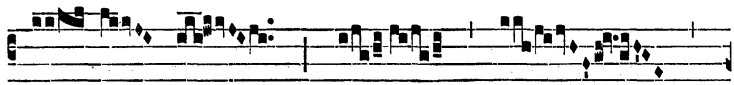


Ψ . Juxta est Dó-

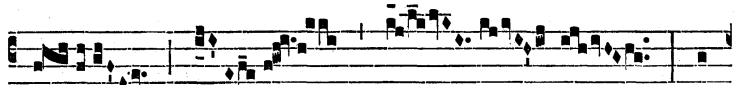


minus

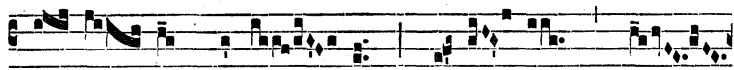
his, qui tribu-



lá- to sunt cór-



de : et



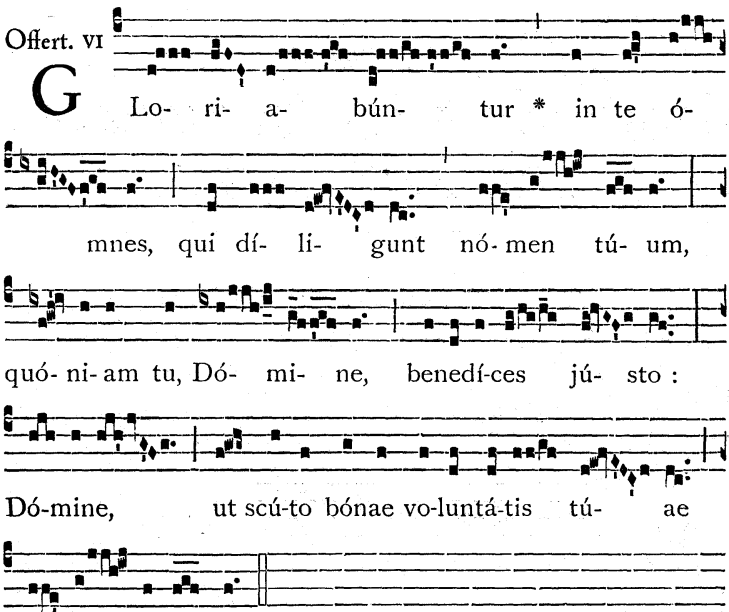
hú- mi- les spí- ri- tu * salvá- bit.



Allelúia, allelúia. Ψ . Haec est véra. *p.* 1216.

Gospel. Descéndens Jesus *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 bó- nae vo- luntá- tis tú- ae
 co- ro- násti nos.

Communion. Posuerunt. p. 1217.

Vespers as Common of Two or More Martyrs, p. 1627.

28. St. Wenceslaus Duke of Bohemia Martyr († 929)

Semi-double.

Sept. 27. Iste Sánctus. p. 126.

Collect.

DEus, qui beátum Wences-
 láum per martýrii palmam a
 terréno principátu ad caeléstem
 glóriam transtulísti : † ejus pré-
 cibus nos ab omni adversitáte
 custódi; * et ejúdem tribue
 gaudére consórtio. 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 prin-
 cipality to the glory of heaven :
 shield us through his prayers from all
 adversity, and grant that we may
 one day share with him his happiness.
 Through Jesus Christ our Lord.

Secret. Munéribus nostris. p. 434 *and Postcommunion* n^o 4, p. 971.

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 :

Ÿ. Stétit Angelus juxta áram
témpli.

Ÿ. An Angel stood near the altar
of the temple.

R7. Hábens thuríbulum áu-
reum in mánu súa.

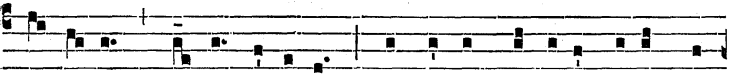
R7. Having a golden censer in his
hand. *Apoc. 8, 3.*

At Magnif.
Ant. VIII G

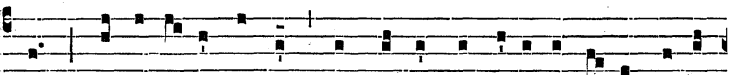
DUM sácrum mysté-ri-um *

While John beheld
the sacred mystery,
Michael the Archangel
sounded a trumpet:
O Lord our God, for-
give; thou who dost
open the book and dost
break its seals, alleluia.

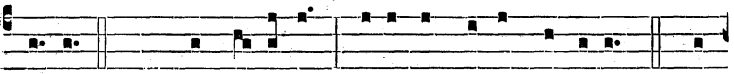
cérne-ret Jo- ánnes, Archánge- lus



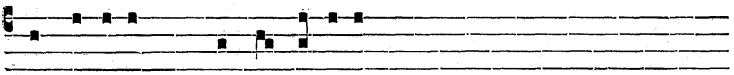
Mícha- el tú-ba cé-ci-nit : Ignósce, Dómine Dé-us nó-



ster, qui ápe- ris líbrum, et sólvís signácu- la é- jus, alle-



lu- ia. *Cant. Magní- fi- cat * ánima mé- a Dóminum. 2. Et*



exsultávit... or Et exsultávit...

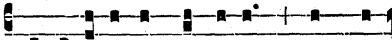
Cant. Magníficat. VIII G. p. 217 or 223.

Prayer. Deus, qui, miro ordine. *as below.*

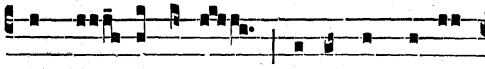
On Sunday, commemoration of the Sunday.

Benedicamus Dómino I. p. 138. — Ant. Salve, Regina. p. 243.

AT MASS.

Intr. III 

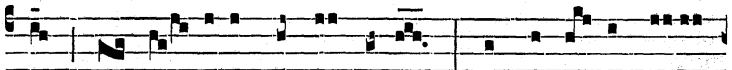
Benedí-ci-te Dóminum, * ómnes



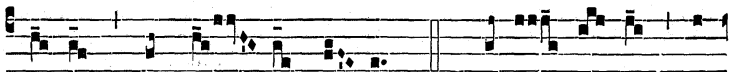
Ange-li é-jus : po-téntes virtú-

Bless the Lord all ye his Angels : you that are mighty in strength, and execute his word, hearkening to the voice of his orders. *Ps.* Bless the Lord, O my soul : and let all that is within me bless his holy name.

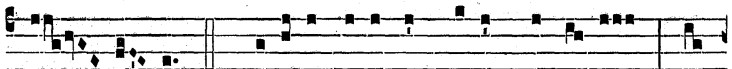
Ps. 102, 20 and 1.



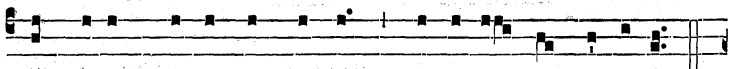
te, qui fá-ci-tis vérbum é-jus, ad audi-éndam



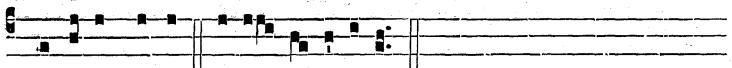
vó-cem sermó-num é-jus. *P. T.* Alle-lú-ia, al-



le-lú-ia. *Ps.* Bénedic, ánima mé-a, Dómi-no : * et



ó-mni-a, quae intra me sunt, nó-mi-ni sáncto é-jus.



Gló-ri-a Pátri. E u o u a e. Glória Patri. 3rd tone. *p. 29.*

Collect.

Deus, qui, miro ordine, Angelórum ministéria hominúmque dispensas : † concéde propítius ; ut, a quibus tibi ministrántibus in caelo semper assístitur, * ab his in terra víta nostra muniátur. Per Dóminum.

O God, who in a wonderful order hast established the ministry of Angels and of men : mercifully grant that even as thy holy Angels ever do thee service in heaven, so at all times they may succour us upon earth. Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Apocalypsis beati Joannis Apostoli.

An Angel sent by God to St. John the Apostle. Apoc. 1, 1-5.

IN diébus illis : Significávit Deus quae opórtet fieri cito, mittens per Angelum suum servo suo Joánni, qui testimónium perhibuit verbo Dei, et testimónium Jesu Christi, quaecúmque vidit. Beátus qui legit, et audit verba prophetiae hujus : et servat ea, quae in ea scripta sunt : tempus enim prope est. Joánnes septem ecclesiis, quae sunt in Asia. Grátia vobis, et pax ab eo, qui est, et qui erat, et qui ventúrus est : et a septem spirítibus, qui in conspéctu throni ejus sunt : et a Jesu Christo, qui est testis fidélis, primogénitus mortuórum, et princeps regum terrae, qui diléxit nos, et lavit nos a peccátis nostris in sánguine suo.

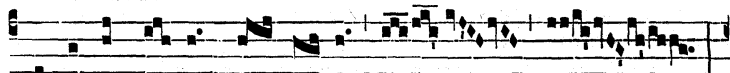
IN those days : God signified the things which must shortly come to pass, sending by his Angel to his servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia : Grace be unto you and peace from him that is, and that was, and that is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood.

Grad. III

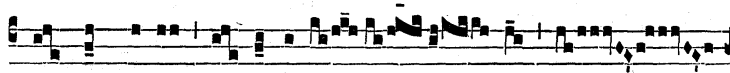
B Ene- dí- ci-te * Dó-
 mi- num, ómnes Ange- li
 é- jus : po- tén- tes
 vir- tú- te, qui fá- ci- tis vérbum é-
 jus. ∇. Bénedic,

The musical score is written on six staves. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. The melody is primarily composed of quarter and eighth notes. The lyrics are placed below the staves, with some words like 'Dó-' and 'é-' split across lines. A large initial 'B' is placed at the start of the first line of text. The score concludes with a double bar line and a final cadence.

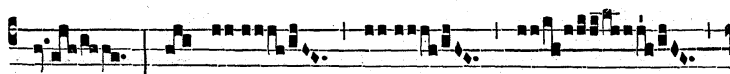
Bless the Lord all ye his Angels : you that are mighty in strength, that do his will. ∇. O my soul bless thou the Lord : and all that is within me praise his holy name. *Introit.*



á-ni-ma mé- a, Dó- mi- num,



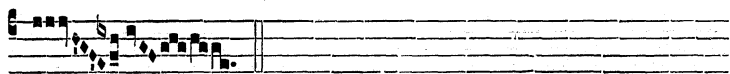
et ómni- a in-te-ri- ó- ra mé-



a nó-men



sán- ctum * é- jus.

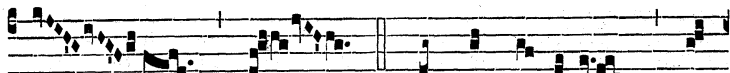


VIII

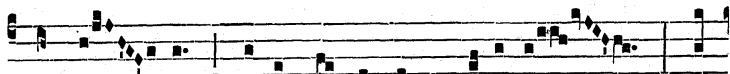
A

L-le- lú- ia. * *ij*

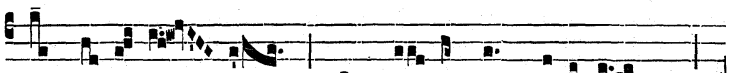
Holy Archangel Michael, defend us in the battle: that we may not perish in the dreadful judgment.



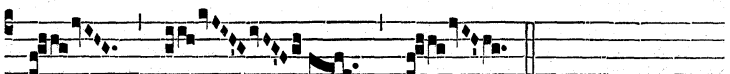
∩. Sáncte Mícha-el Ar-



chánge- le, de-fénde nos in proéli- o : ut



non per-e- á- mus in tre-méndo * judí-ci- o.



¶ *In Paschal Time, the Gradual is omitted and there is said : Allelúia, allelúia. V. Sancte Michael, as above, then :*

VII
A Lle- lú- ia. *

V. Concú- sum est má- re, et contré-
 mu- it tér- ra, ubi Archánge-lus
 Mícha- el descendé- bat * de caé- lo.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

Reverence for "little ones", who have their guardian Angels. Matth. 18, 1-10.

IN illo témpore : Accessérunt discipuli ad Jesum, dicéntes : Quis, putas, major est in regno caelórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit : Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum caelórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno caelórum. * Et qui suscéperit unum párvulum talem in nómine meo, me súscipit. **

Qui autem scandalizáverit unum de pusillis istis, qui in me credunt, expedit ei, ut suspendátur mola asinária in collo ejus, et demergátur in profúndum maris. Vae mundo a scándalis. Necesse 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. Who-soever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven : and he that shall receive one such little child in my name, receiveth me.

But he that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals : for it must needs be that scandals come ; but neverthe-

mini illi, per quem scándalum venit.

Si autem manus tua, vel pes tuus scandalizat te, ábscide eum, et prójice abs te : bonum tibi est ad vitam íngredi débilem, vel claudum, quam duas manus, vel duos pedes habéntem mitti in ignem aetérnum. Et si óculus tuus scandalizat te, érué eum, et prójice abs te : bonum tibi est cum uno óculo in vitam intráre, quam duos óculos habéntem mitti in gehénnam ignis.

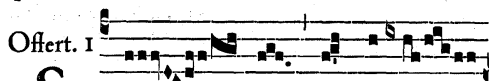
Vidéte ne contemnátis unum ex his pusíllis : dico enim vobis, quia Angeli eórum in caelis semper vident fáciem Patris mei, qui in caelis est.

Credo.

less woe to that man by whom the scandal cometh.

And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

See that you despise not one of these little ones; for I say to you, that their Angels in heaven always see the face of my Father who is in heaven.



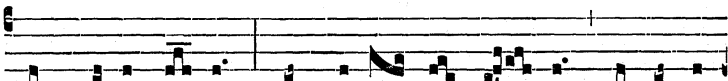
S Té- tit * Ange- lus



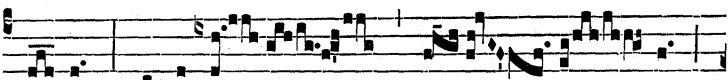
juxta á- ram tém-



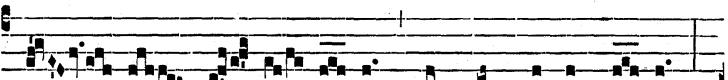
pli, há- bens thu-ríbu- lum áu- re-um



in mánu sú- a : et dá-ta sunt é- i incénsa



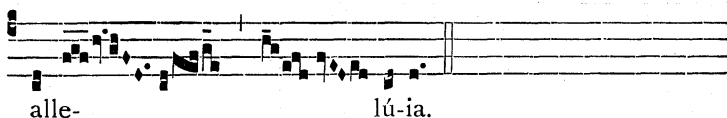
múl- ta : et ascén- dit



fú- mus a- ró- ma- tum in conspéctu Dé- i,

An Angel stood near the altar of the temple, having a golden censer in his hand; and there was given to him much incense : and the smoke of the perfumes ascended before God.

Apoc. 8, 3 and 4.

**Secret.**

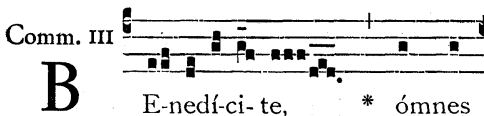
HOSTIAS tibi, Dómine, laudis
offérimus, suppliciter de-
precántes : ut eásdem, angélico
pro nobis interveniénte suffrágio,
et placátus accípias, et ad salú-
tem nostram proveníre concédas.
Per Dóminum.

WE offer up to thee, O Lord, the
sacrifice of praise : and most
humbly pray that, thy holy Angels
pleading for us, thou wouldst gra-
ciously receive it and make it to
avail to our salvation. Through Jesus
Christ our Lord.

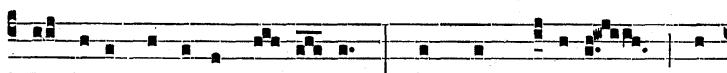
On Sunday, the Secret of the Sunday is added.

During the week, common Preface, p. 14.

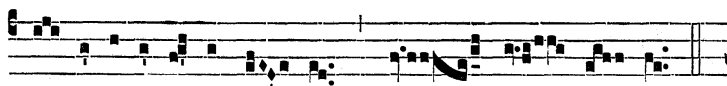
On Sunday, Preface of the Blessed Trinity, p. 12.



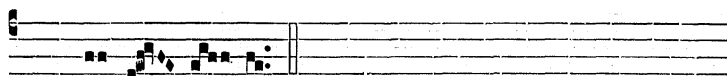
All ye Angels of the
Lord, bless the Lord :
sing a hymn, and exalt
him above all for ever.
Daniel 3, 58.



Ange-li Dómi-ni, Dó-mi-num : hýmnum dí-ci-te, et



su-per-exaltá-te é-um in saé-cu-la.



P. T. Al-le- lú- ia.

Postcommunion.

BEÁTI Archángeli tui Michaé-
lis intercessióne suffúlti :
súpplices te, Dómine, deprecá-
mur; ut, quod ore proséquimur,
contingámus et mente. Per Dó-
minum.

RElying, O Lord, upon the interces-
sion 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.

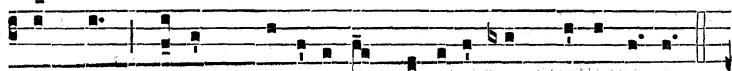
1 Ant.

IV A*

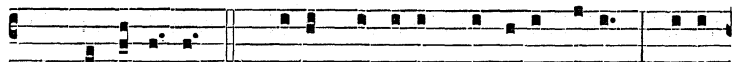
S

Té-tit Ange-lus * juxta á-ram

An Angel stood near
the altar of the temple,
having a golden censer
in his hand.

Apoc. 8, 3.

témpli, hábens thu-ríbu-lum áure-um in mánu sú- a.



P. T. Alle-lú-ia. Ps. Dixit Dóminus Dómino mé-o : * Séde



a dextris mé-is. or : mé-is. Ps. Dixit Dóminus. IV A*. p. 149.

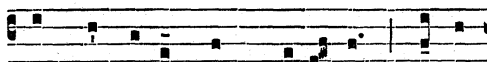
2 Ant.

VII a

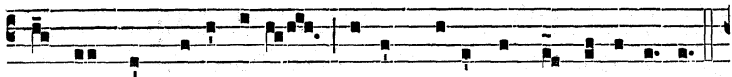
D

UM praeli-aré- tur * Mícha-el

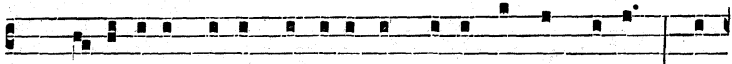
While Michael the
Archangel fought with
the dragon, the voice
was heard of those who
said : Salvation to our
God, alleluia.

Apoc. 12, 7, 10.

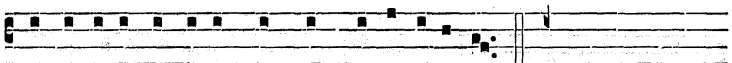
Archánge-lus cum dracó-ne, audí-



ta est vox dicénti-um : Sá-lus Dé-o nóstro, alle-lú-ia.



Ps. Confi-tébor tí-bi, Dómine, in tó-to córde mé-o : * in

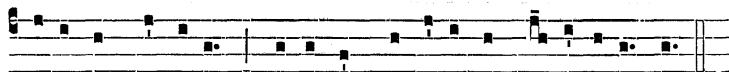


consí-li-o justórum et congrega-ti-óne.

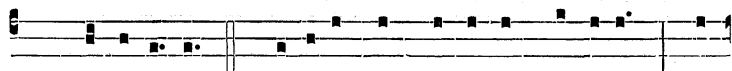
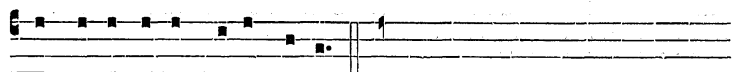
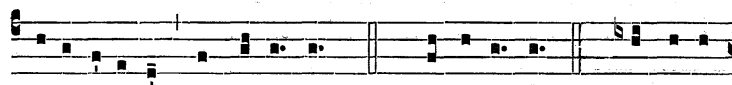
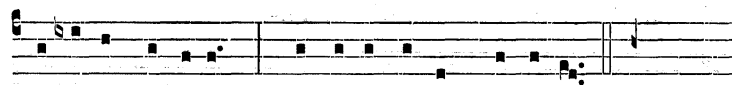
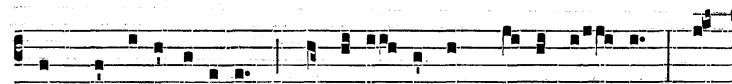
Ps. Confitébor. VII a. p. 157.

3 Ant.
VIII G**A**

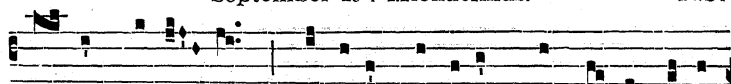
Rchánge-le Mícha-el, * constí-

Archangel Michael,
I have set thee as
prince over all souls
that I receive.

tu- i te príncipem super ómnes ánimas susci-pi- éndas.

*P. T.* Alle-lú-ia. *Ps.* Be-átus vir qui tímet **D**óminum : * inmandá-tis é-jus *vó-let* nímis. *Ps.* Beátus vir. VIII G. p. 165.4 Ant.
T. pereg.**A**Nge-li **D**ómi-ni, * **D**óminumYe Angels of the
Lord, bless the Lord
for ever.benedí-ci-te in aetérnum. *P. T.* Alle-lú-ia. *Ps.* Laudá-te,*pú- e-ri*, **D**óminum : * laudá-te nómen **D**ómi-ni.*Ps.* Laudáte, púeri. T. pereg. p. 170.5 Ant.
VII C**A**Nge-li, Archánge-li, * **T**hróniAngels, Archangels,
Thrones and Domina-
tions, Principalities and
Powers, Hosts of heav-
en, praise God in heav-
en, alleluia.

et Domina-ti-ónes, Principá- tus et Pot-está- tes, Vir-



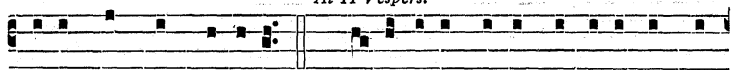
tú- tes caeló- rum, laudáte Dóminum de caé- lis, alle-

At I Vespers.

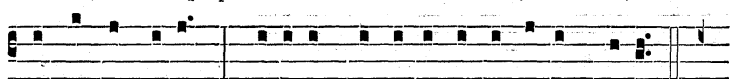


lú- ia. *Ps.* Laudá-te Dóminum, ómnes gēntes : * laudá-te

At II Vespers.



é-um, ómnes pópu-li. *Ps.* Confi-tébor tí-bi, Dómine, in tó-



to córde mé-o : * quóni- am audísti vérba ó- ris mé- i.

At I Vespers. Ps. Laudáte Dóminum. VII c. p. 185.

At II Vespers. Ps. Confitébor tibi... quóniam. VII c. p. 202

Chapter.

Significávit Deus quae opórtet fieri cito, † loquens per Angelum suum servo suo Joánni qui testimónium perhibuit *verbo Dei*, * et testimónium Jesu Christi, quaecúmque vidit.

GOD signified the things which must shortly come to pass, sending by his Angel to his servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

Hymn. II

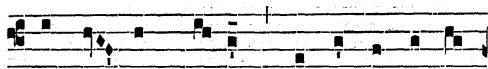


T

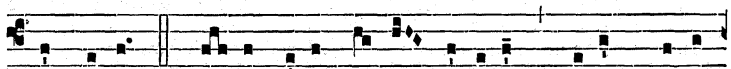
E spléndor et ví- tus Pá-



tris, Te ví- ta Jé- su córdi- um, Ab óre



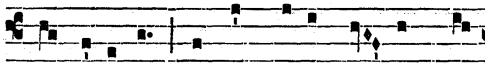
qui pén- dent tú- o, Laudá- mus inter



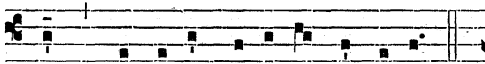
Ange- los. 2. Tí- bí' mílle dénsa míl- li- um Dú- cum co- ró-

1. O Lord of Hosts, whose beams impart new life and vigour to the heart; for thee we tune our grateful lyre and mingle with the Angel's choir.

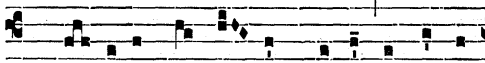
2. Myriads of chiefs their lances wield and glitter o'er the azure field whilst Michael, like a blazing star,



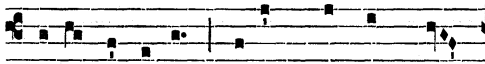
na mí-li-tat : Sed éxpli-cat ví-ctor crú-



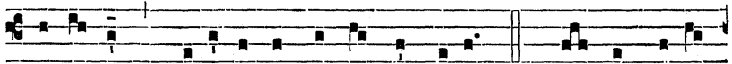
cem Mícha-el sa-lú-tis sígni-fer.



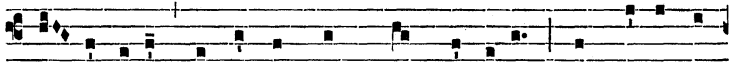
3. Dra-cónis hic dí- rum cáput In íma



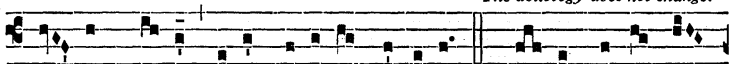
péllit tártá-ra, Ducémque cum re-



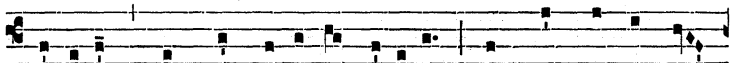
bél-li-bus Caeléstí ab árce fúlminat. 4. Contra dúcem



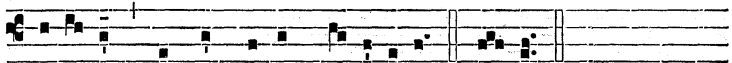
su-pérbi-ae Sequámur hunc nos princípem, Ut dé-tur ex



Agni thró-no Nóbis coróna gló-ri-ae. 5. Dé- o Pátri sit



gló-ri-a, Qui quos redémit Fí-li-us, Et Sánctus únxit



Spí-ri-tus, Per Ange-los custódi-at. Amen.

Ÿ. In conspéctu Angelórum psállam tibi, Déus méus.

R̄. Adorábo ad témplum sánctum túum, et confitébor nómini túo.

Ÿ. I will sing praise to thee in the sight of the angels.

R̄. I will worship towards thy holy temple, and I will give glory to thy name. *Ps. 137, 1 and 2.*

displays the cross and ends the war.

3. The dragon's head he crushed with this, and drove him down the vast abyss, whilst rebel-angels, with their head, impatient of his lightening fled.

4. O may we choose the better guide and vanquish all attempts of pride, that we the vacant seats may gain and with the Lamb for ever reign.

5. To God the Father and the Son and Holy Spirit, three in one, be endless glory as before the world began, so evermore.

The doxology does not change.

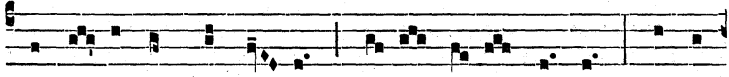
At Magnif.

Ant. I D 2

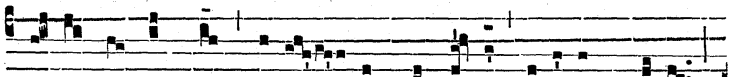
P

Ríncipe glo-ri- o-síssi-me, *

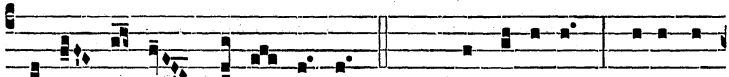
Prince most glorious,
Michael the Archangel,
be mindful of us; here
and everywhere pray
always for us to the
Son of God.



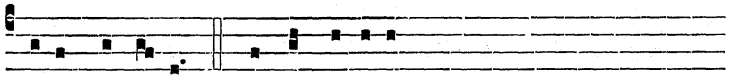
Mícha- el Archánge- le, ésto mémor nóstri : hic et



u-bíque semper precá- re 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 D 2. p. 212 or 218.

Prayer. Deus, qui miro. p. 1449.

When September 29 is a Sunday, commemoration of St. Jerome is added, then of the Sunday.

Benedicámus Dómino I. p. 138. — Ant. Sálve, Regína. p. 243.

30. St. Jerome Priest, Conf. and Doctor. († 420)

Double.

Sept. 29 and 30. O Dóctor... beáte Hierónyme. p. 131.

Mass. In médio. p. 1660.

Collect.

DEUS, qui Ecclésiæ tuæ in
exponendis sacris Scriptúris
beátum Hierónimum Confes-
sórem tuum, Doctórem máxi-
mum providére dignátus es : †
praesta, quaesumus; ut, ejus
suffragántibus méritis, * quod

O God who, for the expounding of
Holy Scripture, didst raise up in
thy Church the great and holy Doctor,
Jerome thy Confessor: grant, we
beseech thee, that, helped by thy
grace, we may put in practice what
both by word and by work he has

ore simul et ópere dócuit, te | taught us. Through Jesus Christ
 adjuvánte, exercére valeámus. | our Lord.
 Per Dóminum nostrum.

Secret. Donis caeléstibus. p. 1506.

Postcommunion.

REpléti alimónia caelésti, quaé- | Filled with heavenly food, we be-
 sumus, Dómine : ut, interve- | seech thee, O Lord that, aided by
 niénte beáto Hierónymo Con- | the prayers of blessed Jerome, thy
 fessoris tuo, misericórdiae tuae | Confessor, we be found worthy to
 grátiam cónsequi mereámur. Per | receive the grace of thy mercy.
 Dóminum. | Through Jesus Christ our Lord.

FEASTS OF OCTOBER.

1. St. Remigius Bishop of Rheims and Conf. († 533)

Simple.

Sept. 30. Sacérdos. p. 129.

Collect.

DA, quaésumus, omnípotens | **G**Rant, we beseech thee, Almighty
 Deus : † ut beáti Remíggii | God, that this venerable solemn-
 Confessoris tui atque Pontíficis | nity of blessed Remigius, thy Con-
 veneránda solémnitas, * et devo- | fessor and Bishop, may increase our
 tiónem nobis áugeat et salútem. | devotion and promote our salvation.
 Per Dóminum. | Through Jesus Christ our Lord.

Secret no 8, p. 968 and Postcommunion no 7, p. 971.

Mass. Státuit. p. 1654.

Vespers as Common of a Confessor Bishop, p. 1648.

2. The Holy Guardian Angels.

Double major.

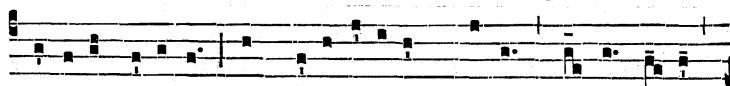
Commemoration at Vespers of October 1.

At Magnif.
 Ant. VIII G

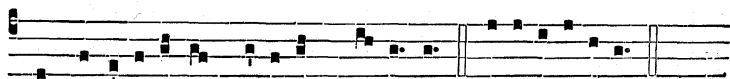
O

-mnes sunt * administra-

Are they not all
 ministering spirits, sent
 to minister for them
 who shall receive the
 inheritance of salva-
 tion. *Hebr. I, 14.*



tó-ri- i spí-ri-tus, in ministé-ri-um míssi propter é- os



qui haeredi-tá-tem cápi-unt sa-lú- tis. E u o u a e.

Ÿ. In conspéctu. p. 1458.

Prayer. Deus, qui ineffábili. *as below.*

Commemoration at Vespers of October. 2.

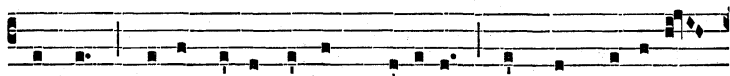
At Magnif.

Ant. VIII G

S

Ancti Ange-li * Custódes

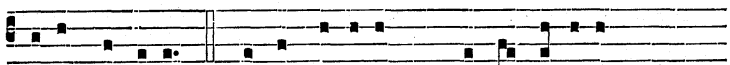
Our holy Guardian Angels, defend us in battle, that we may not perish in the dreadful judgment.



nóstri, de-fé-ndi-te nos in praéli-o, ut non pe-re-á-



mus in treméndo judí-ci-o. *Cant. Magní- fi- cat * á- nima*



mé- a Dó- mín- um. 2. Et exsultávit... or Et exsultávit...

Cant. Magníficat. VIII G. p. 217 or 223.

Ÿ. *and Prayer, as above.*

Collect.

DEUS, qui ineffábili providén-
tia sanctos Angelos tuos ad
nostram custódiám mittere di-
gnáris : † largire supplicibus
tuis; et córum semper prote-
ctióne defé-ndi, * et aetérna so-
cietáte gaudére. Per Dó- mín- um.

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 hap-
piness. Through Jesus Christ.

Secret.

Suscipe, Dómine, múnera, quae pro sanctorum Angelorum tuorum veneratióne deférimus : et concéde propítius ; ut, perpétuis eórum praesídiis, a praesentibus periculis liberémur, et ad vitam perveniámus aetérnam. Per Dóminum.

Graciously receive, O Lord, the gifts we lay at thy feet, in veneration of thy holy Angels : and in thy loving-kindness grant that, under their watchful guardianship, we escape the manifold dangers that threaten us, and safely reach that life which is everlasting. Through Jesus Christ.

Postcommunion.

Sumpsimus, Dómine, divína mystéria, sanctorum Angelorum tuorum festivitáte laetántes : quaesumus ; ut eórum protectiÓne ab hóstium júgiter liberémur insídiis, et contra ómnia adversa muniámur. Per Dóminum nostrum.

Having in joyful celebration of the feast-day of thy holy Angels partaken, O Lord, of the divine mysteries : humbly we beg of thee, under their guardianship, to be at all times delivered from the craft of our enemies and to be made strong against all adversity. Through Jesus Christ.

When October 2 is a Sunday, the last Gospel of the Holy Angels, p. 1452, is read.

¶ *In places where the feast is solemnly kept :*

AT MASS.

Introit. Benedícite. p. 1449.

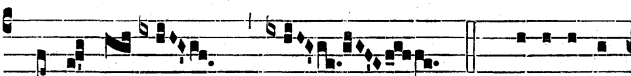
Lectio libri Exodi.

The Angel of God's People. Exodus 23, 20-23.

HÆC dicit Dóminus Deus : Ecce ego mittam Angelum meum, qui praecedat te, et custódiat in via, et introducat in locum, quem parávi. Observa eum, et audi vocem ejus, nec contemnéndum putes : quia non dimíttet cum peccáveris, et est nomen meum in illo. Quod si audíeris vocem ejus, et féceris ómnia, quae loquor, inimicus ero inimicis tuis, et affligam affligéntes te : praecedétque te Angelus meus.

THus saith the Lord God, Behold, I will send my Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned, for he will not forgive when thou hast sinned, and my name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee : and my Angel shall go before thee.

Gradual. Angelis súis. p. 335.

IV
A 
 L-le-lú-ia. * ij. V. Benedí-ci-

Bless the Lord, all ye
his hosts : you ministers
of his who do his will.
Ps. 102, 21.

te Dó- mino, ómnes vir-
tú- tes é- jus : mi- nístri é-
jus, qui fá- ci- tis vo- luntá- tem * é- jus.

Gospel. Accesserunt discipuli. p. 1452. — Credo.

Offert. I

B Ene- dí- ci- te * Dó- mi- num,
ómnes Ange- li é- jus : mi- ní-
stri é- jus, qui fá- ci- tis vér- bum é- jus, ad au-
di- én- dam vó- cem ser- mónum é- jus.

Ps. 102, 20 and 21.

Communion. Benedícite. p. 1454.

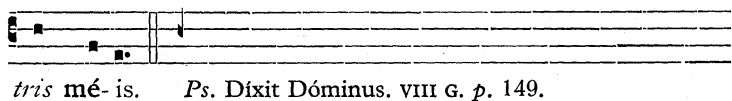
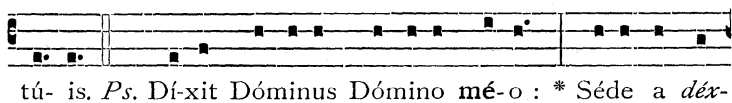
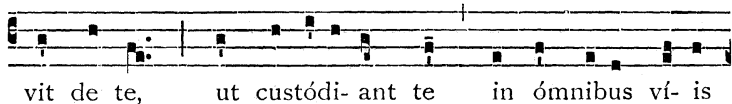
AT VESPERS.

1 Ant.
VIII G

A Nge- lis sú- is * Dé- us mandá-

To his angels, God
has given charge over
thee, to keep thee in
all thy ways.

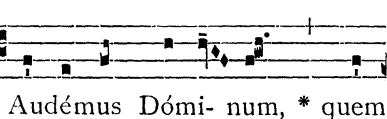
Ps. 90, 11.



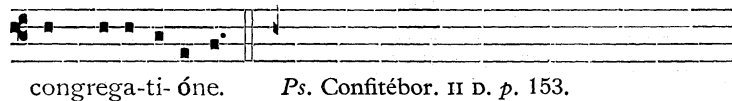
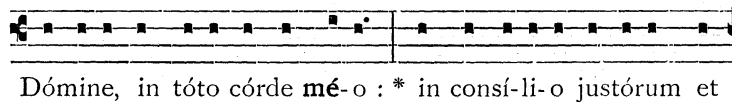
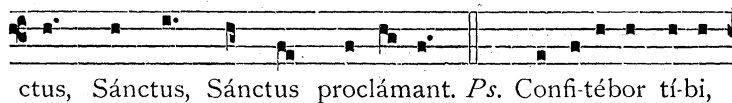
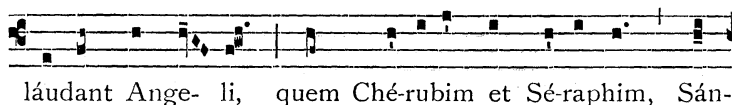
2 Ant.

II D

L



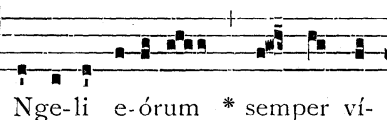
Let us praise the Lord, whom the Angels praise; him do Cherubim and Seraphim Holy, Holy proclaim.



3 Ant.

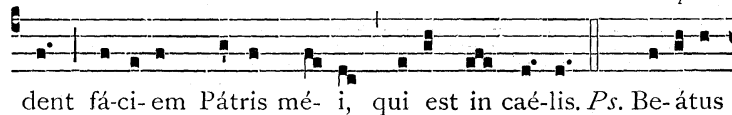
I g

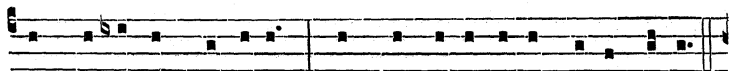
A



Their Angels always see the face of my Father, who is in heaven.

Gospel.





vir qui tímet Dóminum : * in mandá-tis é-jus vó-let nímis.

Ps. Beátus vir. I G. p. 159.

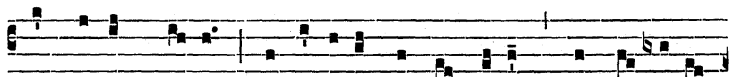
4 Ant.

va

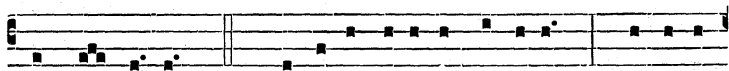
B

Enedíctus Dé-us, * qui mí-sit

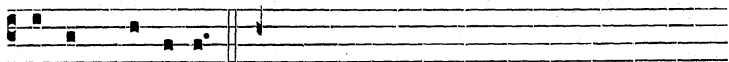
Blessed be God, who sent his Angel, and delivered his servants who believed in him.



Ange-lum sú- um, et é-ru-it sérvos sú-os, qui cre- didé-



runt in é- um. *Ps. Laudá-te, pú-e-ri, Dóminum : * laudá-te*



nómen Dómi-ni.

Ps. Laudá-te, pú-eri. va. p. 168.

5 Ant.

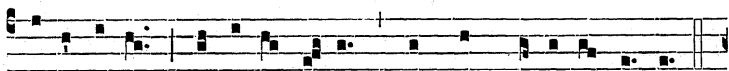
III a 2

L

Audá-te Dé- um, * ómnes An-

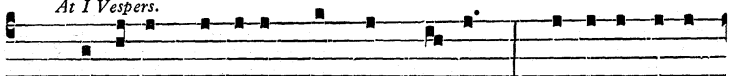
Praise God, all ye his Angels; praise him all his Hosts.

Ps. 148, 2.



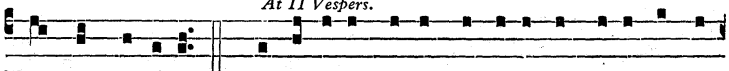
ge-li é-jus, laudá-te é- um, ómnes Virtú-tes é- jus.

At I Vespers.

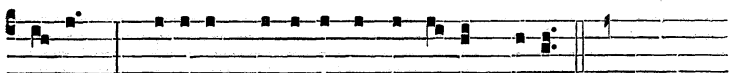


*Ps. Laudá-te Dóminum, ómnes géntes : * laudá-te é- um,*

At II Vespers.



ómnes pópu-li. Ps. Confi-tébor tí-bi, Dómine, in tóto córde



mé- o : * quóni- am audísti vérba ó- ris mé- i.

At I Vespers. Ps. Laudáte Dóminum. III a2. p. 184.

At II Vespers. Ps. Confitébor tibi. III a2. p. 201.

Chapter.

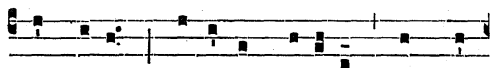
ECce ego mittam Angelum meum, † qui praecedat te, et custodiat in via, et introducat in locum quem paravi. * Obsérva eum, et audi vocem ejus.

I Will send my Angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice.

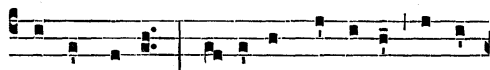
Hymn. III

C

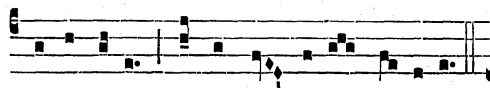
Ustódes hóminum psállimus



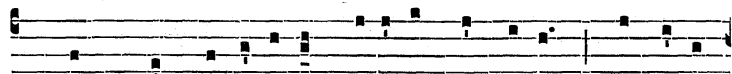
Ange-los, Na-túrae frági-li quos Pá-



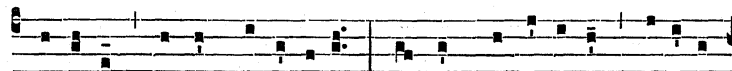
ter áddi-dit Cae-léstis cómi-tes, insi-



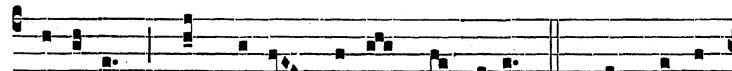
di-ántibus Ne succúberet hóstibus.



2. Nam quod corrú-e-rit pródi-tor Ange-lus, Concéssis



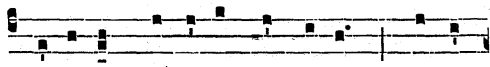
mé-ri-to púlsus honó-ribus Ardens inví-di- a, péllere



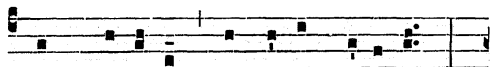
ní-ti-tur Quos caélo Dé- us ádvocat. 3. Huc cústos

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.

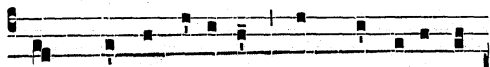
2. He, the soiler of souls, Angel-traitor of old, cast in merited wrath out of his honoured place, burns with envy and hate, seeking their souls to gain whom God's mercy invites to heaven.



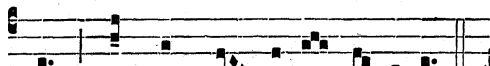
í-gi-tur pérgi-vil ádvo-la, Avér-



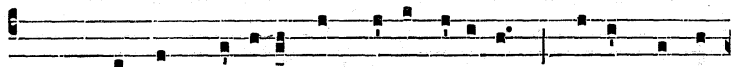
tens pátri-a de tí-bi crédi-ta



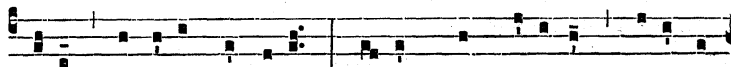
Tam mórbos ánimi, quam requi-ésce-



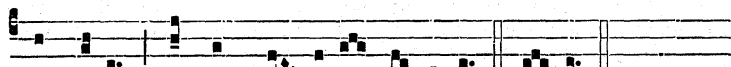
re Quidquid non sí-nit ínco-las.



4. Sánctae sit Trí-adi laus pí-a júgi-ter, Cú-jus perpé-



tu-o númine máchina Tríplex haec régi-tur, cújus in



ómni-a Régnat gló-ri-a saé-cu-la. Amen.

Ÿ. In conspéctu. *p.* 1458 *and Ant. at Magnificat. p.* 1460 *or* 1461.
Prayer. Deus, qui ineffábili. p. 1461.

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.

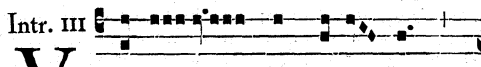
4. Now to the holy Three praise evermore resound; under whose hand divine resteth the triple world governed in wondrous wise; glory be theirs and might while the ages unending run. *St. Robert Bellarmine († 1621). Tr. A. G. McDougall.*

3. Saint Teresa of the Child Jesus Virgin. († 1897)

Double.

Oct. 2. Véní spónsa. p. 134. — *Oct. 3. Véní spónsa. p.* 135.

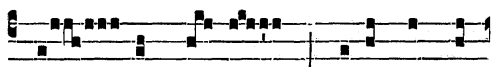
AT MASS.



V

Eni * de Líba- no,

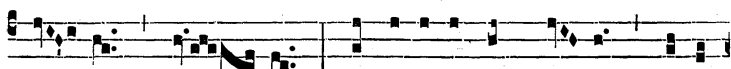
Come from Libanus, my spouse, come from Libanus, come: thou hast wounded my heart, my sister, my spouse.



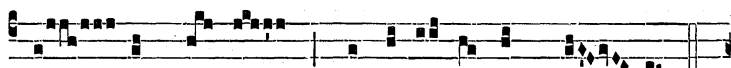
Ps. Praise the Lord, ye children : praise ye the name of the Lord.

spón- sa mé- a, véni de Lí-

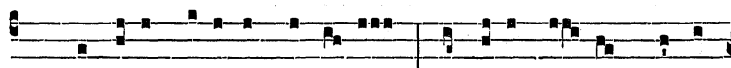
Cant. 4, 8-9; *Ps.* 112, 1.



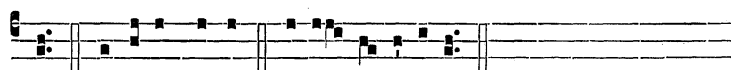
ba- no, vé- ni : vulne-rásti cor mé- um, só-ror



mé- a spón-sa, vulne-rá-sti cor mé- um.



Ps. Laudáte, pú-e-ri, Dómi-num, * laudáte nó-men Dómi-



ni. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 3rd tone. *p.* 29.

Collect.

Domine, qui dixísti : Nisi efficiámini sicut párvuli, non intrábitis in regnum caelórum : † da nobis, quaesumus ; ita sanctae Terésiae Vírginis in humilitáte et simplicitáte cordis vestígia sectári, * ut praemia consequámur aetérna : Qui vivis et regnas cum Deo Patre.

O Lord, who hast said : Unless you become as little children, you shall not enter the kingdom of heaven ; grant us, we beseech thee, so to follow in humility and simplicity of heart in the footsteps of thy holy Virgin Teresa, that we may deserve to obtain an eternal reward. Who livest and reignest.

On Sunday, the Collect of the Sunday is added.

Lectio Isaiae Prophetae.


Consolations promised to Jerusalem and to all humble hearts.

Isaias 66, 12-14.

HÆC dicit Dóminus : Ecce ego declinábo super eam quasi flúvium pacis, et quasi torrémentem inundántem glóriam géntium, quam sugétis : ad úbera portabímmini, et super génua blandiéntur vobis. Quómodo si cui mater blandiátur, ita ego consolábor vos, et in Jerúsalem con-

THus saith the Lord : Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck ; you shall be carried at the breasts, and upon the knees they shall caress you. As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem.

solabimini. Vidébitis, et gaudébit cor vestrum, et ossa vestra quasi herba germinábunt, et cognoscétur manus Dómini servis ejus. You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants.

Grad. v 

C Onfi- te- or tí-bi, * Pá-

ter, Dó- mine caéli et tér-

rae, qui- a abscondísti haec a sapi- énti- bus

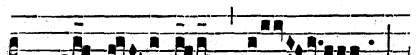
et prudén- ti- bus, et reve- lásti é- a párvu-

lis. *∇*. Dó- mine,

spes mé- a a juventú- te

* mé- a.

I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones. *∇*. O Lord, my hope from my youth. *Mat. II, 25; ∇. Ps. 70, 5.*

VII 

A Lle- lú- ia. * ij.

Bud forth as the rose planted by the brooks of waters; give ye like Libanus a sweet odour

∇. Quá- si ró- sa plantá- ta

super rivos aquá- rum fructi-fi-
 cá- te : qua-si Líbanus
 odórem su- a-vi- tá- tis habé-
 te : flo-ré-te, fló-
 res, qua-si lí- li- um, et dá-te
 odó- rem, et frondé- te in grá- ti-
 am, et collaudá-te cán- ti- cum, et benedí-ci-te Dó-
 mi-num * in opé- ri-bus
 sú- is.

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.

Ecl. 39, 17-19.

Offert. I

M

Agní- fi-cat * á- ni-ma

My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour : because he hath regarded the humility of his handmaid : he that is mighty hath done great things to me.

mé- a Dó- mi-num : et exsul-

S. Luke 1, 46-48 and 49.

tá- vit spí- ri- tus mé- us in Dé- o sa- lu- tá- ri

mé- o : qui- a re-

spé- xit humi- li- tá- tem ancí- lae sú- ae : fé- cit

mí- hi má- gna qui pót- ens est.

Secret n^o 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

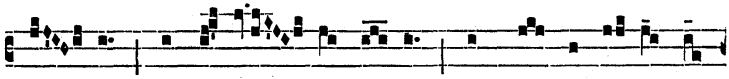
Ircum dú- xit é- am, * et

He led her about, and taught her : and kept her as the apple of his eye. As the eagle he spread his wings, and hath taken her, and carried her on his shoulders. The Lord alone was her leader.

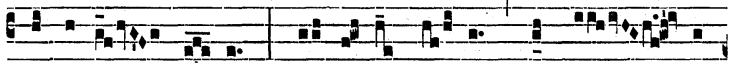
dó- cu- it, et custodí- vit qua-

Deut. 32, 10-12.

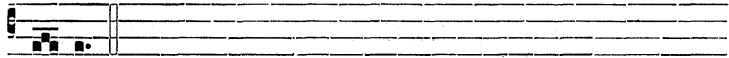
si pupíl- lam ócu- li sú- i. Sic- ut áqui- la expándit á- las



sú- as, et assúm- psit é- am, atque portá- vit in



húme- ris sú- is : Dó- mi- nus só- lus dux é- jus



fú- it.

Postcommunion.

ILlo nos, Dómine, amóris igne caeléstie mystérium inflámmet: quo sancta Terésia Virgo tua se tibi pro hominibus caritátis víctimam devóvit. Per Dóminum nostrum Jesum Christum.

MAY the heavenly mystery inflame us, O Lord, with that fire of charity by which thy holy Virgin Teresa offered herself to thee, as a victim of love for men. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

4. St. Francis of Assisi Confessor. († 1226)

Double major.

Oct. 3. Similábo. p. 133. — Oct. 4. Hic vir. p. 133.

Collect.

DEus, qui Ecclésiám tuam, beáti Francisci méritis, foetu novae prolis amplíficas : tríbue nobis; † ex ejus imitacióne, terrena despícere, * et caeléstium donórum semper participatióne gaudére. Per Dóminum.

O God, who, through the merits of blessed Francis, dost magnify thy church, enriching it anew with spiritual offspring : make us, like him, to disdain the goods of earth, and at no time to lack the comforting gifts of heaven. Through Jesus Christ.

Secret.

MUnera tibi, Dómine, dicáta sanctífica : et, intercedénte beáto Francisco, ab omni nos culpárum labe purífica. Per Dóminum.

HAllow, O Lord, the gifts we dedicate to thee : and, by the intercession of blessed Francis, cleanse our souls from every stain of sin. Through Jesus Christ our Lord.

Postcommunion.

ECclésiám tuam, quæsumus, Dómine, grátia caeléstis amplíficet : quam beáti Francisci

MAY, O Lord, the pouring forth upon her of grace from heaven magnify thy Church, which thou hast

Confessóris tui illumináre voluisti gloriósis méritis, et exémp-
plis. Per Dóminum. | willed to enlighten by the glorious
merits and example of thy holy Con-
fessor 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.

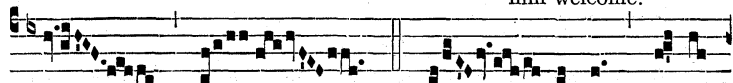
St. Francis, like St. Paul, bears the marks of Christ. Galatians 6, 14-18.

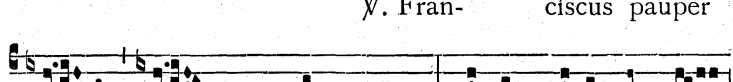
FRATRES : Mihi autem absit glo-
riári, nisi in cruce Dómini
nostri Jesu Christi : per quem
mihí mundus crucifixus est, et
ego mundo. In Christo enim
Jesu neque circumcísio áliquid
valet, neque praepútium, sed
nova creatúra. Et quicúmque
hanc régulam secúti fúerint, pax
super illos, et misericórdia, et
super Israél Dei. De cétero
nemo mihi moléstus sit : ego
enim stigmata Dómini Jesu in
córpo meo porto. Grátia Dó-
mini nostri Jesu Christi cum
spíritu vestro, fratres. Amen.

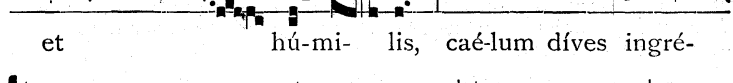
BRethren, But God forbid that I
should glory, save in the cross of
our Lord Jesus Christ : by whom the
world is crucified to me, and I to the
world. For in Christ Jesus neither
circumcision availeth anything, nor
uncircumcision, but a new creature :
and whosoever shall follow this rule,
peace on them, and mercy, and upon
the Israel of God. From henceforth
let no man be troublesome to me ; for
I bear the marks of the Lord Jesus in
my body. The grace of our Lord
Jesus Christ be with your spirit,
brethren. Amen.

Gradual. Os jústi. p. 1660.

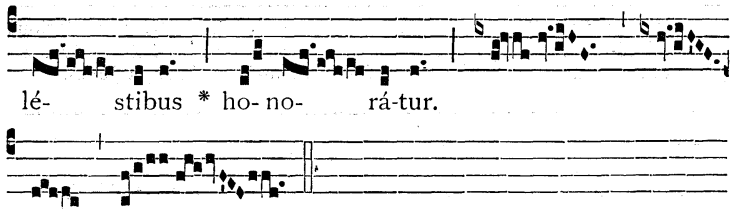
A  L-le-lú-ia. * ij.

 ¶. Fran-ciscus pauper

 et hú-mi-lis, caé-lum dñves ingré-

 di-tur, hý-mnis cae-

Lo! Francis, he who was poor and lowly, enters, a rich man, into heaven : with their hymns the Angels give him welcome.



Gospel of St. Matthias, p. 1087.

Offertory. Véritas méa. p. 992. — Communion. Fidélis sérvus. p. 1366.

Vespers as Common of a Confessor not a Bishop, p. 1662.

5. St. Placid and his Companions Martyrs. (IV cent.)

Collect.

DEUS, qui nos concédis san-
ctórum Mártyrum tuórum
Plácidí et Sociórum ejus nata-
lítia cólere : † da nobis in aetérna
beatitúdine * de eórum socié-
tate gaudére. Per Dóminum.

O God who givest unto us to keep
the festival of thy holy Martyrs
Placid and his Companions, grant
that we may in their company enjoy
everlasting happiness. Through Jesus
Christ our Lord.

Secret n^o 6, p. 968 and Postcommunion n^o 6, p. 971.

6. Saint Bruno Confessor. († 1101)

Double.

Oct. 6. Hic vir. p. 133.

Collect.

SANCTI BRUNÓNIS CONFESSÓRIS
tui, quaésumus, Dómine,
intercessió nibus adjuvémur : †
ut, qui majestátem tuam gráviter
delinquéndo offéndimus, * ejus
méritis et précibus, nostrórum
delictórum véniam consequá-
mur. Per Dóminum.

VERY humbly, we implore, O Lord,
the succour of the prayers of
Saint Bruno, thy Confessor : by our
evil deeds we have deeply offended
thy majesty ; may his merits and
intercession win for us thy forgiveness.
Through Jesus Christ our Lord.

Secret n^o 11, p. 969 and Postcommunion n^o 11 (a), p. 972.

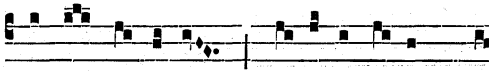
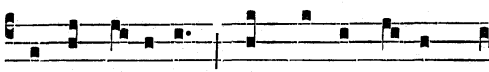
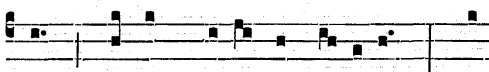
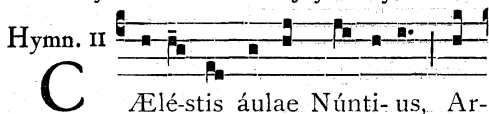
Mass. Os jústi. p. 1665.

7. Solemnity of the Most Holy Rosary.

*Double of II Class.***AT FIRST VESPERS.** (October 6)*At as II Vespers, p. 1482, except :*

The Hymn recalls the five Joyful Mysteries.

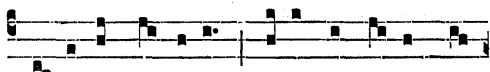
Hymn. II



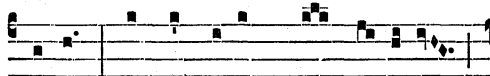
1. Sent from the high celestial spheres the Angel speaks, and Mary hears: « All hail, for God himself shall be, O full of grace, enshrined in thee ».

2. And now, in haste, from Nazareth comes Mary to Elizabeth; the prophet babe before his birth exults, and hails his God on earth.

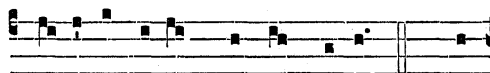
3. That Word, who from the Father came ere earth and time had found a name, the maiden mother undefiled brings forth, in time, a mortal child.



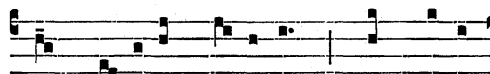
Pu-éllus sí-sti-tur, Legíque pá-ret Lé-



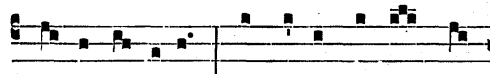
gi-fer : Hic se Redémptor páupe-re



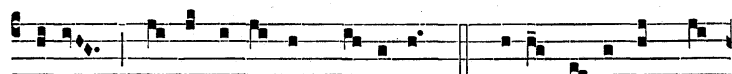
Pré-ti-o redémptus ímmo-lat. 5. Quem



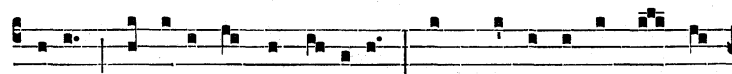
jam do-lébat pér-di-tum, Mox laéta



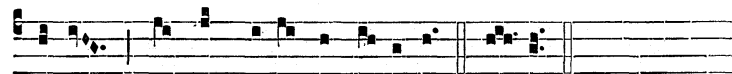
·Má-ter ínvenit Ignó-ta dóctis mén-



tibus E-disse-réntem Fí-li-um. 6. Jé-su, tí-bi sit gló-



ri-a, Qui ná-tus es de Vírgine, Cum Pá-tre et álmo Spí-



ri-tu, In sem-pi-térna saé-cu-la. Amen.

Ÿ. Regína sacratíssimi Ro-sárii, óra pro nó-bis.

R̄. Ut díg-ni efficiámur pro-missiónibus Christi.

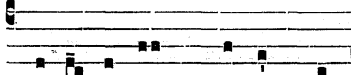
Ÿ. Queen of the most holy Rosary, pray for us.

R̄. That we may be made worthy of the promises of Christ.

At Magnif.

Ant. I D

B



E-á-ta es * Vírgo Ma-

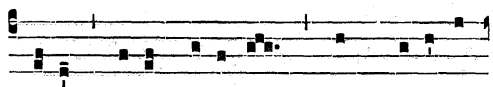
4. Now, on the temple's altar laid, see the Redeemer's ransom paid, while he who rules the host of heaven obeys the law himself had given.

5. The joyful mother finds again the child she sought with tears and pain; and the wise doctors hear with awe Wisdom itself expound the law.

6. May age to age for ever sing the Virgin's Son and Angels' King, and praise with the celestial host the Father, Son, and Holy Ghost.


(18th cent. Trans. W. Shewring, by permission).

Blessed art thou, Mary the Virgin, Mother of God, that didst believe the Lord; those

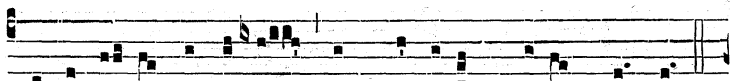


things are performed
in thee that were said
to thee; pray for us to
the Lord our God.

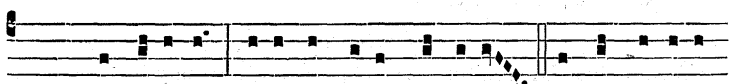
rí-a, Dé-i Génitrix, quae credi-dí-



sti Dómino : perfécta sunt in te quae dícta sunt tí-bi :



intercé-de pro nó-bis ad Dóminum Dé-um nóstrum.



Cant. Magní-fi-cat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. I D. p. 212 or 218.

Prayer. Deus, cujus Unigénitus. p. 1478.

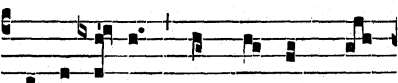
On Sunday, the commemoration of the Sunday is added, then of St. Bruno, p. 1474.

Benedicámus Dómino IV. p. 140.

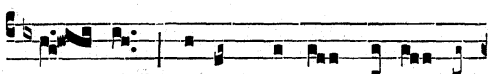
At Compline, Hymn no 2, p. 247.

AT MASS.

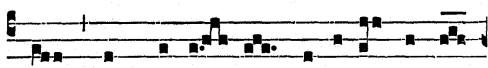
Intr. I



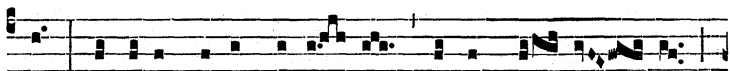
G Aude- ámus * ómnes in Dó-



mi- no, dí- em féstum ce-le-brán-



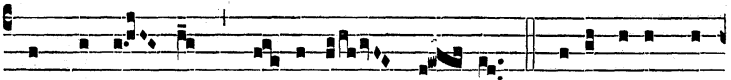
tes sub honó- re Ma-rí-ae Vírgi-



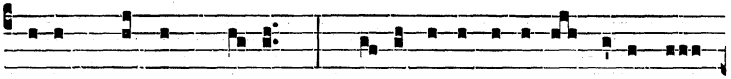
nis : de cújus so-lemni-tá- te gáudent An-ge- li,

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.

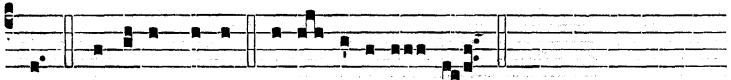
Ps. 44, 1.



et colláu- dant Fí- li- um Dé- i. *Ps.* Eructávit cor



mé-um vérbum bó-num : * dí-co égo ópe-ra mé-a ré-



gi. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 1st tone. p. 28.

Collect.

DEus, cujus Unigénitus per vitam, mortem et resurrectionem suam nobis salutis aeternae praemia comparávit : † concéde, quaesumus; ut, haec mystéria sacratissimo beatae Maríae Virgínis Rosário recoléntes, * et imitémur quod contémnt, et quod promittunt, assequámur. Per eúmdem Dóminum.

O God, whose only-begotten Son, by his life, death and resurrection, has purchased for us the rewards of eternal life : grant, we beseech thee, that, meditating on these mysteries in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise. Through the same our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

Our Lady (like the divine Wisdom of whom the writer speaks), closely linked with her Son in the work of salvation, existed in God's thought before the world was made. She calls us to listen to her, and by her find Christ who is our life. *Proverbs 8, 22-24 and 32-35.*

Dominus possédit me in initio viárum suárum, ántequam quidquam fáceret a principio. Ab aetérno ordináta sum, et ex antiquis, ántequam terra fieret. Nondum erant abyssi, et ego jam concépta eram. Nunc ergo, filii, audíte me : Beáti, qui custódiunt vias meas. Audíte disciplínám, et estóte sapiéntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotidie, et obsérvat

THE Lord possessed me in the beginning of his ways before he made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already¹ 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 doors¹.

¹ Like a courtier who awaits a favourable moment to gain the ear of the king.

ad postes ostii mei. Qui me | He that shall find me, shall find life,
 invenerit, inveniet vitam, et | and shall have salvation from the
 háuriet salutem a Dómino. | Lord.

Grad. v
P Ropter ve-ri-tá- tem, * et man-

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. *Ps.* Hearken, O daughter, and see, and incline thine ear, for the king hath greatly desired thy beauty.

Ps. 44, 5, 11 and 12.

su- e-túdi- nem, et ju- stí- ti-

am : et dedúcet te mi- rabí-

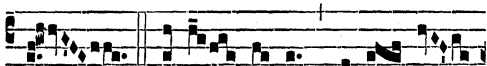
li- ter déx- te-ra tú- a. *Ps.* Audi

fi- li- a, et ví-

de, et inclína áu- rem tú-am :

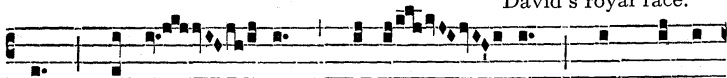
qui- a concupí- vit rex * spé- ci- em tú-am.

VII
A L-le- lú- ia. * *ij.*

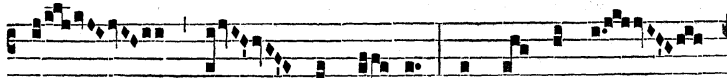


∇. So-lé-mni-tas glo-ri- ó-

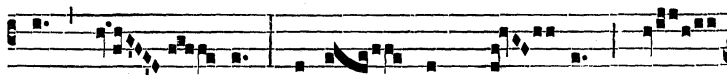
The solemn festival
of the glorious Virgin
Mary of the seed of
Abraham, sprung from
the tribe of Juda, of
David's royal race.



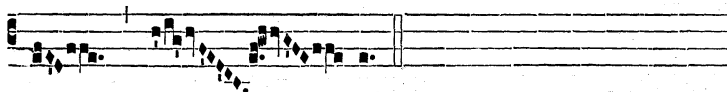
sae Vírgi-nis Ma-rí-ae, ex sémi-



ne Abra-hae, órtae de trí-



bu Jú-da, clá-ra ex stír-pe * Dá-



vid.

Gospel of the Annunciation, p. 1117. Credo.

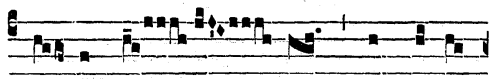
Offert. VIII



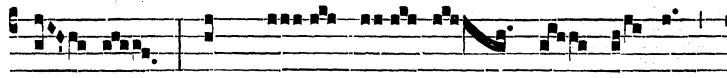
I N me *grá-ti-a

In me is all grace of
the way and of the
truth; in me is all hope
of life and of virtue.
Like a rose planted on
the rivers I have borne
fruit.

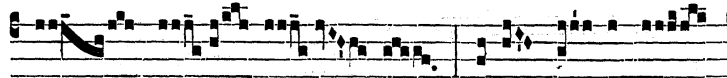
Ecclus. 24, 25; 39, 17.



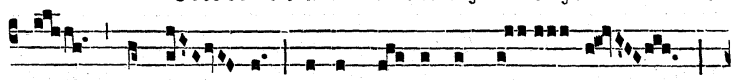
ómnis ví-ae et ve-ri-



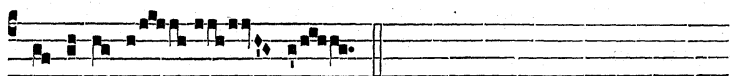
tá-tis, in me ó-mnis spes ví-tae



et vir-tú-tis : égo qua-si ró-



sa plantá- ta super rí- vos aquá- rum



fructi-fi-cá- vi.

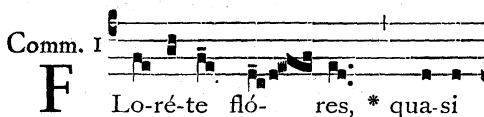
Secret.

FAC nos, quæsumus, Dómine, his munéribus offeréndis conveniénter aptári : et per sacratíssimi Rosárii mystéria, sic vitam, passiónem et glóriam Unigéniti tui recólere; ut ejus digni promissionibus efficiámur : Qui tecum vivit et regnat in unitáte.

MAKE us, O Lord, we beseech thee, to prepare ourselves as is meet, for the offering up to thee of this sacrifice : and in the mysteries of the most holy Rosary, so devoutly to go over the life, passion and glory of thine only-begotten Son, as to be made worthy of his promises. Who lives and reigns.

On Sunday, the Secret of the Sunday is added.

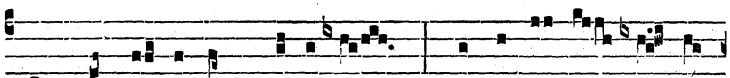
Preface of the B. V. M. Et te in Festivitate. p. 13.



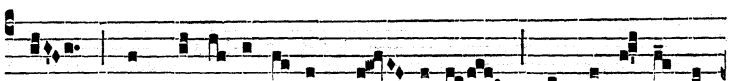
Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

Ecclus. 39, 19.

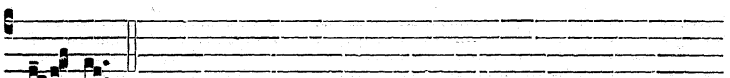
lí-li- um, et dá- te odó- rem,



et frondé- te in grá- ti- am : collaudá- te cán- ti-



cum, et bene-dí- ci- te Dó- minum in opé- ri- bus



sú- is.

Postcommunion.

Sanctissimæ Genitrícis tuæ, cujus Rosárium celebrámus, quaesumus, Dómine, precibus adjuvemur : ut et mysteriórum, quæ cólimus, virtus percipiátur; et sacramentórum, quæ sumpsimus, obtineátur effectus : Qui vivis et regnas.

From thee, O Lord, we implore the aid of the prayers of thy most holy Mother, the feast of whose Rosary we are celebrating : for, only if helped by her, can we understand the virtue of the mysteries we contemplate, and profit by the grace of the sacraments we have received. Who livest...

On Sunday, the Postcommunion of the Sunday is added.

AT SECOND VESPERS.

1 Ant.

VIII G

Q

UÆ est ísta, * spe-ci-ó-sa

Who is this, fair as a dove, as the rose planted by the brooks of waters?

Ecclus. 39, 17.

sic-ut co-lúmba, qua-si ró-sa plantá-ta super rí-vo-

aquá-rum? *Ps. Dixit Dóminus Dómino mé-o : * Séde a*

déxtris mé-is. Ps. Dixit Dóminus. VIII G. p. 151.

2 Ant.

VI F

V

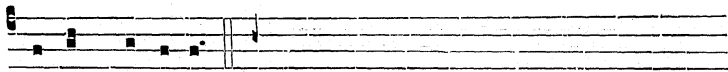
Irgo pót-ens * sic-ut túrris Dá-

The Virgin, strong as the tower of David; a thousand bucklers hang upon it, all the amour of valiant men.

Cant. 4, 4.

vid : mílle clýpe-i péndent ex é-a, ómnis armatú-

ra fórti-um. *Ps. Laudá-te, pú-e-ri, Dóminum : * laudá-te*

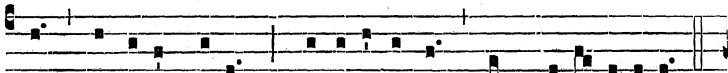


nómen Dómi-ni. Ps. Laudáte, púeri. VI F. p. 168.

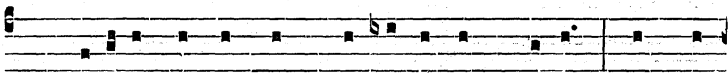
3 Ant. I g
A -ve, Ma-rí- a, * grá-ti- a plé-

Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women.

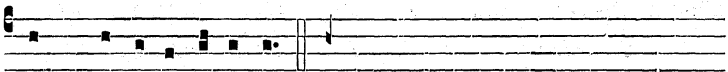
Luke I, 28.



na : Dóminus técum : benedícta tu in mu-li- é-ribus.



Ps. Laetátus sum in his quae dícta sunt mí-hi : * In dó-

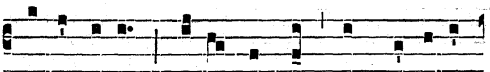


mum Dómi-ni í-bimus. Ps. Laetátus sum. I g. p. 186.

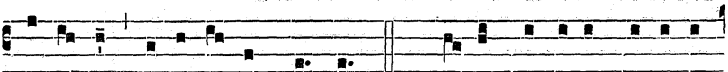
4 Ant. VII a
B Enedí-xit te Dóminus * in vir-

The Lord hath blessed thee by his power, because by thee he hath brought our enemies to nought.

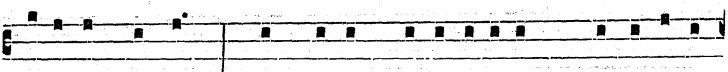
Judith 13, 22.



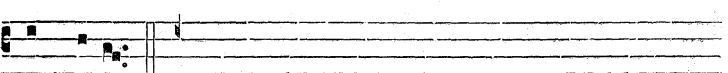
tú-te sú-a : qui-a per te ad ní-hi-lum



redé-git in-imí-cos nóstros. Ps. Ni-si Dóminus aedi-fi-



cáve-rit dómum, * in vánum labo-ravérunt qui aedí-fi-



cant é-am. Ps. Nisi Dóminus. VII a. p. 195.

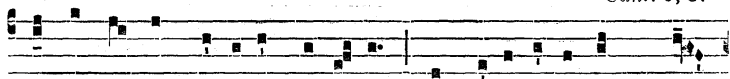
5 Ant.
III a

V

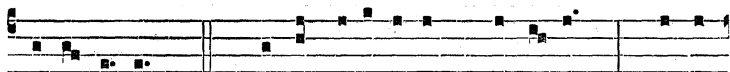
Idérunt é-am * fí-li-ae Sí-on

The daughters of Sion, they saw her, like the Spring with its roses, and declared her most blessed.

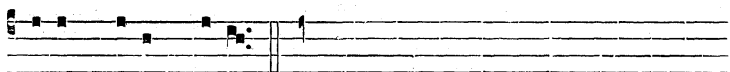
Cant. 6, 8.



vernántem in fló-ribus ro-sá-rum, et be-a-tíssimam prae-



di-ca-vé-runt. *Ps. Láuda, Jerú-sa-lem, Dóminum : * láuda*



Dé-um *tá-um* Sí-on.

Ps. Láuda, Jerúsalem. III a. p. 208.

Chapter.

Ecclus. 24, 25 and 39, 17.

IN me grátia ómnis viae et veritátis, † in me omnis spes vitae et virtútis : * ego quasi rosa plantáta super rivos aquárum fructificávi.

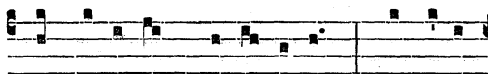
IN me is all grace of the way and of the truth : in me is all hope of life and of virtue : I have budded forth as the rose planted by the brooks of waters.

A recital of the joyful, sorrowful, and glorious mysteries.

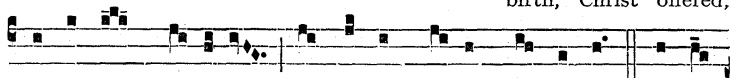
Hymn. II

T

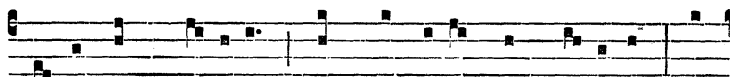
E ge-sti-éntem gáudi-is,



Te sáuci-am do-ló-ri-bus, Te júgí



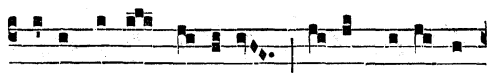
amíctam gló-ri-a, O Vírgo Má-ter, pángimus. 2. Ave,



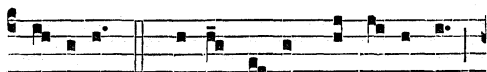
re-dúndans gáudi-o, Dum cónci-pis, dum ví-si-tas, Et

1. Mother and Maid, the praise of thee the burden of our song shall be; thy joys, thy sorrows, and the crown of thine eternal bright renown.

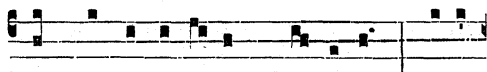
2. The heavenly tidings brought to earth, the visitation and the birth, Christ offered,



édis, óffers, ínvenis, Má-ter be-á-ta,



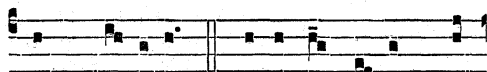
Fí-li-um. 3. Ave, dó-lens, et íntimo



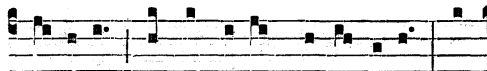
In córde agó-nem, vér-be-ra, Spí-nas,



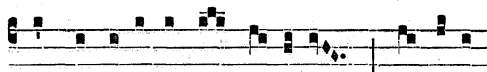
crucémque Fí-li-i Perpéssa, prín-



ceps Mártýrum. 4. Ave, in tri-úmphis



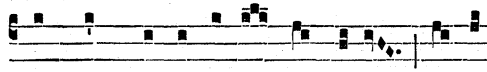
Fí-li-i, In ígnibus Pa-rá-clí-ti, In



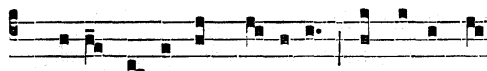
régni ho-nó-re et lúmine, Re-gína fúl-gens gló-ri-a.



5. Vení-te, géntes, cárpi-te Ex his ró-sas mysté-ri-is,



Et púlchri amó-ris ín-clytae Má-tri coró-nas nécti-te.



6. Jé-su, tí-bi sit gló-ri-a, Qui ná-tus es de Vírgine, Cum

Christ restored to thee,
hail, in each joyful
mystery.

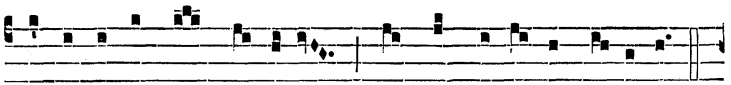
3. The bloody sweat,
the soldiers' scorn, the
scourging and the crown
of thorn, the burdened
way, the bitter tree, hail,
in each woeful mystery.

4. The risen and heav-
en ascending Lord,
the Pentecostal unct-
ion poured, thy crown
and endless jubilee,
hail, in each glorious
mystery.

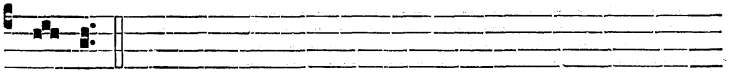
5. From these thy
mysteries shall all the
faithful weave a cor-
nal, whose roseal hon-
ours shall proclaim
thy chaste and ever-
lasting name.

6. May age to age for
ever sing the Virgin's
Son and Angels' King,
and praise with the
celestial host the
Father, Son, and Holy
Ghost.

*Trans. W. Shewring,
by permission.*



Pátre et álmo Spí-ri-tu, In sempi-térna saé-cu-la.



A-men.

Ÿ. Regína sacratíssimi Ro-sárii, óra pro nóbis.

R̄. Ut dígni efficiámur pro-missioníbus Chrísti.

Ÿ. Queen of the most holy Rosary, pray for us.

R̄. That we may be made worthy of the promises of Christ.

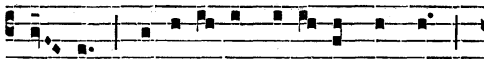
At Magníf.

Ant. VIII G

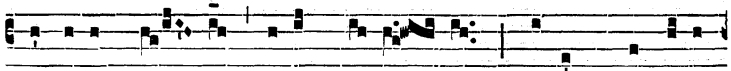
B

E-á-ta Má-ter * et intácta

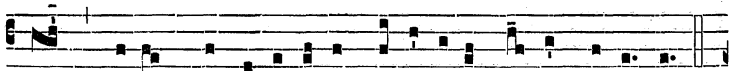
Blessed Mother and unspotted Virgin, glorious Queen of the world, may all be conscious of thine aid who keep thy feast of the most holy Rosary.



Vír-go, glo-ri-ó-sa Regí-na mún-di,



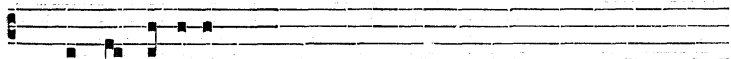
sénti-ant ó-mnes tú-um ju-vá-men, qui-cúm-que cé-le-



brant tú-am sacra-tíssimi Ro-sá-ri-i so-lemni-tá-tem.



Cant. Magní-fi-cat * ánima mé-a Dóminum. Et exsultávit...



or : Et exsultávit... *Cant.* Magníficat. VIII G. p. 217 or 223.

Prayer. Deus, cujus unigénitus. p. 1478.

When October 7 falls on Sunday, the commemoration of the Sunday is added.

Benedicámus Dómino IV. p. 140.

8. Saint Bridget of Sweden Widow. († 1373)

*Double.**Oct. 8. Mánum súam. p. 136.***Collect.**

Domine Deus noster, qui beátae Birgittae per Fílium tuum unigénitum secréta caeléstia revelásti : † ipsíus pia intercessióne da nobis fámulis tuis ; * in revelatióne sempitérnae glóriæ tuæ gaudére laetántes. Per eúndem Dóminum.

O Lord, our God, who to blessed Bridget, through thine only-begotten Son, wast pleased to reveal the secrets of heaven : grant that by virtue of her loving intercession in our behalf, we, thy servants, may, in the revelation of thy glory, find our everlasting happiness. Through the same our Lord.

*Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.***Mass.** *Cognóvi. p. 1692.*

9. St. John Leonard Confessor. († 1609)

*Double.**Oct. 9. Hic vir. p. 133.***Collect.**

Deus, qui beátum Joánnem Confessórem tuum, ad fidem in géntibus propagándam mirabíliter excitáre dignátus es, ac per eum in erudiéndis fidélibus novam in Ecclésia tua fámiliam congregásti : † da nobis fámulis tuis, ita ejus institútis proficere ; * ut praémia consequámur aetérna. Per Dóminum.

O God, who for the propagation of the Gospel among the nations, didst in a wonderful manner raise up blessed John thy Confessor, and, for the instructing of thy faithful, didst through him gather together in thy Church yet another company of religious¹ men : grant that we, thy servants, may so profit by his teaching as to win an everlasting reward. Through Jesus Christ our Lord.

Secret.

Suscipe, Dómine, oblatiõem mundam salutáris hóstiae : et praesta ; ut, intercedénte beáto Joáanne Confessóre tuo, ubique géntium júgiter offerátur. Per Dóminum.

Recieve, O Lord, this clean oblation, this victim of salvation : and, in answer to the prayers of blessed John, thy Confessor, grant that everywhere among the gentiles, it day by day be offered up. Through Jesus Christ...

¹ The Clerks Regular of the Mother of God.

Postcommunion.

PRetiósí Córporis et Sánguínis tui sacris refécti mystériis, Dómine, adprecámur : ut, beáti Joánnis Confessóris tui exémplo, studeámus confitéri quod crédidit, et ópere exercére quod dócuit : Qui vivis et regnas cum Deo Patre.

Comforted by having partaken of the saving mysteries of thy precious Body and Blood, we pray thee, O Lord, to bring about that, keeping before our eyes the pattern set us by blessed John, thy Confessor, we may heedfully profess what he believed and sedulously put in practice what he taught. Who livest and reignest.

The same day.

**Sts. Dionysius, Bishop of Paris,
Rusticus and Eleutherius, Martyrs (III cent.)**

Collect.

DEus, qui hodiérna die beátum Dionýsium Mártýrem tuum atque Pontíficem, virtúte constantiae in passióne roborásti, quique illi, ad praedicándum géntibus glóriam tuam, Rústicum et Eleuthérium sociáre dignátus es : † tríbue nobis, quaésumus; eórum imitatióne, pro amóre tuo próspéra mundi despícere, * et nulla ejus advérsa formidáre. Per Dóminum.

O God, who for the enduring of his passion, didst on this day endue blessed Dionysius, thy Martyr-Bishop, with the virtue of fortitude, and who for the preaching of thy glory among the nations, didst vouchsafe graciously to appoint Rusticus and Eleutherius to be his fellow-workers : enable us, we beseech thee, after their example, rather than forfeit thy love, neither to set store upon worldly well-being, nor to fear any of the troubles of this life. Through Jesus Christ our Lord.

Secret.

OBláta tibi, Dómine, múnera pópuli tui, pro tuórum honóre Sanctórum, súscipe propítius, quaésumus : et eórum nos intercessióne sanctífica. Per Dóminum.

IN thy loving-kindness, we beseech thee, O Lord, favourably to receive these offerings made by thy people in honour of thy Saints : and to sanctify us through their intercession. Through Jesus Christ our Lord.

Postcommunion.

SUmp-tis, Dómine, sacraméntis, quaésumus : ut, intercedéntibus beáti Martýribus tuis Dionýsio, Rústico et Eleuthério, ad redemptiónis aetérnae proficiámus augméntum. Per Dóminum nostrum.

WE who have received thy sacraments, O Lord relying upon the prayers of thy blessed Martyrs Dionysius, Rusticus and Eleutherius, most humbly crave from thee the grace to profit thereby, to the increase of the eternal glory of thy redeemed. Through Jesus Christ our Lord.

¶ *In places where the feast of St. Dionysius is solemnly kept :*

Introit. Sapiéntiam. p. 1444. Collect as above.

On Sunday, the Collect of the Sunday is added.

Lectio Actuum Apostolorum.

St. Paul's speech to the learned of Athens. Acts 17, 22-34.

IN diébus illis : Stans Paulus in médio Areopági, ait : Viri Athenienses, per ómnia quasi superstitiosiores vos video. Præteriens enim, et videns simulácravestra, invéni et aram, in qua scriptum erat : Ignóto Deo. Quod ergo ignorantes cólitis, hoc ego annúntio vobis.

Deus, qui fecit mundum, et ómnia, quæ in eo sunt, hic caeli et terræ cum sit Dóminus, non in manufáctis templis hábitat, nec mánibus humanis cólitur, indigens áliquo, cum ipse det ómnibus vitam, et inspiratiónem, et ómnia : fecitque ex uno omne genus hóminum inhabitáre super univérsam fáciem terræ, definiens statúta témpora, et términos habitatiónis eórum, quaerere Deum, si forte attráctent eum, aut invéniant, quamvis non longe sit ab unoquoque nostrum. In ipso enim vivimus, et movémur, et sumus : sicut et quidam vestrórum poetárum dixerunt : Ipsius enim et genus sumus.

Genus ergo cum simus Dei, non debémus aestimáre auro, aut argénto, aut lápidi, sculptúrae artis, et cogitatiónis hóminis, Divinum esse símile.

Et témpora quidem hujus ignorántiæ despiciens Deus, nunc annúntiat homínibus ut omnes ubique paeniténtiam agant, eo quod státuit diem, in quo judicatúrus est orbem in aequitáte, in viro, in quo státuit, fidem præbens ómnibus, súscitans cum a mórtuis.

Cum audíssent autem resurrecciónem mortuórum, quidam quidem irridébant, quidam vero

IN those days, Paul standing in the midst of Areopagus, said, Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written, TO THE UNKNOWN GOD. What therefore you worship without knowing it, that I preach to you.

God, who made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served with men's hands, as though he needed any thing, seeing it is he who giveth to all life, and breath, and all things; and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God, if happily they may feel after him, or find him; although he be not far from every one of us, for in him we live and move and be : as some also of your own poets said, For we are also his offspring.

Being therefore the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man.

And God indeed having winked at the times of this ignorance, now declareth to men, that all should everywhere do penance, because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed, giving faith to all, by raising him up from the dead.

And when they had heard of the resurrection of the dead, some indeed mocked; but others said, We will hear

dixerunt : Audiémus te de hoc iterum. Sic Paulus exivit de médio eórum. Quidam vero viri adhaeréntes ei, credidérunt : in quibus et Dionýsius Areopagíta, et múlter nómine Dámaris, et álteri cum eis.

thee again concerning this matter. So Paul went out from among them, but certain men adhered to him, and believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

Gradual. Anima nóstra. p. 346. Allelúia, allelúia. V̄. Jústí epuléntur. p. 1642.

Gospel. Atténdite a ferménto. p. 1646. Credo.

Offertory. Exsultábunt. p. 1643. — *Communion.* Dico autem. p. 1644.

Vespers of the Common of Two or More Martyrs, p. 1627.

10. St. Francis Borgia Confessor. († 1572)

Simple.

Collect.

Domine Jesu Christe, verae humilitátis et exémplar et praémium : † quaésumus; ut, sicut beátum Francíscum in terreni honóris contémpu imitátorem tui gloriósum effecísti, * ita nos ejúsdem imitátionis et glóriæ tribuas esse consórtes : Qui vivis et regnas.

O Lord Jesus Christ, thou who of the truly humble of heart art both the pattern and the reward : we beseech thee that, even as thou didst make blessed Francis most gloriously to imitate thee in thy disdain of worldly honours; so thou wouldst enable us, like him, to copy thee upon this earth and, like him, to reign in glory with thee for evermore. Who livest and reignest.

Secret n^o 13, p. 969 and *Postcommunion* n^o 12, p. 972. The word "Abbas, Abbot" is omitted.

11. Maternity of the B. V. Mary.

Double of II Class.

AT FIRST VESPERS. (October 10)

As at II Vespers, p. 1495, except :

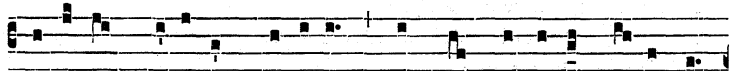
At Magnif.

Ant. VII a

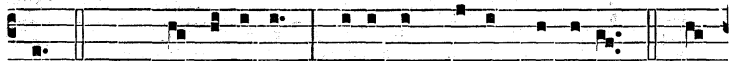
C

UM jucundi-tá-te * Ma-ter-

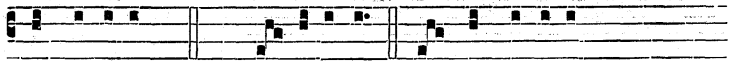
Let us celebrate with joy the Motherhood of blessed Mary ever Virgin.



ni-tá-tem be-átae Ma-rí-ae semper Vírgi-nis ce-lebré-



mus. *Cant. Magní-fi-cat * ánima mé-a Dóminum. 2. Et*



exsultávit... *or* : Magní-fi-cat... Et exsultávit...

Cant. Magnificat. VII a. p. 217 or 222.

Prayer. Deus, qui de beátae. p. 262.

On Sunday, the commemoration of the Sunday is added.

Benedicámus Dómino IV. p. 140.

At Compline, Hymn no 2, p. 247.

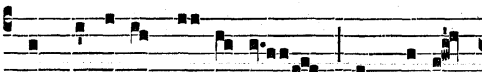
AT MASS.

Intr. III

E

Cce Vírgo * concí-pi- et,

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.

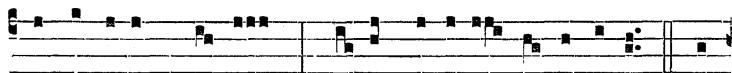


et pá-ri- et Fí- li- um, et vocá-

Isaias 7, 14; Ps. 97, 1.



bi-tur nómen é- jus Em-má-nu- el. *Ps.* Cantá-te Dómi-



no cánticum nó-vum, * qui- a mi-rabí- li- a fé-cit. Gló-



ri- a Pátri. E u o u a e. Glória Patri. 3rd tone. *p.* 29.

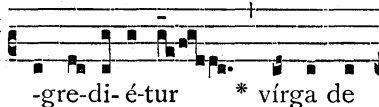
Collect. Deus, qui de beátae. *p.* 262.

On Sunday, the Collect of the Sunday is added.

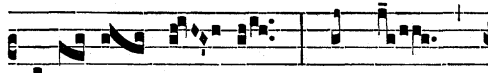
Epistle as on August 22, p. 1378.

Grad. VII

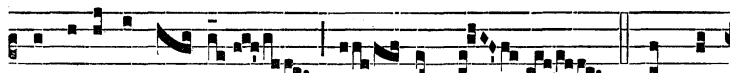
E



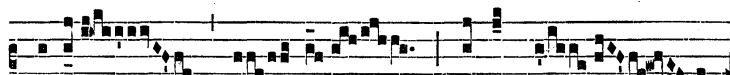
-gre-di-é-tur * vírga de



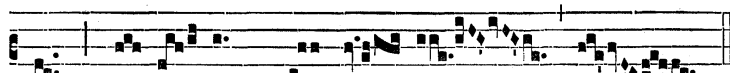
radí- ce Jé- se, et flos



de radí-ce é- jus a- scéndet. *V.* Et re-



qui-é- scet super é-



um Spí- ri- tus * Dó- mi- ni.

There shall come forth a rod out of the root of Jesse¹, and a flower shall rise up out of his root. *V.* And the Spirit of the Lord shall rest upon him.

Isaias II, 1-2.

¹ Jesse was David's father; the prophet foretells that the Messiah will be descended from David.

I
A
Lle-lú-ia. * *ij.*

∇. Vír-

O Virgin Mother of God, he whom the whole world is unable to contain, becoming incarnate, enclosed himself in thy womb.

go Dé- i Gé- nitrix, quem tó-
tus non cá- pit ór- bis, in tú- a se cláu-
sit ví- sce- ra * fáctus hó- mo.

✠ **Sequentia sancti Evangelii secundum Lucam.**

Jesus lost in Jerusalem and found among the teachers. Luke 2, 43-51.

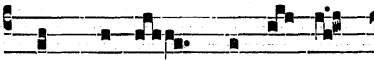
IN illo témpore : Cum redirent, remansit puer Jesus in Jerúsalem, et non cognóverunt paréntes ejus. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos et notos. Et non inveniéntes, regréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post triduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem illos et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit mater ejus ad

AT that time, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him amongst their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass that after three days they found him in the temple sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him : Son, why

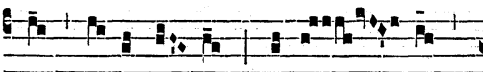
illum : Fili, quid fecisti nobis sic? ecce pater tuus et ego dolentes quaerebamus te. Et ait ad illos : Quid est quod me quaerebatis? nesciebatis, quia in his, quae Patris mei sunt, oportet me esse? Et ipsi non intellexerunt verbum quod locutus est ad eos. Et descendit cum eis, et venit Nazareth : et erat subditus illis. Credo.

hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them : How is it that you sought me? Did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth : and was subject to them.

Offert. III



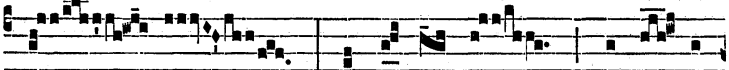
CUM ésset * despon-sá-



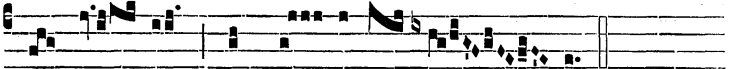
When his mother Mary was espoused to Joseph, she was found with child of the Holy Ghost.

Matth. I, 18.

ta má-ter é- jus Ma-rí- a



Jó- seph, invénta est in ú- te-



ro há- bens de Spí- ri-tu Sán- cto.

Secret.

TUA, Dómine, propitiatióne, et beatae Mariæ semper Virgínis, Unigéniti tui Matris, intercessióne, ad perpétuam atque praesentem haec oblátio nobis proficiat prosperitatém et pacem. Per eúndem 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 Festivitate. p. 13.

Communion. Beáta víscera. p. 1409.

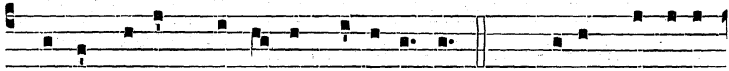
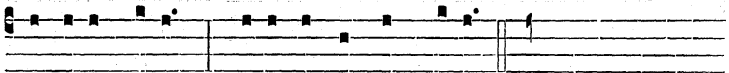
Postcommunion. Haec nos commúnio. p. 413.

On Sunday, the Postcommunion of the Sunday is added.

AT SECOND VESPERS.

1 Ant.
VIII c**B**

E-á-ta es, * Vírgo Ma-rí-a,

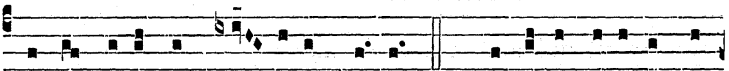
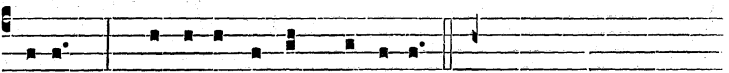
Blessed art thou,
Mary the Virgin, who
didst bear the Creator
of all.quae ómni-um portá-sti Cre-a-tó-rem. *Ps. Dixit Dóminus*Dómino mé-o : * Séde a *déxtris* mé-is.*Ps. Dixit Dóminus. VIII c. p. 151.*

2 Ant.

VI F

G

Enu-ísti * qui te fé-cit,

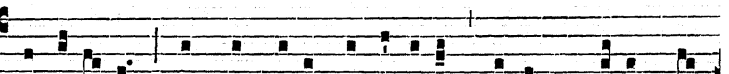
Thou didst bring forth
thy Maker, and re-
mainest Virgin for ever.et in aetérnum pérmanes Vírgo. *Ps. Laudá-te, pú-e-ri, Dó-*minum : * laudá-te *nómen* Dómi-ni.*Ps. Laudáte, púeri. VI F. p. 168.*

3 Ant.

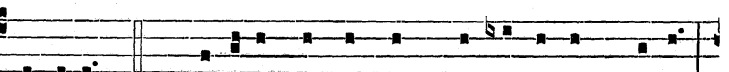
I f

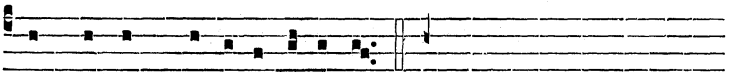
C

UM éssem párvu-la, * plácu-i

When I was still
young, I pleased the
Most High, and I
brought forth him who
is God and Man.

Altíssimo et de mé-is viscé-ribus génu-í Dé-um et

hóminem. *Ps. Laetátus sum in his quae dícta sunt mí-hi : **



In dómum *Dómi-ni* í-bimus. *Ps. Laetátus sum. I f. p. 186.*

4 Ant.

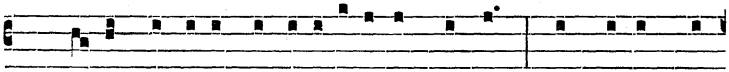
VII c 2

BE-nedí-cta fí-li-a tu a

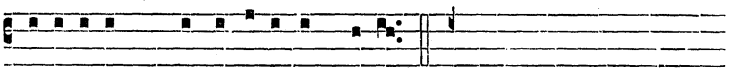
Thou art blessed of
the Lord, my daughter;
for by thee we partook
of the fruit of life.



Dómino : qui-a per te frúctum ví-tae communi-cávimus.



*Ps. Ni-si Dóminus aedi-ficáve-rit dómum, * in vánum la-*



boravérunt qui aedí-fi-cant é-am.

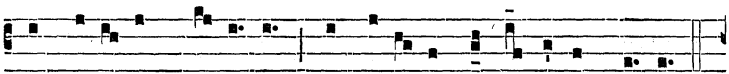
Ps. Nisi Dóminus. VII c2. p. 195.

5 Ant.

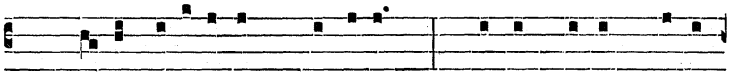
VII a

VIdérunt é-am * fí-li-ae Sí-on,

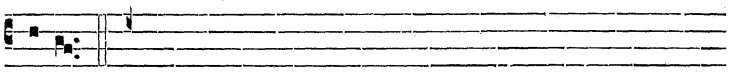
The daughters of
Sion, they saw her and
declared her blessed,
and the queens, they
praised her. *Cant. 6, 8.*



et be-á-tam di-xé-runt, et regí-nae lauda-vé-runt é-am.



*Ps. Láuda, Jerúsa-lem, Dóminum : * láuda Dé-um tú-um*



Sí-on. *Ps. Láuda, Jerúsalem. VII a. p. 211.*

Chapter.

Ecclus. 24, 12-13.

QUI creávit me, requiévít in tabernáculo meo, † et dixit mihi : In Jacob inhábíta, * et in electis meis mitte radíces.

HE that made me rested in my tabernacle : and he said to me, Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

Hymn. Ave máris stélla. p. 1360.

Ÿ. Benedícta tu in muliéríbus.
Ry. Et benedíctus frúctus véntris túi.

Ÿ. Blessed art thou among women.
Ry. And blessed is the fruit of thy womb.

At Magnif.
Ant. IV E

M

Atérni-tas tú- a, * Dé- i

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-vérso mún-do : ex te enim órtus est sol justí-

ti-ae, Christus 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 beátae. p. 262.

When October 11 falls on Sunday, the commemoration of the Sunday is added.

Benedicámus Dómino IV. p. 140.

At Compline, Hymn nº 2, p. 247.

13. St. Edward the Confessor, King of England. († 1066)

Simple.

Collect.

<p>DEus, qui beátum regem Eduárdum, Confessórem tuum, aeternitátis glória coronásti : † fac nos, quaesumus; ita eum venerári in terris, * ut cum eo regnäre possimus in caelis. Per Dóminum.</p>	<p>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.</p>
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Secret n^o 11, p. 969 and Postcommunion n^o 10, p. 972.

Mass. Os jústi. p. 1437.

14. St. Callistus I. Pope and Martyr. († 222)

Double.

Oct. 14. Qui vult. p. 127.

Collect.

<p>DEus, qui nos cóspicis ex nostra infirmitáte deficere : * ad amórem tuum nos misericórditer per Sanctórum tuórum exéempla restáura. Per Dóminum.</p>	<p>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.</p>
--	---

Secret.

<p>Mystica nobis, Dómine, prosit oblátio : quae nos et a réatibus nostris expédiat, et perpétua salvatióne confirmet. Per Dóminum.</p>	<p>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.</p>
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Postcommunion.

<p>Quaesumus, omnipotens Deus : ut reátus nostros múnera sacráta purificent, et recte vivéndi nobis operéntur efféctum. Per Dóminum.</p>	<p>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.</p>
---	---

Mass. Si díligis me. p. 1604, *except Prayers as above.*

15. Saint Teresa of Avila Virgin. († 1582)

*Double.**Oct. 15. Veni sponsa. p. 135.***Collect.**

EXaudi nos, Deus salutaris no-
ster : † ut, sicut de beatae
Terésiae Virginitate festivitatem
gaudemus; ita caelestis ejus doc-
trinae pabulo nutriamur, * et
piaev devotionis erudiamur affec-
tu. Per Dominum.

GRaciously hear us, O God of our
salvation : and grant that we who
keep with joy the festival of blessed
Teresa, thy Virgin, may in her
heavenly teaching find food for the
nourishing of our souls, and by our
feeling of loving devotion grow in
knowledge of thee. Through Jesus...

*Secret no 16, p. 969 and Postcommunion no 15, p. 973.***Mass.** Dilexisti. p. 1683.**Vespers of Common of Virgins, p. 1671 with Hymn as follows :**

Hymn. VIII

R

Egis supérni núnti-a, Dómum pa-térnam dé-

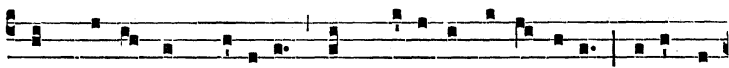
se-ris, Térris, Te-ré-sa, bárba-ris Chrístum datú-ra aut sán-

guinem. 2. Sed te mánet su-ávi-or Mors, poéna póscit dúl-

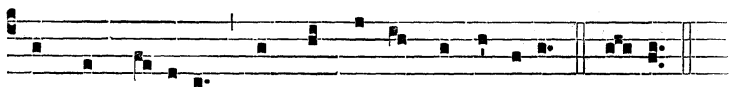
ci-or : Di-víni amó-ris cúspide In vúl-nus ícta cónci-

des. 3. O ca-ri-tá-tis víctima! Tu córda nóstra cóncrema,

Ti-bí-que géntes cré-di-tas Avérni ab ígne líbe-ra. 4. Sit



laus Pátri cum Fí-li-o, Et Spí-ri-tu Pa-rá-cli-to, Tibíque



sáncta Trí-ni-tas, Nunc et per ómne saécu-lum. Amen.

16. Saint Hedwig Queen of Poland Widow. († 1243)

Simple.

Collect.

DEus, qui beátam Hedwígem a saéculi pompa ad húmílem tuae Crucis sequélam toto corde transíre docuísti : † concéde; ut ejus méritis et exémplo discámus peritúras mundi calcáre delicias, * et in ampléxu tuae Crucis ómnia nobis adversántia superáre : Qui vivis et regnas cum Deo Patre, in unitáte...

O God, who didst teach blessed Hedwig to renounce the pomps of the world in order with all her heart humbly to take up thy Cross: grant that, by virtue of her merits and example, we may learn how to tread under foot the passing pleasures of this world, and by embracing thy Cross to overcome every obstacle in our path. Who livest and reignest.

Secret n° 16, p. 969 and Postcommunion n° 15, p. 973.

17. Saint Margaret Mary Alacoque Virgin († 1690)

Double.

Oct. 17. Véni sponsa. p. 135.

Collect.

Domine Jesu Christe, qui investigábiles divítias Cordis tui beátae Margaritae Mariae Vírgini mirabíliter revelásti : † da nobis ejus méritis et imitátione; * ut, te in ómnibus et super ómnia diligétes, jugem in eódem Corde tuo mansiónem habére mereámur : Qui vivis.

O Lord Jesus Christ, who in wondrous wise didst disclose to the blessed Virgin Margaret Mary the unsearchable riches of thy Heart: through her merits and example, give unto us, so to love thee in all things and above all things, as to deserve to have that same Heart of thine for our everlasting home. Who livest...

Secret.

Accépta tibi sint, Dómine, plebis tuae múnera : et concéde; ut ignis ille divínus nos inflámmet, quo, de Corde Filii tui emisso, beáta Margaríta María veheménter aestuávit. Per eúndem Dóminum.

MAY the offerings of thy people be well-pleasing to thee, O Lord : and do thou vouchsafe to set our hearts on fire with that divine flame which sprang from the Heart of thy Son fiercely to burn in blessed Margaret Mary's breast. Through the same.

Postcommunion.

Corporis et Sánguini tui, Dómine Jesu, sumptis mystériis : concéde nobis, quaésumus, beáta Margaríta María Virgine intercedénte; ut, supérbis saéculi vanitatibus exútis, mansuetúdinem et humilitátem Cordis tui induére mereámur : Qui vivis et regnas.

WE have shared, O Lord Jesus, in the sacred mysteries of thy Body and Blood : do thou, in answer to the prayers of the holy Virgin Margaret Mary make us, who renounce the proud vanities of the world, to become worthy to be clothed with the meekness and humility of thine own Heart. Who livest and reignest.

¶ *In places where the feast is solemnly kept :*

AT MASS.

Intr. v

S

UB úmbra il-lí-us, * quem de-

In the shadow of him whom I longed for, I have sat down : sweet in my mouth in his fruit¹. *Ps.* How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

Cant. 2, 3; Ps. 83, 2-3.

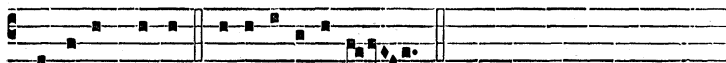
side-rá-ve-ram, sé-di : et

frú-ctus é-jus dúl-cis gúttu-ri mé-o.

Ps. Quam di-lécta tabernácu-la tú-a, Dómine virtú-tum!

concupiscit et dé-fi-cit ánima mé-a in átri-a Dómi-ni.

¹ Symbol of the joys the Saint experienced in Christ's company.



Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 5th tone. p. 29.

Collect, Secret and Postcommunion, as above.

On Sunday, the Prayers of the Sunday are added.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

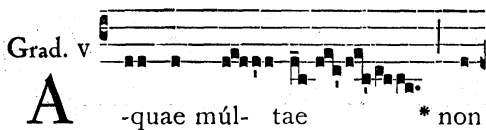
This passage of St Paul applies admirably to the Saint who was messenger of the Sacred Heart. Ephesians 3, 8-9 and 14-19.

FRatres : Mihi ómnium sanctórum mínimo data est grátia haec, in géntibus evangelizáre investigábiles divítias Christi, et illumináre omnes, quae sit dispensátio sacraménti absconditi a saéculis in Deo, qui ómnia creávit.

Hujus rei grátia flecto génu mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in caelis, et in terra nominátur, ut det vobis secúndum divítias glóriæ suae, virtúte corroborári per Spíritum ejus in interiorem hóminem : Christum habitáre per fidem in córdibus vestris : in caritate radicáti, et fundáti, ut possitis comprehendere cum ómnibus sanctis, quae sit latitúdo, et longitúdo, et sublímitas, et profúndum : scire étiam supereminéntem sciéntiae caritátem Christi, ut impleámini in omnem plenitúdinem Dei.

BRethren, to me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ : and to enlighten all men, that ye may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things...

For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named : that he would grant you according to the riches of his glory, to be strengthened with might unto the inward man : that Christ may dwell by faith in your hearts : that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth and length and height and depth, to know also the charity of Christ, which surpasseth all knowledge : that you may be filled unto all the fulness of God.



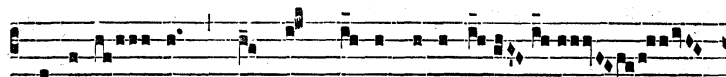
Grad. v

A

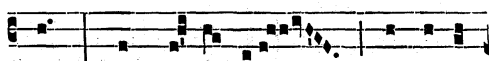
-quae múl-tae

* non

Many waters cannot quench charity : neither can the floods drown it. *Cant. 8, 7. V.* For thee my heart and my

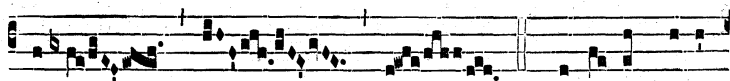


po-tu-é- runt exstíngue-re ca-ri-tá-



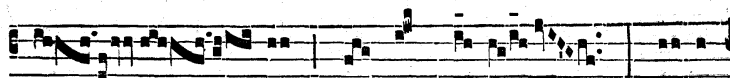
tem, nec flúmi-na óbru-ent

flesh have fainted away:
thou art the God of my
heart and the God that
is my portion for ever.
Ps. 72, 26.

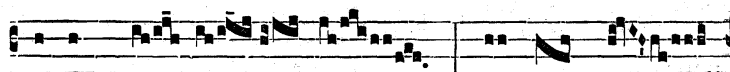


íl-lam.

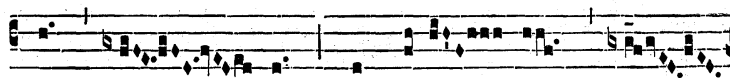
∇. De-fé-cit cáro



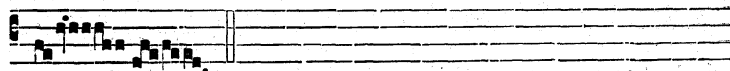
mé- a et cor mé- um : Dé- us



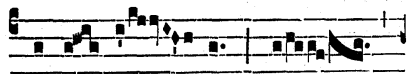
córdis mé- i, et pars mé-



a Dé- us * in aetér- num.

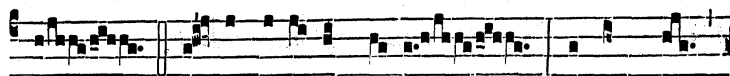


VIII

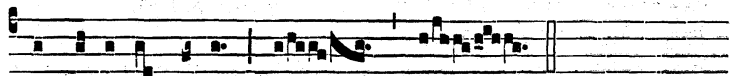


I to my Beloved :
and he turneth towards
me. *Cant. 7, 10.*

A L-le- lú- ia. * ij.



∇. E-go di-lécto mé- o, et ad me



convérsi- o * é-jus.

Offert. v

Q

Uid bó-num * é- jus est,

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.

et quid púlchrum é- jus, ni-

si frumén- tum e-le-ctó- rum, et vínum gérmi-

nans vír- gi- nes?

On Sunday, Preface of the Blessed Trinity, p. 13 (or of the Saints, p. 1534).

Comm. IV

E

-go di-lé- cto mé- o, * et

I to my Beloved, and my Beloved to me, who feedeth among the lilies. *Cant. 6, 2.*

di-léctus mé-us mí- hi, qui pásci-tur inter lí- li- a.

Vespers as Common of Virgins, p. 1708.

Prayer. Dómine Jesu Christe. p. 1500.

18.

Saint Luke Evangelist.

Double of II Class.

At I and II Vespers, all as Common of Evangelists, p. 1593.

Prayer. Intervéniat, as above.

When October 17 is on Sunday, commemoration of the Sunday is added, then of St. Margaret Mary, p. 1500.

When October 18 is on Sunday, commemoration of the Sunday is added.

AT MASS.

Introit. Míhi autem. p. 979.

Collect.

INtervéniat pro nobis, quaésumus, Dómine, sanctus tuus Lucas Evangelísta : † qui crucis mortificatiónem júgiter in suo corpore * pro tui nóminis honóre, portávit. Per Dóminum.

MAY, we beseech thee, O Lord, the prayer avail us of Saint Luke thine Evangelist : who to the glory of thy name ever bore in his body the mortification of the holy cross. Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St Paul recommends to the Corinthians the three delegates who are to collect their offerings. 2 Cor. 8, 16-24.

FRatres : Grátias ago Deo, qui dedit eámdem sollicitúdinem pro vobis in corde Titi, quóniam exhortatiónem quidem suscepit : sed cum sollicitior esset, sua voluntáte proféctus est ad vos.

Mísimus étiam cum illo fratrem, cujus laus est in Evangelíio per omnes eccléasias : non solum autem, sed et ordinátus est ab ecclésiis comes peregrinatiónis nostrae in hanc grátiam, quae ministrátur a nobis ad Dómini glóriam, et destinátam voluntátem nostram : devitátes hoc, ne quis nos vitúperet in hac plenítudine, 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 sollicitiorem, confidéntia multa in vos, sive pro Tito, qui est sócius meus, et in vos adjútor, sive fratres nostri, Apóstoli ecclésiárum, glória Christi. Ostensiónem ergo, quae est caritátis vestrae, et nostrae glóriae pro vobis, in illos osténdite in fáciem ecclésiárum.

Brethren, I give thanks to God, who hath given the same carefulness for you in the heart of Titus ; for indeed he accepted the exhortation ; but being more careful, of his own will he went unto you.

We have sent also with him the brother, whose praise is in the Gospel through all the churches ; and not that only, but he was also ordained by the churches companion of our travels for this grace, which is administered by us to the glory of the Lord and our determined will : avoiding this, lest any man should blame us in this abundance which is administered by us ; for we forecast what may be good not only before God, but also before men.

And we have sent with them our brother also, whom we have proved diligent in many things ; but now much more diligent, with much confidence in you, either for Titus, who is my companion and fellow-labourer towards you, or our brethren, the apostles of the churches, the glory of Christ. Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

Grad. II

I

N ómnem * tér- ram

Their sound went forth into all the earth : and their words to the ends of the world. Ψ . The heavens shew forth the glory of God ; and the firmament declareth the works of his hands.

ex- í- vit só- nus

Ps. 18, 5 and 2.

e- ó- rum :

et in fi- nes órbis tér-

rae vér- ba e- ó- rum.

 Ψ . Caéli enár-

rant gló- ri- am Dé-

i : et ópera mánu-um é-

jus

annúnti- at * firmamén- tum.

Allelúia, allelúia. Ψ . Ego vos elégi. *p.* 1297.*Gospel.* Designávit Dóminus. *p.* 1136. Credo.*Offertory.* Míhi autem. *p.* 982.**Secret.**

DOnis caeléstibus da nobis, quaesumus, Dómine, libera tibi mente servire : ut múnera quae deférimus, interveniénte

GRant unto us, we beseech thee, O Lord, with thy other heavenly gifts, that of serving thee with freedom of heart : and may the offerings we lay

beáto 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.

Preface of the Apostles, p. 13.

Communion. Vos qui secúti. p. 1087.

Postcommunion.

PRaesta, quaésumus, omnípotens Deus : ut, quod de sancto altári tuo accépinus, précibus beáti Evangelistae tui Lucae sanctificet ánimas nostras, per quod tuti esse possímus. Per Dóminum. | GRant, we beseech thee, O Almighty God, that the great gift we have received from thy holy altar, may, through the prayers of blessed Luke thine Evangelist, sanctify our souls and itself be our sure reliance. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added.

19. St. Peter of Alcantara Confessor. († 1562)

Double.

Oct. 19. Hic vir. p. 133.

Collect.

DEus, qui beátum Petrum Confessórem tuum admirábilis paeniténtiae et altíssimae contemplatiónis múnere illustráre dignátus es : † da nobis, quaésumus; ut, ejus suffragántibus méritis, * carne mortificáti, facilius caeléstia capiámus. Per Dóminum. | O God who wast pleased to ennoble blessed Peter, imbuing him with a marvellous spirit of penance, and bestowing on him the gift of the highest contemplation: for the sake of his merits, grant unto us that, by mortifying the flesh, we may learn to rise more easily to an understanding of the things of heaven. Through Jesus.

Secret n^o 12, p. 969 and Postcommunion n^o 11 (a), p. 972.

Mass. Jústus ut páлма. p. 1667, except Collect as above and Epistle Quae fuérunt lucra. p. 1667.

20. St. John Cantius Confessor. († 1473)

Double.

Oct. 20. Hic vir. p. 133.

Collect.

DA, quaésumus, omnípotens Deus : † ut, sancti Joánnis Confessóris exémplo in sciéntia | GRant unto us, we beseech thee, O Almighty God, that by walking in the footsteps of Saint John the

Sanctorum proficientes, atque aliis misericordiam exhibentes; * ejus meritis, indulgentiam apud te consequamur. Per Dominum nostrum.

Confessor, we may grow in the science of the Saints: and, by showing mercy to our fellow-men may, through his merits, deserve to be ourselves forgiven by thee. Through Jesus Christ.

Secret.

HAS, quaesumus, Domine, hostias sancti Joannis Confessoris tui meritis benignus assume: et praesta; ut, te super omnia et omnes propter te diligentes, corde tibi et opere placeamus. Per Dominum nostrum Jesum Christum.

FOR the sake of the merits of saint John, thy Confessor, look down in thy loving-kindness, we beseech thee, O Lord, upon the sacrifice we offer up: and grant that, loving thee above all things and all men for thy sake, we may by both our every thought and our every deed give pleasure to thee. Through Jesus Christ our Lord.

Postcommunion.

Pretiiosi Corporis et Sanguinis tui, Domine, pasti delicias, tuam supplices deprecamur clementiam: ut, sancti Joannis Confessoris tui meritis et exemplis, ejusdem caritatis imitatores effecti, consortes simus et gloriae: Qui vivis et regnas.

HAVING been fed by thee, O Lord, with bread from heaven, thine own most precious Body and Blood, very humbly we ask of thy mercy, that, aided by the merits and example of blessed John, thy Confessor, we may imitate his charity and thus come to have part in his glory. Who livest and reignest.

21.

St. Hilarion Abbot († 372)

Mass. Os justi. p. 1437.

Collect.

INtercessio nos, quaesumus, Domine, beati Hilarionis Abbatis commendet: † ut, quod nostris meritis non valemus, * ejus patrocinio assequamur. Per Dominum nostrum.

MAY the prayers of the holy Abbot Hilarion commend us, we beseech thee, O Lord, to thee, that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus Christ.

The same day.

Sts Ursula and her Companions Virg. and Mart. (4th cent.)

Mass. Loquebar. p. 1576.

Collect.

DA nobis, quaesumus, Domine Deus noster, sanctarum Virginum et Martyrum tuarum Ursulae et Sociarum ejus palmas incessabili devotione venerari: * ut, quas digna mente non possumus celebrare, humilibus saltem frequentemus obsequiis. Per Dominum.

Give unto us, we beseech thee, O Lord our God, to reverence with unceasing devotion the glory of thy holy Virgins-Martyrs Ursula and her Companions; and though it be not ours worthily to honour their triumph, to persevere in offering them the humble tribute of our duty. Through Jesus Christ our Lord.

24. St. Raphael the Archangel.

Double major.

¶ *In places where the feast is solemnly kept, at I. Vespers :*

At Magn.

Ant. v a

E-go sum * Rápha-el Ange-

I am the Angel Raphael, who stand before the Lord; but you are to bless God and recount all his marvels.

Tobias 12, 15 and 6.

lus, qui ásto ante Dó-minum : vos

autem benedí-ci-te Dé-um, et narrá-te ómni-a mi-ra-

bí-li-a é-jus. E u o u a e.

∇. Stétit Angelus juxta áram témpli.

∇. An Angel stood near the altar of the temple.

R̄. Hábens thuríbulum áureum in mánu súa.

R̄. Having a golden censer in his hand.

Commemoration at Vespers of October 24.

Ant. I D 2

P Rinceps glo-ri-o-síssime, *

Most glorious Prince, Raphael Archangel, be mindful of us; here and

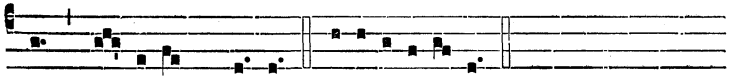


everywhere pray for us
to the Son of God.

Rápha- el Archánge- le, ésto mé-



mor nóstri : hic et u-bíque semper precá- re pro nó-



bis Fí- li- um Dé- i. E u o u a e.

Cant. Magnificat. I D 2. p. 212.

Ÿ. Stétit Angelus. p. 1509.

Collect.

DEUS, qui beátum Raphaélem Archángelum Tobíae fámulo tuo cómitem dedísti in via : † concéde nobis fámulis tuis; ut ejúsdem semper protegámur custódia, * et muniámur auxilió. Per Dóminum nostrum.

O God who to Tobias thy servant, when on his journey, didst give blessed Raphael the Archangel for a companion; vouchsafe that we who are also thy servants, may likewise be safeguarded by his watchfulness and be made strong by his help. Through Jesus Christ our Lord.

Secret. Hóstias tibi. p. 1454.

Postcommunion.

DIRIGERE dignáre, Dómine Deus, in adjutórium nostrum sanctum Raphaélem Archángelum : et, quem tuae majestáti semper assístere crédimus, tibi nostras exíguas preces benedicéndas assígnat. Per Dóminum.

Vouchsafe, O Lord our God, to send down thy holy Archangel Raphael for our helper : and may he, whom we faithfully believe ever to stand before thy majesty, put up our poor prayers to be blessed by thee. Through Jesus Christ our Lord.

25. Sts. Chrysanthus and Darias Martyrs. († 284)

Collect.

BEATÓRUM Mártyrum tuórum, Dómine, Chrysánthi et Dariae, quaesumus, adsit nobis orátio : † ut, quos venerámur

MAY, we beseech thee, O Lord, the prayers of thy blessed Martyrs Chrysanthus and Darias be our stay : and may we who seek to do them

obséquo, * eórum pium júgiter | devout honour, at all times feel their
 experiámur auxiliúm. Per Dó- | kindly help. Through Jesus Christ
 minum nostrum. | our Lord.

Secret.

POPULI tui, quaésumus, Dó- | MAY, O Lord, the sacred Victim
 mine, tibi grata sit hóstia, | thy people offer up, find great
 quae in natalítiis sanctorúm | favour in thy sight : inasmuch as it
 Mártýrum tuórum Chrysánthi | is on the festival-day of thy holy
 et Dariae solémniter immolátur. | Martyrs Chrysanthus and Darias that
 Per Dóminum nostrum. | it is solemnly sacrificed. Through
 Jesus Christ our Lord.

Postcommunion no 19, p. 973.

26. St. Evaristus I. Pope and Martyr. († 109)

Collect.

GREGEM tuum, Pastor aetérne, | ETERNAL Shepherd, look favourably
 placátus inténde : † et per | on thy flock : and through the
 beátum Evarístum, Mártýrem | intercession of blessed Evaristus thy
 tuum atque Summum Pontifi- | Martyr and Sovereign Pontiff, whom
 cem, perpétua protectióne cu- | thou didst make shepherd of the
 stódi ; * quem totíus Ecclésiae | whole Church, keep it safely under
 praestitísti esse pastórem. Per | thy everlasting protection. Through
 Dóminum nostrum. | Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

28. Sts. Simon and Jude Apostles.

Double of II Class.

When October 28 falls on Sunday, this feast is kept the following day, because of the feast of Christ the King.

At Vespers, all as Common of the Apostles, p. 1593. Prayer. Deus, qui nos. as follows.

AT MASS.

Introit. Míhi autem. p. 979.

Collect.

DEUS, qui nos per beátos | O God who hast been pleased,
 Apóstolos tuos Simónem et | through the preaching of thy holy
 Judam ad agnitíonem tui nómi- | Apostles Simon and Jude, to bring us
 nis veníre tribuísti : † da nobis | to the knowledge of thy name : make

eórum glóriam sempitérnam et proficiéndo celebráre, * et celebrándo proficere. Per Dóminum nostrum.

us, while setting forth their everlasting glory, ever more and more to grow in virtue, and, while growing in virtue, ever more and more to celebrate their glory. Through Jesus Christ.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

St. Paul is not speaking here of sanctifying (or habitual) grace, but of special graces intended for the service of the Church, called "charismata". Their purpose is the unity and perfection of the Church, the Body of Christ. Ephesians 4, 7-13.

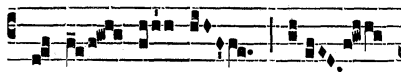
FRatres : Unicuique nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit : Ascéndens in altum, captivam duxit captivitátem : dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inférióres partes terrae? Qui descéndit, ipse est et qui ascéndit super omnes caelos, ut impléret ómnia. Et ipse dedit quosdam autem apóstolos quosdam autem prophétas, álios vero evangelístas, álios autem pastóres, et doctóres, ad consummatiónem sanctórum in opus ministérii, in aedificatiónem córporis Christi : donec occurrámus omnes in unitátem fidei, et agnitiónis Filii Dei, in virum perféctum, in mensúram aetátis plenitúdinis Christi.

BRethren, to every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith, Ascending on high, he led captivity captive; he gave to men. Now, that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

Gradual. Constitúes éos. p. 1240.

VIII

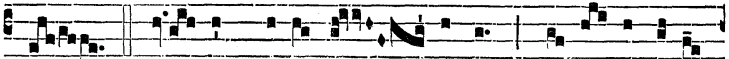
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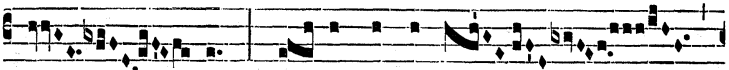
L-le- lú- ia. * ij.

To me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

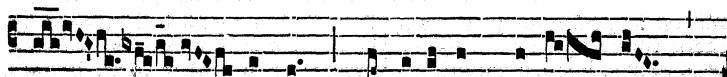
Ps. 138, 17.



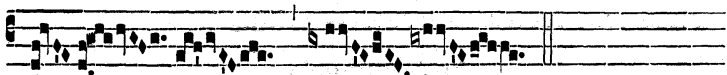
¶ Ni- mis hono- rá- ti sunt amí- ci tú- i,



Dé- us : ni- mis confortá-



tus est principá-tus * e-ó- rum.



✠ **Sequentia sancti Evangelii secundum Joannem.**

The world's hatred for Jesus and his followers. John 15, 17-25.

IN illo témpore : Dixit Jesus discipulis suis : Haec mando vobis, ut diligátis invicem. Si mundus vos odit : scitote quia me priórem vobis ódio hábuit. Si de mundo fuissétis : mundus quod suum erat diligeret : quia vero de mundo non estis, sed ego elégi vos de mundo, própterea odit vos mundus.

Mementóte sermónis mei, quem ego dixi vobis : Non est servus major dómíno suo. Si me persecúti sunt, et vos persecúntur : si sermónem meum servavérunt, et vestrum servábunt. Sed haec ómnia fácient vobis propter nomen meum : quia nésciunt eum, qui misit me.

Si non venissem, et locútus fuíssem eis, peccátum non habérent : nunc autem excusatiónem non habent de peccáto suo. Qui me odit : et Patrem meum odit. Si ópera non fecíssem in eis, quae nemo álius fecit, peccátum non habérent : nunc autem et vidérunt, et odérunt et me, et Patrem meum. Sed ut adimpleátur sermo, qui in lege eórum scriptus est : Quia ódio habué-runt me gratis. **Credo.**

AT that time, Jesus said to his disciples, These things I command you, that you love one another. If the world hate you, know ye that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember my word that I said to you, The servant is not greater than his master. If they have persecuted me, they will also persecute you : if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they know not him that sent me.

If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law, They hated me without a cause.

Offertory. In ómnem térram. p. 1013.

Secret.

GLóriam, Dómíne, sanctórum Apostolórum tuórum Simónis et Judae perpétuam vene-

Reverently, O Lord, we honour the everlasting glory of thy holy Apostles Simon and Jude: and beseech

rantes : quaesumus; ut eam,
sacris mysteriis expiati, dignius
celebramus. Per Dominum.

thee, that, our guilt being atoned for
in these sacred mysteries, we may
become more worthy to do homage
to thy saints. Through Jesus Christ...

Preface of the Apostles, p. 13.

Communion. Vos qui secuti estis me. p. 1087.

Postcommunion.

Percéptis, Dómine, sacramén-
tis, suppliciter exoramus : ut,
intercedéntibus beátis Apóstolis
tuis Simóne et Juda, quae pro
illórum veneránda gérimus pas-
sióne, nobis proficiant ad me-
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...

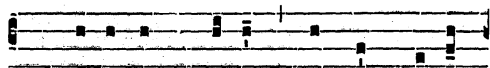
THE LAST SUNDAY OF OCTOBER

FEAST OF OUR LORD JESUS CHRIST, KING.

Double of I Class.

AT FIRST VESPERS.

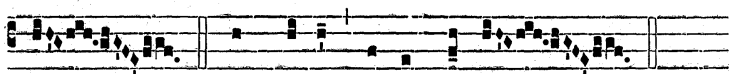
As at II Vespers, p. 1521, except :



∇. All power is given to me.

∇. Dá-ta est mí-hi ómnis po-té-

∇. In heaven and in earth. *Matth. 28, 18.*



stas.

∇. In caélo et in térra.

At Magnif.

Ant. I f

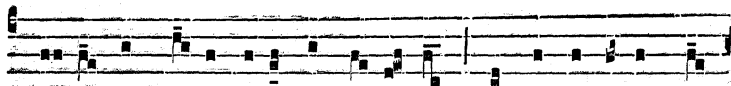
D

Abit illi* Dóminus Dé-us

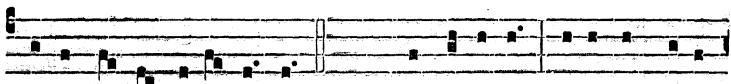
The Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.

Luke 1, 32.

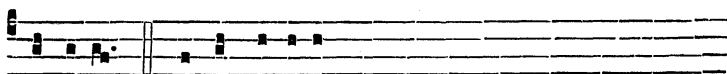
sé-dem Dávid, pátris é-jus: et re-



gná-bit in dómo Jácob in ae-térnum, et régni é-jus non



é-rit fi-nis, alle-lú-ia. *Cant. Magní-fi-cat * ánima mé-a*



Dóminum. 2. Et exsultávit...

Cant. Magnificat. 1 f. p. 212 or 218.

Prayer. Omnipotens sempitérne Deus. p. 1517.

Commemoration of the Sunday.

Benedicámus Dómino I. p. 138.

At Compline, Hymn n^o 10, p. 254 with proper doxology at follows.

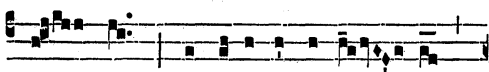
AT MASS.

Intr. III

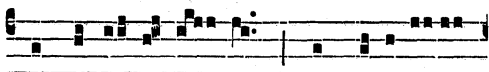
D Ignus est Agnus, * qui occí-

The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength and honour. To him be glory and empire for ever and ever. *Ps.* Give the king thy judgement, O God; and to the king's son thy justice.

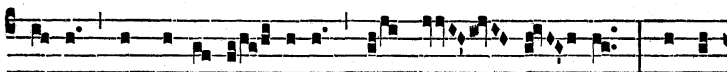
Apoc. 5, 12; 1, 6. — Ps. 71, 1.



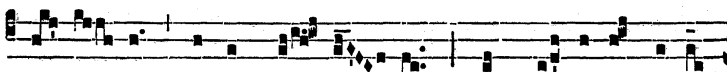
sus est, accípe-re virtú- tem,



et di-vi-ni-tá- tem, et sapi-én-



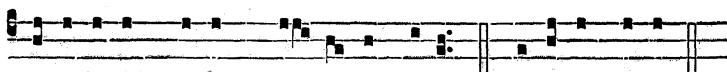
ti- am, et forti-tú- dinem, et ho- nó- rem. Ipsi



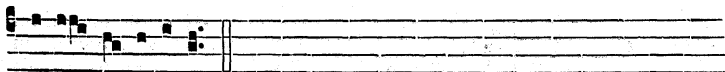
gló- ri- a et impé- ri- um in saé-cu-la saecu-



ló- rum. *Ps.* Dé- us, judí-ci- um tú- um Régi da : * et



justí-ti- am tú- am Fí- li- o Régis. Gló-ri- a Pátri.



E u o u a e. Glória Patri. 3rd tone. p. 29.

Collect.

OMnipotens sempitérne Deus, qui in dilécto Filio tuo, universórum Rege, ómnia instauráre voluisti : † concéde propítius; ut cunctae familiae géntium, peccáti vúlneré disgregátae, * ejus suavíssimo subdántur império : Qui tecum vivit et regnat.

Almighty and eternal God, who hast willed to restore all things in thy beloved Son, the King of the universe; mercifully grant that the nations which have been torn asunder by the wounds of sin, may be reunited in subjection to his most sweet rule. Who lives and reigns.

Collect of the Sunday is added.

Lectio Epistolae beati Pauli Apostoli ad Colossenses.

Christ holds first place, in the order of natural creation, and then in that of the new, supernatural, creation or redemption. Colossians 1, 12-20.

FRatres : Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmíne, qui erípuit nos de potestate tenebrárum, et tránstulit in regnum Filii dilectiónis suae, in quo habémus redemptiónem per sánguinem ejus, remissionem peccatórum :

Qui est imágo Dei invisibilis, primogénitus omnis creatúrae : quóniam in ipso cón dita sunt univér sa in caelis et in terra, visibília et invisibília, sive throni, sive dominatiónes, sive principátus, sive potestátes : ómnia per ipsum, et in ipso creáta sunt : et ipse est ante omnes, et ómnia in ipso constant.

Et ipse est caput córporis Ecclésiæ, qui est princípium, primogénitus ex mórtuis : ut sit in ómnibus ipse primátum tenens : quia in ipso complácu it omnem plenitúdinem inhábítare : et per eum reconciliáre ómnia in ipsum, pacíficans per sánguinem crucis ejus, sive quae in terris, sive quae in caelis sunt, in Christo Jesu Dómino nostro.

BRethren : We give thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

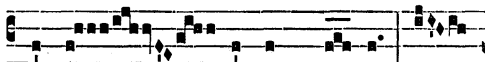
Who is the image of the invisible God, the firstborn of every creature; for in him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities or powers; all things were created by him and in him, and he is before all, and by him all things consist.

And he is the head of the body the Church, who is the beginning, the firstborn from the dead, that in all things he may hold the primacy; because in him it hath well pleased the Father, that all fulness should dwell, and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things on earth, and the things that are in heaven, through Christ Jesus, our Lord.

Grad. v

D

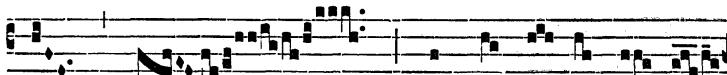
Ominá- bi-tur * a má-



ri us- que ad má-re, et



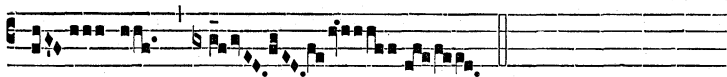
a flúmi-ne usque ad términos ór-bis terrá-

rum. *∇*. Et ado-rábunt é-um

ómnes ré- ges tér-rae :



ó- mnes gén- tes sér- vi- ent



* é- i.

AL-le- lú- ia. * *ij*.*∇*. Pot-é-stas é-jus,

He shall rule¹ 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.

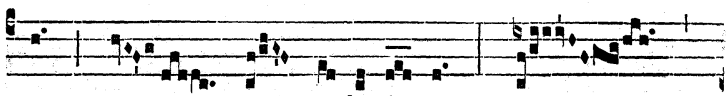
¹ The expression must be understood of the ideal frontiers of Palestine, that is, the Red Sea, the Mediterranean, and the desert as far as the Euphrates. The Messiah's rule is far wider than the psalmist conceives it here, as indeed *∇*. shows clearly enough.



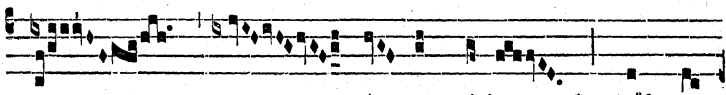
away : and his kingdom
that shall not be des-
troyed.

pot-é- stas ae-tér-


Daniel 7, 14.



na, quae non au-fe-ré- tur : et



ré-gnum é-jus, * quòd non



cor- rumpé- tur.

✠ **Sequentia sancti Evangelii secundum Joannem.**

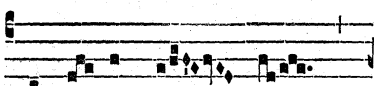
The spiritual kingdom of Jesus Christ. John 18, 33-37.

IN illo tempore : Dixit Pilátus ad Jesum : Tu es Rex Judaeórum? Respóndit Jesus : A temetípso hoc dicis, an álíi dixérunt tibi de me? Respóndit Pilátus : Numquid ego Judaéus sum? Gens tua, et pontífices tradidérunt te mihi : quid fecísti? Respóndit Jesus : Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei útique decertárent, ut non tráderer Judaéis : nunc autem regnum meum non est hinc. Dixit itaque ei Pilátus : Ergo Rex es tu? Respóndit Jesus : Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritatí : omnis qui est ex veritaté, audit vocem meam. Credo.

AT that time Pilate said to Jesus : Art thou the king of the Jews? Jesus answered : Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered : Am I a Jew? Thy own nation, and the chief priests have delivered thee up to me : what hast thou done? Jesus answered : My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews : but now my kingdom is not from hence. Pilate therefore said to him : Art thou a king then? Jesus answered : Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Everyone that is of the truth heareth my voice.

Ask of me, and I will give thee the Gentiles for thine inheritance, and the utmost parts of the earth for thy possession. *Ps. 2, 8.*

Offert. IV



P Óstu- la * a me,

et dá- bo tí-bi gén- tes he-redi-tá- tem
 tú- am, et posses- si- ó- nem tú-
 am térmi- nos tér- rae.

Secret.

Hostiam tibi, Dómine, humá-
 nae reconciliatiónis offéri-
 mus : praesta, quaesumus; ut,
 quem sacrificiis praeséntibus
 immolámus, ipse cunctis génti-
 bus unitátis et pacis dona con-
 cédât, Jesus Christus Filius tuus
 Dóminus noster : Qui tecum
 vivit et regnat.

WE offer Thee, O Lord, the Victim
 of the reconciliation of mankind;
 grant we beseech thee, that the gifts
 of peace and union may be given to
 all nations by him whom we immo-
 late in this present sacrifice, Jesus
 Christ thy Son our Lord. Who lives
 and reigns.

Secret of the Sunday is added.

Preface.

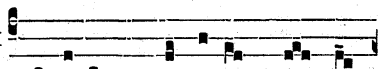
Vere dignum et justum est,
 aequum et salutáre, nos tibi
 semper, et ubique grátias ágere :
 Dómine sancte, Pater omnípo-
 tens, aetérne Deus : Qui unigé-
 nitum Filium tuum Dóminum
 nostrum Jesum Christum, Sa-
 cerdótem aetérnum et univer-
 sórum Regem, óleo exsultatiónis
 unxísti : ut seipsum in ara crucis,
 hóstiám immaculátam et paci-
 ficam offerens, redemptiónis hu-
 mánae sacraménta perágeret : et
 suo subjéctis império omnibus
 creatúris, aetérnum et universále
 regnum imménsae tuae tráderet
 Majestáti : regnum veritátis et
 vitae; regnum sanctitátis et grá-
 tiae; regnum justítiae, amóris
 et pacis.

IT is truly meet and just, right and
 profitable, for us at all times and
 in all places to give thanks to thee,
 O Lord, the Holy One, the Father
 Almighty, the everlasting God : Who
 hast anointed with the oil of gladness,
 as eternal High Priest and King of
 the universe, thy Only Begotten Son,
 Jesus Christ our Lord; so that offering
 himself on the altar of the cross,
 a meek and spotless victim, he might
 accomplish the mystery of the red-
 emption of mankind, and having
 subjected all creatures to his rule,
 he might present to thy infinite
 Majesty an eternal and universal
 kingdom : a kingdom of truth and
 life, of holiness and grace; a king-
 dom of justice, love and peace.

Et ideo cum Angelis et Arch-
ángelis, cum Thronis et Do-
minatióibus, cumque omni
militia caeléstis exércitus, hym-
num glóriae tuae cánimus, sine
fine dicétes : Sanctus...

And therefore with the Angels and
Archangels, with the Thrones and
Dominations and with all the array
of the heavenly Host, we sing a hymn
to thy glory and unceasingly repeat :
Holy...

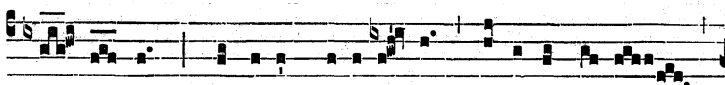
Comm. VI



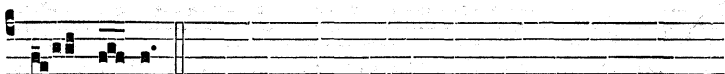
S Edébit * Dóminus Rex in

The Lord shall sit
king for ever : the Lord
will bless his people
with peace.

Ps. 28, 10 and 11.



ae- tér-num : Dóminus benedí- cet pópu- lo sú- o



in pá- ce.

Postcommunion.

Immortalitátis alimóniam con-
secúti, quaesumus, Dómine :
ut, qui sub Christi Regis vexillis
militáre gloriámur, cum ipso
in caelésti sede, júgiter regnáre
possimus : Qui tecum...

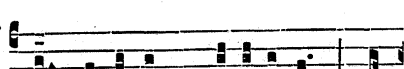
Nourished by the bread of eternal
life, we beseech thee, O Lord,
that we who now glory in fighting
under the standard of Christ our
King, may hereafter reign with him
on his heavenly throne. Who lives...

On Sunday, the Postcommunion of the Sunday is added

AT SECOND VESPERS.

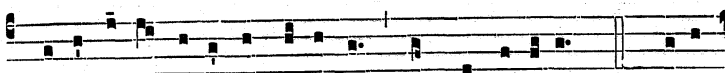
¶ *On October 31 the following Vespers are not sung, but 1 Vespers of All Saints, p. 1528, with commemoration of the feast of Christ the King.*

1 Ant.
VIII G

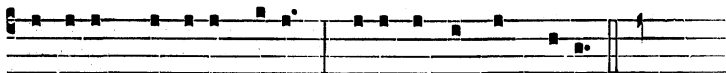


P A- cí- fi- cus * vocábi- tur, et

He shall be called
Peaceable : and his
throne shall be most
firm for ever. *1 Par. 22,
9 and 17, 14.*



thrónus é- jus é- rit firmíssimus in perpé- tu- um. *Ps. DÍxit*



Dóminus Dómino mé-o : * Séde a *dextris* mé-is.

Ps. Dixit Dóminus. VIII G. p. 151.

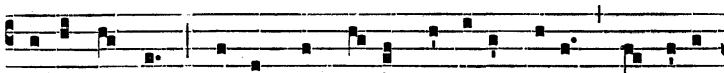
2 Ant.

VIII c

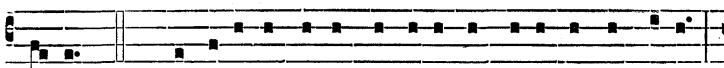
R

Egnum é- jus * régnum sem-

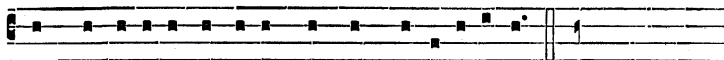
His kingdom is an everlasting kingdom, and all kings shall serve him and shall obey him. *Dan. 7, 27.*



pi-térnum est, et ómnes ré-ges sé-rvi-ent é-i et obé-



di-ent. *Ps. Confi-tébor tí-bi, Dómine, in tóto córde mé-o : **



in consí-li-o justórum et congrega-ti-óne.

Ps. Confitébor. VIII c. p. 158.

3 Ant.

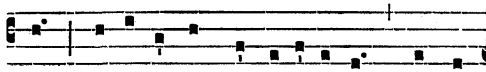
VII a

E

Cce vir Ori-ens * nómen é-

Here is the man, the Dayspring (or, Branch) is his name; he shall sit and bear rule, and shall speak peace to the nations.

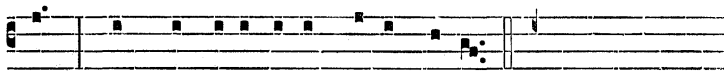
Zach. 6, 12-13; 9, 10.



jus : sedé-bit et dominábi-tur, et lo-



qué-tur pácem géntibus. *Ps. Be- á-tus vir qui tímet Dómi-*



num : * in mandá-tis é-jus vó-let nímis.

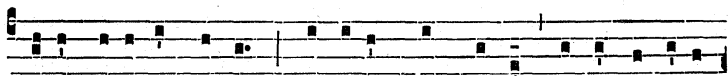
Ps. Beátus vir. VII a. p. 164.

4 Ant.
III a

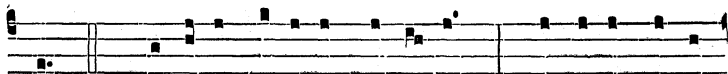


The Lord is our
judge, the Lord is our
lawgiver, the Lord is
our King: he will save
us. *Is. 33, 22.*

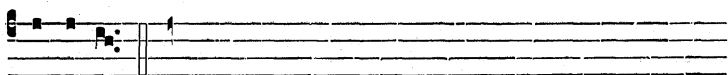
Dominus * júdex nóster, Dó-



minus légi-fer nóster; Dóminus Rex nóster, ípse salvábit

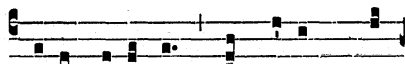


nos. *Ps. Laudá-te, pú-e-ri, Dómi-num: * laudá-te nómen*



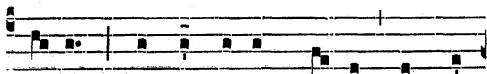
Dómi-ni. *Ps. Laudáte, púeri. III a. p. 166.*

5 Ant.
VIII G

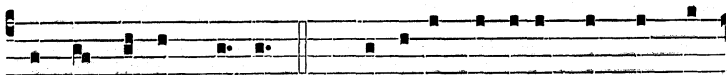


Behold, I have given
thee to be the light of
the Gentiles, that thou
mayst be my salvation
even to the farthest
part of the earth.
Is. 49, 6.

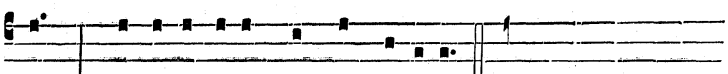
Ecce dédi te * in lúcem gén-



ti-um, ut sis sá-lus mé-a usque



ad extrémum térrae. *Ps. Laudá-te Dóminum, ómnes gén-*



tes: * laudá-te é-um, *ómnnes pópu-li.*

Ps. Laudáte Dóminum. VIII G. p. 186.

Chapter.

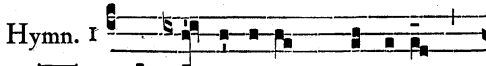
FRatres : Grátias ágimus Deo
Patri, qui dignos nos fecit
in partem sortis sanctórum in
lúmine : † qui eripuit nos de

BRethren : We give thanks to God
the Father, who hath made us
worthy to be partakers of the lot of
the saints in light, who hath delivered

potestáte *tenebrárum*,* et tráns- | us from the power of darkness, and
tulit in regnum Filii dilectiónis | hath translated us into the kingdom
suae. | of the Son of his love.

The melody is that of the hymn Beáta nóbis gáudia of Lauds of Whitsunday.

Hymn. I



T E sae-cu-lórum Príncipem,

1. To Christ the Lord of worlds we sing, the nations' universal King. Hail, conquering Christ, whose reign alone over our hearts and souls we own.



Te, Chríste, Ré-gem génti-um, Te

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.

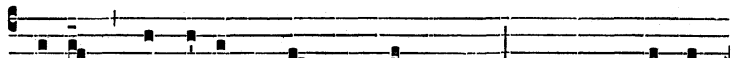


ménti-um, Te córdi-um Unum fa-té-

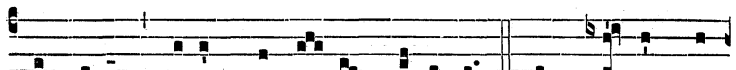
3. Christ, who art known the Prince of Peace, bid all rebellious tumults cease; call home thy straying sheep and hold for ever in one faithful fold.




mur árbitrum. 2. Sce-lé-sta túrba clá-



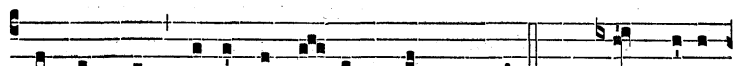
mi-tat : Regná-re Chrí-stum nó-lumus : Te nos ovántes



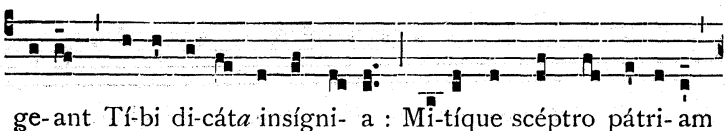
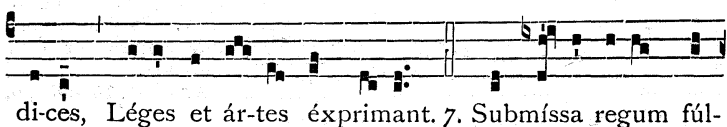
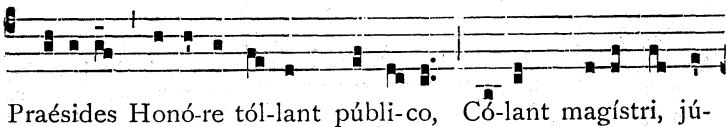
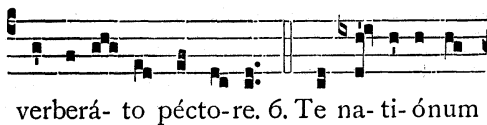
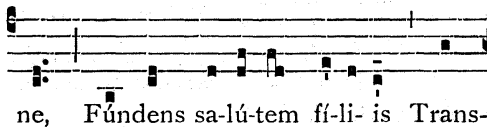
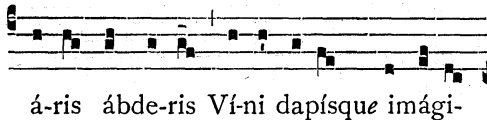
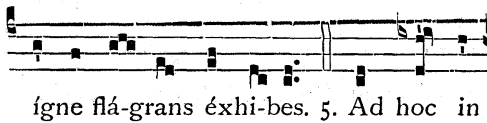
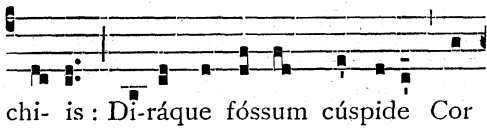
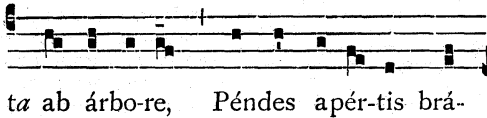
ómni-um Ré-gem supré-num dí-cimus. 3. O Chrí-ste, Prín-



ceps Pá-ci-fer, Méntes rebél-les súbji-ce : Tu-óque amó-



re dé-vi-os Ovíle in ú-num cóngre-ga. 4. Ad hoc cru-én-

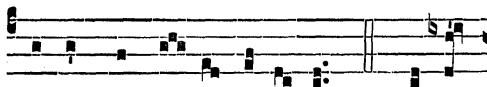


4. For this, thine arms, on Calvary, were stretched across th'empurpled tree; and the sharp spear that through thee ran laid bare the heart that burned for man.

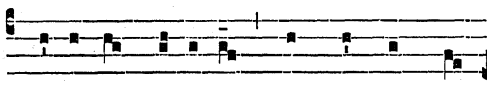
5. For this, in forms of bread and wine lies hid, the plenitude divine, and from thy wounded body runs the stream of life to all thy sons.

6. May they who rule o'er man below thee for their greater Sovereign know, and human wisdom, arts, and laws in thee repose as in their cause.

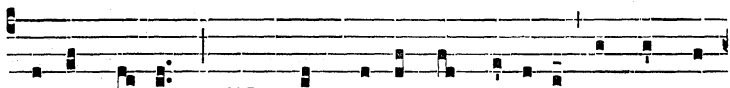
7. Let kingly signs of pomp and state unto thy name be dedicate, city and hearth and household be under thy gentle sceptre free.



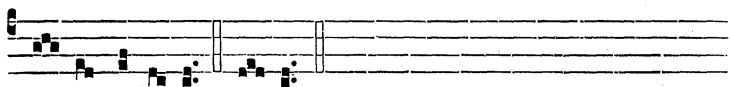
Domósque súbde cí-vi- um. 8. Jé-su,



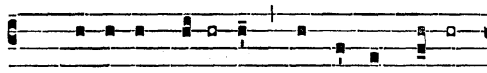
tí-bi sit gló-ri- a, Qui scépra mún-



di témp-e- ras, Cum Pátre, et álmo Spí-ri-tu, In semp-



tér-na saécu-la. Amen.

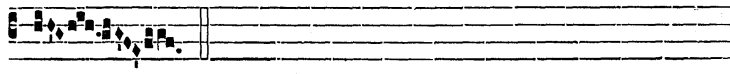


V. Multipli- cábi-tur é- jus impé-ri-

R. Et pá- cis non é-rit ff-

V. His rule shall be spread abroad.

R. And of peace there shall be no end.



um.

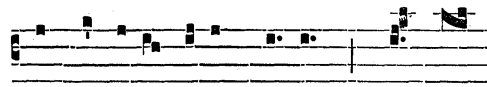
nis.

At Magnif.

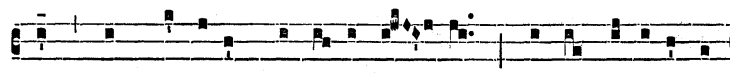
Ant. VII a

H

Abet in vestiménto * et



in fémore sú-o scríptum : Rex ré-



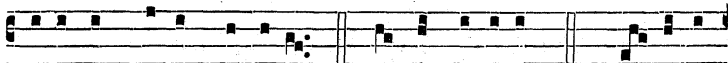
gum, et Dóminus domi-nánti- um. Ipsi gló-ri- a et

And he hath on his garment and on his thigh written: King of kings and Lord of lords. To him be glory and empire for ever and ever.

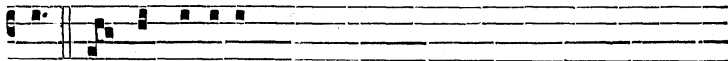
Apoc. 19, 16 and 1, 6.



impé-ri-um in saécu-la saecu-ló-rum. *Cant. Magní-fi-cat **



ánima mé-a Dóminum. 2. Et exsultávit... *or Magní-fi-*



cat... Et exsultávit... *Cant. Magnificat, VII a. p. 217 or 222.*

Prayer. Omnipotens sempitérne Deus. p. 1517.

Commemoration of the Sunday.

Benedicámus Dómino I. p. 138.

At Compline. *Hymn n^o 10, p. 254 with proper doxology.*

Act of consecration of the human race to the Sacred Heart of Jesus.

(*Leo XIII, June 11 1899, and Pius XI, October 11 1925*).

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before thy altar. We are thine, and thine we wish to be; but, to be more surely united to thee, behold each one of us freely consecrates himself today to thy most Sacred Heart.

Many indeed have never known thee: many too, despising thy precepts, have rejected thee. Have mercy on them all, most merciful Jesus, and draw them to thy Sacred Heart. Be thou King, O Lord, not only of the faithful who have never forsaken thee, but also of the prodigal children who have abandoned thee: grant that they may quickly return to their Father's house lest they die of wretchedness and hunger.

Be thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbour of truth and unity of faith, so that soon there may be but one flock and one Shepherd.

Be thou King of all those who are still involved in the darkness of idolatry or of Islam, and refuse not to draw them all into the light and kingdom of God. Turn thine eyes of mercy toward the children of that race, once thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may it now descend upon them a laver of redemption and of life.

Grant, O Lord, to thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to It be glory and honour for ever. *R̄. Amen.*

FEASTS OF NOVEMBER.

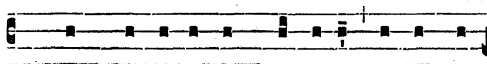
NOVEMBER 1.

THE FEAST OF ALL SAINTS.

Double of I Class.

AT FIRST VESPERS. (October 31)

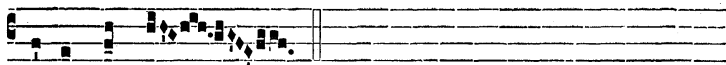
As at II Vespers, p. 1536, except the 5th Psalm and the following :



∇. Be glad in the Lord, and rejoice ye just.

∇. Lae- támi-ni in Dómino, et exsul-
R̄. Et glo-ri- ámini, ó- mnes

R̄. And glory all ye right of heart.



tá-te, jú-sti.
récti córde.

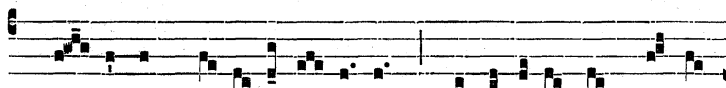
At Magnif.

Ant. I D

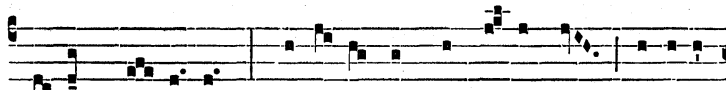
A

Nge-li, * Archánge-li,

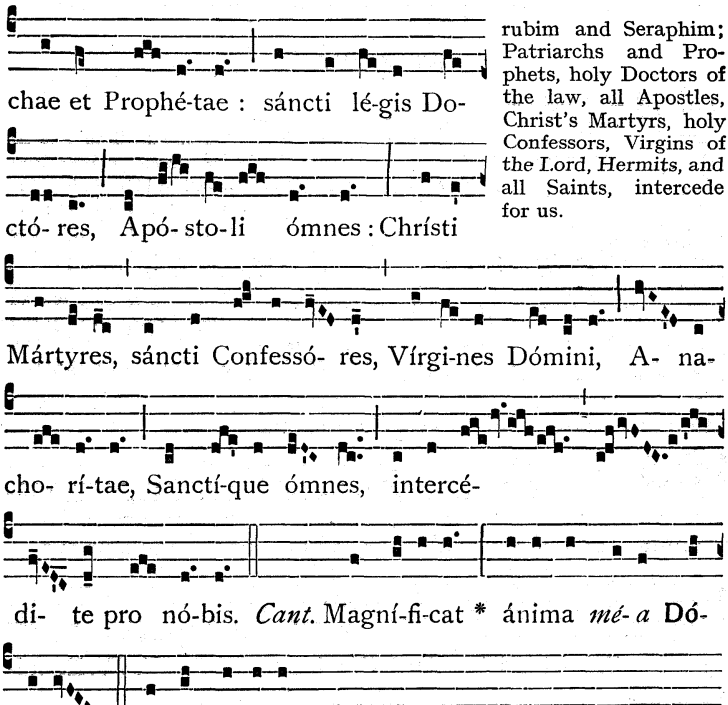
Angels, Archangels,
Thrones and Domina-
tions, Principalities and
Powers, Virtues, Che-



Thró-ni et Domi-na-ti- ó-nes, Princi-pátus et Pot-e-



stá-tes, Vir-tú-tes : Ché-ru-bim atque Sé-raphim : Patri-ár-



chae et Prophé-tae : sáncti lé-gis Do-
ctó-res, Apó-sto-li ómnes : Chrísti
Mártyres, sáncti Confessó-res, Vírgi-nes Dómini, A-
cho-rí-tae, Sanctí-que ómnes, intercé-
di- te pro nó-bis. *Cant. Magní-fi-cat * ánima mé-a Dó-*
minum. 2. Et exsultávit...

Cant. Magnificat. I D. p. 212 or 218.

Prayer.

OMnípotens sempitérne Deus, qui nos ómnium Sanctórum tuórum mérita sub una tribuísti celebrátate venerári : † quaésu-mus; ut desiderátam nobis tuae propitiatiónis abundántiam, * multiplicátis intercessóribus, largiáris. Per Dóminum nostrum Jesum Christum.

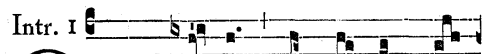
O Almighty and everlasting God, by whose gracious favour we on this single festival day render solemn homage to the merits of all thy Saints: most humbly we pray, that since so great is the number of thine elect pleading in our behalf, we may partake, in all their fulness, of thine abounding mercies. Through Jesus Christ our Lord.

Benedicámus Dómino I. p. 138.

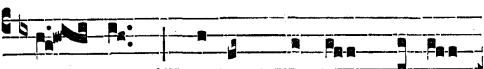
At Compline, Hymn n^o 1, p. 246.

AT MASS.

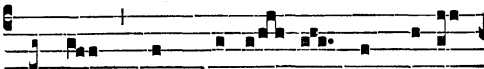
Intr. I



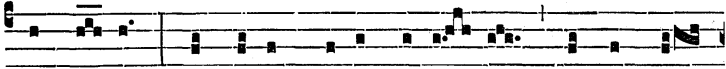
G Aude- ámus * ómnes in Dó-




mi- no, dí- em féstum ce-le-



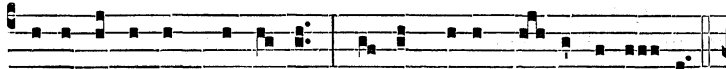
brántes sub honó- re Sanctórum



ómnium : de quórum so-lemni-tá- te gáudent An-



ge- li, et colláu- dant Fí- li- um Dé- i. *Ps.* Exsul-



tá-te, jústi, in Dómi- no : * réctos decet col- laudá- ti- o.



Gló-ri- a Pátri. E u o u a e. Glória Pátri. 1st tone, p. 28.

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 sempitérne Deus, qui nos ómnium Sanctórum tuórum mérita sub una tribuísti celebritáte venerári : † quaesumus ; ut desiderátam nobis tuae propitiatiónis abundántiam, * multiplicáti intercessóribus, largiáris. Per Dóminum.

O Almighty and everlasting God, by whose gracious favour we on this single festival day render solemn homage to the merits of all thy Saints : most humbly we pray, that since so great is the number of thine elect pleading in our behalf, we may partake, in all their fulness, of thine abounding mercies. Through Jesus ..

On Sunday, the Collect of the Sunday is added.

Lectio libri Apocalypsis beati Joannis Apostoli.*The number and destiny of God's elect. Apoc. 7, 2-12.*

IN diébus illis : Ecce ego Joánnēs vidi álterum Angelum ascendéntem ab ortu solis, habéntem signum Dei vivi : et clamávit voce magna quátuor Angelis, quibus datum est nocére terrae et mari, dicens : Nolíte nocére terrae, et mari, neque arbóribus, quoadúsque signémus servos Dei nostri in fróntibus eórum.

Et audívi númerum signatórum, centum quadragínta quátuor mília signáti, ex omni tribu filiórum Israel. Ex tribu Juda duódecim mília signáti. Ex tribu Ruben duódecim mília signáti. Ex tribu Gad duódecim mília signáti. Ex tribu Aser duódecim mília signáti. Ex tribu Néphthali duódecim mília signáti. Ex tribu Manásse duódecim mília signáti. Ex tribu Simeon duódecim mília signáti. Ex tribu Levi duódecim mília signáti. Ex tribu Issachar duódecim mília signáti. Ex tribu Zábulon duódecim mília signáti. Ex tribu Joseph duódecim mília signáti. Ex tribu Bénjamin duódecim mília signáti.

Post haec vidi turbam magnam, quam dínúmerare nemo póterat, ex ómnibus géntibus, et tribubus, et pópulis, et linguis : stantes ante thronum, et in conspéctu Agni, amícti stolis albis, et palmae in mánibus eórum : et clamábant voce magna, dicéntes : Salus Deo nostro, qui sedet super thronum, et Agno. Et omnes Angeli stabant in circúitu throni, et seniórum, et quátuor animálium : et cecidérunt in conspéctu throni in fácies suas, et adoravérunt Deum, dicéntes : Amen. Benedíctio, et cláritas, et sapiéntia, et gratiárum áctio, honor, et virtus, et fortitúdo Deo nostro in saécula saeculórum. Amen.

IN those days, behold, I, John, saw another Angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.

And I heard the number of them that were signed : an hundred and forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed : of the tribe of Ruben twelve thousand signed : of the tribe of Gad twelve thousand signed : of the tribe of Aser twelve thousand signed : of the tribe of Nephthali twelve thousand signed : of the tribe of Manasses twelve thousand signed : of the tribe of Simeon twelve thousand signed : of the tribe of Levi twelve thousand signed : of the tribe of Issachar twelve thousand signed : of the tribe of Zabulon twelve thousand signed : of the tribe of Joseph twelve thousand signed : of the tribe of Benjamin twelve thousand signed.

After this, I saw a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands ; and they cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and to the Lamb. And all the Angels stood round about the throne, and the ancients, and the four living creatures ; and they fell down before the throne upon their faces, and adored God, saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

Grad. I
T Imé-te * Dómi-num,

Fear the Lord, all ye his saints : for there is no want to them that fear him. Ψ . But they that seek the Lord shall not be deprived of any good.

Ps. 33, 10 and 11.

ómnes sán-cti é-jus :

quó-ni-am ní-hil dé-est timéntibus é-um.

Ψ . In-qui-rén-tes

au-tem Dóminum, non de-fi-

ci-ent ó-mni * bó-no.

VIII

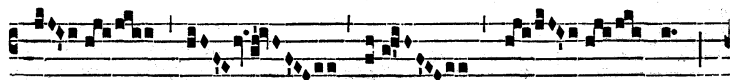
A

L-le-lú-ia * ij.

Come to me all you that labour and are heavy laden, and I will refresh you.

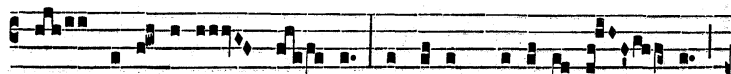
Matth. II, 28.

Ψ . Ve-ní-te ad me, ó-mnes qui labo-

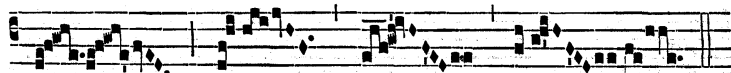


rá-

tis,



et one-rá-ti é- stis : et égo * refí-ci- am vos.

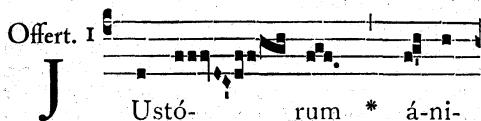


✠ Sequentia sancti Evangelii secundum Matthaëum.

The Beatitudes. Matth. 5, 1-12.

IN illo témpore : Videns Jesus turbas, ascéndit in montem, et cum sedisset, accessérunt ad eum discipuli ejus, et apériens os suum, docébat eos, dicens :
 Beáti páuperes spírítu : quóniam ipsórum est regnum caelórum.
 Beáti mites : quóniam ipsi possidébunt terram. Beáti qui lugent : quóniam ipsi consolabúntur.
 Beáti qui esúriunt et sítiunt justítiam : quóniam ipsi saturabúntur. Beáti misericórdes : quóniam ipsi misericórdiam consequéuntur. Beáti mundo corde : quóniam ipsi Deum vidébunt.
 Beáti pacífici : quóniam filii Dei vocabúntur. Beáti qui persecutiónem patiúntur propter justítiam : quóniam ipsórum est regnum caelórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsus vos, mentiéntes, propter me : gaudéte, et exsultáte, quóniam merces vestra copiósa est in caelis.
 Credo.

AT that time, Jesus seeing the multitudes, went up into a mountain; and when he was sat down, his disciples came unto him. And opening his mouth, he taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven, Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be comforted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: be glad and rejoice, for your reward is very great in heaven.

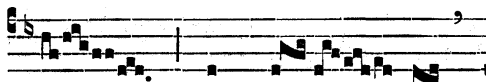


Offert. I

J


Ustó- rum * á-ni-

The souls of the just are in the hand of God, and the torment of malice shall not touch




mae in má- nu

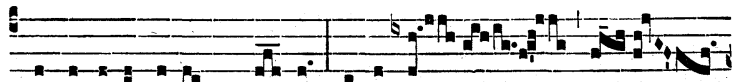
them : in the sight of the unwise they seemed to die, but they are in peace.
Wisd. 3, 1, 2 and 3.




Dé- i sunt, et non tánget fl- los tor-



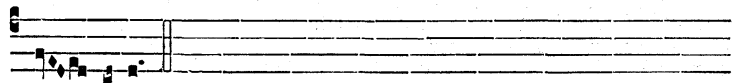
mén- tum ma-lí-ti- ae : ví-si sunt ó- cu-lis



insi-pi- énti- um mó- ri : fl- li au-



tem sunt in pá- ce, alle-



lú-ia.

Secret n° 6, p. 968. — On Sunday, the Secret of the Sunday is added.

During the week, common Preface, p. 14.

On Sunday, Preface of the Blessed Trinity, p. 12.

¶ *In some dioceses, during the week and on Sunday, this Preface is said :*

Preface of the Saints.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et úbique grátias ágere, Dómine sancte, Pater omnípotens, ætérne Deus, qui glorificáris in concílio sanctórum, et eórum coronándo mérita, coronas dona tua; qui nobis in eórum præbes et conversatióne exéplum, et communióne con-

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee O Lord, the Holy One, Father Almighty, everlasting God, who art glorified in the assembly of thy Saints, and, crowning their deserts, dost crown thy gifts; who by their life dost provide us an example, by their communion companionship, and suc-

sórtium, et intercessióne subsidi-
dium : ut tantam habéntes
impósitam nubem téstium, per
patiéntiam currámus ad prop-
sítum nobis certámen, et cum
eis percipiámus immarcescibilem
glóriae corónam; per Jesum
Christum Dóminum nostrum.

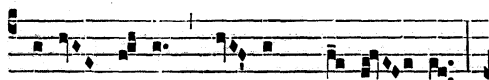
Per quem Majestátem tuam
laudant Angeli, adorant Domi-
natiónes, tremunt Potestátes,
Caeli, caelorumque Virtútes, ac
beáta Séráphim sócia exsulta-
tióne concélebrant. Cum quibus
et nostras voces, ut admitti
júbeas deprecámur, súpplíci
confessióne dicéntes : Sanctus...

cour by their intercession; that we,
being compassed with so great a cloud
of witnesses, may run with patience
to the fight that is set before us, and
with them receive the unfading crown
of glory; through Jesus Christ our
Lord.

Through whom the Angels praise, the
Dominations adore, the Powers with
awe worship thy majesty. Which
the heavens and the Forces of heaven,
together with the blessed Seraphim,
joyfully do magnify. And do thou
command that it may be permitted
to our lowliness to join with them in
confessing thee, and unceasingly to
repeat : Holy...

Comm. I 

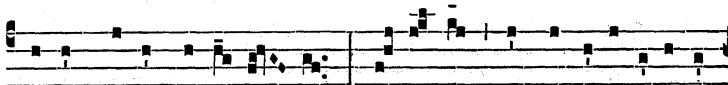
B E-á-ti mún-do cór-de, * quó-



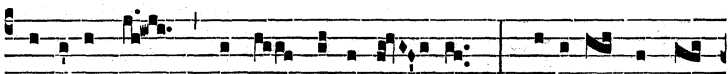
ni-am ípsi Dé- um vi-dé- bunt :



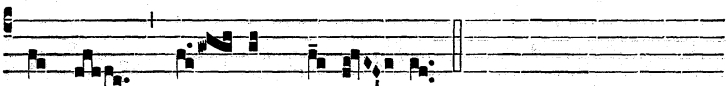
be-á- ti pa-cí-fi- ci, quóni- am fí-



li- i Dé- i vo-cabún- tur : be- á- ti qui persecu-ti- ónem



pa-ti- úntur propter justí- ti- am, quóni- am ipsó-



rum est ré- gnum caeló- rum.

Blessed are the clean
of heart, for they shall
see God : blessed are
the peace-makers, for
they shall be called the
children of God : blessed
are they that suffer
persecution for justice'
sake, for theirs is the
kingdom of heaven.

*The last three beati-
tudes of the Gospel.*

Postcommunion.

DA, quaesumus, Domine, fidelibus populis omnium Sanctorum semper veneratione laetari: et eorum perpetua supplicatione muniri. Per Dominum nostrum.

GRant we beseech thee, O Lord, that to thy faithful people the venerating of thy Saints may ever be a joy: and that the unceasing prayers of thine elect may be their sure defence. Through Jesus Christ.

On Sunday, the Postcommunion of the Sunday is added.

AT SECOND VESPERS.

1 Ant.

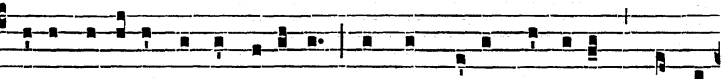
I f

V

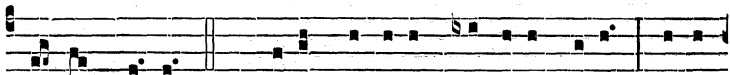
I-di túrbam mágnam, * quam

I saw a great multitude which no man could number, of all nations, standing before the throne.

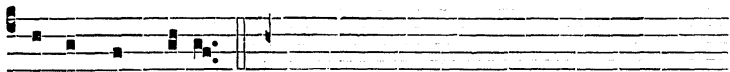
Epistle.



dinume-rare némo póte-rat, ex ómnibus géntibus, stántes



ante thró-num. *Ps.* Dixit Dóminus Dómino mé-o: * Sé-de



a *déxtris* mé-is. *Ps.* Dixit Dóminus. I f. p. 147.

2 Ant.

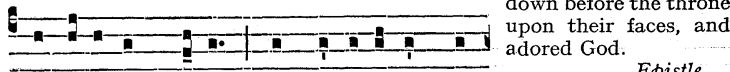
I f

E

T ómnes Ange-li * stábant in

And all the Angels stood round about the throne, and they fell down before the throne upon their faces, and adored God.

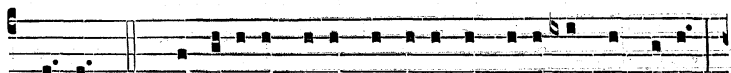
Epistle.



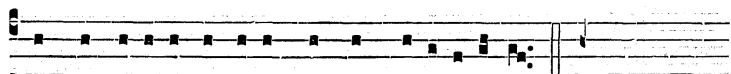
circú-i-tu thróni, et ce-cidé-runt in



conspéctu thróni in fáci-es sú-as, et adoravé-runt



Dé-um. *Ps.* Confi-tébor tíbi, Dómine, in tóto córde mé-o : *



in consí-li-o justórum et congregati-óne.

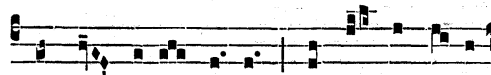
Ps. Confitébor. I f. p. 152.

3 Ant.

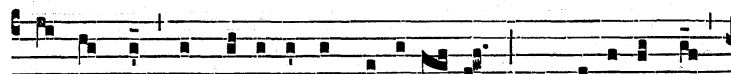
VIII G

R

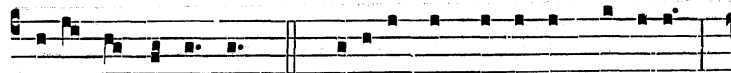
Edemísti nos, *Dómine Dé-us,



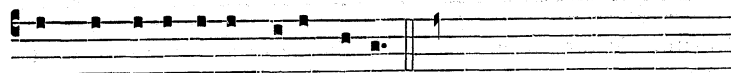
in sángine tú-o, ex ómni trí-bu,



et língua, et pópu-lo, et na-ti-ó-ne : et fe-císti nos



Dé-o nóstro régnum. *Ps.* Be-átus vir qui tímet Dóminum : *



in mandá-tis é-jus vó-let nímis.

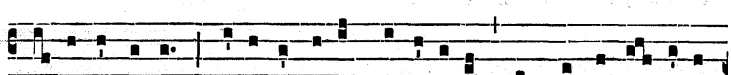
Ps. Beátus vir. VIII G. p. 165.

4 Ant.

VIII G

B

Enedí-ci-te Dó-minum, *ómnēs



e-lécti é-jus : ági-te dí-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.

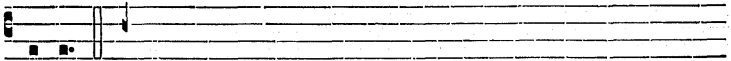
Epistle of the Eve; Apoc. 5, 9-10.

Bless ye the Lord, all his elect : keep days of joy, and give glory to him.

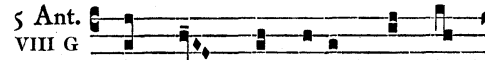
Tobias 13, 10.



filii. *Ps.* Laudá-te, pú-e-ri, Dóminum : * laudáte *nómen* Dó-



mi-ni. *Ps.* Laudáte, púeri. VIII G. p. 170.

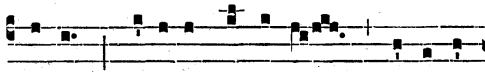


5 Ant.
VIII G

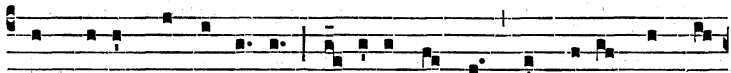
Hymnus * ómnibus Sánctis

A hymn to all his Saints : to the children of Israel, a people approaching to him : this glory is to all his Saints.

Ps. 148, 14; 149, 9.

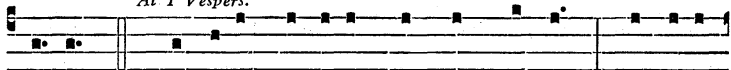


é-jus : filii is Isra-el, pópu-lo



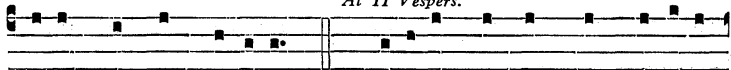
appropinquánti sí-bi : gló-ri-a haec est ómnibus Sánctis

At I Vespers.

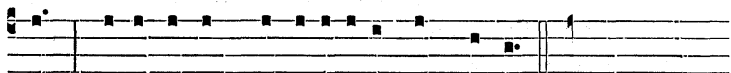


é-jus. *Ps.* Laudáte Dóminum, ómnes géntes : * laudáte

At II Vespers.



é-um, ómnes pópu-li. *Ps.* Crédidi propter quod locútus



sum : * égo autem humi-li-átus sum nímis.

I Vespers. Ps. Laudáte Dóminum. VIII G. p. 186.

II Vespers. Ps. Crédidi. VIII G. p. 182.

Verses 5, 7 and 8 explain the choice of this last psalm.

Chapter.

ECce ego Joánnes vidi álterum **B**Ehold, I John, saw another Angel
 Angelum ascendéntem ab ascending from the rising of the
 ortu solis, habéntem signum sun, having the sign of the living God.

Dei vivi : † et clamávit voce magna quátuor Angelis, quibus datum est nocére terrae et mari, dicens : Nolíte nocére terrae et mari, neque arbóribus, * quoadúsque signémus servos Dei nostri in fróntibus eórum.

And he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.

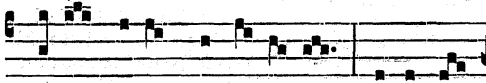
The Hymn, in the original version "Christe Redemptor omnium", is ascribed to Rabanus Maurus, Abbot of Fulda and Archbishop of Mainz († 856). It was practically rewritten in the XVI century.

The 1st stanza begs our Lady's prayers, the 2nd those of the Angels, the 3rd of Apostles and Prophets, the 4th of Martyrs and Confessors, the 5th of Virgins and Hermits. The 6th alludes to the Norse invasions of IX cent.

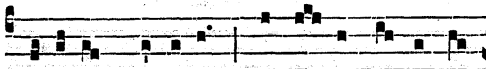
Hymn. VIII

P

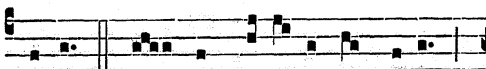
La- cáre, Chríste, sérvu- lis,



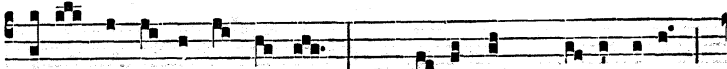
Quíbus Pátris cleménti- am, Tú-ae ad



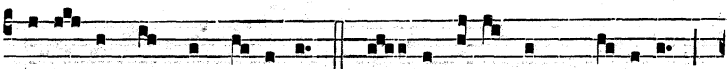
tribúnal grá-ti-ae, Patróna Vírgo pó-



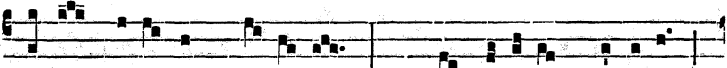
stu-lat. 2. Et vos, be- á-ta per novem



Distíncta gý-ros ágmi-na, Antíqua cum praeséntibus,



Futú- ra dámna pél-li-te. 3. A- pósto-li cum Vá-tibus,



Apud sevé- rum Jú-di- cem, Vé- ris re- órum flé- tibus

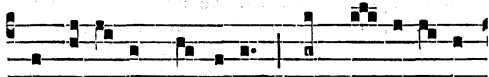
1. O Christ, thy guilty people spare! Lo, kneeling at thy gracious throne, thy Virgin-Mother pours her prayer, imploring pardon for her own.

2. Ye Angels, happy evermore! who in your circles nine ascend, as ye have guarded us before, so still from harm our steps defend.

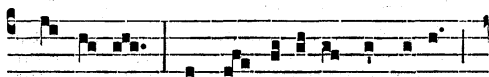
3. Ye Prophets and Apostles high! behold our penitential tears; and plead for us when death is nigh, and our all-searching Judge appears.



Expósci-te indulgénti- am. 4. Vos,



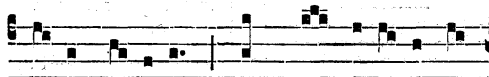
purpurá-ti Mártýres, Vos, candidá-ti



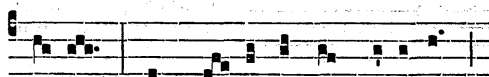
praémi- o Confes- si- ónis, éxsules



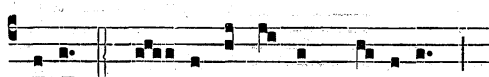
Vocá- te nos in pátri- am. 5. Cho- ré- a



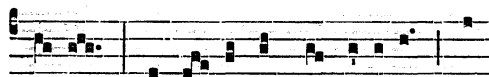
cásta Vírginum, Et quos erémus ín-



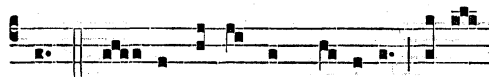
co- las Transmí- sit ástris, caéli- tum Locá- te nos in sé-



dibus. 6. Au- férté géntem pér- fidam Credén- ti- um de ff-



ni- bus, Ut ú- nus ómnes únicum Oví- le nos pástor ré-



gat. 7. Dé- o Pátri sit gló- ri- a, Natóque Pátris ú- ni- co,



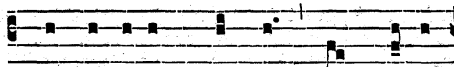
Sáncto simul Pa- ráclito, In sempi- térna saécula. Amen.

4. Ye Martyrs all, a purple band, and Confessors, a white-robed train! Oh, call us to our native land, from this our exile, back again.

5. And ye, O choirs of Virgins chaste! receive us to your seats on high; with Hermits, whom the desert waste sent up of old into the sky.

6. Drive from the flock, O Spirit blest! the false and faithless race away: that all within one fold may rest, secure beneath one shepherd's sway.

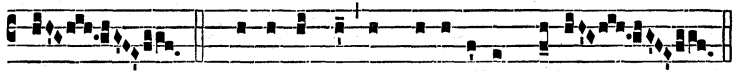
7. To God the Father glory be, and to his sole-begotten Son; and glory, Holy Ghost, to thee, while everlasting ages run.



℣. The Saints shall
rejoice in glory.

℣. Exsultábunt Sáncti in gló-ri-

℞. They shall be
joyful in their beds.



a.

℞. Laetabúntur in cubí-libus sú- is.

At Magnif.

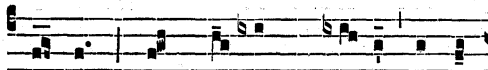
Ant. VI F

O

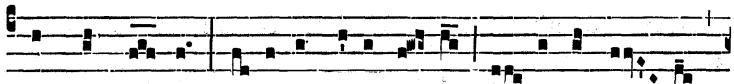


quam glo-ri-ó-sum est

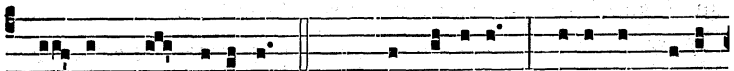
O how glorious is the
kingdom, where with
Christ all the Saints
rejoice! Clothed in white
robes, they follow the
Lamb wherever he
goes.



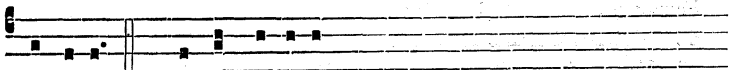
régnum, * in quo cum Chrísto gáudent



ómnes Sáncti! amícti stó-lis ál-bis, sequúntur A- gnúm



quo- cúmque í- e-rit. Cant. Magní- ficat * ánima mé- a



Dóminum. 2. Et exsultávit...

Cant. Magníficat. VI F. p. 212 or 218.

Prayer.

O Mnípotens sempitérne Deus,
qui nos ómnium Sanctórum
tuórum mérita sub una tribuísti
celebritáte venerári : † quaésumus;
ut desiderátam nobis tuae

O Almighty and everlasting God,
by whose gracious favour we on
this single festival day render solemn
homage to the merits of all thy Saints :
most humbly we pray, that since so

propitiati6nis abund6ntiam, * multiplic6tis intercess6ribus, largi6ris. Per D6minum. | 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

V

Idi D6mi-num sed6ntem * su-

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.

per s6-li-um exc6lsum, et pl6na

6-rat 6m-nis t6rra majest6-te 6-jus : et 6- a

quae sub 6p-so 6- rant, repl6bant t6mplum.

Ÿ. Vespertina or6tio asc6ndat ad te, D6mine. | Ÿ. May evening prayer rise up to thee, O Lord.

Ry. Et desc6ndat super nos miseric6rdia tua. | Ry. And thy mercy come down upon us.

Prayer of the Sunday following.

Benedic6mus D6mino I. p. 138.

The Vespers for the Dead are sung on the Sunday evening.

Compline of Sunday, p. 224. — Hymn n^o 1, p. 246.

II. When November 1 is not on Saturday.

On Sunday, Ant. of Magnif. Ÿ. Dirigatur of that Sunday is added.

Benedic6mus D6mino I. p. 138.

With nothing further added, Vespers for the Dead begins at once with the following Antiphon :

VESPERS FOR THE DEAD.

“ The Psalms of the Office for the Dead are chosen to express the thoughts and feelings of the Holy Souls, still separated from God and expiating in Purgatory the sins they have committed : love and longing for God, sorrow for sins, humble prayer for pardon and mercy. Such sentiments can be ours as well, when we pray for our kinsfolk, benefactors, friends and fellow-Christians who have departed”. Mgr Weber.

Yet as “ none of the Psalm was written with the souls in Purgatory in view, none can apply to them in every detail”. Père Hugueny, O. P.

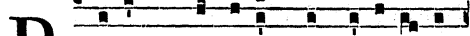
The Antiphons are taken from the Psalms to which they are attached.

1 Ant.

The Celebrant.

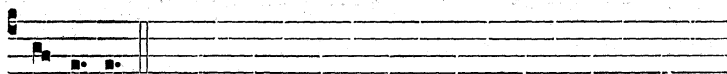
All.

III b



I will please the
Lord in the land of the
living. v. 9.

P Lacébo Dómino * in regi- óne

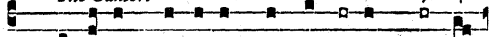


vi-vó-rum.

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.

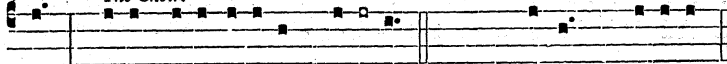
The Cantor.



1. I have loved,
because the Lord will
hear the voice of my
prayer.

1. Di-léxi, quóni- am exáudi- et Dómi-

The Choir.



nus * vócem ora-ti-ónis mé- ae. *Flex* : mé- am : †

2. Quia inclinávit áurem
súam m̄hi : * et in diébus méis
invocábo.

2. Because he hath inclined his
ear unto me : and in my days I will
call upon him.

3. Circumdedérunt me do-
lóres mórtis : * et perícula
inférni invénérunt me.

3. The sorrows of death have com-
passed me : and the perils of hell
have found me.

4. Tribulatiónem et dolórem
invéni : * et nómen Dómini
invocávi.

4. I met with trouble and sorrow :
and I called upon the name of
the Lord.

5. O Dómine, libera áni-
mam méam : † miséricors
Dóminus, et jústus, * et Déus
nóster miserétur.

5. O Lord, deliver my soul. The
Lord is merciful and just, and our
God sheweth mercy.

6. Custódiens párvulos Dóminus : * humiliátus sum, et liberávit me.

7. Convértere, ánima méa, in réquiem túam : * quia Dóminus benefécit tíbi.

8. Quia erípuit ánimam méam de móрте : † óculos méos a lácrimis, * pédes méos a lápsu.

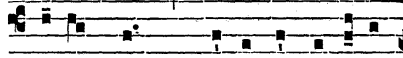
9. Placébo Dómino * in regione vivórum.

10. Réquiem aetérnam * dóna éis, Dómine.

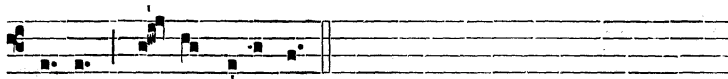
11. Et lux perpétua * lúceat éis.

The Antiphon is repeated after each Psalm.

2 Ant.

II D  Woe is me, that my sojourning is prolonged. *v. 5.*

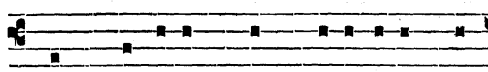
H E-u me! * qui-a inco-látus



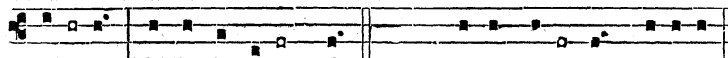
mé-us pro-longátus est.

Psalm 119.

The soul's complaint, when still separated from God.



1. Ad Dóminum cum tribu-lárer cla- I. In my trouble I cried to the Lord : and he heard me.



má-vi : * et exaudívit me. *Flex* : pro-longátus est : †

2. Dómine, líbera ánimam méam a lábiis iníquis, * et a língua dolósa.

3. Quid détur tíbi, aut quid apponátur tíbi, * ad línguam dolósam?

4. Sagittae poténtis acútae, * cum carbónibus desolatóriis.

5. Heu mihi! quia incolátus méus prolongátus est : † habitávi

2. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3. What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

4. The sharp arrows of the mighty, with coals that lay waste.

5. Woe is me, that my sojourning is prolonged! I have dwelt with the

cum habitantibus Cedar : * inhabitants of Cedar : my soul hath
multum incola fuit anima mea. been long a sojourner.

6. Cum his, qui odérunt pacem, eram pacíficus : * cum loquē-
bar illis, impugnábant me grátis. 6. With them that hated peace I was
peaceable : when I spoke to them
they fought against me without cause.

7. Réquiem aetérnam * dóna éis, Dómine.

8. Et lux perpétua * lúceat éis.

3 Ant.

VIII G

D

Ominus * custódit te ab ómni

The Lord keepeth
thee from all evil : may
the Lord keep thy soul.

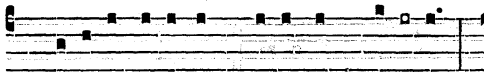
v. 7.



má-lo : custódi-at ánimam tú-am Dóminus.

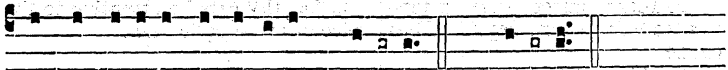
Psalm 120.

Among all its sufferings, God keeps the soul whose salvation is assured.



1. I have lifted up
my eyes to the mount-
ains, from whence help
shall come to me.

1. Levávi ócu-los mé-os in món-tes, *



unde véni-et auxí-li-um mí- hi. or : mí- hi.

2. Auxílium méum a Dó-
mino, * qui fécit caélum et
térram.

2. My help is from the Lord, who
made heaven and earth.

3. Non det in commotió-
nem pédem túum : * neque dormítet
qui custódit te.

3. May he not suffer thy foot to be
moved : neither let him slumber that
keepeth thee.

4. Ecce non dormitábit neque
dórmiet, * qui custódit Israel.

4. Behold he shall neither slumber
nor sleep, that keepeth Israel.

5. Dóminus custódit te, Dó-
minus protéctio túa, * super
mánus dexteram túam.

5. The Lord is thy keeper : the
Lord is thy protection upon thy right
hand.

6. Per díem sol non úret
te : * neque lúna per nóctem.

6. The sun shall not burn thee by
day : nor the moon by night.

7. Dóminus custódit te ab
ómní málo : * custódiat áni-
mam túam Dóminus.

7. The Lord keepeth thee from all
evil : may the Lord keep thy soul.

8. *Dóminus custódiat intróitum túum et éxitum túum : * ex hoc nunc, et usque in saeculum.* 8. May the Lord keep thy coming in and thy going out : from henceforth now and for ever.

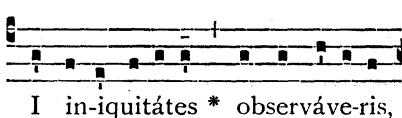
9. *Réquiem aetérnam * dóna éis, Dómine.*

10. *Et lux perpétua * lúceat éis.*

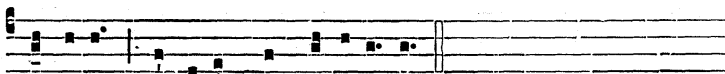
4 Ant.

VIII G

S



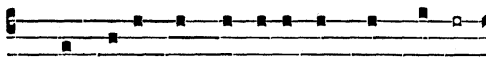
If thou, O Lord, wilt mark iniquities : Lord, who shall stand it? v. 3.



Dómine : Dómine, quis sustiné-bit?

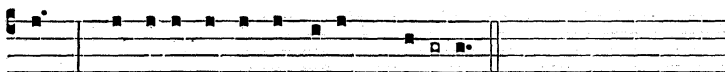
Psalm 129.

The sin-laden soul appeals to God's infinite mercy.



I. De profúndis clamávi ad te, Dómi-

1. Out of the depths I have cried to thee, O Lord : Lord, hear my voice.



ne : * Dómine, exáudi vó-cem mé- am.

2. *Fiant áures túae inténdentes * in vócem deprecaciónis méae.*

2. Let thy ears be attentive to the voice of my supplication.

3. *Si iniquitátes observáveris, Dómine : * Dómine, quis sustinébit?*

3. If thou, O Lord, wilt mark iniquities : Lord, who shall stand it?

4. *Quia apud te propitiatio est : * et propter légem túam sustínui te, Dómine.*

4. For with thee there is merciful forgiveness : and by reason of thy law, I have waited for thee, O Lord.

5. *Sustínuit ánima méa in vérbo éjus : * sperávit ánima méa in Dómino.*

5. My soul hath relied on his word : my soul hath hoped in the Lord.

6. *A custódia matutína usque ad nóctem, * spéret Israel in Dómino.*

6. From the morning watch even until night, let Israel hope in the Lord.

7. *Quia apud Dóminum misericórdia : * et copiósa apud eum redéemptio.*

7. Because with the Lord there is mercy : and with him plentiful redemption.

8. *Et ipse rédimet Israel * ex omnibus iniquitátibus éjus.*

8. And he shall redeem Israel from all his iniquities.

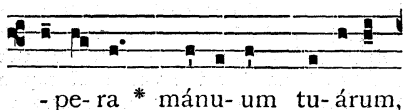
9. *Réquiem aetérnam * dóna éis, Dómine.*

10. *Et lux perpétua * lúceat éis.*

5 Ant.

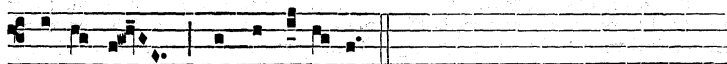
II D.

O



O Lord, despise not
the works of thy hands.
v. 9.

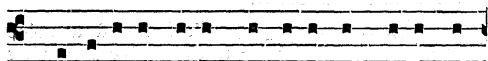
-pe-ra * mánu-um tu-árum,



Dómi-ne, ne despí-ci- as.

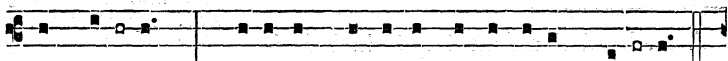
Psalm 137.

*The soul foresees the happy time when it will join the praises
of Angels in heaven.*

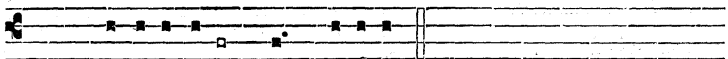


I. I will praise thee,
O Lord, with my whole
heart : for thou hast
heard the words of my
mouth.

I. Confitébor tibi, Dómine, in tóto cór-



de mé- o : * quóni- am audísti vérba óris mé- i.



Flex : vi-vi-fi-cábis me : †

2. In conspéctu Angelórum
psállam tibi : * adorábo ad
témplum sánctum túum, et
confitébor nómini túo.

2. I will sing praise to thee in the
sight of the angels : I will worship
towards thy holy temple, and I will
give glory to thy name.

3. Super misericórdia túa et
veritate túa : * quóniam magni-
ficásti super ómne, nómen sán-
ctum túum.

3. For thy mercy, and for thy
truth : for thou hast magnified thy
holy name above all.

4. In quacúmque díe invo-
cávero te, exáudi me : * multi-
plicábis in ánima méa virtútem.

4. In what day soever I shall call
upon thee, hear me. Thou shalt
multiply strength in my soul.

5. Confiteántur tibi, Dómine,
ómnes réges térrae : * quia
audiérunt ómnia vérba óris túi :

5. May all the kings of the earth
give glory to thee : for they have
heard all the words of thy mouth.

6. Et cántent in viis Dómi-
ni : * quóniam mágna est glória
Dómini.

6. And let them sing in the ways
of the Lord : for great is the glory
of the Lord.

7. Quóniam excélsus Dómi-
nus, et. humília respícit : * et
álta a longe cognóscit.

7. For the Lord is high, and looketh
on the low : and the high he knoweth
afar off.

8. Si ambulávero in médio tribulatiónis, vivificábis me : † et super fram inimicórum meórum extendísti mánum túam, * et sálvum me fécit délixera túa.

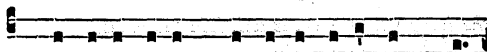
8. If I shall walk in the midst of tribulation, thou wilt quicken me : and thou hast stretched forth thy hand against the wrath of my enemies : and thy right hand hath saved me.

9. Dóminus retríbuet pro me : † Dómine, misericórdia túa in saéculum : * ópera mánuum tuárum ne despicias.

9. The Lord will repay for me : thy mercy, O Lord, endureth for ever. O despise not the works of thy hands.

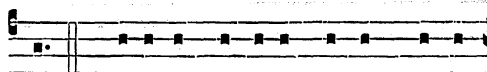
10. Réquiem aetérnam * dóna éis, Dómine.

11. Et lux perpétua * lúceat éis.



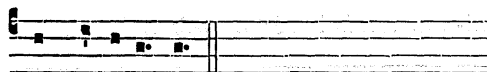
V. Audívi vócem de caélo dicentem mí-

V. I heard a voice from heaven, saying to me.



Ry. Blessed are the dead who die in the Lord. Apoc. 14. 13.

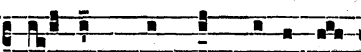
hi. Ry. Be-á-ti mórtu-i qui in Dómi-



no mo-ri-úntur.

At Magnif.

Ant. VII C



O

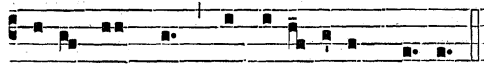
-mne * quod dat mí-hi Pá-

All that the Father giveth to me shall come to me : and him that cometh to me, I will not cast out.

John 6, 37.



ter, ad me vé-ni-et : et é-um qui



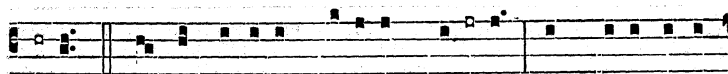
venit ad me, non e-jí-ci-am fo-ras.



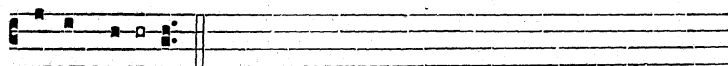
1. My soul dóth magnify the Lord.

2. And my spirit hath rejoiced in God my Saviour.

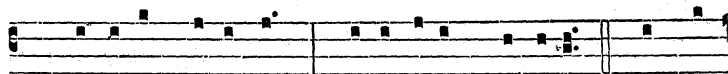
Cant. Magní-fi-cat * ánima mé-a Dó-



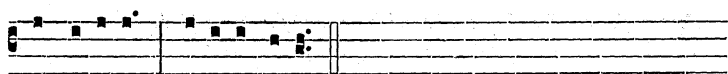
minum. 2. Et exultávit spí-ri-tus mé- us * in Dé-o sa-lu-



tá-ri mé- o. vv. 3 to 10, p. 217.

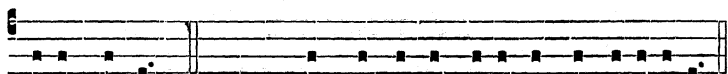


II. Réqui-em aetérnam * dóna é-is, Dómine. 12. Et lux



perpétu-a * lúce-at é-is.

The Antiphon is repeated, and then the following prayers are said kneeling :



Pá-ter nó-ster, *in silence.* √. Et ne nos indúcas in tenta-ti-ónem.

Ry. Sed líbera nos a málo.
 √. A pó-rtá ínferi.
 Ry. Erue, Dómine, ánimas
 eórum ¹.
 √. Requíescant in páce.
 Ry. Amen.
 √. Dómine, exáudi oratió-nem
 méam.
 Ry. Et clá-mor méus ad te
 véniat.
 √. Dóminus vobíscum.
 Ry. Et cum spí-ri-tu túo.

Ry. But deliver us from evil.
 √. From the power of hell.
 Ry. Save their souls, O Lord.
 √. May they rest in peace.
 Ry. Amen.
 √. O Lord, hear my prayer.

Ry. And let my supplication come
 up unto thee.
 √. The Lord be with you.
 Ry. And with thy spirit.

Orémus. 2

FÍdélium, Deus, ómnium Cón-
 ditor et Redémp-tor, animá-
 bus famulórum famularúmque
 tuárum remissió-nem cunctórum
 trí-bue peccatórum : † ut indúl-
 géntiam, quam semper optavé-

O God, the Creator and Redeemer
 of all the Faithful, to the souls
 of thy servants and of thine hand-
 maidens grant the pardon of all their
 sins, that, through our devout prayers,
 they may rejoice in the full forgiveness

¹ At the burial of one only : Erue, Dómine, ánimam ejus.

² At a burial, Prayer Absólve, p. 1777, or Deus, cui próprium est. p. 1806.

runt, * piis supplicatióibus consequántur. Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, * per ómnia saécula saeculórum. R̄. Amen.

Ÿ. Réquiem aetérnam dona éis, Dómine.

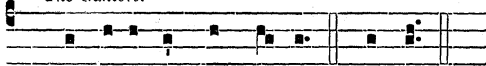
R̄. Et lux perpétua lúceat éis.

for which at all times they have hoped. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God world without end. R̄. Amen.

Ÿ. Eternal rest give to them, O Lord.

R̄. And let perpetual light shine upon them.

The Cantors.



May they rest in peace.

Ÿ. Requi-éscant in pá-ce. R̄. 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 Jube dómne, the Short Lesson, the Ÿ. Adjutórium nóstrum and the Pater, Compline begins at once with the Confiteor, Misereátur and Indulgéntiam; then the following Psalms are said without Antiphon:

The Psalms are sung to the Direct Tone given in the Appendix, or, if preferred, to the tone following.)

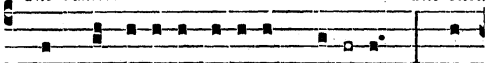
The three Psalms express very vividly the heartfelt cry of a soul in great affliction, that realises the justice of God's punishment, but appeals to his mercy. (Hugueny).

Psalm 122.

The soul will not cease to cry to God until he has mercy on it.

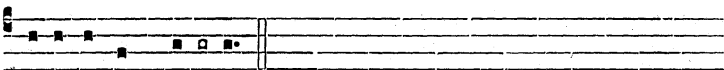
The Cantor.

The Choir.



I. Ad te levávi óculos mé- os, * qui

I. To thee have I lifted up my eyes: who dwellest in heaven.



hábi-tas in caé- lis.

2. Ecce sicut óculi servórum * 2. Behold as the eyes of servants
in má nibus dominórum suórum : are on the hands of their masters,
3. Sicut óculi ancíllae in má nibus dóminae súae : * ita óculi 3. As the eyes of the handmaid are on the hands of her mistress : so are

nóstri ad Dóminum Déum
nóstrum, donec misereatur nó-
stri.

4. Miserere nóstri, Dómine,
miserere nóstri : * quia multum
repléti súmus despectióne.

5. Quia multum repléta est
ánima nóstra : * oppróbrium
abundántibus, et despectio *su-*
pérbis.

6. Réquiem actérnam * dóna éis, Dómine.

7. Et lux perpétua * lúceat éis.

our eyes unto the Lord our God,
until he have mercy on us.

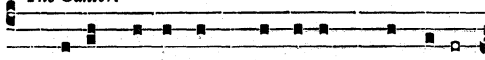
4. Have mercy on us, O Lord, have
mercy on us : for we are greatly
filled with contempt.

5. For our soul is greatly filled :
we are a reproach to the rich, and
contempt to the proud.

Psalm 141.

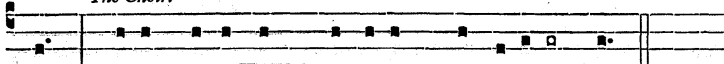
The soul relies on God alone to deliver it from Purgatory.

The Cantor.



I. Vóce mé-a ad Dóminum clamá-

The Choir.



I. I cried to the
Lord with my voice :
with my voice I made
supplication to the
Lord.

vi : * vóce mé-a ad Dóminum *deprecátus* sum.



Flex : Dómine, †

2. Effúndo in conspéctu éjus
oratióne[m] méam, * et tribula-
tióne[m] méam ante ípsu[m] *pro-*
núntio.

3. In deficiéndo ex me spí-
ritu[m] méu[m], * et tu cognovísti
sémítas méas.

4. In vía hac, qua ambulá-
bam, * abscondérunt láqueu[m]
míhi.

5. Considerábam ad dexte-
ram et vidébam : * et non érat
qui cognósceret me.

6. Périit fuga a me, * et non
est qui requírat ánimam méam.

7. Clamávi ad te, Dómine,
† dixi : Tu es spes méa, * pórtio
méa in térra *vivéntium*.

2. In his sight I pour out my
prayer : and before him I declare
my trouble.

3. When my spirit failed me, then
thou knewest my paths.

4. In this way wherein I walked,
they have hidden a snare for me.

5. I looked on my right hand, and
beheld : and there was no one that
would know me.

6. Flight hath failed me : and there
is no one that hath regard to my soul.

7. I cried to thee, O Lord. I said :
Thou art my hope, my portion in the
land of the living.

8. Inténde ad depreca-tiónem
méam : * quia humiliátus sum
nímis.

9. Líbera me a persecu-
entibus me : * quia confortáti
sunt súper me.

10. Educ de custódia ánimam
méam ad confiténdum nómini
túo : * me expéctant jústi,
donec retribuas míhi.

11. Réquiem aetérnam * dóna éis, **Dómine.**

12. Et lux perpétua * lúceat éis.

8. Attend to my supplication : for
I am brought very low.

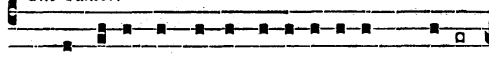
9. Deliver me from my persecutors :
for they are stronger than I.

10. Bring my soul out of prison,
that I may praise thy name : the just
wait for me, until thou reward me.

Psalm 142.

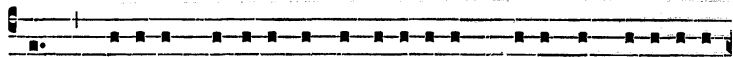
From the prison of Purgatory, the soul cries to God in anguish.

The Cantor.



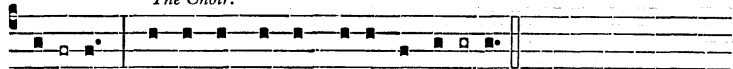
I. **Dómine, exáudi ora-ti-ónem mé-**

I. Hear, O Lord, my
prayer : give ear to
my supplication in thy
truth : hear me in thy
justice.



am : † áuribus pércipe obse-cra-ti-ónem mé-am in ve-ri-táte

The Choir.



tú- a : * exáudi me in tú-a *justí-ti-a.*

2. Et non íntres in iudícium
cum sérvio túo : * quia non
justificábitur in conspéctu túo
ómnis vívens.

3. Quia persecúsus est ini-
mícus ánimam méam : * humi-
liávit in térra vítam méam.

4. Collocávit me in obscúris
sicut mórtuos saéculi : † et
anxiátus est super me spíritus
méus : * in me turbátum est *cor*
méum.

5. Mémor fúi diérum anti-
quórum, † meditátus sum in
ómnibus opéribus túis : * in
fáctis mánuum tuárum *medi-*
tábar.

2. And enter not into judgment
with thy servant : for in thy sight no
man living shall be justified.

3. For the enemy hath persecuted
my soul : he hath brought down my
life to the earth.

4. He hath made me to dwell in
darkness as those that have been
dead of old : and my spirit is in
anguish within me. My heart within
me is troubled.

5. I remembered the days of old :
I meditated on all thy works :
I meditated upon the works of thy
hands.

6. Expánda mánuš méas ad te : * ánima méa sicut térra sine áqua tibi.

7. Velóciter exáudi me, Dómine : * defécit spíritus méus.

8. Non avértas fáciem túam a me : * et símilis éro descendentibus in lácum.

9. Audítam fac míhi mane misericórdiam túam : * quia in te sperávi.

10. Nótam fac míhi víam in qua ámbulem : * quia ad te levávi ánimam méam.

11. Eripe me de inimícis méis, Dómine, ad te confúgi : * dóce me fácere voluntátem túam, quia Déus méus es tu.

12. Spíritus túus bónus dedúcet me in térram réctam : * propter nómen túum, Dómine, vivificábis me in aequitáte túa.

13. Edúces de tribulatióne ánimam méam : * et in misericórdia túa dispédes inimícos méos.

14. Et pérdes ómnes qui tribulant ánimam méam : * quóniam égo sérvus túus sum.

15. Réquiem aetérnam * dóna éis, Dómine.

16. Et lux perpétua * lúceat éis.

6. I stretched forth my hands to thee : my soul is as earth without water unto thee.

7. Hear me speedily, O Lord : my spirit hath fainted away.

8. Turn not away thy face from me, lest I be like unto them that go down into the pit.

9. Cause me to hear thy mercy in the morning : for in thee have I hoped.

10. Make the way known to me, wherein I should walk : for I have lifted up my soul to thee.

11. Deliver me from my enemies, O Lord : to thee have I fled ; teach me to do thy will, for thou art my God.

12. Thy good spirit shall lead me into the right land. For thy name's sake, O Lord, thou wilt quicken me in thy justice.

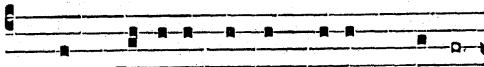
13. Thou wilt bring my soul out of trouble : and in thy mercy thou wilt destroy my enemies.

14. And thou wilt cut off all them that afflict my soul : for I am thy servant.

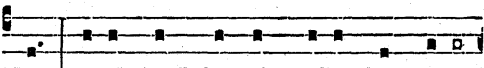
After the Psalms, the Canticle Nunc dimittis is sung immediately.

Canticle of Simeon. Luke 2, 29-32.

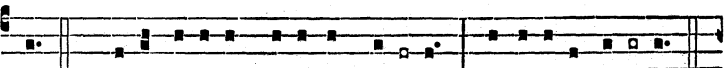
Joyful acceptance of death.



I. Nunc dimittis sérvum tú-um, Dómi-



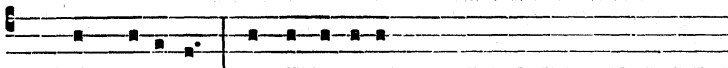
ne, * secúndum vérbum tú-um in pá-



ce. 2. Qui-a vidérunt ócu-li mé- i * sa-lutáre tú- um.

1. Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

2. Because my eyes have seen thy salvation.



3. Quod parásti * ante fá-ci-em... etc.

3. Quod parásti * ante fáciem
ómnium populórum.

4. Lúmen ad revelatióem
géntium, * et glóriam plébis
tuæ Israel.

5. Réquiem aetérnam * dóna éis, **Dómine.**

6. Et lux perpétua * lúceat éis.

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.

After the Canticle, there is said kneeling :

Páter nóster. *in silence.*

Ÿ. Et ne nos indúcas in
tentatióem.

R̄. Sed líbera nos a málo.

Ÿ. A pórtá inferi.

R̄. Erue, **Dómine,** ánimas
córum.

Ÿ. Requiéscant in pace.

R̄. Amen.

Ÿ. **Dómine,** exáudi oratióem
meam.

R̄. Et clámor méus ad te
veníat.

Ÿ. **Dóminus** vobíscum.

R̄. Et cum spírítu túo.

Our Father.

Ÿ. And lead us not into temptation.

R̄. But deliver us from evil.

Ÿ. From the power of hell.

R̄. Save their souls, O Lord.

Ÿ. May they rest in peace.

R̄. Amen.

Ÿ. O Lord, hear my prayer.

R̄. And let my supplication come
up unto thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Orémus.

Propitiare, quaesumus, **Dó-**
mine, animabus ómnium fa-
mulórum famularúmque tuá-
rum, pro quibus majestatem
tuam suppliciter exoramus : † ut
per haec piae deprecationis
officia, * pervenire mereántur
ad réquiem sempitérnam. Per
Dóminum nostrum... R̄. Amen.

Ÿ. Réquiem aetérnam dóna
éis, **Dómine.**

R̄. Et lux perpétua lúceat éis.

Ÿ. Requiéscant in páce.

R̄. Amen.

IN merciful forgiveness, O Lord,
I look down upon the souls of all
thy servants and handmaidens for
whom we humbly entreat thy majesty,
that, by our prayers of pious suppli-
cation, they may be counted worthy
to enter into thine everlasting rest.
Through Jesus Christ our Lord.

R̄. Amen.

Ÿ. Eternal rest give unto them,
O Lord.

R̄. And let perpetual light shine
upon them.

Ÿ. May they rest in peace.

R̄. Amen.

Compline ends thus, without anything further being added.

2. (or 3) Commemoration of all the Faithful Departed.

When November 2 is on Sunday, the Commemoration of all the Faithful Departed is transferred to November 3.

Mass for the Dead, p. 1756. — Absolution, p. 1782.

4. St. Charles Borromeo Bp. of Milan and Conf. († 1584)

Double.

Nov. 4. Amávit éum. p. 130.

Collect.

ECclésiám tuam, Dómine, sancti Cároli Confessóris tui atque Pontíficis continúa protectióne custódi : † ut, sicut illum pastorális sollicitúdo gloriósum réddidit, * ita nos ejus intercessió in tuo semper fáciat amóre fervéntes. Per Dóminum.

DO thou, O Lord, keep safe thy Church, vouchsafing to her the abiding protection of Saint Charles, thy Confessor and Bishop. By watchful care of his flock he has won a glorious name: by his intercession may he obtain for us that we ever grow in fervour of love of thee. Through Jesus.

Secret n^o 8, p. 968 and Postcommunion n^o 7, p. 971.

Mass. Státuit. p. 1654, *except Collect as above.*

The same day. Sts. Vitalis and Agricola Martyrs. (4th c.)

Collect.

PRaesta, quaesumus, omnipotens Deus : * ut, qui sanctorum Mártyrum tuorum Vitalis et Agricolae solémnia colimus, eorum 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^o 7 (b), p. 968 and Postcommunion n^o 3 (b), p. 971.

In some dioceses.

5. Feast of Sacred Relics.

*Commemoration of the Martyrs and other Saints
whose relics are preserved in the churches of the diocese.*

Double major.

Nov. 5. Gáudent. p. 128.

Collect.

Auge in nobis, Dómine, resurrectionis fidem, qui in Sanctórum tuórum Relíquiis mirabilia operáris : † et fac nos immortalis glóriæ participes ; * cujus in eórum cinéribus pignora venerámur. Per Dóminum.

O God, who through the Relics of thy Saints, workest signs and wonders : increase in us our faith in the resurrection of the body, of which in their ashes we venerate a pledge. Through Jesus Christ our Lord.

Secret.

Implorámus, Dómine, cleméntiam tuam : ut Sanctórum tuórum, quorum Relíquias venerámur, suffragántibus méritis, hóstia, quam offerimus, nostrórum sit expiatio 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.

Multiplica super nos, quaésumus, Dómine, per haec sancta, quae súmpsimus, misericórdiam tuam : ut sicut in tuórum solemnitate Sanctórum, quorum Relíquias cólimus, pia devotióne laetámur ; ita eórum perpétua societáte, te largiénte, fruámur. Per Dóminum.

FOR the sake of the holy things which we have received, multiply thy mercies upon us, we beseech thee, O Lord : so that we who, with fervent devotion, keep this feastday in honour of the Saints whose Relics it is given us to venerate, may, by thy favour, come to have happy fellowship with them for evermore. Through Jesus.

8. The Four Crowned Martyrs. († 304)

Nov. 7. Istórum. p. 128.

Collect. Praesta, quaésumus. as on March 10, p. 1091.

Secret.

Benedictio tua, Dómine, larga descéndat : quae et múnera nostra, deprecántibus sanctis Martýribus tuis, tibi reddat accépta, et nobis sacraméntum redemptionis efficiat. Per Dóminum nostrum.

MAY, O Lord, thine abundant blessing come down upon thine altar to render our offerings, even as thy holy Martyrs ask, agreeable in thy sight, and to convert them into the sacrament of our redemption. Through Jesus Christ our Lord.

Postcommunion. Caeléstibus refécti. p. 1441.

9. The Dedication
of the Basilica of Our Saviour. (Nov. 9 in 324)

Double of II Class.

As the Common of the Dedication of a Church, p. 1694.

10. St. Andrew Avellino Confessor. († 1608)

Double.

Nov. 10. Hic vir. p. 133.

Collect.

DEus, qui in corde beáti Andréae Confessoris tui, per árduum quotidie in virtútibus proficiéndi votum, admirábiles ad te ascensiónes disposuísti : † concéde nobis, ipsius méritis et intercessióne, ita ejúsdem grátiae partícipes fieri; † ut, perfectióra semper exsequéntes, ad glóriæ tuae fastígium feliciter perducámur. Per Dóminum nostrum.

O God who, by his faithful keeping of the hard vow each day to advance somewhat in virtue, didst in the heart of blessed Andrew, thy Confessor, set up the wonderful steps by which he ascended to thyself : through his merits and prayers, vouchsafe unto us in such wise to share in a like grace that, ever striving after things more perfect, we may happily reach the high places of the kingdom of thy glory. Through Jesus Christ.

The same day.

Sts. Tryphon, Respicius and Nympha Virgin, Mart. († 250)

Collect.

FAC nos, quaesumus, Domine, sanctorum Martyrum tuorum Tryphonis, Respicii et Nymphae semper festa sectari : * quorum suffragiis, protectionis tuae dona sentiamus. Per Dominum nostrum.

ENable us, we beseech thee, O Lord, each year to keep with rejoicings the feast of thy holy martyrs Tryphon, Respicius and Nympha : and having them for our advocates, ever to feel that thou thyself art our protector. Through Jesus Christ our Lord.

11.

Saint Martin

Bishop of Tours and Confessor. († 397)

Double.

¶ *In places where the feast is solemnly kept, at I Vespers :*

As at II Vespers, p. 1563, except the 5th Psalm and the following :

Ÿ. Amavit eum Dominus, et ornavit eum.
R̄. Stólam glóriæ induit eum.

Ÿ. The Lord loved him and adorned him.
R̄. He clothed him with a robe of glory.

At Magnif.

Ant. II D

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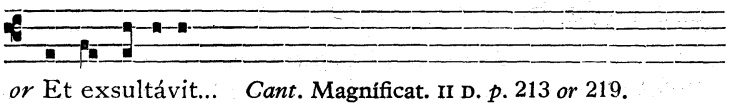
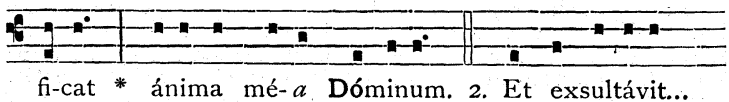
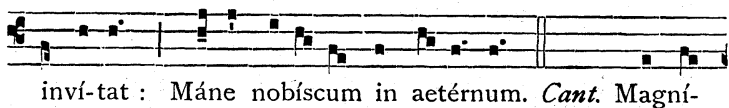
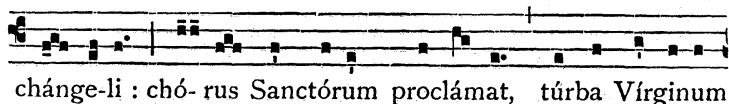
be-átum ví-rum! * cújus

áni-ma para-dí-sum póssidet : un-

de exsúltant Ange-li, laetántur Ar-

de exsúltant Ange-li, laetántur Ar-

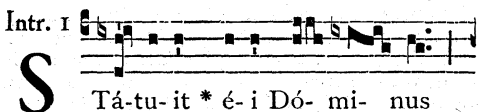
O happy man! thy soul possesses Paradise; therefore Angels are exulting, Archangels rejoicing; the choir of Saints cries out, the crowd of Virgins calls to thee: Remain with us for ever.



Prayer. Deus, qui cóspicis. p. 1560.

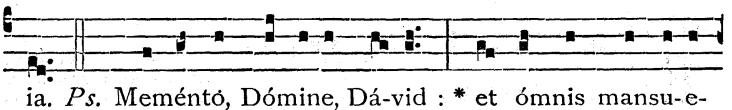
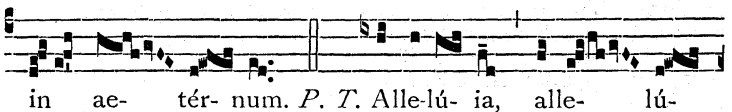
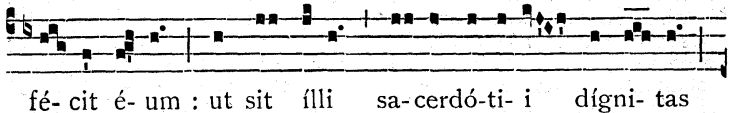
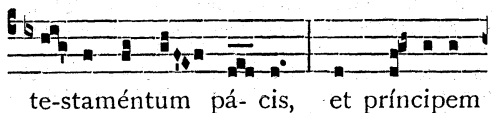
AT MASS.

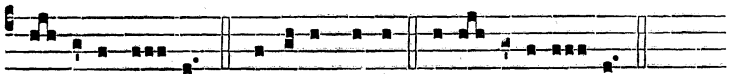
Introit originally of St. Marcellus, January 16.



The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. *Ps. O Lord, remember David and all his meekness.*

Eccl. 45, 30 ; Ps. 131, 1.





tú-dinis é- jus. Gló-ri-a Pátri. E u o u a e.

Glória Patri. 1st tone. p. 28.

Collect.

DEUS, qui cónspicis, quia ex nulla nostra virtúte subsistimus : † concéde propítius ; ut, intercessióne beáti Martini Confessóris tui atque Pontificis, * contra ómnia advérsa muniámur. Per Dóminum.

O God, who seest that on no strength of our own can we rely : in thy loving-kindness vouchsafe that the intercession of Blessed Martin, thy Confessor and Bishop, be to us a sure defence in our every trouble. Through Jesus Christ our Lord.

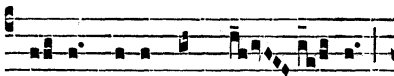
On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

Ecclesiasticus 44-45 describes in turn the greatest figures in Israel's past. The Church has borrowed features from the various portraits to present an ideal picture of the holy Bishop.

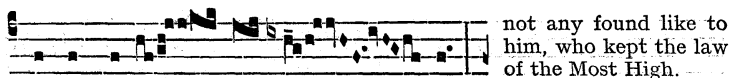
ECCE sacerdos magnus, qui in diébus suis placuit Deo, et inventus est justus : et in témpore iracúndiae factus est reconciliátió. Non est inventus símilis illi, qui conservávit legem Excélsi. Ideo jurejurándo fecit illum Dóminus créscere in plebem suam. Benedicciónem ómnium géntium dedit illi, et testaméntum suum confirmávit super caput ejus. Agnóvit eum in benedicció nibus suis : conservávit illi misericórdiam suam : et invénit grátiam coram óculis Dómini. Magnificávit eum in conspéctu regum : et dedit illi corónam glóriæ. Státuit illi testaméntum aetérnum, et dedit illi sacerdotium magnum : et beatificávit illum in glória. Fungi sacerdotio, et habére laudem in nómine ipsíus, et offerre illi incénsu dignum in odórem suavitatís.

BEhold a great priest, who in his days pleased God, and was found just ; and in the time of wrath was made a reconciliation. There was not any found like to him, who kept the law of the Most High. Therefore by an oath the Lord made him increase among his people. He gave him the blessing of all nations, and confirmed his covenant upon his head. He acknowledged him in his blessings : he preserved for him his mercy : and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him ; and gave him a great priesthood ; and made him blessed in glory. To execute the office of the priesthood and to have praise in his name, and to offer to him worthy incense for an odour of sweetness.

Grad. v 

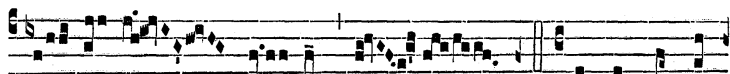
E C-ce * sacerdos má- gnus,

Behold a great priest, who in his days pleased God. Ψ . There was



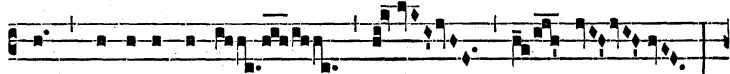
qui in di-é- bus sú- is

Epistle.

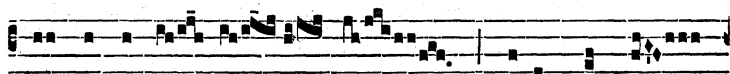


plá- cu- it Dé- o.

∇. Non est invén-



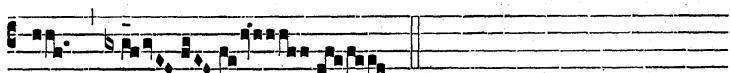
tus sími- lis íl- li,



qui conservá-

ret

* légem Excél-



si.

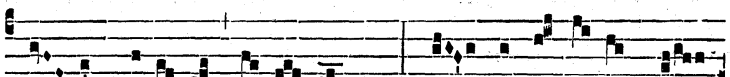
v

A

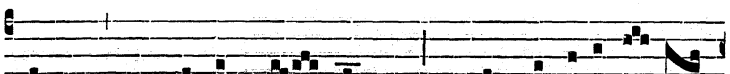
L-le- lú- ia. * *ij.*



∇. Be- á- tus vir, sán- ctus Mar- tí- nus,

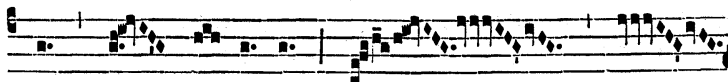


úr- bis Turó- nis, requi- é- vit : quem susce- pé- runt An-

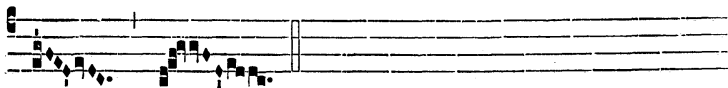


ge- li atque Archán- ge- li, Thróni, Domina- ti- ó-

The blessed man Saint Martin, of the city of Tours, has entered into his rest : to welcome him came forth the Angels and Arch-angels, the Thrones, the Dominations and the Virtues.



nes * et Vir-tú-tes.



✠ Sequentia sancti Evangelii secundum Lucam.

The parable of the lamp. Luke II, 33-36.

IN illo tēpore : Dixit Jesus discipulis suis : Nemo lucēnam accēdit, et in abscondito ponit, neque sub mōdio : sed supra candelābrum, ut qui ingrediūntur, lumen vīdeant. Lucērna cōrporis tui est ōculus tuus. Si ōculus tuus fūerit simplex, totum corpus tuum lūcidum erit : si autem nequam fūerit, etiā corpus tuum tenebrōsum erit. Vide ergo, ne lumen, quod in te est, tēnebrae sint. Si ergo corpus tuum totum lūcidum fūerit, non habens āliquam partem tenebrārum, erit lūcidum totum, et sicut lucērna fulgōris illuminābit te.

AT that time, Jesus said to his disciples, No man lighteth a candle, and putteth it in a hidden place, nor under a bushel : but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome ; but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

In churches dedicated to St. Martin, Credo is said.

Offertory. Vēritas mēa. p. 992.

Secret.

Sanctīfica, quāesumus, Dōmine Deus, haec mūnera, quae in solemnitate sancti Antīstītis tui Martīni offerimus : ut per ea, vita nostra inter advērsa et prōspera ubique dirigātur. Per Dōminum.

HAllow, we beseech thee, O Lord God, these our offerings for the solemnity of thy holy Bishop Martin, in order that through them our life may be guided, whether in prosperity or in adversity. Through Jesus Christ our Lord.

On Sunday, the Secret of the Sunday is added.

On Sunday, Preface of the Blessed Trinity, p. 12 (in some dioceses, Preface of All Saints, p. 1534).

Comm. III

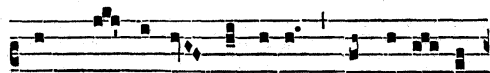


B

E-ātus sēr-


vus, * quem,

Blessed is that servant whom, when his lord shall come, he

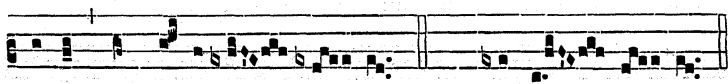


shall find watching:
Amen, I say to you,
he shall set him over
all his goods.
Matth. 24, 46-47.

cum vé-ne-rit Dóminus, invé-ne-rit



vi-gi-lán-tem : amen dí-co vó-bis, super ómni-a bó-na



sú-a constí-tu-et é-um. *P. T.* Alle-lú-ia.

Postcommunion.

PRæsta, quæsumus, Dómine Deus noster : ut, quórum festivitáte votíva sunt sacraménta, eórum intercessióne salutária nobis reddántur. Per Dóminum.

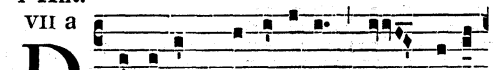
O Lord our God, grant, we beseech thee, that through the prayers of the Saints, to celebrate whose festival-day we have offered it up, this holy sacrifice may avail us unto salvation. Through Jesus Christ.

On Sunday, the Postcommunion of the Sunday is added.


AT SECOND VESPERS. (Nov. 11)

1 Ant.

VII a

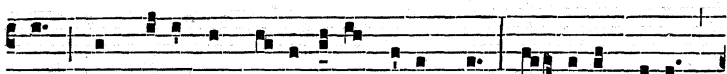


DIxérunt discípu-li * ad be-á-

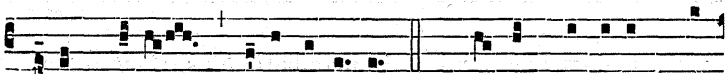


His disciples said to blessed Martin: Father, why are you deserting us? and why do you leave us desolate? For ravaging wolves attack thy flock.

tum Martínum : Cur nos, páter, dese-



ris? aut cú-i nos de-so-látos re-línquis? Invádent enim



grégem tú-um lúpi rapá-ces. *Ps.* Dí-xit Dóminus Dó-



mino mé-o : * Séde a dextris mé-is.

Ps. Dixit Dóminus. VII a. p. 151.

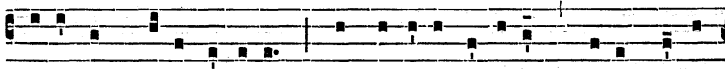
2 Ant.

VII c

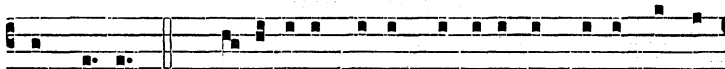
D

O-mine, * si adhuc pópu-lo

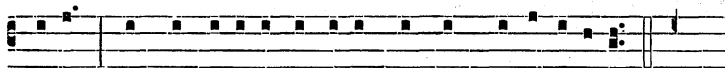
Lord, if I am still necessary to thy people, I do not refuse the labour; may thy will be done.



tú-o sum necessá-ri-us, non recúso labórem : ff-at vo-lún-



tas tú-a. *Ps. Confi-tébor tí-bi, Dómine, in tó-to córde*



mé-o : * in consí-li-o justórum et congrega-ti-óne.

Ps. Confitébor. VII c. p. 157.

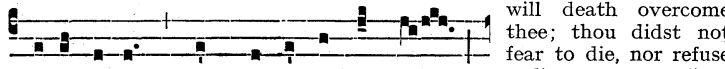
3 Ant.

V G

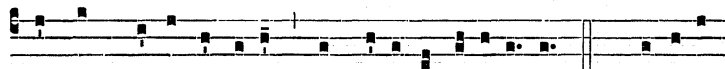
O

ví-rum inef-fá-bi-lem! * nec la-

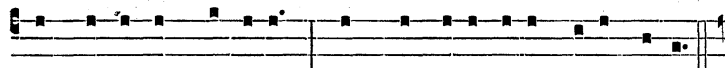
O man of unspeakable greatness! labour has not overcome, nor will death overcome thee; thou didst not fear to die, nor refuse to live.



bóre víctum, nec mó-rtē vincéndum :



qui nec mó-ri tímu-it, nec víve-re recusá-vit. *Ps. Be-átus*



vir qui tímet DÓminum : * in mandá-tis éjus vo-let nímis.

Ps. Beátus vir. VIII G. p. 165.

4 Ant.
VII a

O

-cu-lis ac má-nibus * in caelum

With eyes and hands
always turned to heav-
en, he gave his uncon-
quered spirit no rest
from prayer, alleluia,
alleluia.

semper inténtus, invíctum ab ora-ti-ó-ne spí-ri-tum non

re-laxá-bat, alle-lú-ia, alle-lú-ia. *Ps.* Laudá-te, pú-e-ri,

Dóminum : * laudáte nómen Dómi-ni.

Ps. Laudáte, púeri. VII a. p. 169.

5 Ant.
VIII G

M

Artínus * Abrahæ sínu laétus

In joy, Martin is re-
ceived into Abraham's
bosom; though on earth
poor and of small ac-
count, Martin is enter-
ing heaven; celestial
hymns proclaim his
honour.

excí-pi-tur : Martínus, hic páuper et

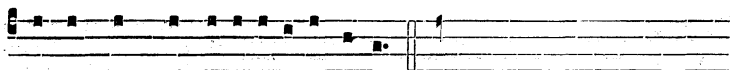
módicus, caelum díves ingréd-i-tur : hýmnis caeléstibus

At I Vespers.

honorá-tur. *Ps.* Laudáte Dóminum, ómnes géntes : * laudá-

At II Vespers.

te é-um, ómnes pópu-li. *Ps.* Meménto, Dómine, Dávid, *



et ómnis mansu-etúdinis é-jus.

I Vespers : Ps. Laudáte Dóminum. VIII G. p. 186.

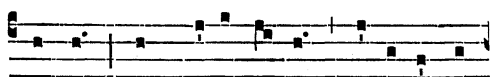
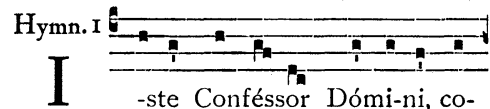
II Vespers : Ps. Meménto. VIII G. p. 199.

Chapter.

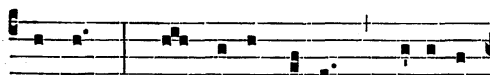
ECce sacérdos magnus, † qui in diébus suis plácuit Deo, et invéntus est justus : * et in témpore iracúndiae factus est reconciliátió. **B**Ehold a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation.

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.

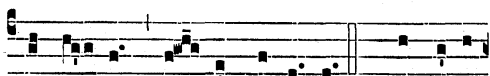
Hymn. I



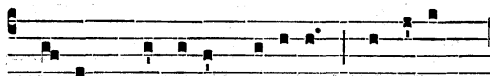
léntes Quem pi-e láudant pópu-li per



órbem, Hac dí-e laétus * méru-it



supré-mos Láu-dis honó-res. 2. Qui pí-us,



prúdens, húmi-lis, pudícus, Sóbri-am dú-xit sine lábe ví-

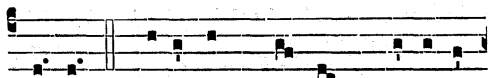


tam, Do-nec humános - animávit áuræ Spí-ri-tus

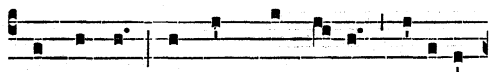
1. The faithful servant who confessed his Lord, whose feast the Church's annual joys record, this day in recompense is called to be beforethy Father, Lord, confessed by thee.

2. His humble prudence and his thoughts on high, his pure and unpretending piety, by blameless steps a sober life conveyed till last it centred where it first was made.

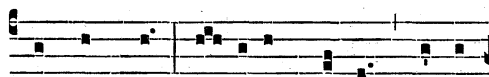
3. Within his tomb lies all that heaven can spare; hither the deaf, the blind, and lame re-



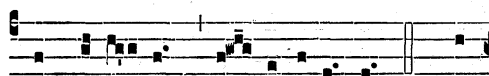
ártus. 3. Cújus ob praéstans mé-ri-tum



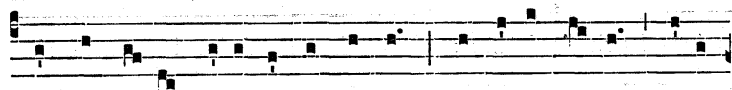
frequénter, Ægra quae passim jacu-é-



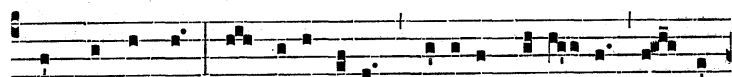
re mémbra, Ví-ribus mórbí dómi-



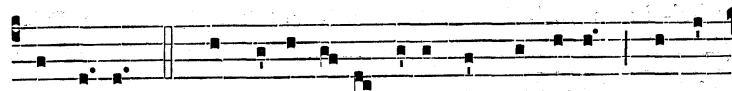
tis, sa-lú-ti Re-sti-tu-úntur. 4. Nó-



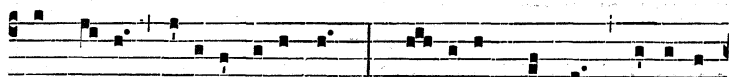
ster hinc íl-li chórus obsequéntem Cón-ci-nit láudem ce-le-



brésque pálmás, Ut pí-is éjus pré-cibus juvé-mur Omne



per aévum. 5. Sit sá-lus íl-li, décus atque vírtus, Qui su-



per caé-li só-li-o corúscans, Tó-ti-us mún-di sé-ri-em



gubér-nat Trí-nus et únus. Amen.

pair; his kind protec-
tion each disease re-
strains, restores their
losses, and relieves
their pains.

4. Justly may then
his praise bespeak our
voice, to join in consort,
and with heaven re-
joice. 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 sov-
ereign and universal
throne disposes all
things with his word
alone. *Trans. W. Shew-
ring, by permission.*

Ÿ. Jústum dedúxit Dóminus
per vías réctas.

R̄. Et osténdit illi régnum
Déi.

Ÿ. The Lord led the just by right
ways.

R̄. And showed him the kingdom
of God.

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 sanctí-ssí-ma á-ní-ma! quam etsi

glá-di-us persecutó-ris non á-bstu- lit, pá-lmam tamen mar-

tý-ri- i non amí- sit. *Cant. Magní- ficat * á-ní-ma mé-a Dó-*

minum. 2. Et exsultávit... *Cant. Magní- ficat. I D. p. 212 or 218.*

Prayer.

DEUS, qui cónspicis quia ex
nulla nostra virtúte subsísti-
mus : † concéde propítius; ut,
intercessióne beáti Martíni Con-
fessóris tui atque Pontíficis, *
contra ómnia advérsa muniámur.
Per Dóminum.

O God, who seest that on no
strength of our own can we rely :
in thy loving-kindness vouchsafe that
the intercession of Blessed Martin,
thy Confessor and Bishop, be to us
a sure defence in our every trouble.
Through Jesus Christ our Lord.

Benedicámus Dómino. I. p. 138.

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 martyr-
dom.

The same day.

St. Mennas Martyr. (4th c.)

Collect.

PRaesta, quaesumus, omnipotens Deus : * ut, qui beati Mennae Martyris tui natalitia colimus, intercessione ejus in tui nominis amore roborerur. Per Dominum nostrum.

GRant, we beseech thee, Almighty God, that we who keep the birthday to heaven of blessed Mennas, thy Martyr, may by his prayers be strengthened in the love of thy holy name. Through Jesus Christ.

Secret. Muneribus nostris. p. 434 and Postcommunion no 4, p. 971.

12. St. Martin I. Pope and Martyr. († 655)

Simple.

Collect.

GRegem tuum, Pastor aeterne, placatus intende : † et per beatum Martinum Martyrem tuum atque Summum Pontificem, perpetua protectione custodi ; * quem totius Ecclesiae praestitisti esse pastorem. Per Dominum nostrum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Martin thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret no 1, p. 967 and Postcommunion no 1, p. 970.

13. St. Didacus Confessor. († 1463)

Simple.

Collect.

OMnipotens sempiterna Deus, qui dispositione mirabili infirma mundi eligis, ut fortia quaeque confundas : † concede propitius humilitati nostrae ; ut, piis beati Didaci Confessoris tui precibus, * ad perennem in caelis gloriam sublimari mereamur. Per Dominum 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.

14. St. Josaphat Bishop and Martyr. († 1623)

*Double.**Nov. 14. Qui vult. p. 127.***Collect.**

EXcita, quaesumus, Domine, in Ecclesia tua Spiritum, quo repletus beatus Josaphat Martyr et Pontifex tuus animam suam pro omnibus posuit: † ut, eo intercedente, nos quoque eodem Spiritu moti ac roborati, * animam nostram pro fratribus ponere non vereamur. Per Dominum... in unitate ejusdem Spiritus Sancti Deus.

STir up in thy Church, we beseech thee, O Lord, that Spirit with which blessed Josaphat, thy Martyr and Bishop, was filled when he laid down his life for his sheep: so that, helped by his prayers, we too may be moved and strengthened by the same Spirit, and may not fear to give our lives for our brethren. Through Jesus Christ... in the unity of the same Holy Ghost.

Secret.

Clementissime Deus, munera haec tua benedictione perfunde, et nos in fide confirma: quam sanctus Josaphat Martyr et Pontifex tuus, effuso sanguine, asservit. Per Dominum.

O God of mercies, pour forth thy blessings on these our offerings, and strengthen us in that faith which blessed Josaphat, thy Martyr and Bishop, upheld even unto the shedding of his blood. Through Jesus...

Postcommunion.

Spiritum, Domine, fortitudinis haec nobis tribuat mensa caelestis: quae sancti Josaphat Martyris tui atque Pontificis vitam pro Ecclesiae honore jugiter aluit ad victoriam. Per Dominum nostrum.

MAY the bread of heaven of which we have eaten imbue us, O Lord, with the spirit of fortitude: for surely from it did blessed Josaphat, thy Martyr-Bishop, draw the strength which led him, battling for thy Church, to the glorious victory he won. Through Jesus Christ our Lord.

15. St. Albert the Great, Bp., Conf. and Doct. († 1280)

*Double.**Nov. 15. O Doctor... beate Alberte. p. 131.***Collect.**

DEus, qui beatum Albertum Pontificem tuum atque Doctorem, in humana sapientia divinae fidei subjicienda magnum effecisti: † da nobis, quaesumus; ita ejus magisterii inhaerere vestigiis, * ut luce perfecta fruamur in caelis. Per Dominum.

O God who didst make great thy blessed Bishop and Doctor Albert, in his constant submission of human wisdom to divine faith; grant us, we beseech thee, so to follow the precepts of his teaching that we may enjoy perfect light in heaven. Through Jesus Christ our Lord.

Secret.

Sacrificiis praesentibus, Domine, quaesumus, intende placatus : ut quod Passionis Filii tui Domini nostri mysterio gerimus, beati Alberti intercessione et exemplo, pio consequamur affectu. Per eundem Dominum 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 sumpsimus, ab hostium nos, Domine, impugnatione defende : et, intercedente beato Alberto, Confessore tuo atque Pontifice, perpetua pace respirare concede. Per Dominum nostrum Jesum Christum.

BY these holy mysteries which we have received, defend us, O Lord, from the attacks of the enemy ; and, by the intercession of Albert thy blessed Confessor and Bishop, grant us to enjoy perpetual peace. Through Jesus Christ our Lord.

16. Saint Gertrude Virgin. († 1302)*Double.*

Nov. 16. Veni sponsa. p. 135.

Collect.

DEus, qui in corde beatae Gertrudis Virginis jucundam tibi mansionem praeparasti : † ipse meritis et intercessione, cordis nostri maculas clementer absterge, * et ejusdem tribue gaudere consortio. Per Dominum.

O God who didst build up for thyself a pleasant home in the heart of the holy Virgin Gertrude : for the sake of her merits and prayers, do thou wipe away from our hearts every stain of sin, nor refuse us a share in that happiness which is hers for evermore. Through Jesus Christ.

Secret no 16, p. 969 and Postcommunion no 15, p. 973.

Mass. Dilexisti. p. 1683.

17. St. Gregory Thaumaturgus Bp. and Conf. († 270)*Simple.***Collect.**

DA, quaesumus, omnipotens Deus : † ut beati Gregorii Confessoris tui atque Pontificis

GRant, we beseech thee, Almighty God, that this venerable solemnity of blessed Gregory thy Confessor

veneránda solémnitas, * et devotiónem nobis áugeat, et salútem. Per Dóminum. Bishop, may increase our devotion and promote our salvation. Through Jesus Christ our Lord.

Secret n^o 8, p. 968 and Postcommunion n^o 7, p. 971.

18. The Dedication of the Basilicas of the Holy Apostles Peter and Paul

Double major.

All from the Common of the Dedication of a Church, p. 1694.

19. Saint Elisabeth of Hungary Widow. († 1231)

Double.

Nov. 19. Mánum súam. p. 136.

Collect.

TUórum corda fidélium, Deus miserátor, illústra : † et, beátae Elísabeth précibus gloriósis; fac nos próspéra mundi despícere, * et caelésti semper consolatióne gaudére. Per Dóminum nostrum.

O God of tender mercies, pour forth thy light over the hearts of thy faithful people : and, graciously listening to the glorious prayers of blessed Elisabeth, make us to think little of worldly prosperity, and in all our days to prize that consolation which is of heaven. Through Jesus Christ.

The same day. St. Pontianus Pope and Martyr. († 235)

Collect.

Regem tuum, Pastor aetérne, placátus inténde : † et per beátum Pontíanum, Mártýrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totius Ecclésiæ praestitisti esse pastórem. Per Dóminum.

Eternal Shepherd, look favourably on thy flock : and through the intercession of blessed Pontianus thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secrets n^o 16, p. 969 and n^o 1. — Postcommunions n^o 15, p. 973 and n^o 1.

20. St. Felix of Valois Confessor. († 1212)

Double.

Nov. 20. Hic vir. p. 133.

Collect.

DEus, qui beátum Felicem
Confessórem tuum ex erémo
ad munus rediméndi captivos
caélitus vocáre dignátus es : †
praesta, quaesumus; ut per
grátiam tuam ex peccatórum
nostrórum captivité, ejus in-
tercessióne, liberáti, * ad cae-
léstem pátriam perducámur. Per
Dóminum.

O God who didst vouchsafe to send
from heaven to call blessed Felix
from the desert to the work of
the ransoming of captives : grant, we
beseech thee, that his holy prayers
may free us from the bondage of sin,
and may safely lead us to our heavenly
fatherland. Through Jesus Christ our
Lord.

Secret n° 12, p. 969 and Postcommunion n° 11 (a), p. 972.

Mass. Jústus ut pálma. p. 1667.

21. The Presentation of the B. Virgin Mary.

Double major.

As in the Common of the B. V. M., p. 1708, except :

At I and II Vespers.

At Magnif.

Ant. VIII G

B

E-áta Dé-i Génitrix Ma-

Blessed Mother of
God, Mary ever-Virgin,
temple of the Lord,
shrine of the Holy
Ghost; thou and thou
alone wast pleasing to
the Lord Jesus Christ,
alleluia.

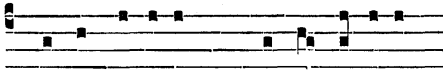
rí-a, * Vír-go perpé-tu-a, témplum

Dómi-ni, sacrá-ri-um Spí-ri-tus Sáncti : só-la sine

exémpló placu-í-sti Dómi-no Jé-su Chrísto, alle-



lú-ia. *Cant. Magní- fi- cat * ánima mé- a Dóminum.*



*Cant. Magnificat. VIII G.
p. 217 or 223.*

2. Et exsultávit... or Et exsultávit...

Ÿ. Dignáre me laudáre te,
Vírgo sacráta.

R̄y. Da míhi virtútem contra
hóstes túos.

Ÿ. Vouchsafe, O holy Virgin, that
I may praise thee.

R̄y. Give me power against thine
enemies.

Collect.

DEus qui beátam Mariam
semper Vírginem, Spíritus
Sancti habitáculum, hodiérna
die in templo praesentári vo-
luísti: † praesta, quaesumus; ut,
ejus intercessióne, * in templo
glóriæ tuæ praesentári mereá-
mur. Per Dóminum... in unitáte
ejúsdem Spíritus Sancti Deus.

O God who wast pleased that on
this day the blessed Mary ever
a virgin, the dwelling-place of the
Holy Ghost, should be presented in
the temple of Jerusalem: we beseech
thee, let her prayers obtain from thee
that we one day be found worthy to
be presented in the temple of thy
glory. Through Jesus... in the unity
of the same Holy Ghost.

Secret. Tua, Dómine. p. 691, and Postcom. Sumptis munéribus. p. 692.

*Mass. Sálve, sáncta Párens. p. 1718. Credo is said, Preface of the B. V. M.
Et te in Praesentatióne. p. 13.*

22. Saint Cecilia Virgin and Martyr. († 177?)

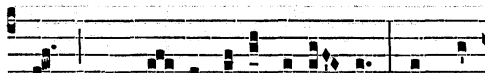
Double.

¶ *In places where the feast is solemnly kept, at I Vespers:*

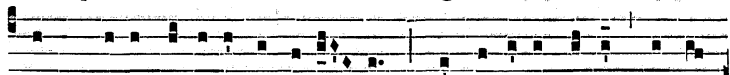
At Magnif.

Ant. IV E

EST secrétum, * Va-le-ri-á-

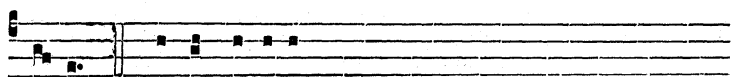
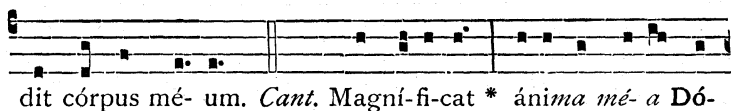


ne, quod tí- bi vólo dí- ce- re: Ange-



lum Dé- i hábe- o amató- rem, qui ními- o zé- lo custó-

Valerian, there is a
secret I would tell you:
It is God's Angel that
I hold dear, who guards
my maidenhood most
jealously.



mi-num. 2. Et exsultávit... *Cant. Magnificat. IV E. p. 215 or 221.*

Ÿ. Spécie túa et pulchritúdine túa.

Ÿ. With thy comeliness and thy beauty.

R̄. Inténde, prospere procéde, et régna.

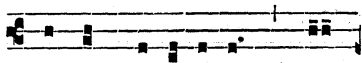
R̄. Set out, proceed prosperously, and reign.

Commemoration at Vespers of November 22.

At Magnif.

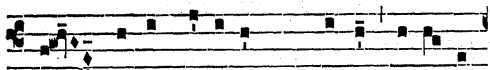
Ant. II D

V

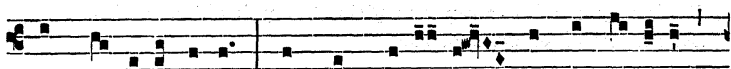


Irgo glo-ri-ó-sa * sem-

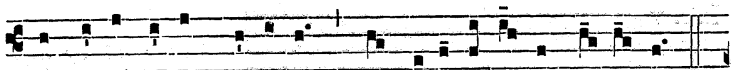
The glorious maide bore Christ's Gospel always in her heart, and night and day she never ceased speaking and praying to God.



per Evangé-li-um Christi ge-ré-bat



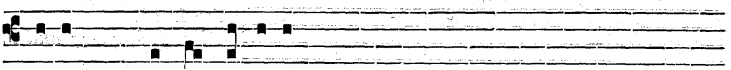
in pectore sú-o, et non di-é-bus neque nóctibus,



a collóqui-is di-ví-nis et ora-ti-ó-ne cessá-bat.



*Cant. Magní- fi-cat * ánima-mé- a Dóminum. 2. Et exsul-*



távit... or Et exsultávit... *Cant. Magnificat. II D. p. 213 or 219.*

Ÿ. Diffúsa est grátia in lábiis tuis.

Ÿ. Grace is poured abroad in thy lips.

R̄. Proptérea benedíxit te Déus in aetérnum.

R̄. Therefore God has blessed thee for ever and ever.

Collect.

DEus, qui nos ánnua beátae Caecíliæ Virginis et Mártýris tuæ solemnitate lætíficas : † da, ut quam venerámur officio, * étiam piæ conversatiónis sequámur exémplo. Per Dóminum.

O God who to us dost vouchsafe a joyful return of the festival-day of blessed Cecilia, thy Virgin and Martyr : grant that we may strive to honour her, not only by this devout service, but by copying the pattern of holy living she has left us. Through Jesus Christ our Lord.

Secret.

HAec hóstia, Dómine, placatiónis et laudis, quaesumus : ut, intercedente beáta Caecília Virgine et Mártýre tua, nos propitiatióne tua dignos semper efficiat. Per Dóminum.

MAY blessed Cecilia, thy Virgin and Martyr, plead for us, O Lord : and may this our sacrifice of atonement and of praise avail to make us at all times worthy of thy loving-kindness. Through Jesus Christ our Lord.

Postcommunion n^o 15, p. 973.

¶ *In places where the feast is solemnly kept :*

AT FIRST VESPERS (*Nov. 21.*)

As at II Vespers, p. 1581, except :

Ÿ. Spécie túa. p. 1575. *Ant. at Magnif. Est secretum. p. 1574.*

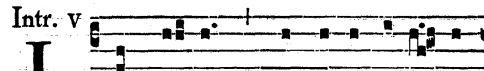
Prayer. Deus, qui nos ánnua. as above.

On Sunday, the Commemoration of the Sunday is added.

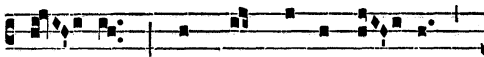
Benedicámus Dómino I. p. 138.

AT MASS.

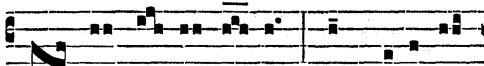
Intr. v



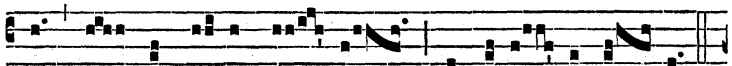
L Oqué-bar * de testimóni- is



tú- is in conspéctu ré- gum,



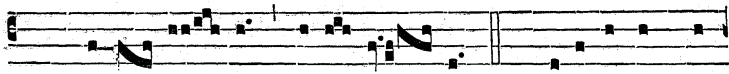
et non confundé-bar : et medi-tá-



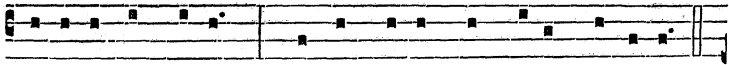
bar in mandá-tis tú- is, quæ di-lé- xi ni- mis.

I spoke of thy testimonies before kings, and I was not ashamed: I meditated also on thy commandments, which I loved exceedingly. *Ps.* Blessed are the undefiled in the way : who walk in the law of the Lord.

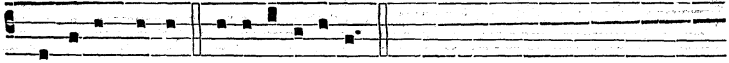
Ps. 118, 46-47 and 1.



P. T. Alle- lú- ia, alle- lú- ia. *Ps.* Be-á-ti imma-



cu-lá-ti in ví-a : * qui ámbu-lant in lége Dómi-ni.



Gló-ri-a Pátri. E u o u a e. Glória Pátri. 5th tone. *p.* 29.

Collect. Deus, qui nos. 1576. *On Sunday, the Collect of the Sunday is added.*

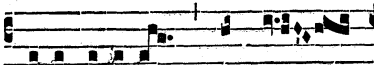
Lectio libri Sapientiae.

The Martyrs' prayer and thanksgiving. Eccus. 51, 13-17.

Domine Deus meus, exaltásti super terram habitatió-nem meam, et pro morte defluente deprecáta sum. Invocáyi Dómi-num, patrem Dómini mei, ut non derelinquat me in die tribulatió-nis meae, et in témpore superbórum sine adjutório. Lau-dábo nomen tuum assidue, et collaudábo illud in confessi-ó-ne, et exaudíta est oráti-o mea. Et liberásti me de perdití-ó-ne, et eripuísti me de témpore iníquo. Propterea confitébor, et laudem dicam tibi, Dómine Deus noster.

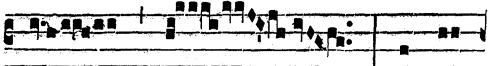
O Lord, my God, thou hast exalted my dwelling-place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud, without help. I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard, and thou hast saved me from destruction, and hast delivered me from the evil time. Therefore I will give thanks, and praise thee, O Lord our God.

Grad. VII



A

Udí, fí-li-a, * et ví-

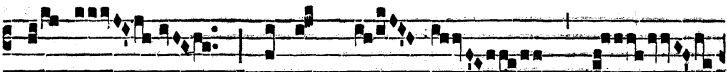


de,

et in-

Hearken, O daughter, and see, and incline thine ear; for the King hath greatly desired thy beauty. *V.* With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

Ps. 44, 11-12 and 5.



clí- na

áurem tú-

am :

qui-a concupí- vit rex spé-
 ci- em tú- am.
 V. Spé- ci- e tú- a, et pulchri- tú-
 di- ne tú- a inténde, próspe-re pro-
 cé- de, * et régna.

VII

A

Lle- lú- ia. * ij.

V. Quinque pru-

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.

déntes vír-gines acce- pé-runt ó- le-um in vá-sis
 sú- is cum lampá- dibus : médi- a autem nó- cte clá-

mor factus est : Ecce sponsus
vé- nit : ex- í-te ób- vi-am Christo * Dó- mino.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

Watchfulness; the parable of ten virgins. Matth. 25, 1-13.

IN illo tēpore : Dixit Jesus discipulis suis parabolam hanc : Simile erit regnum caelorum decem virginibus : quae accipientes lampades suas, exierunt obviam sponso et sponsae. Quinque autem ex eis erant fatuae, et quinque prudentes : sed quinque fatuae, acceptis lampadibus, non sumpsērunt oleum secum : prudentes vero acceperunt oleum in vasis suis cum lampadibus. Moram autem faciente sponso, dormitaverunt omnes, et dormierunt. Média autem nocte clamor factus est : Ecce sponsus venit, exite obviam ei. Tunc surrexerunt omnes virgines illae et ornavērunt lampades suas. Fatuae autem sapientibus dixerunt : Date nobis de oleo vestro : quia lampades nostrae exstinguuntur. Responderunt prudentes, dicentes : Ne forte non sufficiat nobis, et vobis, ite potius ad vendentes, et emite vobis. Dum autem irent emere, venit sponsus : et quae paratae erant, intraverunt cum eo ad nuptias, et clausa est janua. Novissime vero veniunt et reliquae virgines, dicentes : Domine, Domine, aperi nobis. At ille respondens, ait : Amen dico vobis, nescio vos. Vigilate itaque, quia nescitis diem, neque horam.

AT that time, Jesus spoke this parable to his disciples : The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise : but the five foolish, having taken their lamps, did not take oil with them, but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept : and at midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps : and the foolish said to the wise, Give us of your oil, for our lamps are gone out. The wise answered, saying, Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came ; and they that were ready, went in with him to the marriage, and the door was shut ; but at last came also the other virgins saying, Lord, Lord, open to us. But he answered, saying, Amen, I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

Offert. IV

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 : adducén-tur 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.

On Sunday, Preface of the Blessed Trinity, p. 12. (In some dioceses, Preface of All Saints, p. 1534).

Comm. I

C Onfundántur su-pér-bi, *

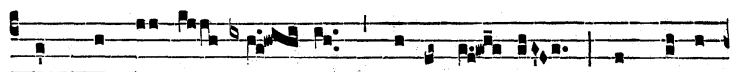
qui-a injúste in-iqui-tá-tem fe-

cé-runt in me : é-go au-tem

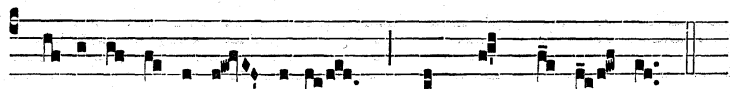
After her shall vírgins be brought to the King : her neighbours shall be brought to thee with gladness and rejoicing ; they shall be brought into the temple to the King our Lord.

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.*



in mandá-tis tú-is exercé-bor, in tú-is



justi-fi-ca-ti-ó-nibus, ut non confún-dar.



P. T. Alle-lú-ia.

Postcommunion n° 15, p. 973.

On Sunday, the Postcommunion of the Sunday is added.

AT SECOND VESPERS. (22 Nov.)

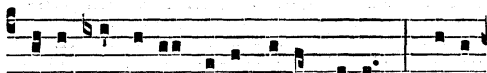
1 Ant.

I g

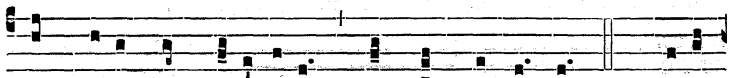
C

Antántibus órga-nis, * Caeci-

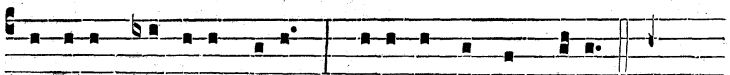
As the instruments were playing, Cecilia sang to the Lord and said: Let my heart be spotless, that I may not be put to shame.



li-a Dómino decantábat dicens: Fí-at



cor mé-um immacu-látum, ut non confúndar. *Ps. Dixit*



Dóminus Dómino mé-o : * Séde a *déxtris* mé-is.

Ps. Dixit Dóminus. I g. p. 147.

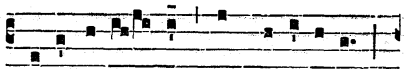
2 Ant.

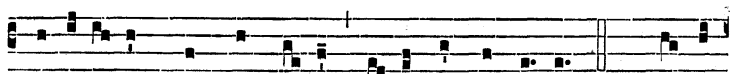
VII a

V

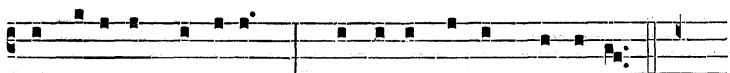
Ale-ri-á-nus * in cubícu-lo

Valerian found Cecilia in her room with an Angel, at her prayers.



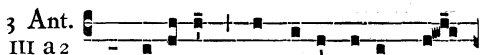


Caecí-li- am cum Ange-lo o-rántem invé-nit. *Ps.* Laudá-



te, pú-e-ri, Dóminum : * laudá-te nómen Dómi-ni.

Ps. Laudáte, púeri. VII a. *p.* 169.

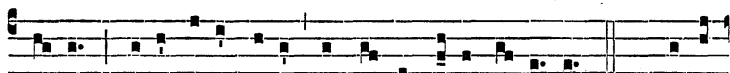


III a 2

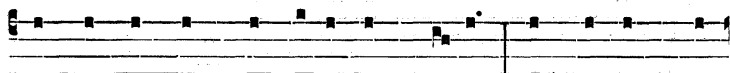
C

Æcí-li-a, * fámu-la tú-a, Dó-

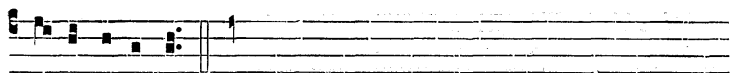
Cecilia thy servant,
Lord, served thee like
the busy bee.



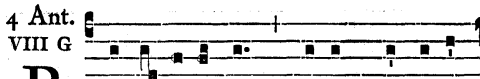
mi-ne, quasi ápis tibi argumentósa de-sérvit. *Ps.* Laetá-



tus sum in his quae dícta sunt mí-hi : * In dómum Dó-



mi-ni í-bimus. *Ps.* Laetátus sum. III a 2. *p.* 187.

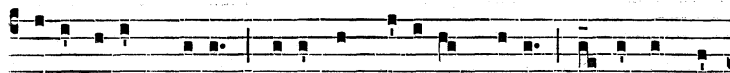


VIII G

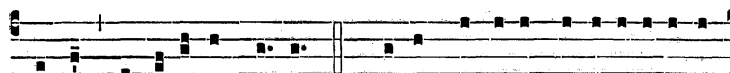
B

Ene-díco te, * Páter Dómini

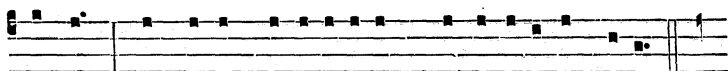
I bless, thee Father
of Jesus Christ my
Lord; for, thanks to
thy Son, the fire is
extinguished beside me.



mé-i Jésu Chrísti : qui-a per Fí-li- um tú-um ígnis exstín-



ctus est a láte-re mé-o. *Ps.* Ni-si Dóminus aedi-ficáve-rit



dómun, * in vánum laboravérunt qui aedi-fi-cant é-am.

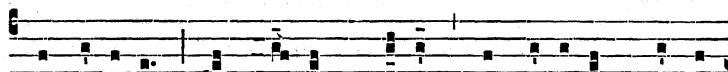
Ps. Nisi Dóminus. VIII G. p. 195.

5 Ant.
IV E

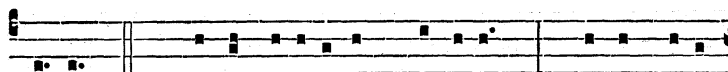
T

Ridu-ánas * a Dómino popósci

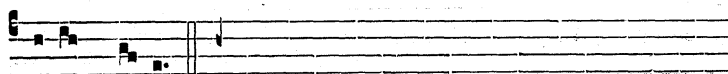
Three days' respite
have I asked from the
Lord, that I may de-
dicate my house as a
church.



indú-ci-as, ut dómun mé-am ecclé-si-am conse-



crá-rem. *Ps. Láuda, Jerúsa-lem, Dóminum : * láuda Dé-um*



tú-um Sí-on. *Ps. Láuda, Jerúsalem. IV E. p. 209.*

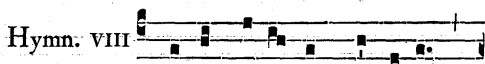
Chapter.

2. Cor. 10, 17-18.

FRatres : Qui gloriátur, in
Dómino gloriétur. † Non
enim qui seipsum comméndat,
ille probátus est : * sed quem
Deus comméndat.

BRethren, he that glorieth, let him
glory in the Lord. For not he
that commendeth himself is approved,
but he whom God commendeth.

The Hymn is one of the most poetical and beautiful in the whole liturgy. Jesus, born of a Virgin Mother, the divine Bridegroom, shining with glory and walking among the lilies, is surrounded with choirs of Virgins, who follow him wherever he goes. Ascribed to St Ambrose, IV century.



Hymn. VIII

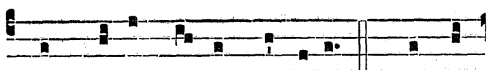
J

Esu, coró-na Vírginum,

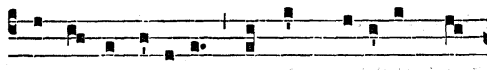
1. Jesu, the virgins'
crown, do thou accept
us as in prayer we
bow; born of that Vir-



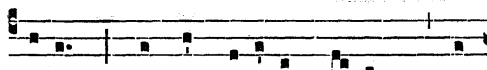
Quem Má-ter ílla cóncipit, Quae só-la Vírgo pártu-rit :



Haec vó-ta clémens áccipe : 2. Qui pér-



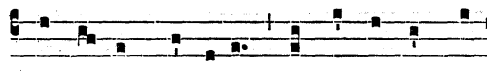
gis inter lí-li-a, Séptus choré-is Vír-



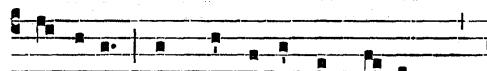
ginum, Spónsus decórus gló-ri-a Spon-



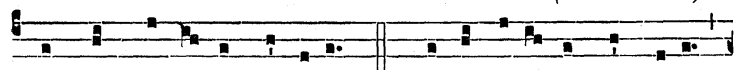
sísque réddens praémi-a. 3. Quocúm-



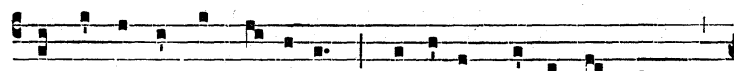
que téndis, Vír-gines Sequúntur, atque



láudibus Post te canéntes cúrsi-tant,



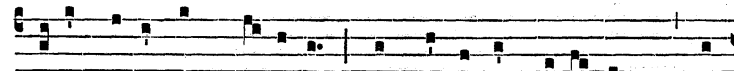
Hymnósque dúlces pérsonant. 4. Te deprecámur súpplíces,



Nóstris ut áddas sénsibus Nescí-re prorsus ómni-a



Corrupti-ó-nis vúlne-ra. 5. Vír-tus, hónor, laus gló-ri-a



Dé-o Pátri cum Fí-li-o, Sáncto simul Pará-cli-to, In

gin, whom alone the Mother and the Maid we own.

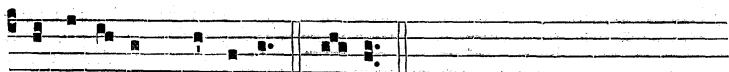
2. Amongst the lilies thou dost feed, with virgin choirs accompanied; with glory decked, the spotless brides whose bridal gifts thy love provides.

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*).



saecu-ló-rum saécu-la. Amen.

Ÿ. Diffúsa est. *and Ant. at Magnif.* Virgo glóriosa. p. 1575.

Prayer. Deus, qui nos ánnua. p. 1576.

When November 22 is on Sunday, Commemoration of the Sunday is added.

Benedicámus Dómino I. p. 138.

23. St. Clement I Pope and Martyr. (88-97)

Double.

¶ In places where the feast is solemnly kept, at I Vespers.

At Magnif.

Ant. VII G

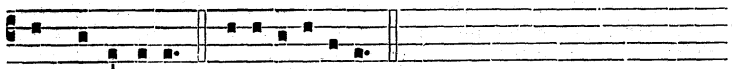
O

-rémus ómnes * ad Dómi-

Let us all pray our Lord Jesus Christ to open the spring's channel for those who acknowledge him.



num Jé-sum Chrístum, ut confessó-ribus sú-is fóntis vé-



nam apé-ri-at. E u o u a e.

Cant. Magníficat. VIII G. p. 217 or 223.

Ÿ. Glória et honóre coronásti éum, Dómine.

Ÿ. Thou hast crowned him with glory and honour, O Lord.

R̄. Et constituísti éum super ópera mánuum tuárum.

R̄. And hast set him over the works of thy hands.

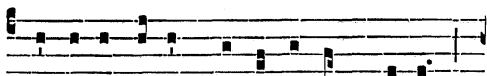
Commemoration at Vespers of November 23.

Ant. I f

D

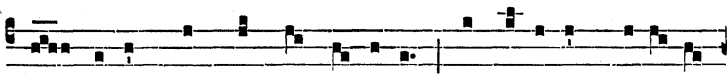
Edísti, Dómine, habi-táculum *

Thou hast given, O Lord, thy Martyr Clement a dwelling in the sea, like a marble shrine built by Angels' hands; thou makest a

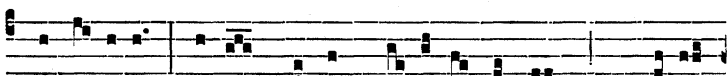


way to it for the people of the shore, that they may recount thy wonders.

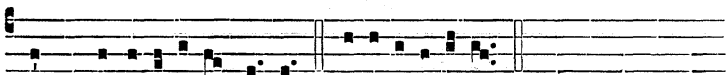
Márty-ri tú-o Cleméti in má-ri,



in mó-dum té-mp-li marmó-re-i, angé-li-cis má-ni-bus



praepa-rátum : í-ter praebens pó-pu-lo térrae, ut enár-



rent mi-rabí-li-a tú-a. E u o u a e.

Cant. Magnificat. I f. p. 212 or 218.

Ÿ. Jústus ut pá-lma florébit.

Ÿ. The just shall flourish like the palm-tree.

Ry. Sicut cédrus Líbani multiplicábitur.

Ry. He shall grow up like the cedar of Libanus.

Collect.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum Cleméntem, Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totius Ecclésiæ praestitisti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed Clement thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

Secret n^o 1, p. 967 and Postcommunion n^o 1, p. 970.

The same day.

Saint Felicity Martyr. († 162)

Mass. Me exspectavérunt. p. 1289.

Collect.

PRaesta, quaesumus, omnipotens Deus : * ut, beatae Felicitatis Mártyris tuae solémnia recensentes, méritis ipsíus protegámur et précibus. Per Dóminum nostrum.

GRant, we beseech thee, O Almighty God, that the merits and prayers of blessed Felicity, thy Martyr, whose feast we are keeping, may be to us a sure defence. Through Jesus Christ our Lord.

Secret.

VOta pópuli tui, Dómine, propitiátus inténde : et, cujus nos tribuis solémnia celebráre, fac gaudére suffrágiis. Per Dóminum nostrum Jesum Christum.

Regard with favour, O Lord, the offerings of thy people; and may the prayers of the Saint whose festival thou dost grant us to celebrate, be for us of avail. Through Jesus Christ our Lord.

Postcommunion.

Supplices te rogámus, omnípotens Deus : ut, intercedéntibus Sanctis tuis, et tua in nobis dona múltiplices, et témpora nostra dispónas. Per Dóminum nostrum Jesum Christum.

Grant, we beseech thee, O Lord, that we who on earth discharge, with joy of heart, the duty of honouring thy Saints, may be gladdened by their company for ever in heaven. Through Jesus Christ our Lord.

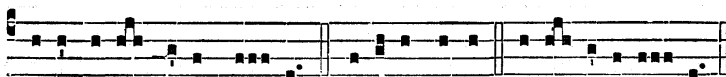
In places where the feast of St. Clement is solemnly kept :

AT MASS.

Intr. I

DI-cit Dó-mi-nus : * Sermó-
 nes mé-i, quos dédi in os tú-
 um, non de-fí-ci-ent de ó-re
 tú-o : ád-est e-nim nó-men tú-um, et
 mú-nera tú-a accépta é-runt super altá-re
 mé-um. *Ps.* Be-átus vir, qui tímet Dómi-num : * in man-

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.



dá-tis é-jus vó-let ni- mis. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 1st tone. p. 28.

Collect. Gregem tuum. p. 1586.

Epistle as for the 23rd Sunday after Pentecost, p. 957.

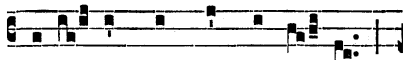
The end of the Mass as in the Common of Holy Popes, p. 1605.

AT VESPERS.

1 Ant.

VII b

O

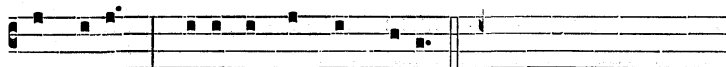


As holy Clement
prayed, the Lamb of
God appeared to him.

-rán-te * sáncto Clemén-te,



appáru-it é-i Agnus Dé- i. Ps. Dí-xit Dóminus Dómi-



no mé-o : * Sede a déxtris mé- is.

Ps. Díxít Dóminus, VII b. p. 151.

2 Ant.

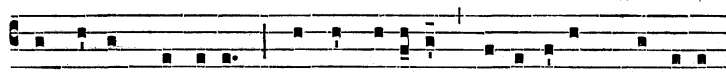
VII c

N

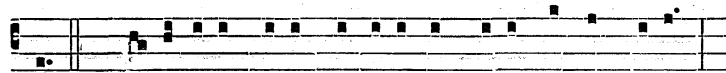


It was not for my
deserts that the Lord
sent me to you that
I might share your
crown.

ON mé- is mé-ri- tis * ad vos



me mí-sít Dóminus, véstris coronis partí-cipem me fí-e-



ri. Ps. Confi-tébor tíbi, Dómine, in tóto córde mé-o : *



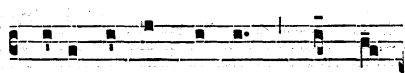
in consí-li- o justórum et congrega-ti- óne.

Ps. Confi-tébor. VII c. p. 157.

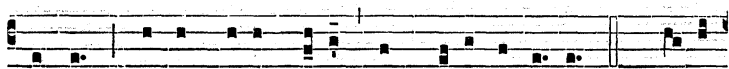
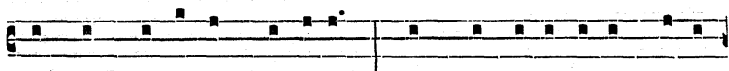
3 Ant.

VII c

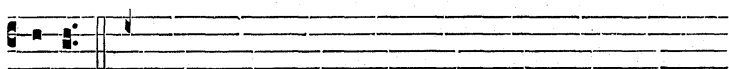
V



Idi supra móntem * Agnum

I saw on the mount
a Lamb standing : from
under his feet flowed
a living fountain.stántem, de sub cújus péde fons vívus emá-nat. *Ps.* Be- á-

tus vir qui tímet Dóminum : * in mandá-tis é-jus vó-let



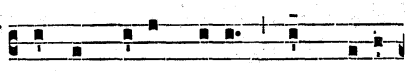
nímis.

Ps. Beátus vir. VII c. p. 164.

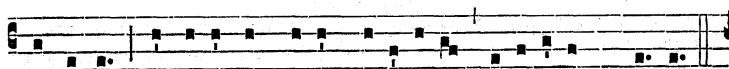
4 Ant.

VII c

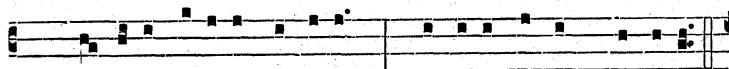
D



E sub cújus péde * fons vívus

From under his feet
flowed a living foun-
tain; the river's rushing
stream makes glad the
City of God.

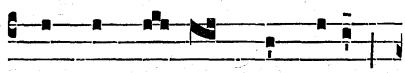
emánat : flúminis ímpetus laetí-fi-cat civi-tátem Dé- i.

*Ps.* Laudáte, pú-e-ri, Dóminum : * laudáte nómen Dómi-ni.*Ps.* Laudáte, púeri. VII c. p. 169.

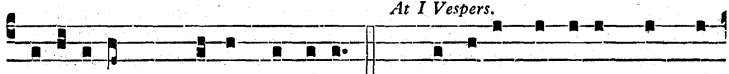
5 Ant.

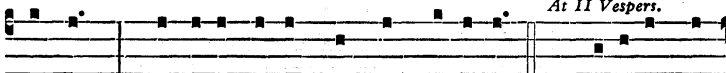
VIII c

O

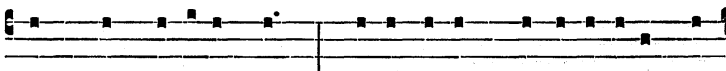


-mnes gén-tes * per gýrum

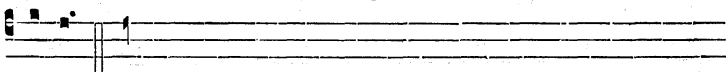
All the peoples round
about believed in Christ
the Lord.*At I Vespers.*credidérunt Chrísto Dómino. *Ps.* Laudáte Dóminum, ómnes



géntes : * laudáte é- um, ómnes pópuli. Ps. Crédidi pro-



pter quod locútus sum : * égo autem humi- li- átus sum



nímis.

At I Vespers : Ps. Laudáte Dóminum. VIII c. p. 186.

At II Vespers : Ps. Crédidi. VIII c. p. 182.

Chapter. Beátus vir. p. 1612.

Hymn. Déus tuórum militum. p. 1345.

¶¶. and Ant. at Magnificat at I or at II Vespers, as above, p. 1585.

24. St. John of the Cross, Conf. and Doct. († 1591)

Double.

Nov. 24. O Dóctor... beáte Joáannes. p. 131.

Collect.

<p>DEus, qui sanctum Joánnem Confessórem tuum atque Doctórem perféctae sui abnegatiónis et Crucis amatórem eximium effecisti : † concéde; ut, ejus imitatióni júgiter inhaeréntes, * glóriam assequámur aetérnam. Per Dóminum.</p>	<p>O God who didst imbue blessed John, thy Confessor and Doctor, with a spirit of utter selfdenial and with a surpassing love of the cross : grant that, by unswervingly walking in his footsteps, we may attain to everlasting glory. Through Jesus Christ our Lord.</p>
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Secret n^o 10, p. 968 and Postcommunion n^o 9, p. 972.

The same day.

St. Chrysogonus Martyr. († 304)

Collect.

<p>ADésto, Dómine, supplicatió- nibus nostris : * ut, qui ex iniquitáte nostra reos nos esse cognóscimus, beáti Chrysógoni Mártýris tui intercessióne libé- rémur. Per Dóminum nostrum.</p>	<p>GIve ear, O Lord to our supplic- ation : we know ourselves to be guilty, because of the evil we have done; may the intercession of blessed Chrysogonus, thy Martyr, obtain our deliverance. Through Jesus Christ.</p>
--	---

Secret n^o 7 (a), p. 968.

Postcommunion.

TUI, Dómine, perceptiône sacraménti, et a nostris mundémur occúltis, et ab hóstiũ liberémur insidiis. Per Dóminũ 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)*Double.**Nov. 25. Vèni spónsa. p. 135.***Collect.**

DEus, qui dedísti legem Móysi in summitáte montis Sínai, et in eódem loco per sanctos Angelos tuos corpus beátæ Catharínæ Vírginis et Mártyris tuæ mirabiliter collocásti : † præsta, quaésumus; ut, ejus méritis et intercessiône, * ad montem, qui Christus est, pervenire valeámus : Qui tecum.

O God, who on the top of Mount Sinai didst give the law to Moses, and in wondrous wise, by means of thy holy Angels didst place there the body of blessed Catharine, thy Virgin and Martyr : grant that, through her merits and prayers, we may come to Christ, the true mountain whence is all our help. Who lives and reigns.

*Secret n° 14, p. 969 and Postcommunion n° 13, p. 972.**Mass. Loquébar. p. 1677. — Vespers as Common of Virgin, p. 1671.***26. St. Silvester Abbot. († 1267)***Double.**Nov. 26. Hic vir. p. 133.***Collect.**

CLEMENTÍSSIME Deus, qui sanctum Silvéstrum Abbátem, saéculi hujus vanitátem in apérto túmulo pie meditántem, ad erémum vocáre et præcláris vitæ méritis decoráre dignátus es : † te súplices exorámus; ut, ejus exémplo terréna despicéntes, * tui consórtio perfruámur aetérno. Per Dóminũ nostrum.

O Most merciful God, who, when the holy Abbot Silvester, by the side of an open grave, stood pondering over the emptiness of the things of this world, didst vouchsafe to call him into the wilderness, and to ennoble him with the merit of a singularly holy life; most humbly we beg of thee. that, by despising earthly wealth, even as he despised it, we may come one day to have part in thine own everlasting happiness. Through Jesus...

Secret.

QUaesumus, Dómine : ut, dum haec múnera divínae majestáti tuae reveréter offerimus; pia mentis praeparatióne et cordis puritaté, beáti Silvéstri Abbátis imitatóres effécti, Corpus et Sáanguinem Fílii tui sancte percípere mereámur : Qui tecum vivit et regnat.

With all reverence, O Lord, do we offer up these our gifts to thy divine majesty : praying that, by devout preparation and by cleanness of heart, we may imitate the blessed Abbot Silvester, and holily receive the adorable Body and Blood of thy Son. Who lives and reigns.

Postcommunion.

Divina dape reféctis tribue, quaesumus, Dómine : sancti Silvéstri Abbátis vestigiis ita inhaerére; ut copiósam mercédem in regno glóriæ tuæ cum Sanctis habeámus. Per Dóminum nostrum.

TO us whom thou hast quickened with divine food, do thou, O Lord, we beseech thee, grant that, treading in the footsteps of the holy Abbot Silvester, we may merit with thy Saints to receive a reward exceeding great in the kingdom of thy glory. Through Jesus Christ our Lord.

Mass. Os jústi. *p.* 1669.

The same day.

St. Peter of Alexandria Bp. and Mart. († 311)

Collect.

INfirmítatem nostram réspice, omnipotens Deus : † et, quia pondus própriae actiÓnis gravat, beáti Petri Mártyris tui atque Pontificis intercésio gloriÓsa nos prótegat. Per Dóminum.

HAVE regard to our weakness, O Almighty God; and grant that we, who are borne down by the weight of our own evil deeds, may be safeguarded by the glorious intercession of blessed Peter thy Martyr and Bishop. Through Jesus Christ.

Secret n^o 2 (a), p. 967 and Postcommunion n^o 2 (a), p. 970.

Mass. Státuit. *p.* 1654.

Common of Saints.

COMMON OF APOSTLES AND OF EVANGELISTS

OUT OF PASCHAL TIME.

AT FIRST VESPERS.

The Antiphons, of which the first three are taken from the Gospel of the Mass for the Eve of an Apostle, are some of Christ's sayings to his Apostles. They express: 1) their love for one another, — 2) their charity towards others, even to death, — 3) their love for God, that moves them to fulfil his commands, — 4) the purity of their hearts, with its fruit of closest intimacy with God and peace of soul, — 5) patience in trials.

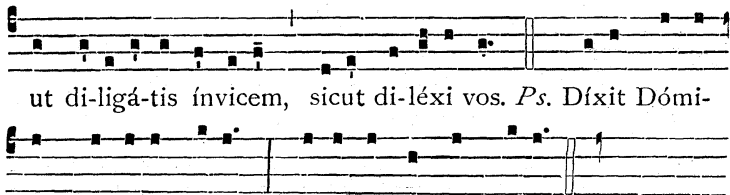
1 Ant.
VIII c

H

OC est praeceptum mé-um, *

This is my commandment, that you love one another, as I have loved you.

John 15, 12.



ut di-ligá-tis invicem, sicut di-léxi vos. *Ps. Dixit Dómi-*

nus Dómino mé-o : * Séde a *déxtris mé-is.*

Ps. Dixit Dóminus. VIII c. p. 151.

2 Ant.

I g

M

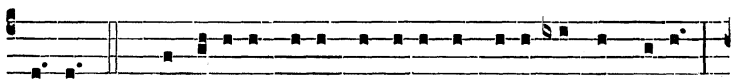
A-jórem ca-ri-tátem * némo

Greater love than this no man hath, that a man lay down his life for his friends.

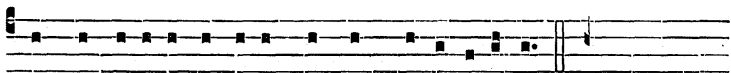
John 15, 13.



há- bet, ut ánimam sú-am pó-nat quis pró amí-cis



sú- is. *Ps.* Confi-tébor tíbi, Dómine, in tóto córde mé-o : *



in consí-li-o justórum et congrega-ti- óne.

Ps. Confitébor. I g. p. 152.



3 Ant.

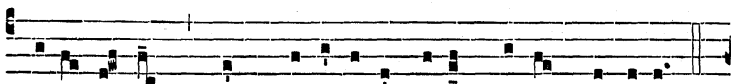
I a 3

V

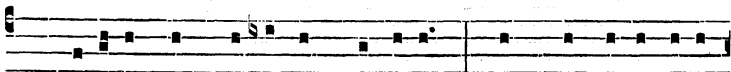
OS amí-ci mé- i éstis, * si

You are my friends,
if you do the things
that I command you,
saith the Lord.

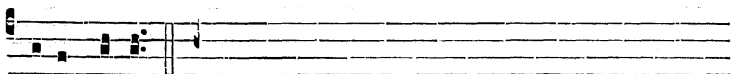
John 15, 14.



fecé- ri- tis quae praecí-pi- o vóbis, dí- cit Dóminus.



Ps. Be-átus vir qui tímet Dóminum : * in mandá-tis éjus



vó-let nímis. *Ps.* Beátus vir. I a 3. p. 159.



4 Ant.

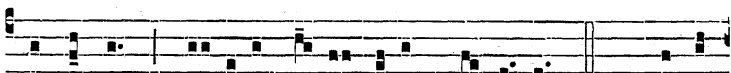
I f

B

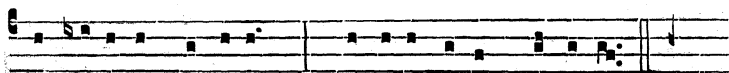
E-á-ti pací-fi-ci, * be- á-ti mún-

Blessed are the pea-
cemakers: blessed are
the clean of heart, for
they shall see God.

Matth., 5, 8-9.

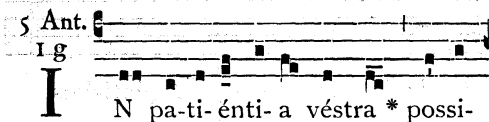


do córde : quó-ni-am ípsi Dé-um vi-dé-bunt. *Ps.* Laudá-

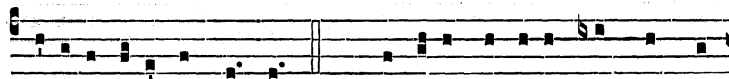


te, pú-e-ri, Dóminum : * laudáte nómen Dómi-ni.

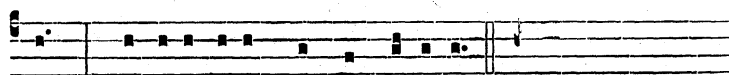
Ps. Laudáte, púeri. *I f. p.* 166.



In your patience you shall possess your souls.
Luke 21, 19.



débi-tis ánimas véstras. *Ps.* Laudáte Dóminum, ómnes gén-

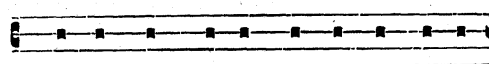


tes : * laudáte é-um, ómnes pópu-li.

Ps. Laudáte Dóminum. *I g. p.* 186.

Chapter. Fratres : Jam non estis. *p.* 1598.

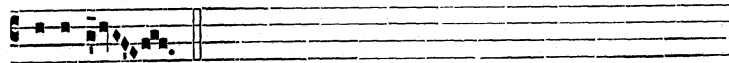
Hymn. Exsúltet. *p.* 1599 or 1601.



∇. Their sound went forth into all the earth.

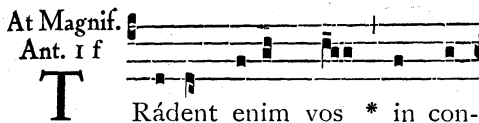
Ɀ. And their words to the ends of the world. *Ps. 18, 4.*

∇. In ómnem térram e-xí-vit so-nus
Ɀ. Et in fi-nes ór-bis tér-rae vérba

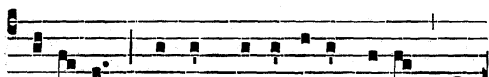


e-órum.

e-órum.

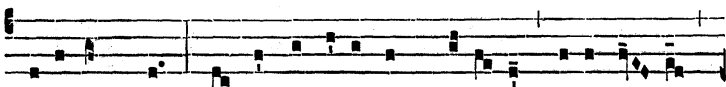


For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors and before kings for my sake, for a testimony to them and to the Gentiles.

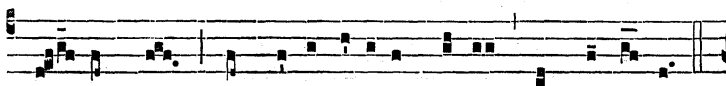


cí-li-is, et in synagógis sú-is fla-

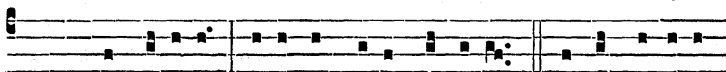
Matth., 10, 17-18.



gellábunt vos, et ante réges et praési-des ducémi- ni



pro-pter me, in testimóni-um íl-lis et génti-bus.



*Cant. Magní-ficat * ánima mé-a Dóminum. 2. Et exsultávit...*

Cant. Magní-ficat. I f. p. 212 or 218. — Prayer proper.

On Sunday, the Commemoration of the Sunday is added. Then :

— **February 23** : of *St. Peter Damian*, p. 1084.

— **August 23** : of *St. Philip Benizi*, p. 1382.

— **September 20** : of *St. Eustace*, p. 1436.

— **October 17** : of *Saint Margaret Mary*, p. 1500.

Benedicámus Dómino II p. 139.

The Masses of Apostles and of Evangelists are found in their respective places in the Proper of the Saints.

AT SECOND VESPERS.

The Antiphons, taken from their respective Psalms, show the Apostles carrying out their mission: 1) they share the eternal priesthood of Jesus Christ, — 2) and as priests they are established as princes of God's people, — 3) for whom they offer to the Lord a sacrifice of praise; — 4) everywhere they scatter the Gospel seed amid many tribulations; — 5) their reward is great; God has strengthened their principality, their rule over the Church, which honours them as God's friends through all ages.

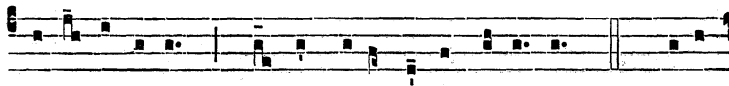
1 Ant.

VIII G

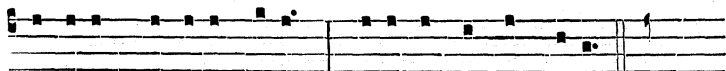
J

Urávit 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 aetérnum. *Ps. Díxit*

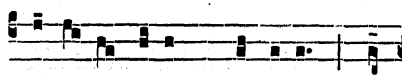


Dóminus Dómino mé-o : * Séde a *déxtris* mé-is.

Ps. Dixit Dóminus. VIII G. p. 151.

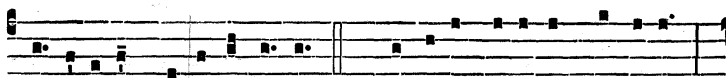
Christ's priestly dignity, shared with his Apostles, and by them perpetuated in the Church.

2 Ant.
VIII c

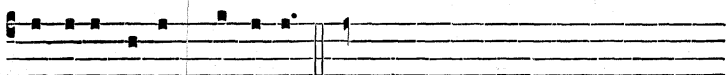


That he may place him with princes : with the princes of his people. *v. 7.*

C Ollo-cet é-um Dóminus * cum



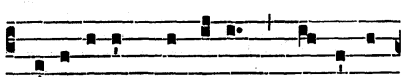
príncipibus pópu-li sú- i. *Ps. Laudáte, pú-e-ri, Dóminum : **



laudáte *nómen* Dómi-ni. *Ps. Laudáte, púeri. VIII c. p. 170.*

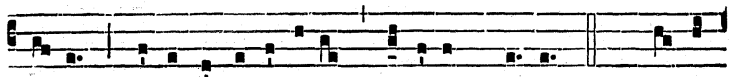
The Apostles' lowly origin and their exaltation.

3 Ant.
VII a

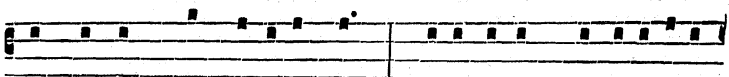


Thou hast broken my bonds, I will sacrifice to thee sacrifice of praise. *v. 7.*

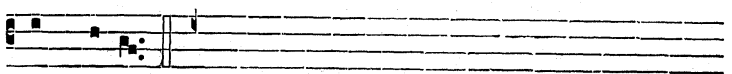
D Irupísti, Dómine, * víncu-la



mé- a : tí-bi sacri-fi-cábo hósti-am láudis. *Ps. Cré-di-*

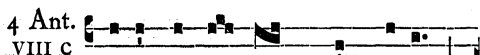


di propter quód locútus sum : * égo autem humi-li-átus



sum *nímis. Ps. Crédidi. VII a. p. 181.*

The Apostles God's labourers and leaders of men's praises.

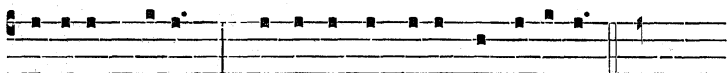


E - úntes í- bant * et flébant,

Going, they went
and wept, casting their
seeds. *v. 7.*



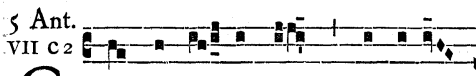
mítténtes sémina sú- a. *Ps.* In converténdo Dóminus capti-



vi- tátem Sí- on : * fácti súmus sicut *conso- lá- ti.*

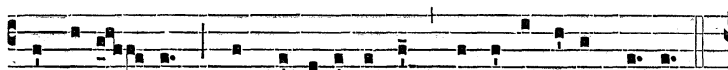
Ps. In converténdo. VIII c. *p.* 192.

The Apostles have journeyed through the world, among sorrows and persecutions, sowing the Gospel seed. The Church on earth harvests the fruits of their work, and they themselves in heaven reap their incomparable reward. (*Père Calès, O. P.*)

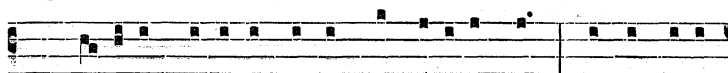


C onfortá- tus est * principá-

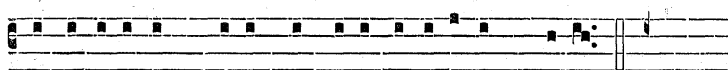
Their principality is
strengthened, and thy
friends made honour-
able, O God. *v. 16.*



tus e- ó- rum, et honorá- ti sunt amí- ci tú- i, Dé- us.



Ps. Dómine, probásti me et cognovísti me : * tu cognóvi-



sti sessi- ónem mé- am et resurrecti- ónem mé- am.

Ps. Dómine, probásti. VII c 2. *p.* 205.

The Apostles' complete devotion to God, supreme Master of men.

Chapter.

Ephes. 2, 19-20.

FRatres : Jam non estis hóspi-
tes et ádvenae : † sed estis
cives sanctorum et doméstici
Dei : supraedificáti super fun-

BRethren, now therefore you are no
more strangers and foreigners :
but you are fellow citizens with the
saints and the domestics of God, built

daméntum Apostolorum et Prophetárum, * ipso summo angulári lápide Christo Jesu.

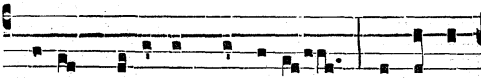
R7. Deo grátias.

upon the foundation of the Apostles and Prophets¹, Jesus Christ himself being the chief corner stone.

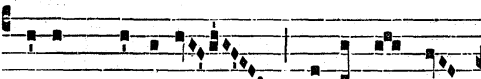
Hymn. I

E

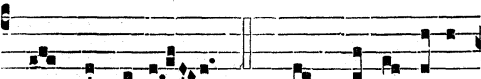
Xsúltet órbit gáudi- is,



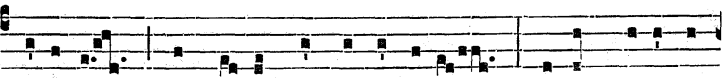
Caélum resúltet láudibus : Aposto-



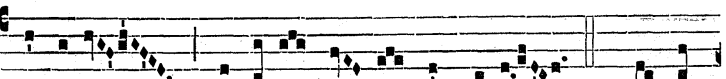
lórur gló-ri-am Téllus et á-



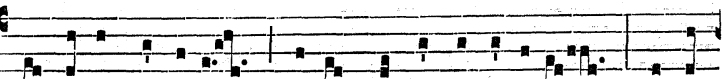
stra cóncinunt. 2. Vos, saecu-lórur



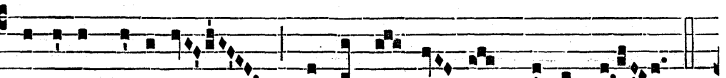
júdi-ces, Et vé-ra mún-di lú-mi-na : Vó-tis precámur



córdi-um, Audí-te vó-ces súpplicum. 3. Qui tém-



pla caé-li cláudi-tis, Se-rásque vérbo sólvi-tis : Nos a



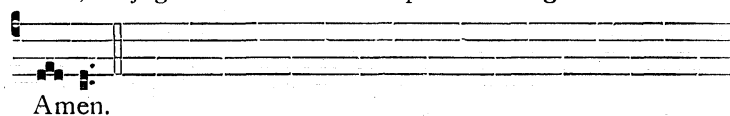
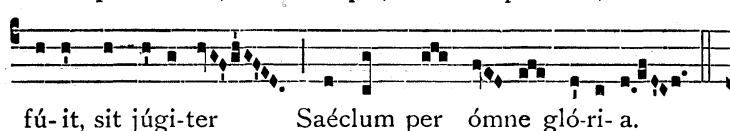
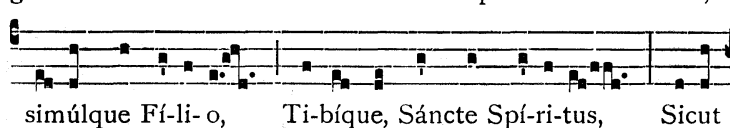
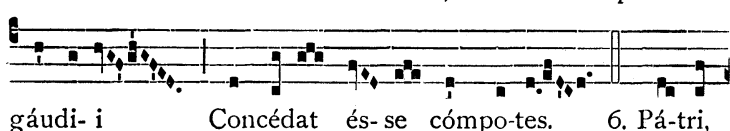
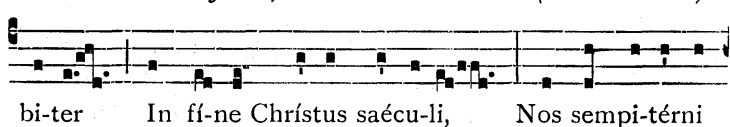
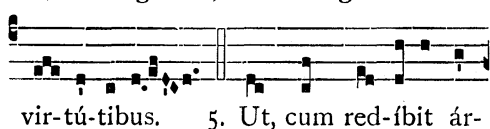
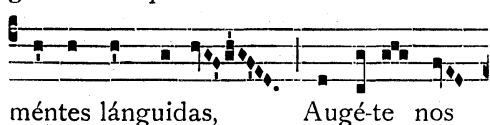
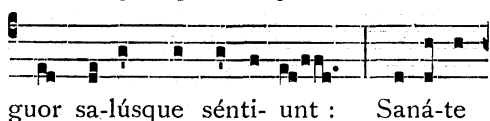
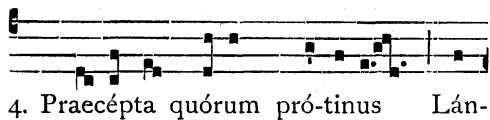
re-átu nóxi-os Sólvi ju-bé-te, quaésumus.

1. Now let the earth with joy resound, and highest heaven re-echo round; nor heaven nor earth too high can raise the great Apostles' glorious praise.

2. O ye who, thron'd in glory dread, shall judge the living and the dead! lights of the world for evermore! to you the suppliant prayer we pour.

3. Ye close the sacred gates on high; at your command apart they fly: oh, loose us from the guilty chain we strive to break, and strive in vain.

¹ Not the Old Testament Prophets, but those of the early Church, whose words helped to maintain and build up the Christian communities founded by the Apostles.



4. 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 desc-
end, 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)

At I Vespers : ♯. In ómnem térram. p. 1595.

At II Vespers : ♯. Annuntiavérunt. p. 1602.

Another chant.

Hymn. IV

E

Xsúltet órbiſ gáudi-is, Caé-

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.

lum re-súltet láudibus : Aposto-ló-

rum gló-ri-am Téllus et áſtra cónci-

nunt. 2. Vos, ſaecu-ló-rum júdices, Et

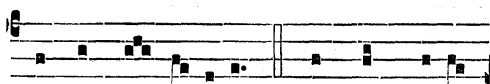
vé-ra mún-di lú-mi-na : Vó-tis precámur córdi-um, Audí-

te vóces súpplicum. 3. Qui témp-la caé-li cláudi-tis, Serás-

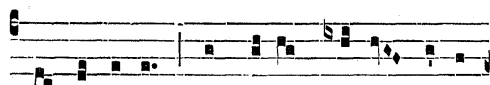
que vérbo sólvi-tis : Nos a re-á-tu nóxi-os Sólvi jubé-

te, quaésumus. 4. Praecépta quó-rum pró-tinus Lánguor

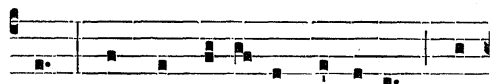
ſa-lúsque sénti-unt : Saná-te méntes lánguidas, Augé-



te nos vir-tú-tibus. 5. Ut cum redí-



bit árbi-ter In fíne Chrístus saécu-



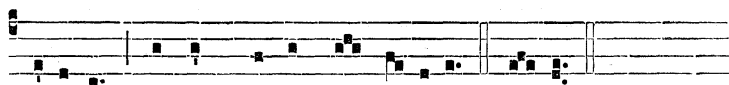
li, Nos sempi-térni gáudi-i Con-



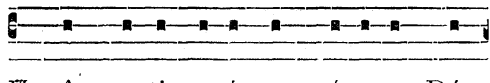
cédát ésse cómpotes. 6. Pátri, simúl-



que Fí-li-o, Ti-bíque, Sáncte Spí-ri-tus, Sicut fú-it, sit



júgi-ter Saécum per ómne gló-ri-a. Amen.



∇. An-nunti-avé-runt ópe-ra DÉ-

∇. Et fácta é-jus in-telle-xé-

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-
scend, may we be call'd
those joys to see pre-
par'd from all eternity.

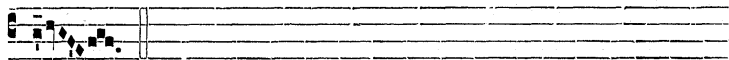
6. Praise to the Fa-
ther, with the Son, and
Holy Spirit, Three in
One; as ever was in
ages past, and shall be
so while ages last.

(IX century.)

∇. They declared the
works of God.

∇. And understood
his doings.

Ps. 63, 10.



i.
runt.

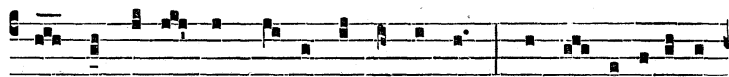
At Magnif.

Ant. I g 2

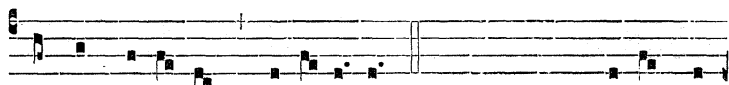
E

-stóte fórtes in béllo, *

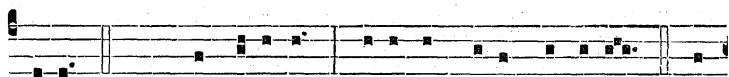
Be valiant in battle,
and fight the ancient
serpent, and you shall
receive an everlasting
kingdom.



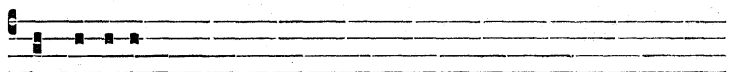
et pugná-te cum antíquo serpénte : et ac-ci-pi-é-tis



régnum aetérnum, † alle-lú-ia. *After Septuag.* † dí-cit Dó-



minus. *Cant.* Magní-fi-cat * ánima mé-a Dóminum. 2. Et



exsultávit... *Cant.* Magníficat. I G 2. p. 212 or 218.

Prayer proper.

Commemoration of the Sunday.

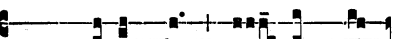
Benedicámus Dómino II. p. 139.

In Paschal Time, the Office of Apostles and Evangelists is as for St Mark's Day, p. 1132. From the Ascension to Whitsunday, the Hymn ends with the doxology, Jésu tibi sit glória, Qui víctor in Caélum rédis, p. 254.

COMMON OF HOLY POPES.

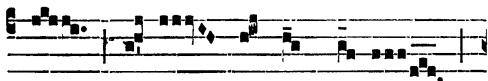
At Vespers, all from the Common of One or More than One Martyr or of a Confessor Bishop, according to the feast, except the Collect Gregem tuum.

AT MASS.

Intr. III 

S

I dí-ligis me, * Sí- mon Pé-



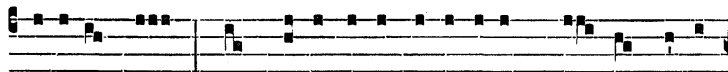
tre, pásce ágnos mé- os,



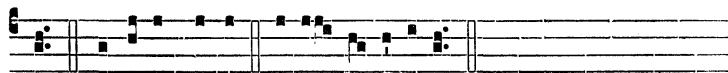
pá- sce ó- ves mé- as. *P. T.* Alle-lú- ia, al-



le- lú- ia. *Ps.* Exaltábo te, Dómine, quóni- am sus-



cepísti me : * nec de-lectásti in-imícos mé- os super



me. Gló-ri- a Pátri. E u o u a e.

Glória Pátri. 3rd tone. *p.* 29.

Collect.

Gregem tuum, Pastor aetérne, placátus inténde : † et per beátum *N.* (Mártýrem tuum atque) Summum Pontíficem, perpétua protectióne custódi; * quem totus Ecclésiæ praestítisti esse pastórem. Per Dóminum.

ETernal Shepherd, look favourably on thy flock : and through the intercession of blessed *N.* thy Martyr and Sovereign Pontiff, whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ.

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.

The same Collect for more than one Pope.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátos N. et N. (Mártyres tuos atque) Summos Pontífices, perpétua protectióne custódi; * quos totíus Ecclésiæ praestítisti 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 Epistolæ beati Petri Apostoli.

Duties of religious rulers. First Epistle of St Peter 5, 1-4 and 10-11.

CARÍSSIMI : Senióres, qui in vobis sunt, óbsecro consénior et testis Christi passiónum, qui et ejus, quae in futúro revelánda est, glóriæ communicátor : páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontáneæ secúndum Deum, neque turpis lucrí grátia, sed voluntárie; neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et, cum apparúerit princeps pastórum, percipiétis immarcescibilem glóriæ corónam. Deus autem omnis grátiae, qui vocávit nos in aetérnam suam glóriam in Christo Jesu, módicum passos ipse perficiet, confirmábit solidabítque. Ipsi glória et impérium in saécula saeculórum. Amen.

DEAR Brethren : The ancients therefore that are among you, I beseech, who am myself also an ancient, and a witness of the sufferings of Christ : as also a partaker of that glory which is to be revealed in time to come : feed the flock of God which is among you, taking care of it, not by constraint, but willingly, according to God : not for filthy lucre's sake, but voluntarily : neither as lording it over the clergy, but being made a pattern of the flock from the heart. And when the prince of pastors shall appear, you shall receive a never fading crown of glory. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you. To him be glory and empire for ever and ever. Amen.

Grad. v

EX-ál-tent é- um * in ec-
 clé- si- a plé- bis : et
 in cáthedra seni- ó- rum

Let them exalt him in the church of the people : and praise him in the chair of the ancients. *Ps. 106, 32, 31.* Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

láudent é- um. V. Confi-

te- án- tur Dómino

mi-se-ri-córdi-ae

é- jus : et mi- rabí-li- a

é- jus fí- li- is * hómí-num.

Allelúia, allelúia. Ψ . Tu es Pétrus. p. 1240.

After Septuagesima, the Allelúia and its Ψ . are omitted and there is said :

Tract. viii

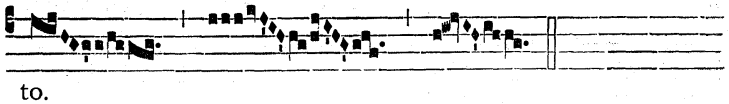
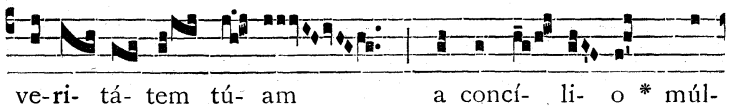
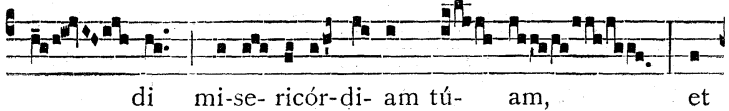
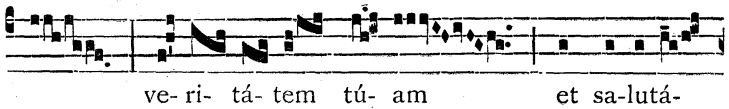
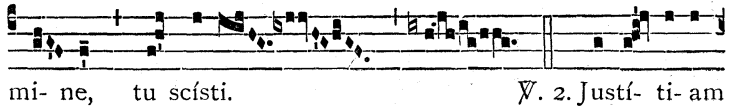
A Nnunti- á- vi *

* justí- ti- am tú- am in

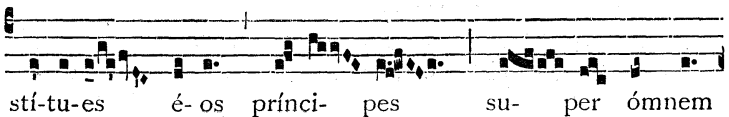
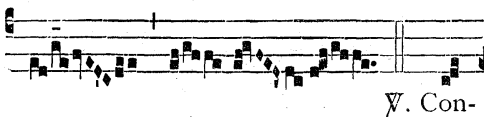
ecclé-si- a má- gna, ec- Ps. 39, 10-11.

ce lábi- a mé- a non prohi- bé- bo : Dó-

I have declared thy justice in a great church, lo, I will not restrain my lips: O Lord, thou knowest it. Ψ . 2. I have not hid thy justice within my heart: I have declared thy truth and thy salvation. Ψ . 3. I have not concealed thy mercy and thy truth from a great council.



In Paschal Time, the Gradual is omitted and there is said : Allelúia, allelúia. V. Tu es Pétrus. p. 1240; then :



Thou shalt make them princes over all the earth : they shall remember thy name, O Lord.

Ps. 44, 17-18.

tér- ram : mé- mores é-
runt nómi- nis tú- i, * Dó- mine.

Gospel as on the feast of St. Peter, p. 1241.

Offert. III

E C- ce * dé- di vérba

mé- a in ó- re tú- o : ec-

ce constí- tu- i te su- per gén- tes, et

super régna, ut evél- las et dé- stru- as, et aedí-

fices et plán- tes. *P. T. Alle- lú- ia.*

Secret n^o 1, p. 967. — Preface of the Apostles, p. 13.

Communion. Tu es Pétrus. p. 1242.

Postcommunion n^o 1, p. 970.

Behold I have given my words in thy mouth : Lo, I have set thee this day over the nations, and over kingdoms, to root up, to pull down, and to waste, and to destroy, and to build, and to plant. *Jer. 1, 9-10.*

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 :

Y. Glória et honóre coronásti éum, Dómine.

Y. Thou hast crowned him with glory and honour, O Lord.

Ry. Et constituísti éum super ópera mánuum tuárum.

Ry. And hast set him over the works of thy hands.

At Magnif.

Ant. VIII G

I

-ste Sánctus * pro lége

Here is a Saint who, for the law of his God, maintained the struggle even to death, and did not fear the words of the wicked; for he was established on the strong rock.

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.

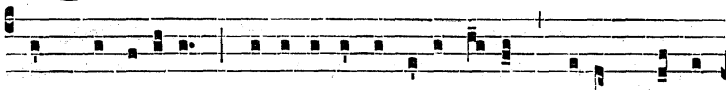
1 Ant.

I f

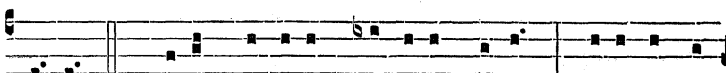
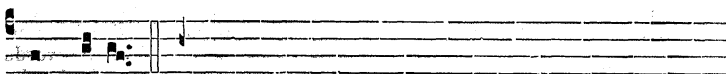
Q

UI me conféssus fú-e-rit * co-

Every one therefore that shall confess me before men, I will also confess me before my Father. *Matth. 10-32.*



ram homínibus, confi-tébor et égo é-um coram Pátre

mé- o. *Ps. Dixit Dóminus, Dómino mé- o : * Séde a dex-**tris mé- is. Ps. Dixit Dóminus. I f. p. 147.*

2 Ant.

a

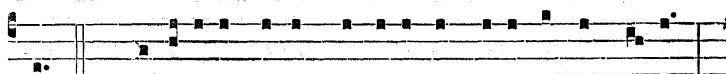
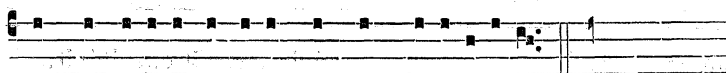
Q

UI séqui-tur me, * non ámbu-

He that followeth me walketh not in darkness, but shall have the light of life, saith the Lord. *John 8, 12.*



lat in té-nebris : sed habébit lúmen vítae, dí-cit Dómi-

nus. *Ps. Confitébor tí-bi, Dómine, in tóto córde mé- o : **

in consí-li-o justórum et congregati- óne.

Ps. Confitébor. III a. p. 154.

3 Ant.

I f

Q

UI mí-hi minístrat, * me se-

If any man minister to me, let him follow me: and where I am, there also shall my minister be. *John 12, 26.*

quátur: et ubi égo sum, illic sit et miníster mé- us.

Ps. Be-átus vir qui tímet Dóminum: * in mandá-tis é-jus

vó-let nímis. Ps. Beátus vir. I f. p. 159.

4 Ant.

I f

S

I quis mí-hi ministráve-rit, *

If any man minister to me, him will my Father honour, saith the Lord. *John 12, 26.*

hono-ri-fi-cábit é-um Pá-ter mé- us, qui est in caé-lis,

dí-cit Dóminus. *Ps.* Laudáte, pú-e-ri, Dóminum: * laudá-

te nómen Dómi-ni. *Ps.* Laudáte, púeri. I f. p. 166.

5 Ant.

I a 2

V

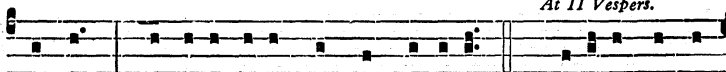
Olo, Páter, * ut, ubi égo sum,

Father, I will that where I am, there also may my minister be. *John 12, 26.*

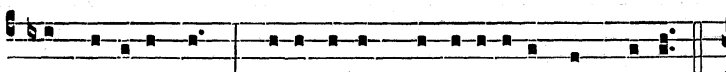
At I Vespers.

illic sit et miníster mé- us. *Ps.* Laudáte Dóminum, ómnes

At II Vespers.



géntes : * laudáte é-um, ómnes pópu-li. Ps. Crédidi propter



quód locútus sum : * égo autem humi-li-átus sum nímis.

At I Vespers : Ps. Laudáte Dóminum. I a 2. p. 183.

At II Vespers : Ps. Crédidi. I a 2. p. 178.

Chapter. Epistle of the 1st Mass of a Martyr Bishop.

BEátus vir qui suffert tentatió-
nem : † quóniam cum pro-
bátus fúerit, accípiet corónam
vítæ, * quam repromísit Deus
díligéntibus se.

BLessed is the man that endureth
temptation : for when he hath
been proved, he shall receive the
crown of life, which God hath promised
to them that love him.

Hymn. Déus, tuórum militum. p. 1345.

V̄. Jústus ut páлма florébit.

V̄. The just shall flourish like the
palm-tree.R̄. Sicut cédrus Líbani mul-
tiplicábitur.R̄. And shall be multiplied as the
cedar of Libanus.

At Magnif.

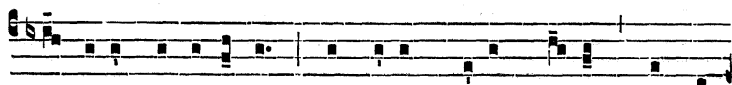
Ant. I f

Q

UI vult ve-ní-re post me, *

If any man will come
after me, let him deny
himself and take up
his cross and follow me.

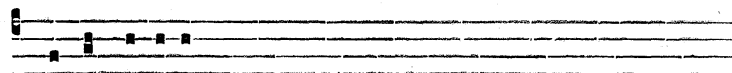
Matth. 16, 24.



ábneget seme-típsum, et tóllat crúcem sú-am, et se-



quátur me. Cant. Magní-fi-cat * ánima mé-a Dóminum.



2. Et exsultávit... Cant. Magnificat. I f. p. 212 or 218.

PRAYERS.

For a Holy Pope Martyr.

GRegem tuum, Pastor aetérne, placátus inténde : † et per beátum *N.* Mártyrem tuum atque Summum Pontíficem, perpétua protectióne custódi; * quem totíus Ecclésiæ praestítisti esse pastórem. Per Dóminum nostrum.

ETernal Shepherd, look favourably on thy flock: and through the intercession of blessed *N.* thy Martyr and Sovereign Pontiff whom thou didst make shepherd of the whole Church, keep it safely under thy everlasting protection. Through Jesus Christ our Lord.

For a Martyr-Bishop.

I.

Infirmítatem nostram réspice, omnípotens Deus : † et, quia pondus própriae actiónis gravat, * beáti *N.* Mártyris tui atque Pontíficis intercésio gloriósa nos prótegat. Per Dóminum.

HAVE regard to our weakness, O Almighty God; and grant that we who are borne down by the weight of our own evil deeds may be safeguarded by the glorious intercession of blessed *N.* thy Martyr and Bishop. Through Jesus Christ our Lord.

II.

DEus, qui nos beáti *N.* Mártyris tui atque Pontíficis ánnua solemnítate laetíficas : † concéde propítius; ut, cujus natalítia cólimus, * de ejúsdem étiam protectióne gaudeámus. Per Dóminum

O God who dost gladden us by the yearly festival of blessed *N.* thy Martyr and Bishop, mercifully grant that we who celebrate his birthday to heaven may ever live with joy in his holy keeping. Through Jesus Christ our Lord.

For a Martyr not a Bishop.

I.

PRaesta, quaésumus, omnípotens Deus : † ut, qui beáti *N.* Mártyris tui natalítia cólimus, * intercésioe ejus, in tui nóminis amóre roborémur. Per Dóminum nostrum.

GRANT, we beseech thee, Almighty God, that we who keep the birthday to heaven of blessed *N.*, thy Martyr, may by his prayers be strengthened in the love of thy holy name. Through Jesus Christ.

II.

PRaesta, quaésumus, omnípotens : † ut, intercedénte beáto *N.* Mártyre tuo, et a cunctis adversitatibus liberémur in córpore, * et a pravis cogitátionibus mundémur in mente. Per Dóminum.

GRANT, we beseech thee, Almighty God that, by the prayers of blessed *N.* thy Martyr, our bodies may be preserved from all dangers and our minds may be cleansed from all evil thoughts. Through Jesus Christ our Lord.

FIRST MASS : « STATUIT... »**For a Martyr-Bishop.***Introit.* Státuit. p. 1559.*Collect.* Infirmítatem nostram. p. 1613.**Lectio Epistolae beati Jacobi Apostoli.***Trial and temptation. Epistle of St James I, 12-18.*

Caríssimi : Beátus vir, qui suffert tentatióem : quóniam cum probátus fúerit, accípiet corónam vitæ, quam repro-mísit Deus diligéntibus se. Nemo cum tentátur, dicat, quóniam a Deo tentátur : Deus enim intentátor malórum est : ipse autem néminem tentat. Unus-quisque vero tentátur a concupiscéntia sua abstráctus, et illéctus. Deínde concupiscéntia cum concéperit, parit peccátum : peccátum vero cum consummátum fúerit, génerat mortem. Nolíte itaque erráre, fratres mei dilectíssimi. Omne datum óptimum, et omne donum perféctum desúrsum est, descendens a Patre lúminum, apud quem non est transmutátió, nec vicissitúdinis obumbrátió. Voluntárie enim genuit nos verbo veritátis, ut simus initium áliquod creatúrae ejus.

Dearly beloved, blessed is the man that endureth temptation : for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err therefore, my dearest brethren. Every best gift, and every perfect gift, is from above; coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.

Gradual. Invéni David. p. 990.

Allelúia, allelúia. V̄. Tu es sacerdos. p. 1654.

*After Septuagesima, instead of the Allelúia. and its Verse, the Tract Desidérium. p. 1086, is said.***✠ Sequentia sancti Evangelii secundum Lucam.***Renouncement of all one holds dear, indeed of all one has. Luke 14, 26-33.*

In illo témpore : Dixit Jesus turbis : Si quis venit ad me, et non odit patrem suum, et matrem, et uxórem, et filios, et fratres, et soróres, adhuc autem

AT that time, Jesus said to the multitudes, If any man come to me, and hate not his father, and mother, and wife, and children, and sisters, yea and his own life also, he

et animam suam, non potest meus esse discipulus. Et qui non bájulat crucem suam, et venit post me, non potest meus esse discipulus. Quis enim ex vobis volens turrim aedificáre, non prius sedens cóputat sumptus, qui necessarij sunt, si hábeat ad perficiéndum; ne, posteaquam posúerit fundaméntum, et non potúerit perficere, omnes, qui vident, incipiunt illúdere ei, dicéntes : Quia hic homo coepit aedificáre, et non pótuit consummáre? Aut quis rex itúrus commíttere bellum advérsus álium regem, non sedens prius cógitat, si possit cum decem millibus occúrrere ei, qui cum viginti millibus venit ad se? Alióquin, adhuc illo longe agénte, legatiónem mit-tens, rogat ea, quae pacis sunt. Sic ergo omnis ex vobis, qui non renúnciat ómnibus, quae póssidet, non potest meus esse discipulus.

cannot be my disciple. And who-soever doth not carry his cross, and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have where-withal to finish it; lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him. Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

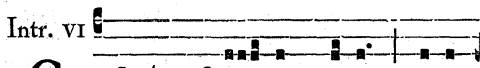
Offertory. Véritas méa. p. 992. — *Secret n° 2 (a), p. 967.*

Communion. Semel jurávi. p. 993.

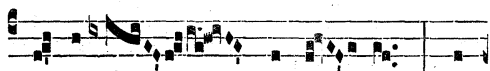
Postcommunion n° 2 (a), p. 970.

SECOND MASS : « SACERDOTES DEI... »

For a Martyr-Bishop.



S A-cer-dó-tes Dé-i, * bene-

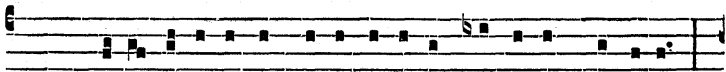


dí-ci-te Dómi-num : sán-

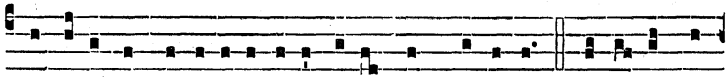


cti et hú-mi-les córde, laudá-te Dé-um.

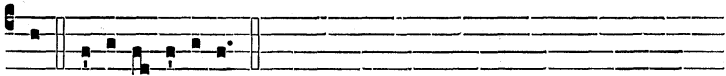
O ye priests of the Lord, bless the Lord; O ye holy and humble of heart praise God. *Cant.* All ye works of the Lord, bless the Lord; praise and exalt him above all for ever. *Daniel 3, 84, 87, 57.*



Cant. Bene-dí-ci-te, ómni- a ópe-ra Dómi-ni, Dómino : *



laudáte et superexaltáte é-um in saécu-la. Gló-ri- a Pá-



tri. E u o u a e. Glória Pátri. 6th tone. p. 30.

Collect. Deus, qui nos. p. 1613.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

St Paul consoled among all his sufferings. 2 Cor. 1, 3-7.

FRatres : Benedictus Deus et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totius consolatiónis, qui consolátur nos in omni tribulatióne nostra : ut possimus et ipsi consolári eos, qui in omni pressúra sunt, per exhortatió-nem, qua exhortámur et ipsi a Deo. Quóniam sicut abúndant passiones Christi in nobis : ita et per Christum abúndat consola-tio nostra. Sive autem tribu-lámur pro vestra exhortatióne et salúte, sive consolámur pro vestra consolatióne, sive exhor-támur pro vestra exhortatióne et salúte, quae operátur tolerán-tiam earúndem passiónum, quas et nos pátimur : ut spes nostra firma sit pro vobis : sciéntes quod sicut sócii passiónum estis, sic éritis et consolatiónis : in Christo 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.

ho-nó-re coro-ná-sti é-
um. ¶. Et
consti-tu-f-sti é-um super ó-
pera má-nu-um tu-á-rum, * Dómi-ne.

Allelúia, allelúia. ¶. Hic est sacérdos. p. 1655.

After Septuagesima, Allelúia and its ¶., is omitted and the Tract Beátus vir. p. 1100, is said.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

The Martyr finds in heaven the life he laid down on earth. Matth. 16, 24-27.

IN illo témpore : Dixit Jesus discipulis suis : Si quis vult post me venire, ábneget semetipsum, et tollat crucem suam, et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam : qui autem perdiderit ánimam suam propter me, invéniet eam. Quid enim prodest hómini, si mundum univérsum lucrétur, ánimae vero suae detriméntum patiátur ? Aut quam dabit homo commutatió-nem pro ánima sua ? Fílius enim hóminis ventúrus est in glória Patris sui cum Angelis suis : et tunc reddet unicuique secúndum ópera ejus.

AT that time, Jesus said to his disciples, If any man will come after me let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it : and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and lose his own soul ? Or what exchange shall a man give for his soul ? For the Son of man shall come in the glory of his Father with his angels : and then will he render to every man according to his works.

Offertory. Invéni Dávid. p. 1655. — *Secret n° 3 (a), p. 967.*

Communion. Posuisti, Dómine. p. 1396.

Postcommunion n° 3 (a), p. 971.

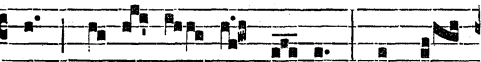
FIRST MASS : « IN VIRTUTE TUA... »

For one Martyr not a Bishop.

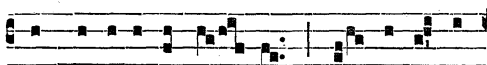
Intr. VII

I

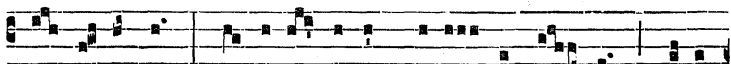
N virtúte tú- a, * Dómi-



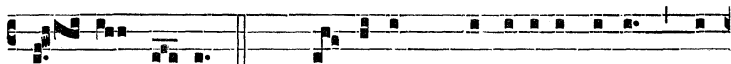
ne, lae-tá-bi- tur jú-stus, et su-



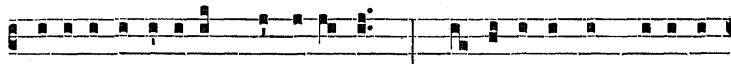
per sa-lutá-re tú- um ex-sultá-bit



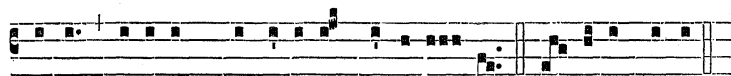
ve- hemé-ter : de- sidé- ri- um áni- mae é- jus tribu-



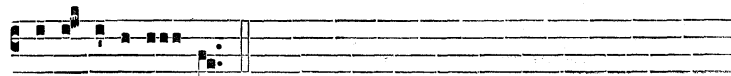
í- sti é- i. Ps. Quo- ni- am praevení- sti é- um in



benedicti- ónibus dulcédi- nis : * po- su- í- sti in cápi- te



é- jus corónam de lá- pide pre- ti- ó- so. Gló- ri- a Pátri.



E u o u a e. Glória Pátri. 7th tone. p. 30.

Collect. Praesta quaesumus. I, p. 1136.

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.

Justum deduxit Dominus per vias rectas, et ostendit illi regnum Dei, et dedit illi scientiam sanctorum : honestavit illum in laboribus, et complevit labores illius. In fraude circumventientium illum affuit illi, et honestum fecit illum. Custodivit illum ab inimicis, et a seductoribus tutavit illum, et certamen forte dedit illi, ut vinceret, et sciret, quoniam omnium potentior est sapientia.

Haec venditum justum non dereliquit, sed a peccatoribus liberavit eum : descenditque cum illo in foveam, et in vinculis non dereliquit illum, donec afferet illi sceptrum regni, et potentiam adversus eos, qui eum deprimebant : et mendaces ostendit, qui macularunt illum, et dedit illi claritatem aeternam, Dominus Deus noster.

Gradual. Beatus vir. p. 1438.

Alleluia, alleluia. *V.* Posuisti. p. 1135.

After Septuagesima, instead of the Alleluia and its Verse, the Tract Desiderium. p. 1086, is said.

✠ Sequentia sancti Evangelii secundum Matthaenum.

The Martyr gave his life for Christ. Matth. 10, 34-42.

In illo tempore : Dixit Jesus discipulis suis : Nolite arbitrari quia pacem venerim mittere in terram : non veni pacem mittere, sed gladium. Veni enim separare hominem adversus patrem suum, et filiam adversus matrem suam, et nurum adversus socrum suam : et inimici hominis, domestici ejus.

Qui amat patrem aut matrem plus quam me, non est me dignus : et qui amat filium aut

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.

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 invenit animam suam, perdet illam : et qui perdidit animam suam propter me, inveniet eam.

Qui recipit vos, me recipit : et qui me recipit, recipit eum qui me misit. Qui recipit prophetam in nomine prophetæ, mercèdem prophetæ accipiet : et qui recipit justum in nomine justi, mercèdem justi accipiet. Et quicumque potum dederit uni ex minimis istis calicem aquæ frigidæ tantum in nomine discipuli : amen dico vobis, non perdet mercèdem suam.

more than me, is not worthy of me; and he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it : and he that shall lose his life for me, shall find it.

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet : and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

Offertory. Glória et honóre. p. 1366.

Secret. Munéribus nostris. p. 434.

Comm. I

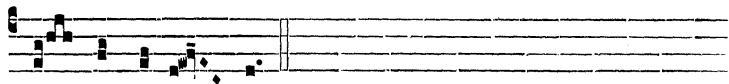
Q

UI vult ve-ní-re post me, *

If any man will come after me, let him deny himself, and take up his cross, and follow me. *Matth. 16, 24.*



áb- neget semet-ípsum : 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.

Intr. VIII

L

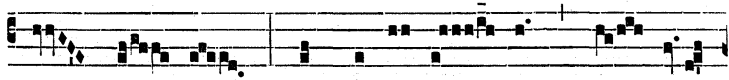
Ætá-bi-tur * jú- stus in

The just shall rejoice in the Lord, and shall hope in him : and all the upright in heart shall be praised. *Ps. Hear, O*

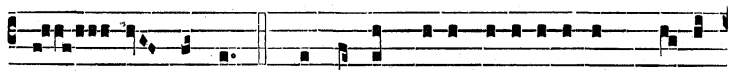


Dó-mi- no, et spe-rá- bit

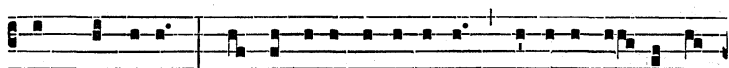
God, my prayer when I make supplication to thee : deliver my soul from the fear of the enemy. *Ps. 63, 11 and 2.*




in é- o : et lauda-bún- tur ó- mnes



re- cti córde. *Ps. Exáudi, Dé- us, ora- ti- ónem mé- am*



cum déprecor : * a timóre in- imí- ci é- ri- pe á- nimam



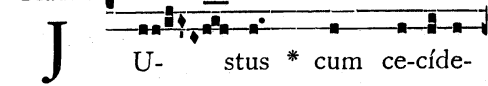
mé- am. Gló- ri- a Pátri. E u o u a e.

Glória Patri. 8th tone *p. 30.*

Collect. Praesta, quaésumus. II, p. 1613.

Epistle. Memor esto. p. 1131.

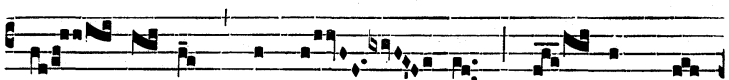
Grad. v



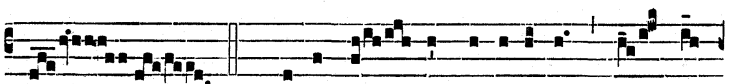
J U- stus * cum ce- cide- rit, non col- li- dé- tur : qui- a

When the just man shall fall, he shall not be bruised : for the Lord putteth his hand under him. *∇. He sheweth mercy and lendeth all the day long : and his seed shall be in blessing.*

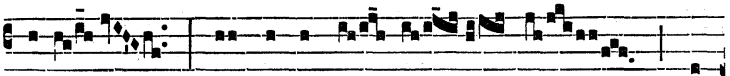
Ps. 36, 24, 26.



Dó- mi- nus suppo- nit má- num sú-



am. *∇. Tó- ta dí- e mi- seré- tur, et cóm-*

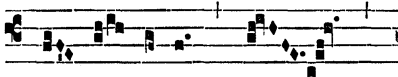


modat : et sémen é- jus in



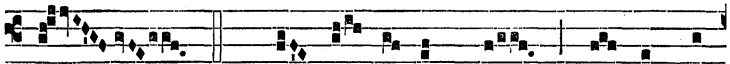
benedicti- ó- ne * é- rit.

II
A

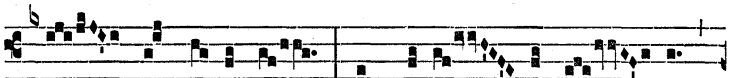


L- le- lú-ia. * ij.

He that followeth me, walketh not in darkness, but shall have the light of life eternal.
John 8, 12.



∇. Qui sé-qui-tur me, non ámbu-



lat in té-nebris, sed habé- bit lú- men *



ví- tae ae-térnae.

After Septuagesima, instead of the Alleluia and its Verse, the Tract Beatus vir. p. 1100, is said.

✠ **Sequentia sancti Evangelii secundum Matthaëum.**

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 sciétur. Quod dico vobis in ténébris, dicite in lúmine : et quod in aure auditis, praedicáte super tecta. Et nolíte timére eos, qui occidunt corpus, ánimam autem non possunt occidere : sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénnam. Nonne duo pásseres

AT that time, Jesus said to his disciples, Nothing is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing, and not one of them shall fall on the ground

asse véneunt : et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capilli cápitis omnes numeráti sunt. Nolíte ergo timére : multis passéribus meliôres estis vos. Omnis ergo, qui confitébitur me coram homínibus, confitébor et ego eum coram Patre meo, qui in caelis est.

without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.

Offertory. Posuísti. p. 1439.

Secret n° 4, p. 967.

Communion. Qui míhi minístrat. 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. Protexísti me. p. 1133.

For the Collect, one of the Prayers, p. 1613.

Epistle. Stabunt justí. p. 1153.

Allelúia, allelúia. *Ÿ.* Confitebúntur caéli. p. 1135. Allelúia. *Ÿ.* Posuísti, Dómine.

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 nostris.* p. 434 or n° 4, p. 967.

Communion. Laetábitur jústus. p. 1137.

Postcommunion for one Mart. Bp., n° 2 (a) or 3 (a), p. 970. — or not a Bishop, n° 4 or 2 (a), p. 970.

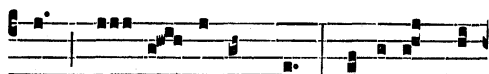
MASS: «SANCTI TUI...»

For two or more Martyrs in Paschal Time.

Intr. III

S Ancti tú-i, * Dó-mi-

Thy saints, O Lord, shall bless thee; they shall speak of the glory of thy kingdom. *Ps.* I will extol thee, O God



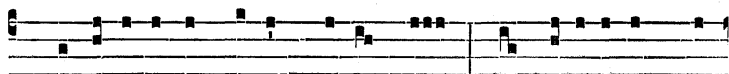
my king; and I will
bless thy name for ever
and ever.

ne, be- ne- dí-cent te : gló-ri-am ré-

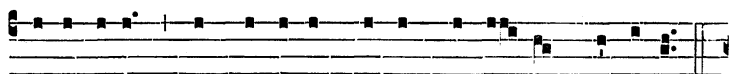
Ps. 144, 10-II and 1.



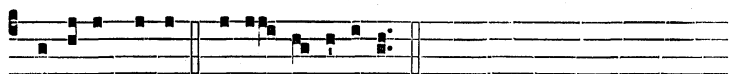
gni tú- i dí- cent, alle-lú-ia, alle- lú- ia.



*Ps. Exaltábo te, Dé- us mé- us Rex : * et benedí- cam nó-*



mi-ni tú- o in saécu- lum, et in saécu- lum saécu- li.



Gló-ri-a Pátri. E u o u a e. Glória Patri. 3rd tone. *p.* 29.

For the Collect, one of the Prayers, p. 1636.

Lectio Epistolae beati Petri Apostoli.

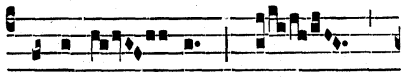
Christian Hope. I Peter 1, 3-7.

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 hereditatem incorruptibilem, et incontaminátam, et immarcescibilem, conservátam in caelis in vobis, qui in virtúte Dei custodímmini per fidem in salútem, parátam revelári in témpore novíssimo. In quo exsultábitis, módicum nunc si opórtet contristári in váriis tentatióibus : ut probatio vestrae fidei multo pretiósior auro (quod per ignem probáur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations : that the trial of your faith much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honour, at the appearing of Jesus Christ our Lord.

VIII

A

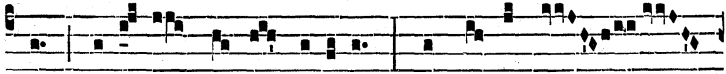


L-le-lú- ia. * *iz.*

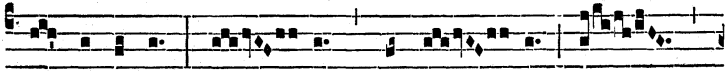
Thy saints, O Lord,
shall flourish like the
lily, and shall be as
the odour of balsam
before thee.



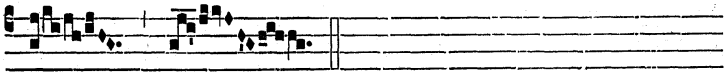
V. Sáncti tú- i, Dó- mi-



ne, floré-bunt sic-ut lí-li-um : et sic-ut ó-

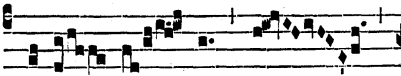


dor bálsami é- runt * ante te.



IV

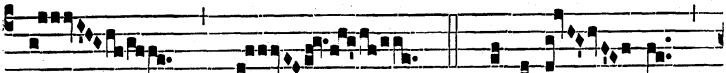
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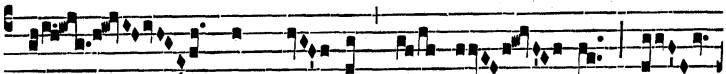
Lle- lú- ia *

Precious in the sight
of the Lord is the death
of his saints.

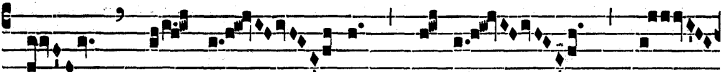
Ps. 115, 5.



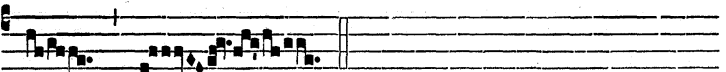
V. Pre-ti-ó- sa



in conspé- ctu Dó- mi- ni mors



san-ctó- rum * é-jus.



✠ **Sequentia sancti Evangelii secundum Joannem.**

The Martyrs, united to Jesus Christ like the branches to the vine, loved him even to death. John 15, 5-11.

IN illo tēpore : Dixit Jesus discipulis suis : Ego sum vitis, vos pālmites : qui manet in me, et ego in eo, hic fert fructum multum : quia sine me nihil potētis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et colligent eum, et in ignem mittent, et ardet. Si mansérītis in me, et verba mea in vobis mánserint : quodcúmque voluérītis, petētis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum afferátis, et efficiámīni mei discipuli.

Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectiōne mea. Si præcépta mea servavérītis, manébitis in dilectiōne mea, sicut et ego Patris mei præcépta servávi, et máneo in ejus dilectiōne. Haec locútus sum vobis : ut gáudium meum in vobis sit, et gáudium vestrum impleátur.

AT that time, Jesus said to his disciples, I am the vine, you the branches : he that abideth in me, and I in him, the same beareth much fruit : for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my word abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified, that you bring forth very much fruit, and become my disciples.

As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also kept my Father's commandments, and do abide in his love. These things have I spoken to you, that my joy may be in you, and your joy may be filled.

Offert. I
L Ætá- mi- ni * in Dó- mi-

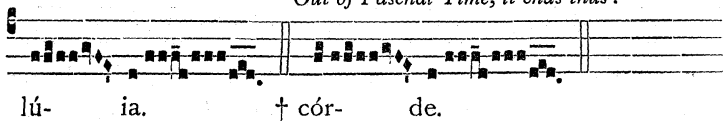
no, et exsultá- te,

jú- sti : et glo- ri- ámi- ni, ómnes

ré- cti † cór- de, alle- lú- ia, alle-

Be glad in the Lord, and rejoice, ye just; and glory, all ye right of heart.

Ps. 31, 11.

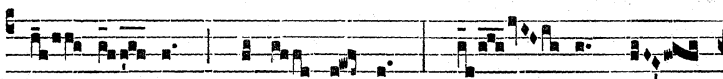
Out of Paschal Time, it ends thus :

lú- ia. † cór- de.

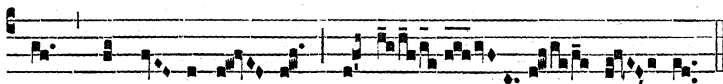
Secret for two or more Martyr-Bishops n^o 5, p. 968. — or not Bishops, n^o 6 or 7 (b), p. 968.

Comm. 1 Rejoice in the Lord,
ye just, alleluia; praise
becometh the upright,
alleluia. *Ps. 32, 1.*

G Audé- te, * jú- sti, in



Dó- mi- no, alle- lú- ia : ré- ctos dé-



cet collau-dá-ti- o, al-le- lú- ia.

Postcommunion for two or more Martyr-Bishops, n^o 5, p. 971. — or not Bishops, n^o 6 or 3 (b), p. 971.

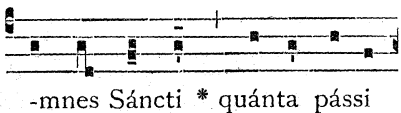
III. TWO OR MORE MARTYRS OUT OF PASCHAL TIME.

AT FIRST VESPERS.

The 1st Antiphon recalls the pains the Martyrs bore to win their palms. — The 2nd gives us a glimpse of their entry into heaven like victors bearing their palms, and receiving crowns of glory from God's hands. — The 3rd speaks of their bodies, hallowed by Martyrdom; they rest in peace, but their names are always honoured. — The 4th and 5th. The Church on earth calls on the Martyrs to bless and praise God for ever.

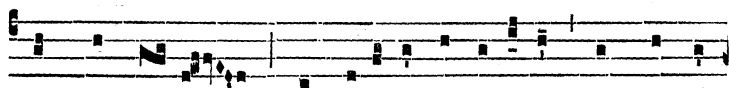
1 Ant.

VIII G

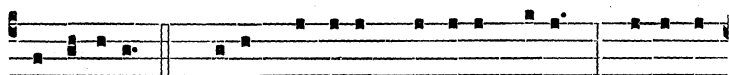
O

-mnes Sáncti * quánta pássi

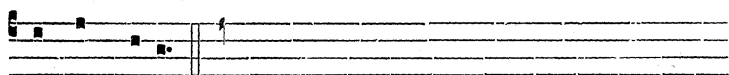
All the Saints, how
many pains they suffered,
that they might
come safely to the palm
of Martyrdom!



sunt tormén-ta, ut secú-ri perve-ní-rent ad pálmam



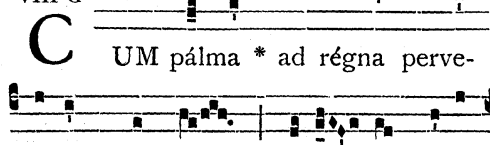
marty-ri-i! *Ps. Dixit Dóminus Dómino mé-o : * Séde a*



déxtris mé-is. Ps. Dixit Dóminus. VIII G. p. 151.

2 Ant.

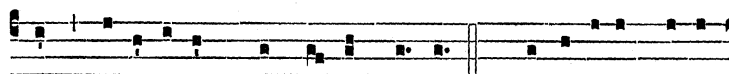
VIII G



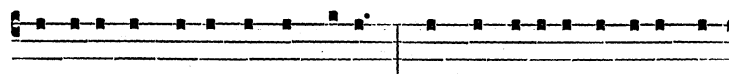
C UM páлма * ad régna perve-

Bearing a palm the
Saints have reached
their kingdoms; they
have won crowns of
beauty from the hand
of God.

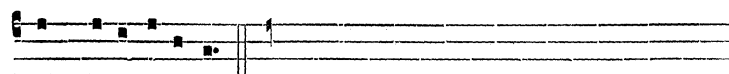
né-runt Sáncti : coró- nas decó-



ris me-ru-é-runt de má-nu Dé- i. *Ps. Confi-tébor tí-bi,*



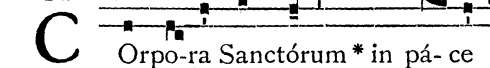
Dómine, in tó-to córde mé-o : * in consí-lí-o justórum et



congrega-ti-óne. *Ps. Confitébor tí-bi. VIII G. p. 158.*

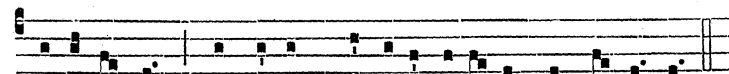
3 Ant.

I f

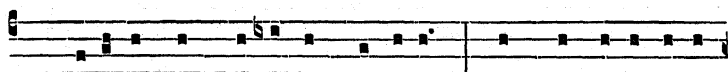


C Orpo-ra Sanctórum * in pá-ce

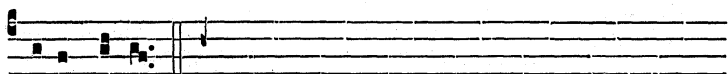
The bodies of the
Saints are buried in
peace; and their names
live for evermore.



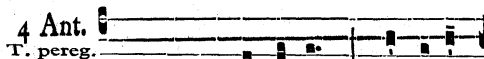
sepúlta sunt : et ví-vent nómina e-ó-rum in ae-térnum.



Ps. Be-á-tus vir qui tímet Dóminum : * in mandá-tis é-jus



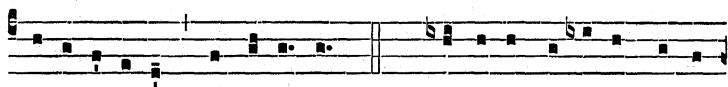
vó-let nímis. Ps. Beátus vir. I f. p. 159.



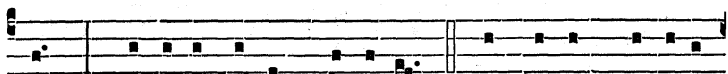
4 Ant. T. pereg.

Ye Martyrs of the Lord, bless the Lord for ever.

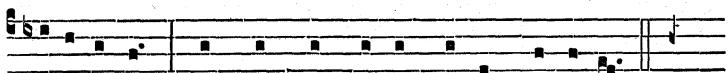
M Artyres Dómi-ni, * Dóminum



bene-dí-ci-te in aetérnum. *Ps. Laudá-te, pú- eri, Dómi-*

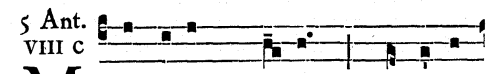


num : * laudá-te nómen Dómi-ni. 2. Sit nómen Dómini



*bene-díctum, * ex hoc nunc et usque in saécu-lum.*

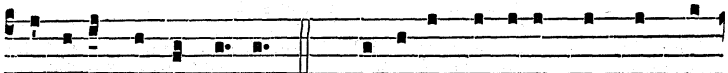
Ps. Laudá-te, púeri. T. pereg. p. 170.



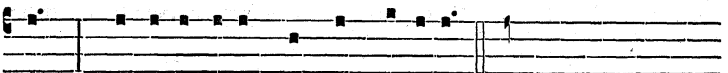
5 Ant. VIII c

Choir of Martyrs, praise the Lord in the highest.

M Artyrum chó-rus, * laudá-te



Dóminum in excél-sis. *Ps. Laudá-te Dóminum, ómnes gén-*



tes : * laudá-te é-um, *ómnés pópu-li.*

Ps. Laudá-te Dóminum. VIII c. p. 186.

Chapter and Hymn of II Vespers, p. 1633.

Y. Laetámini in Dómino et
exsultáte, jústi.

Ry. Et gloriámini, ómnes récti
córde.

Y. Be glad in the Lord, and rejoice,
ye just.

Ry. And glory, all ye right of
heart.

At Magnif.
Ant. VIII G

I -stórum est enim * régnum

caeló-rum, qui contempsé-runt ví-tam

múndi, et pervené-runt ad praémi-a régni, et la-

vé-runt stó-las sú- as in sán-guine Agni. *Cant. Magní-*

fi-cat * ánima mé-a Dóminum. 2. Et exsultávit... or Et

exsultávit... *Cant. Magnificat. VIII G. p. 217 or 223.*

Prayer proper, or from the Common, p. 1636.

AT SECOND VESPERS.

The Liturgy has still more special Antiphons for the Martyrs. 1) Why

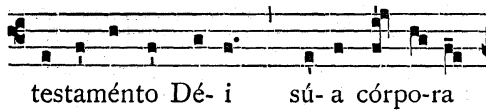
have these Saints delivered their bodies to die? It is from faithfulness to the promises of their Baptism. 2) By faith they have found strength for victory. The last three Antiphons show the Martyrs in heaven, in the vigour of a youth that is ever renewed, — free for ever from earthly sufferings, — enjoying an eternal rest.

1 Ant.

II D

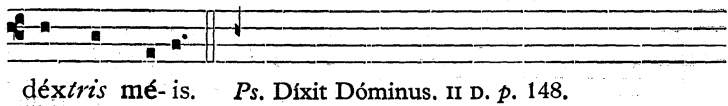
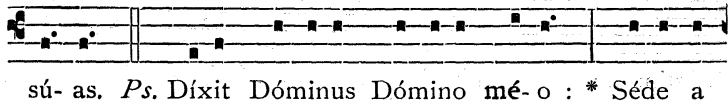
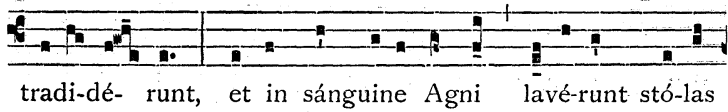
I -sti sunt Sánti * qui pro

These are the Saints who for God's covenant gave up their bodies,



and washed their robes
in the Blood of the
Lamb.

Apoc. 7, 14.



2 Ant.

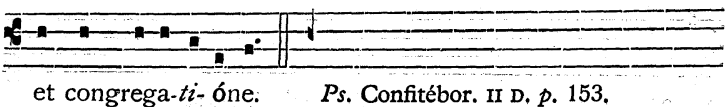
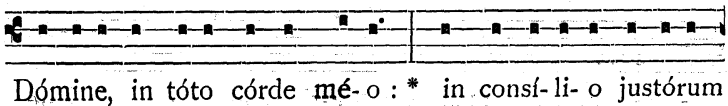
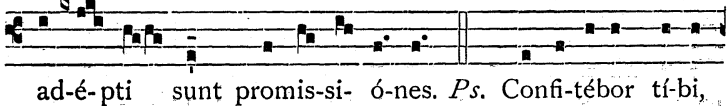
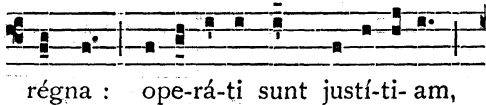
II D

S

Ancti per fídem * vi-cé-runt

By faith the Saints
overcame kingdoms;
they performed what
was right, they obtain-
ed the promises.

Heb. 11, 33.



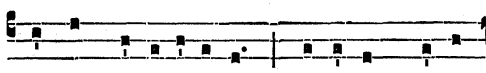
Ant.

VIII G

S

Anctórum * vel-ut áquilae ju-

The youth of the
Saints shall be renewed
like the eagle's; they



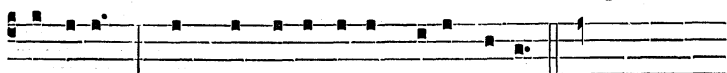
shall flower like the lily
in the City of God.

Ps. 102, 5; Is. 35, 1.

véntus renovábi-tur : flo-rébunt sic-ut



lí-li-um in ci-vi-tá-te Dómi-ni. *Ps. Be-á-tus vir qui tímet*

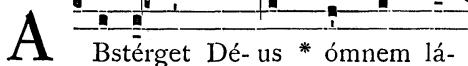


Dóminum : * in mandá-tis é-jus *vó-let nímis.*

Ps. Beátus vir. VIII G. p. 165.

4 Ant.

VII a



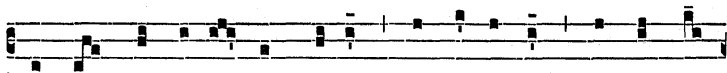
A Bstérget Dé-us * ómnem lá-

God shall wipe away
every tear from the
eyes of the Saints; and
no longer shall be any
sorrow, or crying, nor
any pain; for the former
things have passed
away.

Is. 25, 8; Apoc. 21, 4.



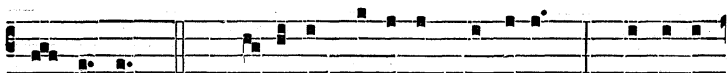
cri-mam ab ócu-lis Sanctórum :



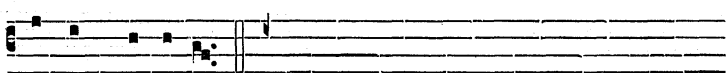
et jam non é-rit ámpli-us neque lúctus, neque clá-



mor, sed nec úllus dó-lor : quóni-am pri-ó-ra tran-



si- é-runt. *Ps. Laudá-te, pú-e-ri, Dóminum : * laudá-te*

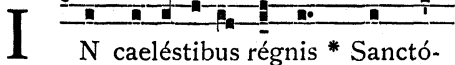


nómen Dómi-ni.

Ps. Laudáte, púeri. VII a. p. 169.

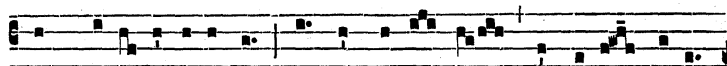
5 Ant.

VIII G

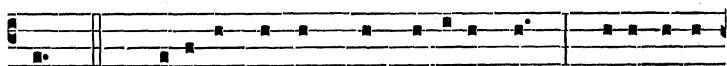


I N caeléstibus régnis * Sanctó-

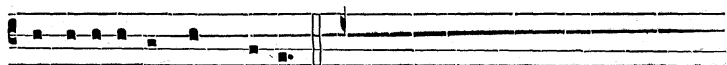
The dwelling of the
Saints is in the heav-
enly kingdoms, and
their rest for ever.



rum habi-tá-ti-o est, et in aetér-num réqui-es e-ó-



rum. *Ps.* Crédi-di propter quod locú-tus sum : * égo autem



humi-li-á-tus sum nímis. *Ps.* Crédidi. VIII G. p. 182.

Chapter.

Wisdom 3, 1-3.

JUSTÓrum ánimae in manu Dei sunt, et non tanget illos tormentum mortis. † Visi sunt óculis insipiéntium mori : * illi autem sunt in pace.

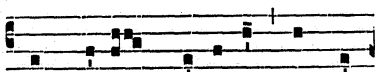
THE souls of the just are in the hand of God : and the torment of death shall not touch them. In the sight of the unwise they seemed to die : but they are in peace.

The words of the Hymn, revised in XVI century, were written by Rabanus Maurus († 856). The melody is that of an old hymn of Prudentius, of the V century, "Inventor rutili".

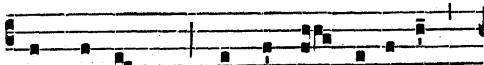
This hymn sings the heroic struggles of those glorious athletes, the Martyrs. They despised the world and its vanities, met its threats and tortures with bold hearts, and without complaint let themselves be slain like tender lambs. Clothed in the purple of their own blood, they receive the victors' laurel crown.

Hymn. II

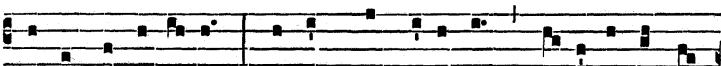
S



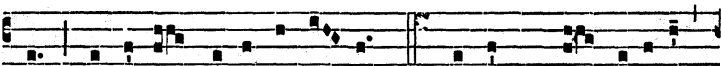
Anctórum mé-ri-tis ínclý-



ta gáudi-a Pangámus, só-ci-i,



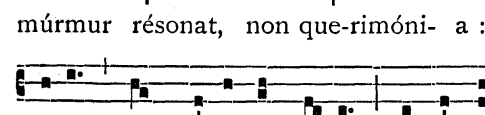
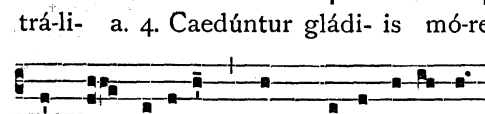
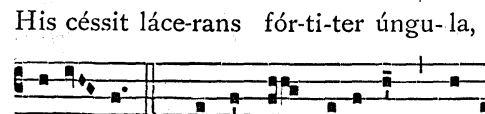
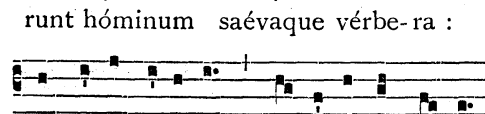
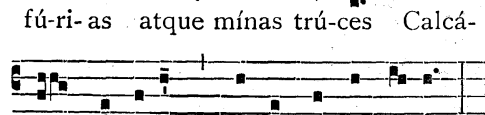
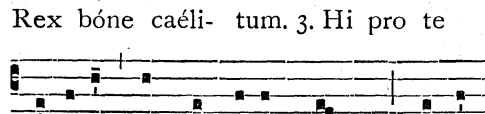
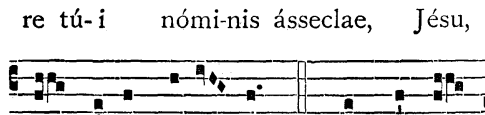
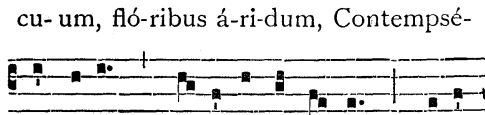
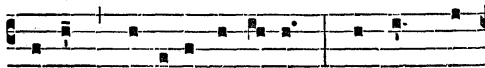
géstaque fórti-a : Glíscens fert ánimus próme-re cánti-



bus Victórum gé-nus ópti-mum. 2. Hi sunt quos fá-tu-e

1. By help of Saints, come let our tongues relate their famous joys and their courageous deeds; our mind desires in songs to celebrate their conquest, which all gain exceeds.

2. While here they lived, the world these



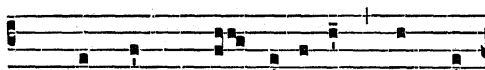
men abhorred, for they this withered soil did much despise whose flowers are barren, and with thee, their Lord, up to thy heavenly joys did rise.

3. They for thy sake with stout contempt have borne the causeless rage of men, and torment fierce, and cruel hooks, which have their bodies torn, but had not power their souls to pierce.

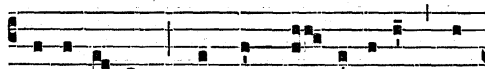
4. They like mild sheep to slaughter are assigned, at which they never murmur nor complain, but with a silent heart and guiltless mind their constant patience they maintain.

5. What voice, what tongue, those gifts can fitly show which thou prepar'st for martyrs? Who, once stained with streams of blood, which

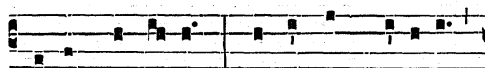
vido mens bene cón-sci-a Consér-vat pa-ti-én-ti-am.



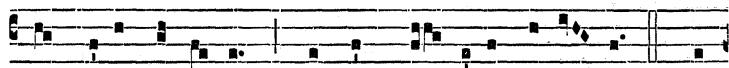
5. Quae vox, quae pó-te-rit língua



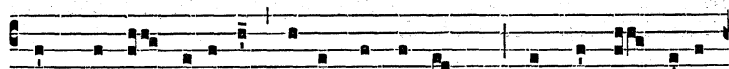
re-té-xe-re, Quae tu Mar-tý-ribus mú-



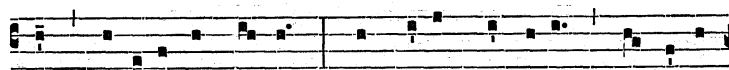
ne-ra praépa-ras? Rúbri nam flú-ido



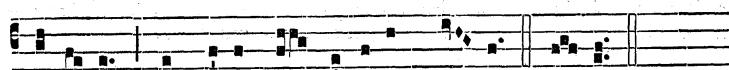
sángine, fúlgi-dis Cíngunt témpora láure- is. 6. Te



súmma o Dé-i-tas, únaque póscimus, Ut cúlpas ábi-



gas, nóxi-a súbtra-has : Des pácem fámu-lis, ut tí-bi



gló-ri-am Annórum in sé-ri-em cá-nant. Amen.

∇. Exsultábunt Sáncti in gló-ria.

∇. The Saints shall rejoice in glory.

R̄. Laetabúntur in cubílibus súis.

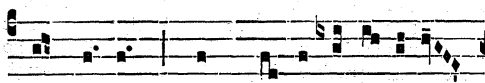
R̄. They shall be full of joy in their place of repose.

At Magnif.

Ant. VI F

G

Audent in caé-lis * ánimae



Sanctó-rum, qui Chrí-sti vestí-gi-a

In heaven the souls of the Saints rejoice, who followed in Christ's steps: because for love of him they shed their blood, therefore they exult unendingly.

sunt se-cú-ti : et qui-a pro é-jus amó-re sánguinem
 sú-um fu-dé-runt, íde-o cum Chrí-sto exsúltant
 sine ff-ne. *Cant.* Magní-fi-cat * ánima mé-a Dóminum.

2. Et exsultávit... *Cant.* Magnificat. VI F. p. 216 or 219.

¶ For the commemoration of another Office having the same Antiphon (Gáudent in caélis), the Antiphon Vétris capilli cápitis. p. 129, is said; ¶. Exsultábunt or Exsúltent jústi.

PRAYERS.

For two or more Martyr-Bishops.

Beatórum Mártyrum paritér-
 que Pontificum *N.* et *N.* nos,
 quaesumus, Dómine, festa tueán-
 tur : * et eórum comméndet
 orátio veneránda. Per Dóminum
 nostrum.

MAY the festival of the blessed
 Martyrs and Bishops *NN.* be,
 we beseech thee, O Lord, to us
 a safeguard; and may their holy
 prayers commend us to thee. Through
 Jesus Christ our Lord.

For two or more Martyrs not Bishops.

Deus, qui nos concédís sanctó-
 rum Mártyrum tuórum *N.*
 et *N.* natalítia cólere : † da nobis
 in aetérna beatitúdine * de
 eórum societáte gaudére. Per
 Dóminum.

I.

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.

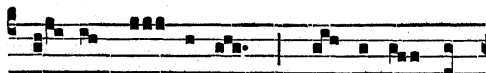
Deus, qui nos ánnua sanctó-
 rum Mártyrum tuórum *N.*
 et *N.* solemnitate laetificas : †
 concéde propítius; ut, quorum
 gaudémus méritis, * accendámur
 exémplic. Per Dóminum.

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.

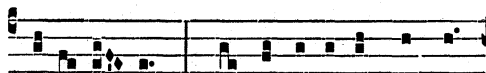
FIRST MASS : « Intret... »

For two or more Martyrs.

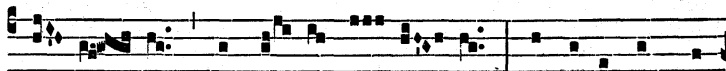
Intr. IV



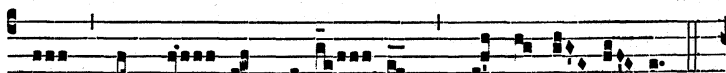
tú- o, Dó- mi- ne, gé- mi- tus com-



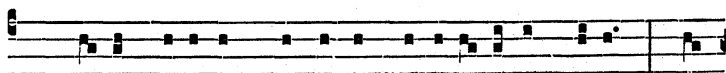
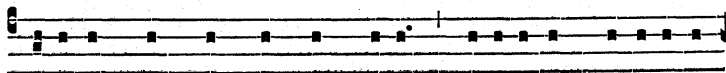
pedi- tó- rum, rédde vi- cí- nis nóstris



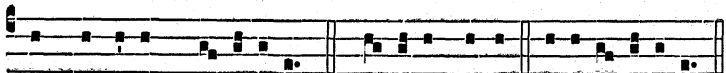
sé- ptu- plum in sí- nu e- ó- rum : víndi- ca sánqui-



nem sanctó- rum tu- ó- rum, qui ef- fú- sus est.

*Ps.* Dé- us, vené- runt géntes in he- redi- tá- tem tú- am, * pol-

lu- é- runt témplum sánctum tú- um : posu- é- runt Je- rú- sa- lem



in pomórum custódi- am. Gló- ri- a Pátri. E u o u a e.

Glória Patri. 4th tone. p. 29.

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 fruit¹.

Ps. 78, 11, 12, 10, 1.

¹ ...a place to keep fruit"; so the Latin. The Hebrew has : "they have laid Jerusalem in ruins".

For the Collect, there is said one of the Prayers, p. 1636.

Lectio libri Sapientiae.

*The Martyrs' eternal reward for short suffering on earth.
Wisdom 3, 1-8.*

JUSTÓRUM ánimae in manu Dei sunt, et non tanget illos tormentum mortis. Visi sunt óculis insipiéntium mori : et aestimáta est afflictio éxitus illórum : et quod a nobis est iter, exterminium : illi autem sunt in pace. Et si coram homínibus tormenta passi sunt, spes illórum immortalitáte plena est. In paucis vexáti, in multis bene disponéntur : quóniam Deus tentávit eos, et invénit illos dignos se. Tamquam aurum in fornáce probávit illos, et quasi holocáusti hóstiam accépit illos, et in tótempore erit respéctus illórum. Fulgébunt justí, et tamquam scintíllae in arundinétó discúrrent. Judicábunt nátiónes, et dominabúntur pópulis, et regnábit Dóminus illórum in perpétuum.

THE souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery; and their going away from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself. As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations, and rule over people, and their Lord shall reign for ever.

Epistle for the feast of St. Fabian and St. Sebastian, January 20.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

The Saints' heroic faith. Hebrews 11, 33-39.

FRATRES : Sancti per fidem vicérunt regna, operáti sunt justítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt ímpetum ignis, efugérunt áciem gládii, conváluérunt de infirmitáte, fortes facti sunt in bello, castra verterunt exterórum : accepérunt mulieres de resurrectione mórtuos suos : álii autem disténti sunt, non suscipiéntes redemptionem, ut meliorem invenírent resurrectionem : álii vero ludíbria et vébera expérti, insupér et víncula, et cárceres :

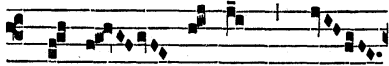
BRETHREN, the Saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again: but others were racked, not accepting deliverance, that they might find a better resurrection; and others had trial of mockeries and stripes, moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they

lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt : circuíerunt in melótiis, in péllibus caprinis, egéntes, angustiáti, afflicti : quibus dignus non erat mundus : in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terrae. Et hi omnes testimónio fidei probáti, invénti sunt in Christo Jesu Dómino nostro.

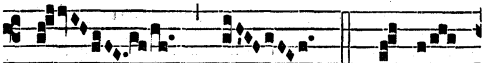
were put to death by the sword, they wandered about in sheep-skins, and in goatskins, being in want, distressed, afflicted, of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these were found approved by the testimony of faith, in Christ Jesus our Lord.

Gradual. Gloriosus. p. 1215.

II
A



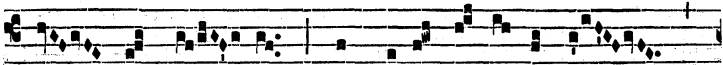
L-le- lú-ia. * ij.



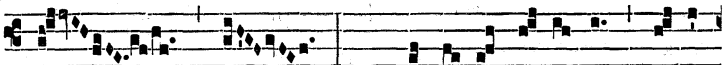
The bodies of the saints are buried in peace : and their names live unto generation and generation.

Eccl. 44, 14.

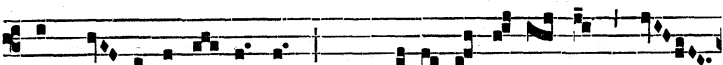
∇. Córpo-



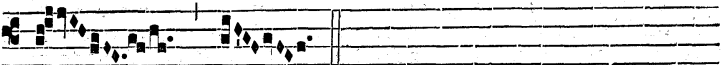
ra sanctó- rum in páce se-púl-ta sunt,



et nómi-na e-ó-rum ví-vent

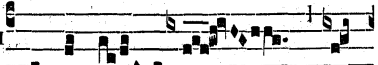


in ge-ne-ra-ti-ó-ne * et gene-ra-ti-ó-nem.



After Septuagesima, the Allelúia and its ∇. are omitted, and there is said :

Tract VIII



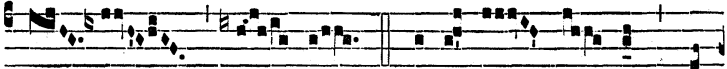
Q UI sémi- nant * in

They that sow in tears shall reap in joy. ∇. 2. Going they went and wept, casting their seeds. ∇. 3. But com-



lá- cri- mis, in gáu- di- o

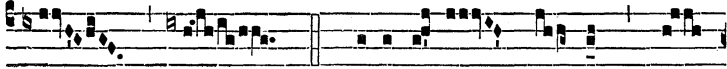
ing they shall come
with joyfulness, car-
rying their sheaves.
Ps. 125, 5-6.



mé- tent. \forall . 2. E- úntes í- bant, et



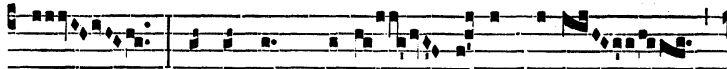
flé- bant, mitténtes sé- mi-na sú- a.



\forall . 3. Veni- éntes au- tem vé-



ni- ent cum exsul- ta- ti- ó-



ne, portántes* maní- pu- los sú- os.



✠ **Sequentia sancti Evangelii secundum Lucam.**

Jesus foretells the Martyrs' sufferings. Luke 21, 9-19.

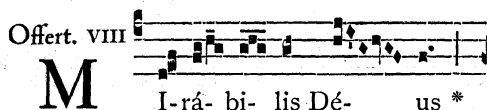
IN illo témpore : Dixit Jesus discipulis suis : Cum audiéritis prælia et seditiões, nolite terréri : opórtet primum hæc fieri, sed nondum statim finis. Tunc dicébat illis : Surget gens contra gentem, et regnum advérsus regnum. Et terraemótus magni erunt per loca, et pestiléntiæ, et fames, terrorésque de caelo, et signa magna erunt. Sed ante hæc ómnia injicient vobis manus suas, et persequéntur,

AT that time, Jesus said to his disciples, When you shall hear of wars and seditiões, be not terrified : these things must first come to pass, but the end is not yet presently. Then he said to them, Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines, and terrors from heaven, and there shall be great signs. But before all these things they will lay their hands on

tradentes in synagogas et custodias, trahentes ad reges et praesides propter nomen meum : continget autem vobis in testimonium. Ponite ergo in cordibus vestris non praemeditari quemadmodum respondeatis. Ego enim dabo vobis os, et sapientiam, cui non poterunt resistere, et contradicere omnes adversarii vestri. Trademini autem a parentibus, et fratribus, et cognatis, et amicis, et morte afficient ex vobis : et eritis odio omnibus propter nomen meum : et capillus de capite vestro non peribit. In patientia vestra possidebitis animas vestras.

you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends, and some of you they will put to death. And you shall be hated by all men for my name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls.

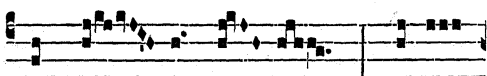
Offert. VIII



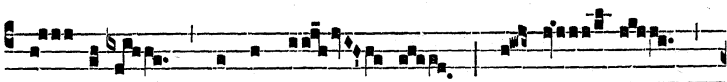
M I-rá- bi- lis Dé- us *

God is wonderful in his Saints; the God of Israel, he shall give power and strength to his people; blessed be God.

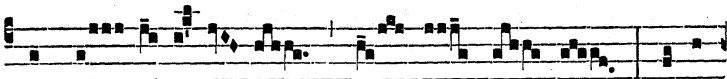
Ps. 67, 36.



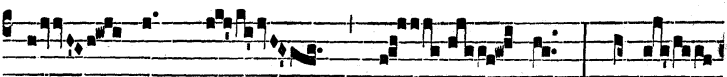
in sán- ctis sú- is : Dé- us



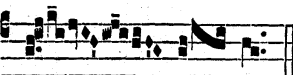
Is- ra- èl, ípse dá- bit vir- tú- tem,



et for- ti- tú- dí- nem plé- bi sú- ae : bene-



dí- ctus Dé- us, alle-



After Septuagesima, allelúia is omitted.

lú- ia.

Secret n° 5 or n° 6, p. 968.

Communion of SS. John and Paul, June 26.

Comm. I

E T si co- ram homi- nibus *

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.

tormén- ta pássi sunt, Dé- us ten-

tá- vit é- os: tamquam áu- rum in forná- ce

probá- vit é- os, et qua- si ho- locáusta accé-

pit é- os.

Postcommunion n° 5 or n° 6, p. 971.

SECOND MASS: «SAPIENTIAM...».

For two or more Martyrs.

Introit. Sapiéntiam. p. 1444.

If there is no proper Collect, one of the Prayers, p. 1636, is said.

Epistle. Justi autem. p. 1445.

Gradual. Anima nóstra. p. 346.

I

A L- le- lú- ia. * *ij.*

Let the just feast, and rejoice before God; and be delighted with gladness.

Ps. 67, 4.

V. Jústí epuléntur, et exsúltent in conspéctu Déi: delecténtur * in laetítia.

After Septuagesima, the Allelúia and its Verse are omitted, and there is said the Tract Qui séminant. p. 1639.

Gospel. Descéndens Jesus. p. 1216.

Offert. IV

E Xsultábunt * sáncti

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.

in gló-ri-a, laetabúntur in cubí-libus sú-is: exalta-ti-ó-nes Dé-i in fáu-cibus e-ó-rum.

Secret nº 6 or nº 5, p. 968.

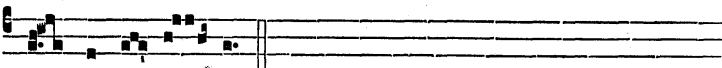
Communion originally of St. Hippolytus, August 13.

Comm. VIII  But I say to you,
my friends, be not
afraid of those who
persecute you.
Gospel p. 1646.

D I-co autem vó- bis *



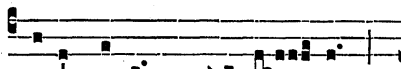
amí- cis mé- is : ne ter-re-ámi-ni ab his, qui



vos persecuún- tur.

*Postcommunion nº 6 or nº 5, p. 971.***THIRD MASS : «SALUS AUTEM...».**

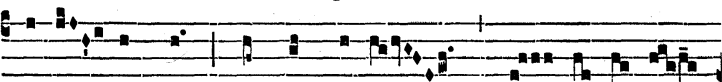
For two or more Martyrs.

Intr. I  The salvation of the
just is from the Lord :
and he is their pro-
tector in the time of
trouble. *Ps.* Be not
emulous of evildoers :
nor envy them that
work iniquity.

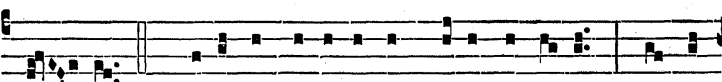
S Alus autem * ju-stó- rum

a Dó- mi- no : et pro-téctor

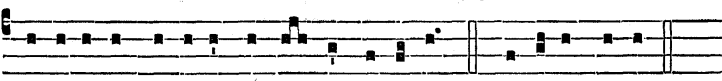
Ps. 36, 39 and 1.



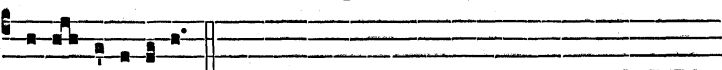
e-ó- rum est in témpo-re tri- bu- la- ti-



ó- nis. *Ps.* Nó-li aemu-lá-ri in ma-lignánti-bus : * neque



ze-láve-ris fa-ci-éntes in- iqui-tá-tem. Gló-ri-a Pátri.



E u o u a e.

Glória Pátri. 1st tone. p. 28.

Collect. Deus, qui nos ánnua. p. 1636.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

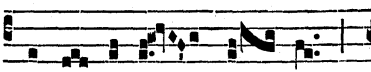
The sufferings and joyful courage of the first Christians. Hebr. 10, 32-38.

FRATRES : Rememorámini pristinós dies, in quibus illumináti magnum certámen sustinuístis passiónum : et in áltero quidem oppróbriis et tribulatióibus spectáculum facti : in áltero autem sócii táliter conversántium effécti. Nam et vincis compássi estis, et rapinam bonórum vestrórum cum gáudio suscepístis, cognoscéntes vos habére meliorem et manéntem substántiam. Nolíte itaque amittere confidéntiam vestram, quae magnam habet remuneratiónem. Patiéntia enim vobis necessária est : ut voluntátem Dei faciéntes, reportétis promisiónem. Adhuc enim módicum aliqúantulum, qui ventúrus est, véniet, et non tardábit. Justus autem meus ex fide vivit.

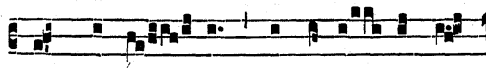
BRethren, call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions; and on the one hand indeed, by reproaches and tribulations were made a gazing-stock; and on the other, become companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you; that doing the will of God you may receive the promise. For yet a little and a very little while, and he that is to come, will come and will not delay. But my just man liveth by faith.

Grad. VII

C



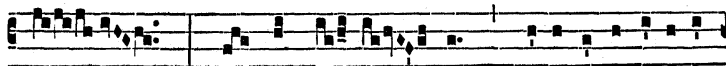
Lama- vé-runt jú- sti, *



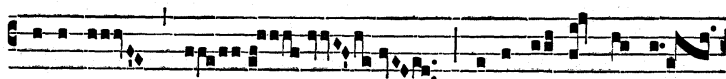
et Dómi- nus exaudí- vit é-

The just cried, and the Lord heard them, and delivered them out of all their troubles. *Ps.* The Lord is nigh unto them that are of a contrite heart; and he will save the humble of spirit.

Ps. 33, 18-19.



os : et ex ómni- bus tribu-la-ti- ónibus



e-ó-rum libe-rá-vit é- os.



Ps. Juxta est Dó-

minus his, qui tribu-
lá- to sunt cór-
de : et
hú- mi- les spí-ri- tu * salvá- bit.

v
A The white-robed army of martyrs praises thee, O Lord.
Lle- lú- ia. * *ij.* *Te Deum.*

∇. Te Mártýrum can- di-
dá- tus láu- dat exér- ci- tus, * Dó-
mi- ne.

After Septuagesima, the Allelúia and its ∇. are omitted, and there is said the Tract Qui séminant. p. 1639.

✠ **Sequentia sancti Evangelii secundum Lucam.**

Acknowledge the truth with sincerity and courage. Luke 12, 1-8.

IN illo témpore : Dixit Jesus discipulis suis : Atténdice a ferméto pharisacórum, quod **A**T that time, Jesus said to his disciples, Beware ye of the leaven of the Pharisees, which is hypocrisy.

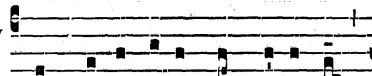
est hypócrisis. Nihil autem opértum est, quod non revelétur : neque absconditum, quod non sciátur. Quóniam quae in ténebris dixistis, in lúmíne dicéntur : et quod in aurem locúti estis in cubículis, praedicábitur in tectis. Dico autem vobis amicis meis : Ne terreámini ab his, qui occídunt corpus, et post haec non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis : timéte eum, qui postquam occiderit, habet potestátem mittere in gehénnam. Ita dico vobis, hunc timéte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in oblivióné coram Deo? Sed et capilli cápitis vestri omnes numeráti sunt. Nolite ergo timére : multis passéribus pluris estis vos. Dico autem vobis : Omnis quicumque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

For there is nothing covered that shall not be revealed; nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear, in the chambers, shall be preached on the house-tops. And I say to you, my friends, be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom ye shall fear : fear ye him who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows. And I say to you, whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

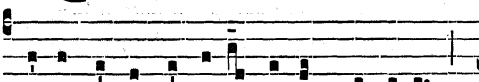
Offertory. Justórum ánimae. p. 1534.

Secret n° 7 (b), p. 968.

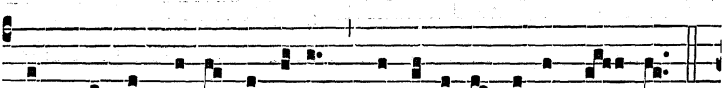
Comm. IV



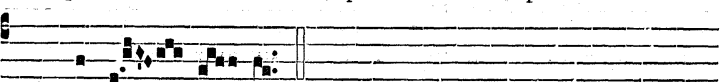
Q Uod dí-co vóbis * in ténebris,



dí-ci-te in lúmíne, dí-cit Dóminus :



et quod in áure audí-tis, praedi-cá-te super té-cta.



P. T. Alle- lú- ia.

Postcommunion n° 3 (b), p. 971.

That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops.

Gospel, p. 1622.

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.

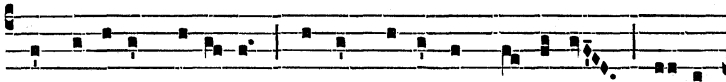
AT FIRST VESPERS.

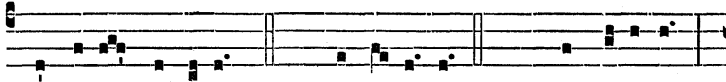
As at II Vespers, p. 1649, except the 5th Psalm, and the following :

<p>Ÿ. Amávit éum Dóminus, et ornávit éum. (P. T. Allelúia). Ry. Stólam glóriæ induit éum. (P. T. Allelúia).</p>	<p>Ÿ. The Lord loved him and adorned him. Ry. He clothed him with a robe of glory.</p>
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At Magnif.  Priest and Pontiff, artificer of virtues, a good shepherd among thy people, pray the Lord for us.

Ant. I D **S** Acérdos et Pónti-fex, *


et virtútum ópi-fex, pástor bóne in pó-pu-lo : ó-ra


pro nóbis Dóminum. P. T. Alle-lú-ia. Cant. Magní-fi-cat *


ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. I D. p. 212 or 218. — Prayer. p. 1653.

For Doctors, Ant. at Magnif. at I and II Vespers : O Doctor óptime. p. 131. Cant. Magnificat II D. p. 213 or 219. Prayer proper.

AT SECOND VESPERS.

The first three Antiphons and the Chapter are taken from the Epistle of the first Mass of a Confessor Bishop, p. 1560; the 4th, which accompanies a psalm of praise, calls on Priests to praise God; the 5th is from the parable of the talents, the Gospel of the same Mass, p. 992.

1 Ant.

VII c

E

Cce sacerdos magnus, * qui in

Behold a great priest,
who in his days pleased
God, and was found
just.

di-ébus sú-is plácu-it Dé-o, et invéntus est jústus.

*P. T. Alle-lú-ia. Ps. Dí-xit Dóminus Dómino mé-o : * Séde*

a dextris mé-is.

Ps. Díxít Dóminus. VII c. p. 151.

2 Ant.

VII c

N

ON est invéntus * sí-mi-lis íl-

There was not any
found like to him, who
kept the law of the
Most High.

li, qui conservá-ret légem Excél-si. *P. T. Alle-lú-ia.*

Ps. Confi-tébor tí-bi, Dómine, in tó-to córde mé-o : in con-

sí-li-o justórum et congrega-ti-óne.

Ps. Confi-tébor tí-bi. VII c. p. 157.

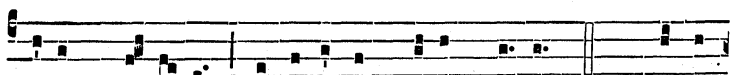
3 Ant.

VIII G*

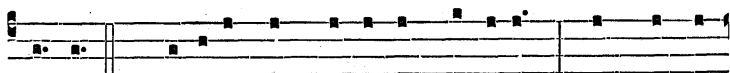
I

D-e-o * ju-re-ju-rándo fé-cit

Therefore by an oath
the Lord made him
increase among his
people.



illum Dómi-nus crésce-re in plébem sú- am. *P. T. Alle-*



lú- ia. *Ps. Be- átus vir qui tímet Dóminum : * in mandá-*



tis é-jus *vó-let nímis. or nímis Ps. Beátus vir. VIII G*. p. 165.*

4 Ant.

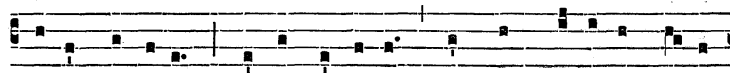
VII c

S

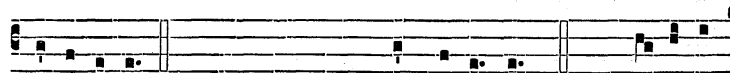
Acerdó-tes Dé- i, * bene-dí-

Priests of the Lord,
bless the Lord : ser-
vants of the Lord, sing
a hymn to God, alleluia.

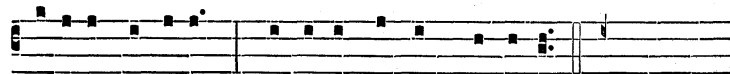
Dan. 3, 84-85.



ci-te Dóminum : sérví Dómi-ni, hýmnum dí-ci-te Dé- o,



† alle-lú-ia. *After Septuages. † in aetérnum. Ps. Laudá-te,*



pú-e-ri, Dóminum : laudá-te nómen Dómi-ni.

Ps. Laudáte, púeri. VII c. p. 169.

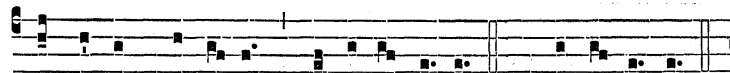
5 Ant.

III g

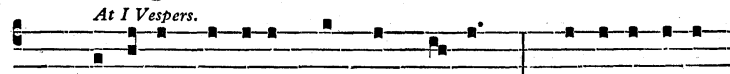
S

Erve bó-ne * et fi-dé- lis,

Good and faithful
servant, enter thou into
the joy of thy Lord.



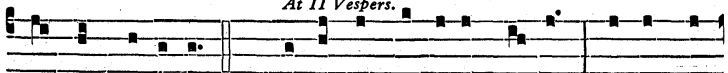
íntra in gáudi- um Dómi-ni tú- i. *P. T. Alle- lú- ia.*



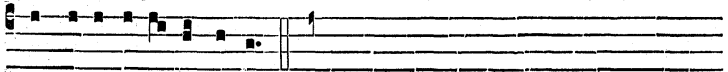
At I Vespers.

*Ps. Laudá-te Dóminum, ómnes géntes : * laudá-te é- um,*

At II Vespers.



omnes pópu-li. Ps. Meménto, Dómine, Dá-vid, et ómnis



mansu-e-túdi-nis é-jus.

At I Vespers : Ps. Laudáte Dóminum. III g. p. 184.

At II Vespers : Ps. Meménto, Dómine, Dávid. III g. p. 198.

Chapter.

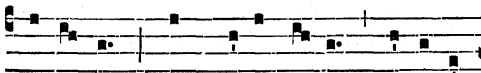
ECce sacérdos magnus, † qui in diébus suis plácuít Deo, et invéntus est justus : * et in témpore iracúndiæ factus est reconciliátió.

BEhold a great priest, who in his days pleased God, and was found just; and in the time of wrath was made a reconciliation.

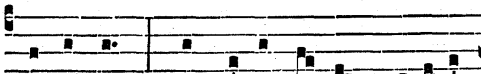
Hymn. VIII

I

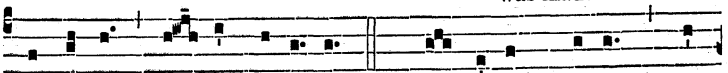
- ste Conféssor Dómi-ni,



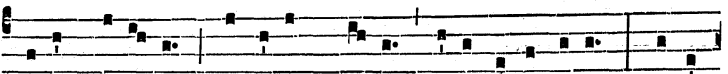
co-léntes Quem pí- e láudant pópu-li



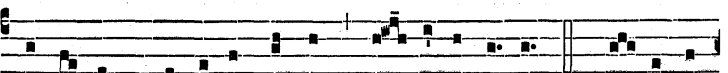
per órbe(m), Hac dí- e laé-tus mé-ru-it



suprémos Láu- dis honó-res. 2. Qui pí- us, prúdens, hú-



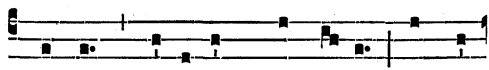
mi-lis, pudí-cus, Sóbri-am dú-xit sine lábe ví-tam, Donec



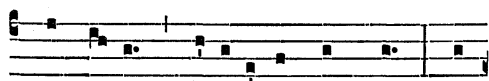
humá-nos animá-vit áuræ Spí- ri-tus ártus. 3. Cú- jus ob

1. The faithful servant who confessed his Lord, whose feast the Church's annual joys record, this day in recompense is called to be before thy Father, Lord, confessed by thee.

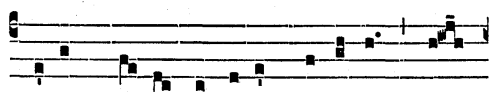
2. His humble prudence and his thoughts on high, his pure and unpretending piety, by blameless steps a sober life conveyed till last it centred where it first was made.



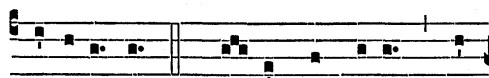
praéstans mé-ri-tum fré-quén-ter, Ægra



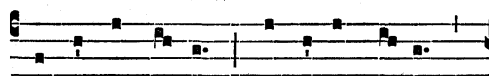
quae passim jacu-é-re mémbra, Ví-



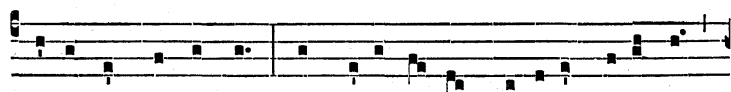
ribus mó-rbi dó-mi-tis, sa-lú-ti Re-



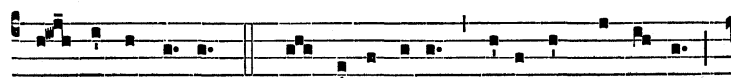
sti-tu-úntur. 4. Nó-ster hinc flli chó-



rus obsequéntem Cónci-nit láudem



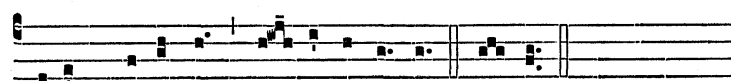
celebrésque pá-lmas, Ut pí-is é-jus pré-cibus juvémur



Omne per aévum. 5. Sit sá-lus flli, dé-cus atque vír-tus,



Qui super caé-li só-li-o corúscans, Tó-ti-us mún-di sé-



ri-em gubérnat, Trí-nus et ú-nus. A-men.

3. Within his tomb lies all that heaven can spare; hither the deaf, the blind, and lame repair; his kind protection each disease restrains, restores their losses, and relieves their pains.

4. Justly may then his praise bespeak our voice, to join in consort, and with heaven rejoice. So may we hope to have an equal share of his protection here, and merit there.

5. To God, in nature one, in persons three, eternal glory, power and jubilee, whose sovereign and universal throne disposes all things with his word alone.

Ÿ. Jústum dedúxit Dóminus
per viás réctas. (P. T. Allelúia).
R̄. Et osténdit illi régnum
Déi. (P. T. Allelúia).

Ÿ. The Lord led the just by right
ways.
R̄. And showed him the kingdom
of God.

At Magnif.

Ant. I D 2

A

-mávit é- um Dómi-nus, *

The Lord loved him
and adorned him : clothed
him with a robe
of glory; and crowned
him at the gates of pa-
radise. *Ecclus. 15, 5.*

et orná-vit é- um : stó-lam gló-ri-ae ín-du-it é- um,

et ad pórtas para-dí-si coroná-vit é- um. P. T. Al-

le-lú-ia. *Cant. Magní-fi-cat * ánima mé-a Dómi-num.*

2. Et exsultávit... *Cant. Magníficat. I D 2. p. 212 or 218.*

¶ For the commemoration of another Office having the same Antiphon, the Antiphon Euge, sérve bóne. p. 131, is said. Ÿ. Jústum or Elégit éum.

PRAYERS.

I.

DA, quaésumus, omnipotens
Deus : † ut beáti N. Confes-
sóris tui atque Pontificis vene-
ránda solémnitas, * et devoti-
onem nobis áugeat et salútem.
Per Dóminum.

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.

II.

EXáudi, quaésumus, Dómine,
preces nostras, quas in beá-
ti N. Confessóris tui atque Pon-
tificis solémnitate deférimus : †
et, qui tibi digne mérui famulári,
ejus intercedéntibus méritis, *
ab ómnibus nos absólve peccá-
tis. Per Dóminum nostrum.

GRaciously hear, we beseech thee,
O Lord, the prayers we offer thee
on this festival-day of blessed N.,
thy Confessor and Bishop : he deserved
to render thee a worthy service; may
his merits appeal to thee to free us
from all our sins. Through Jesus
Christ our Lord.

For Sovereign Pontiffs.

The following Antiphon is said at the Magnificat at II Vespers for Popes only. If another Pope is to be commemorated, the Ant. Amávit, p. 1633, is said.

At Magnif.

Ant. I f

DUM éset súmmus Pónti-

When he was High Priest, he feared nothing earthly, but gloriously passed to the heavenly kingdoms.

fex, * ter-réna non mé-tu-it : sed ad

cae-lésti-a régna glo-ri-ósus migrá-vit. P. T. Alle-lú-ia.

Cant. Magní-fi-cat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. I f. p. 212 or 218. — *Prayer.* Gregem. p. 1604.

FIRST MASS : « STATUIT... ».

For a Confessor Bishop.

Introit. Státuit. p. 1559.

Collect. Da quaésumus. p. 1653.

Epistle. Ecce sacérdos magnus. p. 1560.

Gradual. Ecce sacérdos mágnus. p. 1560.

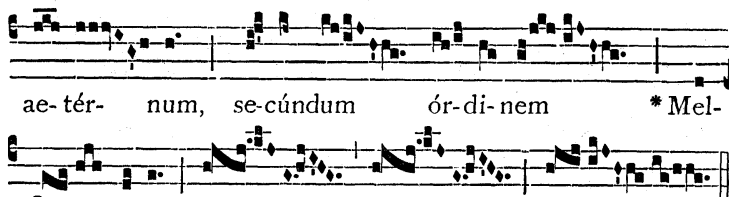
VIII

ALle-lú-ia. * ij.

Thou art a priest for ever according to the order of Melchisedech.

Ps. 109, 4.

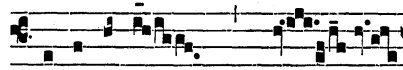
∇. Tu es sacér-dos in



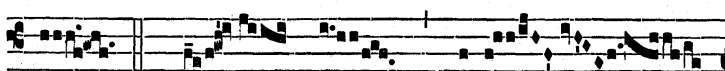
ae-tér- num, se-cúndum ór-di-nem * Mel-
chí- sedech.

After Septuagesima, instead of the Allelúia. and its Verse, the Tract Beátus vir. p. 1100 is said.

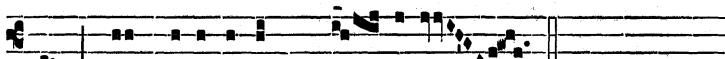
In Paschal Time, the Gradual is omitted; the above Allelúia, allelúia. V. Tu es sacérdos. is sung, then :

II
A  This is the priest
whom the Lord hath
crowned.

L-le-lú-ia. *



V. Hic est sacér-

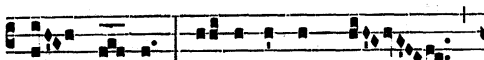


dos, quem coroná-vit * Dó-
minus.

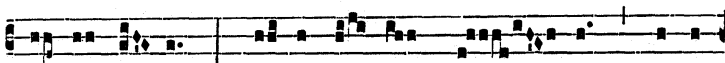
Gospel as on the feast of St. Nicholas, p. 992.

Offert. VIII
I  I have found David
my servant, with my
holy oil I have anointed
him : for my hand shall
help him, and my arm
shall strengthen him.

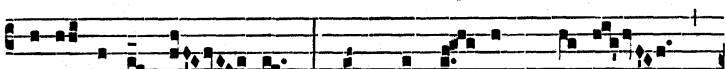
Nvé-ni * Dávid sér-



vum mé- um, ó- le- o sáncto

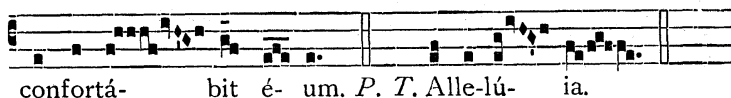


únxi é- um : má-nus e- nim mé- a auxi-



li- á- bi-tur é- i, et bráchi- um mé- um

Ps. 88, 21-22.



Secret n° 8, p. 968.

Communion. *Fidélis sérvus.* p. 1366.

Postcommunion n° 7, p. 971.

SECOND MASS : « SACERDOTES TUI... ».

For a Confessor Bishop.

Intr. III

S

A- cer-dó- tes tú- i, * Dó-

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.

mi-ne, ín-du- ant justí- ti-

am, et sáncti tú- i exsúltent :

propter Dá- vid sér- vum tú- um, non a- vér- tas

fá- ci- em Chrí- sti tú- i. *P. T.* Alle-lú- ia,

alle- lú- ia. *Ps.* Meménto, Dómine, Dá- vid : * et

ómnis mansu- e-tú- di- nis é- jus. Gló- ri- a Pátri.

Glória Pátri. 3rd tone. p. 29.

Collect. Exáudi, quaesumus. p. 1653.

E u o u a e.

Lectio Epistolae beati Pauli Apostoli ad Hebraeos.

The priesthood of the New Law is derived only from the sole and eternal priesthood of Jesus. Hebr. 7, 23-27.

FRatres : Plures facti sunt sacerdotes, idcirco quod morte prohiberentur permanere : Jesus autem, eo quod maneat in aeternum, sempiternum habet sacerdotium. Unde et salvare in perpetuum potest accedentes per semetipsum ad Deum : semper vivens ad interpellandum pro nobis. Talis enim decibat, ut nobis esset pontifex, sanctus, innocens, impollutus, segregatus a peccatoribus, et excelsior caelis factus : qui non habet necessitatem quotidie, quemadmodum sacerdotes, prius pro suis delictis hostias offerre, deinde pro populi : hoc enim fecit semel, seipsum offerendo, Jesus Christus Dominus noster.

Brethren, there were made many priests, because by reason of death they were not suffered to continue : but Jesus, for that he continueth for ever, hath an everlasting priesthood. Whereby he is able also to save for ever them that come to God by him ; always living to make intercession for us. For it was fitting that we should have such a high priest, holy, innocent, and undefiled, separated from sinners, and made higher than the heavens ; who needeth not daily (as the other priests) to offer sacrifice first for his own sins, and then for the people's ; for this Jesus Christ our Lord did once, in offering himself.

Grad. I

S Acerdotes * é- jus

ín- du- am sa- lu- tá-

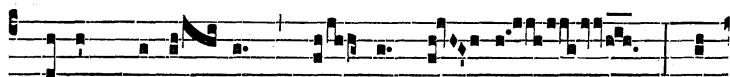
ri : et sáncti é- jus

exsulta- ti- ó- ne exsultá- bunt.

I will clothe her priests with salvation : and her saints shall rejoice with exceeding great joy. Ψ . There will I bring forth a horn to David ; I have prepared a lamp for my anointed ¹.

Ps. 131, 16-17.

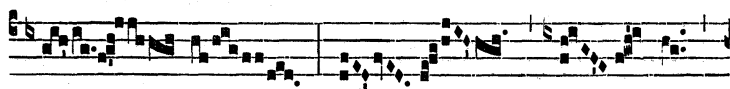
¹ The holy Bishop was one of those lamps that, in the course of the centuries, light the house of God, the Church that Christ has founded. "Horn" and "lamp" here both are referred to the Saint ; as "David" and "anointed" to our Lord Jesus Christ.



∇. Illuc prodú- cam cór- nu Dá- vid : pa-



rá- vi lucér-



nam Chrí- sto



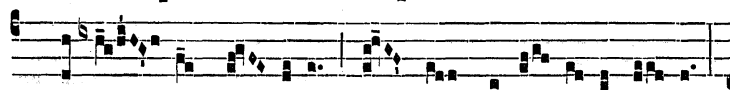
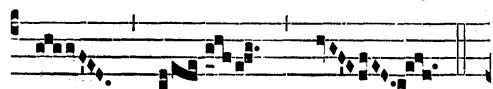
* mé- o.



I
A L-le- lú- ia. * ij.

The Lord hath sworn,
and he will not repent :
Thou art a priest for
ever according to the
order of Melchisedech.

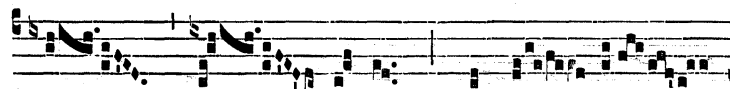
Ps. 109, 4.



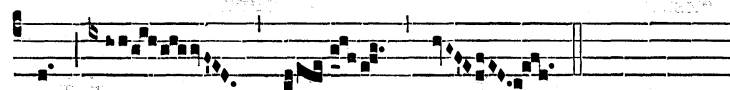
∇. Ju-rá- vit Dó- minus, et non paeni- té-bit é- um :



Tu es sa-cér- dos in ae-tér- num, se- cúndum



ór- di- nem * Melchí- se-



dech.

After Septuagesima, instead the Allelúia and its Ψ ., the Tract Beátus vir. p. 1100, is said.

In Paschal Time, the Gradual is omitted, and there is sung : Allelúia, allelúia. Ψ . Jurávit. as above ; then : Allelúia. Ψ . Amávit eúm. p. 1101.

✠ **Sequentia sancti Evangelii secundum Matthaëum.**

Exhortation to vigilance. The thief by night; and the faithful servant. Matth., 24, 42-47.

IN illo témpore : Dixit Jesus discipulis suis : Vigiláte, quia nescítis qua hora Dóminus vester ventúrus sit. Illud autem scitóte, quóniam si sciret pater-famílias, qua hora fur ventúrus esset, vigiláret útique, et non síneret pérfodi domum suam. Ideo et vos estóte paráti : quia qua nescítis hora, Fílius hóminis ventúrus est. Quis, putas, est fidélis servus et prudens, quem constituit dóminus suus super famíliam suam, ut det illis cibum in témpore? Beátus ille servus, quem, cum vénerit dóminus ejus, invénerit sic faciéntem. Amen dico vobis, quóniam super omnia bona sua constituet eum.

AT that time, Jesus said to his disciples, Watch ye, because ye know not at what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open: wherefore be you always ready, because at what hour you know not, the Son of man will come. Who, thinkest thou, is a faithful and wise servant, whom his lord appointed over his family to give them meat in season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Amen I say to you, he shall place him over all his goods.

Offertory. Véritas méa. p. 992.

Secret n^o 9, p. 968.

Communion. Beátus sérvus. p. 1562.

Postcommunion n^o 8, p. 971.

II. DOCTORS OF THE CHURCH.

The Church has conferred the title of Doctor on certain Saints, above all on those Fathers whose writings are seen to have special value and authority. In the Liturgy the title is given only to Confessors, whether Bishops or not, never to Martyrs. At present twenty-six Saints have received it.

The Office is that of a Confessor Bishop or not a Bishop, as the case requires, except for what follows :

At I and at II Vespers, Ant. at Magnificat : O Dóctor óptime. p. 131.

Cant. 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 médio. p. 337.

Collect proper for each.

Lectio Epistolae beati Pauli Apostoli ad Timotheum.

The holy Doctor has truly followed the same course that St Paul said he himself had completed. II Timothy 4, 1-8.

CARÍSSIME : Testificor coram Deo, et Jesu Christo, qui judicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum ejus : praédica verbum, insta opportúne, importúne : árgue, óbseca, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magistros, pruriéntes áuribus, et a veritaté quidem auditum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evángelístae, ministérium tuum imple. Sóbrius esto. Ego enim jam delíbor, et tempus resolutiónis meae instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna justítiae, quam reddet mihi Dóminus in illa die, justus júdex : non solum autem mihi, sed et iis, qui diligunt advéntum ejus.

DEARLY beloved, I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom: Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall be a time, when they will not endure sound doctrine; but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed; and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day; and not only to me, but to them also that love his coming.

Grad. I

O S jú- sti *
medi- tábi- tur sa- pi- én- ti-

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. V. The law of his God is in his heart: and his steps shall not be supplanted.

Ps. 36, 30-31.

am, et lín-gua é- jus
 lo- qué- tur judí-ci- um. V. Lex Dé- i
 é- jus in cór-
 de ipsí- us : et non sup-
 plantabún- tur * grés-sus é- jus.

Allelúia, allelúia. V. Amávit éum. 1101.

After Septuagesima, instead of the Allelúia and its V., the Tract Beátus vir. p. 1100, is said.

In Paschal Time, the Gradual is omitted, and Allelúia, allelúia. V. Amávit. p. 1101. Allelúia. V. Jústus germinábit. p. 1102, are sung.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

The salt of the earth and the light of the world.

The fulfilment of the Law. Matth. 5, 13-19.

IN illo témpore : Dixit Jesus discipulis suis : Vos estis sal terrae. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest civitas abscondi supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus, qui in domo sunt. Sic lúceat lux vestra coram homínibus ut vídeant ópera vestra bona, et glorificent Patrem vestrum, qui in caelis est.

AT that time, Jesus said to his disciples, You are the salt of the earth; but if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more, but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house; so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy

Nolite putare, quoniam veni
solvere legem, aut prophetas :
non veni solvere, sed adimplere.
Amen quippe dico vobis, donec
transeat caelum et terra, jota
unum, aut unus apex non prae-
teribit a lege, donec omnia fiant.
Qui ergo solverit unum de man-
datis istis minimis, et docuerit
sic homines, minimus vocabitur
in regno caelorum : qui autem
fecerit, et docuerit, hic magnus
vocabitur in regno caelorum.

Credo.

the law or the prophets : I am not
come to destroy, but to fulfil. For,
amen I say unto you, till heaven and
earth pass, one jot or one tittle shall
not pass of the law till all be fulfilled.
He therefore that shall break one
of these least commandments, and
shall so teach men, shall be called the
least in the kingdom of heaven : but
he that shall do and teach, he shall
be called great in the kingdom of
heaven.

Offertory. Iustus ut palma. p. 340. *Comm.* Fidelis servus. p. 1366.
Secret n° 10, p. 968. *Postcommunion n° 9,* p. 972.

III. A CONFESSOR NOT A BISHOP; that is, a Priest, Monk or Layman.

AT FIRST VESPERS.

As at II Vespers, 1663, except :

Ÿ. Amavit eum Dominus, et
ornavit eum. (P. T. Alleluia).

R̄. Stolum gloriae induit eum.
(P. T. Alleluia).

Ÿ. The Lord loved him and adorned
him.

R̄. He clothed him with a robe
of glory.

At Magnif.

Ant. I D

S

Imi-lábo é- um * ví-ro

I will liken him to
a wise man, that built
his house upon a rock.

Matt. 7, 27.

sa-pi-énti, qui aedi-fi-cávit dómum sú-am supra pé-

tram. P. T. Alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a

Dóminum. 2. Et exsultávit... Cant. Magníficat. I D. p. 212 or 218.

*For Doctors, Antiphon at Magníficat at I and at II Vespers as Common
of Doctors, p. 131.*

AT SECOND VESPERS.

Antiphons, Psalms and Chapter as on the feast of St. Joachim, p. 1367.

Hymn. II

I -ste Conféssor Dómi-ni, co-

lén-tes Quem pi-e láudant pópu-li

per ór-bem, Hac dí-e laétus mé-

ru-it suprémos Láudis honó-res.

2. Qui pí-us, prú-dens, hú-mi-lis, pudí-

cus, Sóbri-am dú-xit sine lá-be ví-tam, Do-nec humá-

nos animávit áuræ Spí-ri-tus ártus. 3. Cú-jus ob praé-

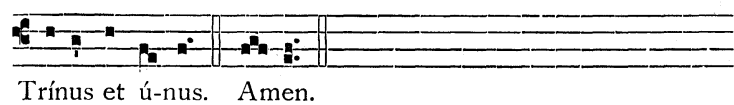
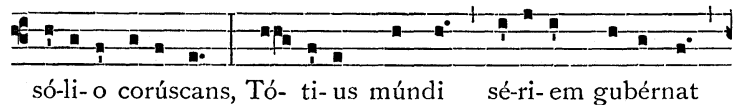
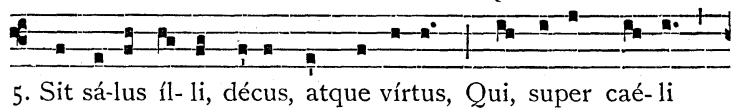
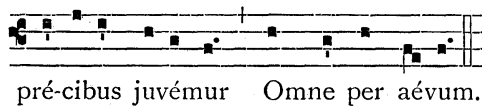
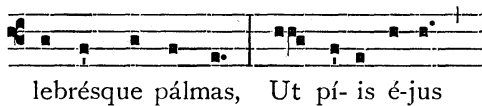
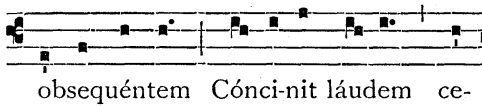
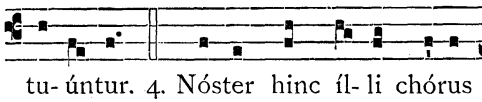
stans mé-ri-tum fré-quenter, Ægra quæ pássim jacu-é-re

mém-bra, Ví-ribus mór-bi dó-mi-tis, sa-lú-ti Resti-

1. The faithful servant who confessed his Lord, whose feast the Church's annual joys record, this day in recompense is called to be before thy Father, Lord, confessed by thee.

2. His humble prudence and his thoughts on high, his pure and unpretending piety, by blameless steps a sober life conveyed till last it centred where it first was made.

3. Within his tomb lies all that heaven can spare; hither the deaf, the blind, and lame repair; his kind protection each disease restrains, restores their losses, and relieves their pains.



Other melodies, *p.* 1370, 1566, 1651.

Ÿ. Jústum dedúxit Dóminus
per vías réctas. (*P. T. Allelúia*).

R̄. 'Et osténdit illi régnum
Déi. (*P. T. Allelúia*).

Ÿ. The Lord led the just by right
ways.

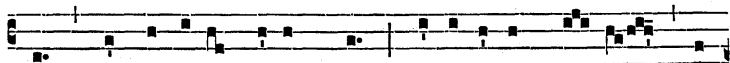
R̄. And showed him the kingdom
of God.

At Magnif.

Ant. VIII G

H

IC vir, despí-ci-ens mún-

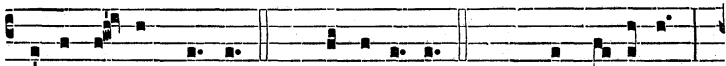


dum * et terréna, tri-úm-phans, di-ví-ti-as caé-lo cón-

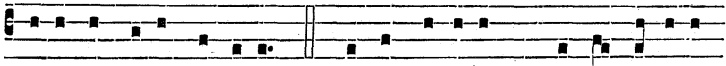
4. Justly may then his praise bespeak our voice, to join in consort, and with heaven rejoice. So may we hope to have an equal share of his protection here, and merit there.

5. To God, in nature one, in persons three, eternal glory, power and jubilee, whose sov-ereign and universal throne disposes all things with his word alone.

This man, despising the world and earthly things, by word and deed has laid up treasures in heaven.



di-dit ó-re, má-nu. *P. T. Alle-lú-ia. Cant. Magní-fi-cat **



ánima *mé-a* Dóminum. 2. Et exsultávit... *or* Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223.

For the commemoration of another Office having the same Antiphon, the Antiphon Euge serve bone. p. 134. V. Jústum. or Os jústi. are said.

PRAYERS.

I.

DEus, qui nos beáti *N.* Confessorís tui ánnua solemnitate laetíficas : † concéde propítius ; ut, cujus natalítia cólimus, * étiam acciónes imitémur. Per Dóminum.

O God who dost gladden us each year with the festival of blessed *N.*, thy Confessor ; vouchsafe, in thy loving-kindness, that we may ever imitate the holy life of him whom we this day honour. Through Jesus.

II.

ADésto, Dómine, supplicatiónebus nostris, quas in beáti *N.* Confessorís tui solemnitate deférimus : † ut, qui nostrae justítiae fidúciam non habémus, * ejus qui tibi plácuít précibus adjuvémur. Per Dóminum.

GIve ear, O Lord, to our supplication, put up on the festival day of thy holy Confessor *N.* ; that we, who put no trust in our own justice, may be helped by the merits of one who was well-pleasing to thee. Through Jesus Christ our Lord.

For a Abbot.

INtercessio nos, quaésumus, Dómine, beáti *N.* Abbátis comméndet : † ut, quod nostris méritis non valémus, * ejus patrocínio assequámur. Per Dóminum.

MAY the prayers of the holy Abbot *N.*, commend us, we beseech thee, O Lord, to thee ; that what our own deserts do not merit, we may obtain through our having him for our patron. Through Jesus.

FIRST MASS : « OS JUSTI... »

For a Confessor not a Bishop.

Introit. Os jústi. *p.* 1437.

Collect. Deus, qui nos. *as above.*

Epistle. Beátus vir. *p.* 1364.

Gradual. Jústus ut páлма. *p.* 1394.

I
A L-le- lú-ia. * *ij.*

∇. Be-

Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. *Epistle p. 1614.*

á- tus vir, qui sú- fert ten- ta- ti- ó-
nem : quó-ni- am, cum probátus fú-e- rit, accí-
pi- et co-ró- nam * ví- tae.

After Septuagesima, the Alleluia and its Verse are omitted and there is said the Tract Beátus vir. p. 1100.

In Paschal Time, the Gradual is omitted, and Alleluia, alleluia. ∇. Beátus vir. as above, is sung; then: Alleluia. ∇. Amávit. p. 1101.

✠ **Sequentia sancti Evangelii secundum Lucam.**

Stand ready for the Masters's return. Luke 12, 35-40.

IN illo tẽpore : Dixit Jesus discipulis suis : Sint lumbi vestri præcincti, et lucernæ ardentes in mânibus vestris, et vos símiles homínibus exspectántibus dómimum suum, quando revertátur a núptiis : ut, cum vénerit et pulsáverit, conféstim aperíant ei. Beáti servi illi, quos, cum vénerit dómínus, invénerit vigilántes : amen dico vobis, quod præcínget se, et fáciat illos

AT that time, Jesus said to his disciples, Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself and make them sit down to

discumbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem scitôte, quóniam si sciret pater-famílias qua hora fur veníret, vigiláret útique, et non síneret pérfodi domum suam. Et vos, estôte paráti : quia, qua hora non putátis, Fílius hóminis véniet.

meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be ye then also ready ; for at what hour you think not, the Son of man will come.

Offertory. Véritas méa. p. 992.

Secret n° 11, p. 969.

Communion. Beátus sérvus. p. 1562.

Postcommunion n° 10, p. 972.

SECOND MASS : « JUSTUS UT PALMA... ».

For a Confessor not a Bishop.

Introit. Jústus ut pálma. p. 1098.

Collect. Adésto, Dómine. p. 1665.

*Epistle as on the feast of S. James, p. 1297, from * to **, and ending in Christo Jesu Dómino nostro.*

† *For St. Francis of Paula, April 2, St. Eusebius, August 14, and of St. Peter of Alcantara, October 20 :*

Lectio Epistolae beati Pauli Apostoli ad Philippenses.

The Saints are ready to sacrifice all for Christ. Philippians. 3, 7-12.

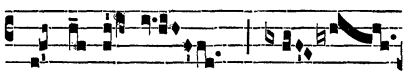
FRATRES : Quae mihi fuérunt lucrá, haec arbitrátus sum propter Christum detriménta. Verúm tamen existimo ómnia detriméntum esse propter eminentem sciéntiam Jesu Christi Dómini mei : propter quem ómnia detriméntum feci et árbitor ut stércora, ut Christum lucrifáciam, et invéniar in illo, non habens meam justítiam, quae ex lege est, sed illam, quae ex fide est Christi Jesu : quae ex Deo est justítia in fide, ad cognoscéndum illum, et virtútem resurrectiónis ejus, et societátem passiónum illius : configurátus morti ejus : si quo modo occúrram ad resurrecti-

BRethren, the things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord ; for whom I have suffered the loss of all things, and count them but as dung, that I may win Christ ; and may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith ; that I may know him, and the power of his resurrection, and the fellowship of his sufferings : being made conformable to his death, if by any means I may attain to the resurrection which is from the dead ; not as

nem, quae est ex mórtuis : non quod jam accéperim, aut jam perfectus sim : sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Jesu.


though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

Gradual. Os jústi. p. 1660.

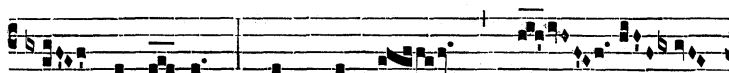
V
A  L-le-lú-ia. * ij.

Blessed is the man that feareth the Lord : in his commandments he hath great delight.

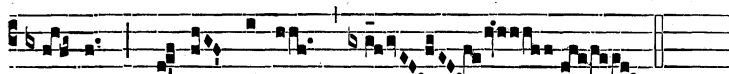
Ps. III, I.



Ψ. Be- á- tus vir, qui tímet



Dómi- num : in mandá- tis



é- jus * cú-pit nimis.

After Septuagesima, instead of the Allelúia and its Ψ., the Tract Beátus vir. p. 1100, is said.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. Ψ. Beátus vir as above, is sung, then : Allelúia. Ψ. Jústus germinábit. p. 1102.

✠ **Sequentia sancti Evangelii secundum Lucam.**

True riches are in heaven. Luke 12, 32-34.

IN illo témpore : Dixit Jesus discíplis suis : Nolíte timére, pusillus grex, quia complácuit Patri vestro dare vobis regnum. Véndite quae possidéti, et date elemósynam. Fácite vobis sáculos qui non veteráscunt, thesáurum 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.

Offertory. In virtúte tua. p. 1395.

Secret n^o 12, p. 969.

Communion. Amen dico vobis. p. 1252.

Postcommunion n^o 11 (a), p. 972.

IV. Abbots.

Abbots are founders and heads of Abbeys or Monasteries.

The Office is that of a Confessor not a Bishop, except the Prayer as above, p. 1665.

MASS: «OS JUSTI...»

For an Abbot.

Introit. Os jústi. p. 1437.

Collect. Intercéssio nos. p. 1665.

Epistle. Diléctus Deo. p. 1099.

Gradual. Dómine, praevenísti. p. 1099.

Allelúia, allelúia. *Ÿ.* Jústus ut páлма. p. 991.

After Septuagesima, instead of the Allelúia and its Ÿ., the Tract Beátus vir. p. 1100, is said.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. *Ÿ.* Jústus ut páлма. p. 991, is sung; then: Allelúia. *Ÿ.* Jústus germinábit. p. 1102.

✠ **Sequentia sancti Evangelii secundum Matthaëum.**

The reward of leaving all to follow Christ. Matth. 19, 27-29.

IN illo témpore : Dixit Petrus ad Jesum : Ecce nos reliquimus ómnia, et secúti sumus te : quid ergo erit nobis? Jesus autem dixit illis : Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Filius hóminis in sede majestátis suae, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israël. Et omnis, qui reliquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut filios, aut agros propter nomen meum, céntuplum accípiet, et vitam aetérnam possidébit.

AT that time, Peter said to Jesus, Behold we have left all things, and have followed thee : what therefore shall we have? And Jesus said to them, Amen I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall possess life everlasting.

Offert. VI 

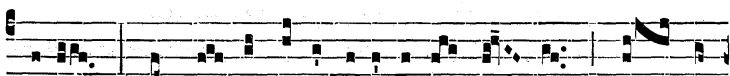
D Esidé-ri-um * á-nimae

Thou hast given him
his heart's desire, O
Lord, and hast not
withholden from him
the will of his lips;
thou hast set on his
head a crown of pre-
cious stones.

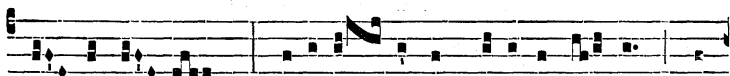
Ps. 20, 3 and 4.



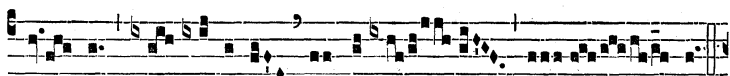
é-jus tribu-í-sti é-i, Dó-



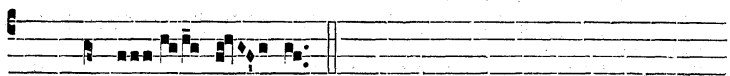
mine, et vo-luntá-te labi-ó-rum é-jus non frau-



dá-sti é-um : posu-í-sti in cá-pi-te é-jus co-



ró-nam de lá-pide pre-ti-ó-so.



P. T. Alle- lú- ia.

Secret n^o 13, p. 969.

Communion. Fidélis sérvus. p. 1366.

Postcommunion n^o 12, p. 972.

COMMON OF VIRGINS.

AT FIRST VESPERS.

As at II Vespers, except :

Ÿ. Spécie túa et pulchritú-dine
túa. (P. T. Allelúia.)

Ÿ. With thy comeliness and thy
beauty.

R̄. Inténde, próspere procéde,
et réгна. (P. T. Allelúia.)

R̄. Set out, proceed prosperously,
and reign.

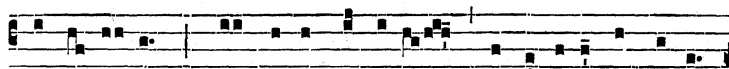
At Magnif.

Ant. VIII G

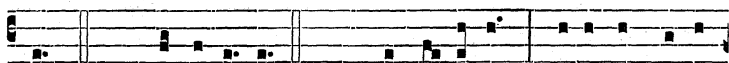
V

Eni, spónsa Chrísti, * ácci-

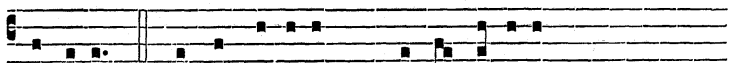
Come, O spouse of
Christ, recieve the
crown, which the Lord
hath prepared for thee
for ever.



pe co-ró-nam, quam tí-bi Dóminus praepa-rávit in aetér-



num. P. T. Alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a



Dóminum. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223. — Prayer. p. 1676.

¶ For two or more Virgins, Verse, Antiphon at Magnificat and Prayer, as indicated below, p. 1676, are said.

AT SECOND VESPERS.

The first two Antiphons are taken from the parable of the wise and foolish virgins, p. 1579. The Liturgy praises the wisdom or prudence — and the vigilance — of a Virgin, whose chastity is fruitful in God's sight. — He sets in her his throne — for nothing is so fair and attractive to him as innocence.

1 Ant.

f

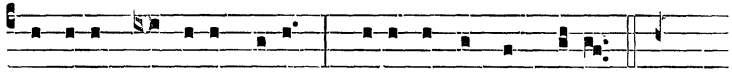
H

ÆC est Vírgo sápi-ens, * et

This is a wise virgin,
and one of the number
of the prudent.



ú-na de nú-me-ro pru-déntum. *P. T.* Alle-lú-ia. *Ps.* Dixit



Dóminus Dómino mé-o : * Séde a *déxtris* mé-is.

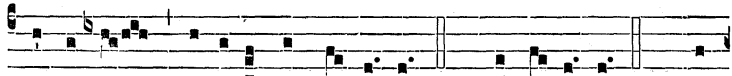
Ps. Dixit Dóminus. I. f. p. 147.

2 Ant.

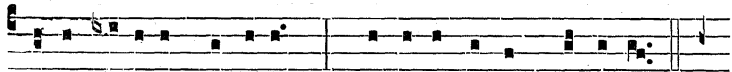
I f

H ÆC est Vírgo sápi-ens, * quam

This is a wise Virgin
whom the Lord found
watching.



Dómi-nus vi-gi-lántem invé-nit. *P. T.* Alle-lú-ia. *Ps.* Lau-



dá-te, pú-e-ri, Dóminum : * laudá-te *nómen* Dómi-ni.

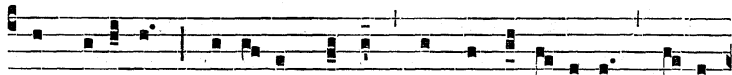
Ps. Laudáte, púeri. I f. p. 166.

3 Ant.

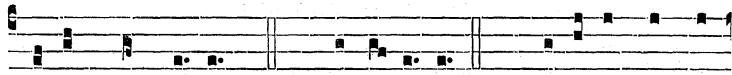
III a 2

H ÆC est * quae nescí-vit tórum

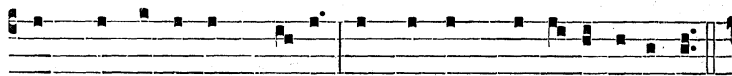
This is she that knew
not a sinful bed; she
shall have fruit in the
visitation of holy souls.



in de-lícto : habé-bit frúctum in respecti-óne a-ni-



má-rum sanctá-rum. *P. T.* Alle-lú-ia. *Ps.* Laetá-tus sum in



his quae dícta sunt mí-hi : * In dómum Dómi-ni í-bimus.

Ps. Laetátus sum. III a 2. p. 187.

4 Ant.

I f

V

Eni, e-lécta mé-a, * et pónam

Come, my chosen one,
and I will set in thee
my throne.in te thrónum mé- um, † alle-lú-ia. *After Sept.* † dí-citDóminus. *Ps.* Ni-si Dóminus aedi-fi-cáve-rit dómum, * in

vánum labo-ravérunt qui aedí-fi-cant é-am.

Ps. Nisi Dóminus. I f. p. 193.

5 Ant.

III a

I

-sta est * spe-ci-ó-sa inter

She is beautiful
among the daughters
of Jerusalem.fí-li- as Je- rú-sa-lem. *P. T.* Alle-lú-ia. *Ps.* Láuda, Jerú-

sa-lem, Dómi-num : * láuda Dé-um tú-um, Sí-on.

Ps. Láuda, Jerúsalem. III a. p. 208.

Chapter.

2. Cor. 10, 17-18.

FRatres : Qui gloriátur, in
Dómino gloriétur. † Non
enim qui seípsum comméndat,
ille probátus est : * sed quem
Deus comméndat.

BRethren, he that glorieth, let him
glory in the Lord. For not he
that commendeth himself is approv-
ed, but he whom God commendeth.

Hymn. Jésu, coróna Virginum. p. 1583.

In Paschal Time.

The hymn is sung to the melody of *Tristes érant Apóstoli*. p. 1143, or as follows :

Hymn. IV

J E- su, coró- na Vírginum,

Quem Má-ter ílla cónci-pit, Quae só-la

Vír- go pártu-rit : Haec vó-ta clé-mens

áccipe. 2. Qui pérgis in-ter lí-li- a,

Séptus cho-ré- is Vírginum, Spónsus

decó- rus gló- ri- a, Spónsísque réddens praémi- a.

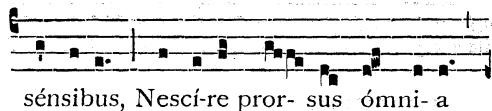
3. Quo- cúmque tén-dis, Vírgines Sequúntur, atque láudi-
bus Post te canén- tes cúr-si- tant, Hymnósque dúlces pér-
sonant. 4. Te deprecá- mur súppli- ces, Nóstris ut áddas

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.

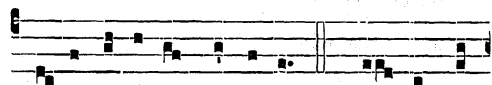
3. They, wheresoe'er thy footsteps bend, with hymns and praises still attend; in blessed troops they follow thee, with dance, and song, and melody.

4. We pray thee therefore to bestow upon our senses here below thy grace, that so we



sénsibus, Nescí-re pror- sus ómni- a

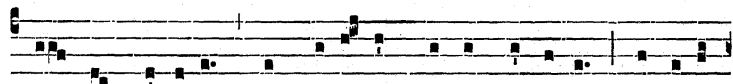
may endure from taint
of all corruption pure.



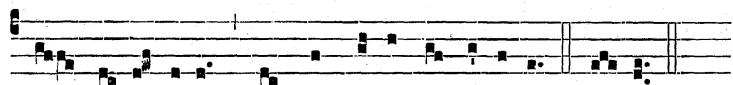
Corrupti- ó-nis vúlne-ra. 5. Dé- o Pá-

5. All laud to God
the Father be, all praise,
eternal Son, to thee;
all glory, as is ever
meet, to God the holy
Paraclete.

(Trans. Neale).



tri sit gló-ri-a, Et Fí-li- o, qui a mórtu- is Surréxit,



ac Pa-rá-clito, In sempi-térna saécula. Amen.

From the Ascension to Pentecost, the following doxology is said : Jésu tibi sit glória, Qui victor in caelum rédis, Cum Pâtre et álmo Spírítu, In sempitérna saécula. Amen.

∩. Diffúsa est grátia in lábiis
túis. (P. T. Allelúia.)

∩. Grace is poured abroad in thy
lips.

Ry. Proptérea benedixit te
Désus in aetérnum. (P. T. Alle-
lúia.)

Ry. Therefore God has blessed
thee for ever and ever.

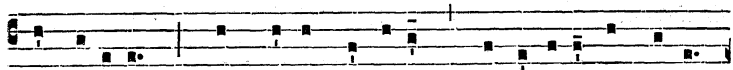
At Magnif.

Ant. VII c

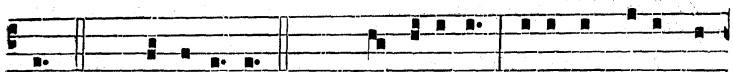
V

Eni, spónsa Chrísti, * ácci-

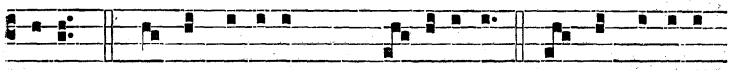
Come, O spouse of
Christ, receive the
crown, which the Lord
hath prepared for thee
for ever.



pe coronam, quam tí-bi Dóminus praepa-rávit in aetér-



num. P. T. Alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a Dó-



minum. 2. Et exsultávit... or Magní-fi-cat. Et exsultávit...

Cant. Magnificat. VII c. p. 217 or 222.

¶ If a Commemoration is to be made from another Office which has the same Antiphon, Ant. Simile est. p. 136. √. Diffusa est. or Adjuvabit, is said.

PRAYERS.

For a Virgin Martyr.

I.

DEus, qui inter cétera poténtiae tuae miracula étiam in sexu frágili victóriam martýrii contulísti : † concéde propítius ; ut, qui beátae N. (Víriginis et) Mártýris tuae natalítia cólimus, * per ejus ad te exémpa gradiámur. Per Dóminum.

O God who among thy other mighty marvels hast strengthened many even of the weaker sex to the winning of the Martyr's crown, vouchsafe unto us who celebrate the triumph of blessed N., thy Virgin and Martyr, ever in her footsteps to walk towards thee. Through Jesus Christ.

II.

INDulgéntiam nobis, quaésumus, Dómine, beáta N. Virgo et Martyr implóret : † quae tibi grata semper éxstitit et mérito castitátis, * et tuae professione virtútis. Per Dóminum nostrum Jesum Christum.

INasmuch as she ever in her life pleased thee by the spotlessness of her chastity and by her courage in confessing thy name, graciously hear, O Lord, the prayers by which the blessed Virgin Martyr N. implores for us thy loving-kindness. Through Jesus Christ our Lord.

For a Virgin not a Martyr.

EXáudi nos, Deus salutáris noster : † ut, sicut de beátae N. (Víriginis tuae) festivitáte gaudémus ; * ita piaee devotiónis erudiámur afféctu. Per Dóminum nostrum Jesum Christum.

GRaciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed N., (thy Virgin,) may by our feeling of loving devotion, advance in our knowledge of thee. Through Jesus Christ our Lord.

For two or more Virgin Martyrs.

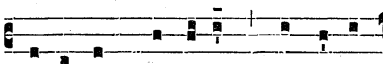
At I and II Vespers, the √., Ant. at Magnificat, and Prayer, are said as follows :

√. Adducéntur Régi vírgines post éam. (P. T. Allelúia.)

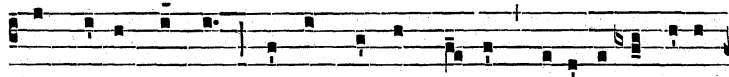
√. After her shall virgins be brought to the King.

Ry. Próximae éjus afferéntur tibi. (P. T. Allelúia.)

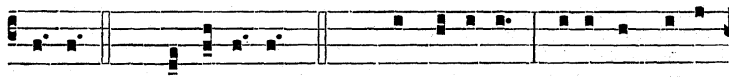
Ry. Her neighbours shall be brought to thee.

Ant. IV A 
P Rudéntes Víriginés, aptá-te

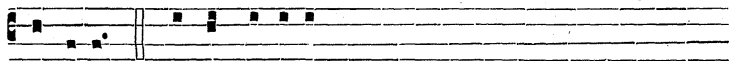
Prudent Virgins, trim your lamps ; behold, the Bridegroom comes, go out to meet him.



lámpades véstras : ecce spónsus vé-nit, exí-te óbvi-am



é- i. P. T. Alle-lú-ia. *Cant.* Magní-fi-cat * ánima mé-a



Dóminum. 2. Et exsultávit... *Cant.* Magnificat. IV A. p. 215 or 221.

PRAYER.

DA nobis, quaesumus, Dómine Deus noster, sanctárum (Virginum et) Mártýrum tuárum *N. et N.* palmas incensábili devotióne venerári : † ut, quas digna mente non pòssumus celebráre, * humilibus saltem frequentémus obséquii. Per Dóminum nostrum.

Give unto us, we beseech thee, O Lord our God, to reverence with unceasing devotion the glory of thy (Virgins and) Martyrs the holy *N.* and *N.*; and though it be not ours worthily to honour their triumph, at least to persevere in offering them the humble tribute of our duty. Through Jesus Christ our Lord.

FIRST MASS : « LOQUEBAR... »

For a Virgin Martyr.

Introit. Loquébar. p. 1576.

Collect. Deus, qui inter cétera. p. 1676.

Lectio libri Sapientiae.

Hymn of thanksgiving after the Martyr's victory. Eccclus. 51, 1-8 and 12.

Confitebor tibi, Dómine Rex, et collaudábo te Deum salvatórem meum. Confitebor nómini tuo : quóniam adjutor et protector factus es mihi, et liberásti corpus meum a perditione, a láqueo linguae iniquae, et a lábiis operántium mendácium, et in conspéctu astántium factus es mihi adjutor. Et liberásti me secúndum multitudinem misericórdiae nóminis tui a rugiéntibus, praeparátis ad escam, de mánibus quaeréntium ánimam meam, et de portis

I Will give glory to thee, O Lord my King, and I will praise thee, O God my Saviour. I will give glory to thy name : for thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by, thou hast been my helper; and thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour. Out of the hands of them that

tribulatiónum, quae circumde-
derunt me : a pressúra flammae,
quae circumdedit me, et in
medio ignis non sum aestuáta :
de altitúdine ventris inferi, et
a lingua coinquináta, et a verbo
mendácií, a rege iníquo, et a
lingua injústa : laudábit usque
ad mortem ánima mea Dómi-
num : quóniam éruis sustinéntes
te, et líberas eos de mánibus
géntium, Dómine Deus noster.

sought my life, and from the gates
of afflictions which compassed me
about. From the oppression of the
flame which surrounded me, and in
the midst of the fire I was not burnt.
From the depth of the belly of hell,
and from an unclean tongue, and
from lying words, from an unjust
king, and from a slanderous tongue.
My soul shall praise the Lord even
to death : because thou, O Lord our
God, deliverest them that wait for
thee, and savest them out of the
hands of the nations.

Gradual. Dilexisti. p. 1301.



After her shall vir-
gins be brought to the
King, her neighbours
shall be brought to thee
with gladness.

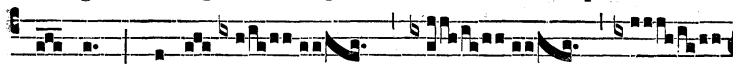
Ps. 44, 15 and 16.



∇. Addu-cén- tur



Ré- gi vír- gi- nes post é- am : pró- xi- mae



é- jus affe- rén-

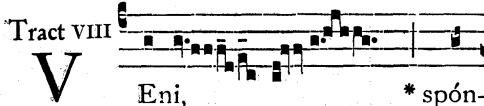


tur tí- bi * in laetí-

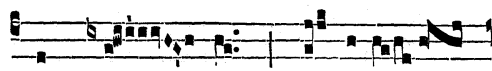


ti- a.

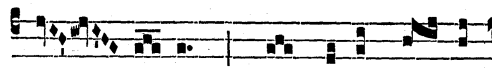
After Septuagesima, the Allelúia and its ∇. is omitted, and there is said.



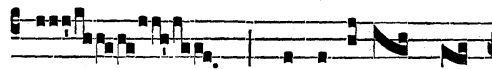
Come, O spouse of
Christ, receive the
crown, which the Lord
hath prepared for thee



sa Chrí- sti, ác-cipe



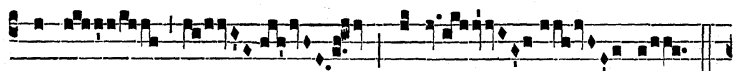
co- ró-nam, quam tí-bi Dó- mi-



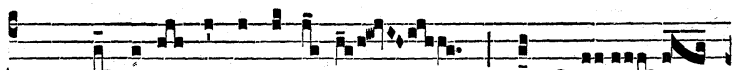
nus praepa-rávit in



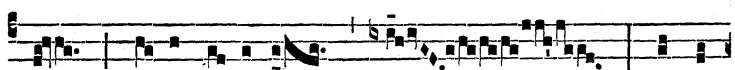
ae- tér-num : * pro cú- jus amó- re sánguinem



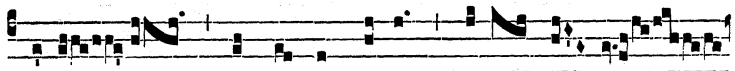
tú- um fudí- sti.



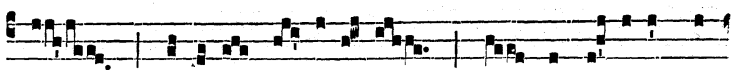
℣. 2. Di- lexí- sti justí- ti- am, et odí-



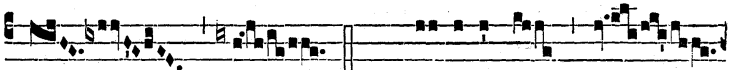
sti in-iqui- tá-tem : proptér-



e- a únxit te Dé- us, Dé- us tú- us,



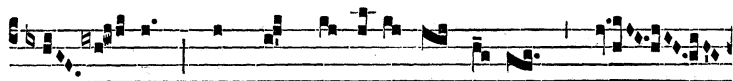
ó- le- o lae- tí- ti- ae prae consórtibus tú-



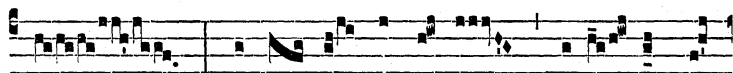
is.

℣. 3. Spé- ci- e tú-

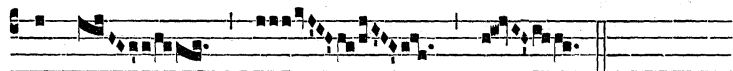
for ever : for the love of whom thou didst shed thy blood. ℣. 2. Thou hast loved justice, and hated iniquity : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. 3. With thy comeliness and thy beauty set out, proceed prosperously, and reign.



a, et pulchri-túdi-ne tú-a



intén-de, próspe-re procé-de, * et

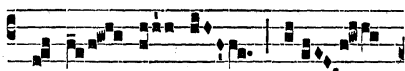


régna.

In Paschal Time the Gradual is omitted. Allelúia, allelúia. V. Adducén-tur. p. 1678 is sung; then:

VIII

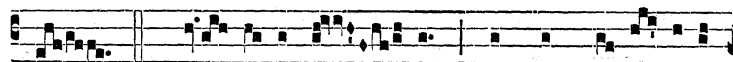
A



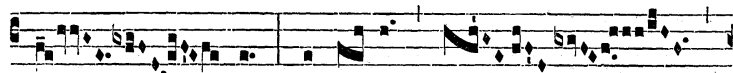
L-le- lú- ia. *

With thy comeliness
and thy beauty, set
out, proceed prosper-
ously, and reign.

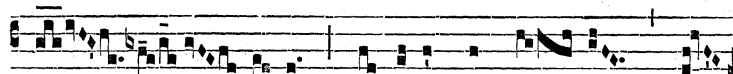
Ps. 44, 5.



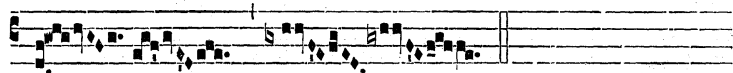
V. Spé- ci- e tú- a, et pulchri-tú- dine



tú- a intén-de, pró-



spe-re procé-de, * et ré- gna.



Gospel. Simile erit regnum caelórum decem. p. 1579.

Offertory. Afferéntur Régi. p. 1580.

Secret n^o 14, p. 969.

Communion. Confundántur. p. 1580.

Postcommunion n^o 13, p. 972.

SECOND MASS : « ME EXPECTAVERUNT... »

For a Virgin Martyr.

Introit. Me expectaverunt. p. 1289.*Collect.* Indulgentiam. p. 1676.*Epistle.* Dómine Deus. p. 1577.

Gradual, proper of Saint Agatha, February 5.

God will help her
with his countenance :
God is in the midst of
her, she shall not be
moved. √. The stream
of the river maketh the
city of God joyful; the
Most High hath sancti-
fied his own tabernacle.

Ps. 45, 6 and 5.

Grad. v

A Djuvá- bit * é- am Dé-

us vúl- tu

sú- o : Dé- us in mé-

di- o é- jus, non commo- vé- bi-

tur. √. Flú-

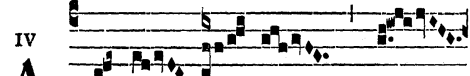
mi- nis ím- pe-tus laetí-

fi- cat ci-vi-tá- tem Dé-


i : sancti-fi-cá- vit taber-



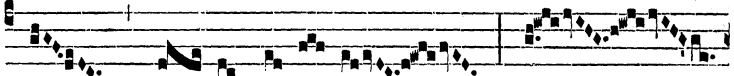
ná- cu- lum sú- um * Altís-
simus.



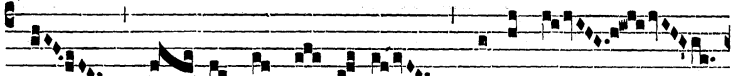
IV
A L-le- lú- ia. * *ij.* This is a wise virgin,
and one of the number
of the prudent.



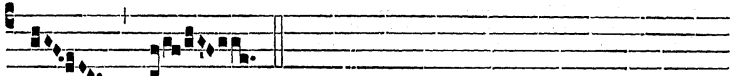
∇. Haec est



vír- go sá- pi- ens, et



ú- na de nú- me- ro * prudéntum.



After Septuagesima, instead of the Allelúia and its Verse, the Tract Veni, spónsa Christi. p. 1678, is said.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. ∇. Haec est vír- go, as above is sung; then :



IV
A L-le- lú- ia. * O how beautiful is
the chaste generation
with glory!



∇. O quam púlchra

est cásta ge-ne-rá-ti-o * cum
cla-ri-tá-te!

Gospel. Simile est regnum caelorum thesauro. p. 1302.

Offertory. Diffusa est. p. 1055.

Secret n° 2 (b), p. 967.

Communion. Feci iudicium. p. 1292.

Postcommunion n° 14 (a), p. 972.

For two or more Virgin Martyrs.

One of the Masses above is said, except for what follows :

Collect. Da nobis, quaesumus. p. 1677.

Epistle. De virginibus. p. 1686.

Secret n° 15, p. 969 and *Postcommunion n° 6,* p. 971.

FIRST MASS : « DILEXISTI... »

For a Virgin not a Martyr.

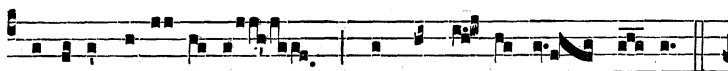
Introit, proper of Saint Lucy, December 13.

Intr. VIII
D I-lexí-sti * justí-ti-am, et
odí-sti i-niqui-tá-tem : proptér-

Thou hast loved justice, and hated iniquity : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *Ps.* My heart hath uttered a good word : I speak my works to the King.

Ps. 44, 8 and 2.

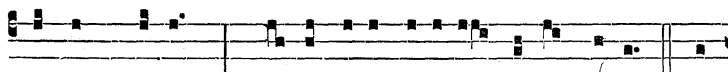
e-a ún-xit te Dé-us, Dé-us tú-us,



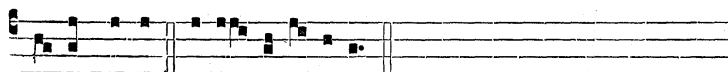
ó-le-o laetí-ti-ae prae consór-ti-bus tú-is.



P. T. Alle-lú-ia, al-le-lú-ia. *Ps.* Eructávit cor mé-um



vérbum bónum : * dí-co égo ópera mé-a Ré-gi. Gló-



ri-a Pátri. E u o u a e. Glória Patri. 8th tone. *p.* 30.

Collect. Exáudi nos. *p.* 1676.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The Virgins have Christ alone for their Bridegroom. II Cor. 10, 17 to 11, 2.

FRatres : Qui gloriátur, in Dómino gloriétur. Non enim qui seípsum comméndat, ille probátus est : sed quem Deus comméndat. Utinam sustinerétis módicum quid insipiéntiae meae, sed et supportáte me : aémulor enim vos Dei aemulatióne. Despóndi enim vos uni viro vírginem castam exhibére Christo.

BRethren, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom God commendeth. Would to God, you could bear with some little of my folly, but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.



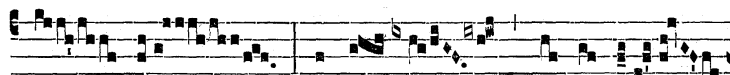
Grad. v

S

Pé-ci-e tú-a, *



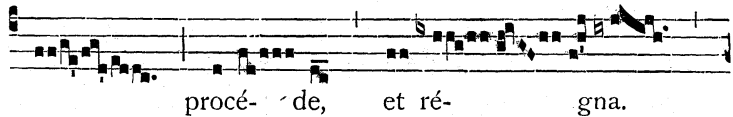
et pulchri-tú-di-ne



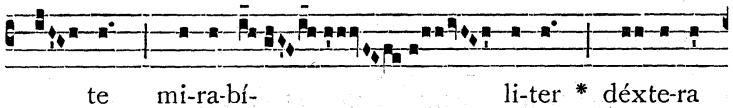
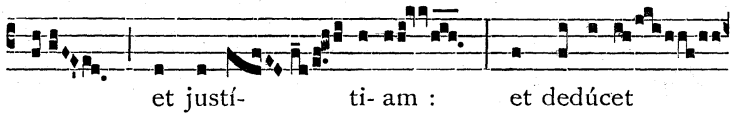
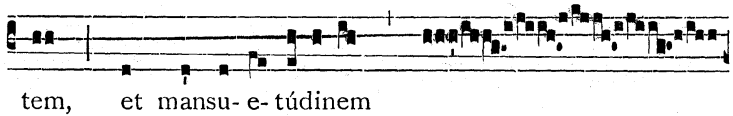
tú-a a intén-de, próspe-re

With thy comeliness and thy beauty, set out, proceed prosperously, and reign. Ψ . Because of truth, and meekness and justice : and thy right hand shall conduct thee wonderfully.

Ps. 44, 5 and 6.



∇. Propter ve-ri-tá-



Allelúia, allelúia. ∇. Adducéntur Régi. p. 1678.

After Septuagesima the Allelúia and its ∇, are omitted, and there is said the Tract Audi, filia. p. 1114.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. ∇. Adducéntur. p. 1678, is sung ; then : Allelúia. ∇. Spécie tua. p. 1680.

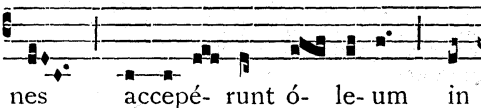
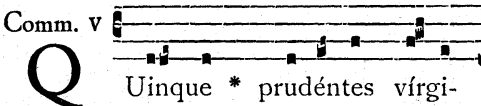
Gospel. Simile erit regnum caelórum. p. 1579.

Offertory. Fíliae régum. p. 1303.

Secret n^o 16, p. 969.

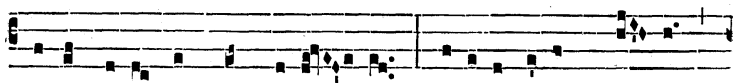
Communion, proper of Saint Agnes, January 21.

Comm. v

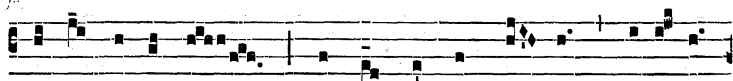


The five wise virgins took oil in their vessels with the lamps : and at midnight there was a cry made, Behold the bridegroom cometh : go ye forth to meet Christ our Lord.

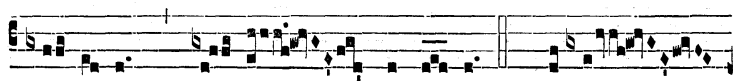
Gospel, p. 1579.



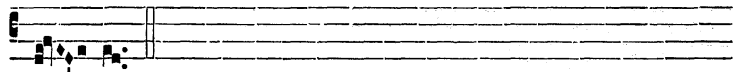
vá-sis sú-is cum lampádi- bus : médi-a autem nó-cte



clámor fáctus est : Ecce spónsus vé- nit : exí-te



óbvi- am Chrí- sto Dómi- no. *P. T. Alle-*



lú- ia.

Postcommunion no 15, p. 973.

SECOND MASS : «VULTUM TUUM...»

For a Virgin not a Martyr.

Introit. Vultum túum. p. 1112.

Collect. Exáudi nos. p. 1676.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The excellence of the state of virginity. I Cor. 7, 25-34.

FRatres : De virginibus praecéptum Dómini non hábeo : consílium autem do, tamquam misericórdiam consecútus a Dómino, ut sim fidélis. Existimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómíni sic esse. Alligátus es uxóri ? noli quaérere solutiónem. Solútus es ab uxóre ? noli quaérere uxórem. Si autem accéperis uxórem, non peccásti. Et si núpserit virgo, non peccávit : tribulatiónem tamen carnis habébunt hujúsmodi. Ego autem vobis parco.

BRethren, concerning virgins I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord to be faithful. I think therefore that this is good for the present necessity, for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned; and if a virgin marry she hath not sinned; nevertheless, such shall have tribulation of the flesh. But I spare you.

Hoc itaque dico, fratres :
Tempus breve est : reliquum
est, ut et qui habent uxóres,
tamquam non habéntes sint : et
qui flent, tamquam non flentes :
et qui gaudent, tamquam non
gaudéntes : et qui emunt,
tamquam non possidéntes : et
qui utúntur hoc mundo, tam-
quam non utántur : praéterit
enim figúra hujus mundi.

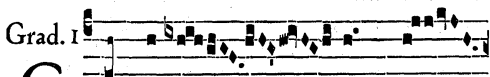
Volo autem vos sine sollici-
tú-dine esse. Qui sine uxóre est,
sollícitus est, quae Dómini sunt,
quómodo pláceat Deo. Qui
autem cum uxóre est, sollícitus
est, quae sunt mundi, quómodo
pláceat uxóri, et divísus est.
Et múl-ier innúpta, et virgo
cógitat quae Dómini sunt, ut
sit sancta córpore et spírítu : in
Christo Jesu Dómino nostro.

This therefore I say, brethren,
The time is short; it remaineth, that
they also who have wives, be as if
they had none; and they that weep,
as though they wept not; and they
that rejoice, as if they rejoiced not;
and they that buy, as though they
possessed not; and they that use
this world, as if they used it not : for
the fashion of this world passeth
away.

But I would have you to be without
solicitude. He that is without a wife,
is solicitous for the things that belong
to the Lord, how he may please
God; but he that is with a wife, is
solicitous for the things of the world,
how he may please his wife : and he
is divided : and the unmarried woman
and the virgin thinketh on the things
of the Lord, that she may be holy
both in body and spirit; in Christ
Jesus our Lord.

Gradual originally of St. Sabina, August 29.

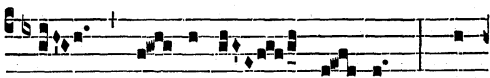
Grad. I




C Oncupí- vit* Rex

The King hath great-
ly desired thy beauty,
for he is the Lord thy
God. √. Hearken, O
daughter, and see, and
incline thy ear.

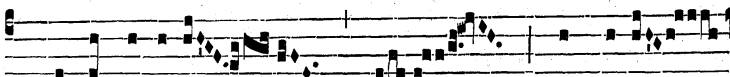
Ps. 44, 12, 11.



de- có-rem tú- um, quó-



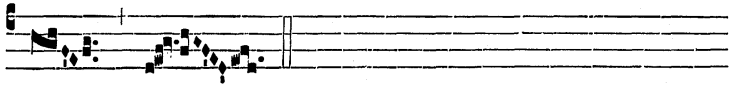
ni- am í- pse est Dómi- nus tú- us.



√. Audi, fí- li- a, et víde,



et inclí- na * áurem tú-



am.

Alleluia, alleluia. Ψ . Haec est virgo. p. 1682.

After Septuagesima, instead of the Alleluia and its Verse, the Tract Audi, filia. p. 1114, is said.

In Paschal Time, the Gradual is omitted. Alleluia, alleluia. Ψ . Haec est virgo. p. 1682, is sung; then: Alleluia. Ψ . O quam pulchra. p. 1682.

Gospel. Simile est regnum caelorum thesauro. p. 1302, or Gospel Simile erit regnum caelorum decem virginibus. p. 1579.

Offertory. Afferentur Regi. p. 1580.

Secret no 16, p. 969.

Comm. VIII

S I-mi-le est * régnum cae-

lór-um hó-mi-ni nego-ti-ató-ri,

quaerénti bó-nas marga-rí-tas : invén-ta ú-na pre-ti-

ó-sa marga-rí-ta, dé-dit ó-mni-a sú-a, et com-

pa-rá-vit é-am. P. T. Alle-lú-ia.

Postcommunion no 15, p. 973.

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.

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 U-bíque fúlget

íncly-ta. 2. Haec sáncto amó- re sau-

ci- a, Dum mún- di amó-rem nóxi- um Horrécit, ad

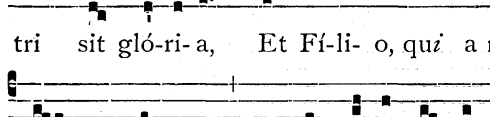
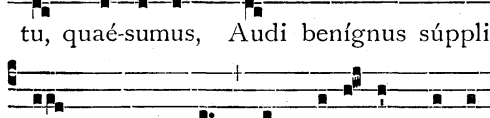
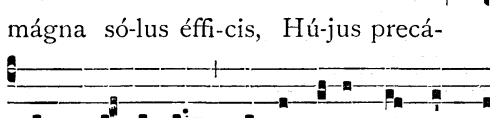
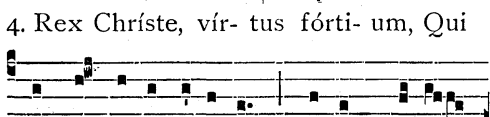
cae- lé- sti- a I- ter per- é- git árdu- um. 3. Cár- nem dómans

je- jú- ni- is, Dulcíque mén- tem pábu- lo Ora- ti- ó- nis

1. High let us all our voices raise in that heroic woman's praise whose name, with saintly glory bright, shines in the starry realms of light.

2. Filled with a pure celestial glow, she 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 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).

From the Ascension to Pentecost, the following doxology is said: Jé-su tibi sit glória, Qui víctor in caelum rédis, Cum Pátre et álmo Spírítu, In sem-pitérna saé-cu-la. Amen.

Versicles, p. 1308.

PRAYERS.

For a Martyr: Deus, qui inter cétera. p. 1676, omitting (Virginis et).

For a Saint not a Martyr: Exáudi nos. p. 1676, omitting (Virginis tuae).

¶ *If a Commemoration is to be made from another Office which has the same Antiphon, the Ant. Dáte éi. p. 137. ♯. Diffúsa est or Adjuvábít. is said.*

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 exspectaverunt. p. 1289.

Collect. Deus, qui inter cetera. p. 1676.

For two or more Holy Women. Collect. Da nobis. p. 1677.

Epistle. Confitébor tibi, Dómine Rex. p. 1677.

Gradual. Dilexisti justitiam. p. 1301.

Allelúia, allelúia. Ψ . 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. Ψ . Spécie túa. p. 1680, is sung; then :

II
A

I-le-lú-ia. *

Ψ . Pro-pter ve-ri-

tá-tem, et mansu-e-tú-di-nem, et ju-stí-

ti-am : et de-dú-cet te mi-ra-

bí-li-ter * déx-te-ra tú-a.

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

Ps. 44, 5.

Gospel. Simile est regnum caelórum thesauro. p. 1302.

Offertory. Diffúsa est. p. 1055.

Secret no 14, p. 969.


For two or more Holy Women Martyrs. Secret no 15, p. 969.

Communion, proper of Saint Sabina, August 29.

Comm. I
P

Rínci-pes * persecú-ti sunt me

Princes have persecuted me without cause; and my heart hath been in awe of thy



words: I will rejoice
at thy words, as one
that hath found great
spoil.
Ps. 118, 161-162.

gra- tis, et a vérbis tú- is formi-
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.*

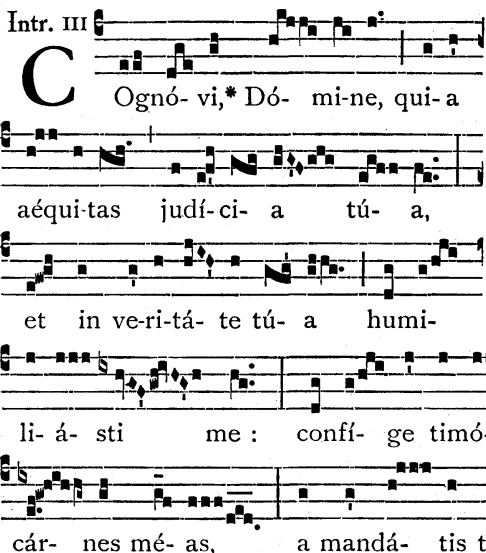
Postcommunion no 13, p. 972.

For two or more Holy Women Martyrs. Postcommunion no 6, p. 971.

MASS : « COGNOVI... »

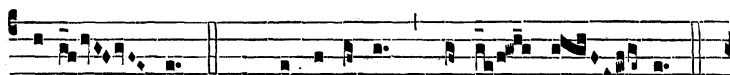
For a Holy Woman not a Martyr.

Introit originally of Saint Sabina, August 29.

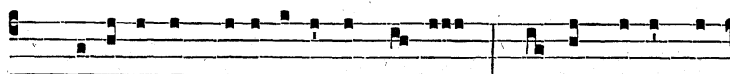


C Ognó- vi,* Dó- mi-ne, qui-a
aéqui-tas júdí- ci- a tú- a,
et in ve-ri-tá- te tú- a humi-
li- á- sti me : confí- ge timó- re tú- o
cár- nes mé- as, a mandá- tis tú- is non me

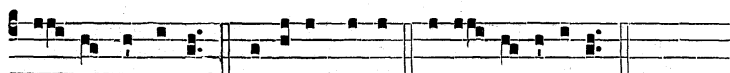
I know, O Lord, that
thy judgments are
equity, and in thy
truth thou hast hum-
bled me : pierce thou
my flesh with thy
fear; thrust me not
away from thy com-
mandments. *Ps.* Bless-
ed are the undefiled in
the way; who walk in
the law of the Lord.
Ps. 118, 75, 120 and 1.



repél- las. *P. T.* Alle-lú-ia, alle- lú- ia.



Ps. Be- á-ti immacu-lá-ti in ví- a : * qui ámbu-lant in



lé- ge Dómi-ni. Gló-ri- a Pátri. E u o u a e.

Glória Patri. 3rd tone. *p.* 29.

Collect. Exáudi nos. *p.* 1676. — *Epistle.* Mulierem fortem. *p.* 1300.

Gradual. Diffúsa est. *p.* 1113.

Allelúia, allelúia. *Ÿ.* 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 Ÿ., * pro cuius amore... fudisti, are omitted.*

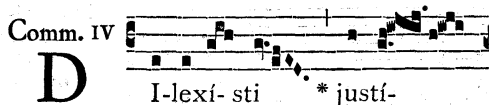
In Paschal Time, the Gradual is omitted. Allelúia, allelúia. Ÿ. Spécie túa. p. 1680, is sung; then : Allelúia. Ÿ. Propter veritátem. p. 1691.

Gospel. Simile est regnum caelórum thesáuro. *p.* 1302.

Offertory. Diffúsa est. *p.* 1055.

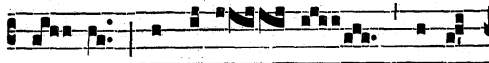
Secret no 16, p. 969.

Communion originally for Assumption of the B. V. M.

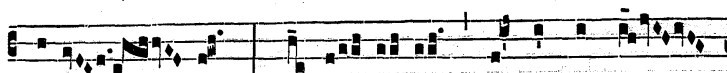


Thou hast loved justice, and hated iniquity; therefore God, thy God, hath anointed thee.

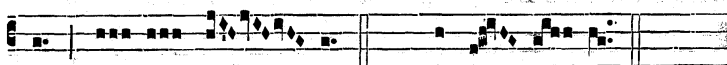
Ps. 44, 6.



ti- am, et odí- sti in-i-



qui-tá- tem : proptér- e- a únxit te Dé-



us, Dé- us tú- us. *P. T.* Alle- lú- ia.

Postcommunion no 15, p. 973.

COMMON OF THE DEDICATION OF A CHURCH.

The Office and Mass were composed in 608 for the consecration of St Mary of the Martyrs, in Rome, formerly the Pantheon : Pope Boniface IV had brought there many relics from the catacombs, and dedicated it to Our Lady and All Martyrs.

The Liturgy, starting from the material building whose consecration is its first object, raises our minds to the Church, that holy temple whose living stones are the souls of believers, bound together by charity — the City of God, typified by Jerusalem, that is built on earth and completed in heaven, — Christ's mystical Body, whose members we are, — his Bride, whom he loved even to death, whom he won by dying, whose wedding-hymn the Liturgy sings.

AT FIRST VESPERS.

Antiphons, Psalms, Chapter and Hymn of II Vespers, as below.

∮. Haec est dómus Dómini
firmiter aedificáta. (P. T. Alle-
lúia.)

∮. This is the house of the Lord,
firmly built.

R̄. Bene fundáta est supra
fírmam pétram. (P. T. Allelúia.)

R̄. Set surely on the solid rock.

At Magnif.

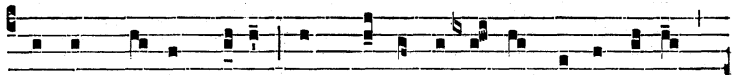
Ant. I g

S

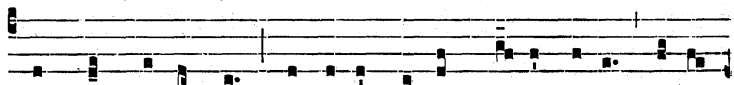
Anci-fi-cá-vit * Dómi-



nus taberná-cu-lum sú-um : qui-a



haec est dómus Dé-i, in qua invo-cá-tur nómen é-jus



de quo scríptum est : Et é-rit nómen mé-um i-bi, dí-cit

The Lord has hal-
lowed his dwelling ; for
this is the house of God ;
there they call on his
Name, of which it is
written : And my Name
shall be there, saith the
Lord.

II Chron. 7, 16.



Dóminus. *P. T.* Alle-lú-ia. *Cant.* Magní-fi-cat * ánima

mé- a Dóminum. 2. Et exsultávit...

Cant. Magnificat. I g. p. 212 or 218.

Prayer. Deus, qui nobis. p. 1701.

On Sunday, Commemoration of the Sunday.

AT SECOND VESPERS.

1 Ant.

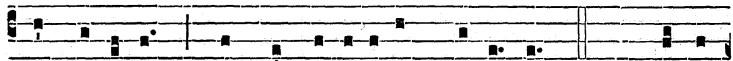
VII a

D

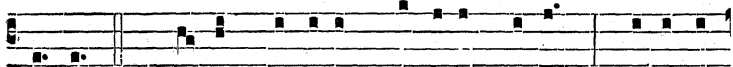
Omum tú-am, Dómine, * decet

Holiness becometh
thy house, O Lord,
unto length of days.

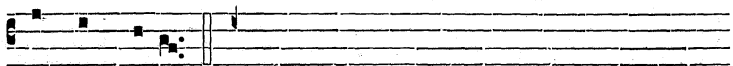
Ps. 92, 5.



sancti-túdo, in longi-túdinem di-é-rum. *P. T.* Alle-



lú-ia. *Ps.* Dí-xit Dóminus Dómino mé-o : * Séde a



déxtris mé-is. *Ps. Dixit Dóminus. VII a. p. 151.*

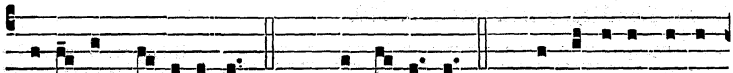
2 Ant.

I D 2

D

Ómus mé-a, * dó-mus o-ra-

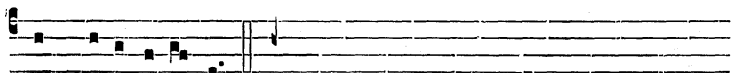
My house shall be
called the house of
prayer. *Isaias 56, 7.*



ti-ó-nis vo-cá-bi-tur. *P. T.* Alle-lú-ia. *Ps.* Confi-tébor tí-bi,



Dómine, in tó-to córde mé-o : * in consí-li- o justórum et



congrega-ti- ó-ne. *Ps. Confitébor. I D 2. p. 152.*

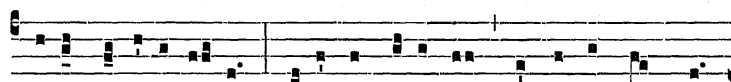
3 Ant.

I f

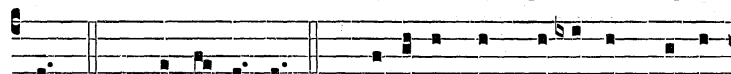
H

ÆC est dómus Dómi-ni * fír-

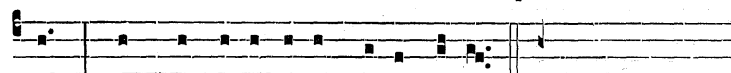
This is the house of God, firmly built; it is set surely on the solid rock.



mi-ter aedi-fi-cá- ta : bene fundáta est supra fírmam pé-



tram. *P. T. Alle-lú- ia. Ps. Be- á-tus vir qui tímet Dómi-*



num : * in mandá-tis é-jus vó-let nímis. *Ps. Beátus vir. I f. p. 159.*

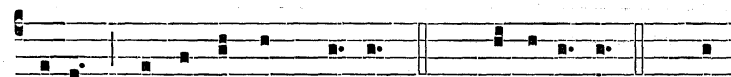
4 Ant.

VIII c

B

Ene fundá-ta est * dómus Dó-

The house of the Lord is set surely on the solid rock.



mi-ni supra fírmam pé-tram. *P. T. Alle-lú- ia. Ps. Lau-*



dá-te, pú-e-ri, Dóminum : * laudá-te nómen Dómi-ni.

Ps. Laudáte, púeri. VIII c. p. 170.

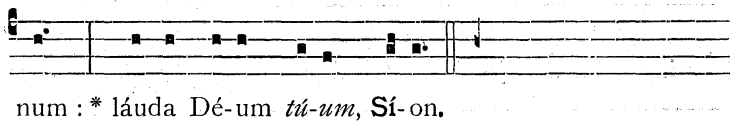
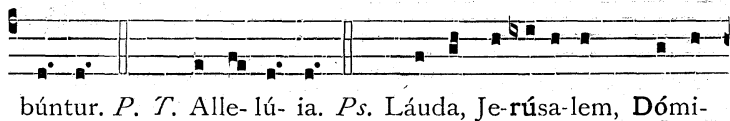
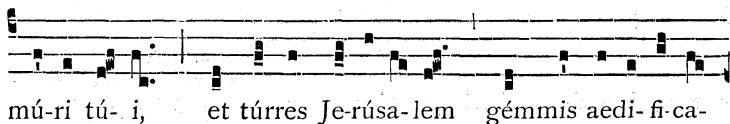
5 Ant.

I g

L

A-pides pre-ti- ó-si * ómnes

All thy walls shall be precious stones, and the towers of Jerusalem shall be built with jewels.



Ps. Láuda, Jerúsalem. I g. p. 207.

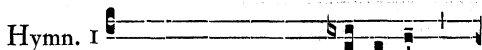
Chapter.

Epistle.

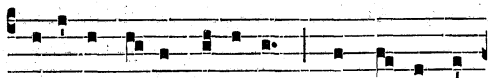
Vidi civitatem sanctam, Jerúsalem novam, † descendentem de caelo a Deo, * paratam sicut sponsam ornatam viro suo.

I Saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The original Hymn, "Urbs Jerusalem beata" probably goes back to the consecration of the Pantheon at Rome to All Martyrs (VII cent.). The present version is the result of considerable changes made in XVI cent.



C Æléstis urbs Je-rú-sa-lem,

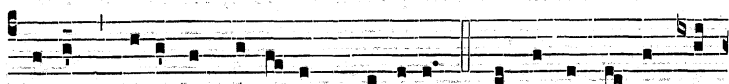


Be-á-ta pá-cis ví-si-o, Quae cé-l-sa de

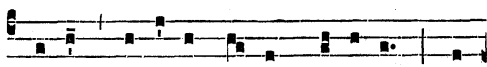
1. Blessed City, heavenly Salem, vision dear of peace and love, who, of living stones upbuilt, art the joy of heaven above, and with Angel cohorts circled, as a bride to earth dost move!



viventibus Sáxis ad ástra tólle-ris, Sponsaéque rí-tu cín-



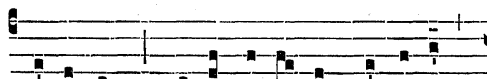
ge-ris, Mílle Ange-ló-rum míl-libus. 2. O sórte núpta pró-



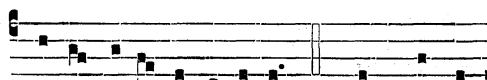
spe-ra, Do-tá-ta Pá-tris gló-ri-a, Re-



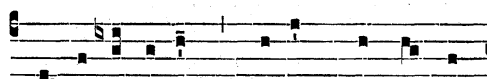
spérsa Spónsi grá-ti-a, Regína formo-



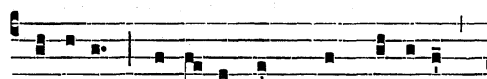
síssima, Christo jugá-ta Prínci-pi,



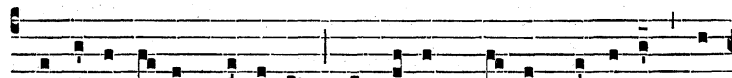
Caé-li corúsca cí-vi-tas. 3. Hic marga-



rí-tis émi-cant, Pa-téntque cúnctis



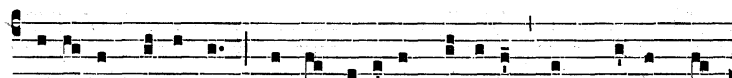
ósti-a : Virtú-te námque praévi-a



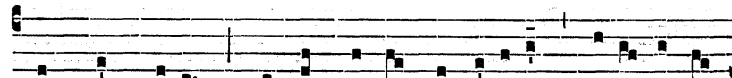
Mortá-lis il-luc dú-ci-tur, Amó-re Chrí-sti pérci-tus Tor-



ménta quisquis sústi-net. 4. Scálpri sa-lúbris íctibus, Et tun-



si-ó-ne plú-rima, Fábri po-lí-ta málle-o, Hanc sáxa mó-

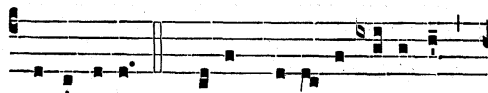


lem cónstru-unt, Aptísque júnta nélixibus Locántur in

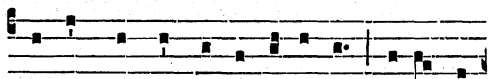
2. From celestial realms descending, bridal glory round her shed, to his presence, decked with jewels, by her Lord shall she be led: all her streets, and all her bulwarks, of pure gold are fashioned.

3. Bright with pearls her portals glitter, they are open evermore; and by virtue of his merits, thither faithful souls may soar, who for Christ's dear name in this world, pain and tribulation bore.

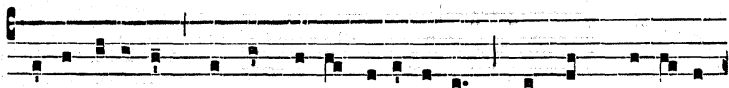
4. Many a blow and biting sculpture fashioned well those stones elect, in their places now compacted by the heavenly Architect, who therewith hath willed for ever that his palace should be decked.



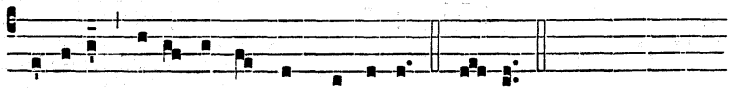
fasti-gi-o. 5. Décus Parénti débi-tum



Sit usquequáque Altíssimo, Natóque



Pátris úni-co, Et íncl-y-to Parácli-to, Cui laus, pot-é-stas,



gló-ri-a Ætérna sit per saécu-la. Amen.

Ÿ. Dónum túam, Dómine, décet sanctitúdo. (*P. T. Allelúia.*)

Ry. In longitúdinem diérum. (*P. T. Allelúia.*)

Ÿ. Holiness becomes thy house, O Lord.

Ry. For unending days.

Ps. 92, 5.

At Magnif.

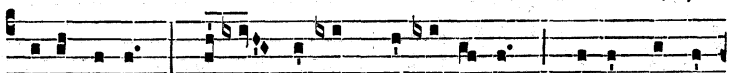
Ant. VI F

O

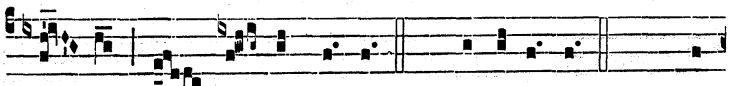
quam me-tu-éndus est *

O how terrible is this place! Truly this is no other but the house of God, and the gate of heaven.

Genesis 28, 17.



lócus íste! ve-re non est hic á-li-ud, ni-si dómus



Dé-i, et pór-ta caé-li. *P. T. Alle-lú-ia. Cant. Ma-*



gní-fi-cat * ánima mé-a Dóminum. 2. Et exsultávit...

Cant. Magnificat. VI F. p. 216 or 219.

Prayer. Deus, qui nobis. p. 1701.

On Sunday, Commemoration of the Sunday.

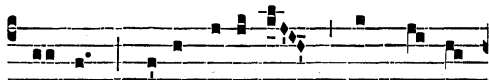
On the actual day of the Consecration of a Church and during the Octave, the Prayer Deus, qui invisibiliter, p. 1707, is said. This Prayer is also used when the Commemoration of a second Dedication occurs.

¶ For Commemoration of another Dedication, the following Antiphon is said :

Ant. VIII

Z

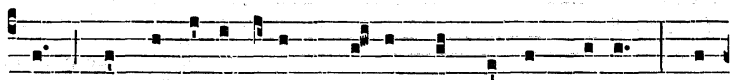
Achaé- e, * festí-nans de-



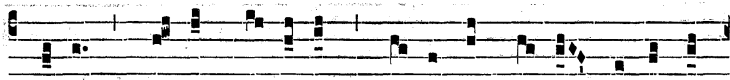
scénde, qui-a hódi- e in dómo



tú- a o-pórtet me mané- re : at ille festí-nans descén-



dit, et suscé-pit illum gáudens in dómum sú- am. Hó-



di- e hú- ic dómu- i sá- lus a Dé- o fácta est,



alle-lú- ia.

Ÿ. Haec est dómus Dómini firmiter aedificáta. (P. T. Allelúia.)

Ry. Bene fundáta est supra firmam pétram. (P. T. Allelúia.)

Ÿ. This is the house of God, firmly built

Ry. Set surely on the solid rock.

Zachaeus, make haste and come down, for this day I must abide in thy house. And he made haste and came down, and received him with joy into his house. This day is salvation come to this house from God, alleluia.

Gospel, p. 1704.

If this V. and R. have already been said :

V. Dómus méa. (P. T. Allelúia.)

V. My house.

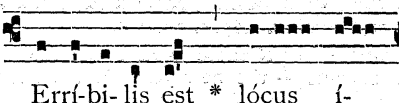
R. Dómus oratiónis vocábitur. (P. T. Allelúia.)

R. Shall be called the house of prayer.

AT MASS.

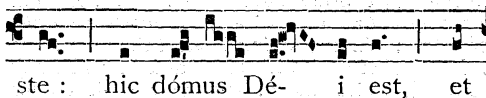
Intr. II

T



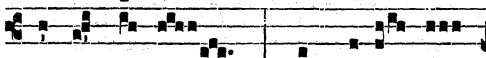
Errí-bi-lis est * lócus í-

Terrible is this place: it is the house of God, and the gate of heaven; and shall be called the court of God. Ps. How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord.

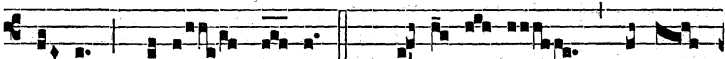


ste : hic dómus Dé- i est, et

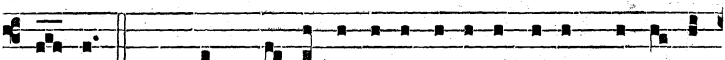
Genesis 28, 17; Ps. 83, 2-3.



pórta caé-li : et vocá-bi-



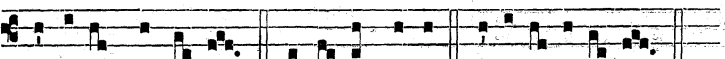
tur áu-la Dé- i. P. T. Alle-lú- ia, alle-



lú- ia. Ps. Quam di- lécta tabernácu- la tú- a, Dómi- ne



virtú- tum! * concupíscit, et dé- fi- cit ánima mé- a in



átri- a Dómi- ni. Gló- ri- a Pátri. E u o u a e.

Glória Pátri. 2nd tone. p. 28.

Collect.

DEus, qui nobis per singulos annos hujus sancti templi tui consecrationis réparas diem, et sacris semper mystériis re- praeséntas incólumes : † exáudi preces pópuli tui, et praesta; ut, quisquis hoc templum benefícia

O God, who year by year renewest the consecration-festival of this thy holy temple, again and again summoning us, whom thou dost ever surely guard and preserve, to celebrate herein thy holy mysteries; vouchsafegraciously to hear the prayer

petitúrur ingréditur, * cuncta se impetrásse laetétur. 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.

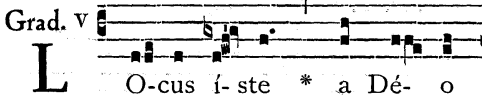
On Sunday, the Collect of the Sunday is added.

Lectio libri Apocalypsis beati Joannis Apostoli.

The new Jerusalem. Apoc. 21, 2-5.

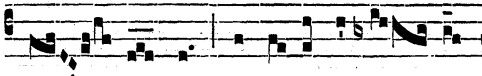
IN diébus illis : Vidi sanctam civitátem Jérusalem novam descendéntem de caelo a Deo, parátam sicut sponsam ornátam viro suo. Et audívi vocem magnam de throno dicéntem : Ecce tabernáculum Dei cum homínibus, et habitábit cum eis. Et ipsi pópulus ejus erunt, et ipse Deus cum eis erit eórum Deus : et abstérget Deus omnem lácrimam ab óculis eórum : et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abiérunt. Et dixit qui sedébat in throno : Ecce nova fácio ómnia.

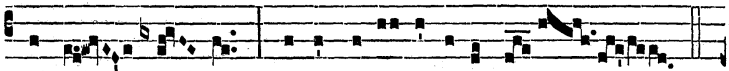
IN those days, I saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying, Behold the tabernacle of God with men; and he will dwell with them : and they shall be his people, and God himself with them shall be their God : and God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne said, Behold, I make all things new.

Grad. v  **L** O-cus í-ste * a Dé-o

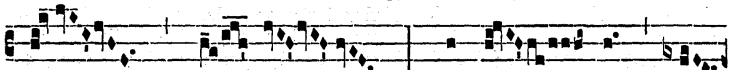
This place was made by God, a priceless mystery, it is without reproof. ¶ O God, before whom standeth the choir of Angels, graciously hear the prayers of thy servants.

IV Esdr. 8.

 fá-ctus est, inaestimá-bi-le

 sacra-mén-tum, irrehensí-bi-lis est.

¶. Dé-us, cú-i ad-stat Ange-lórum chórus,

 exáu-di pré-

ces servó- rum * tu- ó- rum.

VII
A L-le- lú- ia. * *ij.* I will worship to-
 wards thy holy temple;
 and I will give glory
 to thy name.
Ps. 137, 2.

V. Ado- rá- bo ad témpulum

sán- ctum tú- um : et confi-té-

bor * nómi-ni tú-

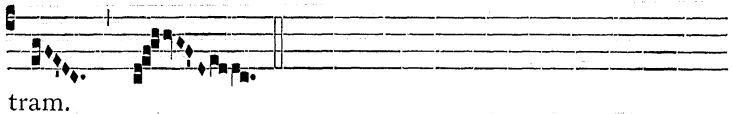
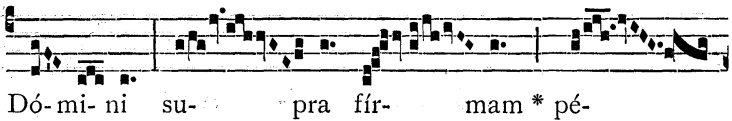
O.

After Septuagesima, instead of the Allelúia and its Verse, the Tract Qui confidunt, of the IV Sunday of Lent, p. 492, is said.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. V. Adorábo. as above, is sung ; then :

v
A L-le- lú- ia. * The house of the
 Lord is well founded
 upon a firm rock.

V. Bene fundá- ta est dó-mus



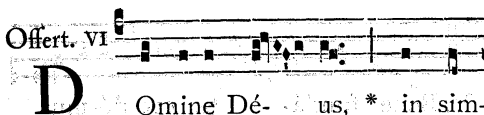
✠ **Sequentia sancti Evangelii secundum Lucam.**

Zachæus. Luke 19, 1-10.

IN illo témpore : Ingressus
Jesus perambulábat Jéricho.
Et ecce vir nómine Zachæus : et
hic princeps erat publicanórum,
et ipse dives : et quaerébat
vidére Jesum, quis esset : et
non póterat prae turba, quia
statúra pusíllus erat. Et præ-
cúrens ascendit in árborem
sycómorum, ut vidéret eum;
quia inde erat transitúrus. Et
cum veníset ad locum, suspí-
ciens Jesus vidit illum, et dixit
ad eum : Zachæe, festinans
descénde ; quia hódie salus dóm-
tua opórtet me manére. Et
festinans descéndit, et excépit
illum gaudens. Et cum vidérent
omnes, murmurábant, dicéntes,
quod ad hómínem peccatórem
divertisset. Stans autem Za-
chæus, dixit ad Dóminum :
Ecce dimídium bonórum meó-
rum, Dómine, do paupéribus :
et si quid áliquem defraudávi,
reddo quádruplum. Ait Jesus ad
eum : Quia hódie salus dóm-
hui facta est : eo quod et ipse
filius sit Abrahæ. Venit enim
Fílius hómínis quaérere, et
salvum fácere, quod perierat.

Credo.

AT that time, Jesus entering in,
walked through Jericho. And
behold there was a man named Za-
chæus, 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 sycam-
ore-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 mur-
mured, 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 any-
thing, 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.



O Lord God, in the
simplicity of my heart
I have joyfully offered
all these things ; and

pli-ci-tá- te córdis mé- i I have seen with great joy thy people, which are present : O God of Israel, keep this will. *I Chron. 29, 17 and 18.*

lae-tus ób-tu-li u- nivér- sa : et pó-pu-lum tú- um,

qui repér- tus est, ví-di cum ingénti gáu- di- o : Dé- us

Is-ra- el, custó- dí 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.*

ANnue, quaesumus, Domine, precibus nostris : (ut, quicumque intra templi hujus, cujus anniversarium dedicationis diem celebramus, ambitum continemur, plena tibi atque perfecta corporis et animae devotione placeamus;) ut, dum haec vota praesentia reddimus, ad aeterna praemia, te adjuvante, pervenire mereamur. Per Dominum.

BOW down thine ear, we beseech thee, O Lord, to our prayer, and (grant that all we who within the walls of this temple keep the anniversary day of its consecration, may, by full and perfect devotion, be acceptable to thee in soul and body; and) bestow upon us, who now lay our votive gifts before thee, the help of thy grace, so that we may merit to enter into joy eternal. Through Jesus.

On Sunday, the Secret of the Sunday is added.

During the Octave of Christmas and in Paschal Time, the Preface proper to those times is said. At other times, the Preface of the Holy Trinity, p. 12, is said on Sunday; and the Common Preface, p. 14, during the week.

¶ *In some dioceses : (except for the feasts of the universal Church, November 9 and 18).*

Preface of the Dedication.

VEre dignum et justum est, aequum et 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 omnípotens, aetérne Deus, qui hanc oratiónis domum quam aedificávimus, bonórum ómnium largítor inhábitas; et Ecclésiám, quam ipse fundásti, incessábili operatióne sanctíficas. Haec est enim vere domus oratiónis, visibílibus aedificiis adumbráta : templum habitatiónis glóriæ tuæ, sedes incommutábilis veritátis, sanctuárium aetérnæ caritátis. Haec est arca quæ nos a mundi eréptos dilúvio, in portum salutis indúcit. Haec est dilécta et única sponsa, quam acquisívit Christus ságuine suo, quam vivificat Spírítu suo : cujus in sinu, renáti per grátiam tuam, lacte verbi páscimur, pane vitæ robórámur, misericórdiæ tuæ subsidiis confovémur. Haec fidéliter in terris, sponso adjuvánte, militat; et perénniter in caelis, ipso coronánte, triúmphant. Et ideo cum Angelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni milítia caeléstis exercítus, hymnum glóriæ tuæ cánimus, sine fine dicétes :

Sanctus...

O Lord, the Holy One, Father almighty, everlasting God. Thou, the giver of all good things, dost dwell in the house of prayer that we have built; and by a continual operation dost hallow the Church that thou thyself hast founded. For this is truly the house of prayer, figured by those we see; temple where thy glory dwells, seat of unchangeable truth, sanctuary of eternal charity. This is the ark that delivers us from the flood of the world and carries us to the port of salvation. This is the beloved and only Bride, whom Christ won by his Blood, to whom he gives life by his Spirit; in whose bosom we, reborn through thy grace, are fed with the milk of the Word, are strengthened with the Bread of life, are sustained with the succours of thy mercy. Helped by her Bridegroom, she fights steadfastly on earth; crowned by him, she triumphs everlastingly in heaven. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory and unceasingly repeat :
Holy...

Comm. v

D

Omus mé- a, * dómus

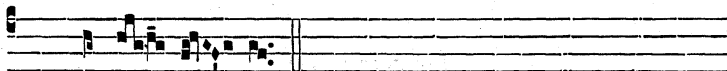
My house shall be called the house of prayer, saith the Lord : everyone that asks therein, receives; and he who seeks, finds; and he who seeks, finds; and to him who knocks, it shall be opened.

Matth. 21, 13 and 7, 8.

o-ra-ti- ónis vo-cá- bi-tur, dí-cit

Dómi- nus : in é-a ó- mnis, qui pé-tit, ác-ci- pit : et

qui quaérit, inve- nit, et pulsán- ti ape- ri- é- tur.



P. T. Alle- lú- ia.

Postcommunion.

DEUS, qui de vivis et eléctis lapídbus aetérnum majestáti tuae praéparas habitáculum : auxiliáre pópulo tuo supplicánti; ut, quod Ecclésiæ tuæ corporálibus próficit spátiis, spirituáli- bus amplificétur augméntis. Per Dóminum.

O God who, of choice and living stones, buildest up an everlasting dwelling-place for thy Majesty, come to the help of thy suppliant people; and grant that as the material space consecrated to thy worship by thy Church increases, so likewise she may ever grow in the riches of thy Spirit. Through Jesus...

On Sunday, the Postcommunion of the Sunday.

¶ **On the actual day of the Dedication of a Church, the following Prayers are said.**

Collect.

DEUS, qui invisíbiliter ómnia cóntines, et tamen pro salúte géneris humáni signa tuæ poténtiæ visíbiliter osténdis : † templum hoc poténtia tuæ inhabitatiónis illústra, et concéde; ut omnes, qui huc deprecátúri convéniunt, * ex quacúm- que tribulatióne ad te clamáverint, consolatiónis tuæ benefícia consequántur. Per Dóminum.

O God, who unseen art present, holding up all things, yet for the salvation of mankind in signs and wonders showest forth thy almighty power : glorify this temple, the dwelling-place of thy Majesty; and grant that all who meet here for prayer, from whatsoever tribulation they shall call out to thee, may depart happy in the comfort which thou alone canst impart. Through Jesus...

Secret.

DEUS, qui sacrandórum tibi auctor es múnérum, effúnde super hanc oratiónis domum benedictiόnem tuam : ut ab ómnibus, in ea invocántibus nomen tuum, defensiónis tuæ auxiliū sentiátur. Per Dóminum,

O God who thyself art the giver of the gifts which we dedicate to thee, let thy benediction rest upon this house of prayer, that all who within its walls shall call upon thy holy Name, may feel that thou art in very truth their helper and defender. Through Jesus Christ our Lord.

Postcommunion.

QUaésumus, omnipoténs Deus : ut in hoc loco, quem nómini tuo indigni dedicávimus, cunctis peténtibus aures tuæ 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.

Ÿ. Dignáre me laudáre te,
Virgo sacráta. (P. T. Allelúia.)

Ry. Da míhi virtútem contra
hóstes túos. (P. T. Allelúia.)

Ÿ. Make me worthy to praise thee,
O holy Virgin.

Ry. Give me strength against thine
enemies.

At Magníf.

Ant. IV E

S

Ancta Ma-rí-a, * succúrre

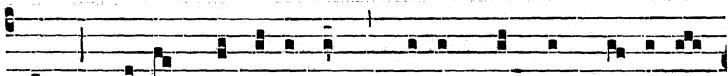
Holy Mary, succour the distressed, help the weak-hearted, comfort the sorrowful; pray for the people, intercede for the priesthood, be surety for all devout women; let all feel thy help who keep thy holy feast.

mí-se-ris, júva pu-sillá-nimes,

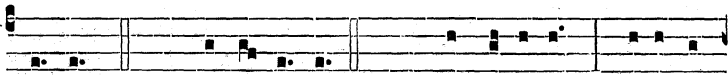
ré-fo-ve flé-bi-les : ó-ra pro pó-

pu-lo, intér-ve-ni pro clé-ro, intercède pro de-vó-

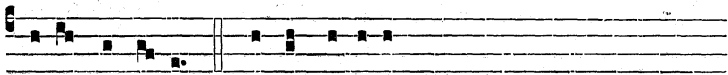
to femí-ne-o sé-xu : sénti-ant ómnes tú-um júvá-



men, * qui-cúmque cé-lebrant † tú-am sánctam fe-sti-vi-



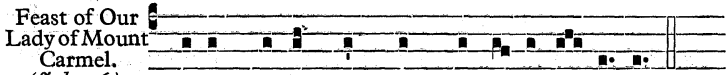
tá-tem. *P. T.* Alle-lú-ia. *Cant.* Magní-fi-cat * ánima



mé-a Dómi-num. 2. Et exsultávit...

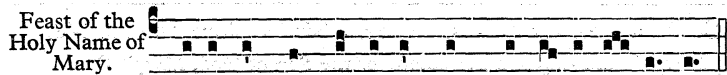
Cant. Magnificat. IV E. p. 215 or 221.

Prayer. Concéde, p. 1718.



Feast of Our
Lady of Mount
Carmel.
(July 16)

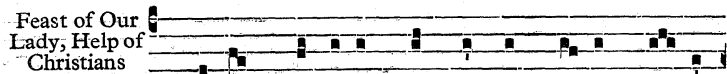
† tú-am sol-ém-nem commemo-ra-ti- ó-nem.
† thy solemn commemoration.



Feast of the
Holy Name of
Mary.
(Septemb. 12)

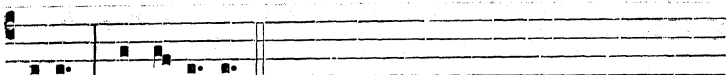
† tú-i sáncti Nómi-nis commemo-ra-ti- ó-nem.
† the commemoration of thy Holy Name,

In some dioceses.

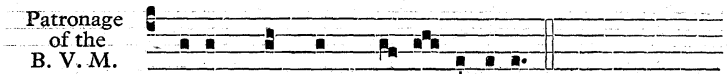


Feast of Our
Lady, Help of
Christians
(May 24)

* qui-cúmque tú-um sánctum impló-rant au-xí-
* all who implore thy holy aid.



li-um. Alle-lú-ia.



Patronage
of the
B. V. M.

† tú-um sánctum Patro- cí-ni- um.
† thy holy Patronage.

Compline of Sunday. *Hymn no 2, p. 247.*

AT SECOND VESPERS.

All the Antiphons at Vespers are taken from the Song of Songs, understood as a sacred wedding-hymn that celebrates the pure union of Mary with the eternal Word.

1 Ant.

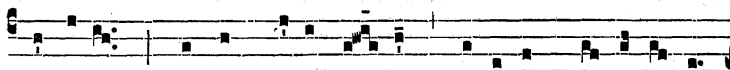
III a

D

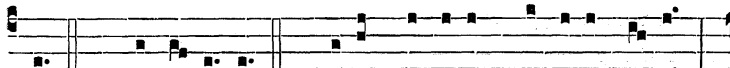
UM éssel rex * in accúbi-

While the king was at his repose, my spikenard sent forth the odour thereof¹.

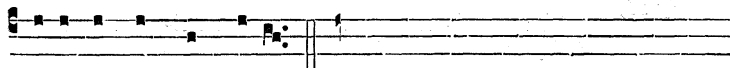
Cant. I, II.



tu sú-o, nárdus mé-a dé- dit odó-rem su- a-vi- tá-



tis. P. T. Alle-lú- ia. Ps. Dixit Dóminus Dómino mé- o : *



Séde a déxtris mé- is. Ps. Dixit Dóminus. III a. p. 148.

Eternal Kingship and Priesthood of the Son of God, Mary's Son.

2 Ant.

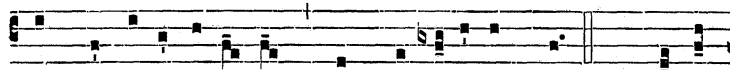
IV A*

L

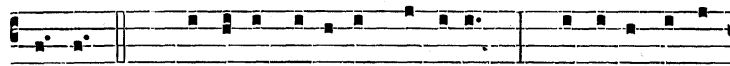
Æva é-jus* sub cápi-te mé-o,

His left hand is under my head, and his right hand shall embrace me².

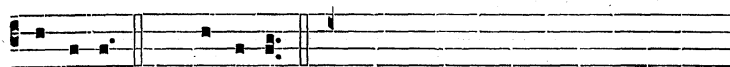
Cant. 2, 6.



et déxte-ra il-lí- us ample-xábi-tur me. P. T. Alle-



lú- ia. Ps. Laudá-te, pú- e-ri, Dóminum : * laudá-te nómen



Dómi-ni. or : Dómi-ni. Ps. Laudáte, púeri. IV A*. p. 168.

¹ The sweet odour of Mary's virtues delights the Word in the Father's bosom.

² The grace that has supported Mary in this life is no more than a foretaste of the full union of heaven. (Hugueny).

As prelude to the Magnificat, Mary praises her Son, who has come to earth to exalt the humble and give his Mother innumerable children.

3 Ant.

III b

N

Igra sum, sed formó-sa, * fí-

I am black but beautiful¹, daughters of Jerusalem; therefore the King loved me and brought me into his chamber. *Cant. 1, 4.*

li-ae Jerú-sa-lem : íde-o di-léxit me rex, et introdúxit

me in cubícu-lum sú-um. *P. T. Alle-lú-ia. Ps. Laetátus*

sum in his quae dícta sunt mí-hi : * In dómum Dómi-ni

í-bimus. *Ps. Laetátus sum. III b. p. 187.*

Praise of Jerusalem, figure of Our Lady.

4 Ant.

VIII G

J

AM hí-ems tránsi-it, * ímber

For winter is now past, the rain is over and gone: arise, my love, and come².

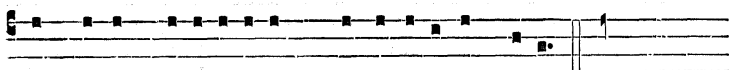
Cant. 2, 11 and 13.

ábi-it et recéssit : súrge amí-ca mé-a, et vé-ni.

*P. T. Alle-lú-ia. Ps. Ni-si Dóminus aedi-fi-cáve-rit dómum, **

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 vānum laboravérunt qui aedi-*fi-cant* é-am.

Ps. Nisi Dóminus. VIII G. p. 195.

Our Lady was the City that God jealously preserved : the Beloved to whom he assures innumerable children.

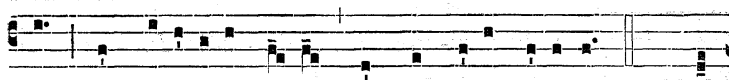
5 Ant.

IV A*

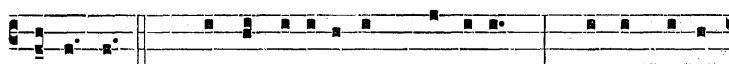
S

Pe-ci- ósa fácta es * et su- á-

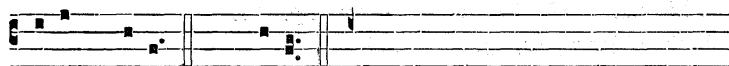
Fair and sweet wast thou made in thy delights, holy Mother of God.



vis in de-lí-ci- is tú- is, sáncta Dé- i Génitrix. *P. T. Al-*



le-lú- ia. *Ps. Láuda, Jerúsa-lem, Dóminum : * láuda Dé- um*



tú-um, Sí- on. *or : Sí- on. Ps. Láuda, Jerúsalem. IV A*. p. 210.*

As to the Holy City, so to Our Lady, God has granted unexampled favours.

Chapter.

Ecclus. 24, 14.

A

B in-í- tí- o et ante saécu-la

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 ⁱ.

cre- á- ta sum, † et usque ad futú- rum

¹ This passage, written in praise of Wisdom, has been applied to Mary, because she, in the order of predestination, is the first of creatures after her Son, the chief object of God's good pleasure, fulfilling in his sight a ministry of intercession that makes her the Mediatress of all graces. (Hugueny).

saecu-lum non de-sinam, * et in habi-ta-ti-óne sáncta có-

ram ípso mi-nistrávi. R̄. Dé-o grá-ti-as.

Hymn. Ave máris stélla. p. 1360.

Chant II.

Original melody of hymn (IX-X cent.?).

Hymn. IV

A

- ve, má-ris stélla, Dé-i

1. Hail, thou Star of ocean, Of the Lord most high, Ever Virgin Mother, Portal of the sky.

Má-ter álma, Atque semper Vír-

2. Oh! by Gabriel's Ave, Utter'd long ago, Eva's name reversing, Stablish peace below.

go, Fé-lix caéli pór-ta. 2. Sú-mens íl-

3. Break the captive's fetters; Light on blindness pour; All our ills expelling, Every bliss implore.

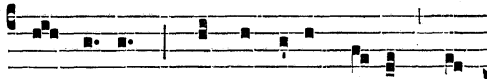
lud Ave Gabri- é- lis ó-re, Fún-

4. Show thyself a Mother; Offer him our sighs, Who for us in-

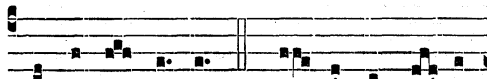
da nos in pá-ce, Mú-tans Hévae nómen. 3. Sól-ve víncla

ré-is, Pró-fer lúmen caé-cis, Má-la nóstra pél-le, Bó-na

cúncta pósce. 4. Món-strá te ésse má-trem, Sú-mat per



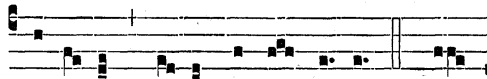
te pré-ces, Qui pro nóbis ná-tus, Tú-



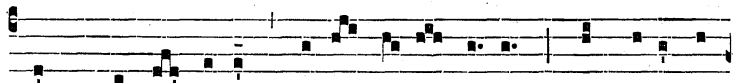
lit ésse tú- us. 5. Vír-go singu- lá-



ris, Inter ómnes mí- tis, Nos cúlpis



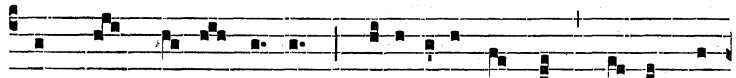
so-lú-tos, Mí-tes fac et cástos. 6. Ví-



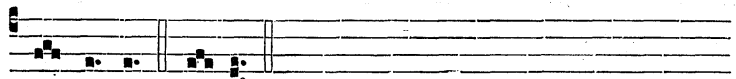
tam praésta pú-ram, I-ter pá-ra tú-tum, Ut vidéntes



Jé-sum Semper collae-témur. 7. Sit laus Dé- o Pátri,



Súmmo Chrí-sto dé-cus, Spi-rí-tu-i Sáncto, Trí-bus hó-



nor ú-nus. Amen.

carnate Did not thee despise.

5. Virgin of all virgins! To thy shelter take us; Gentlest of the gentle! Chaste and gentle make us.

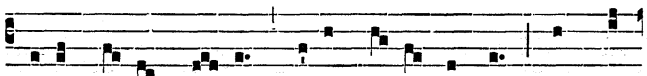
6. Still as on we journey, Help our weak endeavour; Till with thee and Jesus We rejoice for ever.

7. Through the highest heaven, To the almighty Three, Father, Son, and Spirit, One same glory be.

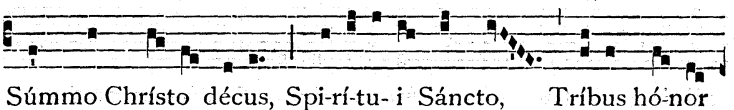
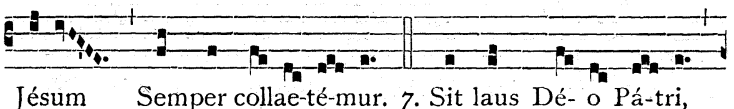
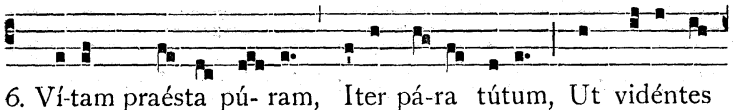
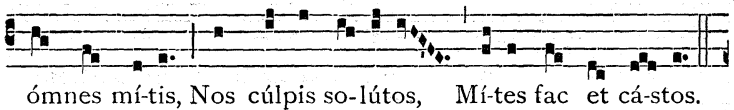
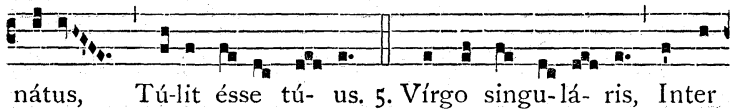
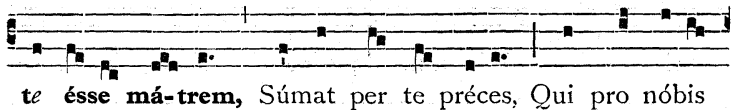
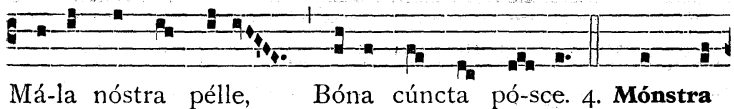
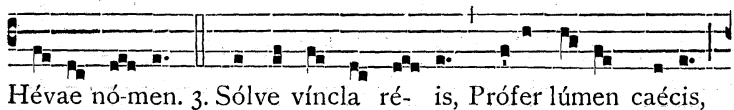
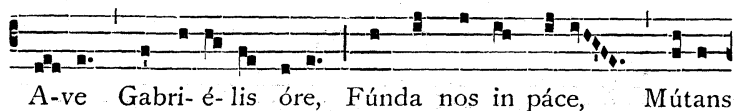
Chant III.

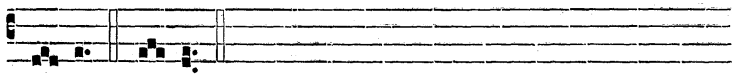
VII

A



-ve, má-ris stél-la, Dé-i Má-ter álma, Atque



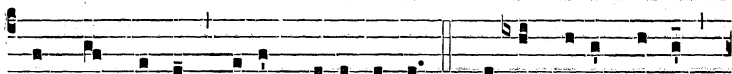


ú-nus. Amen.

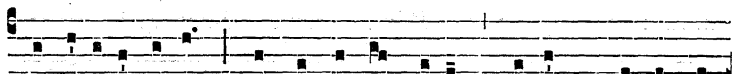
Chant IV.



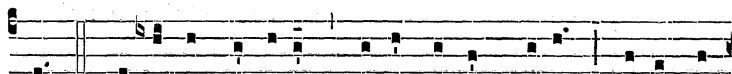
A -ve, má-ris stélla, Dé-i Má-ter álma, Atque



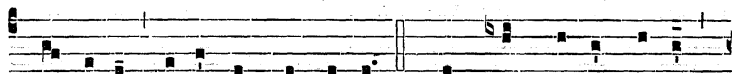
semper Vírgo, Fé-lix caéli pórtá. 2. Súmens íllud Ave



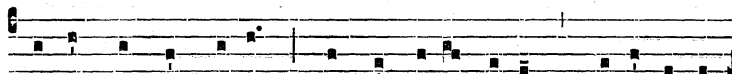
Gabri-é-lis ó-re, Fúnda nos in páce, Mú-tans Hévae nó-



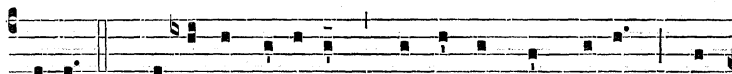
men. 3. Sólve víncla ré-is, Pró-fer lúmen caécis, Má-la nó-



stra pélle, Bóna cúncta pósce. 4. **Mónstra te ésse mátrem,**



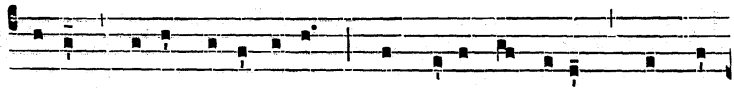
Súmat per te pré-ces, Qui pro nóbis ná-tus, Tú-lit ésse



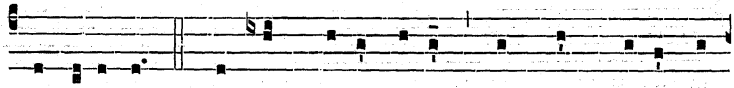
tú-us. 5. Vírgo singu-lá-ris, Inter ómnes mí-tis, Nos



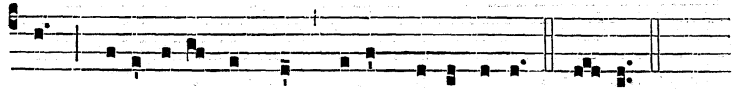
cúlpis so-lú-tos, Mí-tes fac et cástos. 6. Ví-tam praésta



pú-ram, I-ter pá-ra tú-tum, Ut vidéntes Jésum, Semper

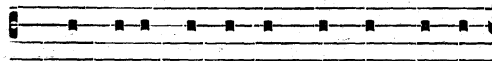


collaetémur. 7. Sit laus Dé-o Pátri, Súmmo Chrísto dé-



cus, Spi-rí-tu-i Sáncto, Tríbus hónor únus. Amen.

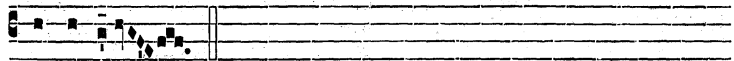
Out of Paschal Time.



Ÿ. Make me worthy
to praise thee, O holy
Virgin.

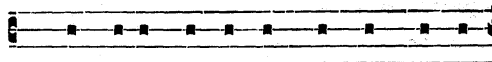
Ŕ. Give me strength
against thine enemies.

Ÿ. Di-gnáre me laudá- re te, Vírgo
Ŕ. Da míhi vir-tú-tem contra hóstes



sacrá-ta.
tú- os.

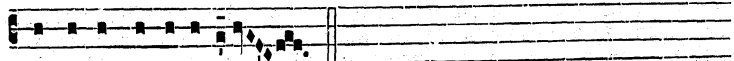
In Paschal Time.



Ÿ. Make me worthy
to praise thee, O holy
Virgin.

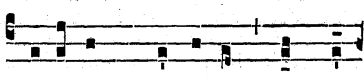
Ŕ. Give me strength
against thine enemies.

Ÿ. Di-gnáre me laudá- re te, Vírgo
Ŕ. Da míhi vir-tú-tem contra hóstes



sacrá-ta, allelú-ia.
tú- os, allelú-ia.

At Magnif
Ant. VIII G

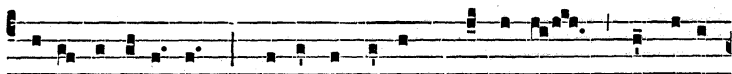


B

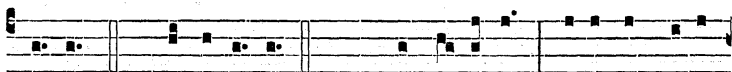
E-á-tam me dí-cent*ómnes

All generations shall
call me blessed, for
God has looked upon
his lowly handmaiden.

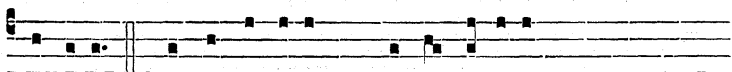
Magnificat.



gene-ra-ti-ó-nes, qui-a ancíl-lam húmi-lem respéxit



Dé-us. *P. T.* Alle-lú-ia. *Cant.* Magní-fi-cat * ánima mé-a



Dóminum. 2. Et exsultávit... *or* Et exsultávit...

Cant. Magnificat. VIII G. p. 217 *or* 223.

Prayer.

Concède nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et córporis sanitate gaudere : † et, gloriósa beatae Mariæ semper Vírginis intercessióne, * a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Dóminum.

Grant unto us thy servants, we beseech thee, O Lord God, at all times to enjoy health of soul and health of body : and by the glorious intercession of Blessed Mary ever a Virgin, when freed from the sorrows of this present life, to enter into everlasting joys in that which is to come. Through Jesus...

Benedicámus Dómino IV. p. 140.

AT MASS.

Introit. Sálve, sáncta párens. p. 1404.

Collect. Concède nos. *as above.*

Lectio libri Sapientiae.

The place of Our Lady in the Church. Eccus. 24, 14-16.

AB initio, et ante saécula creáta sum, et usque ad futúrum saéculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitáte sanctificáta simíliter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei heréditas illíus, et in plenitúdine sanctorum deténtio mea.

From the beginning and before the world was I created, and unto the world, to come I shall not cease to be; and in the holy dwelling-place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

Gradual. Benedícta. p. 1405.

IV
A L-le-lú- ia. * *ij.* After child-birth thou didst remain a pure virgin : O Mother of God, intercede for us.

∇. Post pár- tum, Vír-

go invi-o-lá- ta permansí-sti : Dé-i Géni-trix,

inter-cé- de * pro

nóbis.

In Advent, instead of the preceding, Allelúia, allelúia. ∇. Ave María. p. 1116, is said :

After Septuagesima, the Allelúia and its Verse are omitted, and there is said :

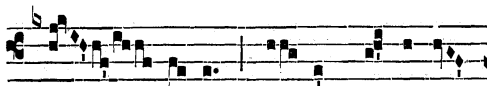
Tract II
G Aude, * Ma-

O Virgin Mary, rejoice; for it is thou alone who hast destroyed all heresies. ∇. 2. The words of Gabriel the Archangel thou didst believe.

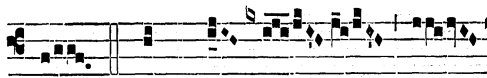
rí- a Vír-go, cúnctas haére-

ses só- la inter-e- mí- sti. ∇. 2. Quae Gabri-

é- lis Archán-



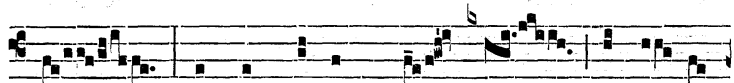
ge-li dí-ctis cre-di-dí-



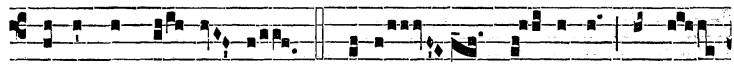
sti. V. 3. Dum Vír-go



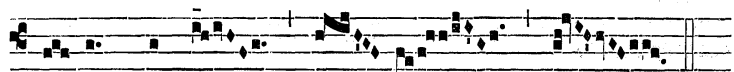
Dé-um et hómi-nem genu-í-



sti: et post pártum, Vír-go invi-o-



lá-ta perman-sí-sti. V. 4. Dé-i Gé-nitrix, inter-



cé-de * pro nó-bis.

V. 3. Him who is both God and Man thou didst conceive: and after child-birth a pure virgin didst remain.

V. 4. O Mother of God, intercede for us.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. V. Virga Jéssé. p. 1116, is sung; then: Allelúia. V. Ave María. p. 1116.

✠ **Sequentia sancti Evangelii secundum Lucam.**

True blessedness. Luke 11, 27-28.

IN illo témpore : Loquénte Jesu ad turbas, extóllens vocem quaedam mŭlier de turba, dixit illi : Beátus venter, qui te portávit, et úbera, quae suxísti. At ille dixit : Quinímmo beáti, qui áudiunt verbum Dei, et custódiunt illud. Credo.

AT that time : As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting-up her voice, said to him : Blessed is the womb that bore thee and the breasts that gave thee suck. But he said : Yea, rather, Blessed are they that hear the word of God and keep it.

Offertory. Ave, María. p. 297.

Secret. Tua, Dómine. p. 691.

Preface of the B. V. M. Et te in Festivitáte. p. 13.

Communion. Beáta víscera. p. 1409.

Postcommunion. Sumptis, Dómine. p. 692.

MASSES OF THE B. VIRGIN

for the various Seasons of the Year.

I. IN ADVENT.

Intr. I

R Ó-rá-te, * caé-li, dé-su-

per, et nú-bes plú-ant jú-

stum : ape-ri-á-tur tér-ra, et gé-rminet Salva-tó-rem.

Ps. Benedixísti, Dómine, térram tú-am : * a-vertísti capti-

vi-tá-tem Já-cob. Gló-ri-a Pá-tri. E u o u a e.

Glória Patri. 1st tone. p. 28.

Collect. Deus, qui de beátae. p. 262.

Epistle. Locútus est Dóminus. p. 1113.

Grad. II

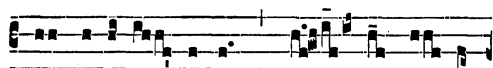
T Ol-li-te* pór-tas, prín-

ci-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.

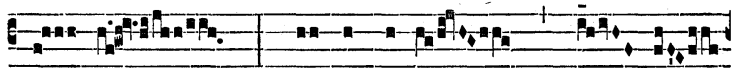
Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and the King of glory shall enter in. *Ps.* Who shall ascend into the mountain of



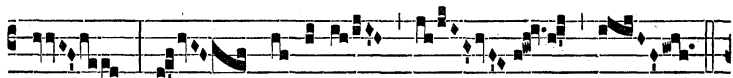
et e-levá- mi-ni, pór- tae ae-ter-

the Lord, or who shall
stand in his holy place?
The innocent in hands
and clean of heart.

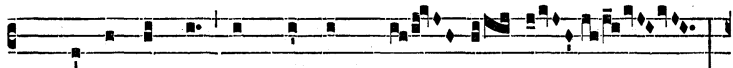
Ps. 23, 7 and. 3-4.



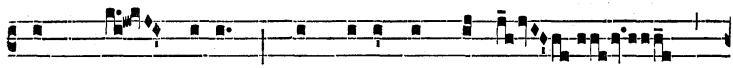
ná- les : et intro-í- bit



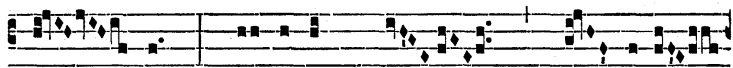
Rex gló-ri-ae.



∇. Quis ascéndet in móntem Dó- mi- ni?



aut quis stábit in lóco sáncto é-



jus? Inno-cens má- nibus



et mún-do * cór-de.

Allelúia, allelúia. ∇. Ave, María. *p.* 1116.

Gospel. Missus est. *p.* 1117.

Offertory. Ave, María. *p.* 297.

Secret. In méntibus nostris. *p.* 265.

Preface of the B. V. M. Et te in Veneratióne. *p.* 13.

Communion. Ecce vírgo. *p.* 298.

Postcommunion. Grátiam tuam. *p.* 267.

II. FROM CHRISTMAS TO THE PURIFICATION.

Introit. Vultum tuum. p. 1112.*Collect.* Deus, qui salutis. p. 408.*Epistle.* Apparuit benignitas. p. 316.*Gradual.* Speciosus forma. p. 354.Alleluia, alleluia. \checkmark . Post partum. p. 1719.*After Septuagesima, the Alleluia and its Verse are omitted, and the Tract*
*Gaude Maria. p. 1719, is said.**Gospel.* Pastores loquebantur. p. 317.

Offert. I

F E-lix * nam- que es, 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.

sá- cra Vír- go Ma-
rí- a, et ómni láu- de di- gníssi- ma : qui- a ex
te ór- tus est sol ju- stí- ti- ae, Chrí- stus
Dé- us nó- ster.

Secret. Tua, Dómine, propitiatióne. p. 412.*Communion.* Beáta viscera. p. 1409.*Postcommunion.* Haec nos commúnio. p. 413.

III. FROM THE PURIFICATION TO EASTER.

Introit. Sálve, sáncta párens. *p.* 1404.

Collect. Concéde nos. *p.* 1718.

Epistle. Ab initio. *p.* 1718.

Gradual. Benedícta. *p.* 998.

Allelúia, allelúia. *Ÿ.* Vírga Jése. *p.* 1116.

After Septuagesima, the Allelúia and its Verse are omitted, and the Tract Gaude, Maria. p. 1719, *is said.*

Gospel. Loquénte Jesu. *p.* 1720.

Offertory. Félix namque es. *p.* 1723.

Secret. Tua, Dómine. *p.* 691.

Communion. Beáta víscera. *p.* 1409.

Postcommunion. Sumptis, Dómine. *p.* 692.

IV. IN PASCHAL TIME.

Introit. Sálve, sáncta párens. *p.* 1404.

Collect. Concéde nos. *p.* 1718.

Epistle. Ab initio. *p.* 1718.

Allelúia, allel. *Ÿ.* Vírga Jése. *p.* 1116. Allelúia. *Ÿ.* Ave, María. *p.* 1116.

Gospel. Stabant juxta crucem. *p.* 1426.

Offertory. Beáta es. *p.* 1408.

Secret. Tua, Dómine. *p.* 691.

Communion. Beáta víscera. *p.* 1409.

Postcommunion. Sumptis, Dómine. *p.* 692.

V. FROM PENTECOST TO ADVENT.

Introit. Sálve, sáncta párens. *p.* 1404.

Collect. Concéde nos. *p.* 1718.

Epistle. Ab initio. *p.* 1718.

Gradual. Benedícta. *p.* 998.

Allelúia, allelúia. *Ÿ.* Post pártum. *p.* 1719.

Gospel. Loquénte Jesu. *p.* 1720.

Offertory. Ave, María. *p.* 1116.

Secret. Tua, Dómine. *p.* 691.

Communion. Beáta víscera. *p.* 1409.

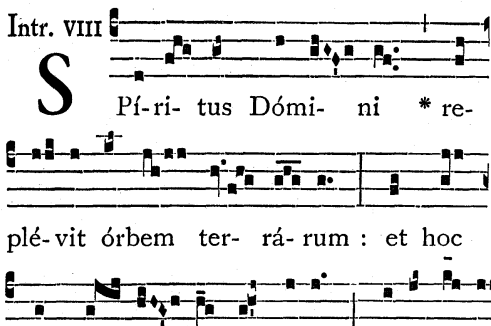
Postcommunion. Sumptis, Dómine. *p.* 692.

VOTIVE MASSES.

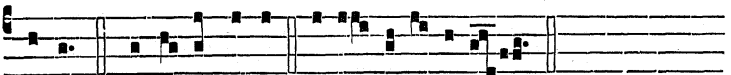
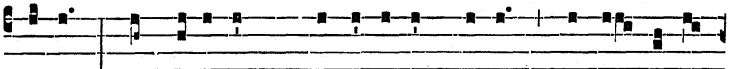
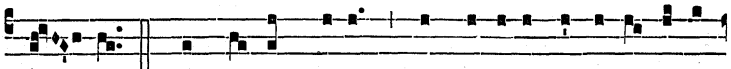
MASS OF THE HOLY GHOST.

I. During the Year.

Intr. VIII



S Pí-ri- tus Dómi- ni * re-
plé- vit ór- bem ter- rá- rum : et hoc
quod cón- ti- net ómni- a, sci- énti- am hábet
vó- cis. *Ps.* Exsúr- gat Dé- us, et dissipéntur in- i- mí- ci
é- jus : * et fúgi- ant, qui odé- runt é- um, a fá- ci- e



The Spirit of the Lord hath filled the whole earth : and that which containeth all things hath knowledge of the voice. *Ps.* Let God arise, and his enemies be scattered : and let them that hate him fly before his face. *Wisdom 1, 7 and Ps. 67.*

é- jus. Gló- ri- a Pátri. E u o u a e.

Glória Pátri. 8th tone. *p.* 30.

Collect. Deus, qui corda fidélium. *p.* 759.

Epistle of Whit Tuesday, p. 775.

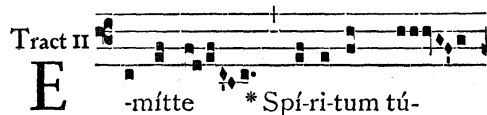
Gradual. Beáta gens. *p.* 924.

Allelúia, allelúia. *Ÿ.* Véni, Sáncte Spíritus. *p.* 760.

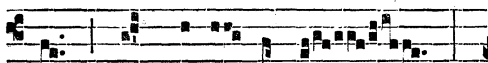
After Septuagesima, instead of the Alleluia and its Verse, there is said :

Tract II

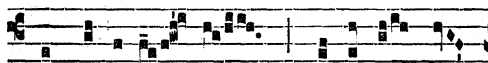
E



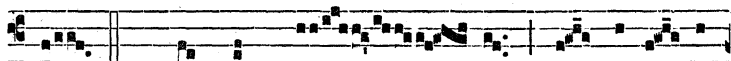
-mitte * Spí-ri-tum tú-



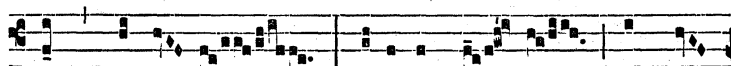
um, et cre-a-búntur :



et renová-bis fá-ci-em tér-



rae. V. 2. O quam bó-nus et su-á-vis



est, Dómi-ne, Spí-ri-tus tú-us in nó-

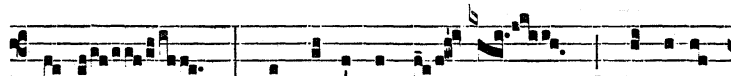
Here all kneel.



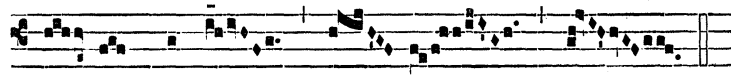
bis! V. 3. Vé-ni,



Sáncte Spí-ri-tus, ré-ple tu-órum córda fidé-



li-um : et tú-i amó-ris in é-is

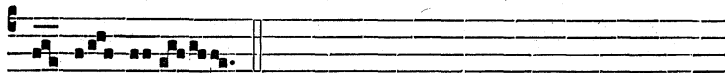


í-gnem * accén-de.

Gospel. Si quis diligit me. p. 763.

Send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth. *Ps. 103, 30.*
 V. 2. O how good and sweet, O Lord, is thy Spirit within us.
 V. 3. Come, O Holy Spirit, fill the hearts of thy faithful; and kindle in them the fire of thy love.

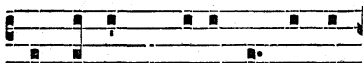
Offertory. Confirma hoc, Deus. p. 763, with the following ending :



mú-ne- ra.

Secret. Múnera. p. 764 and Preface that follows.

Comm. VII



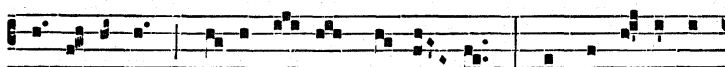
F

Actus est * repénte de caé-

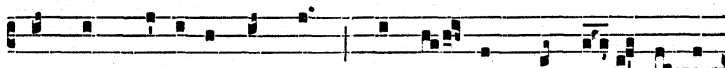


lo só- nus adve-ni-éntis spí-ri-tus

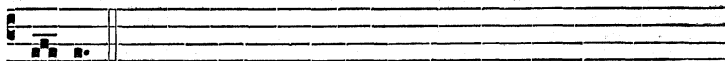
There came suddenly a sound from heaven as of a mighty wind coming, where they were sitting; and they were all filled with the Holy Ghost, speaking the wonderful works of God. *Epistle, p. 759.*



ve-heméntis, u-bi é- rant se-dén- tes : et replé- ti sunt



ómnes Spí-ri-tu Sáncto, loquén- tes magná- li- a



Dé- i.

Postcommunion. Sancti Spíritus. p. 765.

II. In Paschal Time.

Introit. Spíritus Dómini. p. 758.

Collect. Deus, qui corda fidélium. p. 759.

Epistle of Whit Tuesday, p. 776.

Allelúia, allelúia. V. Emitte Spíritum túm. p. 760. Then : Allelúia. V. Véni, Sáncte Spíritus. p. 760.

Gospel. Si quis diligit me. p. 763.

Offertory. Confirma hoc, Deus. p. 763.

Secret. Múnera. p. 764 and Preface that follows.

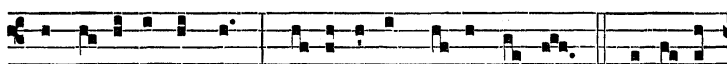
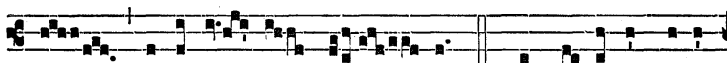
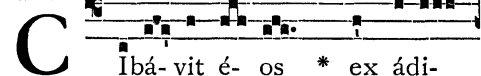
Communion. Fáctus est repénte. p. 764.

Postcommunion. Sancti Spíritus. p. 765.

MASS OF THE BLESSED SACRAMENT.

I. During the Year.

Intr. II

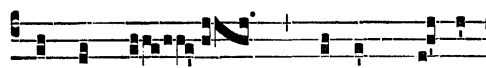
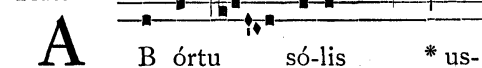


Pátri. E u o u a e. Glória Pátri. 2nd tone. p. 28.

Collect, Epistle, Gradual, Allelúia. as on the feast, p. 792 and following.

After Septuagesima, instead of the Allelúia and its Verse, there is said :

Tract VIII



mágnum est nómen mé-um

He fed them with the fat of wheat, and filled them with honey out of the rock. *Ps.* Re-joice to God our helper; sing aloud to the God of Jacob.

Ps. 80, 17 and 2.

Ps. Exsultá-te Dé-o

*adju-tó-ri nóstro : * ju-bi-lá-te Dé-o Já-cob. Gló-ri-a*

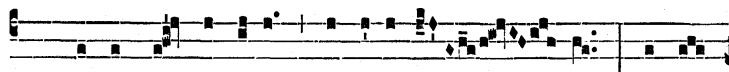
From the rising of the sun even to the going down, my name is great among the gentiles. *Ps. 2.* And in every place there is sacrifice, and there is offered to my name a clean offering: for my name is great among the gentiles. *Malachy I, II. Ps. 3.* Come, eat my bread: and drink the wine, which I have mingled for you.

Proverbs 9, 5.

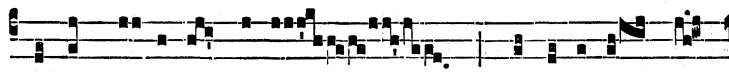


in gén-

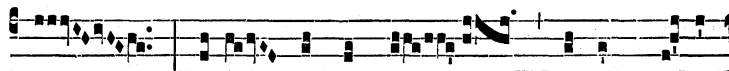
tibus.



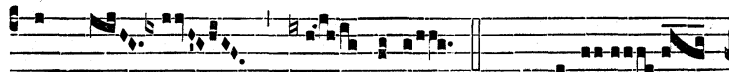
∇. 2. Et in ómni lóco sacri-fi-cá- tur, et of-



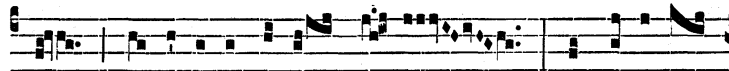
fértur nó-mi-ni mé-o oblá-ti-o mún-



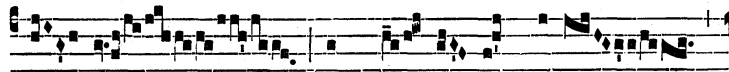
da : qui-a má-gnum est nómen mé-um



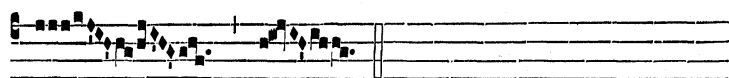
in gén- tibus. ∇. 3. Vení-



te, comé-di-te pánem mé-um : et bí-bi-te



ví-num, quod mí-scu-i * vóbis.



Gospel. Dixit Jesus turbis. p. 800.

Offertory. Sacerdótes. p. 800. Allelúia is omitted at the end.

Secret. Ecclésiæ. p. 801.

Preface of Christmas, p. 314. *In some dioceses, Preface of the Blessed Sacrament,* p. 801, or in other dioceses, *Preface as below :*

Preface.

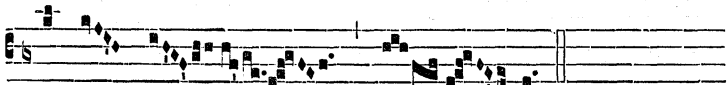
Vere dignum et justum est, aequum et salutáre, nos tibi semper et ubiqúe grátias ágere, Dómine sancte, Pater omnípotens, aetérne Deus, per Christum Dóminum nostrum. Qui remótiis carnálium victimárum umbris, Corpus et Sánguinem suum nobis in sacrificium commendávit, ut in omni loco offerátur nómini tuo, quae tibi sola complácuit, oblátio munda. In hoc ígitur inscrutábilis sapiéntiae et imménsae caritátis mystério, idípsum quod semel in Cruce perfécit, non cessat mirabiliter operári, ipse ófferens, ipse et oblátio. Et nos, unam secum hóstiam efféctos, ad sacrum invítat convívium, in quo ipse cibus noster súmitur, recólitur memória passiónis ejus, mens implétur grátia, et futúrae glóriæ nobis pignus datur. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatió-nibus, cumque omni millítia caeléstis exercitus, hymnum gló-riæ tuae cánimus, sine fine dicéntes : Sanctus.

IT is truly meet and just, right and profitable, for us at all times and in all places to give thanks to thee, O Lord, the Holy One, Father Almighty, everlasting God, through Christ our Lord. He, when the types of carnal victims were done away, bestowed his Body and Blood upon us as a sacrifice, that in every place might be offered to thy Name the pure offering that alone is pleasing to thee. Thus, in the mystery of unsearchable wisdom and 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. Quotiescúmque. p. 802, omitting Allelúia at the end.

Postcommunion. Fac nos, quaésumus. p. 802.

¶ *When Vespers of the Blessed Sacrament are sung after Septuagesima, the Ant. at the Magnificat, O sácrum convívium ends as follows :*



† pignus dá-

tur.

II. In Paschal Time.

Introit. Cibávit éos. p. 792. *Collect and Epistle that follow.*

Allelúia, allelúia. V. Cognovérunt. p. 689.

Allelúia. V. Cáro méa. p. 794.

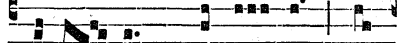
Gospel, Offertory and Secret, p. 800.

For the Preface, as above out of Paschal Time.

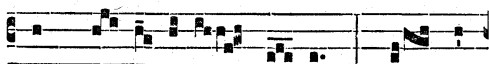
Communion and Postcommunion, p. 802.

MASS OF OUR LORD JESUS CHRIST,
ETERNAL HIGH PRIEST.

Intr. VII

J  Urá- vit * Dómi- nus, et

The Lord hath sworn
and he will not repent :
Thou art a priest for
ever according to the
order of Melchisedech.
Ps. The Lord said to
my Lord : Sit thou at
my right hand.

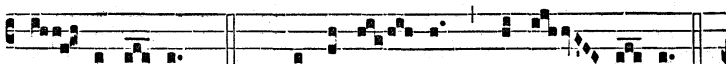


Ps. 109, 4 and 1.

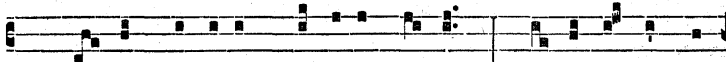
non pae-ni-tébit é- um : Tu es



sacérdos in ae- ténum se- cún- dum órdi- nem



Mel- chí- se- dech. *P. T.* Alle- lú- ia, alle- lú- ia.



Ps. Dí- xit Dóminus Dómino mé- o : * Sé- de a déxtris



mé- is. Gló- ri- a Pátri. E u o u a e.

Glória Pátri. 7th tone. p. 30.

Collect.

DEus, qui, ad majestátis tuæ glóriam et géneris humáni salútem, Unigénitum tuum summum atque aetérnum constituísti Sacerdótem : † praesta ; ut, quos minístris et mysteriórum suórum dispensatóres elégit, * in accépto ministério adimpléndo fidéles inveniántur. Per eúdem 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 p[on]tífex, ex homínibus assumptus, pro homínibus constitúitur in iis, quae sunt ad Deum, ut offerat dona, et sacrificia pro peccátis : qui condolére possit iis, qui ignórant, et errant : quóniam et ipse circúmdatus est infirmitate : et propterea debet, quemádmódum pro pópulo, ita étiam et pro semetípso offerre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut p[on]tífex fieret, sed qui locútus est ad eum : Fílius meus es tu; ego hódie génuí te. Quemádmódum et in álío loco dicit : Tu es sacerdos in aetérnum secúndum órđinem Melchisedech. Qui in diébus carnis suae preces supplicatiónesque ad eum, qui possit illum salvum fácere a morte, cum clamóre válido et lácrymis offerens, exaúditus est pro sua reveréntia. Et quidem, cum esset Fílius Dei, dídicit ex iis, quae passus est, obediéntiam : et consummátus, factus est, ómnibus obtemperántibus sibi, causa salútis aetérnae, appellátus a Deo p[on]tífex juxta órđinem Melchisedech. De quo nobis grandis sermo, et ininterpretábilis ad dicéndum.

BRethren, every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins : who can have compassion also on them that are ignorant and that err : because he himself also is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called of God, as Aaron was. So Christ also did not glorify himself, that he might be made a high priest : but he that said to him : Thou art my Son : this day have I begotten thee. As he saith also in another place : Thou art a priest for ever according to the order of Melchisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered. And being consummated, he became, to all that obey him, the cause of eternal salvation : called by God a high priest according to the order of Melchisedech. Of whom we have much to say and hard to be intelligibly uttered.

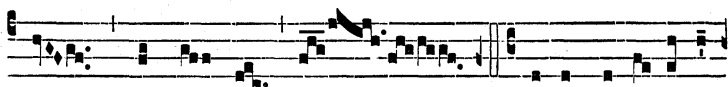
Grad. v

S Pí-ri-tus Dó-mi-ni * su-

per me : pro-pter quod

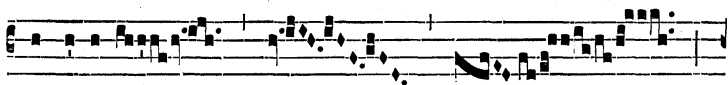
The spirit of the Lord is upon me, wherefore he hath anointed me. ¶ To preach the gospel to the poor he hath sent me, to heal the contrite of heart.

Luke 4, 18.

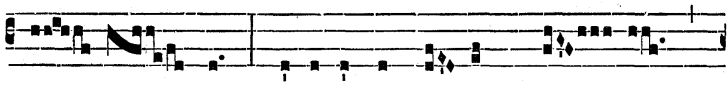


únxit me.

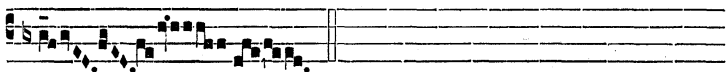
∇. Evange-li-zá-re



paupé-ribus



mí- sit me, saná-re contrí- tos * cór- de.



VII

A

Lle- lú-ia. * *ij.*



Jesus, for that he continueth for ever, hath an everlasting priesthood.

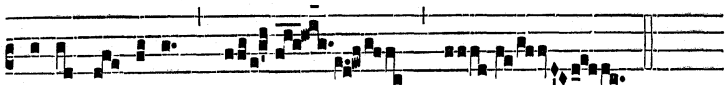
Hebr. 7, 24.



∇. Jé- sus au- tem, é-o quod máne-



at in ae-tér- num, sempi-tér- num hábet *



sacerdó- ti-um.

After Septuagesima, the Alleluia and its Verse are omitted, and there is sung :

Tract VIII

E

Xsúr- ge,



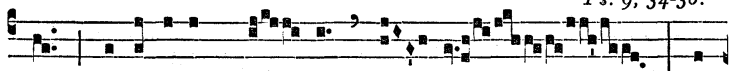
Arise, O Lord God, let thy hand be exalted: forget not the poor. ∇. Behold, for thou considerest labour



* Dó-mine Dé-

and sorrow. Ψ . To thee the poor man is left : thou wilt be a helper to the orphan.

Ps. 9, 34-36.



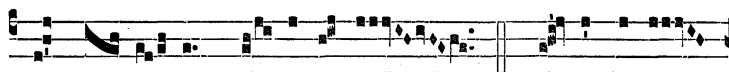
us, exaltétur má-nus tú-a : ne



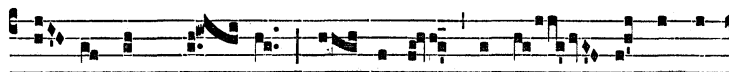
obli-vi-scá-ris páu-pe-rum. Ψ . Ví-



de quóni-am tu la-bó-rem



et do-ló-rem con-sí-de-ras. Ψ . Tí-bi de-re-



lí-ctus est páu-per : ór-phano tu é-ris * adjú-



tor.

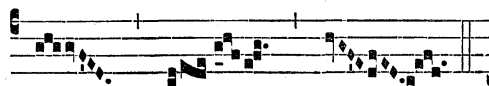
In Paschal Time, the Gradual is omitted. Allelúia, allelúia. Ψ . Jésus autem. p. 1733, is sung ; then :



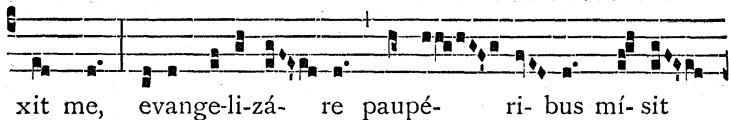
I
A L-le-lú-ia. *

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.

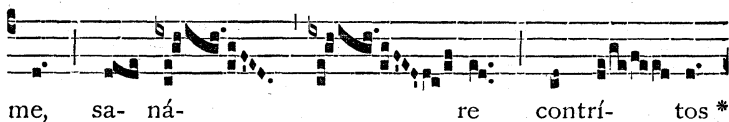
Luke 4, 18.



Ψ . Spí-ri-tus Dó-mi-ni su-per me : pro-pter quod ún-




xit me, evange-li-zá- re paupé- ri- bus mí- sit



me, sa- ná- re contrí- tos *

cór- de.

Gospel of the feast of the Eucharistic Heart, p. 1199.

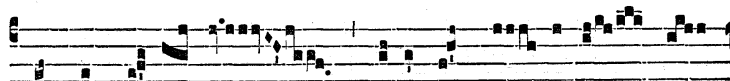
Offert. III 

C Hrí- stus * ú- nam pro pec-

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.

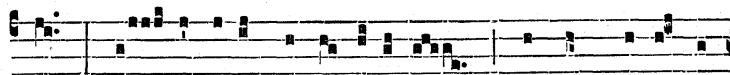
Hebr. 10, 12, 14.

cá-tis óffe- rens hósti- am,



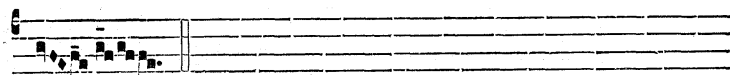
in sempi-tér-num sédet in déx- te-ra Dé-

i : ú- na enim obla- ti- óne consummá- vit in



ae- tér- num san-cti- fi- cá- tos. P. T. Alle- lú-

ia.



ia.

Secret.

HÆC múnera, Dómine, mediátor noster Jesus Christus tibi reddat accépta; et nos, una secum, hóstias tibi gratas exhibeat : Qui tecum vivit et regnat in unitáte.

MAY these gifts be made acceptable to thee, O Lord, by Jesus Christ our Mediator, and may we also be offered to thee with him as agreeable sacrifices. Who lives and reigns.

Preface of the Cross, p. 502.

Communion. Hoc córpus. p. 503.

Postcommunion.

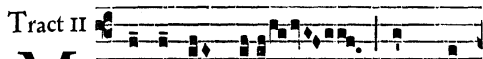
Vivíficet nos, quaésumus, Dómine, divina quam obtúlimus et súmpsimus hóstia : ut, perpétua tibi caritáte conjúcti, fructum, qui semper máneat, afferámus. Per Dóminum.

WE beseech thee, O Lord, that the divine Victim, whom we have offered and received, may give us life, that being continually united to thee in charity, we may bear lasting fruit. Through Jesus...

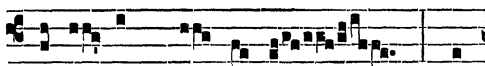
MASS OF THE SACRED HEART.**I. During the Year.**

As on the feast, p. 831, except :

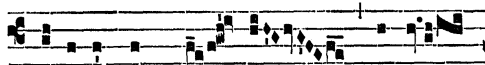
After Septuagesima, instead of the Allelúia and its Verse, there is said :



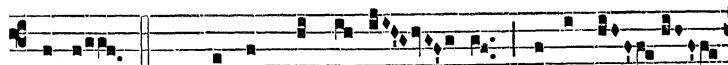
M I-sé-ri- cors * et mi-



se-rá- tor Dó- mi-nus, lon-



gánimis et múl- tum mi-sé-



ri-cors. *Ps. 102, 8-10.* *Ps. 102, 8-10.* Non in perpé- tum i-rascé-

The Lord is compassionate and merciful, longsuffering and plenteous in mercy. *Ps. 2.* He will not always be angry : nor will he threaten for ever. *Ps. 3.* He hath not dealt with us according to our sins : nor rewarded us according to our iniquities.

Ps. 102, 8-10.

tur, ne- que in aetér- num commi-
 ná- bi-tur. Ψ . 3. Non se-cúndum peccá-ta
 nóstra fé-cit nó- bis, neque secúndum in-i-
 qui-tá-tes nó- stras re-trí- bu- it * nó-
 bis.

II. In Paschal Time.

Introit, Collect and Epistle as on the feast, p. 831.

Allelúia, allelúia. Ψ . Tóllite júgum. p. 833. *Then* : Allelúia.
 Ψ . Venite ad me. p. 1532.

Gospel of the feast, p. 834.

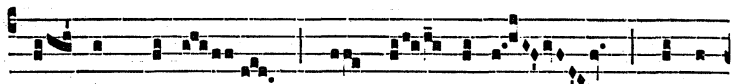
Offert. VI

H Olocáu- stum * et pro pec-
 cá- to non postu-lá- sti; tunc
 dí- xi : Ecce véni- o. In
 cá- pi-te lí- bri scríptum est de me ut fáce-rem

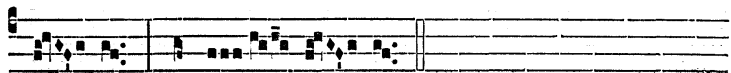
Burnt offering and sin offering thou didst not require : then said I, Behold I come. In the head of the book it is written of me that I should do thy will : O my God, I have desired it, and thy law in the midst of my heart. *Ps. 39, 7-9.*



vo-luntá-tem tú-am : Dé-us mé-us, vó-lu-i et



lé-gem tú-am in mé-di-o Córdis



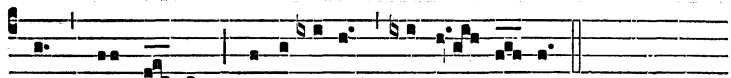
mé-i. Alle-lú-ia.

Secret and Preface of the feast, p. 835.

Comm. VI
S I quis sí-tit * vé-ni-at ad

If any man thirst,
let him come to me
and drink.

John 7, 37.



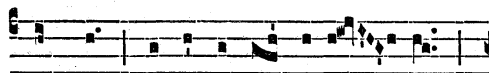
me et bí-bat, alle-lú-ia, alle-lú-ia.

Postcommunion. Praébeant nobis. p. 836.

NUPTIAL MASS.

Intr. III

D E-us Isra-el * conjún-

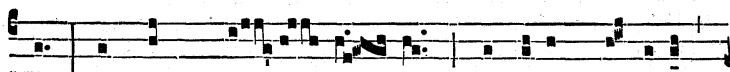


gat vos, et ípse sit vobís-cum,

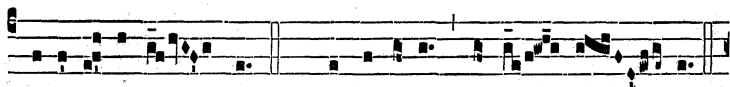


qui mi-sértus est du-óbus ú-ni-

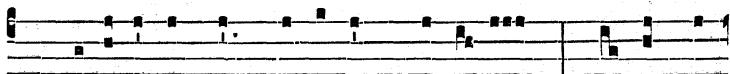
May the God of
Israel join you togeth-
er; and may he be
with you, who took
pity upon two only
children: and now, O
Lord, make them
bless thee more fully.
Ps. Blessed are all they
that fear the Lord;
that walk in his ways.
Tobias 7, 15 and 8, 19;
Ps. 127, 1.



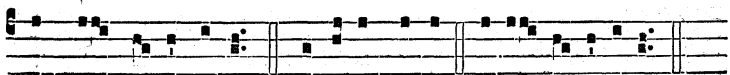
cis : et nunc, Dó- mi- ne, fac é-os plé-ni-us



benedí-ce-re te. *P. T.* Alle-lú-ia, alle- lú- ia.



Ps. Be- á-ti ómnes* qui tíment Dómi-num : * qui ámbu-



lant in ví- is é-jus. Gló-ri-a Pátri. E u o u a e.

Glória Pátri. 3rd tone. *p.* 29.

Glória in excélsis is not said.

Collect.

EXáudi nos, omnipotens et misericors Deus : ut, quod nostro ministrátur officio, tua benedictióne pótius impleátur. Per Dóminum nostrum.

GRaciously hear us, O Almighty and merciful God, and perfect by thy blessing the service which we perform. Through Jesus Christ our Lord.

Lectio Epistolae beati Pauli Apostoli ad Ephesios.

In his *Epistle to the Ephesians*, 5, 22-33, "St. Paul sets up a parallel between human marriage and the union of Christ with the Church. The two terms throw light on one another. Christ may be called the Spouse of the Church, because he is its Head, and loves it as his own Body, as a husband his wife. This relationship once admitted, it provides in turn an ideal model for human marriage". (Père Benoît, O. P.).

FRatres : Mulieres viris suis súbditae sint, sicut Dómino : quóniam vir caput est mulieris : sicut Christus caput est Ecclésiæ : Ipse, salvátor córporis ejus. Sed sicut Ecclésiá subjécta est Christo, ita et mulieres viris suis in ómnibus.

BRethren, let women be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church : he is the saviour of his body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things.

Viri, diligite uxóres vestras, sicut et Christus diléxit Ecclésiám, et seípsum trádidit pro ea, ut illam sanctificáret, mundans lavácro aquae in verbo vitae, ut exhibéret ipse sibi gloriósam

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

Ecclésiám, non habentem máculam, aut rugam, aut áliquíd hujúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent diligere uxóres suas, ut córpora sua. Qui suam uxórem diligit, seípsum díligit. Nemo enim unquam carnem suam ódio hábuit : sed nutrit, et foveet eam, sicut et Christus Ecclésiám : quia membra sumus córporis ejus, de carne ejus, et de óssibus ejus. Propter hoc relinquet homo patrem et matrem suam, et adhaerébit uxóri suae : et erunt duo in carne una. Sacraméntum hoc magnum est, ego autem dico in Christo, et in Ecclésia. Verúmtamen et vos sínguli, unusquísque uxórem suam, sicut seípsum, díligat : uxor autem timeat virum suum.

Church, not having spot, nor wrinkle, nor any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself : for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the Church : for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall stick to his wife; and they shall be two in one flesh. This is a great sacrament; but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

Grad. II

U - xor * tú- a sic-ut

Thy wife shall be as a fruitful vine on the sides of thy house. *V.* Thy children as olive plants round about thy table.

Ps. 127, 3-4.

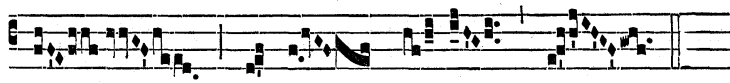
ví- tis abún- dans

in la-té- ribus dó- mus tú- ae.

V. Fí- li- i tú-

i sic- ut novéllae o-li-vá-

rum in circú- i-



tu mēnsae * tú- ae.

VIII

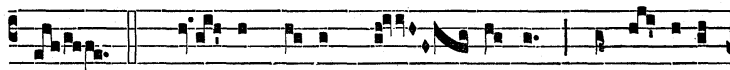
A



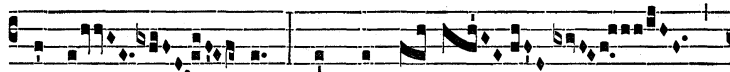
L-le- lú- ia. * ij.

May the Lord send you help from the sanctuary, and defend you out of Sion.

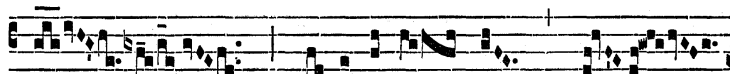
Ps. 19, 3.



∇. Mít- tat vó-bis Dó- mi-nus auxí- li-um



de sán- cto : et de Sí- on



* tu- e- á-tur vos.



After Septuagesima, instead of the Alleluia and its Verse, there is said :

Tract VIII

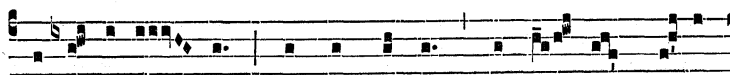
E



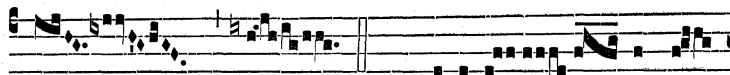
Cce

* sic

Behold, thus shall the man be blessed that feareth the Lord. ∇. 2. May the Lord bless thee out of Sion;



be-ne-di-cé- tur ómnis hómo qui tí- met Dómi-



num.

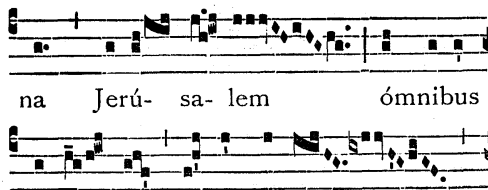
∇. 2. Benedí-

cat tí-



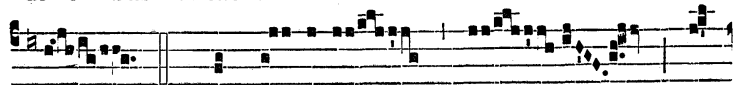
bi Dóminus ex Sí- on :

et ví-de-as bó-



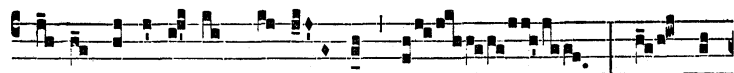
na Jerú- sa- lem ómnibus

di- é- bus ví-tae tú-ae.



∇. 3. Et ví- de- as

fí-



li- os fi-li- ó-rum tu- ó- rum :

* pax su-

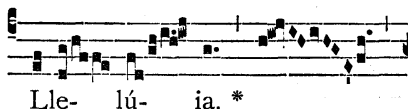


pèr Isra- el.

In Paschal Time, the Gradual is omitted. Allelúia, allelúia. ∇. Míttat vóbis. p. 1741, is sung; then :

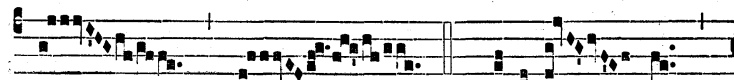
IV

A

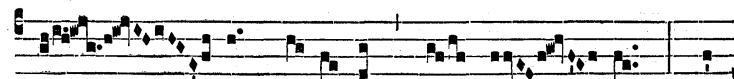


Lle- lú- ia. *

May the Lord out of Sion bless you; he that made heaven and earth. *Ps. 133, 3.*



∇. Benedí- cat



vó- bis Dómi- nus ex Sí- on : qui



fé- cit caé- lum* et térram.



✠ **Sequentia sancti Evangelii secundum Joannem.***The indissolubility of marriage. Matth. 19, 3-6.*

IN illo tēpore : Accesserunt ad Jesum pharisaei tentantes eum, et dicentes : Si licet homini dimittere uxorem suam quacūmque ex causa? Qui respondens, ait eis : Non legistis, quia qui fecit hominem ab infitio, masculum et feminam fecit eos? et dixit : Propter hoc dimittet homo patrem, et matrem, et adhaerebit uxori suae, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjunxit, homo non separet.

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.**

Suscipe, quaesumus, Domine, pro sacra connubii lege munus oblatum : et, cujus largitor es operis, esto dispositor. Per Dominum nostrum.

REceive, we beseech thee, O Lord, the gift which has been offered to thee according to the sacred rite of marriage : thou hast made this union to come to pass, be it thine also to prosper it. Through Jesus...

*Common Preface, p. 14.***Nuptial Blessing.**

After the Pater noster, before saying Libera nos, quaesumus, Domine, the Celebrant, standing at the Epistle side, faces the Bride and Bridegroom kneeling before the altar, and recites the solemn Nuptial Blessing. This must not be confused with the sacrament of Marriage; and cannot be given apart from Mass.

This Blessing is not given to a woman who is contracting a second marriage.

Orémus.

Propitiare, Domine, supplicationibus nostris, et institutis tuis, quibus propagationem humani generis ordinasti, benignus assiste : ut, quod te auctore jungitur, te auxiliante servetur. Per Dominum nostrum Jesum Christum.

Let us pray.

GRaciously hear our prayers, O Lord, and in thy loving-kindness, impart thy blessing to the union which thou hast appointed for the propagation of the race of man; nor, by thy grace, may what thou thyself hast joined, ever be put asunder. Through Jesus Christ our Lord.

Orémus.

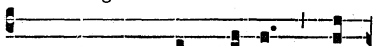
DEus, qui potestáte virtútis tuæ de nihilo cuncta fecisti : qui dispósitis universitátis exórdiis, hómini ad imáginem Dei factó, ideo inseparábilé mulieris adjutórium condidisti, ut femíneo córpori de virili dares carne princípium, docens quod ex uno placúisset instituí, numquam licéere disjúngi : Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiæ sacraméntum præsignáres in foédere nuptiárum : Deus, per quem mulier júngitur viro, et societas princípáliter ordináta, ea benedictióne doná- tur, quæ sola nec per originális peccáti poenam, nec per dilúvii est abláta senténtiam : respice propítius super hanc fámulam tuam, quæ maritáli júngénda consórtio, tua se éxpetit protectióne muníri : sit in ea jugum dilectiónis et pacis : fidélis et casta nubat in Christo, imita- trixque sanctárum permáneat femínarum : sit amábilis viro suo, ut Rachel : sápiens, ut Rebécca : longaéva et fidélis, ut Sara : nihil in ea ex áctibus suis ille auctor prævaricatiónis usúrpet : nexa fidei, manda- tisque permáneat : uni thoro júcta, contactus illicitos fúgiat : múniat infirmitátem suam róbre disciplínæ : sit verecúndia gra- vis, pudóre venerábilis, doctrínis caeléstibus erudíta : sit fecúnda in sóbole, sit probáta et inno- cens : et ad beatórum réquiem, atque ad caeléstia regna pervé- niat : et vídeant ambo filios filió- rum suórum, usque in tértiam et quartam generatiónem, et ad optátam pervéniant senectútem. Per eúmdem Dóminum.

O God who by thy might hast out of nothing made all things, who, in the beginning having set up the world, on man, whom thou hadst created in thine own likeness, didst bestow the inseparable help of woman, fashioning her body from his very flesh, and thereby teaching us that it is never lawful to put asunder what it has pleased thee to make of one substance; O God, who hast consecrated wedlock by a surpassing mystery, since in holy matrimony is shown forth the sacrament of Christ and his Church; O God, who joinest woman to man, and ordainest their life in common chiefly in order that theirs might be that blessing given by thee in the beginning, and which alone, neither the punishment thou didst inflict for the sin of our first parents, nor thy wrath shown in the flood, took away; look down in mercy upon this thine handmaid who, being about to enter upon wedded life, seeks to be strengthened by thy protection; may the yoke she has to bear be one of love and of peace; faithful and chaste, may she marry in Christ; her whole life modelled upon that of the holy women, may she be pleasing to her husband as was Rachel; may she be wise as Rebecca; may she be longlived and true, as was Sara; may he who is author of all evil tell not at all in her actions: may she pass her days true to the troth she has plighted, and faithful in her obedience; devoted to one man only, may she take heed lest she care for another; may she strengthen her own weakness with wholesome discipline; may she be respected for her seriousness, and venerated for her modesty; may she be well versed in all heavenly teachings; may she be prolific in offspring. In all things may she be

approved and innocent, and thus, in the end, attain to the rest of the blessed and to the kingdom of heaven. And may both the one and the other see their children's children to the third and fourth generation, and come to the good old age for which they hope. Through the same.

The Priest continues the Mass with the Prayer : Libera nos, quaesumus, Domine, p. 19.

After receiving the Precious Blood, the Priest gives Holy Communion to the Bride and Bridegroom.

Comm. VI 

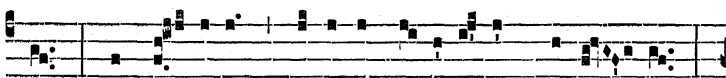
E

Cce sic be-nedi-cé-tur * óm-

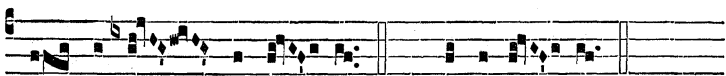
Behold, thus shall every man be blessed that feareth the Lord : and mayest thou see thy children's children : peace upon Israel.

Ps. 127, 4 and 6.

nis hó-mo, qui tímet Dómi-



num : et ví-de-as fí-li-os fi-li-ó-rum tu-ó-rum :



pax su-per Isra-el. *P. T.* Alle-lú-ia.

Postcommunion.

Quaesumus, omnipotens Deus : instituta providentiae tuae pio favore comitare ; ut, quos legitima societate connectis, longaeva pace custodias. Per Dominum nostrum Jesum Christum Filium tuum : Qui tecum vivit.

WE beseech thee, O Almighty God, in thy great goodness, to show favour to that order of things which thou thyself hast established, and to keep in abiding peace those whom thou hast joined together in lawful bond. Through Jesus Christ our Lord : Who lives and reigns.

¶ *After the Benedicamus Domino (or, if the Mass of the day allows it, Ite Missa est), the Celebrant, before he blesses the people, turns to the Bride and Bridegroom, and says :*

Deus Abraham, Deus Isaac, et Deus Jacob sit vobiscum : et ipse adimpleat benedictionem suam in vobis : ut videatis filios filiorum vestrorum usque ad tertiam et quartam generationem, et postea vitam aeternam habeatis sine fine : adjuvante Domino nostro Jesu Christo, qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia saecula saeculorum. *Ry. Amen.*

MAY the God of Abraham, the God of Isaac, the God of Jacob, be with you, and fulfil in you the words of his blessing. May you see your children's children to the third and fourth generation, and, in the end, may you enjoy for evermore life everlasting. By the help of Jesus Christ, our Lord, who with the Father and the Holy Ghost lives and reigns God, world without end. *Ry. Amen.*

MASS FOR THE PROPAGATION OF THE FAITH.

In some dioceses, this Mass is sung on the last Sunday but one of October, Foreign Missions Sunday, instead of the Mass of the week.

Intr. III

D

E-us * mi-se-re-átur nó-stri,

God be merciful unto us, and bless us : may he cause the light of his countenance to shine upon us, and be merciful to us. That we may know thy way upon earth : thy salvation in all nations, *Ps.* Let the people praise thee, O God : let all the people give praise to thee.

Ps. 66, 2-4.

et benedí- cat nó- bis : illúminet

vúltum sú-um super nos, et mi-

se-re-átur nó- stri : ut cognoscá- mus in tér-ra ví-am

tú- am, in ómni-bus géntibus sa-lu-tá- re tú- um.

Ps. Confi-te-ántur tí-bi pópu-li, Dé- us : * confi-te-ántur

tí-bi pó- pu- li ómnes. Gló-ri- a Pátri. E u o u a e.

Glória Pátri. 3rd tone. *p.* 29.

Glória in excélsis *is not said.*

Collect. Deus, qui omnes hómines. *p.* 975.

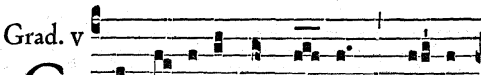
On Sunday, the Collect of the Sunday is said.

Lectio libri Sapientiae.

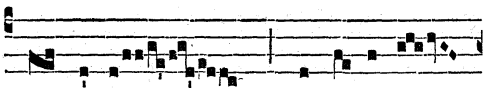
A prayer that the true faith may spread among all the nations that oppose God. Ecclesiasticus 36, 1-10 and 17-19.

Miserere nostri, Deus ómnium, et respice nos, et ostende nobis lucem miseratiónum tuárum : et immitte timórem tuum super gentes, quae non exquisierunt te, ut cognóscant quia non est Deus nisi tu, et enárrent magnália tua. Alleva manum tuam super gentes aliénas, ut videant poténtiam tuam. Sicut enim in conspéctu eórum sanctificátus es in nobis, sic in conspéctu nostro magnificaberis in eis, ut cognóscant te, sicut et nos cognóvimus, quóniam non est Deus praeter te, Dómine. Innova signa, et immúta mirabilia. Glorifica manum, et bráchium dextrum. Excita furórem, et effúnde iram. Tolle adversárium, et afflige inimicum. Festína tempus, et meménto finis, ut enárrent mirabilia tua. Da testimoniúm his, qui ab iníto creatúrae tuae sunt, et súscita praedicatiónes, quas locúti sunt in nómine tuo prophétae prióres. Da mercédem sustinéntibus te, ut prophétae tui fidéles inveniántur : et exáudi oratiónes servórum tuórum, secúndum benedictiónem Aaron de pópulo tuo, et dirige nos in viam justítiae, et sciant omnes, qui hábitant terram, quia tu es Deus conspéctor saeculórum.

HAve mercy upon us, God of all, and behold us, and shew us the light of thy mercies : and send thy fear upon the nations, that have not sought after thee : that they may know that there is no God beside thee, and that they may show forth thy wonders. Lift up thy hand over the strange nations, that they may see thy power. For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence, that they may know thee, as we also have known thee, that there is no god beside thee, O Lord. Renew thy signs, and work new miracles. Glorify thy hand, and thy right arm. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end, that they may declare thy wonderful works. Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name. Reward them that patiently wait for thee, that thy prophets may be found faithful : and hear the prayers of thy servants, according to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages.



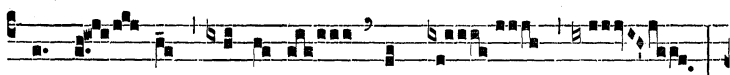
C Onfi-te-ántur tí-bi * pó-pu-



li, Dé-us : confi-te-án-

Let the people praise thee, O God, let all people give praise to thee : the earth hath yielded her fruit. *V.* May God, our God, bless us : and all the ends of the earth fear him.

Ps. 66, 6-8.



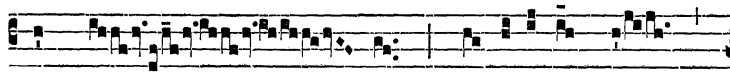
tur tí- bi póp-u-li ómnes :



tér-ra dé- dit frúctum sú- um. *V.* Bene-



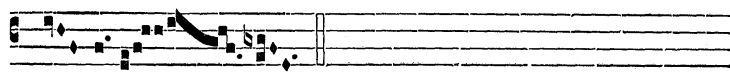
dí-cat nos Dé- us, Dé-



us nó- ster, be-nedí-cat nos



Dé- us : et mé-tu-ant é- um ómnes fines



* tér-rae.

VII
A

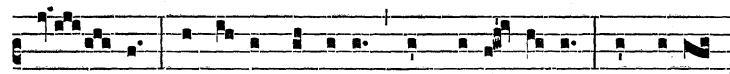


Lle- lú-ia. * *ij.*

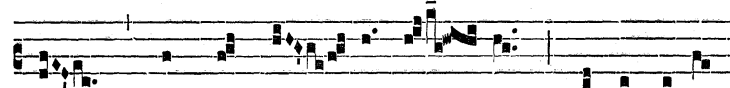
O sing joyfully unto God, all the earth, serve ye the Lord with gladness : come into his presence with exceeding joy. *Ps. 99, 1.*



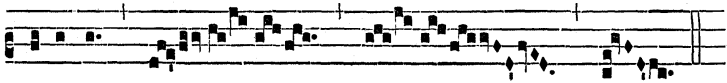
V. Jubi-lá-te Dé- o, ómnis



tér- ra : serví-te Dómino in laetí- ti- a : intro-í-



te in conspé- ctu é- jus, * in exsulta-



ti-ône.

After Septuagesima, Allelúia and its Ψ . are omitted, and there is said :

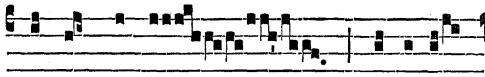


Tract VIII

A

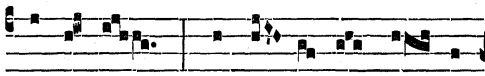
Nnunti-áte *

Tell forth the glory of the Lord among the gentiles : his wonders among all peoples. Ψ . 2. For great is the Lord, and exceedingly to be praised : he is to be feared above all gods. Ψ . 3. For all the gods of the heathen are devils : but the Lord made the heavens. *Ps. 95, 3-5.*

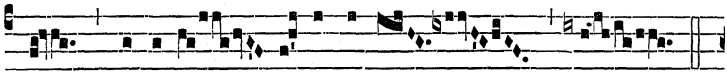


inter géntes

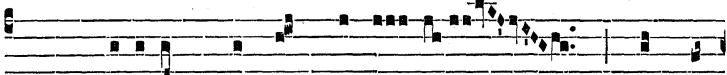
gló-ri-am



Dómi-ni, in ómni-bus pó-pu-



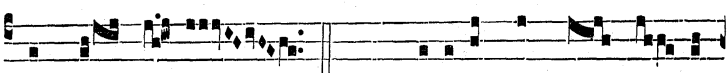
lis mi-rabí-li-a é-jus.



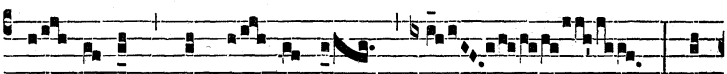
Ψ . 2. Quóni-am mágnus Dómi-nus, et lau-



dá-bi-lis nimis : terrí-bi-lis est su-per



ómnes dé-os. Ψ . 3. Quóni-am ómnes dí-i

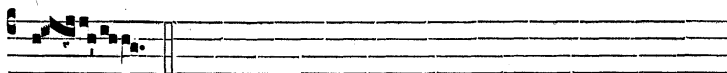


gén-ti-um daemó-ni-a :

Dó-



minus au- tem * caelos fé- cit.



In Paschal Time: Alleluia, alleluia. V. Jubilate, as above, p. 1748; then :

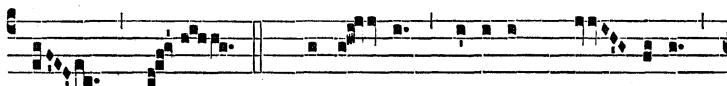
VIII

A

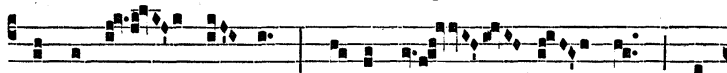


L-le- lú- ia. *

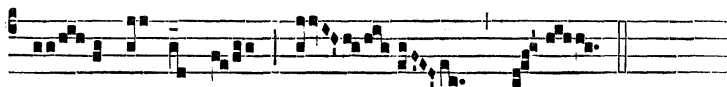
Know ye, that the Lord he is God: he made us, and not we ourselves. *Ps. 99, 2.*



V. Sci-tó- te quóni-am Dó- minus



ipse est Dé- us : ipse 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.

IN illo tempore : Circuibat Jesus omnes civitates, et castella, docens in synagogis eorum, et praedicans Evangelium regni, et curans omnem languorem, et omnem infirmitatem. Videns autem turbas, misertus est eis : quia erant vexati, et jacentes sicut oves non habentes pastorem. Tunc dicit discipulis suis : Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam.

AT that time : Jesus went about all the cities, and towns, teaching in their synagogues and preaching the Gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, he had compassion on them : because they were distressed, and lying like sheep that have no shepherd. Then saith he to his disciples : The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

On Sunday, Credo is sung.

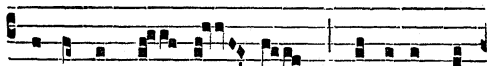
Offert. v

A

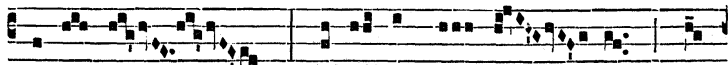
Fferte * Dó- mi-



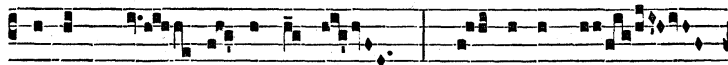
no, pá- tri- ae gén- ti- um,



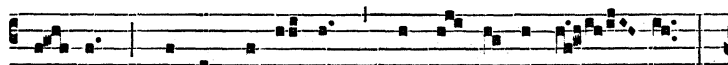
afferte Dó- mi- no gló-ri- am et



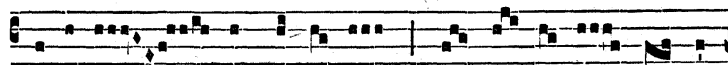
honó- rem, affér- te Dó- mi- no gló-



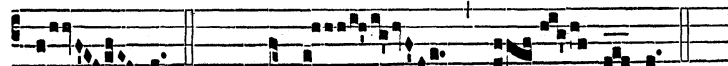
ri- am nó- mi- ni é- jus : tól- li- te hó-



sti- as, et intro- í- te in á- tri- a é- jus :



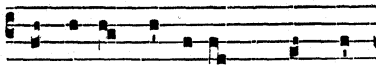
ado- rá- te Dómi- num in á- tri- o sáncto

é- jus. *P. T. Alle- lú- ia.**Secret. Protéctor noster. p. 975.**On Sunday, the Secret of that Sunday is added ; then the Preface of the Blessed Trinity, p. 12, is said.*

Comm. v

L

Audá- te Dóminum, * ómnes




Praise the Lord, all ye nations : praise him all ye people. Because his mercy is confirmed



gén-tes, laudá-te é-um, óm-


upon us : and the truth
of the Lord endureth
for ever. *Ps. 116.*



nes pó-pu-li : quó-ni-am confirmá-ta est super nos



mi-se-ri-córdi-a é-jus, et vé-ri-tas Dó-mi-ni má-net in



ae-tér-num. *P. T.* Alle-lú-ia.

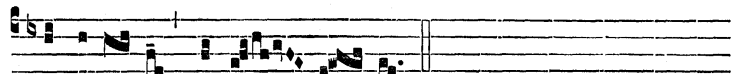
Postcommunion. Redemptiónis nostrae. *p.* 975.

On Sunday, the Postcommunion of the Sunday is added and its Gospel read at the end of Mass.

MASS FOR PEACE.

Introit. Da pácem. *p.* 929.

In Paschal Time, it ends thus :



Alle-lú-ia, alle-lú-ia.

Collect. Deus, a quo sancta desidéria. *p.* 974.

Lectio libri Machabaeorum.

Greetings from the Jews of Jerusalem to those in Egypt.
II Machabees, I, 1-5.

FRÁtribus, qui sunt per Ægýptum, Judaéis, salútem dicunt fratres, qui sunt in Jerosólymis, Judaéi, et qui in regione Judaéae, et pacem bonam. Benefáciat vobis Deus et memínerit testaménti sui, quod locútus est ad Abraham, et Isaac, et Jacob,

TO the brethren, the Jews that are throughout Egypt, the brethren, the Jews that are in Jerusalem, and in the land of Judaea, send health, and good peace. May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his

servórum suórum fidélium : et det vobis cor ómnibus ut colátis eum, et faciátis ejus voluntátem, corde magno, et ánimo volénti. Adapériat cor vestrum in lege sua, et in praeceptis suis, et faciát pacem. Exáudiat oratiónes vestras, et reconciliétur vobis, nec vos déserat in témpore malo, Dóminus Deus noster.

faithful servants : And give you all a heart to worship him, and to do his will with a great heart, and a willing mind. May he open your heart in his law, and in his commandments, and send you peace. May he hear your prayers, and be reconciled unto you and never forsake you in the evil time, he, the Lord our God.

Grad. VII

R

O-gá-te * quae

Pray ye for the things that are for the peace of Jerusalem : and abundance for them that love thee. V. Let peace be in thy strength : and abundance in thy towers.

ad pá- cem sunt Je-rú-sa-lem :

Ps. 121, 6-7.

et abundánti- a di-ligén- ti-bus

te. V. Fí- at pax in virtú- te

tú- a : et abundán- ti-a * in

túr-ri- bus tú- is.

IV

A

L-le-lú- ia. * ij.

Praise the Lord O Jerusalem : praise thy God O Zion.

Ps. 147, 12.

V. Láuda, Je-rú-sa-lem, Dóminum :

láu- da Dé- um tú- um, * Sí- on.

After Septuagesima, the Alleluia and its ♯ are omitted, and there is said :

Tract VIII

N O- tus * in Ju- daé- a

Dé- us, in Is- ra- el

má- gnum nómen é-

jus. ♯. 2. Et fá- ctus est in pá- ce ló-

cus é- jus, et habi- tá- ti- o é- jus

in Sí- on.

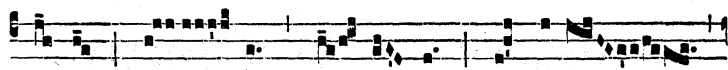
♯. 3. Ibi confré-

git pot- én- ti- as

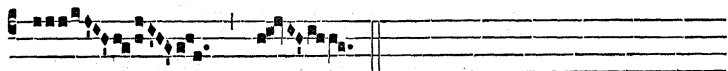
ár-

In Judaea God is known, his name is great in Israel. ♯. 2. And his place is in peace, and his abode in Sion. ♯. 3. There hath he broken the powers of bows, the shield, the sword, and the battle.

Ps. 75, 2-4.



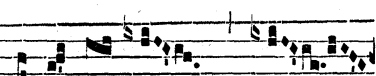
cu- um, scú- tum, glá- di- um,* et béllum.



In Paschal Time, the Gradual is omitted. Allelúia, allelúia. V̄. Láuda, Jerúsalem. p. 1753 is sung; then :

IV

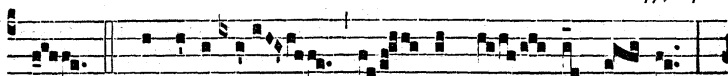
A



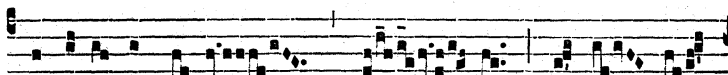
L-le- lú- ia. *

Who hath placed
peace in thy borders :
and filleth thee with
the fat of corn.

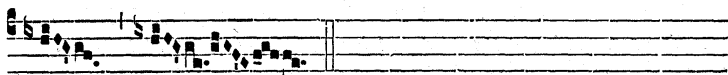
Ps. 147, 14.



V̄. Qui pósu- it fí- nes tú- os pá- cem,



et ádi-pe frumén- ti * sá- ti- at



te.

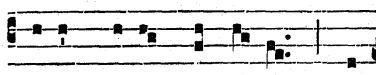
*Gospel of Low Sunday, p. 682, to first *.*

Offertory. Laudáte Dóminum. p. 494.

Secret. Deus, qui credéntes. p. 974.

Comm. v

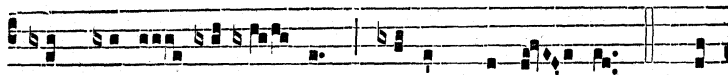
P



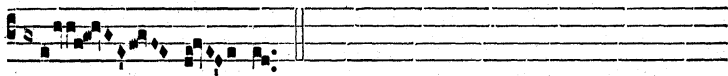
Acem re-línquo vó-bis : * pá-

My peace I leave
you : my peace I give
you, saith the Lord.

John 14, 27.



cem mé-am do vó- bis, dí-cit Dómi- nus. P. T. Al-



le- lú- ia.

Postcommunion. Deus, auctor pacis. p. 974.

MASSES FOR THE DEAD.

I. COMMEMORATION OF ALL THE FAITHFUL DEPARTED.

NOVEMBER 2.

(or 3 if 2 is a Sunday).

AT SOLEMN MASS.

As for the Funeral Mass, p. 1758, except :

Collect.

Fidélium, Deus, ómnium cón-
ditor et redemptor : animá-
bus famulórum famularúmque
tuárum remissionem cunctórum
tribue peccatórum; ut indul-
gentiam, quam semper optavé-
runt, piis supplicatióibus con-
sequántur : Qui vivis et regnas.

O God the Creator and Redeemes
of all the faithful, to the soul
of thy servants and of thine hand-
maidens grant the pardon of all their
sins, that, through our devout prayers,
they may rejoice in the full forgi-
veness for which at all times they
have hoped. Who livest...

Lectio Epistolae beati Pauli Apostoli ad Cōrinthios.

The resurrection of the dead ; a triumphal hymn. 1 Cor. 15, 51-57.

Fratres : Ecce mystérium
vobis dico : Omnes quidem
resurgémus, sed non omnes
immutábitur. In moménto, in
ictu óculi, in novíssima tuba :
canet enim tuba, et mórtui
resúrgent incorrupti : et nos
immutábitur. Opórtet enim
corruptibile hoc indüere incor-
ruptionem : et mortále hoc
indüere immortalitatem. Cum
autem mortále hoc indúerit
immortalitatem, tunc fiet sermo
qui scriptus est : Absórpta est
mors in victória. Ubi est, mors,
victória tua? Ubi est, mors,

Brethren, Behold I tell you a
mystery¹ : 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.

stimulus tuus? Stimulus autem mortis peccatum est : virtus vero peccati lex. Deo autem gratias, qui dedit nobis victoriam per Dominum nostrum Jesum Christum.

is sin : and the strength of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

✠ **Sequentia sancti Evangelii secundum Matthaeum.**

Jesus foretells the future resurrection. John 5, 25 - 29.

IN illo tempore : Dixit Jesus turbis Judaeorum : Amen, amen dico vobis, quia venit hora, et nunc est, quando mortui audient vocem Filii Dei : et qui audierint, vivent. Sicut enim Pater habet vitam in semetipso, sic dedit et Filio habere vitam in semetipso : et potestatem dedit ei iudicium facere, quia Filius hominis est. Nolite mirari hoc, quia venit hora, in qua omnes, qui in monumentis sunt, audient vocem Filii Dei : et procedent, qui bona fecerunt, in resurrectionem vitae : qui vero mala egerunt, in resurrectionem iudicii.

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 is¹ 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, quaesumus, Domine, quas tibi pro animabus famulorum famularumque tuarum offerimus, propitius intende : ut, quibus fidei christianae meritum contulisti, dones et praemium. Per Dominum nostrum Jesum Christum.

Look with favour, we beseech thee, O Lord, upon the sacrifice which we offer up to thee in behalf of the souls of thy servants and of thine handmaidens, and deign thereby to be appeased. On those souls thou didst bestow the merit of faith in Christ : deny them not its reward. Through Jesus Christ our Lord.

Postcommunion.

Animabus, quaesumus, Domine, famulorum famularumque tuarum oratio proficiat supplicantium : ut eas et a peccatis omnibus exuas, et tuae redemptionis facias esse participes : Qui vivis et regnas.

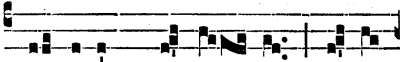
MAY the prayer of thy suppliants, O Lord, avail the souls of thy servants and of thine handmaidens. Moved by it, mayest thou free them from their sins and give them part in the redemption wrought by thee. Who livest and reignest...

After Mass the Celebrant gives the Absolution, as on p. 1782, with the Prayer from the Mass, Fidelium, Deus, omnium. p. 1756.

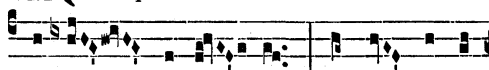
¹ Jesus, who as man has struggled, suffered, overcome, will "do judgment" with merciful understanding as well as justice.

II. FUNERAL MASS.

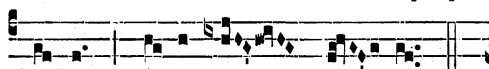
¶ For the Pope, Bishops, and Priests, whether the Mass is for the day of death, burial, the 3rd, 7th, 30th, or anniversary day, the Epistle and Gospel are from Mass No I, p. 1756, with the appropriate Prayers.

Intr. VI  **R**

Equi-em * ae-tér- nam dó-na



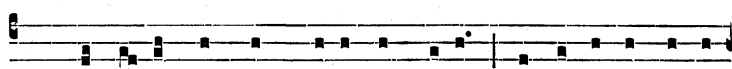
é- is, Dómi- ne : et lux perpé-



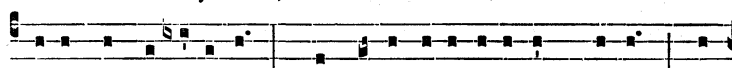
tu- a lú-ce- at é- is.

Eternal rest give to them, O Lord; and let perpetual light shine upon them. *Ps.* A hymn, O God, becometh thee in Sion; and a vow shall be paid to thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to thee.

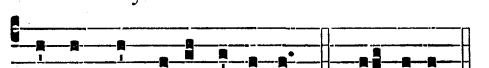
IV Esdr. 2, 34 and 35: Ps. 64, 2-3.



Ps. Te dé-cet hýmnus, Dé-us, in Sí-on, et tí-bi reddé-tur

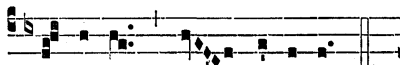


vótum in Je-rúsa-lem : * exáudi ora-ti- ónem mé-am, ad



te ómnis cáro vé-ni-et. Réqui-em.

Réquiem is repeated as far as the Psalm.

VI  **K**

Y-ri- e, * e lé- i-son. *ijj.*



Chríste, e- lé- ison. *ijj.* Ký-ri- e, e- lé- i-son. *ij.*



Ký-ri- e, * e- lé- i-son.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Collect.

DEus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui *N.* (famulae tuae *N.*), quam hodie de hoc saeculo migrare iussisti : ut non tradas eam in manus inimici, neque obliviscaris in finem, sed iubeas eam a sanctis Angelis suscipi et ad patriam paradisi perduci; ut, quia in te speravit et credidit, non poenas inferni sustineat, sed gaudia aeterna possideat. Per Dominum nostrum Jesum Christum.

O God whose property it is ever to have mercy and to spare, we make humble supplication to thee on behalf of the soul of thy servant *N.*, (thy handmaiden *N.*), which thou this day hast called out of this world; cast not that soul into the hands of the enemy, nor be for ever forgetful of it; but bid thy holy Angels welcome it, and lead it into heaven its true fatherland. Ever hath it hoped in thee and believed in thee: doom it not to the flames of hell, but vouchsafe to it that happiness which has no end. Through Jesus Christ...

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

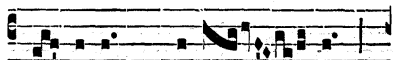
Those who have died before Christ's Coming. 1 Thess. 4, 13-18.

FRatres : Nolumus vos ignorare de dormientibus, ut non contristemini, sicut et ceteri, qui spem non habent. Si enim credimus quod Jesus mortuus est, et resurrexit : ita et Deus eos, qui dormierunt per Jesum, adducet cum eo. Hoc enim vobis dicimus in verbo Domini, quia nos, qui vivimus, qui residui sumus in adventum Domini, non praeveniemus eos, qui dormierunt. Quoniam ipse Dominus in jussu, et in voce Archangel, et in tuba Dei descendet de caelo : et mortui, qui in Christo sunt, resurgent primi. Deinde nos, qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus. Itaque consolamini invicem in verbis istis.

Brethren, we will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven, with commandment, and with the voice of an Archangel, and with the trumpet of God; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

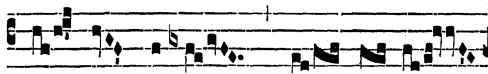
Grad. II

R



Equi-em * aetér- nam

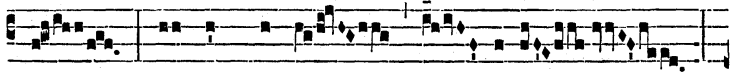
Eternal rest give to them, O Lord; and let perpetual light shine upon them. V. The



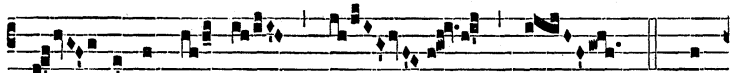
dó- na é- is, Dó- mi- ne :

just shall be in ever-
lasting remembrance;
he shall not fear the
evil hearing.

*IV Esdr. 2, 34 and 35;
Ps. III, 7.*

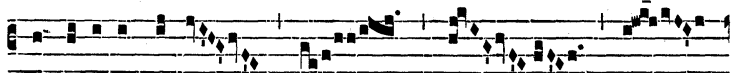


et lux perpé- tu-a

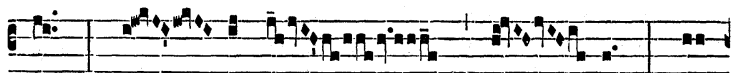


lú- cē- at é- is.

∇. In



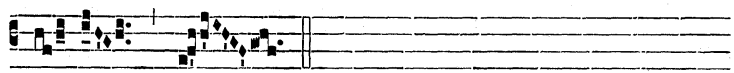
memóri-a aetér-



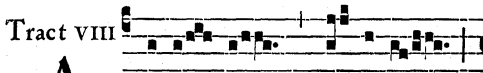
na é- rit jú- stus ∞ ab



audi-ti-óne má- la non ti-



mé- bit.

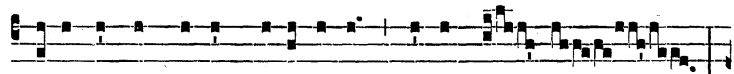


Tract VIII

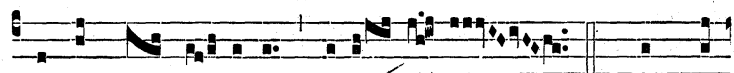
A

Bsól- ve, * Dó-mine,

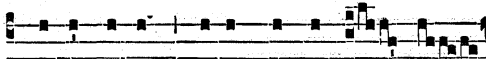
Loose, O Lord, the
souls of the faithful
departed from every
bond of sin.



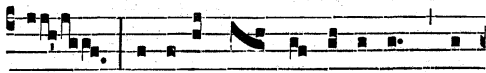
ánimas ómni-um fidé-li-um de-functó- rum ∞



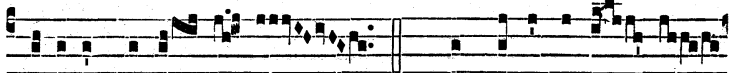
ab ómni vín-cu-lo dē-li-ctó- rum. ∇. 2. Et grá-



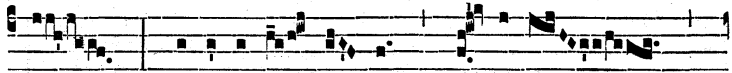
ti-a tú-a illis succurren- te,



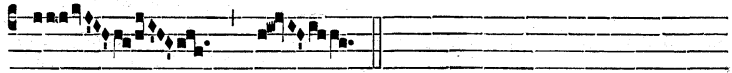
me-re-ántur e-váde-re ju-



dí-ci-um últi- ó-nis. ∇ . 3. Et lú-cis aetér- nae



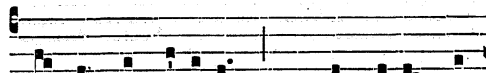
be-a-ti-tú- dí- ne * pérfru- i.



The sequence may never be omitted.

Seq. I

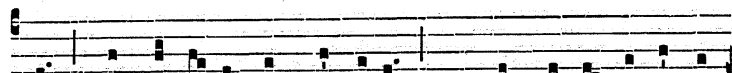
DI-es írae, dí-es ílla, Sólvét



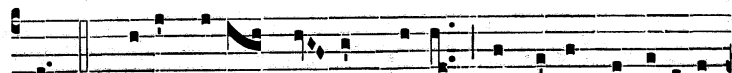
saéclum in favílla : Téste Dávid cum



Sibýlla. 2. Quántus trémor est fu-tú-



rus, Quando júdex est ventúrus, Cúncta stricte discussú-



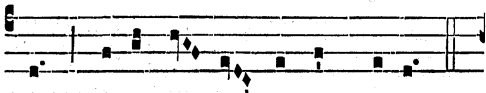
rus! 3. Túba, mírum spár-gens sónum Per sepúlbra regi-ó-

∇ . 2. Helped by thy grace, may they be counted worthy to escape from the avenging judgment. ∇ . 3. And evermore in joy to look upon that Light which is thyself.

1. Dreaded day, that day of ire, When the world shall melt in fire, Told by Sybil and David's lyre.

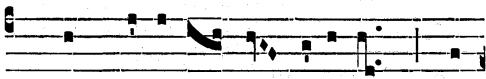
2. Fright men's hearts shall rudely shift, As the Judge through gleaming rift Comes each soul to closely sift.

3. Then, the trumpet's shrill refrain,



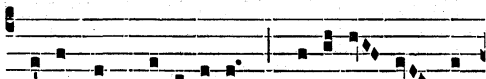
Piercing tombs by hill
and plain, Souls to
judgment shall arraign.

num, Cógēt ómnes ante thrónum.



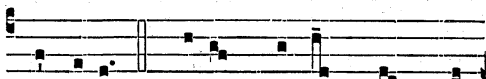
4. Death and nature
stand aghast, As the
bodies rising fast, Hie
to hear the sentence
passed.

4. Mors stupé-bit, et natúra, Cum



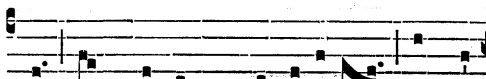
5. Then, before him
shall be placed, That
whereon the verdict's
based, Book wherein
each deed is traced.

resúrget cré-atúra, Judicán-ti re-



6. When the Judge
his seat shall gain, All
that's hidden shall be
plain, Nothing shall
unjudged remain.

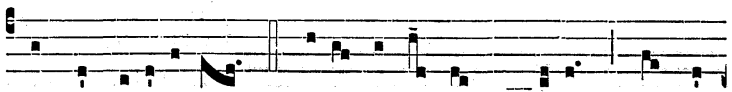
sponsúra. 5. Líber scríptus pro-fe-ré-



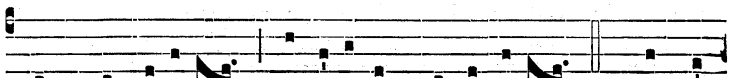
7. Wretched man,
what can I plead?
Whom to ask to inter-
cede, When the just
much mercy need?

tur, In quo tótum continé-tur, Unde

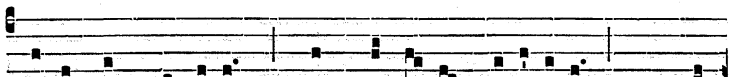
8. Thou, O awe-
inspiring Lord, Saving



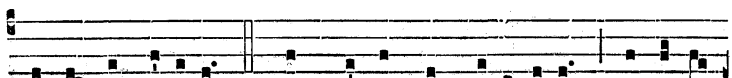
múndus judicé-tur. 6. Júdex ergo cum sedébit, Quidquid



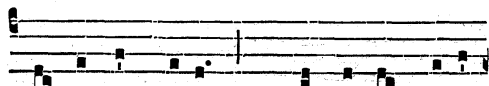
lá-tet, apparébit : Nil inúltum remanébit. 7. Quid sum



mí-ser tunc dictúrus? Quem patrónum rogatúrus, Cum vix

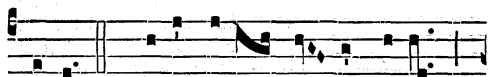


jústus sit secúrus? 8. Rex treméndae majestá-tis, Qui salván-



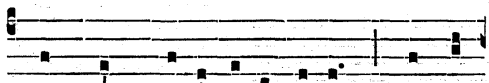
e'en when unimplor-
ed, Save me, mercy's
fount adored.

dos sálvas gratis, Sálva me, fons pi-e-



9. Ah! Sweet Jesus,
mindful be, That thou
cam'st on earth for
me: cast me not this
day from thee.

tá-tis. 9. Recordáre, Jé- su pí-e,



10. Seeking me thy
strength was spent,
Ransoming thy limbs
were rent: Is this toil
to no intent?

Quod sum cáusa tú-ae ví-ae : Ne me



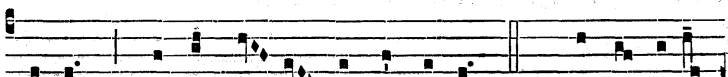
11. Thou, awarding
pains condign, Mercy's
ear to me incline, Ere
the reckoning thou
assign.

pér-das íl-la di- e. 10. Quaérens me,



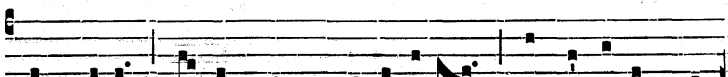
12. I, felon-like, my
lot bewail, Suffused
cheeks my shame un-
veil: God! O let my
prayer prevail.

se- dí- sti lássus : Redemísti Crúcem

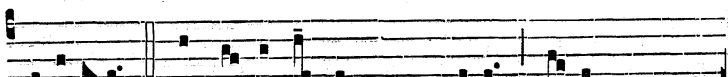


13. Mary's soul thou
madest white, didst to

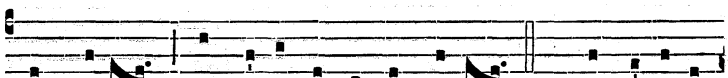
pássus : Tántus lá- bor non sit cássus. 11. Júste júdèx



ul-ti-ónis, Dó-num fac remissi- ónis, Ante dí- em ra-



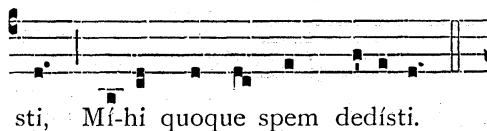
ti-ónis. 12. Inge-míscó, tamquam ré-us : Cúlpa rúbet vúl-



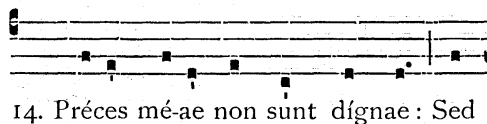
tus mé-us : Suppli-cánti párce, Dé-us. 13. Qui Ma-rí- am



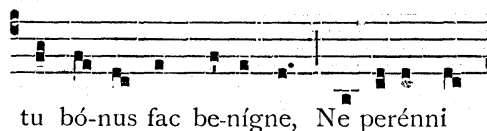
heaven the thief invite,
Hope in me these now
excite.



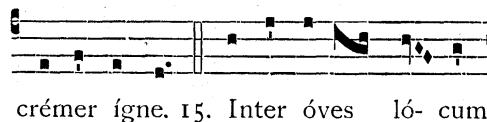
14. Prayers of mine
in vain ascend : Thou
art good and wilt fore-
fend, In quenchless fire
my life to end.



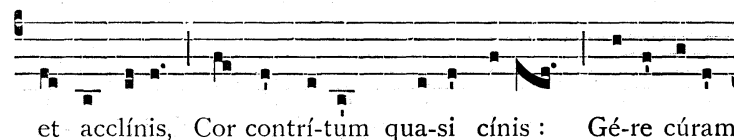
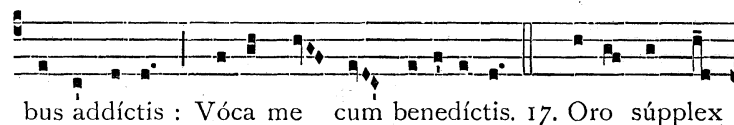
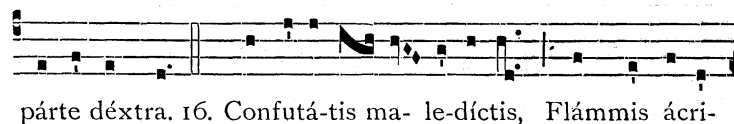
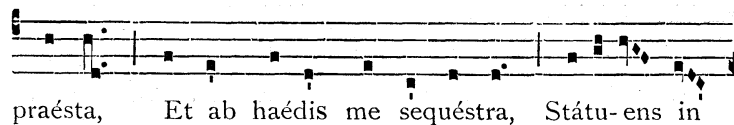
15. When the cursed
by shame opprest, Enter
flames at thy behest,
Call me then to join
the blest.

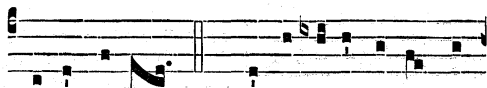


16. 'Mid thy sheep
my place accord, Keep
me from the tainted
horde, Set me in thy
sight, O Lord.

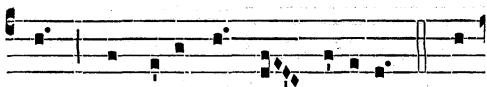


17. Prostrate, sup-
pliant, now no more
Unrepenting, as of yore,
Save me dying, I im-
plore.





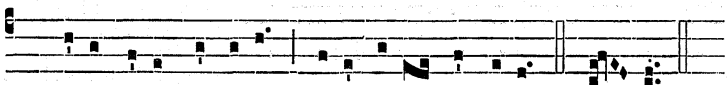
mé-i fí-nis. 18. Lacrímósa dí-es íl-



la, Qua resúrget ex favílla 19. Ju-



di-cándus hó-mo ré-us : Hú-ic ergo pár-ce, Dé-us.



20. Pí-e Jé-su Dó-mine, dó-na é-is réqui-em. A-men.

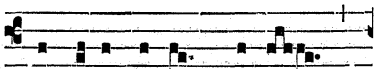
✠ **Sequentia sancti Evangelii secundum Joannem.**

Jesus is the Resurrection and the Life. John 11, 21-27.

IN illo témpore : Dixit Martha ad Jesum : Dó-mine, si fuísses hic, frater meus non fuísset mórtuus : sed et nunc scio, quia quaecúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus : Resúrget frater tuus. Dicit ei Martha : Scio quia resúrget in resurrectione in novíssimo die. Dixit ei Jesus : Ego sum resurrectio, et vita : qui credit in me, étiam si mórtuus fuérit, vivet : et omnis qui vivit, et credit in me, non moriétur in aetérnum. Credis hoc? Ait illi : Utique, Dó-mine, ego crédi, quia tu es Christus Filius Dei vivi, qui in hunc mundum venisti.

AT that time, Martha said to Jesus, Lord, if thou hadst been here, my brother had not died : but now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her, Thy brother shall rise again. Martha saith to him, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the resurrection and the life : he that believeth in me although he be dead, shall live ; and every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him, Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

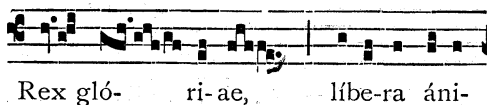
Offert. II



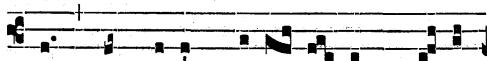
D

Domine Jé-su Chríste, *

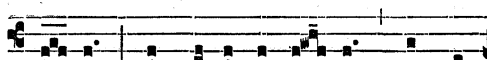
O Lord Jesus Christ, thou who art the King of glory, save the souls of all the faithful departed from the pains



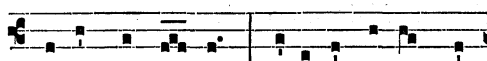
Rex gló- ri-ae, líbe-ra áni-



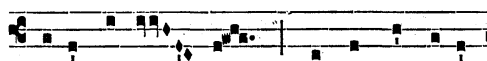
mas ómni-um fidé- li- um de-fun-



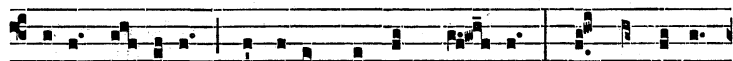
ctó- rum de poénis infér- ni et de



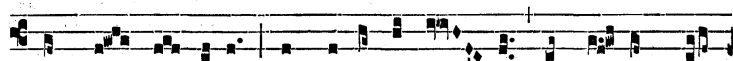
pro-fundo lá- cu : líbe-ra é-as de



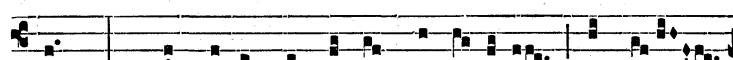
óre le- ó- nis, ne absórbe- at



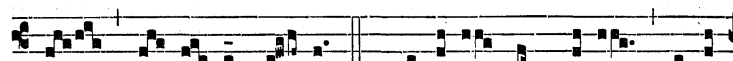
é-as tár-tarus, ne cádant in obscú- rum : sed sígni-fer



sánctus Mí-cha-él repraeséntet é- as in lú- cem sán-



ctam : * Quam o-lim Abrahæ promi- sísti, et sé-

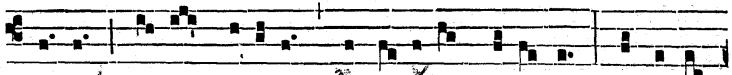


mi- ni é- jus. Hósti- as et préces tí-bi,

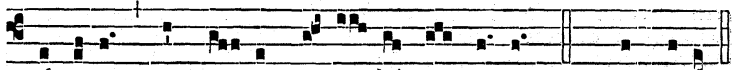


Dómi- ne, láudis of-fé-rimus : tu súscipe pro animábus

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 standard-bearer, to bring them forth into glorious light : * even as of old time thou didst promise to Abraham and to his seed. ¶. Together with our prayers we offer thee, O Lord, the sacrifice of praise : do thou receive it in behalf of the souls whom this day we have in mind : lead them, O Lord, from death into life. *



il-lis, quá-rum hódi-e memó-ri-am fáci-mus : fac é-as,



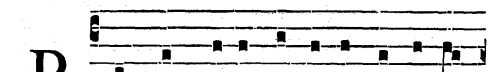
Dómine, de mór-te transí-re ad ví-tam. * Quam ol-im

Secret.

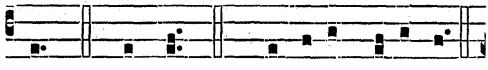
PROPITIARE, quaesumus, Dómine, ánimae fámuli tui N. (fámulae tuae N.), pro qua hóstiam laudis tibi immolámus, majestátem tuam suppliciter deprecántes : ut, per haec pia placatiónis officia, pervenire mereátur ad réquiem sempitérnam. Per Dóminum.

IN merciful forgiveness look down, O Lord, upon the soul of thy servant N. (thy handmaiden N.), for which we this day offer up to thee the sacrifice of praise; and appeased by the holy offering we, in atonement for his transgressions, humbly lay at the feet of thy divine majesty, do thou count him worthy to enter into thine everlasting rest. Through Jesus...

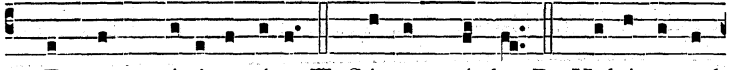
Preface.



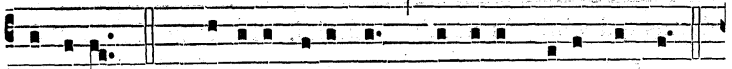
PER ómni- a saecu-la saecu-ló-



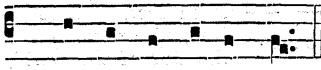
rum. R̄. Amen. V̄. Dóminus vobíscum.



R̄. Et cum spí-ri-tu tú-o. V̄. Súrsum córda. R̄. Habémus ad



Dóminum. V̄. Grá-ti-as agámus Dómino Dé-o nóstro.



R̄. Dígnum et jústum est.

World without end.
R̄. Amen. V̄. The Lord be with you.
R̄. And with thy spirit.
V̄. Lift up your hearts.
R̄. We have lifted them up unto the Lord.
V̄. Let us give thanks to the Lord our God.
R̄. It is meet and just.

VERE 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 omnípotens, aetérne Deus : per Christum Dóminum nostrum.

In quo nobis spes beátae resurrectionis effúlsit, ut quos contristat certa moriéndi conditio, eósdem consolétur futúrae immortalitátis promissio. Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur, et dissolúta terréstris hujus incolátus domo, aetérna in caelis habitátio comparátur.

Et ideo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni militía caeléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes :

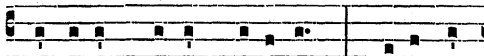
O Lord, the Holy One, the Father Almighty, the Everlasting God : through Christ our Lord.

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.

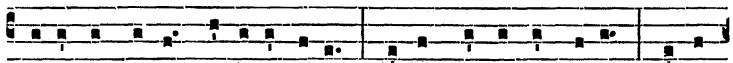
And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory and unceasingly repeat :

S

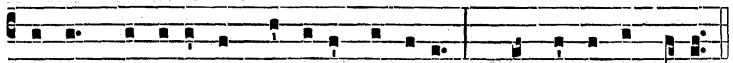
Auctus, * Sáncetus, Sáncetus



Dóminus Dé-us Sába-oth. Pléni sunt



caéli et térra gló-ri-a tú-a. Ho-sánna in excélsis. Bene-



díctus qui vénit in nómine Dómini. Hosánna in excélsis.

A

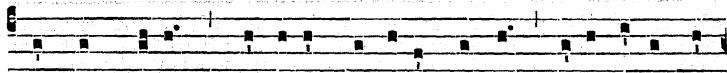
-gnus Dé-i, * qui tóllis peccá-



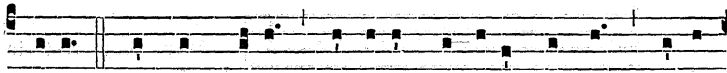
ta múndi : dóna é-is réqui-em.

Holy, Holy, Holy, Lord God of Hosts. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

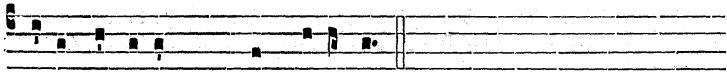
Lamb of God, who takest away the sins of the world, give unto them rest. Lamb of God, who takest away the sins of the world, give unto them rest. Lamb of God, who takest away the sins of the world, give unto them rest for evermore.



Agnus Dé- i, * qui tóllis peccáta mún- di : dóna é- is ré-



qui- em. Agnus Dé- i, * qui tóllis peccáta mún- di : dóna

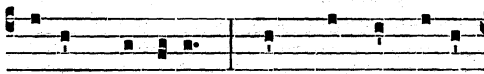


é- is réqui- em ** sempi- té- nam.

Comm. VIII

L

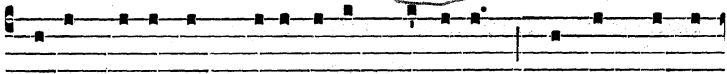
UX ae- té- na lúce- at



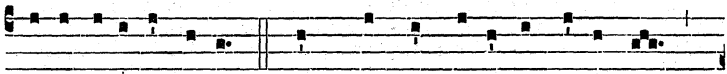
é- is, Dó- mine : * Cum Sánctis tú- is



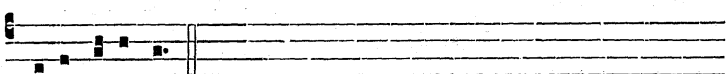
in ae- té- num : qui- a pí- us es. *V. Ré-* ¹⁷⁸⁴



qui- em ae- té- nam dóna é- is, Dó- mi- ne, et lux perpé-



tu- a lúce- at é- is. * Cum Sánctis tú- is in ae- té- num :



qui- a pí- us es.

May light eternal shine upon them, O Lord : * With thy Saints for ever, because thou art merciful. *V.* Eternal rest give to them, O Lord; and let perpetual light shine upon them : * With thy Saints for ever, because thou art merciful.

IV Esdr. 2, 35 and 34.

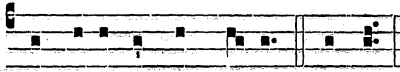
Postcommunion.

PRaesta, quaésumus, omnipotens Deus, ut ánima fámuli tui *N.* (fámulae tuae *N.*), quae hódie de hoc saéculo migrávit,

O Almighty God, grant, we beseech thee, that the soul of thy servant *N.* (thy handmaiden *N.*), which this day has passed out of this world,

his sacrificiis purgata et a peccatis expedita, indulgentiam pariter et requiem capiat semperpiternam. Per Dominum.

may be cleansed by this sacrifice: and being thus freed from guilt, may receive at thy hands both full pardon and everlasting rest. Through Jesus...



R

Equi-escant in pa-ce. R̄. Amen.

May they rest in peace.

After the Mass, the Celebrant gives the Absolution as on p. 1775; but when the body is absent, and for the 3rd, 7th, 30th, or anniversary days, as on p. 1782.

III. ON THE 3rd, 7th AND 30th DAYS.

The Funeral Mass is said, p. 1758, but with the following Prayers:

Collect.

QUaesumus, Domine, ut animae famuli tui *N.* (famulae tuae *N.*), cujus depositionis diem tertium (or septimum, or trigésimum) commemoramus, Sanctorum atque electorum tuorum largiri digneris consortium: et rorem misericordiae tuae perennem infundas. Per Dominum nostrum.

Vouchsafe, we beseech thee, O Lord, to the soul of thy servant *N.*, (thy handmaiden *N.*), the third (or seventh or thirtieth) day of whose departure we are commemorating, fellowship with thy Saints and with thine elect: and henceforth, for ever, pour forth upon it the dew of thy mercy. Through Jesus Christ...

The sequence may be said or not, at the priest's choice.

Secret.

Munera, quaesumus, Domine, quae tibi pro anima famuli tui *N.* (famulae tuae *N.*) offerimus, placatus intende: ut, remedii purgata caelestibus, in tua pietate requiescat. Per Dominum nostrum.

Look down with favour, we beseech thee, O Lord, upon the offerings we make for the soul of thy servant *N.* (thy handmaiden *N.*), from heaven send healing to it, and bid it rest in the certainty of thy love. Through Jesus Christ our Lord.

Postcommunion.

Suscipe, Domine, preces nostras pro anima famuli tui *N.* (famulae tuae *N.*): ut, si quae ei maculae de terrenis contagiis adhaeserunt, remissionis tuae misericordia deleantur. Per Dominum.

Hearken, O Lord, to the prayers we put up to thee for the soul of thy servant *N.* (thy handmaiden *N.*), beseeching thee that, if aught of earthly defilement yet sully it, the fulness of thy loving forgiveness may thereof wash away every stain. Through Jesus Christ our Lord.

IV. MASS OF THE ANNIVERSARY DAY.

As for the Funeral Mass, p. 1758, except :

Collect.

DEus, indulgentiarum Dómine : † da ánimae fámuli tui N. (fámulae tuae N., or animábus famulórum famularúmque tuárum), cujus (quorum) anniversárium depositiónis diem commemorámus, * refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum nostrum.

O Lord, the God of mercies, grant unto the souls of thy servant N. (thy handmaiden N.) (or the souls of thine servants and of thine handmaidens), the anniversary day of whose burial we are keeping, a place of solace, of peaceful rest and of glorious light. Through Jesus Christ our Lord.

Lectio libri Machabaeorum.

The Jews, in the 2nd century before Christ, offered prayers and sacrifices for their dead, as this narrative shows : *II Machabees 12, 43-46.*

IN diébus illis : Vir fortíssimus Judas, facta collatióne, duódecim míllia drachmas argénti misit Jerosólymam, offérrí pro peccátiis mortuórum sacrificium, bene et religióse de resurrecti óne cógitans (nisi enim eos, qui ceciderant, resurrectóus speráret, supérfluum viderétur, et vanum oráre pro mórtuis) : et quia considerábat quod hí, qui cum pietáte dormitiónem accéperant, óptimam habérent repósitam grátiam. Sancta ergo, et salúbris est cogitátió pro defúnttis exoráre, ut a peccátiis solvántur.

IN those days, the most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection; (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead) and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

The sequence may be said or not, at the priest's choice.

✠ Sequentia sancti Evangelii secundum Joannem.

God wills the salvation of all men. John 6, 37-40.

IN illo témpore : Dixit Jesus turbis Judaeórum : Omne, quod dat mihi Pater, ad me véniet : et eum, qui venit ad me, non ejíciam foras : quia descénderi de caelo, non ut fáciam voluntátem meam, sed voluntátem ejus, qui misit me. Haec est autem volúntas ejus, qui

AT that time, Jesus said to the multitudes of the Jews. All that the Father giveth me shall come to me; and him that cometh to me I will not cast out : because I came down from heaven, not to do my own will, but the will of him who sent me. Now this is the will of the Father who sent me, that of all that he hath

misit me, Patris : ut omne, quod dedit mihi, non perdam ex eo, sed resuscitem illud in novissimo die. Haec est autem voluntas Patris mei, qui misit me : ut omnis, qui videt Filium et credit in eum, hábeat vitam aetérnam, et ego resuscitábo 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.

PROPITIARE, Dómine, supplicatiónibus nostris, pro ánima fámuli tui *N.* (fámulae tuae *N.*, or animábibus famulórum famularúmque tuárum), cujus (quorum) hódie ánnua dies ágitur : pro qua (quibus) tibi offérimus sacrificium laudis; ut eam (eas) Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

GIVE ear in thy loving-kindness, O Lord, to our supplications for the soul of thy servant *N.* (thy handmaiden *N.*) (or the souls of thine servants and handmaidens) whose anniversary occurs to-day, and for whom we offer up the sacrifice of praise: vouchsafing to it (or them) to have part and lot with thy Saints. Through Jesus Christ our Lord.

Postcommunion.

PRAESTA, quaesumus, Dómine : ut ánima fámuli tui *N.* (fámulae tuae *N.*, or ánimae famulórum famularúmque tuárum), cujus (quorum) anniversárium depositiónis diem commemorámus, * his purgáta (purgatae) sacrificiis, indulgéntiam páriter et réquiem cápíat (cápiant) sempitérnam. Per Dóminum nostrum.

GRANT, we beseech thee, O Lord, to the soul of thy servant *N.* (thy handmaiden *N.*) (or the souls of thine servants and handmaidens), the anniversary day of whose burial we commemorate, to be purified by these sacrifices; and, imparting thy full forgiveness, do thou bestow upon it (or them) likewise that rest which is everlasting. Through Jesus Christ our Lord.

V. DAILY MASSES.

As for the Funeral Mass, p. 1758, except :

Only one Prayer is said when the Daily Mass is sung.

Collects.

For Bishops and Priests.

DEUS, qui inter apostólicos Sacerdótes, fámulos tuos pontificáli seu sacerdotáli fecisti dignitaté vigére : praesta, quaesumus; ut eórum quoque perpétuo aggregéntur consórtio. Per Dóminum nostrum.

O God, who wast pleased to raise thy servants to the dignity of the episcopate or priesthood, vouchsafe to number them with thy Bishops and Priests for evermore. Through Jesus Christ our Lord.

For deceased Brethren, Friends and Benefactors.

DEUS, véniaie largitor et humanae salutis amator : quæsumus cleméntiam tuam; ut nostrae congregatiónis fratres, propínquos et benefactóres, qui ex hoc saéculo transiérunt, beáta María semper Virgine intercedénte cum ómnibus Sanctis tuis, ad perpétuae beatitudinis consórtium pervenire concedás. (Per Dóminum.)

O God, who art ever ready to forgive sins and who ever seekest the salvation of men : we most humbly entreat, of thy mercy, that through the intercession of blessed Mary ever a Virgin and of all thy Saints, the brethren, friends and benefactors of our congregation, who have passed out of this world, may together enjoy that happiness which has no end. (Through Jesus Christ...)

For all the Faithful departed. Fidélium. p. 1756.

Lectio libri Apocalypsis beati Joannis Apostoli.

The happy death of good Christians. Apocalypse 14, 13.

IN diébus illis : Audívi vocem de caelo, dicéntem mihi : Scribe : Beáti mórtui, qui in Dómino moriúntur. Amodo jam dicit Spiritus, ut requiéscant a labóribus suis : ópera enim illórum sequúntur illos.

IN those days, I heard a voice from heaven, saying to me, Write, blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them.

The sequence may be said or not, at the priest's choice.

✠ Sequentia sancti Evangelii secundum Joannem.

The Eucharist is a pledge of resurrection. John 6, 51-55.

IN illo témpore : Dixit Jesus turbis Judaeórum : Ego sum panis vivus, qui de caelo descénda. Si quis manducáverit ex hoc pane, vivet in aetérnum : et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Judaéi ad invicem, dicéntes : Quómodo potest hic nobis carnem suam dare ad manducándum? Dixit ergo eis Jesus : Amen, amen dico vobis : nisi manducavéritis carnem Filii hóminis, et bibéritis ejus sánguinem, non habébitis vitam in vobis. Qui manducat meam carnem, et bibit meum sánguinem, habet vitam aetérnam : et ego resuscitábo eum in novísimo die.

AT that time, Jesus said to the multitudes of the Jews : I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever : and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life : and I will raise him up in the last day.

Secrets.*For Bishops and Priests.*

Suscipe, Dómine, quaesumus, pro animábus famulórum tuórum Pontificum seu Sacerdótum, quas offerimus hóstias : ut, quibus in hoc saéculo pontificále seu sacerdotále donásti méritum, in caelésti regno Santórum tuórum júbeas jungi consórtio. Per Dóminum.

Recieve, we beseech thee, O Lord, for the souls of departed Bishops or Priests, thy servants, the sacrifice we offer : in this world thou didst raise them to pontifical and sacerdotal rank, bid them now to enter into the company of thy Saints. Through Jesus Christ our Lord.

For deceased Brethren, Friends and Benefactors.

Deus, cujus misericórdiae non est número, súscipe propítis preces humilitátis nostrae : et animábus fratrum, propinquórum et benefactórum nostrórum, quibus tui nóminis dedísti confessiónem, per haec sacraménta salutis nostrae, cunctórum remissionem 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.*

Prosit, quaesumus, Dómine, animábus famulórum tuórum Pontificum seu Sacerdótum, misericórdiae tuae imploráta cleméntia : ut ejus, in quo speravérunt et credidérunt, aetérnum cápiant, te miseránte, consórtium. Per Dóminum.

MAY, O Lord, the abundance of thy mercies to which we have made appeal, avail thy servants departed who were Bishops or Priests. In thee they hoped, in thee they believed : may they, in thy mercy, be united to thee for evermore. Through Jesus Christ our Lord.

For deceased Brethren, Friends and Benefactors.

Praesta, quaesumus, omnipotens et miséricors Deus : ut ánimae fratrum, propinquórum, et benefactórum nostrórum, pro quibus hoc sacrificium laudis tuae obtúlimus majestáti ; per hujus virtútem sacraménti a peccátis ómnibus expiátae, lucis perpétuae, te miseránte, recipiant beatitúdinem. (Per Dóminum nostrum).

O Almighty and merciful God, grant, we beseech thee, by virtue of this sacrament, to the souls of our brethren, friends and benefactors, in behalf of whom we have now offered to thy divine majesty the sacrifice of praise, the pardon of all their sins and the happiness of being, through thy mercy, admitted to look upon thee who art light everlasting. (Through Jesus Christ our Lord.)

For all the Faithful departed, p. Animábus. 1757.

The Absolution when the body is present.

NON intres in iudicium cum servo tuo, Dómine, quia nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remissio. Nón ergo eum, quaesumus, tua judiciális senténtia premat, quem tibi vera supplicatio fidei christiánae comméndat : sed, grátia tua illi succurrénte, mereátur evádere iudicium ultiónis, qui, dum viveret, insignitus est signáculo sanctae Trinitátis : Qui vivis et regnas in saécula saeculórum. *Ry. Amen.*

ENTer not into judgment with thy servant, O Lord; for, save thou grant him forgiveness of all his sins, no man shall be justified in thy sight. Wherefore suffer not, we beseech thee, the sentence thou pronouncest in judgment upon one whom the faithful prayer of thy Christian people commends to thee, to be a doom which shall crush him utterly. Rather succour him by thy gracious favour, that he now escape thine avenging justice who, in his lifetime, was sealed with the seal of the holy Trinity. Who livest and reignest world without end. *Ry. Amen.*

Resp. I.

L Ibe-ra me, Dó-mine, * de

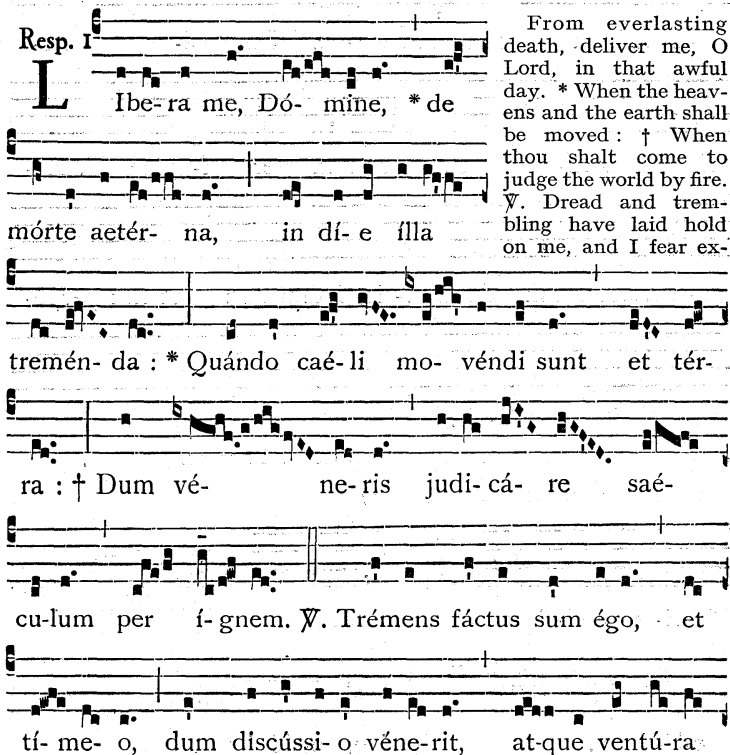
mórte aetér-na, in dí-e illa

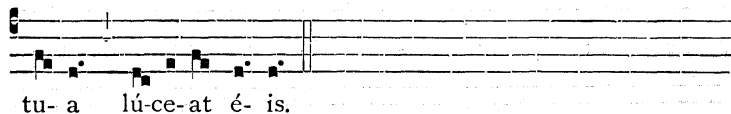
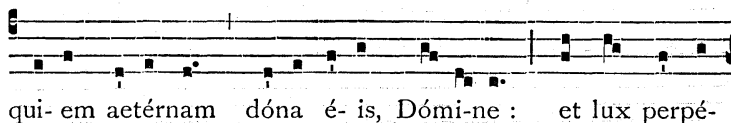
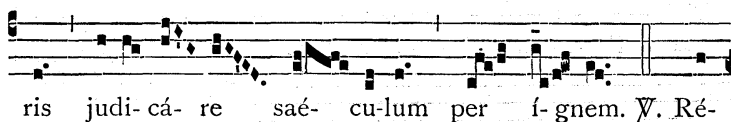
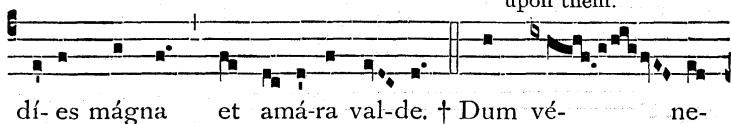
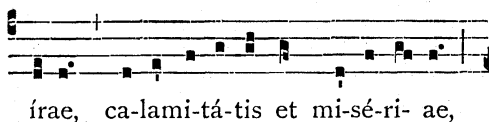
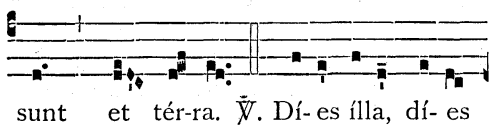
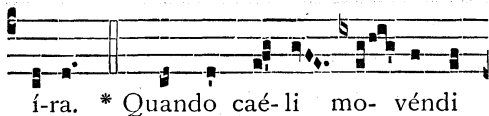
tremén-da : * Quándo caé-li mo-vé-ndi sunt et tér-

ra : † Dum vé-ne-ris judi-cá-re sae-

cu-lum per í-gnem. *∞.* Trémens fáctus sum égo, et

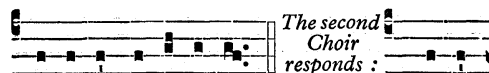
tí-me-o, dum discússi-o vé-ne-rit, at-que ventú-ra



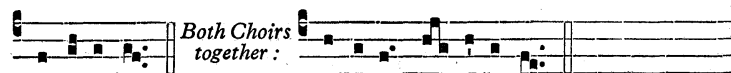


The Choir repeats Libera me as far as the V̄. Trémens.

The Cantor and the first Choir sung:



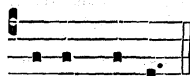
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.



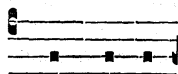
e-lé-i-son.

Ký-ri-e, e-lé-i-son.

At the blessing with holy water and incense, the Priest sings :



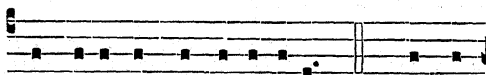
The rest
in silence,
until :



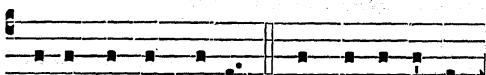
Pá-ter nóster.

∇. Et ne nos

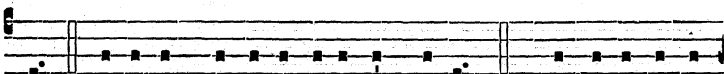
Our Father. ∇. And lead us not into temptation. R̄. But deliver us from evil. ∇. From the gates of hell. R̄. Deliver his soul (their souls), O Lord. ∇. May he (they) rest in peace. R̄. Amen. ∇. O Lord, hear my prayer. R̄. And let my cry come unto thee.



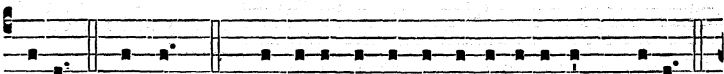
indúcas in tenta-ti-ónem. R̄. Sed lí-



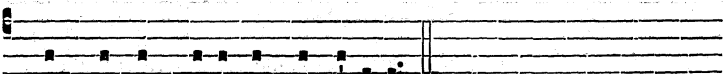
be-ra nos a má-lo. ∇. A pórtá infe-



ri. R̄. Eru- e, Dómi-ne, ánimam é-jus. ∇. Requi- éscat in [ánimas eó-rum]. [Requi- éscant]



pá-ce. R̄. Amen. ∇. Dómine, exáudi o-ra-ti-ónem mé-am.



R̄. Et clámor mé-us ad te véni-at.

∇. Dóminus vobíscum.

R̄. Et cum spírítu túo.

∇. The Lord be with you.

R̄. And with thy spirit.

Orémus.

Let us pray.

DEUS, cui próprium est mise-
réri semper et párcere : te
súpplices exorámus pro ánima
fámuli tui *N.* (fámulae tuae *N.*),
quam hódie de hoc saéculo
migráre jussisti, † ut non tradas
eam in manus inimíci, neque
obliviscáris in finem, sed júbeas
eam a sanctis Angelis súscipi,
et ad pátriam paradísi perdúci ; *
ut, quia in te sperávit et crédidit,
non poenas inférni sustíneat,

O God whose property it is ever
to have mercy and to spare, we
make humble supplication to thee
on behalf of the soul thy servant *N.*
(thy handmaiden *N.*), which thou
this day hast called out of this world ;
cast not that soul into the hands of
the enemy, nor be for ever forgetful
of it ; but bid thy holy Angels wel-
come it, and lead it into heaven its
true fatherland. Ever hath it hoped
in thee and believed in thee : doom

sed gáudia aetérna possideat. | it not to the flames of hell, but
Per Christum Dóminum no- | vouchsafe to it that happiness which
strum. R̄. Amen. | has no end. Through Jesus...

¶ For a Priest is said : pro ánima fámuli tui N. Sacerdótis, quam... etc.

On the way to the Grave.

When the Prayer has been said, if the body is to be buried at once, it is carried to the grave. On the way the Antiphon In 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.

VII

I N paradí-sum * dedú-cant te

Ange-li : in tú-o advéntu suscí-

pi-ant te Mártý-res, et perdúcant

te in ci-vi-tá-tem sánctam Je-rú-sa-lem. Chórus Ange-

lórurum te sú-sci-pi-at, et cum Láza-ro quondam páu-

pe-re aetérnam hábe-as réqui-em.

May the Angels lead you into Paradise; and on your arrival, may the Martyrs receive you and introduce you into the holy city of Jerusalem. May you be welcomed by the choir of Angels; and together with Lazarus, who was formerly poor, may you have eternal rest.

¶ When the grave is reached, if it is not already blessed, the Priest blesses it, saying :

Orémus.

D Eus, cujus miseratióne áni- | O God, by whose mercy the souls
mae fidélium requiésunt, | of the faithful are at rest, vouch-
hunc túmulum benedicere di- | safe to bless this grave, and assign

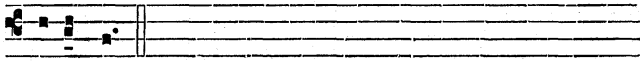
gnáre, eíque Angelum tuum sanctum députa custódem : et quorum quarúmque cörpera hic sepeliúntur, ánimas eórum ab ómnibus absólve vínculis delictórum, ut in te semper cum Sanctis tuis sine fine læténtur. Per Christum Dóminum nostrum. R̄. Amen.

to it thy holy Angel as its keeper; deliver the souls of those whose bodies are here buried from all the chains of their sins, that with thy Saints they may for ever rejoice in thee. Through Jesus Christ our Lord. R̄. Amen.

If it is a grave for one only, the Priest says : et cujus corpus hic sepelitur, ánimam ejus... læténtur; the soul of him (her) whose body is... his (her) sins... he (she) may rejoice...

The bier and grave are then sprinkled with holy water and incensed.

II
E

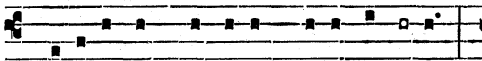


-go sum.

Canticle of Zachary. ¹

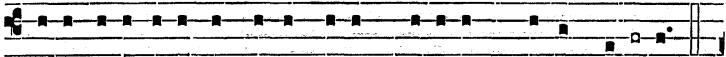
Luke I, 68-79.

The departed soul begs to share in that Redemption, whose dawn was hailed by Zachary, father of the Baptist.

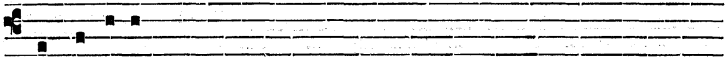


1. Benedíctus Dóminus Dé-us Isra-el : *

Blessed be the Lord God of Israel : because he hath visited and wrought the redemption of his people.



qui-a vi-si-távit, et fé-cit redempti-ónem plé-bis sú- ae.



2. Et e-réxit...

2. ¹ Et eréxit córnu salutis nóbis, * in dómo Dávid púeri súi.

2. And hath raised up an horn of salvation to us, in the house of David his servant.

3. Sicut locútus est per os sanctórum, * qui a saéculo sunt prophetárum éjus.

3. As he spoke by the mouth of his holy prophets, who are from the beginning.

4. Salútem ex inimícis nóstris, * et de mánu ómnium qui odérunt nos :

4. Salvation from our enemies and from the hand of all that hate us.

¹ Every verse has the intonation, except the final *Réquiem*, and *Et lux perpétua*, which, because they are short, begin with the dominant.

5. Ad faciendam misericordiam cum patribus nostris : * et memorari testamenti sui sancti.

6. Jusjurandum, quod juravit ad Abraham patrem nostrum, * datum se nobis.

7. Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi :

8. In sanctitate et justitia coram ipso, * omnibus diebus nostris.

9. Et tu, puer, propheta Altissimi vocaberis : * praeibis enim ante faciem Domini, parare vias ejus :

10. Ad dandam scientiam salutis plebi ejus, * in remissionem peccatorum eorum :

11. Per viscera misericordiae Dei nostri : * in quibus visitavit nos, oriens ex alto :

12. Illuminare his qui in tenebris et in umbra mortis sedent : * ad dirigendos pedes nostros in viam pacis.

13. Requiem aeternam * dona ei, Domine.

14. Et lux perpetua * luceat ei.

5. To perform mercy to our fathers and to remember his holy testament.

6. The oath, which he swore to Abraham our father, that he would grant to us.

7. That being delivered from the hand of our enemies, we may serve him without fear :

8. In holiness and justice before him, all our days.

9. And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways :

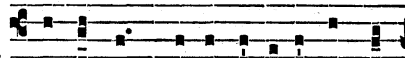
10. To give knowledge of salvation to his people, unto the remission of their sins.

11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us :

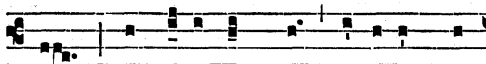
12. To enlighten them that sit in darkness and in the shadow of death : to direct our feet into the way of peace.

The Antiphon is repeated :

Antiphon.



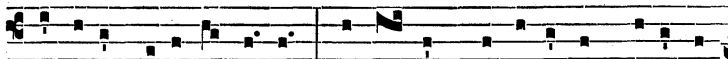
Ego sum re-surrecti-o et vi-



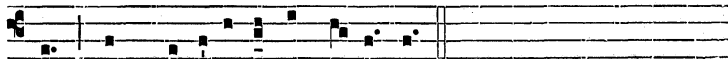
ta : qui credit in me, e-ti-am si

I am the resurrection and the life : he that believeth in me, although he be dead, shall live : and every one that liveth and believeth in me shall not die for ever.

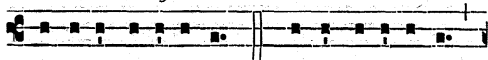
John II, 25-26.



mortu-us fu-e-rit, vi-vet : et omnis, qui vi-vit et credit in

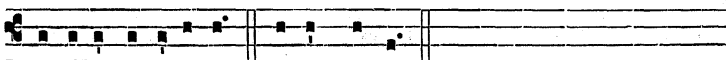


me, non mo-ri-e-tur in ae-ternum.

*The Priest then says :**The Choir continues :*

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Ký-ri-e, e-lé-i-son. Chríste, e-lé-i-son.

The Priest :

Ký-ri-e, e-lé-i-son. Pá-ter nóster. *He sprinkles the body.*

Ÿ. Et ne nos indúcas in tentatiónem.

R̄. Sed libera nos a málo.

Ÿ. A pórtá inferi.

R̄. Erue, Dómine, ánimam éjus.

Ÿ. Requíescat in páce.

R̄. Amen.

Ÿ. Dómine, exáudi oratiónem méam.

R̄. Et clámor méus ad te véniat.

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu túo.

Orémus.

FAC, quaesumus, Dómine, hanc cum servo tuo defúncto (ancilla tua defúncta) misericórdiam, ut factórum suórum in poenis non recípiat vicem, qui (quae) tuam in votis tenuit voluntátem : † ut, sicut hic eum (eam) vera fides junxit fidélium turmis; * ita illic eum (eam) tua miserátio sóciat angélicis choris. Per Christum Dóminum nostrum. R̄. Amen.

Ÿ. Réquiem aetérnam dona éi, Dómine.

R̄. Et lux perpétua lúceat éi.

Ÿ. And lead us not into temptation.

R̄. But deliver us from evil.

Ÿ. From the power of hell.

R̄. Save his (her) soul, O Lord.

Ÿ. May he (she) rest in peace.

R̄. Amen.

Ÿ. O Lord, hear my prayer.

R̄. And let my supplication come up unto thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

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.

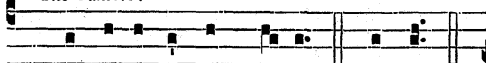
R̄. Amen.

Ÿ. Eternal rest give to him (her), O Lord.

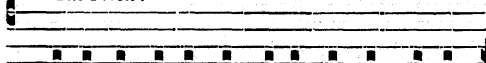
R̄. And let perpetual light shine upon him (her).

Ÿ. May he (she) rest in peace. R̄. Amen.

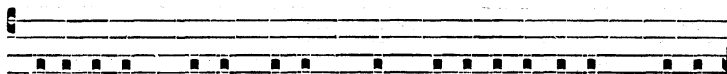
Ÿ. May his (her) soul and the souls of all the faithful departed through the mercy of God rest in peace. R̄. Amen.

The Cantors :


Ÿ. Requi-éscat in pá-ce. R̄. Amen.

The Priest :

Ÿ. Anima é-jus, et ánimae ómni-um



fidé-li- um de-functó-rum, per mi-se-ri-córdi- am Dé- i



requi- éscant in páce. R̄. Amen.

On the way back to the church or sacristy, the Ant. Si iniquitates, with the Ps. De profundis, concluding with Réquiem. etc. p. 1784, is recited without note, the versicles in the plural. The Ant. is repeated; then K̄yrie, p. 1781, the Prayer Fidélium, p. 1756, and the versicles Réquiem aeternam and Requiéscant in páce.

The Absolution when the body is not present

on the 3rd, 7th, 30th, the anniversary day, or other days.

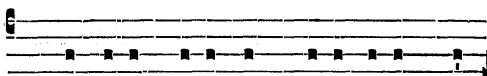
As for the Absolution when the body is present, p. 1775, except what follows :

The Prayer Non intres is omitted, and instead of Deus, cui próprium est, the following Prayer is said.

Orémus.

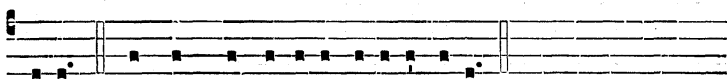
A Bsólve, quaésumus, Dómine, ánimam fámuli tui *N.* (fámulae tuae) *N.* (or ánimas famulórum tuórum, or famulárum tuárum, or famulórum famularúmque tuárum, *N.* et *N.*) ab omni vínculo delictórum : † ut, in resurrecciónis glória, * inter Sanctos et eléctos tuos resuscitátus (-a) respíret (resuscitáti, or- ae, respírent). Per Christum Dóminum nostrum. R̄. Amen.

D Eliver, 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. R̄. Amen.



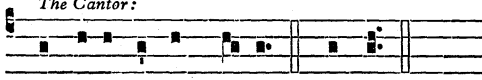
∇. Réqui- em aetérnam dóna é- i, Dó-
[é- is,]

∇. Eternal rest give unto him (them), O Lord. R̄. And let perpetual light shine upon him (them).



mine. R̄. Et lux perpé-tu-a lúce- at é- i.
[é- is].

The Cantor:



☩. May he rest (may they rest) in peace.

Requi-éscat in pá-ce. R̄. Amen.
[Requi-éscant]

Then the Celebrant says on a lower note:

<p>☩. Anima ejus (ánimae eó- rum) et ánimae ómnium fidé- lium defunctórum per miseri- córdiam Dei requiéscant in pace. R̄. Amen.</p>	<p>☩. May his (her) soul (their souls) and the souls of all the faithful departed through the mercy of God rest in peace. R̄. Amen.</p>
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THE BURIAL SERVICE.

The Bearing of the body to the Church.

The Priest, vested in surplice and black stole, sometimes even in black cope, goes to the house of the deceased, accompanied by the Clergy. He is preceded by the Cross-bearer and an acolyte carrying holy water.

The priest sprinkles the body with holy water and intones the Antiphon
Si iniquitátes.

Psalm 129.

The cry for mercy of a departed soul ; its trust in God.

DE profúndis clamávi ad te,
Dómine : * Dómine, exáudi
vócem méam.

2. Fiant áures túae inten-
dentes * in vócem deprecatiōnis
méae. †

3. Si iniquitátes observáveris,
Dómine : * Dómine, quis
sustinébit ?

4. Quia apud te propitiatio
est : * et propter légem tuam
sustinui te, Dómine. †

5. Sustinuit ánima méa in
verbo ejus : * sperávit ánima
méa in Dómino.

6. A custódia matutína usque
ad nóctem, * spéret Israël in
Dómino. †

7. Quia apud Dóminum mi-
sericórdia : * et copiósa apud
eum redemptio.

8. Et ipse redimet Ísrael *
ex ómnibus iniquitatibus ejus. †

9. Réquiem aetérnam * dóna
éi, Dómine. ¹

10. Et lux perpétua * lúceat
éi.

OUT of the depths I have cried to
thee, O Lord : Lord, hear my
voice.

2. Let thy ears be attentive to
the voice of my supplication.

3. If thou, O Lord, wilt mark
iniquities ; Lord, who shall stand it ?

4. Because with thee there is merci-
ful 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.

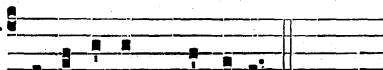
¹ If two or more deceased are buried at the same time, this Versicle is said each time in the plural, as are also the other Versicles and the Prayers, with the exception of the Prayer *Non intres*.

The Antiphon is repeated.

Ant. Si iniquitátes observáveris, Dómine : Dómine, quis sustinébit?

Ant. If thou shalt observe iniquities O Lord, Lord who shall endure it?

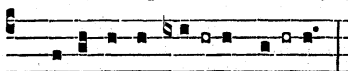
The body is then borne to the church. On leaving the house, the priest solemnly intones the Antiphon :

Ant. If 
E Xsultábunt Dómino.

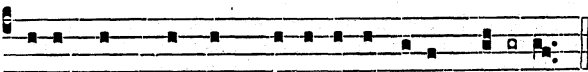
They shall rejoice in the Lord.

Psalm 50.

The departed soul confesses its sins; and hopes for a joyful resurrection, as the Antiphon shows, taken from v. 9.

The Cantors intone : 
I. Mi-se-ré-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 multitudí-
nem miseratiónum tuárum, *
dèle iniquitátem méam.

2. And according to the multitude
of thy tender mercies, blot out my
iniquity.

3. Amplius láva me ab in-
iquitáte méa : * et a peccáto
méo múnda me.

3. Wash me yet more from my
iniquity, and cleanse me from my
sin.

4. Quóniam iniquitátem
méam égo cognóscó : * et peccá-
tum méum contra me est semper.

4. For I know my iniquity, and
my sin is always before me.

5. Tibi sóli peccávi, et
málum coram te féci : * ut
justificéris in sermónibus tuis,
et víncas cum iudicáris.

5. To thee only I have sinned,
and have done evil before thee :
that thou mayst be justified in thy
words, and mayst overcome when
thou art judged.

6. Ecce enim in iniquitá-
tibus concéptus sum : * et in
peccátis concépit me máter méa.

6. For behold I was conceived in
iniquities, and in sins did my mother
conceive me.

7. Ecce enim veritátem dile-
xisti : * incérta et occúlta
sapiéntiæ tuæ manifestásti míhi.

7. For behold thou hast loved truth :
the uncertain and hidden things of thy
wisdom thou hast made manifest to me.

8. Aspérges me hyssópo, et
mundábor : * lavábis me, et
super nívem dealbábor.

8. Sprinkle me with hyssop, and
I shall be cleansed : wash me, and
I shall be made whiter than snow.

9. Audítui méo dábis gáudium et laetítiam : * et exsultábunt óssa humiliáta.

10. Avérte fáciem túam a peccátiis méis : * et ómnes iniquitátes méas déle.

11. Cor múndum créa in me, Déus : * et spíritum réctum innova in viscéribus méis.

12. Ne projicias me a fácie túa : * et spíritum sánctum túum ne áuferas a me.

13. Rédde míhi laetítiam salutáris túi : * et spíritu principiáli confirma me.

14. Docébo iníquos vías túas : * et ímpii ad te converténtur.

15. Líbera me de sanguínibus, Déus, Déus salutis méae : * et exsultábit língua méa justítiam túam.

16. Dómine, lábia méa apéries : * et os méum annuntiábit láudem túam.

17. Quóniam si voluísses sacrificium, dedíssem útique : * holocáustis non delectáberis.

18. Sacrificium Déo spíritus contritulátus : * cor contrítum et humiliátum, Déus, non despíciés.

19. Benígne fac, Dómine, in bóna voluntáte túa Sión : * ut aedificéntur múri Jerúsalem.

20. Tunc acceptábis sacrificium justítiae, oblatiões et holocáusta : * tunc impónent super altáre tíuum vítulos.

21. Réquiem aetérnam * dóna éi, Dómine. ¹

22. Et lux perpétua * líceat éi.

9. To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

10. Turn away thy face from my sins, and blot out all my iniquities.

11. Create a clean heart in me, O God : and renew a right spirit within my bowels.

12. Cast me not away from thy face, and take not thy holy spirit from me.

13. Restore unto me the joy of thy salvation : and strengthen me with a perfect spirit.

14. I will teach the unjust thy ways : and the wicked shall be converted to thee.

15. Deliver me from blood, O God, thou God of my salvation : and my tongue shall extol thy justice.

16. O Lord, thou wilt open my lips : and my mouth shall declare thy praise.

17. If thou hadst desired sacrifice, I would indeed have given it : with burnt offerings thou wilt not be delighted.

18. A sacrifice to God is an afflicted spirit : a contrite and humbled heart, O God, thou wilt not despise.

19. Deal favourably, O Lord, in thy goodwill with Sion, that the walls of Jerusalem may be built up.

20. Then shalt thou accept the sacrifice of justice, oblations, and whole burnt offerings : then shall they lay calves upon thy altar.

21. Eternal rest give to him (her), O Lord.

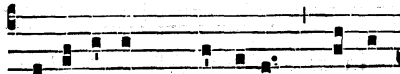
22. And let perpetual light shine upon him (her).

If the way is long, other Psalms from the Office for the Dead are added, at the end of which Réquiem aetérnam dóna éi, Dómine, etc. is always said. The singing of Psalms should continue, as far as possible, until the church is reached.

¹ At Lauds, in vv. 21 and 22, "eis" (them) is said instead of "ei".

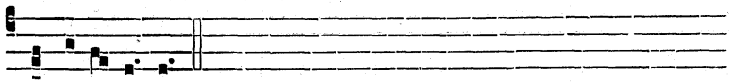
While entering the church, the Antiphon is repeated :

I
E Xsultábunt Dómino óssa



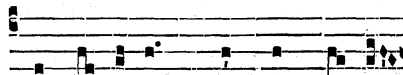
They shall rejoice in the Lord, the bones that have been humbled.

humi-li- á-ta.



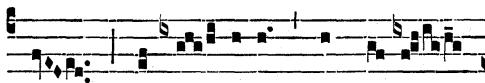
When the procession has entered, one of the Cantors intones the following Responsory, which is continued by two alternate Choirs.

IV
S Ubve-ní-te, * Sáncti Dé- i,




Come to his aid, O Saints of God; come to meet him, O Angels of the Lord : * Receive his soul : † Offering it in the presence of the Most High. ¶ May Jesus Christ, who has called you, receive you; and may the Angels take you to Abraham's bosom : * Receive... ¶. Eternal rest give to him, O Lord, and let perpetual light shine upon him. † Offering it in...

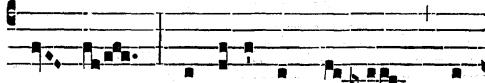
occúr- ri-te, Ange- li



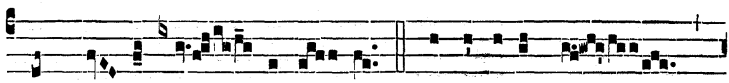
Dómi- ni : * Susci-pi- éntes ánimam



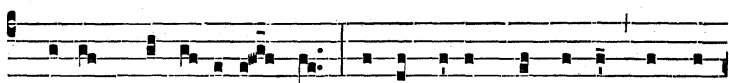
é- jus : † Offeréntes é- am in



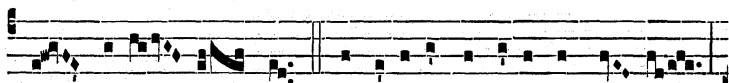
conspé- ctu Al- tíssi- mi. ¶. Susci-pi- at te

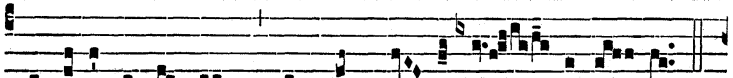


Chrístus, qui vo-cávit te : et in sínun Abrahæ Ange-

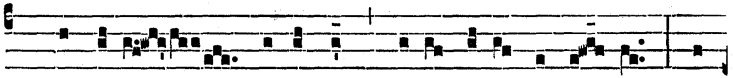


li dedú- cant te : * Susci-pi- éntes ánimam é- jus :

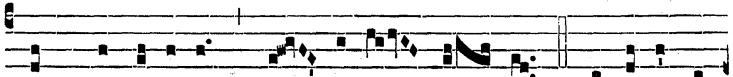




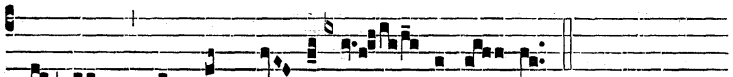
† Offeréntes é- am in conspé-ctu Al- tíss- mi.



∇. Réqui-em aetérnam dóna é-i, Dómi- ne : et



lux perpé-tu- a lú- ce- at é- i. † Offe-réntes



é- am in conspé-ctu Al- tíss- mi.

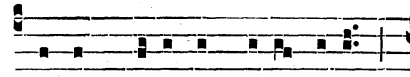
The bier is placed in the middle of the church. If there is no reason for delay, the Office for the Dead and Mass are said immediately.

Vespers for the Dead, p. 1543. Mass, p. 1758. Absolution, p. 1775.

AT MATINS.

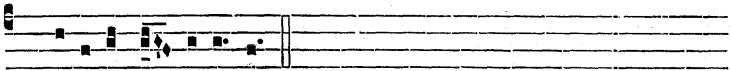
Invitatory.

VI



R Egem cú-i ómni- a vívunt,

The King to whom
all things live, Come
let us adore him.



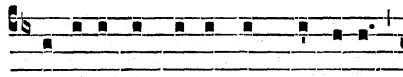
* Vení-te ad- orémus.

*The Choir repeat : Régem cúí ómnia vívunt, * Veníte adorémus.*

Psalm 94.

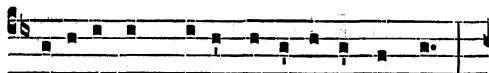
Invitation to praise the great King of living and dead.

V



Ení-te, exsultémus Dómino,

Come let us praise
the Lord with joy :
let us joyfully sing to
God our Saviour; let



jubi-lémus Dé-o sa-lu-tá-ri nóstro :

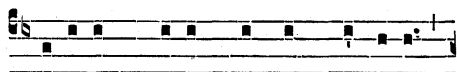
us come before his presence with thanksgiving; and make a joyful noise to him with psalms.



prae-occupémus fá-ci-em é-jus in confessi-óne, et in



psálmis jubi-lémus é-i. Régem.

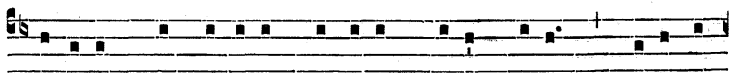


Quóni-am Dé-us mágnus Dóminus,

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.



et Rex mágnus super ómnes dé-os :



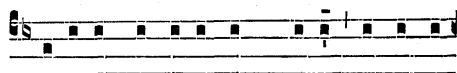
quóni-am non repéllét Dóminus plébem sú-am, qui-a in



mánu é-jus sunt ómnes fínes térrae, et alti-túdines

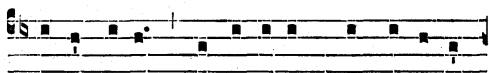


mónti-um ípse cónspi-cit. * Vení-te.



Quóni-am ípsí-us est máre, et ípse

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



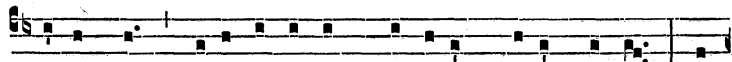
fé-cit íllud, et á-ridam fundavé-runt



mánus é-jus : vení-te, adorémus, et



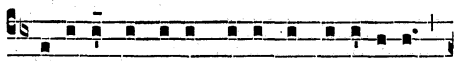
pro-cidámus ante Dé-um : plorémus coram Dómino, qui



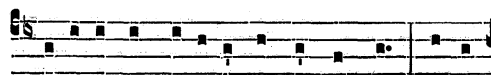
fé-cit nos : qui-a ípse est Dóminus Dé-us nóster : nos



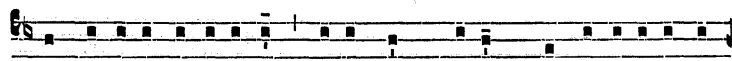
autem pópu-lus é-jus, et óves páscu-ae é-jus. Régem.



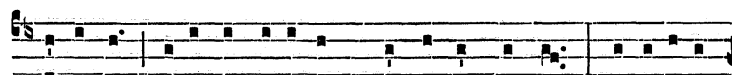
Hódi-e si vócem é-jus audi-é-ri-tis,



no-lí-te obduráre córda véstra, sic-ut



in exacerba-ti-óne secúndum dí-em tenta-ti-ónis in



de-sérto : ubi tentavé-runt me pátres véstri, probavérunt

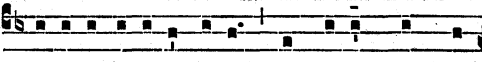


et vidé-runt ópera mé-a. * Vení-te.




Quadragínta ánnis próxímus fú-i


Forty years long was
I offended with that
generation, and I said :
These always err in
heart; and these men



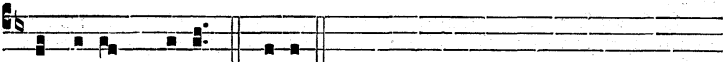
genera-ti-óni hú-ic, et díxi : Semper have not known my ways : so I swore in my wrath that they shall not enter into my rest.



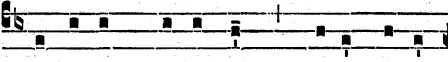
hi érrant córde : ípsi vero non cognové-runt ví-as



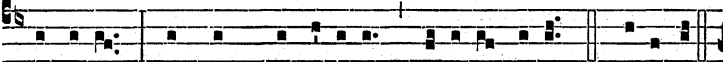
mé-as, quíbus jurávi in í-ra mé-a : Si intro-íbunt in



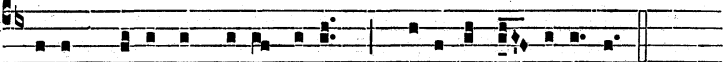
réqui-em mé-am. Régem.



Réqui-em aetérnam dóna é-is Eternal rest give to them, O Lord : and let perpetual light shine upon them.



Dómine : et lux perpétu-a lúce-at é-is. * Vení-te.



Régem cú-i ómni-a vívunt, * Vení-te ad- orémus.

FIRST NOCTURN.

1 Ant.

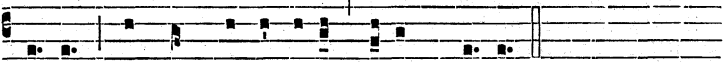
VII C

D

I- ri-ge, * Dómine Dé- us

O Lord my God, direct my way in thy sight.

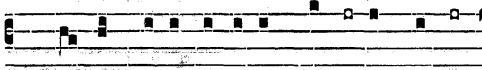
v. 9.



mé- us, in conspéctu tú-o ví-am mé- am.

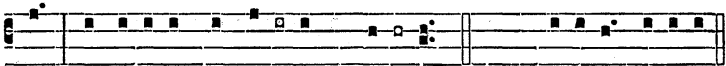
Psalm 5.

The soul, banished to Purgatory, declares its hope of Heaven.



Give ear, O Lord,
to my words : under-
stand my cry.

I. Verba mé-a áuribus pércipe, Dómi-



ne, * intéllige clamó- rem mé- um. *Flex* : e-órum, †

2. Inténde vóci oratiónis
méae, * rex méus et Déus
méus.

2. Hearken to the voice of my
prayer, O my king and my God.

3. Quóniam ad te orábo : *
Dómine, mane exáudies vócem
méam.

3. For to thee will I pray : O Lord,
in the morning thou shalt hear my
voice.

4. Mane astábo tibi et vi-
débo : * quóniam non Déus
vólens iniquitátem tú es.

4. In the morning I will stand
before thee, and will see : because thou
art not a God that willest iniquity.

5. Neque habitábit juxta té
málgnum : * neque permané-
bunt injústi ante óculos túos.

5. Neither shall the wicked dwell
near thee : nor shall the unjust abide
before thy eyes.

6. Odísti ómnes qui ope-
rántur iniquitátem : * pérdes
ómnes qui loquúntur mendá-
cium.

6. Thou hatest all the workers of
iniquity : thou wilt destroy all that
speak a lie.

7. Vírum sánguinum et
dolósum abominábitur Dómi-
nus : * égo autem in multítudine
misericórdiae túae.

7. The bloody and the deceitful
man the Lord will abhor. But as for
me in the multitude of thy mercy,

8. Introibo in dómum
túam : * adorábo ad témplum
sánctum túum in timóre túo.

8. I will come into thy house ;
I will worship towards thy holy
temple, in thy fear.

9. Dómine, deduc me in
justítia túa : * propter inimícos
méos dirige in conspéctu túo
viam méam.

9. Conduct me, O Lord, in thy
justice : because of my enemies,
direct my way in thy sight.

10. Quóniam non est in óre
eórum véritas : * cor eórum
vánum est.

10. For there is no truth in their
mouth : their heart is vain.

11. Sepúlcrum párens est
gúttur eórum, † línguis síis
dolóse agébant : * júdica illos,
Déus.

11. Their throat is an open sepul-
chre : they dealt deceitfully with their
tongues : judge them, O God.

12. Décidant a cogitatióibus
síis, † secúndum multítudinem
impietátum eórum expélle éos : *
quóniam irritavérunt te, Dó-
mine.

12. Let them fall from their
devices : according to the multitude
of their wickednesses cast them out :
for they have provoked thee, O Lord.

13. Et laetentur omnes qui sperant in te : * in aeternum exultabunt et habitabis in eis.

13. But let all them be glad that hope in thee : they shall rejoice for ever, and thou shalt dwell in them.

14. Et gloriabuntur in te omnes qui diligunt nomen tuum, * quoniam tu benedices iusto.

14. And all they that love thy name shall glory in thee : for thou wilt bless the just.

15. Domine, ut scuto bonae voluntatis tuae, * coronasti nos.

15. O Lord, thou hast crowned us, as with a shield of thy good will.

16. Requiem aeternam * dona eis, Domine.

16. Eternal rest give to them, O Lord.

17. Et lux perpetua * luceat eis.

17. And let perpetual light shine upon them.

The Antiphon is repeated after each Psalm.

2 Ant.

VIII G

C

Onver-tere, Domine, * et eri-

Turn to me, O Lord, and deliver my soul, for there is no one in death, that is mindful of thee.

vv. 4 and 5.

pe animam me- am, quoni- am non est in mor- te qui

memor sit tu- i.

Psalm 6.

The soul complains to God of its sorrowful state.

I. Domine, ne in furore tu-o argu-as

O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

me : * neque in ira tu-a corri-pi- as me.

Flex : me-o, †

2. Miserére méi, Dómine, quóniam infirmus sum : * sána me, Dómine, quóniam conturbáta sunt *óssa méa*.

3. Et ánima méa turbáta est valde : * sed tu, Dómine, úsquequo?

4. Convértere, Dómine, et éripe ánimam méam : * sálvum me fac propter misericórdiam túam.

5. Quóniam non est in mórtē qui mémor sit túi : * in inférno autem quis confitébitur tibi?

6. Laborávi in gémitu méo, † lavábo per singulas nóctes létctum méum : * lácrimis méis strátum méum rigábo.

7. Turbátus est a furóre óculus méus : * inveterávi inter ómnes inimícos méos.

8. Discédite a me, ómnes qui operámini iniquitátem : * quóniam exaudívit Dóminus vócem flétus méi.

9. Exaudívit Dóminus deprecaciónem méam : * Dóminus orationem méam suscepit.

10. Erubéscant et conturbéntur veheménter ómnes inimíci méi : * convertántur et erubéscant valde *velóciter*.

11. Réquiem aetérnam : * dóna *éis*, Dómine.

12. Et lux perpétua * *lúceat* *éis*.

2. Have mercy on me, O Lord, for I am weak : heal me, O Lord, for my bones are troubled.

3. And my soul is troubled exceedingly : but thou, O Lord, how long?

4. Turn to me, O Lord, and deliver my soul : O save me for thy mercy's sake.

5. For there is no one in death, that is mindful of thee : and who shall confess to thee in hell?

6. I have laboured in my groanings, every night I will wash my bed : I will water my couch with my tears.

7. My eye is troubled through indignation : I have grown old amongst all my enemies.

8. Depart from me, all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my supplication : the Lord hath received my prayer.

10. Let all my enemies be ashamed and be very much troubled : let them be turned back and be ashamed very speedily.

3 Ant.

VIII G

N

Equándo * rápi- at ut lé- o

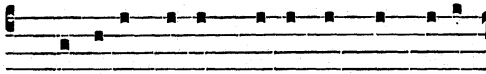
Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save. *v. 2.*

ánimam mé-am, dum non est qui rédimat, neque qui

sálvum fá-ci- at.

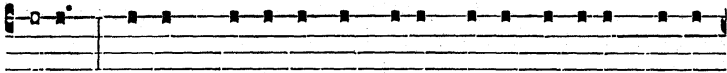
Psalm 7.

The just man persecuted declares his innocence and appeals to God.

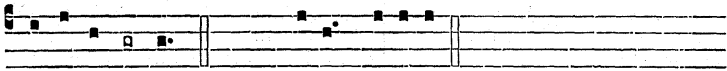


i. Dómine Dé-us mé-us, in te sperá-

O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me.



vi : * sálvum me fac ex ómnibus persecuéntibus me, et



lt-be-ra me. Flex : mé-am, †

2. Nequándo rápiat ut léo ánimam méam, * dum non est qui rédimat, neque qui sálvum fáciat.

3. Dómine Déus méus, si fécí istud, * si est iníquitas in mánibus méis :

4. Si réddidi retribuéntibus míhi mála, * décidam mérito ab inimícis méis inánis.

5. Persequátur inimícus ánimam méam, † et comprehéndat, et concúlcet in térra vítam méam : * et glóriam méam in pulverem dedúcat.

6. Exsúrge, Dómine, in ira túa : * et exaltáre in fínibus inimicórum meórum.

7. Et exsúrge, Dómine Déus méus, in præcépto quod mandásti : * et synagóga populórum circúmdabit te.

8. Et propter hanc in áltum regrédere : * Dóminus júdicat pópulos.

9. Júdica me, Dómine, secúndum justítiam méam, * et secúndum 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 commanded : and a congregation of people shall surround thee.

8. And for their sakes, return thou on high : the Lord judgeth the people.

9. Judge me, O Lord, according to my justice, and according to my innocence in me.

10. Consumétur nequítia peccatórum, et diriges jústum, * scrútans córda et rénes, Déus.

11. Jústum adjutórium méum a Dómino, * qui sálvos fáct réctos córde.

12. Déus júdex jústus, fórtis et pátiens : * numquid iráscitur per singulos dñes?

13. Nisi conversi fuéritis, gládium súum vibrábit : * árcum súum teténdit, et parávit illum.

14. Et in éo parávit vása mórtis : * sagittas súas ardéntibus effécit.

15. Ecce partúriit injustítiam : * concépit dolórem, et péperit iniquitátem.

16. Lácum apéruit, et effódit éum : * et incidit in foveam quam fécit.

17. Convertétur dólor éjus in cáput éjus : * et in vérticem ipsíus iniquitas éjus descéndet.

18. Confitébor Dómino secúndum justítiam éjus : * et psállam nómini Dómini altísimi.

19. Réquiem aetérnam * dóna éis, Dómine.

20. Et lux perpétua * lúceat éis.

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.

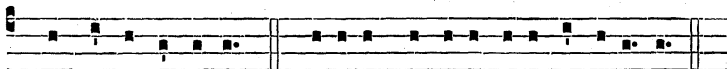
14. And in it he hath prepared the instruments of death : he hath made ready his arrows for them that burn.

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.



℣. A pórtá ínfe-ri. ℞. Eru-e, Dómine, ánimas e-ó-rum.

℣. From the gate of hell. ℞. Deliver their souls, O Lord.

Pater noster. *entirely in silence.*

The Lessons are read without Absolution, Blessing or Title.

The Lessons of all three Nocturns are taken from the Book of Job. Righteous Job, who finds himself suddenly subject to most cruel trials, represents in a striking way the soul, abandoned to overwhelming sufferings, yet making fervent supplications and showing unshakeable faith.

Lesson I.

Job 7, 16-21.

PARce mihi, Dómine : nihil enim sunt dies mei. Quid est homo, quía magnificas eum? aut quid appónis erga eum cor tuum? Vísitas eum dilúculo, et

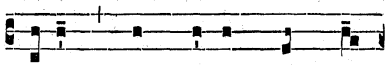
Spare me, God, for my days are nothing. What is a man that thou shouldst magnify him? Or why dost thou set thy heart upon him? Thou visitest him early in the mor-

súbito probas illum. Usquequo non parcis mihi, nec dimíttis me, ut glútiám salívam meam? Peccávi, quid fáciám tibi, o custos hóminum? Quare posuisti me contrárium tibi, et factus sum mihimetípsi gravis? Cur non tollis peccátum meum, et quare non aufers iniquitátem meam? Ecce nunc in púlvere dórmiam : et si mane me quaesíseris, non subsístam.

ning; and thou provest him suddenly. How long wilt thou not spare me, nor suffer me to swallow down my spittle? I have sinned; what shall I do to thee, O keeper of men? Why hast thou set me opposite to thee, and I am become burdensome to myself? Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

At the end of the Lessons, Tu autem. is not said, nor any other conclusion.

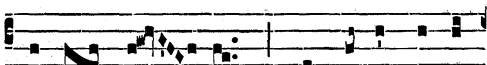
Resp. VIII



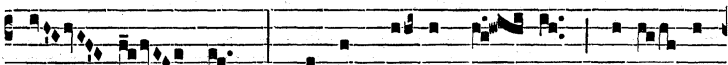
C Rédo * quod Redémptor mé-



us ví- vit, et in no- ví- s-



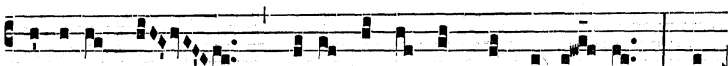
simo dí- e de térra surre-



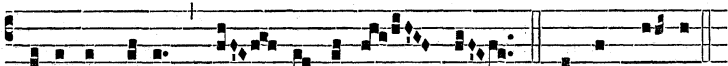
ctú- rus sum : * Et in cárne mé- a vidé- bo



Dé- um Salvató- rem mé- um. ¶. Quem



vi- súrus sum égo ípse, et non á- li- us, et



ócu- li mé- i con- spectú- ri sunt. * Et in cárne.

I know that my Redeemer liveth, and in the last day I shall rise out of the earth : * And in my flesh I shall see God my Saviour. ¶. Whom I myself shall see, and my eyes shall behold; and not another. * And in my flesh...

Job 19, 25-27.

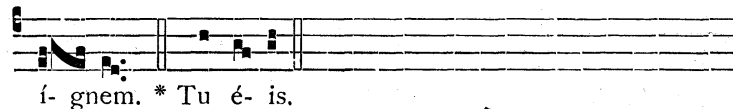
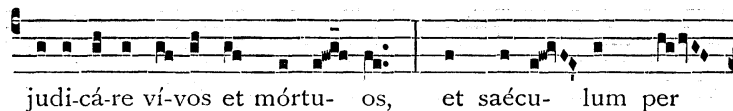
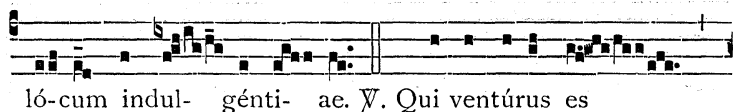
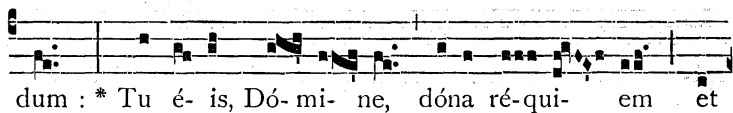
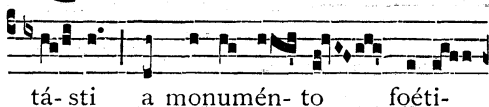
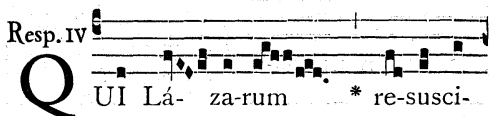
Lesson II.

Job 10, 1-7.

Tædet animam meam vitæ meae, dimittam adversum me eloquium meum, loquar in amaritudine animæ meae. Dicam Deo : Noli me condemnare : indica mihi cur me ita iudices. Numquid bonum tibi videtur, si calumniéris me et opprimas me, opus mánuum tuárum, et consilium impiórum adjuves? Numquid óculi cárnei tibi sunt : aut sicut videt homo, et tu vidébis? Numquid sicut dies hóminis dies tui, et anni tui sicut humana sunt témpora, ut quaeras iniquitátem meam, et peccátum meum scrutéris? Et scias quia nihil ímpium fécerim, cum sit nemo qui de manu tua possit erúere.

MI will let go my speech against myself; I will speak in the bitterness of my soul. I will say to God : Do not condemn me; tell me why thou judgest me so. Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked? Hast thou eyes of flesh : or, shalt thou see as man seeth? Are thy days as the days of man, and are thy years as the times of men : that thou shouldst inquire after my iniquity and search after my sin? And shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand.

Resp. IV



Thou who didst raise Lazarus, already corrupting, from the tomb, * Give them, Lord, eternal rest and a place of forgiveness. ¶. Thou who shalt come to judge the living and the dead, and the world by fire. * Give them...

Lesson III.

Job 10, 8-12.

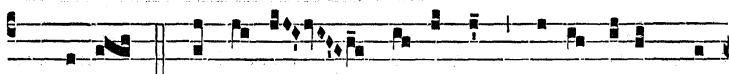
MANUS tuae fecerunt me, et plasmaverunt me totum in circúitu : et sic repente praecipitas me? Meménto, quaeso, quod sicut lutum féceris me, et in púlverem redúces me. Nonne sicut lac mulsísti me, et sicut cáseum me coagulásti? Pelle et cárnibus vestísti me : óssibus et nervis compegísti me. Vitam et misericórdiam tribuísti mihi, et visitátio tua custodívit spíritum meum.

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.

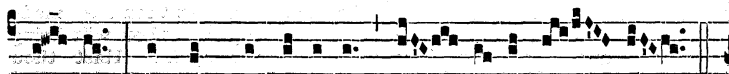
Resp. VIII

D Omi- ne,* quando véne-
 ris ju- di- cá- re tér-ram, ubi
 me abscón- dam a vúl- tu í-
 rae tú- ae? * Qui- a pec- cá-
 vi ni- mis in ví- ta mé- a. ¶. Commíssa
 mé- a pa- vé- sco, et ante te e- rubé- sco : dum
 véne- ris judi- cá- re, nó- li me condemná- re.

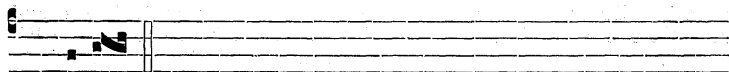
Lord, when thou shalt come to judge the earth, where shall I hide from thy face? For in this my life I have greatly sinned. ¶. My deeds make me afraid, and I am ashamed before thee; when thou shalt come to judge do not condemn me. ¶. Eternal rest give to them, O Lord, and may perpetual light shine upon them.



* Qui- a. Ψ . Réqui- em ae-térnam dóna é-is, Dó-



mi- ne : et lux perpé-tu- a lú- ce- at é- is.

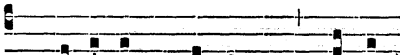


* Qui- a.

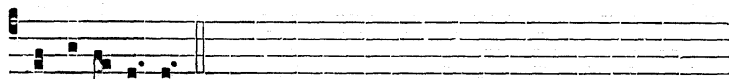
If Lauds are omitted, after the third Responsory the Prayers indicated, p. 1806, are said.

AT LAUDS.

The Office begins immediately with the Antiphon.

1 Ant. 
 i f
E Xsultábunt Dómino * óssa

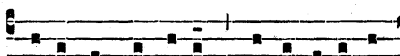
They shall rejoice in the Lord, the bones that have been humbled.



humi-li- á-ta.

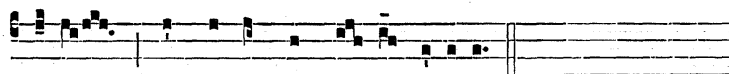
Ps. Miserére méi, Déus. p. 1785.

The Antiphon is repeated after each Psalm.

2 Ant. 
 VIII G
E Xáudi, Dómine, * o-ra-ti-ónem

Hear my prayer, O Lord : all flesh shall come to thee.

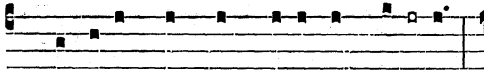
v. 2.



mé-am : ad te ómnis cá- ro véni-et.

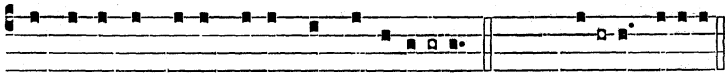
Psalm 64.

The soul still held captive foresees already the happiness of the heavenly Jerusalem; it extols the delightful resting-places in its eternal home, to which it draws nearer every day.



A hymn, O God, becometh thee in Sion : and a vow shall be paid to thee in Jerusalem.

I. Te decet h́ymnus, Dé-us, in Sí-on : *



et tí-bi reddétur vótum in Je-rúsa-lem. *Flex* : áquis, †

2. Exáudi orationem **m**éam : * ad te ómnis *cá*ro véniet.

2. O hear my prayer : all flesh shall come to thee.

3. Vérba iniquórum praevaluerunt super nos : * et impietátibus nóstris tu propitiáberis.

3. The words of the wicked have prevailed over us : and thou wilt pardon our transgressions.

4. Beátus quem elegísti et assumpsísti : * inhabitábit in átriis túis.

4. Blessed is he whom thou hast chosen and taken to thee : he shall dwell in thy courts.

5. Replébimur in bónis dómus túae : * sánctum est téplum túum, mirábile in aequitáte.

5. We shall be filled with the good things of thy house : holy is thy temple, wonderful in justice.

6. Exáudi nos, Déus salutaris nóster, * spes ómnium finium térrae, et in *mári* lónge.

6. Hear us, O God our Saviour, who art the hope of all the ends of the earth, and in the sea afar off.

7. Praeparans móntes in virtúte túa, accinctus poténtia : * qui contúrbas profúndum máris, sónum *flúctuum* éjus.

7. Thou who preparest the mountains by thy strength, being girded with power : who troublest the depth of the sea, the noise of its waves.

8. Turbabúntur géntes, et timébunt qui hábitant términos a signis túis : * éxitus matutíni et vespere *delectábis*.

8. The Gentiles shall be troubled, and they that dwell in the uttermost borders shall be afraid at thy signs : thou shalt make the ¹outgoings of the morning and of the evening to be joyful.

9. Visitásti térram et inebriásti éam : * multiplicásti locupletáre éam.

9. Thou hast visited the earth, and hast plentifully watered it : thou hast many ways enriched it.

10. Flúmen Déi replétum est áquis, † parásti cíbum illórum ; * quóniam ita est praeparátio éjus.

10. The river of God is filled with water : thou hast prepared their food ; for so is its preparation.

11. Rívos éjus inébria, múltiplica genímína éjus : * in stilliciíis éjus laetábitur *gérminans*.

11. Fill up plentifully the streams thereof ; multiply its fruits. It shall spring up and rejoice in its showers.

¹ "Outgoings" : the farthest countries of the earth, by which the sun was thought to pass every day as it rose and set.

12. Benedices coronæ anni
benignitatis tuæ : * et cāmpi
túi replebúntur *ubertáte*.

13. Pinguéscent speciósa de-
sérti : * et exsultatióne cólles
accingéntur.

14. Indúti sunt arietes
óvium, † et váles abundábunt
fruménto : * clamábunt, étenim
hýmnum dicent.

15. Réquiem aetérnam * dóna éis, **Dómine**.

16. Et lux perpétua * *lúceat éis*.

12. Thou shalt bless the crown of
the year of thy goodness : and thy
fields shall be filled with plenty.

13. The beautiful places of the
wilderness shall grow fat : and the
hills shall be girded about with joy.

14. The rams of the flock are
clothed : and the vales shall abound
with corn. They shall shout ; yea,
they shall sing a hymn.

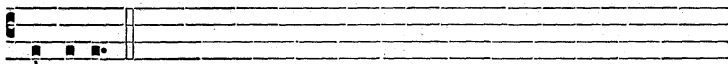
3 Ant.

VII c

M

E suscé- pit * déxte-ra tu-a,

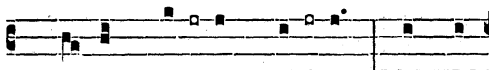
Thy right hand hath
received me, O Lord.
v. 8.



Dómine.

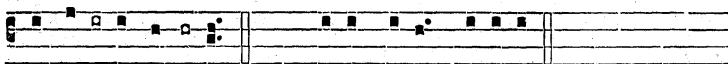
Psalm 62.

The soul welcomes the approach of the eternal light, for which it longs.



O God, my God :
to thee do I watch at
break of day

I. Dé- us, Dé- us mé- us, * ad te



de lú- ce ví-gi-lo. *Flex* : inaquósa : †

2. Sitívit in te **ánima méa**, *
quam multipliciter tibi **cáro**
méa.

3. In térra desérta, et in via,
et inaquósa : † sic in sáncto
appáruí tibi, * ut vidérem
virtútem túam, et glóriam túam.

4. Quóniam mélior est mise-
ricórdia túa súper vítas : * láb-
ia méa laudábunt te.

5. Sic benedicam te in víta
méa : * et in nómine túo levábo
mánus méas.

2. For thee my soul hath thirsted :
for thee my flesh.

3. In a desert land, and where
there is no way and no water : so in
the sanctuary have I come before
thee, to see thy power and thy glory.

4. For thy mercy is better than
lives : thee my lips shall praise.

5. Thus will I bless thee all my
life long : and in thy name I will
lift up my hands.

6. Sicut ádipe et pinguédine repleátur ánima méa : * et lábiis exsultatiónis laudábit os méum.

7. Si mémor fúí túi super strátum méum, † in matutínis meditábor in te : * quia fuísti adjútor méus.

8. Et in velaménto alárum tuárum exsultábo, † adhaésit ánima méa post te : * me suscepit délixtera túa.

9. Ipsi vero in vánum quae-siérunt ánimam méam, † introi-bunt in inferióra térrae : * tradéntur in mánus gládii, pártes vúlpium érunť.

10. Rex vero laetábitur in Déo, † laudabúntur ómnes qui júrant in éo : * quia obstrúctum ést os loquéntium iníqua.

11. Réquiem aetérnam * dóna éis, Dómine.

12. Et lúx perpétua * lúceat éis.

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.

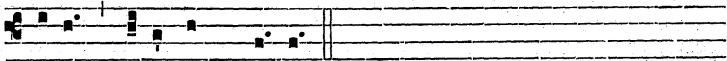
4 Ant.

II D

A



From the gates of hell deliver his soul, O Lord.

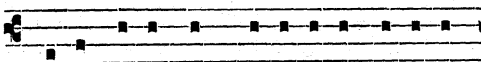


mine, ánimam mé- am.

Canticle of Ezechias.

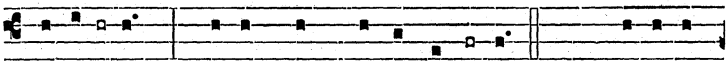
Isaias 38, 10-20.

The soul begs God to restore it to true life, and gives thanks that its prayer is already heard.

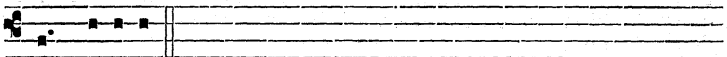


I said : In the midst of my days I shall go to the gates of hell.

I. Ego dí-xi : In dimí-di-o di-é-rum



me-ó-rum, * vadam ad pórtas ínfe-ri. Flex : fí-ni-es



me : †

2. Quaesívi resíduum annórum meórum : * díxi : Non vidébo Dóminum Déum in térra vivéntium.

3. Non aspíciam hóminem últra, * et habitatórem quiétis.

4. Generátio méa abláta est, et convolúta est a me, * quasi tabernáculum pastórum.

5. Praecísa est velut a texénte víta méa : † dum adhuc ordírer succídít me : * de mane usque ad vésperam finies me.

6. Sperábam usque ad máne : * quasi léo sic contrívít omnia óssa méa.

7. De mane usque ad vésperam finies me : † sicut púllus hirúndínis sic clamábo, * medítabor ut colúmba.

8. Attenuáti sunt óculi méi, * suspiciéntes in excélsum.

9. Dómine, vim pátiór, respónde pro me. * Quid dícam, aut quid respondébit míhi, cum ípse fécerit?

10. Recogitábo tibi ómnes ánnos méos, * in amaritúdine ánimae méae.

11. Dómine, si sic vívitur et in tálibus víta spíritus méi, † corripies me et vivificábis me. * Ecce in páce amaritúdo méa amaríssima.

12. Tu autem eruísti ánimam méam ut non períret : * projecísti post térgum túum omnia peccáta méa.

13. Quia non inférnus confitébitur tibi, † neque mors laudábit te : * non exspectábunt qui descéndunt in lácum veritátem túam.

14. Vívens vívens ípse confitébitur tibi, sicut et égo hódie : * páter fíliis nótam fáciét veritátem túam.

15. Dómine sálvum mé fac : * et psálmos nóstros cantábimus cúnctis diébus vítae nóstrae 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.

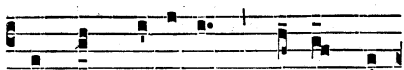
11. O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me and make me to live. Behold in peace is my bitterness most bitter.

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.

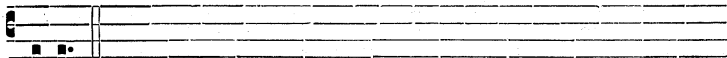
14. The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

15. O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

5 Ant.
VII aLet every spirit
praise the Lord.

O

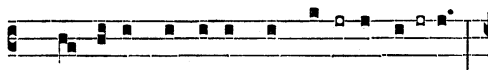
-mnis spí-ri-tus * láudet Dó-



minum.

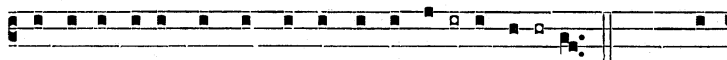
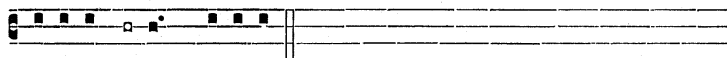
Psalm 150.

*Anticipating its deliverance, the soul joins in the eternal hymn of praise,
and bids all living creatures do the same.*



Praise ye the Lord
in his holy places :
praise ye him in the
firmament of his power.

1. Laudáte Dóminum in sánctis é- jus : *

laudá-te é-um in firmaménto virtú- tis é- jus. *Flex* : be-

nesonántibus : †

2. Laudáte éum in virtútibus
éjus : * laudáte éum secún-
dum multitudínem magnítúdi-
nis éjus.

2. Praise ye him for his mighty
acts : praise ye him according to the
multitude of his greatness.

3. Laudáte éum in sóno
túbæ : * laudáte éum in psal-
tério et cíthara.

3. Praise him with sound of trum-
pet : praise him with psaltery and
harp.

4. Laudáte éum in týmpano
et chóro : * laudáte éum in
chórdís et órgano.

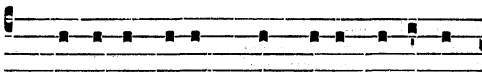
4. Praise him with timbrel and
choir : praise him with strings and
organs.

5. Laudáte éum in cýmbalis
besonántibus : † laudáte éum
in cýmbalis jubilatiónis : *
ómnis spíritus láudet Dómi-
num.

5. Praise him on high sounding
cymbals : praise him on cymbals
of joy. Let every spirit praise the
Lord.

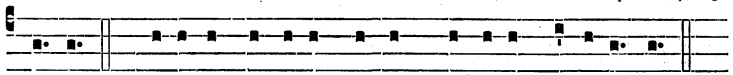
6. Réquiem actérnam * dóna éis, Dómine.

7. Et lux perpétua * lúceat éis.



∇. Audí-vi vócem de caélo di-céntem

∇. I heard a voice from heaven, saying to me : R̄. Blessed are the dead, who die in the Lord. *Apoc. 14, 13.*



mí-hi. R̄. 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.

Cant. Benedictus. p. 1779.

Then is said kneeling : Páter nóster. in silence.

∇. Et ne nos indúcas in tentatió-nem.

R̄. Sed líbera nos a málo.

∇. A pórtá ínferi.

R̄. Erue, Dómine, ánimam éjus.

∇. Requíescat in páce.

R̄. Amen.

∇. Dómine, exáudi oratió-nem meám.

R̄. Et clámor méus ad te vé-niat.

∇. Dóminus vobíscum.

R̄. Et cum spírítu túo.

∇. And lead us not into temptation.

R̄. But deliver us from evil.

∇. From the gates of hell.

R̄. Deliver his (her) soul, O Lord.

∇. May he (she) rest in peace.

R̄. Amen.

∇. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

∇. The Lord be with you.

R̄. And with thy spirit.

Orémus.

A Bsólve, quaésumus, Dómine, ánimam fámuli tui *N.* (fámulae tuae *N.*) ab omni vínculo delictórum : † ut in resurrecti-ónis glória * inter Sántos et eléctos tuos resuscitátus (resuscitáta) respíret. Per Dóminum nostrum.

D Eliver, O Lord, the soul of thy servant *N.*, (of thy hand- maiden *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.

Let us pray.

THE BURIAL SERVICE FOR VERY YOUNG CHILDREN.

The Bearing of the body to the Church.

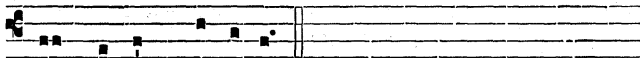
The Priest, in surplice and white stole, goes to the house of the deceased child, preceded by two acolytes, the one bearing the processional cross without its staff, the other carrying holy water.

The Priest sprinkles the body and intones :

Ant.

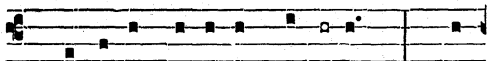
II D

S

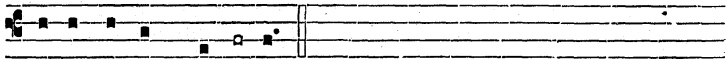


IT nómen Dómi-ni.

Psalm 112.



I. Laudá-te, pú-e-ri, Dóminum : * lau-



dá-te nómen Dómi-ni.

Praise the Lord, ye children : praise ye the name of the Lord.

2. Sit nómen Dómini benedictum, * ex hoc nunc, et usque in saeculum.

3. A sólis órtu usque ad occásum, * laudábile nómen Dómini.

4. Excélsus super ómnes géntes Dóminus, * et super caelos glória éjus.

5. Quis sicut Dóminus Dóminus noster, qui in áltis hábitat, * et humília réspicit in caelo et in terra?

6. Súscitans a terra ínopem, * et de stercore érigens páuperem :

2. Blessed be the name of the Lord : from henceforth now and for ever.

3. From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4. The Lord is high above all nations : and his glory above the heavens.

5. Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

6. Raising up the needy from the earth : and lifting up the poor out of the dunghill.

7. Ut cõllocet eum cum principibus, * cum principibus populi sui.

7. That he may place him with princes: with the princes of his people.

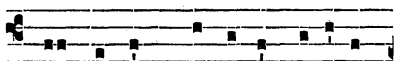
8. Qui habitare facit sterilem in domo, * matrem filiorum lætantem.

8. Who maketh a barren woman to dwell in a house: the joyful mother of children.

9. Glória Patri, et Filio, * et Spiritui Sancto.

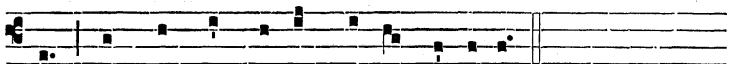
10. Sicut erat in principio, et nunc, et semper, * et in sæcula sæculorum. Amen.

An-
tiphon.



Sit nomen Dõmi-ni benedí-

Blessed be the name of the Lord: from henceforth now and for ever.



ctum ex hoc nunc et usque in sæcu-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.*

Beati immaculati in via: * qui ambulant in lege Domini.

Blessed are the undefiled in the way: who walk in the law of the Lord.

2. Beati qui scrutantur testimonia ejus: * in toto corde exquirunt eum.

2. Blessed are they that search his testimonies: that seek him with their whole heart.

3. Non enim qui operantur iniquitatem, * in viis ejus ambulaverunt.

3. For they that work iniquity have not walked in his ways.

4. Tu mandasti * mandata tua custodiri nimis.

4. Thou hast commanded thy commandments to be kept most diligently.

5. Utinam dirigantur viae meae, * ad custodiendas justificationes tuas!

5. O that my ways may be directed to keep thy justifications!

6. Tunc non confundar, * cum perspexero in omnibus mandatis tuis.

6. Then shall I not be confounded, when I shall look into all thy commandments.

7. Confitebor tibi in directione cordis: * in eo quod didici judicia justitiae tuae.

7. I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

8. Justificationes tuas custodiam: * non me derelinquas usquequaque.

8. I will keep thy justifications: O do not thou utterly forsake me!

9. In quo corrigit adolescentior viam suam? * in custodiendo sermones tuos.

9. By what doth a young man correct his way? By observing thy words.

10. In tóto córde méo exquísivi te : * ne repéllas me a mandátis túis.

11. In córde méo abscóndi elóquia túa : * ut non péccem tibi.

12. Benedictus es, Dómine : * dóce me justificatiónes túas.

13. In lábiis méis, * pronuntiávi ómnia júdicia óris túi.

14. In vía testimoniórum tuórum delectátus sum, * sicut in ómnibus divítiis.

15. In mandátis túis exercébor : * et considerábo vías túas.

16. In justificatiónebus túis meditábor : * non oblivíscar sermónes túos.

17. Glória Pátri.

Retribue sérvu tuo, vivífica me : * et custódiám sermónes túos.

2. Revéla óculos méos : * et considerábo mirabília de lége túa.

3. Incola égo sum in térra : * non abscóndas a me mandáta túa.

4. Concupívit ánima méa desideráre justificatiónes túas, * in ómni témpore.

5. Increpásti supérbos : * maledícti qui declínant a mandátis túis.

6. Aufer a me oppróbrium et contéptum : * quia testimónia túa exquisívi.

7. Etenim sedérunt príncipes, et advérsum me loquebántur : * sérvus autem túus exercebátur in justificatiónebus túis.

8. Nam et testimónia tua meditatio méa est : * et consílium méum justificatiónes túae.

9. Adhaésit paviméto ánima méa : * vivífica me secúndum vérbum túum.

10. Vías meas enuntiávi, et exaudísti me : * dóce me justificatiónes túas.

10. With my whole heart have I sought after thee : let me not stray from thy commandments.

11. Thy words have I hidden in my heart, that I may not sin against thee.

12. Blessed art thou, O Lord : teach me thy justifications.

13. With my lips I have pronounced all the judgments of thy mouth.

14. I have been delighted in the way of thy testimonies, as in all riches.

15. I will meditate on thy commandments : and I will consider thy ways.

16. I will think of thy justifications : I will not forget thy words.

Give bountifully to thy servant, enliven me : and I shall keep thy words.

2. Open thou my eyes : and I will consider the wondrous things of thy law.

3. I am a sojourner on the earth : hide not thy commandments from me.

4. My soul hath coveted to long for thy justifications, at all times.

5. Thou hast rebuked the proud : they are cursed who decline from thy commandments.

6. Remove from me reproach and contempt : because I have sought after thy testimonies.

7. For princes sat, and spoke against me : but thy servant was employed in thy justifications.

8. For thy testimonies are my meditation : and thy justifications my counsel.

9. My soul hath cleaved to the pavement : quicken thou me according to thy word.

10. I have declared my ways, and thou hast heard me : teach me thy justifications.

11. Viam justificatiónum tuárum instrue me : * et exercébor in mirabilibus tuis.

12. Dormitávit ánima méa prae taedio : * confirma me in verbis tuis.

13. Viam iniquitátis ámove a me, * et de lége túa miserere méi.

14. Viam veritátis elégi : * judícia túa non sum oblítus.

15. Adhaési testimóniis tuis, Dómine : * nóli me confúndere.

16. Viam mandatórum tuórum cucúrri, * cum dilatásti cor méum.

17. Glória Pátri.

11. Make me to understand the way of thy justifications : and I shall be exercised in thy wondrous works.

12. My soul hath slumbered through heaviness : strengthen thou me in thy words.

13. Remove from me the way of iniquity : and out of thy law have mercy on me.

14. I have chosen the way of truth : thy judgments I have not forgotten.

15. I have stuck to thy testimonies, O Lord : put me not to shame.

16. I have run the way of thy commandments, when thou didst enlarge my heart.

If time allows, the Psalm Laudate Dóminum de caélis. p. 1813, may be said, and the two following with Glória Pátri at the end.

Psalm 149.

A Hymn to God who gives victory to his little ones.

CAntáte Dómino cánticum nóvum : * laus éjus in ecclésia sanctorum.

2. Laetétur Israel in éo, qui fécit éum : * et filii Sion exsúltent in rége súo.

3. Láudent nómen éjus in chóro : * in týmpano et psalterio psállant éi.

4. Quia beneplácitum est Dómino in pópulo súo : * et exaltábit mansuétos in salútem.

5. Exsultábunt sáncti in glória : * laetabúntur in cubilibus súis.

6. Exaltatiónes Déi in gútture eórum : * et gládii ancípites in mánibus eórum :

7. Ad faciéndam vindíctam in natióibus : * increpatiónes in pópulis.

8. Ad alligádos réges eórum in compédibus : * et nóbiles eórum in mánicis férreis.

9. Ut fáciant in éis júdicium conscríptum : * glória haec est ómnibus sánctis éjus.¹

Sing ye to the Lord a new canticle : let his praise be in the church of the saints.

2. Let Israel rejoice in him that made him : and let the children of Sion be joyful in their king.

3. Let them praise his name in choir : let them sing to him with the timbrel and the psaltery.

4. For the Lord is well pleased with his people : and he will exalt the meek unto salvation.

5. The saints shall rejoice in glory : they shall be joyful in their beds.

6. The high praises of God shall be in their mouth : and two-edged swords in their hands :

7. To execute vengeance upon the nations, chastisements among the people :

8. To bind their kings with fetters, and their nobles with manacles of iron :

9. To execute upon them the judgment that is written : this glory is to all his saints.

Psalm 150.

A Hymn of praise to God.

Laudáte Dóminum in sánctis éjus : * laudáte éum in firmaménto virtútis éjus.

2. Laudáte éum in virtútibus éjus : * laudáte éum secúndum multitúdinem magnítudinis éjus.

3. Laudáte éum in sóno túbæ : * laudáte éum in psalterio et cithara.

4. Laudáte éum in týmpano et chóro : * laudáte éum in chórdis et órgano.

5. Laudáte éum in cýmbalis benesonántibus : † laudáte éum in cýmbalis jubilatiónis : * ómnis spíritus láudet Dóminum.

6. Glória Pátri.

PRaise ye the Lord in his holy places : praise ye him in the firmament of his power.

2. Praise ye him for his mighty acts : praise ye him according to the multitude of his greatness.

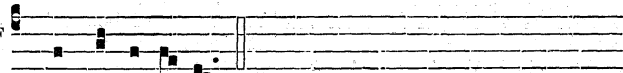
3. Praise him with sound of trumpet : praise him with psaltery and harp.

4. Praise him with timbrel and choir : praise him with strings and organs.

5. Praise him on high sounding cymbals : praise him on cymbals of joy. Let every spirit praise the Lord.

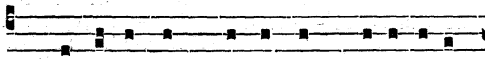
In the Church.


When the church has been reached, is sung :

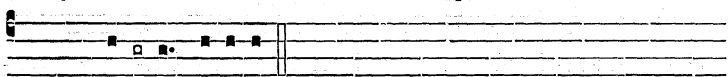
Ant. VI F 
H IC accí-pi- et.
 (Haec)

Psalm 23.

The choice of this Psalm is explained by vv. 4 and 5.


 I. Dómi-ni est térra, et pleni-túdo I. The earth is the Lord's and the fulness thereof : the world and all they that dwell therein.


 é- jus : * órbis terrárum, et univérsi qui hábi-tant in é- o.



Flex : cór-de, †

2. Quia ípse super mária fundávit éum : * et super flúmina præparávit éum.

2. For he hath founded it upon the seas ; and hath prepared it upon the rivers.

3. Quis ascéndet in *móntem Dómini*? * aut quis stábit in *lóco sáncto éjus*?

4. Innocens *mánibus* et *múndo corde*, † qui non accépit in *váno ánimam súam*, * nec jurávit in *dólo próxímo súo*.

5. Hic accípiet *benedictiónem a Dómino* : * et *miseri-córdiam a Déo salutári súo*.

6. Haec est *generátio quaeréntium éum*, * *quaeréntium faciém Déi Jácob*.

7. Attóllite *pórtas*, príncipes, *véstras*, † et *elevámini*, *pórtae aeternáles* : * et *introíbit rex glóriæ*.

8. Quis est iste *rex glóriæ*? † *Dóminus fórtis et pótens* : * *Dóminus pótens in proélio*.

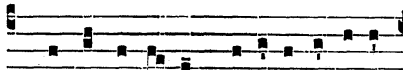
9. Attóllite, *pórtas*, príncipes, *véstras*, † et *elevámini*, *pórtae aeternáles* : * et *introíbit rex glóriæ*.

10. Quis est iste *rex glóriæ*? * *Dóminus virtútum ípse est rex glóriæ*.

11. *Glória Pátri, et Fílio, * et Spiritui Sáncto*.

12. *Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.*

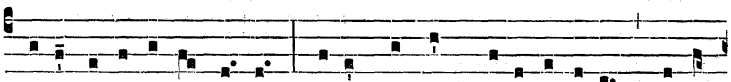
An-
tiphon.



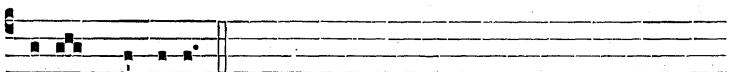
Hic accí-pi- et benedicti- ónem
(Haec)



a Dómino, et mi-se-ri-córdi- am a



Dé-o sa-lu-tá-ri sú- o : qui-a haec est gene-rá-ti- o quaerén-



ti- um Dóminum.

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.

The Priest then says :

Kýrie, eléison. Christe, eléison. Kýrie, eléison. *p.* 1781.
Páter nóster. *in silence.*

The Priest sprinkles the body.

Ÿ. Et ne nos indúcas in tentatiónem.

Ry. Sed libera nos a málo.

Ÿ. Me autem propter innocentiam suscepísti.

Ry. Et confirmásti me in conspéctu túo in aetérnum.

Ÿ. Dóminus vobíscum.

Ry. Et cum spírítu túo.

Orémus.

OMnipotens et mitissime Deus, qui ómnibus párvulis renátis fonte baptismatis, dum migrant a saéculo, sine ullis eórum méritis vitam illico largiris aetérnam, sicut ánimae hujus párvuli (-lae) hódie crédimus te fecísse : † fac nos, quaesumus, Dómine, per intercessiónem beatae Maríae semper Vírginis et ómnium Sanctórum tuórum, hic purificátis tibi méntibus famulári, * et in paradíso cum beátis párvulis perénniter sociári. Per Christum Dóminum nostrum. Ry. Amen.

Lord, have mercy. Christ, have mercy. Lord, have mercy. Our Father. *in silence.*

Ÿ. And lead us not into temptation.

Ry. But deliver us from evil.

Ÿ. But thou hast upheld me by reason of my innocence.

Ry. And hast established me in thy sight for ever. *Ps. 40, 13.*

Ÿ. The Lord be with you.

Ry. And with thy spirit.

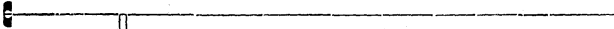
Let us pray.

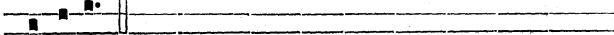
O God, most mighty and tender, who, through no merit of theirs, dost give to all the little ones who are reborn in the water of Baptism eternal life without delay, as we believe thou hast done to-day for the soul of this little child; grant us, we beseech thee, O Lord, through the prayers of blessed Mary ever Virgin and of all thy Saints, here to serve thee with purified hearts, and to join the company of the blessed children in Paradise. Through Christ our Lord.

Ry. Amen.

On the way to the Grave.

On the way to the grave, or, if the burial is deferred, in the church, there is sung :

Ant. IV E 

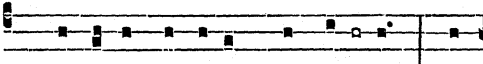
J 

Uvenes.

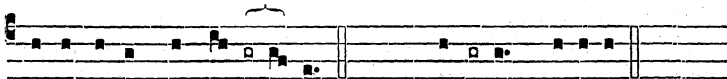
Psalm 148.

Let the heavens (vv. 1-6) and the earth (vv. 7-14) praise God.

The Antiphon is taken from v. 12.



I. Laudá-te Dóminum de caelis : * lau- I. Praise ye the Lord from the heavens : praise ye him in the high places.



dá-te é-um in ex-cél-sis. *Flex* : vírgines, †

2. Laudáte éum, ómnes An-
geli éjus : * laudáte éum, ómnes
virtútes éjus.

3. Laudáte éum, sol et
lúna : * laudáte éum, ómnes
stéllae et lúmen.

4. Laudáte éum caéli caeló-
rum : * et áquae ómnes quae
super caelos sunt láudent nómen
Dómini.

5. Quia ipse dixit, et fácta
sunt : * ipse mandávit, et
creáta sunt.

6. Státuit éa in aetérnum et
in saéculum saéculi : * prae-
céptum pósuit, et non prae-
teríbit.

7. Laudáte Dóminum de
térra, * dracones et ómnes
abýssi :

8. Ignis, grándo, nix, glácies,
spíritus procellárum : * quae
fáciunt vérbum éjus :

9. Móntes et ómnes cólles : *
lígna fructífera et ómnes cé-
dri :

10. Béstiae et univérsa pé-
cora : * serpétes et vólucres
pennátae.

11. Réges térrae et ómnes
pópuli : * príncipes et ómnes
iudices térrae.

12. Juvénes et vírgines, †
sénes cum junióribus láudent
nómen Dómini : * quia exal-
tátum est nómen éjus soliús.

13. Conféssio éjus super cae-
lum et térram : * et exaltávit
córnu pópuli súi.

14. Hýmnum omnibus sánctis
éjus : * filiis Israel, pópulo
appropinquánti sibi.

15. Glória Pátri, et Filio, * et Spíritui Sáncto.

16. Sicut érat in princípío, et nunc, et sémpér, * et in saécula
saeculórum. Amen.

2. Praise ye him, all his angels :
praise ye him, all his hosts.

3. Praise ye him, O sun and moon :
praise him, all ye stars and light.

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 :

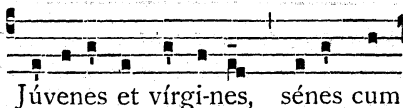
10. Beasts and all cattle : serpents
and feathered fowls :

11. Kings of the earth and all
people : princes and all judges of
the earth :

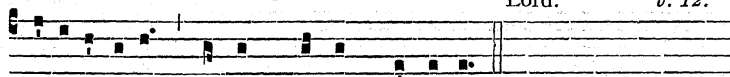
12. Young men and maidens : let
the old with the younger praise the
name of the Lord : for his name
alone is exalted.

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.

An-
tiphon.

Young men and
maidens: let the old
with the younger
praise the name of the
Lord. *v. 12.*



juni-ó-ribus láudent nómen Dómi-ni.

At the grave.

Kýrie, eléison. Christe, eléi-
son. Kýrie, eléison. *p. 1781.*

Páter nóster. *in silence.*

Ÿ. Et ne nos indúcas in
tentatiónem.

Ry. Sed libera nos a málo.

Ÿ. Sínite párvulos veníre ad
me.

Ry. Tálium est enim régnum
caelórum.

Ÿ. Dóminus vobiscum.

Ry. Et cum spírítu túo.

Orémus.

OMnipotens sempitérne
Deus, sanctae puritátis
amátor, qui ánimam hujus pár-
vuli (-lae) ad caelórum regnum
hódie misericórditer vocáre digná-
tus es: dignéris étiam,
Dómine, ita nobiscum miseri-
córditer ágere; † ut méritis
tuae sanctíssimae passiónis, et
intercessióne beátae Mariae
semper Virginis et ómnium
Sanctórum tuórum, * in eódem
regno nos cum ómnibus Sanctis
et eléctis tuis semper fácias con-
gaudére: Qui vivis et regnas in
saecula saeculórum. Ry. Amen.

Lord, have mercy. Christ, have
mercy. Lord, have mercy.

Our Father. *in silence.*

Ÿ. And lead us not into temptation.

Ry. But deliver us from evil.

Ÿ. Suffer the little children to come
to me.

Ry. For the kingdom of heaven is
for such. *Matth. 19, 14.*

Ÿ. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Almighty everlasting God, lover
of holy purity, who hast vouch-
safed to-day in thy mercy to call to
the heavenly kingdom the soul of this
little child; vouchsafe also, O Lord,
to show such mercy to us, that,
through the merits of thy most holy
Passion, and the prayers of blessed
Mary ever Virgin and of all thy
Saints, thou wilt make us always
to rejoice with all thy Saints and
elect in the same heavenly kingdom;
who livest and reignest.

Ry. Amen.

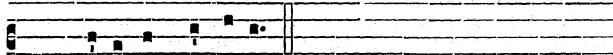
The Priest sprinkles the body and the grave with holy water and incenses them. The coffin is then lowered into the grave.

Return to the church.

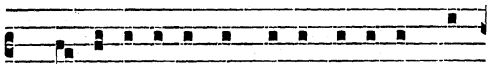
On the way back to the church, is said:

Ant. VII a

B

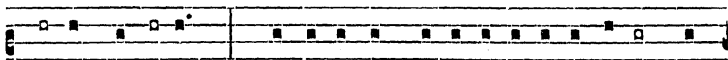


Enedí-ci-te Dóminum.

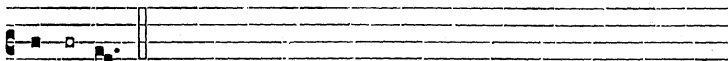
Canticle of the three Children. *Daniel 3, 57-88 and 56.**All creation, visible and invisible, invited to praise its Maker.*

1. Be-ne-dí-ci-te, ómni- a ó-pe-ra Dó-

1. All ye works of the Lord, bless the Lord : praise and exalt him above all for ever.



mi-ni, Dómino : * laudá-te et super-exaltá-te é-um in



saécu-la.

2. Benedícite, Angeli Dómini, Dómino : * benedícite, caéli, Dómino.

2. O ye angels of the Lord, bless the Lord; O ye heavens, bless the Lord.

3. Benedícite, aquae ómnes quae super caelos sunt, Dómino : * benedícite, ómnes virtútes Dómini, Dómino.

3. O all ye waters that are above the heavens, bless the Lord; O all ye powers of the Lord, bless the Lord.

4. Benedícite, sol et lúna, Dómino : * benedícite, stéllae caéli, Dómino.

4. O ye sun and moon, bless the Lord; O ye stars of heaven, bless the Lord.

5. Benedícite, ómnis ímber, et ros, Dómino : * benedícite, ómnes spíritus Dói, Dómino.

5. O every shower and dew, bless ye the Lord; O all ye spirits of God, bless the Lord.

6. Benedícite, ígnis et aéstus, Dómino : * benedícite, frígnus et aéstus, Dómino.

6. O ye fire and heat, bless the Lord; O ye cold and heat, bless the Lord.

7. Benedícite, róres et pruína, Dómino : * benedícite, gélu et frígnus, Dómino.

7. O ye dews and hoar frosts, bless the Lord; O ye frost and cold, bless the Lord.

8. Benedícite, glácies et níves, Dómino : * benedícite, nóctes et díes, Dómino.

8. O ye ice and snow, bless the Lord; O ye nights and days, bless the Lord.

9. Benedícite, lux et ténebrae, Dómino : * benedícite, fúlgura et níbes, Dómino.

9. O ye light and darkness, bless the Lord; O ye lightnings and clouds, bless the Lord.

10. Benedícat térra Dómini : * láudet et superexáltet éum in saécula.

10. O let the earth bless the Lord : let it praise and exalt him above all for ever.

11. Benedícite, móntes et cólles, Dómino : * benedícite, univérsa germinántia in térra, Dómino.

11. O ye mountains and hills, bless the Lord; O all ye things that spring up in the earth, bless the Lord.

12. Benedícite, fóntes, Dómino : * benedícite, mária et flúmina, Dómino.

13. Benedícite, cete et ómnia quae movéntur in áquis, Dómino : * benedícite, ómnes vólucres caéli, Dómino.

14. Benedícite, ómnes béstiae et pécora, Dómino : * benedícite, filii hóminum, Dómino.

15. Benedícat Israel Dóminus : * láudet et superexáltet éum in saécula.

16. Benedícite, sacerdotés Dómini, Dómino : * benedícite, sérvii Dómini, Dómino.

17. Benedícite, spíritus et animae justórum, Dómino : * benedícite, sáncti et húmiles córde, Dómino.

18. Benedícite, Ananía, Azaría, Mísael, Dómino : * laudáte et superexáltate éum in saécula.

19. Benedícámus Pátrém et Fílium cum Sáncto Spíritu : * laudémus et superexáltémus éum in saécula.

20. Benedíctus es, Dómine, in firmaménto caéli : * et laudábilis et gloriósus et superexáltátus in saécula.

12. O ye fountains, bless the Lord; O ye seas and rivers, bless the Lord.

13. O ye whales and all that move in the waters, bless the Lord; O all ye fowls of the air, bless the Lord.

14. O all ye beasts and cattle, bless the Lord; O ye sons of men, bless the Lord.

15. O let Israel bless the Lord : let them praise and exalt him above all for ever.

16. O ye priests of the Lord, bless the Lord; O ye servants of the Lord, bless the Lord.

17. O ye spirits and souls of the just, bless the Lord; O ye holy and humble of heart, bless the Lord.

18. O Ananias, Azarias and Misael, bless ye the Lord : praise and exalt him above all for ever.

19. Let us bless the Father and the Son with the Holy Ghost : let us praise and exalt him above all for ever.

20. Blessed art thou in the firmament of heaven : and worthy of praise and glorious for ever.

The Antiphon is repeatea

An-
tiphon.

Benedí-ci-te Dóminum, ómnes

Bless ye the Lord,
all his elect : keep days
of joy, and give glory
to him.

Tobias 13, 10.

e-lécti é- jus : ági-te dí- es lae-tí-ti-ae, et confi-té-

mi-ni fl- li.

Before the altar, the Priest says :

Ÿ. Dóminus vobiscum.

R̄. Et cum spíritu túo.

Orémus.

DEus, qui miro órdine Angelórum ministéria hominúm-que dispénsas : † concéde propítius; ut, a quibus tibi ministrántibus in caelo semper assístitur, * ab his in terra víta nostra muniátur. Per Christum Dóminum nostrum.

R̄. Amen.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

GOD, who hast disposed the services of Angels and men in a wonderful order; mercifully grant, that they who ever stand before thee ministering in heaven, may defend us in our life upon earth. Through Jesus Christ our Lord.

R̄. Amen.

PATRONAL OR DIOCESAN FEASTS.

DECEMBER 26.

St. Stephen The First Martyr.

As is indicated, p. 329, except :

AT SECOND VESPERS.

¶ *When the Feast is kept on 26, Antiphons and Psalms of the Nativity, p. 323.*

¶ *When the Solemnity is transferred to another day, Antiphons and Psalms as on August 3, p. 1322. The rest, as on the Feast, p. 334.*

DECEMBER 27.

St. John Apostle and Evangelist.

As is indicated, p. 337, except :

AT FIRST VESPERS.

Antiphons and Psalms of the Nativity, p. 323.

Chapter, Hymn and Verse of II Vespers, p. 341.

At Magnificat. Ant. Iste est Joánnes. p. 336. Cant. Magnificat. I g. p. 212 or 218.

Prayer. Ecclésiam tuam. p. 338.

Commemoration of St. Stephen. Ant. Sepeliérunt Stéphanum. p. 336. ¶. Stéphanus. p. 335. Prayer. Da nobis. p. 330.

Commemoration of Christmas, p. 337.

AT SECOND VESPERS.

¶ When the Feast is kept on 27, Antiphons and Psalms of the Nativity, p. 323.

¶ When the Solemnity is transferred to another day, Antiphons and Psalms as follows :

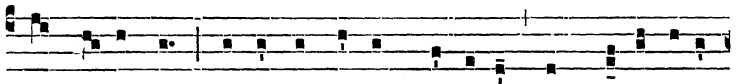
1 Ant.

VIII G

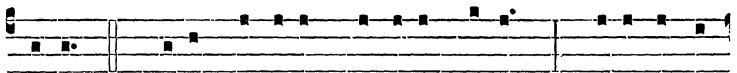
V

Alde hono-rándus est * be- á-

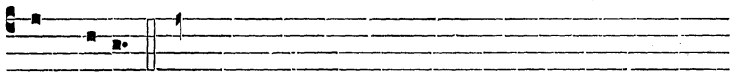
Most highly to be
honoured is blessed
John, who at the supper
lay in the bosom of
the Lord.



tus Jo- ánes, qui supra pectus Dómi-ni in coéna recú-



bu- it. *Ps.* Díxit Dóminus Dómino mé- o : * Séde a *déx-*



tris mé- is. *Ps.* Díxit Dóminus. VIII G. p. 151.

2 Ant.

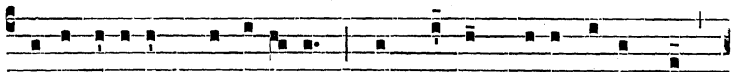
III a

H

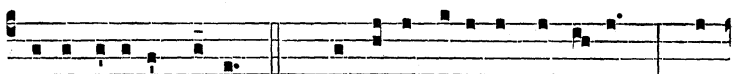
IC est discípu-lus ille, * qui

This is the disciple
who bore witness, and
we know that his wit-
ness is true.

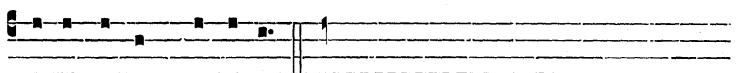
John 21, 24.



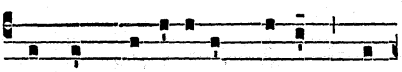
testimóni-um perhíbu- it : et scímus qui-a vé-rum est



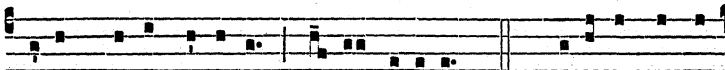
testimóni-um é-jus. *Ps.* Laudá-te, pú-e-ri, Dómi-num : * lau-

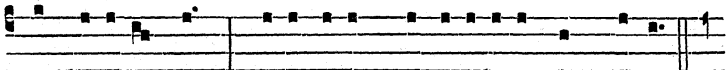


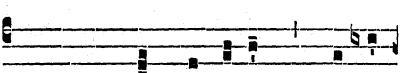
dá-te nómen Dómi-ni. *Ps.* Laudáte, púeri. III a. p. 166.

3 Ant. III a  This is my disciple; I will that he remain thus until I come. *John 21, 23.*

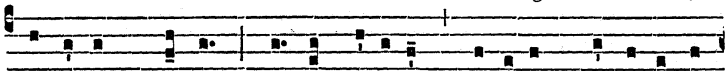
H IC est discipulus mé- us : * sic

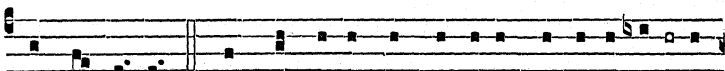
 é-um vó-lo mané-re, do-nec véni- am. *Ps. Crédi-di propter*

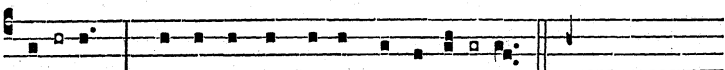
 quód locú-tus sum : * égo autem humi-li- á-tus sum nímis. *Ps. Crédidi. III a. p. 179.*

4 Ant. I f  There are some of them that stand here that shall not taste death till they see the Son of man coming in his kingdom. *Math. 16, 28.*

S Unt de hic stántibus, * qui non

 gustábunt mórtem, do-nec víde-ant Fí-li- um hó-mi-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 exsultatióne.

3. Tunc dicent ínter géntes : * Magnificávit Dóminus fácere cum éis.

4. Magnificávit Dóminus fácere nobíscum : * fácti súmus laetántes.

5. Converté, Dómine, captivitátem nóstram, * sicut tórrens in Austro.

6. Qui séminant in lácrimis, * in exsultatióne métent.

7. Eúntes íbant et flébant, * mittétes sémina súa.

8. Veniéntes autem vénient cum exsultatióne, * portántes manipulos súos.

9. Glória Pátri, et Fílio, * et Spíritui Sáncto.

10. Sicut érat in principio, et núnc, et sémpér, * et in saécula saeculórum. Amen.

5 Ant.

I f

E

Cce pú-er mé-us * e- léctus,

See, my servant, my elect, whom I have chosen; I have put my Spirit upon him.

quem e-lé-gi : pósu- i super é- um spí- ri-tum mé- um.

Ps. Dómine, probásti me et co-gnovísti me : * tu cognoví-

sti sessi- ónem mé-am et resurrecti- ónem mé- am.

Flex : a te, †

2. Intellexísti cogitatiónes **méas** de **lóngē** : * **sémitam méam** et **funiculum méum investigásti**.

3. Et **ómnes vías méas praevidísti** : * **quia non est sérmō in língua méa**.

4. Ecce, Dómine, tu cognovísti **ómnia novíssima et antiq̄ua** : * tu formásti me, et posuísti super me **mánū tūam**.

5. Mirábilis fácta est sciéntia **túa ex me** : * confortáta est, et non pótero **ad éam**.

6. Quo ibo a **spíritu túo**? * et quo a **fácie túa fúgiam**?

7. Si ascéndero in **caélum**, tu **illic es** : * si descéndero in **infernū**, **ádes**.

8. Si sumpsero **pénnas méas dilúculo** : * et habitávero in **extrémis máris** :

9. Etenim **illuc manus túa dedúcet me** : * et tenébit me **déxtera túa**.

10. Et díxi : **Fórsitan ténebrae conculcábunt me** : * et nox illuminátió **méa in delíciis méis**.

11. Quia **ténebrae non obscurabúntur a te**, † et nox sicut **dies illuminábitur** : * sicut **ténebrae éjus, ita et límen éjus**.

12. Quia tu possedísti **rénēs méos** : * suscepísti me de útero **mátris méae**.

13. Confitébor tibi quia **terribíliter magnificátus es** : † **mirabilia ópera túa**, * et **ánima méa cognóscit nímis**.

14. Non est occultátum os méum a te, quod fecísti **in occulto** : * et substántia méa in **inferióribus térrae**.

15. Imperféc-tum méum vidérunt **óculi tui**, † et in **líbro túo ómnes scribéntur** : * **dies formabúntur, et nemo in éis**.

16. Míhi autem nimis honorificáti sunt amíci tui, Déus : * nimis confortátus est principátus eórum.

17. Dinumerábo éos, et super arénam multiplicabúntur : * exsurréxi, et adhuc sum ttecum:

18. Si occideris, Déus, peccatóres : * víri sanguínum, declináte a me :

19. Quia dicitis in cogitátione : * accipient in vanitáte civitatés tuás.

20. Nonne qui odérunt te, Dómine, óderam? * et super inimicos tuos tabescébam?

21. Perfécto ódio óderam illos : * et inimíci fácti sunt míhi.

22. Próba me, Déus, et scíto cor méum : * intérroga me, et cognósce sémitas méas.

23. Et vide, si vía iniquitátis in mé est : * et deduc me in vía aetérna.

24. Glória Pátri, et Fílio, * et Spiritui Sáncto.

25. Sicut érat in princípío, et núnc, et sémpér, * et in saécula saeculórum. Amen.

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.

Ÿ. Heródes irátus. p. 344 and *Ant. at Magnificat* Hi sunt. p. 344.

Cant. Magnificat. 1 a 3. p. 212 or 218.

Prayer. Deus, cujus hodiérna die. p. 345.

Commemoration of St. John. *Ant.* Exiit sérmo. p. 343. Ÿ. Válde honorándus est. p. 343 and *Prayer.* Ecclésiám tuam. p. 338.

Commemoration of Christmas, p. 344.

AT MASS.

The Glória in excélsis is said, and instead of the Tract, Allelúia, allelúia. Ÿ. Laudáte. p. 347.

AT SECOND VESPERS.

¶ When the Feast is kept on 28, Antiphons and Psalms of the Nativity, p. 323.

¶ When the Solemnity is transferred to another day, Antiphons and Psalms as follows:

1 Ant.

1 f

H Eró-des i-rátus * occí-dit múl-

Herod, being angry, killed many children, in Bethlehem of Juda, the city of David.

Matth. 2, 16.

tos pú-e-ros in Bétlehem Júdae ci-vi-tá-te Dávid.

*Ps. Dí-xit Dóminus Dómino mé-o : * Séde a dextris*

mé-is.

Ps. Dí-xit Dóminus. 1 f. p. 147.

2 Ant.

II D

A bimá-tu * et infra occí-

Herod killed many children from two years old and under, for the sake of the Lord.

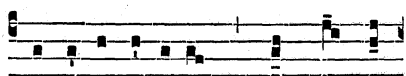
Matth. 2, 16.

dit múl-tos pú-e-ros He-ró-des propter Dóminum. *Ps. Con-*

fi-tébor tí-bi, Dómine, in tó-to córde mé-o : * in con-

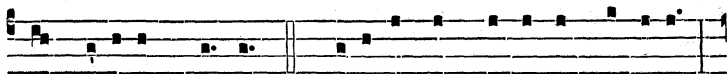
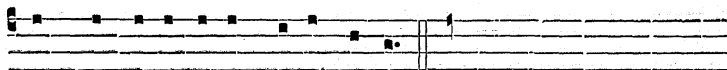
sí-li-o justórum et congrega-ti-óne.

Ps. Confitébor. II D. p. 153.

3 Ant.
VIII GTheir Angels always
behold the Father's
face.*Matth. 18, 10.*

A

Nge-li e-órum * semper ví-

dent fáci-em Pá-tris. *Ps.* Be-á-tus vir qui tímet **D**óminum : *in mandá-tis é-jus *vó-let* nímis.*Ps.* Beátus vir. VIII G. p. 165.

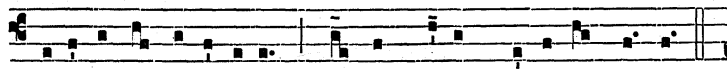
4 Ant.

II D

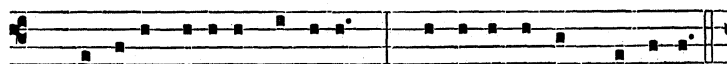
A voice is heard in
Rama, weeping and
mourning, Rachel weep-
ing for her children.*Jer. 31, 15 ; Matth. 2, 18.*

V

OX in Ráma audí-ta est, *



plorá-tus et u-lu-látus, Ráchel plórans fí-li-os sú-os.

*Ps.* Laudáte, pú-e-ri, **D**óminum : * laudá-te nómen **D**ómi-ni.2. Sit nómen **D**ómini benedíctum, * ex hoc nunc, et usque *in* saéculum.3. A sólis órtu usque ad occásum, * laudábile nómen **D**ómini.4. Excélsus super ómnes géntes **D**óminus, * et super caélos glória éjus.5. Quis sicut **D**óminus **D**eus nóster, qui in áltis hábitat, * et humília réspicit in caélo et *in* térra ?

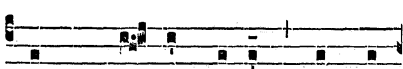
6. Súscitans a térra ínopem, * et de stércore érigens páuperem :

7. Ut cóllocet éum cum princípibus, * cum princípibus pópuli súi.

8. Qui habitáre fáciat stérilem in dómo, * mátre[m] filiórum *lae-tántem*.9. Glória Pátri, et Fílio, * et Spíritui **S**áncto.

10. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

5 Ant.
VIII G

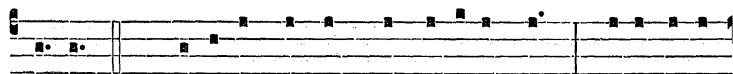


From beneath God's
throne all the Saints
are crying : Avenge our
blood, O our God.
Apoc. 6, 9-10.

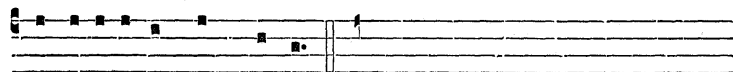
S UB thró- no Dé- i * ómnes



sáncti clá- mant : Vín- di- ca sán- guinem nó- strum, Dé- us



nó- ster. *Ps.* Cré- di- di propter quod locú- tus sum : * é- go autem



humi- li- á- tus sum ní- mis.

Ps. Crédi- di. VIII G. p. 182.

The rest as indicated, p. 350.

DECEMBER 29.

St. Thomas of Canterbury Archbishop and Martyr.

AT FIRST VESPERS.

Antiphons and Psalms of the Nativity, p. 323.

Chapter. Beátus vir. p. 1612.

Hymn of St. Stephen, p. 354.

Ÿ. Glória et honóre. *and Ant. at Magnif. Iste Sánctus, p. 1610.*

Prayer. Deus, pro cuius Ecclésia. p. 353.

Commemoration of the Holy Innocents. Ant. Innocétes, p. 351. Ÿ. Sub thróno, p. 351, and Prayer. Deus, cuius hodiérna die, p. 345.

Commemoration of Christmas, p. 352.

Mass. Gaudeámus. p. 358 A.

AT SECOND VESPERS.

¶ *When the Feast is kept on 29, see p. 358 B.*

¶ *When the Solemnity is transferred to another day, all as in Common of one Martyr, p. 1609.*

Prayer, p. 345.

DECEMBER 31.

St. Silvester Pope and Confessor.

AT FIRST VESPERS.

*Antiphons and Psalms of the Nativity, p. 323.**The rest as in Common of Confessor Bishop, p. 1651.**Prayer. Gregem tuum. p. 353.**Commemoration of Christmas, p. 352.**Mass. Si 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.**At Magnificat. Ant. Dum ésset. p. 1654.**Prayer. Gregem tuum. p. 353.**¶ Commemoration of the Circumcision. Ant. Propter nimiam. p. 359. V. Verbum caro. p. 358. and Prayer. Deus, qui salútis. p. 408.**¶ When the Solemnity is transferred to another day, all as in Common of a Confessor Bishop, p. 1649.**At Magnificat. Ant. Dum ésset. p. 1654.**Prayer. Gregem. p. 353.*

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.*

V̄. Dignáre me laudáre te, Virgo sacráta. (<i>T. P. Allelúia.</i>) R̄. Da míhi virtútem contra hóstes túos. (<i>T. P. Allelúia.</i>)	V̄. Make me worthy to praise thee, O holy Virgin. R̄. Give me strength against thine enemies.
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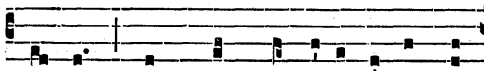
At Magnif.

Ant. v a

E

Cce Ma-rí-a * é-rat spes

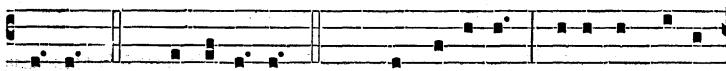
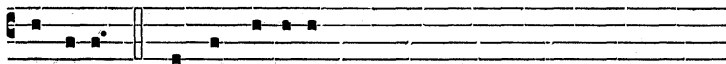
Behold, Mary was our hope, to whom we fled for help, that she might set us free; and she came to aid us.



nóstra, ad quam confúgimus in au-



xí-li-um, ut li-be-rá-ret nos : et vénit in adju-tó-ri-um

nó-bis. *P. T. Alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a*Dóminum. 2. Et exsultávit... *Cant. Magnificat. v a. p. 216 or 222.**Prayers. Omnípotens et miséricors Deus. p. 1829.*

AT MASS.

Mass. *Sálve, sáncta Párens. p. 1718 with Prayers as follows :*

Collect.

OMnipotens et miséricors Deus, qui ad defensionem populi christiani in beatissima Virgine Maria perpetuum auxilium mirabiliter constituisti : † concede propitius; ut, tali praesidio muniti certantes in vita, * victoriam de hoste maligno consequi valeamus in morte. Per Dominum.

Almighty and merciful God, who for the safeguard of Christendom hast wondrously set up the most blessed Virgin Mary to be to thy people an unfailing Help : vouchsafe, we beseech thee, that, trusting through the battle of life in so sure a defence, we may, at the hour of our death, finally triumph over the enemy of our souls. Through Jesus...

Secret.

PRO religionis christianaee triumpho hostias placationis tibi, Domine, immolamus : quae ut nobis proficiant, opem auxiliatrix Virgo praestet, per quam talis perfecta est victoria. Per Dominum nostrum.

WE offer up unto thee, O Lord, the atoning sacrifice, for the triumph of the Christian religion : and may the Virgin our Helper, by whom the victory was won, obtain that it avail to our salvation. Through Jesus Christ our Lord.

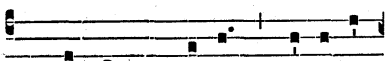
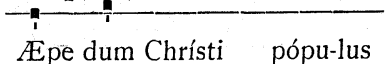
Postcommunion.

ADesto, Domine, populis, qui participatione Corporis et Sanguinis tui reficiuntur : ut, sanctissima tua Genitrice auxiliante, ab omni malo et periculo liberentur, et in omni opere bono custodiantur : Qui vivis.

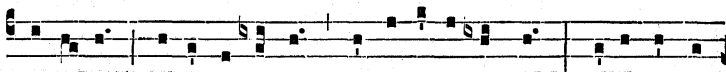
ABide, O Lord, with thy people, whom thou hast solaced by giving them to partake of thy Body and Blood : may thy most holy Mother be their Helper, to deliver them from all evil and from all dangers, and to uphold them in the doing of all good works. Who livest and reignest...

AT SECOND VESPERS. (May 24)

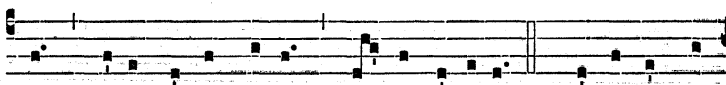
Antiphons, Psalms and Chapter as in Common of the B. V. M., p. 1710.

Hymn. v 
S 
 Æpe dum Christi popu-lus

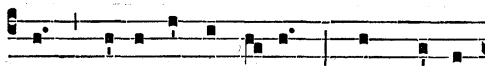
1. Hail thou, whose heavenly aid implored sustains the warriors of the Lord, turns back



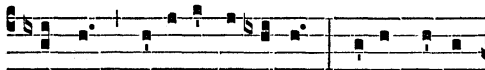
cru-entis Hostis infensi preme-ré-tur ármis, Vénit adjú-



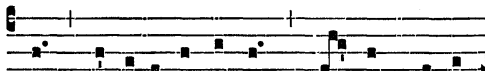
trix pí-a Virgo caélo Lá-psa se-réno. 2. Prisca sic pá-



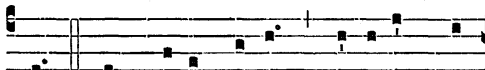
trum monumenta narrant, Témpla te-



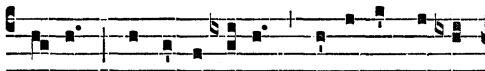
stántur spó-li-is o-pímis Clára, vo-tí-



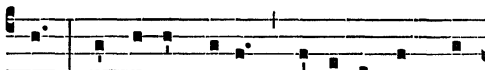
vo repe-tí-ta cúltu Fé-sta quot-án-



nis. 3. En nóvi grá-tes lí-ce-at Ma-



rí-ae Cánti-ci laétis módu-lis re-fér-



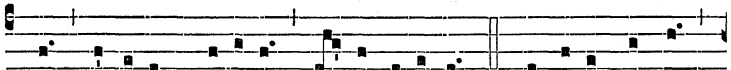
re Pro nó-vis dónis, re-sonánte pláu-



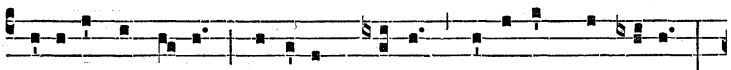
su Ur-bis et Orbis. 4. O dí-es fé-lix, memo-ránda fá-



stis, Qua Pétri sédes fide-i ma-gístrum Tríste post lú-



strum réducem be-áta Sór-te recé-pit! 5. Vírgines cástae,



pu-e-ríque pú-ri, Gésti-ens clé-rus, popu-lúsque gráto

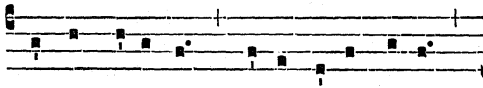
the foeman's furious
tide, and treads in dust
the heathen's pride :

2. Witness the year's
recording tongue, the
trophies in our temples
hung, and those high
feasts of annual state
which to thy name we
dedicate.

3. But now a newer
theme inspires the ser-
vice of our grateful
choirs, wherein with
undiscordant voice the
City and the world
rejoice.

4. Ohappy day, which
knows at last the Baby-
lonian exile past, when
Peter's heir resumes his
own and sits again on
Peter's throne.

5. Let maids and
youths in solem train,
people and priest, uplift



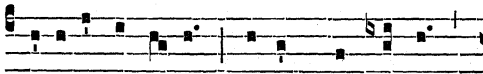
Córde Regínae ce-lebrá-re caé-li

the strain, and sing her praise, whose mercy bows to seal the utmost of our vows.



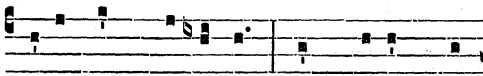
Mú-ne-ra cértent. 6. Vírginum Vírgo,

6. Virgin of virgins, pray that we our Shepherd's dearest care may be, on heavenly truth for ever fed and to the blessed pastures led.



benedícta Jé-su Má-ter, haec áuge

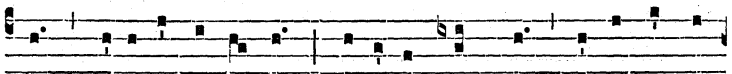
7. Praise to the Father and the Son and Holy Spirit, three in one, whose glories sung from pole to pole in endless Alleluias roll.



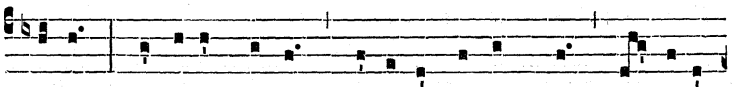
bóna : fac, pre-cámur, Ut grégem pá-



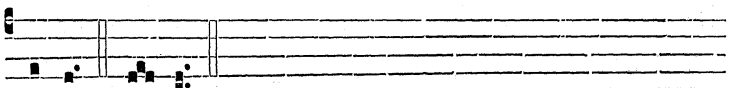
stor Pí-us ad sa-lú-tis Pá-scu-a dúcat. 7. Te per aetér-



nos vene-rémur ánnos, Trí-ni-tas, súmmo ce-lebránda



pláusu : Te fide méntes, re-sonóque línguae Cármine



láudent. A-men.

Ÿ. Dignáre me laudáre te, Vírgo sacráta. (T. P. Allelúia.)

Ÿ. Make me worthy to praise thee, O holy Virgin.

Ry. Da míhi virtútem cóntra hóstes túos. (T. P. Allelúia.)

Ry. Give me strength against thine enemies.

At Magnificat. Ant. Sáncta María. with ending quicúmque túum sánctum implórant auxiliúm. p. 1708.

Prayer. Omnípotens et miséricors Deus. p. 1829.

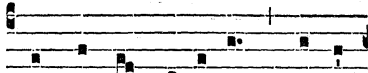
MAY 30.

SAINT JOAN OF ARC, VIRGIN

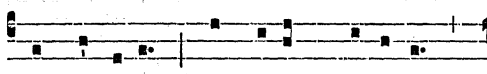
AT FIRST VESPERS.

As at II Vespers, p. 1840, except :

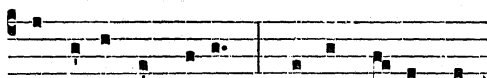
Hymn. III



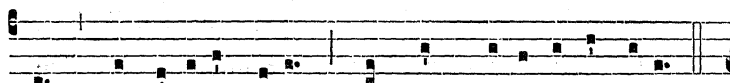
S Tat cúltrix ví-gi-lans páupe-



ris hórtu-li, Annórum tréde-cim



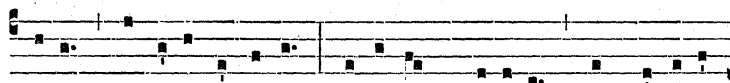
párvu-la, nil scí-ens, Prímas dócta pré-



ces, prae só-ci-is pí-a Símplex, mí-tis et ínnocens.



2. Orántem Mícha-el Ange-lus édocet, Quam clárae pá-



ri-li lúmíne vírgi-nes, Virtú-tum mé-ri-tis conspí-cu-ae

1. There she stands, child of thirteen, tending her garden-plot; unlettered, save for childhood's prayers; devout, simple, gentle and innocent above her companions.

2. As he prays, the Angel Michael is her teacher; maidens, as glorious and renowned

simul, Crébris allóqui- is fóvent. 3. Dum

for virtues, cheer her with frequent speech.

vóces súde-ras éxci-pit, éxpavet : Sed

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.

fídens Dómino, fórti-or in dí-es,

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.

Párens impé-ri- is, pro pátri-a líbens,

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.

Cástam se vóvet hósti-am. 4. Mox dúl-

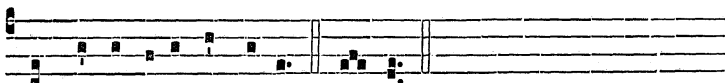
ces só-ci-as et pátri-am dómum, Et

cum mátre pátre-m jússa re-línque-re, Mí-les fácta Dé-i,

quo vócat Ange-lus, Fértur nil tré-pidans éques. 5. Qui

térras státu-it, gló-ri-a sit Pátri : Qui géntes rédimít,

gló-ri-a Fí-li-o : Sáncto Spi-rí-tu-i gló-ri-a, qui pí-as



Et fórtes ánimas fá-cit. A-men.

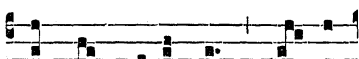
Ÿ. Méritis et précibus beátae
Joánnæ. (T. P. Allelúia.)

Ry. Propítius ésto, Dómine,
pópulo túo. (T. P. Allelúia.)

Ÿ. Through the merits and prayers
of blessed Joan.

Ry. Be merciful, Lord, to thy
people.

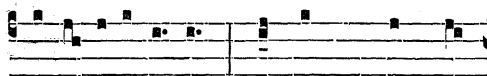
At Magnif.
Ant. VIII G



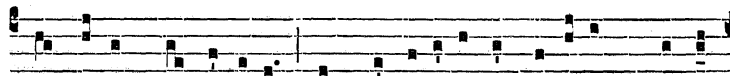
H

ÆC est Jo-ánna * Vír-go

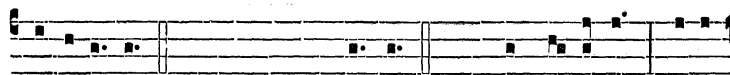
This is Joan, the
Maid of Orleans; she,
who prays much for
the people, and for
all the nation of the
French.



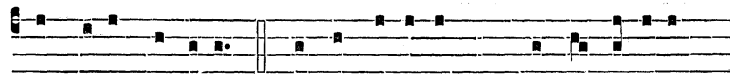
Aure-li-anénsis : hæc est, quæ múl-



tum ó-rat pro pópu-lo, et pro univérſa Gallórum † génte,



alle-lú-ia. *Out of P. T.* † génte. *Cant.* Magní-fi-cat * áni-



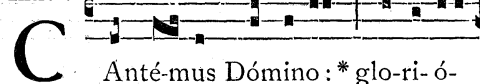
ma mé-a Dóminum. 2. Et exsultávit... *or* : Et exsultávit...

Cant. Magníficat. VIII G. p. 217 *or* 223.

Prayer. Deus, qui beátam. p. 1835.

AT MASS.

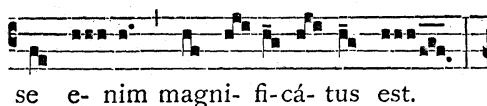
Intr. v



C

Anté-mus Dómino : * glo-ri-ó-

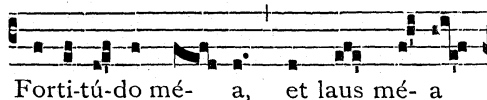
Let us sing unto the
Lord, for he is glo-
riously magnified : the
Lord is my strength



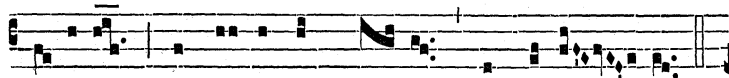
se e- nim magni- fi- cá- tus est.

and my praise, and he has become salvation to me. *Ps.* Sing unto the Lord a new song : for he hath done wonderful things.

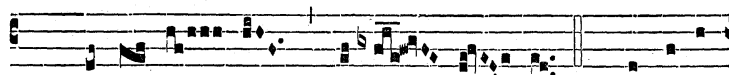
Exodus 15, 1 and 2 ; Ps. 97, 1.



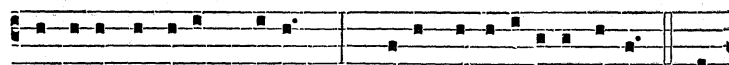
Forti- tú- do mé- a, et laus mé- a



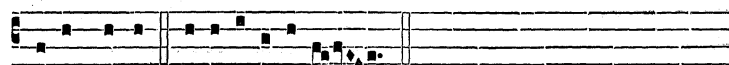
Dóminus, et fá- ctus est mí- hi in sa- lú- tem.



P. T. Alle- lú- ia, al- le- lú- ia. *Ps.* Cantá- te



Dómino cánticum nóvum : * qui- a mí- rabí- li- a fé- cit. Gló-



ri- a Pátri. E u o u a e. Glória Pátri. 5th tone. p. 29.

Collect.

DEUS, qui beátam Joánnam Virgínam ad fidem ac pátriam tuéndam mirabíliter susci- tásti : † da, quaésumus, ejus intercessióne; * ut Ecclé- sia tua, hósti- um superáti- s insídiis, perpétua pace fruá- tur. Per Dó- minum nostrum.

O God who in wondrous wise didst raise up blessed Joan for the defence of her faith and her country : grant, we beseech thee, through her intercession, that thy Church, overcoming all the wiles of her enemies, may enjoy unceasing peace. Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

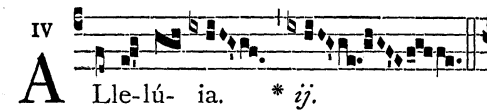
The divine Wisdom, given to Joan of Arc. Wisdom 8, 9-15.

PROPÓSUI sapiéntiam addúcere mihi ad convívendum : sciens quóniam mecum comunicábit de bonis, et erit allocútio cogitátionis et taédii mei. Habébo, propter hanc, claritátem ad turbas, et honórem apud senióres júvenis : et acútus invé-

I Purposed to take wisdom to live with me, knowing that she will communicate to me of her good things and will be a comfort to me in my cares and sorrows. For her sake I shall have glory among the multitude, and, though I be young, honour among the ancients. And

niar in iudicio, et in conspectu potentium admirabilis ero, et facies principum mirabuntur me : tacentem me sustinebunt, et loquentem me respicient, et sermocinante me plura, manus ori suo imponent. Praeterea habeo, per hanc, immortalitatem : et memoriam aeternam his, qui post me futuri sunt, relinquam. Dispónam pópulos : et nationes mihi erunt súbditae. Timébunt me audiéntes reges horréndi : in multítudine vidébor bonus, et in bello fortis.

I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me. They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouths. Moreover, by her means, I shall have immortality : and shall leave behind me an everlasting memory for them that come after me. I shall set the people in order and nations shall be subject to me. Terrible kings hearing shall be afraid of me : among the multitude I shall be found good and valiant in war.

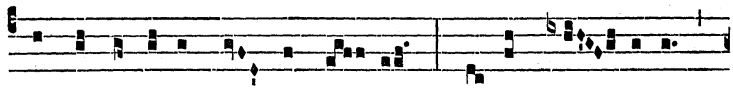


Thou hast done manfully and thy heart has been strengthened : the hand of the Lord has strengthened thee and therefore thou shalt be blessed for ever.

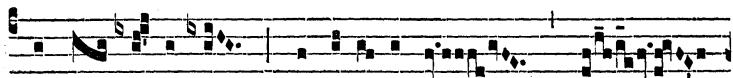
Judith 15, 11.



V. Fe-cí-sti vi-rí-li-ter,



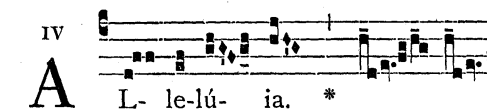
et confortá-tum est cor tú-um : má-nus Dó-mi-ni



confor-tá-vit te, et íde-o é-

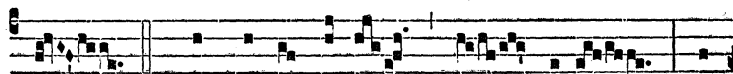


ris benedícta * in ae-tér-num.

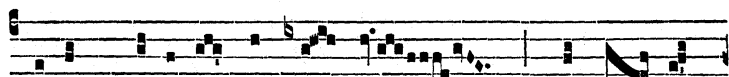


Pray, therefore, now for us, thou that art a holy woman and one who fearest God.

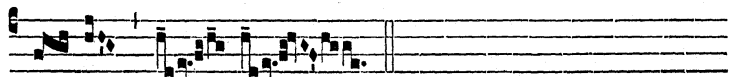
Judith 8, 29.



V. Nunc ergo ó-ra pro nó-bis, quó-



ni- am mú-li- er sáncta es, et tí- mens *

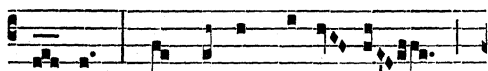


Dé- um.

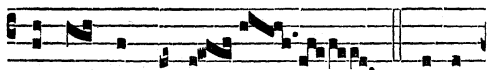
Out of Paschal Time.

Grad. v

N Ova bél- la * e- lé- git Dó-



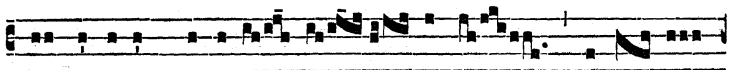
mi- nus, et pórtas hósti- um



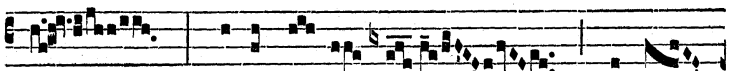
ípse subvértit. *∇*. Ubi



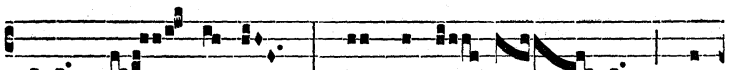
collí- si sunt cúr- rus,



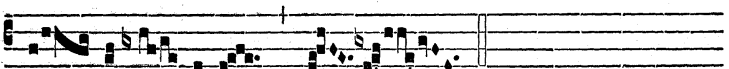
et hósti- um suffocá- tus est exér- ci-



tus, i- bi nar- rén- tur justí-



ti- ae Dó- mi- ni, et clemén- ti- a * in



fór- tes Is- ra- él.

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.

III
A  **Lle-lú-ia.** * *ij.*

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.



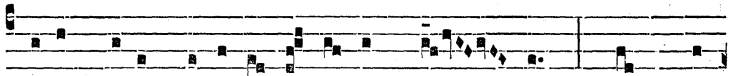
V. Laudá-te Dómi-



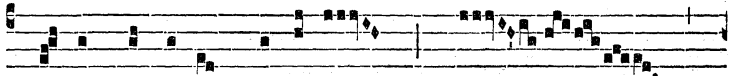
num Dé- um nó- strum, qui non de-sé- ru- it spe-



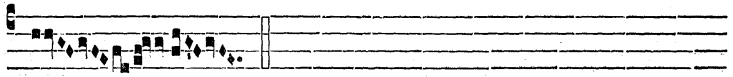
rantes in se, et in me ancíl- la sú- a



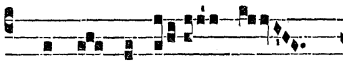
adimplévit mi-se-ri-córdi- am sú- am, quam pro-



mí- sit dómu- i * Isra- ël.

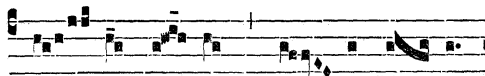


Gospel. Si quis vult post me venire. p. 1617.

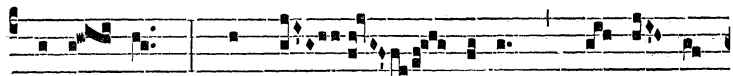
Offert. VIII
B  **Ene- dixé- runt ***

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.



é- am ómnes, ú- na vó- ce



di-cén- tes : Tu gló- ri- a Je- rú- sa-

lem, tu lae-tí-ti-a Is-ra-ël :
 tu hono-ri-fi-cén-ti-a pó-pu-li
 nó-stri. *P. T. Alle-lú-ia.*

Secret.

HÆC hóstia salutáris, Dómine, illam nobis in rebus árdúis cónferat fortitúdinem, cujus beáta Joánna, sub tanta discriminum varietáte, tam insignia praebuit exémpa : ut, ad inimicos repelléndo, étiam belli pericula subíre non dubitáverit. Per Dóminum nostrum.

MAY this saving Victim, O Lord, impart to us in our difficulties that fortitude of which blessed Joan in such various perils was so bright an example, she who to overcome the enemy did not hesitate to face the risks even of war. Through Jesus Christ our Lord.

On Sunday, the Secret of the Sunday is added. Preface of the Blessed Trinity, p. 12, (or of the Saints, p. 1534).

Comm. IV

S I ambu-láve-ro * in mé-di-o úmbræ mórtis, non timé-bo má-la, quóni-am tu mé-cum es, Dómine Jé-su. *P. T. Alle-lú-ia.*

Though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me, O Lord Jesus.

Ps. 22, 4.

Postcommunion.

CÆlésti pane reféctos, qui tóties beátam Joánnam áluit ad victóriam : praesta, quaésu-

WE have been fed with that bread from heaven which gave to blessed Joan strength for victory :

mus, omnipotens Deus; ut hoc
salútis aliméntum de inimicis
nostris victóres 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

E

Cce Jo-ánna, * Vírgo símplex

Consider Joan, a
simple Maid and very
devout, for she feared
God greatly, and there
was no one who could
speak any evil of her.

et pi-íssima, quóni-am tímébat 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 : * Séde a *déxtris* mé-is.

Ps. Díxit Dóminus. VIII G. p. 151.

2 Ant.

VII a

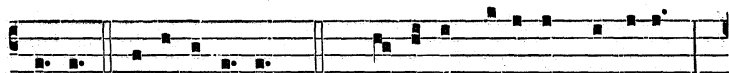
S

Usci-tá-vit é-am Dóminus, *

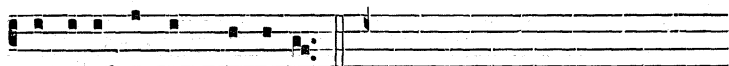
The Lord raised her
up; and child as she
was, she put on God's
armour, that she might
stand against the ene-
my's wiles.

et íde-o pu-élla índu-it arma-tú-ram Dé-i, ut

póssét stá-re advérsus insí-di-as † in-í-mi-có-rum, alle-

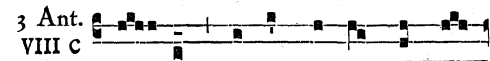


lú-ia. † in-imi-có-rum. *Ps.* Laudá-te, pú-e-ri, Dóminum : *



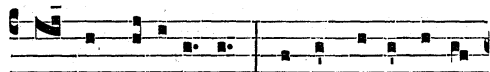
laudáte nómen Dómi-ni. *Ps.* Laudáte, púeri. VII a. p. 169.

3 Ant.
VIII c

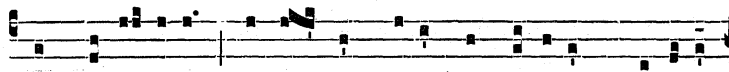


S Té-tit * succíncta lúmbos sú-

She stood, girded with truth; and, wearing the breastplate of virtue, she took the shield and helmet of salvation.



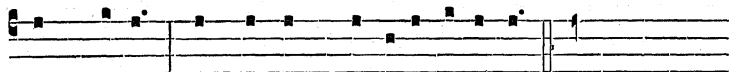
os in ve-ri-tá-te, et indú-ta lo-rí-



cam justí-ti-ae, assúmpsit scútum et gá-le-am † sa-lú-tis,



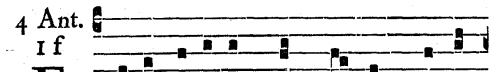
alle-lú-ia. † sa-lú-tis. *Ps.* Laetátus sum in his quae dícta



sunt mí-hi : * In dómum Dómini í-bimus.

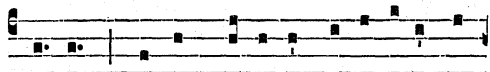
Ps. Laetátus sum. VIII c. p. 191.

4 Ant.
I f

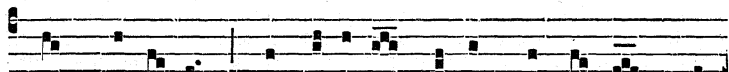


E Cce levávit * ad géntes mánum

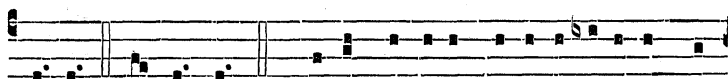
She, she lifted her hand to the nations, and raised the standard of the Lord, to put the enemy to flight.



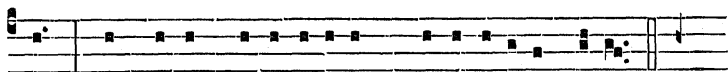
sú-am, et ad pópu-los exaltávit sí-



gnum Dómi-ni, ut fúge-rent pártes † advérsae, alle-



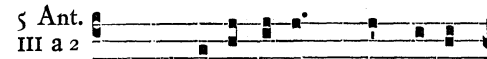
lú-ia. † advérsae. *Ps.* Ni-si Dóminus aedi-fi-cáve-rit dó-



mun, * in vánum labo-ravérunt qui aedí-fi-cant é-am.

Ps. Nisi Dóminus. 1 f. p. 193.

5 Ant.
III a 2

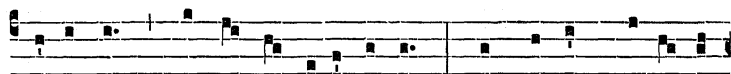


C Usto-dí-vit é-am * Ange-lus

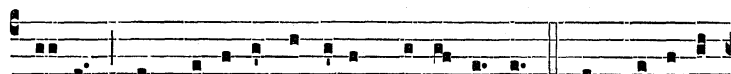
Her Angel guarded her, as she went forth, as she abode, as she returned; even amid the fire he did not leave her.



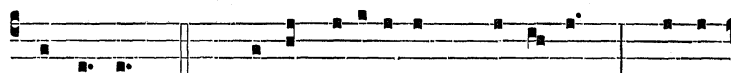
é-jus, et hinc e-úntem, et i-bi com-



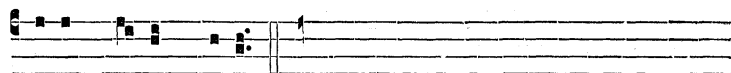
mo-rántem, et inde reverténtem, atque in mé-di-o



ígnis † non de-re-líquit é-am, alle-lú-ia. † non de-re-lí-



quit é-am. *Ps.* Láuda, Jerúsa-lem, Dómi-num : * láuda



Dé-um tú-um, Sí-on. *Ps.* Láuda, Jerúsalem. III a 2. p. 209.

Chapter.

PROPÓSUI sapiéntiam addúcere mihi ad convivéndum : † sciens quóniam mecum communicábit de bonis, et erit allocútio cogitációs et taédii méi. * Habébo, propter hanc, claritátem ad turbas, et honórem apud senióres júvenis.

IPURPOSED to take wisdom to live with me, knowing that she will communicate to me of her good things and will be a comfort to me in my cares and sorrows. For her sake I shall have glory among the multitude, and, though I be young, honour among the ancients.

Hymn III

S

Alve, vi-rí-lis pécto-ris

Vírgo, Patróna Gállí-ae! Torménta

dí-ra sústinens, Chrísti ré-fers imá-

ginem. 2. Vóces supérnas áudi-ens,

Jé-su replé-ta lúmíne, Dum fá-ta pán-

dis pátri-ae, Sí-lent pa-ventque jú-

di-ces. 3. Opprésa flámmis, clámi-tas Jésum, crucémque

fórti-ter Amplé-xa, ad ípsum, símpli-cis Instar co-lúm-

bae, pérvolas. 4. Chó-ris be-á-tis Vírginum Ascrípta, cí-

ves ádjua : Te deprecánte, síngu-lis Dé-tur co-róna

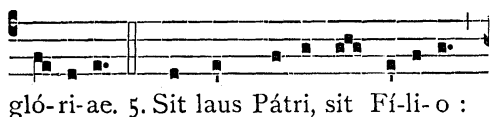
1. Hail, Maid of manly heart, Patron of France; bearing dread torments, thou dost renew Christ's likeness.

2. Thou hearest heavenly voices, art filled with Jesus' light; while thou declarest thy country's destiny, thy judges are silent and afraid.

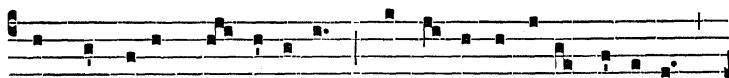
3. Overcome by the flames, thou callest on Jesus; and bravely embracing the Cross, like a guileless dove dost fly to him.

4. Numbered with the Maidens' blessed choirs, help thy countrymen; through thy prayers, may a crown of glory be given to each one.

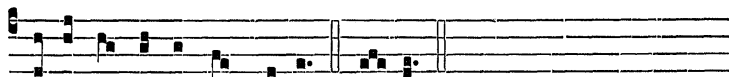
5. Praise be to the Father, and to the



Son; honour to the holy Paraclete, who wounds hearts with love and strengthens the weak.



Sáncto decus Pa- rácli-to, Qui córda amóre sauci- at,



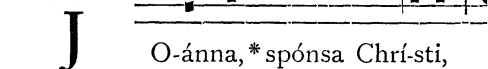
Ví-res et áuget lángui-dis. Amen.

Ÿ. Méritis et précibus beátae Joánnæ. (P. T. Allelúia.)
R̄. Propítius ésto, Dómine, pópulo túo. (P. T. Allelúia.)

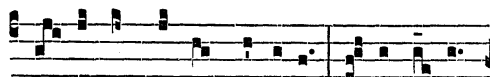
Ÿ. By the merits and prayers of blessed Joan.
R̄. Be merciful, Lord, to thy people.

At Magnif.

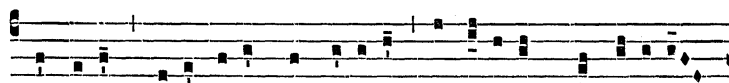
Ant. VIII G



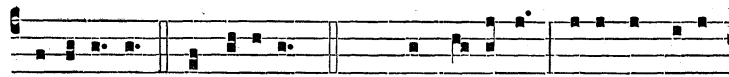
Joan, Christ's bride, protector and guard of the land; by thy constant prayers be an impregnable wall to thy servants.



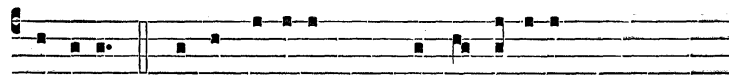
tú-trix et cústos pátri-ae, ésto tú- is



fámu-lis múrus inexpugnábi-lis, assídu- is † suffrági- is,



alle-lú-ia. † suffrági- is. Cant. Magní- fi-cat * ánima mé-a



Dóminum. 2. Et exsultávit... or : Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223.

Prayer. Deus, qui beátam. p. 1835.

JUNE 16.

St. John Francis Regis, Confessor. († 1640)

*June 16. Hic vir. p. 133.***Collect.**

DEUS, qui, ad plúrimos pro salute animárum perferéndos labóres, beátum Joánnem Franciscum Confessórem tuum mirábili caritáte et invicta patiéntia decorásti : † concéde propítius ; ut, ejus exémpis instrúcti et intercessiónibus adjúti, * aetérnae vitæ præmia consequámur. Per Dóminum nostrum Jesum Christum.

O God, who, to the end that he might without faltering go through much toilsome work for the salvation of souls, didst endue blessed Francis, thy Confessor, with wonderful charity and with unconquerable patience : grant unto us, we beseech thee, so to profit by the example he has left us, and so to avail ourselves of his prayers, that we too may win the exceeding reward of everlasting life. Through Jesus...

Secret.

CARITÁTIS víctima, quam im-molántes offérimus, sit nobis, Dómine, te miseránte, propitiábilis : et, beáti Joánnis Francisci précibus et méritis, ad obtinéndum patiéntiæ et caritátis augméntum, éfficax et salutáris. Per eúndem Christum Dóminum nostrum.

OF thy tender mercy, O Lord, vouchsafe that this Victim of love offered up by us in sacrifice, profit us to the turning away of thy wrath : and that, in virtue of the merits and prayers of blessed John Francis, it avail to a saving growth among us of patience and charity. Through the same our Lord.

Postcommunion.

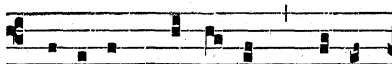
RESCAT in nobis, Dómine, pietátis tuæ efféctus salutáris : ut, caelésti pábulo refécti et Sanctórum exémpis accénsi, ad aetérnae salutis portum, te misericórditer protegénte et beáto Joáanne Francisco intercedénte, feliciter pervenire valeámus. Per Dóminum nostrum Jesum Christum.

MAY the salutary work of thy loving-kindness, O Lord, ever go forward within us : so that, comforted by bread from heaven, stirred up to fervour by the examples of thy Saints, and helped by the prayers of blessed John Francis, we may, under thy merciful protection, happily reach the safe harbour of eternal salvation. Through Jesus...

† In places where the feast is solemnly kept :

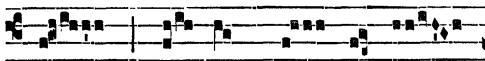
AT MASS.

Intr. II

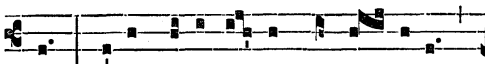
S

Pí-ri-tus Dómi-ni * super

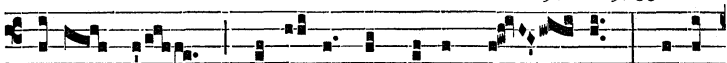
The Spirit of the Lord is upon me, wherefore he hath anointed me : to preach the Gospel to the poor he



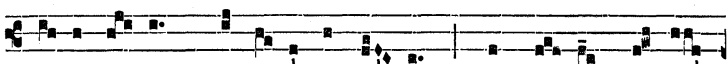
me : pro-pter quod únxit



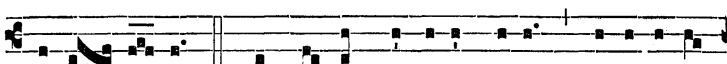
me : evange-li-zá-re paupé-ribus



mí-sit me, saná-re contrí-tos cór-de, praedi-



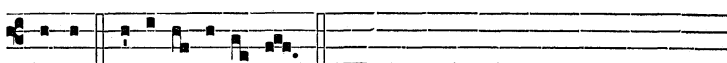
cá-re ánnum Dómi-ni accé-ptum, et dí-em re-tri-



bu-ti-ó-nis. *Ps.* Exsúrge, Dómine Dé-us, exalté-tur



mánus tú-a : * ne obli-viscá-ris páupe-rum. Gló-ri-a



Pátri. E u o u a e. Glória Pátri. 2nd tone. p. 28.

Collect as above.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

The sincere, disinterested and fatherly conduct of St Paul. 1 Thess. 2, 2-9.

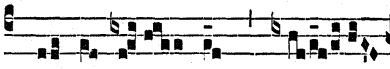
FRatres : Fidúciam habúimus in Deo nostro loqui ad vos Evangélium Dei in multa sollicitúdine. Exhortátio enim nostra non de erróre, neque de im-mundítia, neque in dolo, sed sicut probáti sumus a Deo ut crederétur nobis Evangélium : ita lóquimur, non quasi homí-nibus placéntes, sed Deo, qui

BRethren : We have had confidence in our God to speak unto you the Gospel of God in much carefulness. For our exhortation was not of error, nor of uncleanness, nor in deceit. But as we were approved by God that the Gospel should be committed to us : even so we speak not as pleasing men, but God who proveth our hearts. For, neither have we

probat corda nostra. Neque enim aliquándo fúimus in sermóne adulationis, sicut scitis : neque in occasióne avaritiæ : Deus testis est : nec quaeréntes ab homínibus glóriam, neque a vobis, neque ab áliis. Cum possémus vobis óneri esse ut Christi Apóstoli : sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat filios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum Evangélium Dei, sed étiam ánimas nostras : quóniam caríssimi nobis facti estis. Mémoires enim estis, fratres, labóris nostri, et fatigatiónis : nocte ac die operántes, ne quem vestrum gravarémus, prædicávimus in vobis Evangélium Dei.

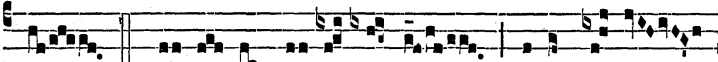
used at any time the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness. Nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ : but we became little ones in the midst of you, as if a nurse should cherish her children. So, desirous of you, we would impart unto you, not only the Gospel of God, but also our own souls : because you were become most dear unto us. For, you remember, brethren, our labour and toil : working night and day, lest we should be chargeable to any of you, we preached among you the Gospel of God.

Gradual. Jústus ut pálma. p. 1394.

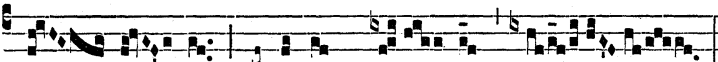
VI
A 
L-le-lú-ia. * ij.

With great power, the Lord shall give the word to them that preach good tidings.

Ps. 67, 12.

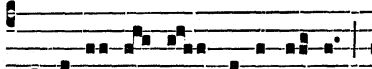


∇. Dó-mi-nus dá-bit vérbum evange-li-



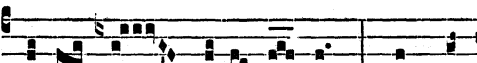
zán-ti-bus virtú-te * múl-ta.

Gospel. Circuíbat Jesus. p. 1750.

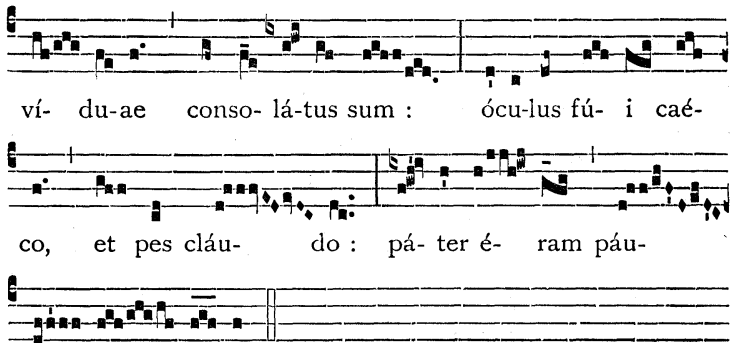
Offert. VI
B 
Ene-dí-cti-o * per-i-tú-ri

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.



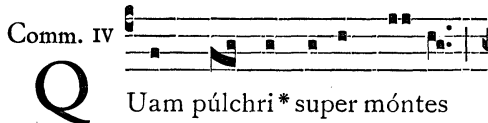
super me veni-é-bat, et cor



ví- 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.

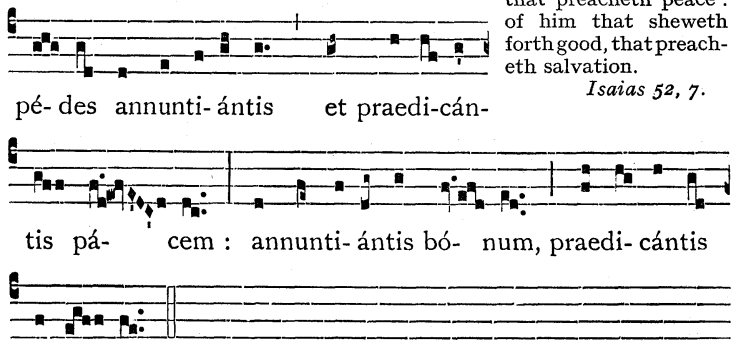
Comm. IV



Q Uam púlchri* super món-tes

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.



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 plúrimos. p. 1845.

Hymn. Iste Confessor. Not as on the anniversary day.

JULY 19.

St. Vincent de Paul Confessor.

Office and Mass for the Congregation of the Mission
(Lazarist or Vincentian Fathers and Sisters of Charity)
granted to several dioceses.

AT FIRST VESPERS.

All as at II Vespers, p. 1856, except :

Hymn I

Q

UI mu-tá-re só-let grándibus

ínfima, Omnes exsúpe-rans, má-

ximus ómni-um, Vincénti, ténu-em

te Dé-us éxtu-lit, Caéli coétibus ínfé-

rens. 2. Ví-lis sub túgu-ri tégmíne násce-ris; At splendor

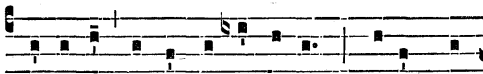
ténebras excí-pi-et bréves : Te compléxa sínu praesí-

di-um sí-bi Nútrix paupé-ri-es pá-rat. 3. Ut prómptam

1. God, who is wont to lift up the lowest, himself surpassing all in greatness, has exalted thee, Vincent the lowly, to join the companies of heaven.

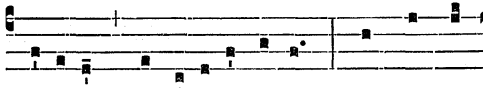
2. Thou art born despised, under a cottage roof; but soon thy glory will swallow up obscurity; poverty, thy nurse, will find in thee her protector.

3. That thou mayest learn readily to help the unhappy, thou bearest, alas, a time of



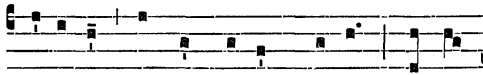
mí-se-ris férre scí- as ópem, Dúras, heu!

harshslavery; but truth breaks thy bonds, enslaving thy master under the yoke of faith.



pá-te-ris serví-ti- i ví-ces : Sed te, dum

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.

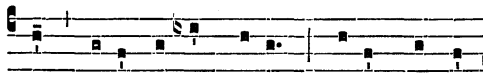


fí-de- i súb-dit hé-rum jú-go, Sólvit



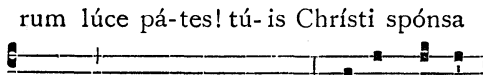
cóm-pe-de vé-ri-tas. 4. Quántus nunc ópe-

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.

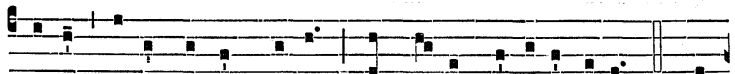


rum lú-ce pá-tes! tú-is Chrísti spónsa

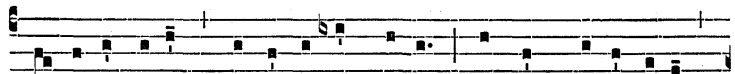
6. Called as spiritual counsellor of kings, thou givest sure enlightenment; honours are



ní-tet cúlta labó-ribus : Clé-ro priscus



hónos, ví-va-que lángui-dis Exsúrgit pópu-lis fídes. 5. Te



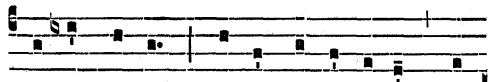
montánus, ínops, aéger et órphanus, Te plebs tó-ta sú-um



jú-ré vócat pá-trem : Cúnc-tis laétus ádes, córpora súb-le-



vas, Méntes concí-li- as Dé-o. 6. Régum consí-li- is jússus



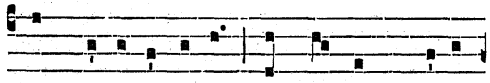
ád-es sácris, Méntis cérta tú-ae lú-

nothing to thee; only to give help to the unhappy and good counsel to the State.

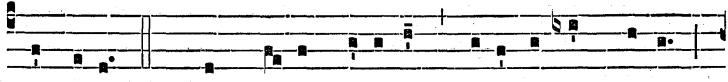


mína cónsu-lunt : Te nil tángit hónos;

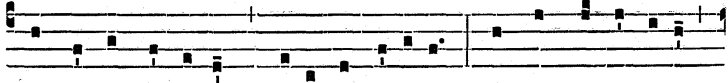
7. Highest praise to the Father, hearing the prayer of the poor; to the Son, sending health to the sick; and to thee, O Spirit, refreshing our hearts with thy sweet breath.



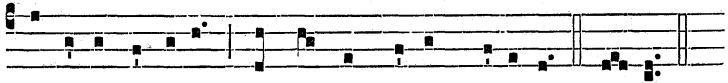
at mí-se-ros ópe, Et régnum móni-



tis júvas. 7. Quem fléctunt ínopes, máxima laus Pátri :



Ægris unde sá-lus, máxima Fí-li-o : Blándo qui récre-as



pécto-ra flámine, Par sit laus tí-bi, Spí-ri-tus. Amen.

∇. Jústus tóta díe miserétur et cónmodat. (P. T. Allelúia.)

∇. All day long the just is merciful and lendeth.

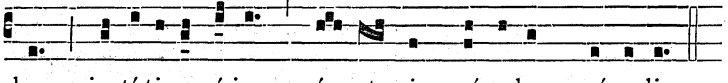
Ry. Et sémen éjus in benedictióne érit. (P. T. Allelúia.)

Ry. And his posterity shall be for a blessing.

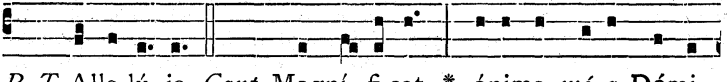
At Magnif.
Ant. VIII G

He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. Ps. III, 9.

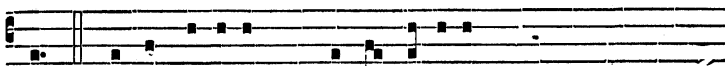
D Ispérsit, * dédit paupé-ri-



bus : justí-ti-a é-jus má-net in saécu-lum saécu-li.



P. T. Alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a Dómi-

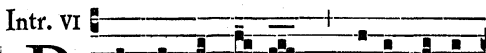


num. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat. VIII G. p. 217 or 223.

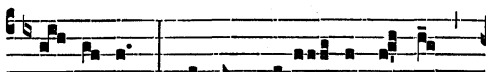
Prayer. Deus, qui ad salutem. as below. In some dioceses. Deus, qui ad evangelizandum. p. 1285.

AT MASS.



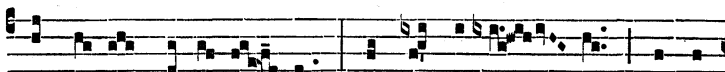
Intr. VI
P Aupe-res Sí-on * satu-rá-bo

The poor of Sion I will satisfy with bread : I will clothe her priests with salvation, and her Saints shall rejoice with exceeding great joy. *Ps. O Lord, remember David and all his meekness.*

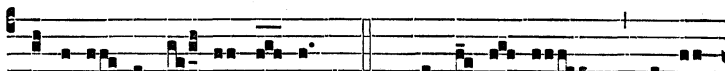


pá-ni-bus : sa-cer-dó-tes é-jus

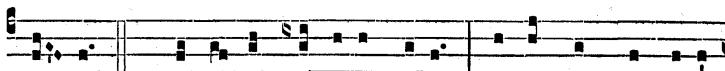
Ps. 131, 15-16 and 1.



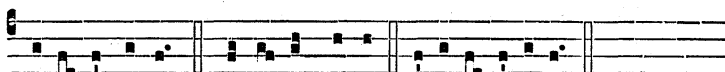
índu-am sa-lu-tá-ri, et sáncti é-jus exsul-



ta-ti-ó-ne ex-sul-tá-bunt. *P. T. Alle-lú-ia,* alle-



lú-ia. *Ps. Meménto, Dómine, Dávid : * et ómnis mansu-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 salutem páuperum et cleri disciplinam, novam in Ecclesia tua per beátum Vincéntium familiam congregásti : † da, quaesumus ; ut eódem nos quoque spíritu fervéntes, * et amémus quod amávit, et quod dócuit operémur. Per Dóminum.

O God, who for the saving of the poor and for the training up of the clergy, didst, by means of blessed Vincent, establish a new family in thy Church : give unto us, we beseech thee, to be filled with his spirit, to love what he loved and to put into practice what he taught. Through Jesus Christ our Lord.

Epistle as on the feast of St. Agatha, p. 1063. There is added :

And I, brethren, when I came unto you, came not in loftiness of speech or of wisdom : declaring unto you the wisdom of Christ. For, I judged not myself to know any thing among you but Jesus Christ and him crucified.

Grad. v

E V-ange-li-zá-re * paupé-

ri-bus mí-sit me, sa-

ná-re contrí-tos cór-de.

¶ Pa-rá-sti in

dulcé-di-ne tú-a páu-pe-ri, Dé-us :

Dó-mi-nus dá-bit vér-bum evange-li-zántibus

virtú-te * múl-ta.

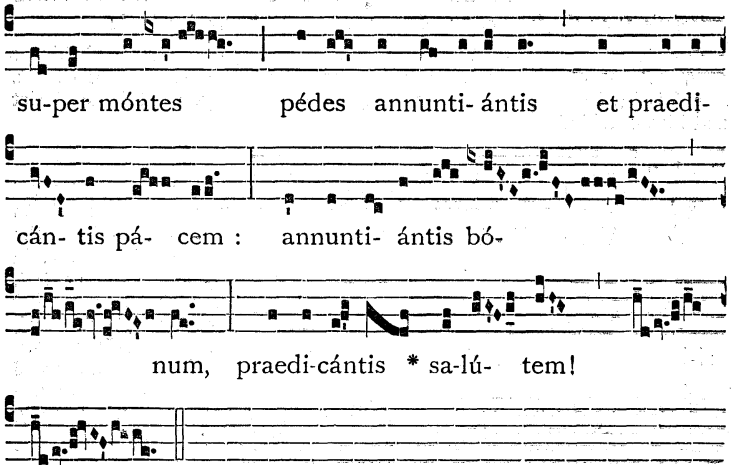
IV

A L-le-lú-ia. * ij.

¶. Quam púlchri

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.

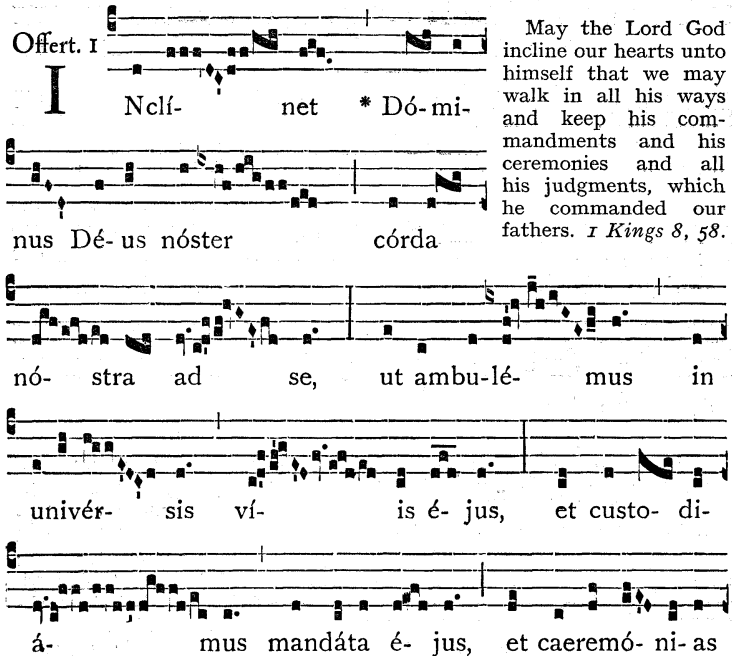
Isaias 52, 7.



su-per món-tes pé-des annunti-ántis et praedi-
cán-tis pá-cem : annunti-ántis bó-
num, praedi-cántis * sa-lú-tem!

Gospel. Circuibat Jesus. p. 1750.

Offert. I



I Nclí-net * Dó-mi-
nus Dé-us nó-ster có-rda
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.*

é- jus, et judí- ci- a, quaecúmque mandá- vit
 pá- tribus nóstris.
 P. T. Alle- lú- ia.

Secret.

DEus, qui beáto Vincéntio
 divína quotidie celebránti
 mystéria tribuísti quod tractábat
 imitári : ejus nobis précibus
 indúlge; ut immaculátam hó-
 stiam offeréntes, ipsi quoque in
 holocáustum tibi accéptum tran-
 seámus. Per Dóminum nostrum
 Jesum Christum.

O God who on blessed Vincent
 didst bestow the grace to take
 for his pattern of life the mysteries
 which day by day he celebrated :
 give ear to his prayers and mercifully
 grant that we who offer up to
 thee a Victim without blemish, may
 ourselves become a holocaust well-
 pleasing to thee. Through Jesus...

Comm. VIII

C Onfi-te-ántur Dómi-no *
 mi-se-ri-cór-di-ae é- jus, et mi-rabí-

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.

li- a é- jus ff- li- is hómi- num : qui- a sa- ti- ávit áni-
 mam iná- nem, et ánimam esu- ri- éntem sa- ti- á- vit
 bó- nis. P. T. Alle- lú- ia.

Postcommunion.

CÆléstibus, Dómine, refécti sacraméntis : quaésumus; ut ad evangelizántem paupéribus Filium tuum imitándum, beáti Vincéntii, sicut exémplicis provocámur, ita et patrocíniis adjuvémur. Per eúndem Christum Dóminum nostrum.

THou hast comforted us, O Lord, with heavenly sacraments : grant, we beseech thee, that, to the following of thine only begotten Son in his preaching of the gospel to the poor, even as the example of blessed Vincent encourages us, so his patronage may be our help. Through the same our Lord.

AT SECOND VESPERS.

1 Ant.

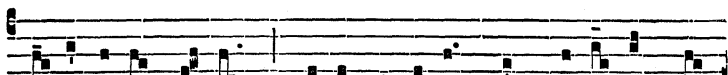
i f

E-gé-ni et páupe-res * quaérunt

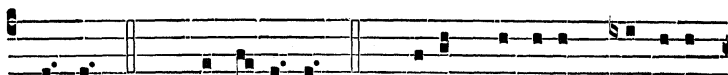


The needy and poor seek water, and there is none; I the Lord will hear them; the God of Israel, I will not forsake them.

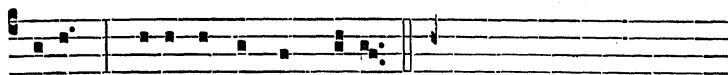
águas, et non sunt : é- go Dóminus



exáudi- am é- os, Dé- us Isra- ël, non de- re- línquam



é- os. *P. T.* Alle- lú- ia. *Ps.* Díxit Dóminus Dómino

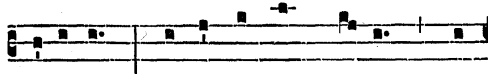


mé- o : * Séde a *dextris* mé- is. *Ps.* Díxit Dóminus. i f. p. 147.

2 Ant.

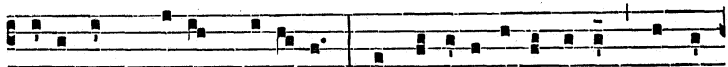
VII a

S Usci- tábo mí- hi * sacer- dó- tem

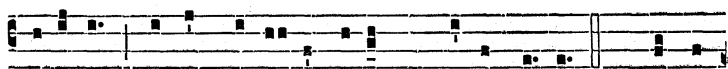


I will raise up for myself a faithful priest who will do according to my heart and soul; and I will build for him a lasting house, and he shall walk before mine Anointed.

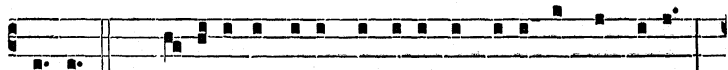
fidé- lem, qui juxta cor mé- um et



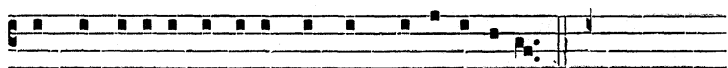
ánimam mé-am fáci- et : et aedi-fi-cábo é- i dómum



fidé-lem, et ambu-lá-bit córam Christo mé-o. *P. T. Alle-*



lú-ia. *Ps. Confi-tébor tíbi, Dómine, in tóto córde mé-o : **

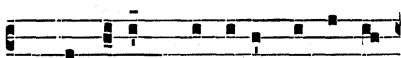


in consí-li-o justórum et congrega-ti-óne.

Ps. Confitébor. VII a. p. 157.

3 Ant.

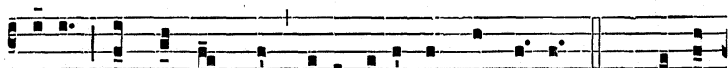
IV A



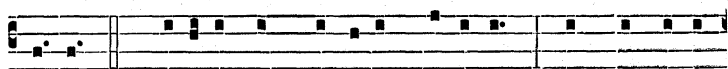
I will give you shepherds after my own heart and they shall feed you with knowledge and wisdom.

D

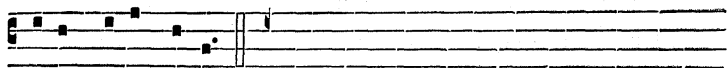
Abo vóbis * pastóres juxta cor



mé-um, et páscent vos sci-énti-a et doctrí-na. *P. T. Alle-*



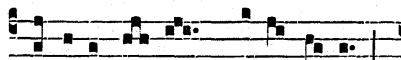
lú-ia. *Ps. Be-átus vir qui tímet Dóminum : * in mandá-tis*



é-jus vó-let nímis. *Ps. Beátus vir. IV A. p. 162.*

4 Ant.

III a



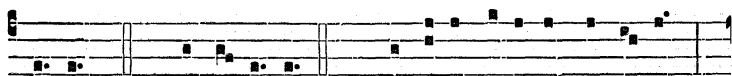
The priest's lips shall keep knowledge, and they will ask the law at his mouth.

L

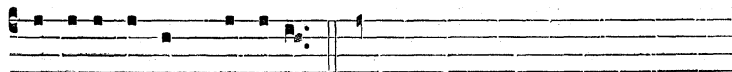
Abi-a é- nim * sacerdá-tis



custódi-ent sci-énti-am, et légem requí- rent ex óre

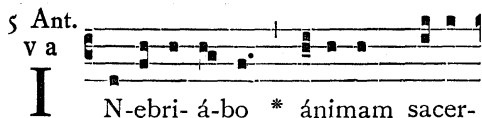


é- jus. *P. T. Alle-lú-ia. Ps. Laudáte, pú-e-ri, Dómi-num : **



laudáte *nómen* Dómini.

Ps. Laudáte, púeri. III a. p. 166.



5 Ant.

v a

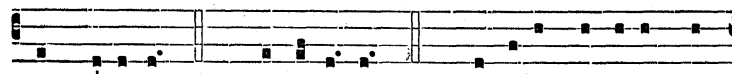
I

N-ebri- á-bo * ánimam sacer-

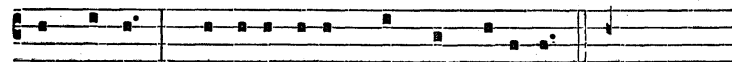
I will satiate the soul of the priests with fatness, and my people shall be filled with good things.



dó-tum pinguédi-ne, et pópulus mé-us bónis mé- is ad-



implébi-tur. *P. T. Alle-lú-ia. Ps. Laudáte Dóminum, óm-*



nes géntes : * laudáte é- um, ómnes pópuli.

Ps. Laudáte Dóminum. v a. p. 185.

Chapter.

Ecclus. 18, 12.

Miserátio hóminis circa pró-ximum suum : † miseri-córdia autem Dei super *omnem carnem* : * qui misericórdiam habet, docet et érudit quasi pastor gregem suum.

THE compassion of man is toward his neighbour : but the mercy of God is upon all flesh. He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

Hymn VI

Q

Uis nóvus caé-lis ági-tur

tri-úmphus? Caé-li-tum pláusum co-

mi-téntur hýmni: Ecce lux clé-ri,

pá-ter indi-géntum Æthere spléndet.

2. Fácta, Vincénti, tú-a te per-órnant:

Cá-ri-tas áptat cápi-ti coró-nam,

Téque, quam térris húmi-lis pará-sti, Gló-ri-a vés-tit.

3. Quam rúdes ó-lim pópulos docé-bas, Vé-ri-tas nunc se

tí-bi tó-ta pándit: Páu-pe-ri quídquid pí-a délixtra fú-dit,

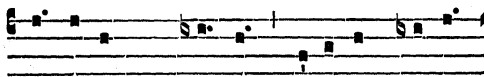
Réddit Olýmpus. 4. Te sacer-dó-tes, vel adhuc magístro,

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.

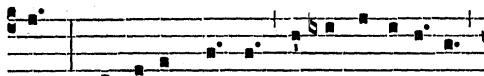
2. Vincent, thy deeds adorn thee; charity crownsthy head; glory, that thy humility prepared on earth, is thy vesture.

3. The truth thou didst once teach the ignorant now lies open to thee; whatever thy loving hand bestowed on the poor, heaven restores.

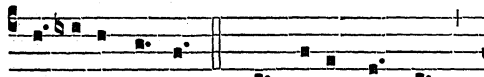
4. With thee even yet as their master, priests diffuse the sweet odour of Christ; through thee the sacred vine bears richer fruit.



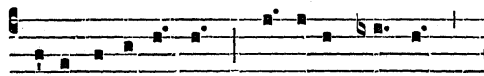
Optimum Chrí-sti réfe-runt odó-



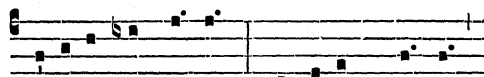
rem : Púllu-lat per te sá-cra laeti-ó-ri



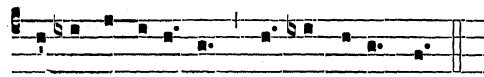
Ví-ne-a foé-tu. 5. Sed tí-bi quántum



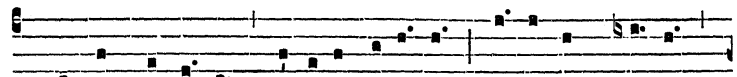
décus e-labó-rant Vírgines cástae,



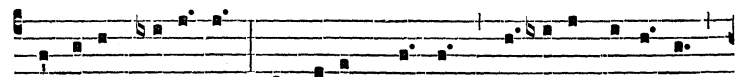
soci-aéque má-tres! Páuperum gáudent,



dú-ce te, fidé-les Esse miní-strae.



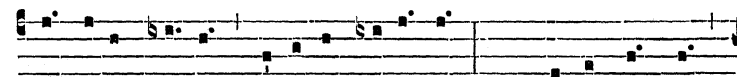
6. Córde qui pú-ro mí-seros levá-bas, Dísce nunc vó-tis



hó-minum rogá-ri : Te sú-um clámant í-nopes, amí-ca



Túrba, patró-num. 7. Summus aetérno sit hónos Parénti :

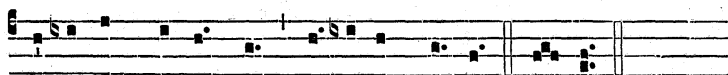


Par décus Ná-to mí-se-ros levánti ; Sáncte, sit cómpar

5. But what honour do the chaste virgins, the company of matrons, bestow on thee; led by thee, they are glad to be servants of the poor.

6. Thou who with pure heart didst succour the unhappy, listen still to human prayers; the poor, thy loved companions, proclaim thee their protector.

7. Highest honour to the eternal Father; equal glory to the Son, succouring the unhappy; like praise to thee, the Spirit, through every age.



tí-bi laus per ómne, Spí-ri-tus, aé-vum. A-men.

Another Melody.

VIII

Q

uis nóvus caé-lis ági-tur tri-úm-phus? Caé-litum

pláusum có-mi-téntur hým-ni : Ecce lux clé-ri, pá-ter indi-

géntum Æthere spléndet. 2. Fá-cta, Vincénti, tú-a te per-

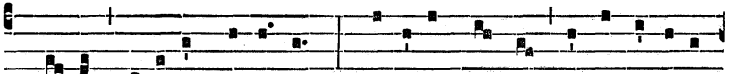
órnant : Cá-ri-tas áptat cá-pi-ti coró-nam, Té-que, quam

térris hú-mi-lis parásti, Gló-ri-a véstit. 3. Quam rúdes

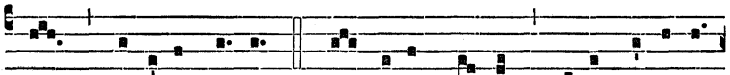
ó-lim pó-pu-los docébas, Vé-ri-tas nunc se tí-bi tóta

pándit : Páu-pe-ri quíd-que pí-a délixtra fúdit, Réddít Olým-

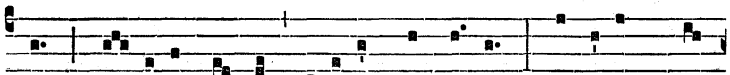
pus. 4. Te sacer-dó-tes, vél adhuc magístro, Optimum



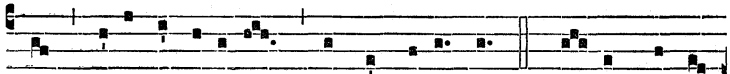
Chrísti réferunt odó-rem : Púllu-lat per te sádra laeti-ó-



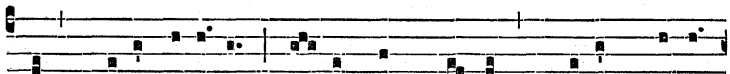
ri Ví-ne-a foé-tu. 5. Sed tibi quántum décus e-labó-



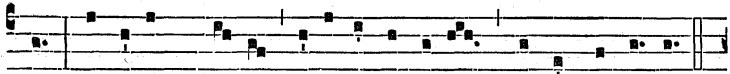
rant Vir-gines cástae, sóci-aéque mátres ! Páuperum gáu-



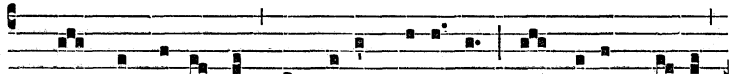
dent, dúce te, fidé-les Esse mínístreae. 6. Córde qui pú-



ro mí-se-ros levábas, Dí-sce nunc vó-tis hóminum rogá-



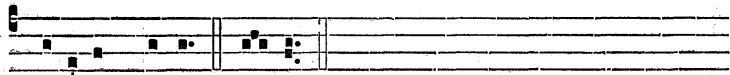
ri : Te sú-um clámant ínopes, amíca Túrba, patrónum.



7. Súm-mus aetér-no sit hónos Parénti : Par décus Ná-to



mí-se-ros levánti : Sáncte, sit cómpar tibi laus per ómne,



Spí-ritus, aévum. Amen.

Ÿ. Parásti in dulcédine túa páuperi, Déus. (*P. T. Allelúia.*)

R̄. Dóminus dábit vérbum evangelizántibus virtúte múlta. (*P. T. Allelúia.*)

Ÿ. In thy sweetness, O God, thou hast provided for the poor.

R̄. With great power the Lord shall give the word to them that preach good things.

At Magnif.

Ant. I f

P

Auperes Sí-on * satu-

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.

rábo páni-bus : sacer dó-tes é- jus

ín-du-am salu-tá-ri, et sáncti é- jus exsul-ta-ti-ó-

ne exsul-tá-bunt. *P. T. Alle-lú-ia. Cant. Magní- ficat * áni-*

ma *mé-a* Dómi-num. 2. Et exsultávit...

Cant. Magníficat. I f. p. 212 or 218.

Prayer. Deus, qui ad salútem. p. 1852.

AUGUST 16 or 18.

St. Roch Confessor.

In churches where St. Roch is principal Patron or Titular, the feast is kept on 16, and St. Joachim is transferred to 17.

All as the Common of a Confessor not a Bishop, p. 1662.

Mass. *Jústus. p. 1667, except :*

Collect.

POpulum tuum, quaésumus, Dómine, continúa pietáte custódi : † et, beáti Rochi suffragántibus méritis, * ab

With thy loving-kindness which never fails, watch over thy people, O Lord : and for the sake of the merits of blessed Roch, preserve

omni fac animae et corporis | us in soul and body from all infection
 contagióne securum. Per Dó- | of evil. Through Jesus Christ our
 minum nostrum. | Lord.

Secret n^o 12, p. 969 and *Postcommunion* n^o 11 (a), p. 972.

At Vespers, in the Hymn Iste Confessor is said : Hac die laetus méruit beátas.

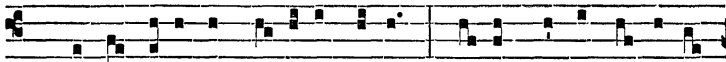
¶ *In churches where St. Roch is secondary Patron, the feast is kept on 18, as above, except : In the Hymn at Vespers : méruit suprémus.*

AUGUST 18.

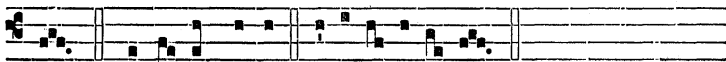
Saint Helena Empress, Widow. († by 329)

AT MASS.

Introit. Mihi autem. p. 1041, with Ψ . following :



Ps. Vírga tú-a et bá-culus tú-us : * ípsa me conso-lá-ta



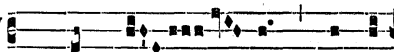
sunt. Gló-ri- a Pátri. E u o u a e.

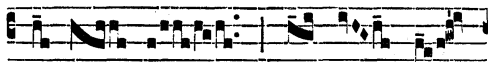
Glória Pátri. 2nd tone. p. 28.

Collect.

<p>Domine Jesu Christe, qui locum, ubi Crux tua latébat, beátae Hélenae revelásti, ut, per eam, Ecclésiám tuam hoc pretiósó thesáuro ditáres : † ejus nobis intercessióne concéde ; ut, vitális ligni prétió, * aetérnae vitae praémia consequámur : Qui vivis et regnas.</p>	<p>O Lord Jesus Christ, woh to blessed Helena wast pleased to reveal the place where thy Cross was hidden, in order, through her, to enrich thy Church with this inestimable treasure : give ear to her prayers, and accept this Tree of life as the price of our attaining to eternal happiness. Who livest...</p>
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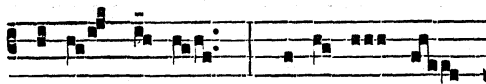
Epistle. Mulierem fortem. p. 1300.

Grad. v 
V Ultum tú- um * depre-



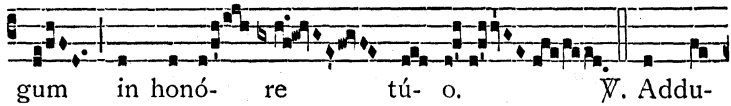
ca-bún- tur ómnes dí-

All the rich among the people shall entreat thy countenance : the daughters of kings in thy honour. Ψ . After her shall virgins be brought to the king ; her neighbours shall be brought to thee. They shall be brought

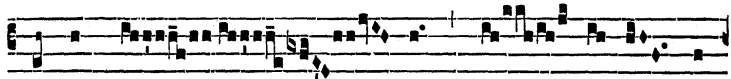


vi-tes plé-bis : ff-li-ae re-

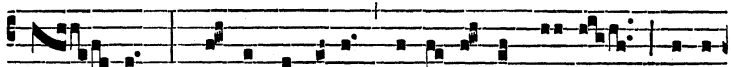
with gladness and rejoicing, they shall be brought into the temple of the king. *Ps. 44, 13, 10 and 15-16.*



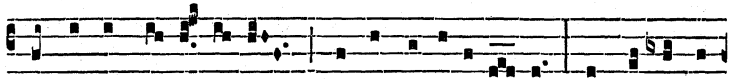
gum in honó-re tú-o. ∇ . Addu-



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

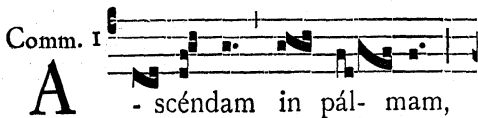


in téplum * ré-gis.

Allelúia, allelúia. ∇ . Dispérsit. p. 1174.

Gospel. Simile est regnum caelórum. p. 1302.

Offertory. Non enim judicávi. p. 1128.



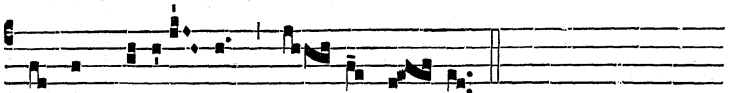
Comm. I

A

- scéndam in pál-mam,

I will go up in the palmtree, and will take fruit thereof.

Cant. 7, 8.



et apprehén-dam frú-ctus é-jus.

SEPTEMBER 26.

Sts. John de Brébeuf, Isaac Jogues and their Companions Martyrs.

Double of II Class in Canada and the United States.

¶ *In the United States, the name of St. Isaac Jogues is first mentioned in the title of the Feast and in Prayers.*

AT I AND II VESPERS.

All as in the Common of two or more Martyrs, p. 1627, except the Prayer as at Mass.

AT MASS.

Intr. I



H I sunt * qui vené- runt de



tribu-lati- ó-ne má-gna, et lavérunt



stó-las sú- as, et de-albavérunt é-as in sánqui-



ne A- gni. *Ps.* Laudá-te Dóminum, ómnes géntes; *



laudá-te é- um, ómnes pópu- li. Gló-ri- a Pátri.



E u o u a e. Glória Pátri. 1st tone. p. 28.

There are they who have come from great tribulation; they have washed their robes and made them white in the blood of the Lamb. *Ps.* Praise the Lord, all ye nations; praise him, all ye people. *Apoc. 7, 14; Ps. 116, 1.*

Collect.

DEus, qui primitias fidei in borealibus Americae regionibus sanctórum Mártýrum tuórum Joánnis, Isaáci eorúmque Sociórum prædicatióne et sanguine consecrasti : † concéde propítius; ut eórum intercessiõe, * florida christianórum seges ubique in dies augeátur. Per Dóminum.

O God, who didst consecrate the first-fruits of the faith in the vast regions of North America by the preaching and blood of thy holy Martyrs Isaac, John, and their Companions, grant in thy mercy that, through their intercession, the harvest of Christians may daily increase abundantly in all places throughout the world. Through Jesus.

Lectio Epistolae beati Pauli Apostoli ad Corinthios.

The disinterestedness of the Apostles. II Cor. 12, 11-15.

FRatres : Ego a vobis débui commendári : nihil enim minus fui ab iis qui sunt supra modum Apóstoli, tamétsi nihil sum. Signa tamen apostolátus mei facta sunt super vos, in omni paciéntia, in signis et prodigiis et virtútibus. Quid est enim quod minus habuístis præceteris ecclésiis, nisi quod ipse non gravávi vos? Donáte mihi hanc injúriam. Ecce tertio hoc parátus sum veníre ad vos; et non ero gravis vobis. Non enim quaero quae vestra sunt, sed vos; nec enim debent filii paréntibus thesaurizáre, sed paréntes filiis. Ego autem libénter impéndam et superimpéndam ipse pro animábus vestris : licet plus vos diligens, minus diligar.

Brethren : I ought to have been commended by you, for I have no way come short of them that are above measure Apostles : although I be nothing. Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds. For what is there that you have had less than the other churches, but that I myself was not burdensome to you? Pardon me this injury. Behold now for the third time I am ready to go to you, and I shall not be a burden to you. For I seek not the things that are yours, but you yourselves; for the children ought not to lay up for the parents, but the parents for the children. Most gladly I will spend and be spent myself for your souls, although, in loving you more, I be loved the less.

Gradual. Anima nóstra. p. 346.

VIII

A Lle-lú-ia. * ij.

As the sufferings of Christ abound in us, so also through Christ doth our consolation abound.

2 Cor. 1, 5.

∇. Si-cut abún-dant pas-



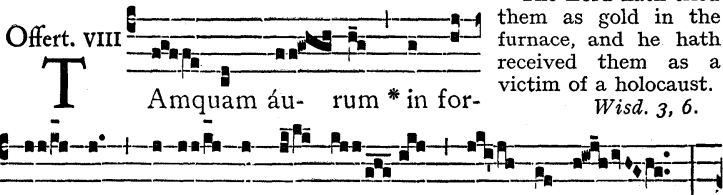
si- ó- nes Chrísti in nóbis, i- ta et per Chrís- tum
abún- dat consolá- ti- o * nóstra.

Gospel. Descéndens Jesus. p. 1216.

The Lord hath tried them as gold in the furnace, and he hath received them as a victim of a holocaust.

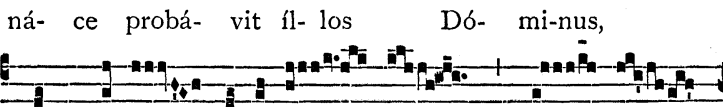
Wisd. 3, 6.

Offert. VIII

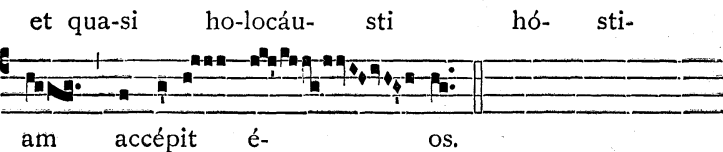


T Amquam áu- rum * in for-

ná- ce probá- vit íl- los Dó- mi- nus,



et qua- si ho- locáu- sti hó- sti-
am accépit é- os.



Secret.

Immaculatam hóstiam fac nos, Dómine, méntibus tibi puris offerre, quam sanctis Mártýribus tuis illibátus vitæ candor et juge mortificatiónis stúdi- um dapem suavíssimam efficiébant. Per Dóminum nostrum.

Grant, O Lord, that we may offer with pure minds the immaculate Host which was a most sweet banquet for thy holy Mártýrs on account of the stainless purity of their lives and their constant zeal for mortification. Through Jesus Christ our Lord.

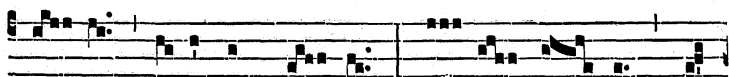
Comm. III



M Agni- fi- cábi- tur * Chrís-
tus in córpore mé- o, si- ve per

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.

Philíp. 1, 20-21.



ví- tam, si-ve per mór- tem : mí- hi e- nim ví-



ve-re Christus est et mó-ri lú- crum.

Postcommunion.

Fortium pane refectis tribue nobis, omnipotens Deus : ut, sicut sancti Mártires tui Joánnes, Isaácus eorúmque Só- cii, eódem roboráti, ánimam suam pro frátribus pónere non dubitárun- t; ita nos, alter altérius 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...

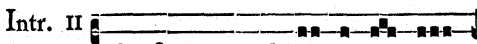
NOVEMBER 5.

Feast of the Holy Relics.

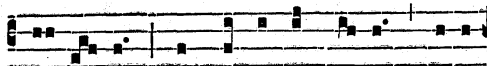
Double major.

*At I and II Vespers, as in the Common of two or more Martyrs, p. 1627.
Prayer. Auge in nobis. p. 1556.*

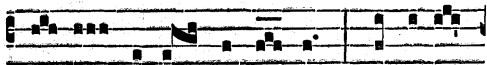
AT MASS.



Multae * tribu- la- ti- ó- nes



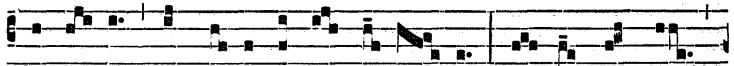
ju- stó- rum, et de his ómni- bus libe-



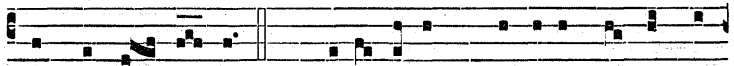
rá- vit é- os Dómi- nus : Dóminus

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.

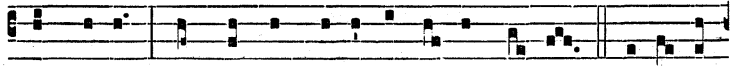
Ps. 33, 20-21 and 2.



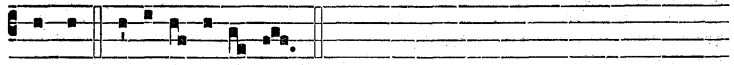
custó-dit ómni- a óssa e- ó- rum : ú- num ex his



non conte- ré- tur. *Ps.* Bene-dí-cam Dóminum in ómni



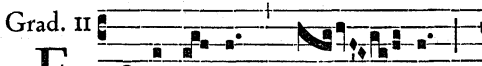
tém-po-re : * semper laus é-jus in ó- re mé- o. Gló-ri- a



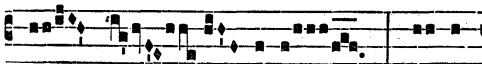
Pátri. E u o u a e. Glória Pátri. 2nd tone. *p.* 28.

Collect. Auge in nobis. *p.* 1556.

Grad. II



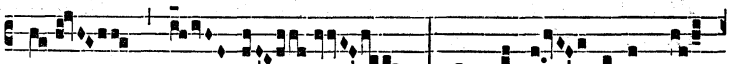
E Xsultá- bunt * sán- cti



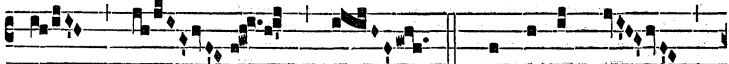
in gló- ri- a : lae- ta-

The saints shall re-
joice in glory : they
shall be joyful in their
beds. *Ps.* Sing ye to
the Lord a new canti-
cle : let his praise be
in the church of the
saints.

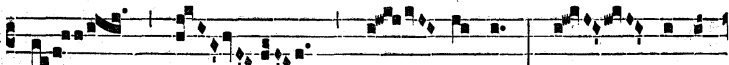
Ps. 149, 5 and 1.



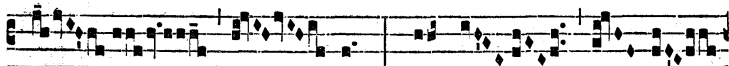
bún- tur in cubí- libus sú-



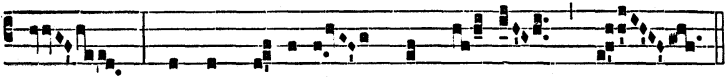
is. *Ps.* Cantá-te Dó-



mi- no cán- ti- cum



nó- vum : laus é- jus



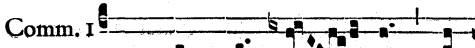
in ecclé- si a * sanctó- rum.

Allelúia, allelúia. *Ÿ.* Jústi epuléntur. *p.* 1642.

Gospel. Descéndens Jesús. *p.* 1216.

Offertory. Mirábilis Déus. *p.* 1641.

Secret. Implorámus, Dómine. *p.* 1556.



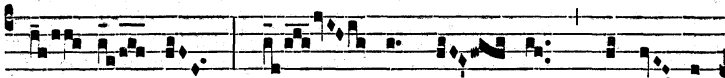
Comm. I

Rejoice in the Lord,
ye just, praise becom-
eth the upright.

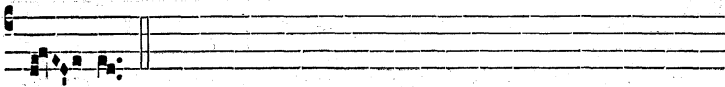
G

Audé- te, * jú- sti, in

Ps. 32, 1.



Dó- mi- no : ré- ctos dé- cet collau- dá-



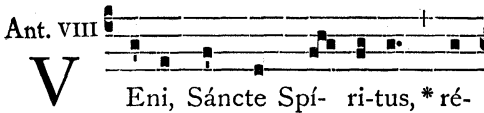
ti- o.

Postcommunion. Múltiplica. *p.* 1556.

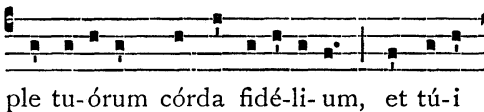
APPENDIX.

Invocation of the Holy Ghost.

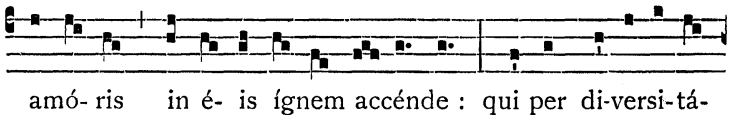
Ant. VIII



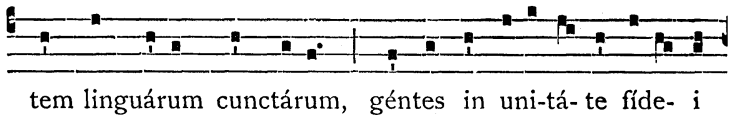
V Eni, Sáncte Spí- ri-tus, * ré-



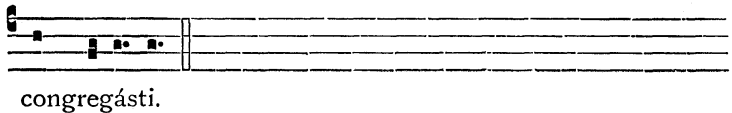
ple tu-órum córda fidé-li-um, et tú-i



amó- ris in é- is ígnem accénde : qui per di-versi-tá-



tem linguárum cunctárum, géntes in uni-tá- te fíde- i



congregásti.

Hymn. Veni Créator. p. 768.

Ÿ. Emítte Spíritum túum, et creabúntur.

R̄. Et renovábis fáciem térrae.

Orémus.

DEus, qui corda fidélium Sancti Spíritus illustratióne docuísti : † da nobis in eódem Spíritu recta sápere, * et de ejus semper consolatióne gaudére. Per Christum Dóminum nostrum. R̄. Amen.

Ÿ. Send forth thy Spirit, and they shall be created.

R̄. 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 Ψ . Ut ómnibus fidélibus defúntcis... is said twice :

<p>Ut congruéntem plúviam fidélibus tuis concédere dignéris : Te rogámus, audi nos.</p>	<p>That thou vouchsafe to grant to thy faithful a moderate rain : we beseech thee, hear us.</p>
---	---

At the end of the Litany is said : Pater noster. in silence up to :

<p>Ψ. Et ne nos indúcas in tentatiónem. Ry. Sed líbera nos a málo.</p>	<p>Ψ. And lead us not into temptatió. Ry. But deliver us from evil.</p>
--	---

Psalm 146. (The Tone " In directum " is used, p. 728.)

God's all-powerful and merciful providence.

L Audáte Dóminum, quóniam bónus est psálmus : * Déo nóstro sit jucúnda decóraque laudátio.

2. Ædificans Jerúsalem Dóminus : * dispersiónes Israélis congregábit.

3. Qui sánat contritos corde : * et álligat contritiónes eórum.

4. Qui númerat multitudínem stellárum : * et ómnibus éis nómina vócat.

5. Mágnum Dóminus nóster, et mágna virtus éjus : * et sapiéntiæ éjus non est númerus.

6. Suscipient mansuétos Dóminus : * humilians autem peccatóres usque ad térram.

7. Praeciníte Dómino in confessióne : * psállite Déo nóstro in cíthara.

8. Qui óperit caelum núbibus : * et párat térrae plúviam.

9. Qui producít in móntibus foénium : * et hérbam servitúti hóminum.

10. Qui dat juméntis éscam ipsórum : * et púllis corvórum invocántibus éum.

11. Non in fortitúdine équi voluntátem habébit : * nec in tibiis viri beneplácitum érit éi.

PRaise ye the Lord, because psalm is good : to our God be joyful and comely praise.

2. The Lord buildeth up Jerusalem : he will gather together the dispersed of Israel.

3. Who healeth the broken of heart : and bindeth up their bruises.

4. Who telleth the number of the stars : and calleth them all by their names.

5. Great is our Lord, and great is his power : and of his wisdom there is no number.

6. The Lord lifteth up the meek : and bringeth the wicked down even to the ground.

7. Sing ye to the Lord with praise : sing to our God upon the harp.

8. Who covereth the heaven with clouds, and prepareth rain for the earth.

9. Who maketh grass to grow on the mountains, and herbs for the service of men.

10. Who giveth to beasts their food, and to the young ravens that call upon him.

11. He shall not delight in the strength of the horse : nor take pleasure in the legs of a man.

12. Beneplácitum est Dómino super timéntes éum, * et in éis qui speránt super misericórdia éjus.

Glória Pátri.

Ÿ. Operi, Dómine, caelum núbibus.

Ry. Et pára térrae plúviam.

Ÿ. Ut producat in móntibus foenum.

Ry. Et hérbam servitúti hóminum.

Ÿ. Ríga móntes de superióribus túis.

Ry. Et de frúctu óperum tuórum satiábitur térra.

Ÿ. Dómine, exáudi oratió-nem méam.

Ry. Et clámor méus ad te véniat.

Ÿ. Dóminus vobíscum.

Ry. Et cum spírítu túo.

Orémus.

DEus, in quo vívimus, movémur, et sumus : † plúviam nobis tríbue congruéntem ; * ut, praeséntibus auxiliis sufficiénter adjúti, sempitérna fiduciálius appetámus.

Praesta, quaésumus, omnípotens Deus : † ut, qui in afflictióné nostra de tua pietáte confídimus, * contra advérsa ómnia tua semper protectióné muniámur.

DA nobis, quaésumus, Dómine, plúviam salutárem : * et áridam terrae fáciem fluéntis caeléstibus dignánter infúnde. Per Dóminum nostrum.

Ÿ. Dóminus vobíscum.

Ry. Et cum spírítu túo.

Ÿ. Benedicámus Dómino.

Ry. Déo grátias.

12. The Lord taketh pleasure in them that fear him : and in them that hope in his mercy.

Glory be to the Father.

Ÿ. Cover, O Lord, the heaven with clouds.

Ry. And prepare rain for the earth.

Ÿ. That it may bring forth grass on the mountains.

Ry. And green herb for the service of men.

Ÿ. Sprinkle the mountains from thy high places.

Ry. And the earth shall be satisfied with the fruit of thy works.

Ÿ. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

Ÿ. The Lord be with you.

Ry. 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.

Ÿ. The Lord be with you.

Ry. And with thy spirit.

Ÿ. Let us bless the Lord.

Ry. Thanks be to God

Ÿ. Exáudiat nos omnípotens et miséricors Dóminus.

Ry. Amen.

Ÿ. Fidélium ánimae per misericórdiam Déi requiáscant in páce.

Ry. Amen.

Ÿ. May the Almighty and most merciful Lord graciously hear us.

Ry. Amen.

Ÿ. May the souls of the faithful departed, through the mercy of God, rest in peace.

Ry. Amen.

Procession to beg for fine weather.

All as for the greater Litanies, p. 722, but after the Ÿ. Ut ómnibus fidélibus... is said twice :

Ut fidélibus tuis aéris serenitátem concédere dignéris : Te rogámus, audi nos.

That thou vouchsafe to grant fine weather to thy faithful : we beseech thee, hear us.

At the end of the Litany is said : Páter nóster, in silence.

Ÿ. Et ne nos indúcas in tentatiónem.

Ry. Sed líbera nos a málo.

Ÿ. And lead us not into temptation.

Ry. But deliver us from evil.

Psalm 66. (*The Tone "In directum" is used, p. 728.*)

That God's light may shine on all nations, who are summoned to praise him.

DÉUS misereátur nóstri, et benedicat nóbis : * illúminet vultum súum super nos, et misereátur nóstri.

2. Ut cognoscámus in térra víam túam : * in ómnibus Géntibus salutáre túum.

3. Confiteántur tibi pópuli, DÉUS : * confiteántur tibi pópuli ómnes.

4. Laeténtur et exsúltent Géntes : † quóniam júdicas pópulos in aequitáte, * et Géntes in térra dírigis.

5. Confiteántur tibi pópuli, DÉUS, † confiteántur tibi pópuli ómnes : * térra dédit frúctum súum.

6. Benedicat nos DÉUS, DÉUS nóster, benedicat nos DÉUS : * et métuant éum ómnes fines térrae.

Glória Pátri.

MAY God have mercy on us, and bless us : may he cause the light of his countenance to shine upon us ; and may he have mercy on us.

2. That we may know thy way upon earth : thy salvation in all nations.

3. Let people confess to thee, O God : let all people give praise to thee.

4. Let the Nations be glad and rejoice : for thou judgest the people with justice, and directest the Nations upon earth.

5. Let the people, O God, confess to thee ; let all the people give praise to thee : the earth hath yielded her fruit.

6. May God, our God, bless us. May God bless us : and all the ends of the earth fear him.

Glory be to the Father.

℣. Adduxísti, Dómine, spírítum túum super térram.

R̄. Et prohibítæ sunt plúviæ de caélo.

℣. Cum obdúxero núbibus caelum.

R̄. Apparébit árcus méus, et recordábor foéderis méi.

℣. Illústra fáciem túam, Dómine, super sérvos túos.

R̄. Et bénedic sperántes in te.

℣. Dómine, exáudi oratiónem méam.

R̄. Et clámor méus ad te véniat.

℣. Dóminus vobíscum.

R̄. Et cum spírítu túo.

Orémus.

DEUS, qui culpa offénders, poeniténtia placáris : † preces pópuli tui supplicántis propítius réspice ; * et flagélla tuæ iracúndiæ, quæ pro peccátis nostris merémur, avérte.

AD te nos, Dómine, clamántes exáudi : † et áëris serenitátém nobis tribue supplicántibus ; * ut, qui iuste pro peccátis nostris affligimur, misericórdia tua præveniénté, cleméntiam sentiámus.

QUæsumus, omnipotens Deus, cleméntiam tuam : † ut inundántiam coérceas imbríum, * et hilaritátém vultus tui nobis impertíri dignéris. Per Dóminum nostrum.

℣. Thou didst bring, O Lord, thy wind upon the earth.

R̄. And the rain from heaven was restrained.

℣. When I shall cover the sky with clouds.

R̄. My bow shall appear, and I will remember my covenant.

℣. Make thy face shine, O Lord, upon thy servants.

R̄. And bless those whose hope is in thee.

℣. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

℣. The Lord, be with you.

R̄. And with thy spirit.

Let us pray.

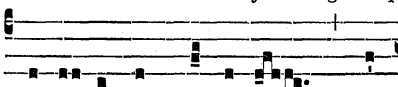
O God, who by sin art offended and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger, which we deserve for our sins.

GRACIOUSLY hear us, O Lord, who cry out unto thee : and in answer to our prayers bestow upon us fine weather, so that we who most justly are chastised for our sins, may, from thy merciful dealings with us, learn how good thou art.

WE beseech thee in thy mercy, O Almighty God, to vouchsafe to restrain this flood of rain, and to make the brightness of thy countenance to shine upon us. Through Jesus Christ our Lord.

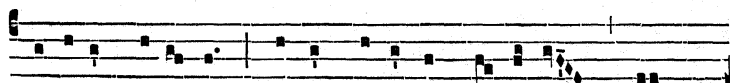
For the solemn reception of a Bishop.

On the Bishop's arrival, the Priest presents him with a crucifix to be kissed ; the Cantors then intone the following Antiphon :

Ant. I 

S Acérdos et Pónti-fex * et

Priest and Pontiff, artificer of virtues, a good shepherd among thy people, thou hast pleased the Lord.



virtutum ópi-fex, pástor bóne in pó-pu-lo, sic pla-
cu-ísti Dómino. *P. T.* Alle-lú-ia.

The following Responsory may also be sung :


VIII



E C-ce* sacérdos mágnus,
qui in di-ébus sú- is plácu-it
Dé- o : * Id-e-o ju-re- ju-rán-

Behold the great priest who in his days pleased God : * Therefore the Lord, by an oath, did make him to increase among his people. *∇*. The Lord gave him the blessing of all nations, and confirmed his covenant upon his head. * Therefore...

Epistle of St. Martin,
p. 1560.



do fé-cit íl-lum Dómi-nus créscere in plé-
bem sú- am. *P. T.* Alle- lú- ia. *∇*. Benedicti- ó-
nem ómni- um génti- um dédit íl- li, et testa-
méntum sú-um confirmávit super cá-pút é- jus.

* Id-e-o. Gló-ri- a Pá-tri, et Fí-li- o, et Spi-



rí- tu- i Sán- cto. * Id-e-o.

The Bishop kneels before the Altar, while the Priest, standing at the Epistle side and turned towards the prelate, says :

Ÿ. Protéctor nóster, ádspice, Déus.

Ry. Et réspice in fáciem Christi túi.

Ÿ. Sálvum fac sérvum túum.

Ry. Déus méus, sperántem in te.

Ÿ. Mítte éi, Dómine, auxili- um de sáncto.

Ry. Et de Sión tuére éum.

Ÿ. Nihil proficiat inimícus in éo.

Ry. Et fílius iniquitátis non appónat nocére éi.

Ÿ. Dómine, exáudi oratióem meám.

Ry. Et clámor méus ad tevéniat.

Ÿ. Dóminus vobíscum.

Ry. Et cum spíritu túo.

Orémus.

OMnípotens sempitérne Deus, qui facis mirabilia magna solus, † præténde super hunc fámulum tuum, et cunctas congregatióes illi commissas, spíritum grátiae salutáris : * et ut in veritate tibi compláceat, perpétuum ei rorem tuæ benedicti- ónis infúnde. Per Christum Dóminum nostrum.

Ry. Amen.

If the Bishop is being received for the first time in his Church, the following Prayer is sung instead of the above Prayer :

Orémus.

DEus, ómnium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclé- siae tuæ praeesse voluísti, propítius réspice : † da ei, quaésu- mus, verbo et exémplo, quibus praeest, proficere ; * ut ad vitam una cum grege sibi crédito

Ÿ. Behold, O God our protector.

Ry. And look on the face of thy Christ.

Ÿ. Save thy servant.

Ry. Who hopes in thee, O my God.

Ÿ. Send him help, O Lord, from the sanctuary.

Ry. And defend him out of Sion.

Ÿ. Let not the enemy prevail against him.

Ry. Nor the son of iniquity have power to hurt him.

Ÿ. O Lord, hear my prayer.

Ry. And let my cry come unto thee.

Ÿ. The Lord be with you.

Ry. And with thy spirit.

Let us pray.

Almighty and everlasting God, who alone art the worker of wonderful things; send down upon thy servant and upon all the congregations committed to his care, the spirit of thy saving grace; and, that in very truth he may become well-pleasing to thee, pour forth upon him the abiding dew of thy blessing. Through Jesus Christ our Lord. Ry. Amen.

Let us pray.

O God, the pastor and head of all the faithful, look favourably upon thy servant, N., whom thou hast deigned to establish as pastor of thy Church: obtain, we beseech thee, that he may help, by word and example, those over whom he is placed, so that he may attain

pervéniat 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, humílium visitátor, qui eos patérna dilectióne consoláris : † praeténde societáti nostrae grátiam tuam; * ut per eos, in quibus hábitas, tuum in nobis sentiámus advéntum. Per Christum Dóminum nostrum.

R̄. Amen.

The Bishop goes up the altar steps, kisses the altar, and gives his solemn blessing.

After the allocution, the Priest recites the Confíteor. The Bishop says the Misereátur. and Indulgéntiam. and gives the general absolution and the indulgence. Then, standing before the altar and turned towards the faithful, the Bishop intones the Ant. Si iniquitátes. He then recites, with his assistants, the Ps. De profundis. p. 1784.

After the psalm, he recites the Antiphon :

Si iniquitátes observáveris, Dómine : Dómine, quis sustinébit ?

Then : Kýrie, eléison. Christe, eléison. Kýrie, eléison.

Páter nóster.

During the Pater, the Bishop sprinkles holy water and incenses three times ; he then says the following Versicles :

Ÿ. Et ne nos indúcas in tentatiónem.

R̄. Sed libera nos a málo.

Ÿ. In memória aetérna érunť jústi.

R̄. Ab auditióne mála non timébunt.

Ÿ. A pórtá ínferi.

R̄. Erue, Dómine, ánimas eórum.

Ÿ. Réquiem aetérnam dóna eis, Dómine.

R̄. Et lux perpétua lúceat eis.

Let us pray.

O God, who dost visit the humble, to comfort them with thy fatherly love; extend thy grace to this our congregation; that, in the person of those in whom thou dost dwell, we may find thee come among us. Through Christ our Lord.

R̄. Amen.

If thou, O Lord, wilt mark iniquities; Lord, who shall abide it?

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father.

Ÿ. And lead us not into temptation.

R̄. But deliver us from evil.

Ÿ. The just shall be in everlasting remembrance.

R̄. They shall not fear the evil hearing.

Ÿ. From the power of hell.

R̄. Save their souls, O Lord.

Ÿ. Eternal rest give to them, O Lord.

R̄. And let perpetual light shine upon them.

Ÿ. Dómine, exáudi oratiónem méam.

R̄. Et clámor méus ad te véniat.

Ÿ. Dóminus vobíscum.

R̄. Et cum spíritu túo.

Orémus.

DEus, qui inter Apostólicos sacerdotés fámulos tuos pontificali fecisti dignitate vigere : praesta, quaesumus ; ut eorum quoque perpétuo aggregentur consórtio. Per Christum Dóminum nostrum. R̄. Amen.

A procession is then formed and goes to the graveyard, singing the Responsory Qui Lázarus. p. 1798, during which the Bishop recites, with his assistants, the Ant. Si iniquitates, and the Ps. De profundis. p. 1784.

In the middle of the graveyard, the Responsory Líbera. is sung, p. 1775. Then : Kýrie, eléison, etc.

Páter nóster. etc., as above.

Orémus.

DEus, qui inter Apostólicos sacerdotés fámulos tuos sacerdotáli fecisti dignitate vigere : † praesta quaesumus ; * ut eorum quoque perpétuo aggregentur consórtio.

DEus, véniae largitor et humanae salutis amátor : † quaesumus cleméntiam tuam, ut nostrae congregatiónis fratres, propínquos et benefactóres, qui ex hoc saéculo transierunt, * beáta María semper Virgine intercedénde, cum omnibus Sanctis tuis, ad perpétuae beatitudinis consórtium pervenire concedas.

DEus, cujus miseratióne animae fidélium requiescunt : † fámulis et famulábus tuis omnibus, hic et ubique in Christo quiescéntibus, da propítius véniam peccatórum ; * ut a cunctis reátibus absoluti, tecum sine fine laeténtur. Per Christum Dóminum nostrum.

R̄. Amen.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

O God, who wast pleased to raise thy servants to the dignity of the episcopate or priesthood, vouchsafe to number them with thy Bishops and Priests for evermore. Through Jesus Christ our Lord.

R̄. Amen.

Let us pray.

O God, who wast pleased to raise thy servants to the dignity of the episcopate or priesthood, vouchsafe to number them with thy Bishops and Priests for evermore.

O God, who art ever ready to forgive sins and who ever seekest the salvation of men : we most humbly entreat, of thy mercy, that through the intercession of blessed Mary ever a Virgin and of all thy Saints, the brethren, friends and benefactors of our congregation, who have passed out of this world, may together enjoy that happiness which has no end.

O God, by whose loving-kindness the souls of the faithful departed find rest : grant, in thy mercy, the forgiveness of their sins to thy servants and to 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. R̄. Amen.

Ÿ. Réquiem aeternam dona
eis, Dómine.

R̄. Et lux perpétua luceat eis.

The Cantors : Ÿ. Requiéscant
in páce.

R̄. Amen.

On the way back to the church, the Ps. Miserére. p. 1785, is recited with Réquiem aeternam, at the end.

Before the Altar, the Bishop says :

Kýrie, eléison. Christe, eléi-
son. Kýrie, eléison.

Páter nóster. *in silence.*

Ÿ. Et ne nos indúcas in
tentatiónem.

R̄. Sed libera nos a málo.

Ÿ. A pórtá inferi.

R̄. Erue, Dómine, ánimas eó-
rum.

Ÿ. Requiéscant in páce.

R̄. Amen.

Ÿ. Dómine, exáudi oratiónem
meám.

R̄. Et clámor méus ad te
véniat.

Ÿ. Dóminus vobíscum.

R̄. Et cum spíritu túo.

Orémus.

Absólve, quaésumus, Dómine,
ánimas famulórum famula-
rúmque tuárum ab omni vínculo
delictórum; † ut in resurre-
ctiós glória * inter sanctos et
eléctos tuos resuscitati respírent.
Per Christum Dóminum no-
strum. R̄. Amen.

Ÿ. Eternal rest give to them,
O Lord.

R̄. And let perpetual light shine
upon them.

Ÿ. May they rest in peace.

R̄. Amen.

Lord, have mercy. Christ, have
mercy. Lord, have mercy.

Our Father.

Ÿ. And lead us not into temp-
tation.

R̄. But deliver us from evil.

Ÿ. From the power of hell.

R̄. Save their souls, O Lord.

Ÿ. May they rest in peace.

R̄. Amen.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto
thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Deliver, O Lord, the souls of thy
servants and handmaidens from
every bond of sin, so that in the
glory of the resurrection they, with
thy Saints and thine elect, may rise
to a new and better life. Through
Jesus Christ our Lord.

R̄. 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.*

Páter nóster. *etc., as above.*

Prayer. Deus, cujus miseratióne. p. 1880.

Confirmation.

The Bishop : Spíritus Sánctus
supervéníat in vos, et virtus
Altíssimi custódiat vos a pec-
cátis.

R̄. Amen.

Ÿ. Adjutórium nóstrum in
nómine Dómini.

R̄. Qui fécit caelum et térram.

Ÿ. Dómine, exáudi oratióem
meam.

R̄. Et clamor méus ad te
veníat.

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu túo.

Orémus.

OMnípotens sempitérne Deus,
qui regeneráre dignátus es
hos fámulos tuos ex aqua et
Spírítu Sancto, † quique dedísti
eis remissionem ómnium pecca-
tórum : * emítte in eos septi-
fórmem Spírítum tuum San-
ctum Paráclítum de caelis.

R̄. Amen.

Spírítum sapiéntiae, et intel-
léctus. R̄. Amen.

Spírítum consílii, et fortitú-
dinis. R̄. Amen.

Spírítum sciéntiae, et pietátis.
R̄. Amen.

ADimple eos Spírítu timóris
tui, et consígna eos signo
Cru⁺cis Christi, in vitam propi-
tius aetérnam. Per eúmdem
Dóminum nostrum Jesum Chri-
stum... in unitáte ejúsdem Spí-
ritus Sancti Deus, per ómnia
saecula saeculórum. R̄. Amen.

May the Holy Spirit come upon
you, and may the virtue of the Most
High guard you from sin.

R̄. Amen.

Ÿ. Our help is in the name of the
Lord.

R̄. Who made heaven and earth.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto
thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

Almighty and eternal God, who
hast deigned to regenerate these
thy servants with water and the
Holy Spirit, and who hast given
them the remission of all their sins,
send upon them from heaven thy
sevenfold Spirit, the Paraclete.

R̄. Amen.

The Spirit of wisdom and under-
standing. R̄. Amen.

The Spirit of counsel and fortitude.
R̄. Amen.

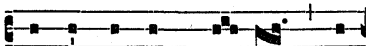
The Spirit of knowledge and piety.
R̄. Amen.

Fill them with the spirit of thy
fear, and sign them with the sign
of the Cross of Christ unto everlasting
life. Through the same Jesus Christ
our Lord... in the unity of the Holy
Ghost, world without end.

R̄. Amen.

When all are confirmed, the Bishop washes his hands while there is sung :

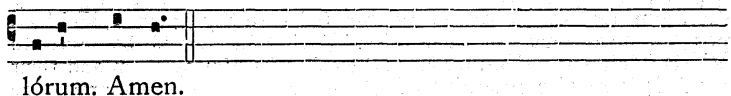
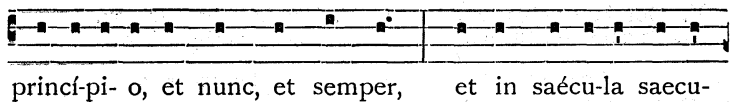
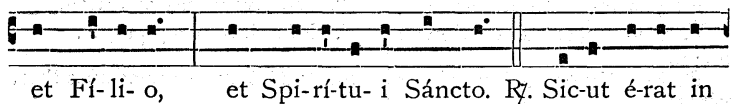
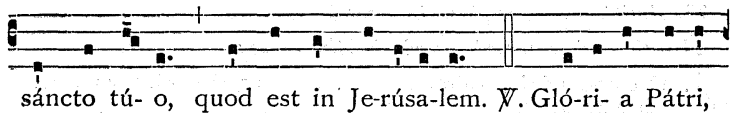
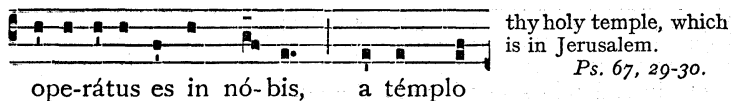
Ant. VIII c



C

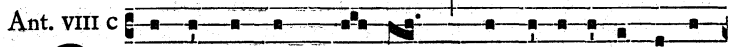
Onfírma hoc, Dé- us, * quod

Confirm this, O God,
which thou hast
wrought in us, from

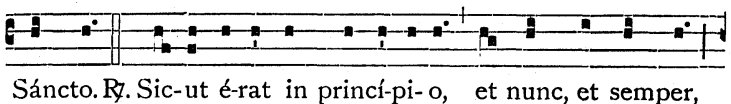
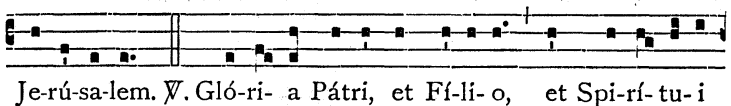
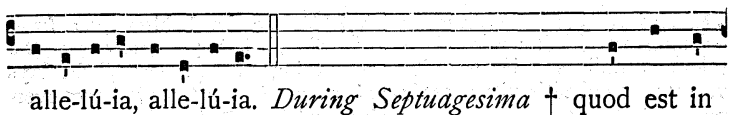
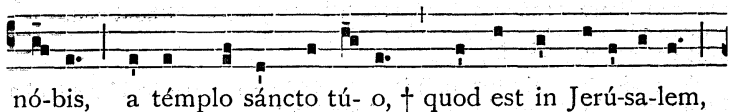


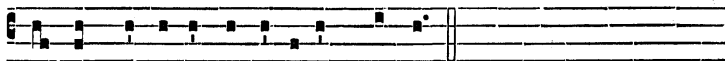
The Antiphon Confirma hoc is repeated.

The Antiphon Confirma hoc is sometimes sung in the following manner :



C onfirma hoc, Dé- us, * quod ope-rá-tus es in





et in saecu-la saecu-lorum. Amen.

The Antiphon Confirma hoc. is repeated.

Then the Prelate, turned towards the Altar, says :

Ÿ. Osténde nóbis, Dómine, misericórdiam túam.

R̄. Et salutáre túum da nóbis.

Ÿ. Dómine, exáudi oratióne[m] meam.

R̄. Et clámor méus ad te véniat.

Ÿ. Dóminus vobíscum.

R̄. Et cum spírítu túo.

Ÿ. Show us, O Lord, thy mercy.

R̄. And give us thy salvation.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

Ÿ. The Lord be with you.

R̄. And with thy spirit.

Orémus.

DEUS, qui Apóstolis tuis Sanctum dedísti Spírítum, et per eos eorúmque successóres céteris fidélibus tradéndum esse voluísti; † réspice propítius ad humilitátis nostrae famulátum, et praesta; ut eórum corda, quorum frontes sacro Chrísmate delinívimus, et signo sanctae Crucis signávimus, * idem Spírítus Sanctus in eis supervéniens, templum glóriæ suae dignánte[r] inhabitándo perficiat : Qui cum Patre, et eódem Spírítu Sancto vivis et regnas, Deus, in saécula saeculórum. R̄. Amen.

Ecce sic benedicétur omnis homo, qui timet Dóminum.

Benedicat vos Dóminus ex Sion, ut videátis bona Jerúsalem ómnibus diébus vitae vestrae, et habeátis vitam aetérnam. R̄. Amen.

Let us pray.

O God, who hast given thy Holy Spirit to thy Apostles, and hast willed that he should be given to the other faithful by them and their successors; regard benignantly the service of our lowliness; and grant that the same Holy Spirit, coming upon those whose foreheads we have anointed with holy chrism and marked with the sign of the Cross, may make their hearts a temple of his glory. Who livest and reignest with the Father and the same Holy Spirit, God, world without end.

R̄. 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. R̄. 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. *Pänge lingua*, p. 814, is sung as far as *Tantum ergo* exclusive; the hymn is repeated as long as the Procession lasts, beginning each time with the 2nd verse.

After the Procession, the Deacon places the Blessed Sacrament on the throne, the Celebrant meanwhile putting off the humeral veil. *Tantum ergo Sacramentum* is then sung; at *Genitori* the Blessed Sacrament is incensed in the usual way.

When *Tantum ergo* is ended, *Panem de caelo* etc. is not said, but the Cantors at once begin with *Kyrie, eleison*, the **Litany of the Saints**, p. 722. They continue as far as *Ÿ. Dominus 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 *Ÿ. Domine, exaudi orationem meam*, 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. *Pänge lingua* is sung in the same manner as on the day of Exposition.

After the Procession the Blessed Sacrament is placed on the altar, and *Tantum ergo* is sung. At *Genitori* the Celebrant puts incense into a thurible, and incenses the Blessed Sacrament.

At the end of *Tantum ergo* there follows *Panem de caelo*, etc. The Celebrant stands, and (omitting *Dominus vobiscum*) sings all the prescribed prayers.

PRAYERS.

(1) **D**EUS, qui nobis sub Sacraménto mirábili Passiónis tuæ memóriam reliquisti : † tríbue, quaesumus, ita nos Córporis et Sánguinis tui sacra mystéria venerári; * ut redemptionis tuæ fructum in nobis júgiter sentiámus.

From Advent until Christmas :

(2) **D**EUS, qui de beátae Mariæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscipere voluisti : † praesta supplicibus tuis; * ut, qui vere eam Genitricem Dei crédimus, ejus apud te intercessiónibus adjuvémur.

From Christmas to the Purification :

DEUS, qui salutis aetérnae, beátae Mariæ virginitáte fecúnda, humano géneri praemia praestitisti : † tríbue, quaesumus; ut ipsam pro nobis intercedere sentiámus, * per quam merúimus auctórem vitae suscipere, Dóminum nostrum Jesum Christum, Fílium tuum.

From the Purification until Advent, (excluding Paschal Time) :

CONCÉDE nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et cörperis sanitáte gaudere : † et gloriósa beátae Mariæ semper Vírginis intercessióne, * a praesénti liberári tristítia, et aetérna pérfrui laetítia.

In Paschal Time :

DEUS, qui per resurrectionem Fílii tui, Dómini nostri Jesu Christi, mundum laetificáre dignátus es : † praesta, quaesumus; ut, per ejus Genitricem Vírginem Mariam, * perpétuae capiámus gáudia vitae.

(3) **O**Mnípotens sempitérne Deus, miserere fámulo tuo Pontífici nostro N., † et

(1) **O** God, who, under this wonderful Sacrament, hast left us a memorial of thy passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy Body and Blood, that we may ever feel within us the fruit of thy redemption.

(2) **O** God who wast pleased that, at the message of an Angel, thy Word should take flesh in the womb of the blessed Virgin Mary : grant that we, thy suppliants, who believe her verily to be the Mother of God, may be helped by the prayers she puts up to thee on our behalf.

O God who, through the fruitful virginity of blessed Mary, hast assured to mankind the blessings of eternal life : grant, we beseech thee, that she, in whom our race was found worthy to receive the Author of life, may plead unceasingly for us to the same Jesus Christ, thy Son, our Lord.

Grant unto us thy servants, we beseech thee, O Lord God, at all times to enjoy health of soul and health of body : and by the glorious intercession of blessed Mary, ever a Virgin, when freed from the sorrows of this present life, to enter into everlasting joys in that which is to come.

O God, who didst vouchsafe to give joy to the world through the resurrection of thy Son, our Lord Jesus Christ; grant, we beseech thee, that, through his Mother, the Virgin Mary, we may obtain the joys of everlasting life.

(3) **A**lmighty everlasting God, have mercy upon thy servant N., our Sovereign Pontiff, and direct him,

dirige eum secundum tuam clemenciam in viam salutis aeternae : * ut, te donante, tibi placita cupiat, et tota virtute perficiat.

(4) **D**Eus, refugium nostrum et virtus : † adesto piis Ecclesiae tuae precibus, auctor ipse pietatis, et praesta ; * ut, quod fideliter petimus, efficaciter consequamur.

(5) **O**Mnipotens sempiternus Deus, qui vivorum dominaris simul et mortuorum, omniumque miseris, quos tuos fide et opere futuros esse praenoscis : † te supplices exoramus ; ut, pro quibus effundere preces decrevimus, quosque vel praesens saeculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, * intercedentibus omnibus Sanctis tuis, pietatis tuae clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum, Filium tuum : Qui tecum.

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) **A**lmighty and Everlasting God, who rulest alike over the living and the dead, and who shewest mercy to all those who will, by faith and good works, one day be thine : most humbly we beseech thee, that every one, on whose behalf we have purposed to put up our prayers to thee, whether this world still detain him in the flesh, or already his soul have passed out of the body into that which is to come, may, all thy Saints interceding for him, out of the abundance of thy mercies, obtain the remission of all his sins. Through our Lord Jesus Christ, thy Son : Who with thee...

The Celebrant kneels down and sings :

Ÿ. Dómine, exáudi orationem meam.

R̄. Et clamor meus ad te veniat.

Ÿ. O Lord, hear my prayer.

R̄. And let my cry come unto thee.

The Cantors or the Celebrant (where it is the custom) sing :

Ÿ. Exáudiat nos omnipotens et misericors Dóminus.

R̄. Et custodiat nos semper. Amen.

Ÿ. May the almighty and merciful Lord graciously hear us.

R̄. And may he preserve us for ever. Amen.

The Celebrant sings on a lower note :

Ÿ. Fidélium animae per misericordiam Dei requiescant in pace. R̄. Amen.

Ÿ. May the souls of the faithful departed, through the mercy of God, rest in peace. R̄. Amen.

On the day of Exposition, after a short prayer in silence, the Celebrant and Ministers withdraw.

On the day of Deposition, Benediction is given in the usual way.

¶ *In case of vacancy of the Holy See, instead of the invocation Ut Domnum Apostolicum et omnes ecclesiasticos ordines, etc., there is said : Ut omnes ecclesiasticos ordines, etc. ; the Ÿ. Orémus pro Pontifice nostro N. with the R̄. and the Prayer for the Sovereign Pontiff are omitted.*

PIECES

that, because of their length, may be adapted to a Psalm-tone.

First Sunday of Lent.

Tract II

Q

*UI hábi-tat * in adju-tó-ri-o*

¶. 1. He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

¶. 2. He shall say to the Lord, Thou art my protector and my refuge: my God, in him will I trust.

*Altíssimi, * in pro-lecti-óne Dé-i*

caéli commorábi-tur. ¶. 2. Dícet Dómino: Suscéptor mé-us

*es, † et re-fúgi-um mé- um: * Dé-us mé-us, spe-rábo*

in é- um. The intonation is repeated after each Versicle.

¶. 3. *Quóniam ipse liberávit me de láqueo venántium, * et a vérbo áspero.*

¶. 4. *Scápulis súis obumbrábit tibi, * et sub pénnis éjus sperábis.*

¶. 5. *Scúto circúmdabit te véritas éjus: * non timébis a timóre noctúrno.*

¶. 3. For he hath delivered me from the snare of the hunters, and from the sharp word.

¶. 4. He will overshadow thee with his shoulders, and under his wings thou shalt trust.

¶. 5. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

¶ 6. *A sagitta volánte per diem, † a negotio perambulánte in ténebris, * a ruína et daemónio meridiáno.*

¶ 7. *Cádent a látere túo mille, † et decem millia a dextris tuis : * tibi autem non appropinquábit.*

¶ 8. *Quóniam Angélis súis mandávit de te, * ut custódiant te in ómnibus viis tuis.*

¶ 9. *In mánibus portábunt te, * ne unquam offéndas ad lápidem pédem túum.*

¶ 10. *Super áspidem et basiliscum ambulábis, * et conculcábis leónem et draconem.*

¶ 11. *Quóniam in me sperávit, † liberábo éum : * prótegam éum, quóniam cognóvit nomen méum.*

¶ 12. *Invocábit me, et égo exáudiam éum : * cum ipso sum in tribulatióne.*

¶ 13. *Eripiam éum, et glorificábo éum : † longitúdine diérum adimplébo éum, * et osténdam illi salutáre méum.*

¶ 6. Of the arrow that flieth in the day; of the business that walketh about in the dark: of ruin and the noon-day devil.

¶ 7. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee.

¶ 8. For he hath given his Angels charge over thee, to keep thee in all thy ways.

¶ 9. In their hands they shall bear thee up, lest thou dash thy foot against a stone.

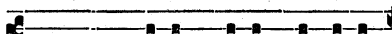
¶ 10. Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon.

¶ 11. Because he hath hoped in me, I will deliver him; I will protect him, because he hath known my name.

¶ 12. He shall call upon me, and I will hear him: I am with him in tribulation.

¶ 13. I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation. *Ps. 90.*

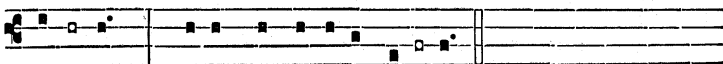
Palm Sunday.

Tract II 

D

*É-us, * Dé-us mé-us, réspice*

O God, my God,
look upon me: why
hast thou forsaken me?



in me : * quare me de-re-liquí- sti?

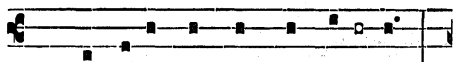
The intonation is repeated after each Versicle.

¶ 2. *Lónge a salúte méa * vérba delictórum meórum.*

¶ 2. Far from my salvation are the words of my sins.

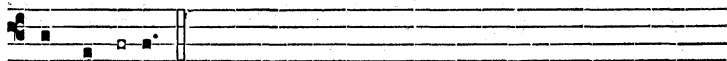
¶ 3. *Déus méus, clamábo per diem, nec exáudies : * in nócte, et non ad insipientiam míhi.*

¶ 3. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.



Ps. 4. But thou dwellest in the holy place, praise of Israel.

Ps. 4. *Tu autem in sáncto hábi-tas, **



laus Isra-ël.

Ps. 5. *In te speravérunt pátres nóstri : * speravérunt, et libe-rásti éos.*

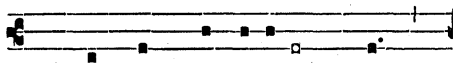
Ps. 5. In thee have our fathers hoped : they have hoped, and thou hast delivered them.

Ps. 6. *Ad te clamavérunt, et sálvi fácti sunt : * in te speravérunt, et non sunt confúsi.*

Ps. 6. They cried to thee, and they were saved : they trusted in thee, and were not confounded.

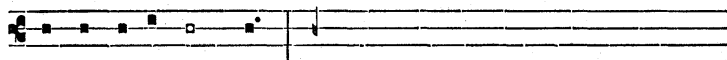
Ps. 7. *Ego autem sum vérmis, et non hómo : * oppróbrium hóminum, et abjéctio plébis.*

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. 8. *Omnes qui vidébant me, †*



*aspernabántur me : * locúti sunt lábiis, et movérunt cáput.*

Ps. 9. *Sperávit in Dómino, erípiat éum : * sálvum fáciat éum, quóniam vult éum.*

Ps. 9. He hoped in the Lord, let him deliver him : let him save him, seeing he delighteth in him.

Ps. 10. *Ipsi véro consideravérunt, et conspexérunt me : † divisérunt sibi vestiméнта méa, * et super véstem méam misérunt sórtem.*

Ps. 10. But they have looked and stared upon me : they parted my garments amongst them, and upon my vesture they cast lots.

Ps. 11. *Líbera me de óre leónis : * et a córnibus unicor-nuórum humilitátem méam.*

Ps. 11. Deliver me from the lion's mouth : and my lowness from the horns of the unicorns.

Ps. 12. *Qui timétis Dóminum, laudáte éum : * univérsum sémen Jácob, magnificáte éum.*

Ps. 12. Ye that fear the Lord, praise him : all ye the seed of Jacob, glorify him.

Ps. 13. *Annuntiábitur Dómino generátio ventúra : * et annuntiábunt caéli justítiam éjus.*

Ps. 13. There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice.

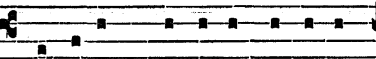
Ps. 14. *Pópulo, qui nascétur, * quem fécit Dóminus.*

Ps. 14. To a people that shall be born, which the Lord hath made. *Ps. 21.*

Good Friday.

After the first Lesson.

Tract II



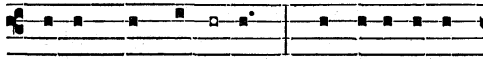
D

Omne, * audí-vi audí-tum

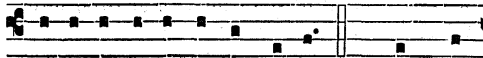
Canticle of the Prophet Habacuc.

O Lord, I have heard thy hearing, and was afraid; I considered thy works, and trembled.

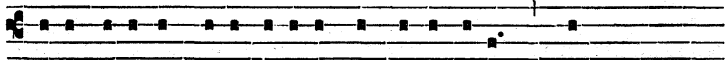
¶ 2. In the midst of two animals thou shalt be made known; when the years shall draw nigh, thou shalt be known; when the time shall come, thou shalt be shown.



tú-um, et tímu-i : * conside-rá-vi



ópe-ra tú-a, et expá-vi. ¶ 2. *In mé-*



di-o du-ó-rum animá-li-um inno-tescé-ris : † dum appropin-
quáverint ánni, cognoscé-ris : * dum advénerit témpus,
ostendé-ris.

¶ 3. *In éo*, dum conturbáta fúerit ánima *méa* : * in ira, misericórdiae *mémor éris.*

¶ 3. In the time when my soul shall be troubled: in anger thou shalt be mindful of mercy.

¶ 4. *Déus a Líbano véniet*, * et Sánc-tus de món-te umbró-so, et *condén-so.*

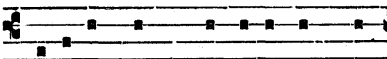
¶ 4. God shall come from Libanus, and the holy one from the shady and thickly covered mountain.

¶ 5. *Opéruit caélos majéstas éjus* : * et láudis éjus pléna est *tér-ra.*

¶ 5. His majesty hath covered the heavens; and the earth is full of his praise.

After the second Lesson.

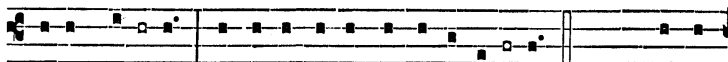
Tract II



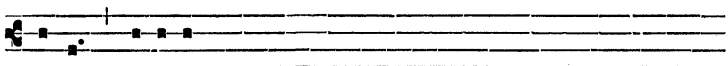
E

-ripe me, * Dómine, ab hó-

Deliver me, O Lord, from the evil man; rescue me from the unjust man.



mine má- lo : * a ví-ro in-íquo lí-be-ra me. *Flex* : pecca-



tó-ri †

Ÿ. 2. *Qui cogitavérunt malítias in córde* : * *tóta díe constituébant praélia.*

Ÿ. 3. *Acuérunt línguas suas sicut serpéntes* : * *venénum áspidum sub lábiis eórum.*

Ÿ. 4. *Custódi me, Dómine, de mánu peccatóris* : * *et ab homínibus iníquis líbera me.*

Ÿ. 5. *Qui cogitavérunt supplantáre gréssus méos* : * *abscondérunt supérbi láqueum míhi.*

Ÿ. 6. *Et fúnes extendérunt in láqueum pédibus méis* : * *juxta iter scándalum posuérunt míhi.*

Ÿ. 7. *Dixi Dómino* : *Déus méus es tu* : * *exáudi, Dómine, vócem oratiónis méae.*

Ÿ. 8. *Dómine, Dómine, vírtus salútis méae* : * *obúmbra cápút méum in díe bélli.*

Ÿ. 9. *Ne trádas me a desidério méo peccatóri* : † *cogitavérunt advérsus me* : * *ne derelínquas me, ne unquam exalténtur.*

Ÿ. 10. *Cápút circúitus eórum* : * *lábor labiórum ipsórum opériet éos.*

Ÿ. 11. *Verúmtamen jústi confitebúntur nómini túo* : * *et habitábunt récti cum vultu túo.*

Ÿ. 2. Who have devised wickedness in their heart; all the day long they designed battles.

Ÿ. 3. They have sharpened their tongues like a serpent; the venom of asps is under their lips.

Ÿ. 4. Keep me, O Lord, from the hand of the sinner; and from unjust men deliver me.

Ÿ. 5. Who have proposed to supplant my steps; the proud have hid a net for me.

Ÿ. 6. And they have stretched out cords for a snare for my feet; they have laid for me a stumblingblock by the way-side.

Ÿ. 7. I said to the Lord, Thou art my God; hear, O Lord, the voice of my supplication.

Ÿ. 8. O Lord, Lord, the strength of my salvation, overshadow my head in the day of battle.

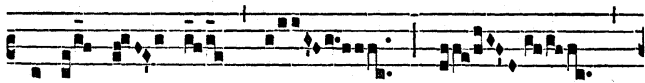
Ÿ. 9. Give me not up from my desire to the wicked: they have plotted against me; do not thou forsake me, lest at any time they should triumph.

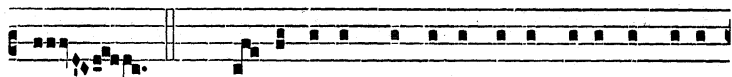
Ÿ. 10. The head of them compassing me about: the labour of their lips shall overwhelm them.

Ÿ. 11. But the just shall give glory to thy name; and the upright shall dwell with thy countenance.

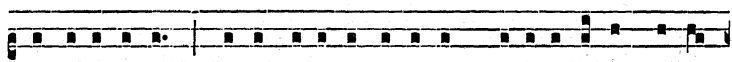
V. of Alleluia for Saint Teresa of the Child Jesus.

(October 3).

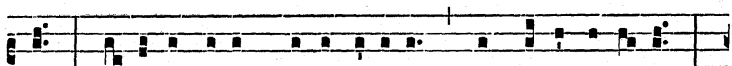
VII
A  L-le- lú- ia. * *ij.*



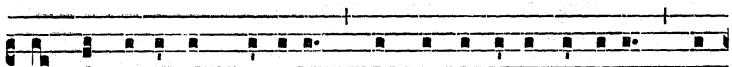
V. Qua- si ró-sa plantá-ta super rívos aquárum



fructi-fi-cá-te : qua-si Líbanus odó-rem su-avi-tá-tis habé-



te : flo-ré-te fló-res qua-si lí-li-um, et dá-te odó-rem,



et frondé-te in grá-ti-am, et collaudá-te cánticum, et



benedí-ci-te Dó-minum in opé-ribus sú- is. Allelúia.

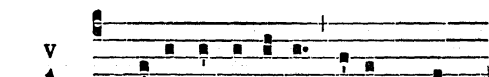
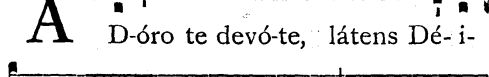
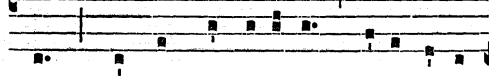
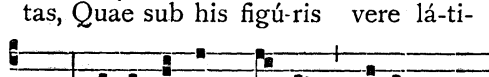
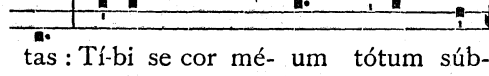
VARIOUS CHANTS

FOR BENEDICTION

OF THE BLESSED SACRAMENT¹.

I. In Honour of the Blessed Sacrament.

Adoro te.

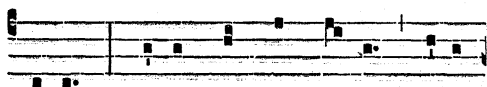
A  **v**
 D-óro te devó-te, látens Dé- i-

 tas, Quae sub his figú-ris vere lá-ti-

 tas : Tí-bi se cor mé- um tótum súb-

 ji-cit, Qui-a te contémplans tó-tum dé-fi-cit. 2. VÍ-sus, tá-

 ctus, gústus in te fálli-tur, Sed audí-tu só-lo tú-to cré-

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 con-
 templating thee.

2. Sight, touch, and
 taste in thee are each
 deceived, The ear alone
 most safely is believed:
 I believe all the Son

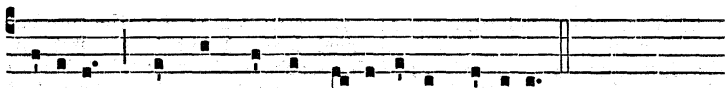
¹ Not to extend this book unduly, only the chants in common use are here given.

In parishes and Religious Communities where a wider choice is required, **Cantus Selecti ad Benedictionem Sanctissimi Sacramenti, n° 807,** can be employed.



of God has spoken,
Than Truth's own word
there is no truer token.

di-tur : Crédo quidquid dí-xit Dé-i



Fí-li-us : Nil hoc vérbo Ve-ri-tá-tis vé-ri-us.

3. In Crúce latébat sóla Déi-
tas,
At hic látet simul et humánitas :
Ambo tamen crédens atque
cónfitens,
Péto quod petívit látro poéni-
tens.

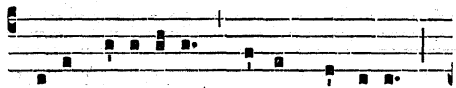
3. God only on the Cross lay hid
from view; But here lies hid at once
the manhood too: And I, in both
professing my belief, Make the same
prayer as the repentant thief.

4. Plágas, sicut Thómas, non
intúeor :
Déum tamen méum te confí-
teor :
Fac me tibi semper mágis
crédere,
In te spem habére, te díligere.

4. Thy wounds, as Thomas saw,
I do not see; Yet thee confess my
Lord and God: Make me believe
thee ever more and more; In thee
my hope, in thee my love to store.

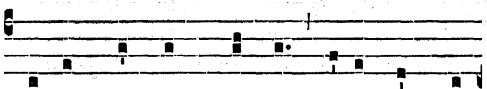
5. O memoriále mórtis Dó-
mini!
Pánis vívus vítam préstans hó-
mini!
Praesta méae ménti de te vívere,
Et te illi semper dúlce sápere.

5. O thou memorial of our Lord's
own dying! O Bread that living art
and vivifying! Make ever thou my
soul on thee to live; Ever a taste
of heavenly sweetness give.

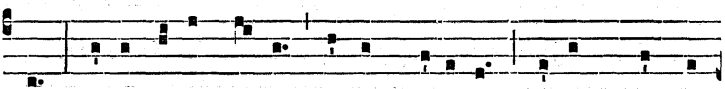


6. Pi-e pellicáne, Jé-su Dómine!

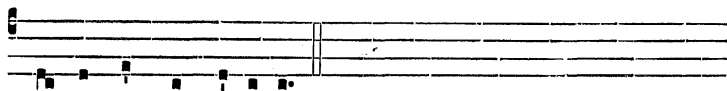
6. O loving pelican!
O Jesu, Lord! Unclean
I am, but cleanse me
in thy blood; Of which
a single drop, for
sinners spilt, Is ran-
som for a world's entire
guilt.



Me immúndum múncta tú-o Sángu-



ne : Cú-jus úna stíl-la sálvum fáce-re Tó-tum mún-dum



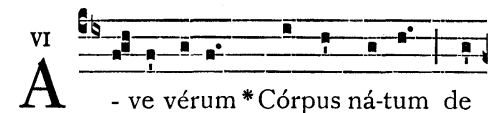
quit ab ómni scé-le-re.

7. Jésu, quem velátum nunc
aspício,
Oro fiat illud quod tam sítio :
Ut te reveláta cérnens fácie,
Visu sim beátus túae glóriæ.
Amen.

7. Jesu! whom for the present
veiled I see, What I so thirst for,
oh, vouchsafe to me: That I may
see thy countenance unfolding, And
may be blest thy glory in beholding.

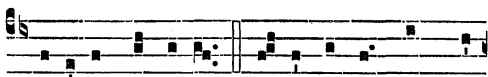
Æterne Rex altissime. *Hymn. p. 811.*

Ave verum. *

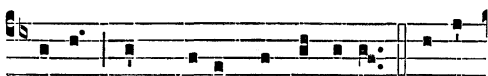


VI
A

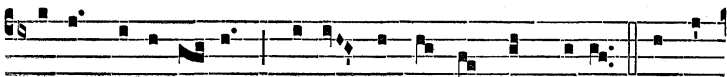
- ve vérum * Córpus ná-tum de



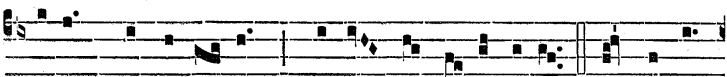
Ma-rí-a Vírgine : Ve-re pássum, immo-



látum in Crúce pro hómine. Cú-jus



látus perfo-rá-tum flúxit áqua et Súnguine : Esto



nóbis praegustá-tum mórtis in ex-ámine. O Jé-su



dúl-cis! O Jésu pí-e! O Jé-su fí-li Ma-rí-ae.

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 ago-
ny. Son of Mary, Jesu
blest! Sweetest, gent-
lest, holiest!

* Melodies taken from the Solesmes books are marked with a star.

Caro mea. *V.* Alleluia. p. 794.

Christum Regem. *

IV
C Hristum Ré- gem adorémus, *

domi-nán- tem géntibus, * Qui se
manducán-ti-bus dat spí-ri-tus pin- gué-dinem.

Ant. Let us adore Christ the King, Ruler of all nations : who gives, to all who eat him, superabundant graces of the Spirit.

Christus apparuit.

IV
C Hrí-stus appá- ru-it nó- bis : *

Ve-ní-te, ad-o-ré- mus.

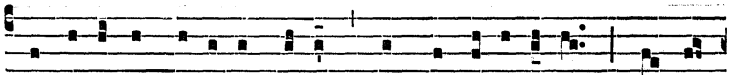
Christ has appeared to us: Come let us adore him.

The Choir repeats : Christus apparuit nobis : * Veníte, adorémus.

Psalm 94.

Vení-te, exsultémus Dómino, ju-
bi-lémus Dé-o, sa-lu-tá-ri nóstro : prae-

Come let us praise the Lord with joy: let us joyfully sing to God our Saviour: Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms.

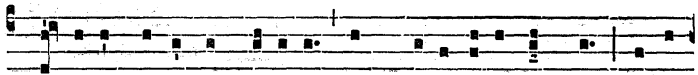


occupémus fá-ci-em é-jus in confessi-óne, et in

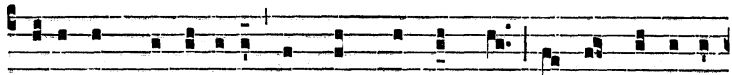


psálmis jubi-lémus é-i.

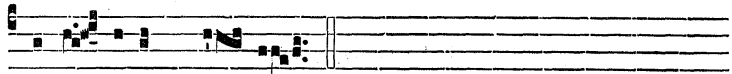
The Choir : Veníte, adorémus.



Gló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i Sáncto. Sic-ut



é-rat in princí-pi-o, et nunc, et semper, et in saécu-la-



saecu-lórum. A-men.

The Choir : Christus appáruit nóbis : * Veníte, adorémus.

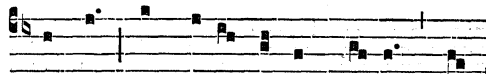
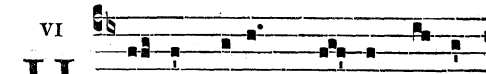
Ecce panis. *p.* 799.

Homo quidam.*

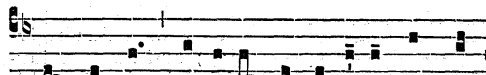
VI

H

Omo quídam * fé- cit cœnam



mágnam, et mí-sit sérvum sú-um hó-

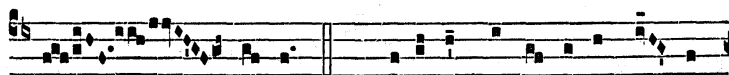


ra cœnae dí-cere invi-tá-tis, ut ve-

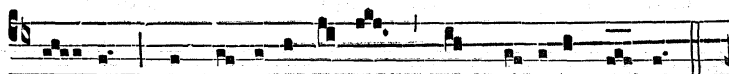
A certain man made a great supper : and he sent his servant at the hour of supper to say to them that were invited : Come, for all is ready. ¶. Come and eat my bread, and drink the wine that I have mingled for you. Glory...



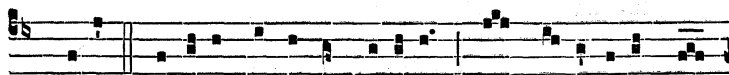
ní- rent: * Qui- a pa- rá- ta sunt ó-



mni- a. V. Vení- te, comé- di- te pá- nem



mé- um, et bí- bi- te ví- num quod míscu- i vó- bis.



* Qui- a. Gló- ri- a Pátri, et Fí- li- o, et Spi- rí- tu- i Sán-



cto. * Qui- a.

Jesu, dulcis memoria. *Hymn*, p. 374.

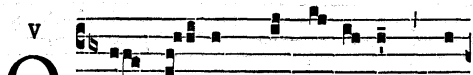
O quam suavis est. *Antiphon*, p. 791.

O sacrum convivium.

CHANT I. p. 820.

In Septuagesima, Alleluia is not said at the end, p. 1730.

CHANT II. *

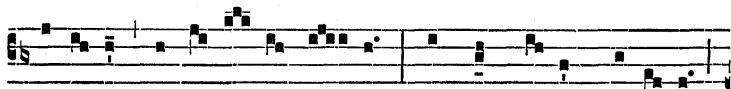


sá- crum conví- vi- um! * in



quo Chrístus súmi- tur : recó- li- tur me-

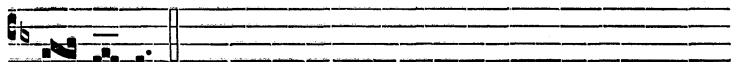
O sacred banquet, in which Christ is received; the memory of his Passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us.



mó-ri- a passi- ó-nis é- jus : mens implé-tur grá-ti- a :



et futú-rae gló-ri-ae nóbis pignus dá- tur, alle-



lú- ia.

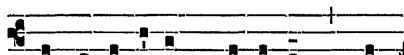
O salutaris Hostia.

CHANT I. p. 810.

*CHANT II. **

II

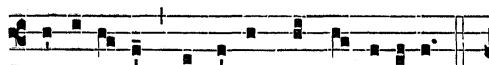
O



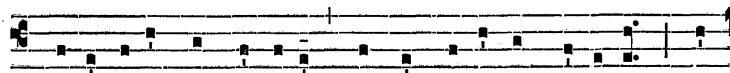
sa-lu-táris hósti- a, Quae



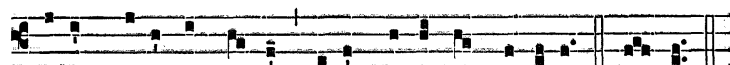
caéli pándis ósti- um, Bélla prémunt



hostí-li- a, Da róbur, fer auxí-li- um.



2. Uni trinóque Dómino Sit sempi-térna gló-ri- a, Qui



ví-tam sine térmi- no Nóbis donet in pátri- a. A-men.

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.

CHANT III.*

I

O sa-lu-tá-ris hósti-a, Quae caéli pándis ósti-um,
 Bélla prémunt hostí-li-a, Da róbur, fer auxí-li-um. 2. Uni
 trinóque Dómino Sit sempi-térna gló-ri-a, Qui ví-tam si-
 ne término Nóbis dónet in pátri-a. A-men.

CHANT IV.*

II

O sa-lu-tá-ris hósti-a, Quae caéli pándis ósti-um,
 Bélla prémunt hostí-li-a, Da róbur, fer auxí-li-um. 2. Uni
 trinóque Dómino Sit sempi-térna gló-ri-a, Qui ví-tam si-
 ne término Nóbis dónet in pátri-a. A-men.

CHANT V.*

IV

O

sa-lu-tá-ris hósti- a, Quae caéli pándis ósti- um,

Bélla prémunt hostí-li- a, Da róbur, fer auxí- li- um.

2. Uni trinóque Dómi-no Sit sempi-térna gló-ri- a, Qui

ví-tam si-ne término Nóbis dónet in pá-tri- a. A-men.

CHANT VI.*

IV

O

sa- lu- tá- ris hósti- a, Quae caéli pándis ós- ti- um,

Bél- la prémunt hostí- li- a, Da róbur, fer auxí- li- um.

2. Uni tri- nóque Dómi- no Sit sempi- térna gló- ri- a, Qui

ví- tam si- ne térmi- no Nóbis dónet in pá- tri- a. A- men.

Pange lingua. *Hymn, p. 803 and 818.*

Panis angelicus. *1st mode. p. 808.*

Panis angelicus. *4th mode. p. 806.*

Panis angelicus.

VII
P Anis angé-li-cus fit pánis hó-minum; Dat pánis
 caéli-cus figú-ris tér-minum : O res mi-rá-bi-lis! mandúcat
 Dómi-num Páuper, sérvus, et húmi-lis. 2. Te trína Dé-i-
 tas únaque pó-scimus, Sic nos tu ví-si-ta sic-ut te có-
 limus : Per tú-as sé-mi-tas duc nos quo téndimus Ad
 lú-cem quam inhá-bi-tas. Amen.

Sacris solemnibus. *Hymn, p. 805 and 807.*

Salutis humanae sator. *Hymn, p. 744.*

Ubi caritas et amor. *Canticle, p. 565.*

II. For the various Seasons of the Year.

IN ADVENT.

Creator alme siderum. *Hymn, p. 271.*

Greater Antiphons O. *p. 290 and foll.*

Rorate, caeli, desuper. *

I
R

Orá-te, caéli, dé-super, et nú-

Drop down dew, ye heavens, from above, and let the clouds rain the just one.

bes plú- ant jústum.

Rorate is repeated.

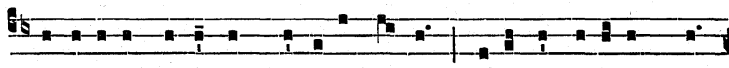
i. Ne i-rascá-ris, Dómine, ne ultra

memíne-ris iniqui-tá-tis : ecce cí-vi-tas

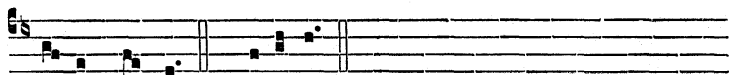
Sáncti fácta est desérta : Sí-on desér-

ta fácta est : Jerúsa-lem deso-lá-ta est : dómus sancti-fi-

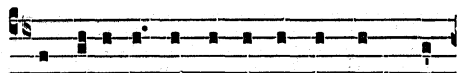
i. Be not angry, O Lord, remember no more our iniquities. Behold the city of the holy one is deserted, Sion is laid desolate: Jerusalem is laid waste: the home of thy sanctification and of thy glory, where our fathers praised thee.



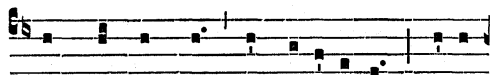
ca-ti-ónis tú-ae et gló-ri-ae tú-ae, ubi laudavérunt te



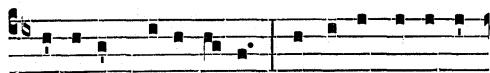
pátres nóstri. R̃. Rorá-te.



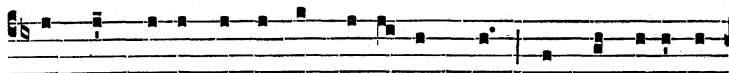
2. Peccávimus, et fácti súmus tamquam



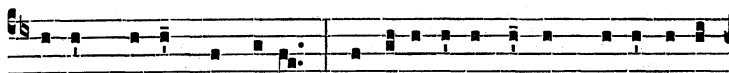
immúndus nos, et cecídimus qua-si



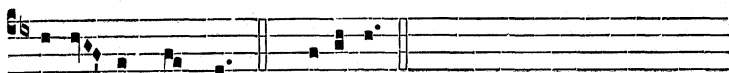
fó-li-um uni-vérsi : et i-niqui-tá-tes



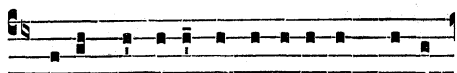
nóstrae qua-si véntus abstu-lé-runt nos : abscondísti fá-



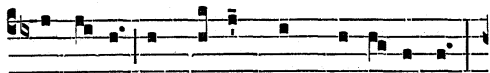
ci-em tú-am a nóbis, et alli-sísti nos in mánu i-ni-



qui-tá-tis nóstrae. R̃. Rorá-te.



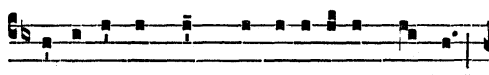
3. Víde, Dómine, afflicti-ónem pópu-



li tú-i, et mítte quem missú-rus es :

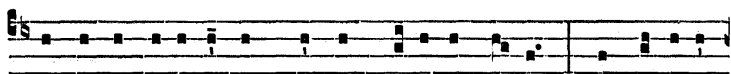
2. We have sinned, and we are become like the unclean; we are all fallen as a leaf; our iniquities, like the storm, have carried us away. Thou hast hidden thy face from us, and hast thrown us into the power of our sins.

3. Behold, O Lord, the affliction of thy people, and send him whom thou wilt send forth, the lamb, the ruler of the earth, from the rock of the desert to the mountain of the

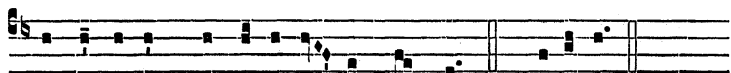


daughter of Sion, that
he may take away the
yoke of our captivity.

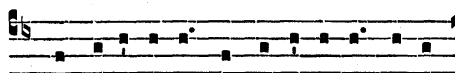
emítte Agnum dominatórem térrae,



de Pétra desérti ad móntem fí-li-ae Sí-on : ut áuferat

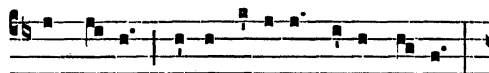


ipse júgum capti-vi-tá-tis nóstrae. R̄. Rorá-te.

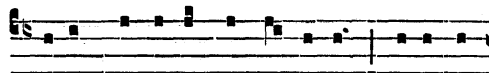


4. Consolámi-ni, conso-lámi-ni, pópu-

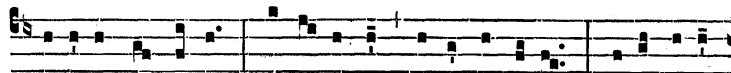
4. Be comforted, be
comforted, O my peo-
ple : thy Saviour shall
come quickly. Why
hath grief devoured
thee? Why hath sor-
row disfigured thee?
I will save thee : fear
not : for I am the
Lord thy God, the
Holy one of Israel, thy
Redeemer.



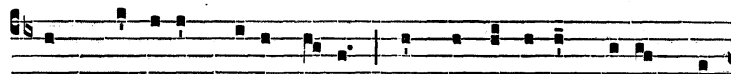
le mé-us : ci-to véni-et sálus tú-a :



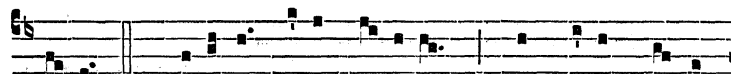
quare maeró-re consu-me-ris, qui-a in-



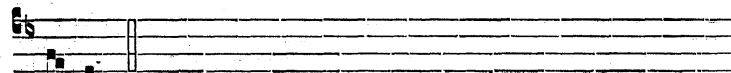
novávit te dó-lor? Salvábo te, nó-li timé-re, égo enim



sum Dóminus Dé-us tú-us, Sánctus Isra-ël, Redémptor



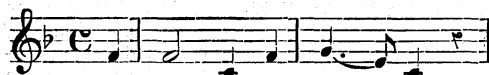
tú-us. R̄. Rorá-te, caéli, dé-super, et nubes plú- ant



jústum.

IN CHRISTMASTIDE.

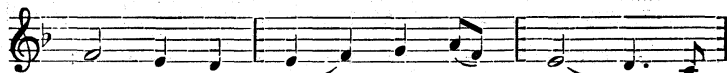
Adeste fideles.



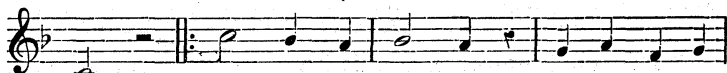
1. Ad-é-ste, fi-dé-les,



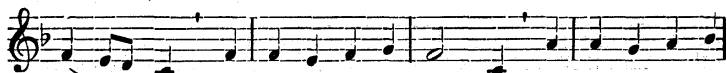
laé-ti, tri-um-phán-tes: Ve-



ní-te, ve-ní-te in Bét-h-le-



em: * Ná-tum vi-dé-te Ré-gem ange-

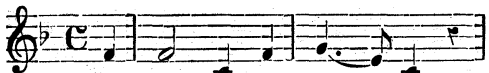


ló-rum. Ve-ní-te, ad-o-ré-mus. Ve-ní-te, ad-o-

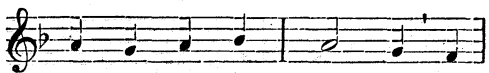


ré-mus. Ve-ní-te, ad-o-ré-mus Dó-mi-num.

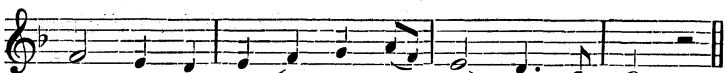
The Choir: * Nátum vidéte.



2. En gré-ge re-lí-cto,



hú-mi-les ad cú-nas Vo-



cá-ti pa-stó-res ap-pró-pe-rant:

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.



* Et nos o-ván-ti grá-du festi-né-mus: Veníte, etc.

The Choir : * Et nos.



3. Æ- tér- ni Pa- rén- tis

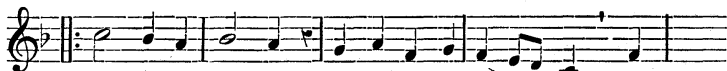
3. We shall see the eternal splendour of the eternal Father veiled in the flesh. * An infant God wrapped in swaddling clothes, Oh, come, etc.



splen-dó- rem æ- tér- num Ve-



lá- tum sub cár- ne vi- dé- bi- mus :



* Dé- um in-fán-tem, pánnis invo-lú- tum: Veníte, etc.

The Choir : * Déum.



4. Pro nó- bis e- gé- num

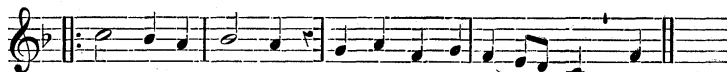
4. Poor for our sakes and lying on straw, let our pious embraces warm him. * Who would not love in return him who loves us so? Oh, come, etc.



et fce- no cu- bán- tem Pí-



is fo- ve- á- mus am- plé- xi- bus :



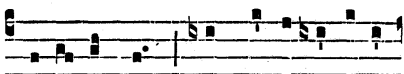
* Sic nos a-mán-tem quis non redamá- ret? Veníte, etc.

The Choir : * Sic nos.

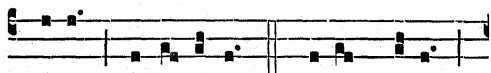
Laetabundus. *

VI

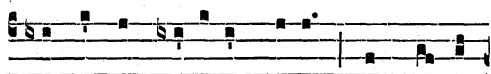
L



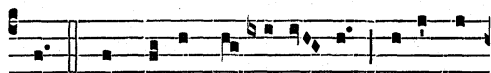
Ætabúndus Exsúltet fidé-lis



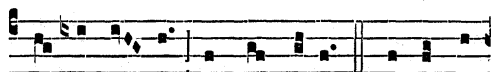
chórus, Alle-lú-ia. 2. Régem régum



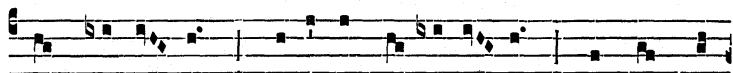
Intáctae profúdit thórus, Res mi-rán-



da. 3. Ange-lus con-sí-li- i Nátus est



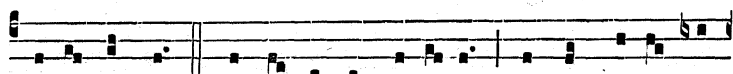
de Vírgi- ne, Sol de stélla. 4. Sol occá-



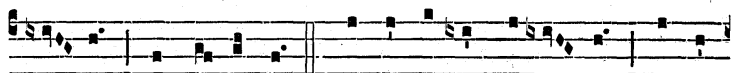
sum nésci- ens, Stélla semper rú-ti- lans, Semper clá-



ra. 5. Sic-ut sí-dus rá-di- um Prófert Vírgo Fí- li- um,



Pá-ri fóрма. 6. Neque sí-dus rá-di- o, Neque Má-ter Fí-



li- o Fit corrúpta. 7. Cédrus ál-ta Lí-ba- ni Confor-

1. May the choir of the faithful exult with joy, Alleluia.

2. The womb of the pure Virgin, a nuptial bed, has produced the King of Kings; a wondrous achievement.

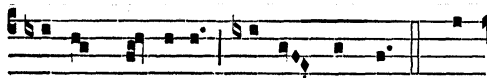
3. The Angel of Counsel is born of the Virgin; the Sun of the Star.

4. Sun that never sets, star ever brilliant, Star ever radiant.

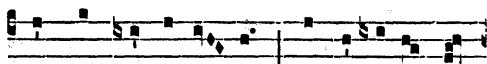
5. As the star gives forth its beam, thus the Virgin her Son, in like manner.

6. Neither the star by its beam, nor the Virgin by her Son, is impaired.

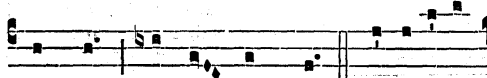
7. The lofty cedar of Libanon has become



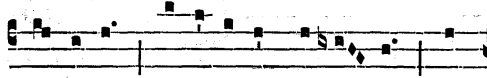
má-tur hýssopo Válle nóstra. 8. Vér-



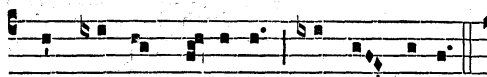
bum ens Altíssi-mi, Corpo-rá-ri pás-



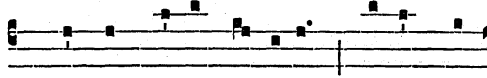
sum est, Cárne súmpta. 9. I-sa-í-as



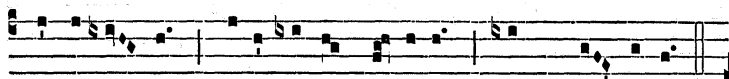
cé-ci-nit, Synagóga mémi-nit, Num-



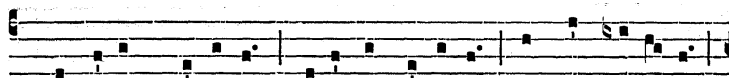
quam tamen dé-si-nit Esse caéca.



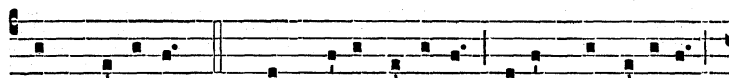
10. Si non sú-is vá-tibus, Cré-dat vel



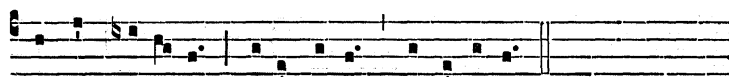
gentí-li-bus Sibyl-lí-nis vérsibus Haec prae-dícta.



11. Infé-lix própe-ra, Créde vel vé-te-ra : Cur damnábe-ris,



Gens mí-se-ra? 12 Quem dócet lítte-ra Nátum consíde-ra :



Ipsum génu-it Pu-érpe-ra, Alle-lú-ia.

small as the hyssop in our valley.

8. The Word, the Son of the Most High, has deigned to take a body, being made flesh.

9. Isaias had sung it, the synagogue remembered it, yet ever remaining blind.

10. If she did not believe her own poets (Prophets), at least let her believe those of the Gentiles: the Sibylline verses did 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.

Puer natus.

I
P U-er natus in Béthlehem, alle-

lú-ia : Unde gáudet Jerú-sa-lem, alle-

lú-ia, alle-lú-ia. R̄. In córdis jú-bi-lo Chrístum nátum ado-

rémus, Cum nóvo cántico.

2. Assúmsit cárnem Fí-li-us, alle-

lú-ia, Dé-i Pátris altíssimus, alle-lú-ia, alle-lú-ia.

R̄. In córdis.

3. Per Gabrí-é-lem núnti-um, alle-

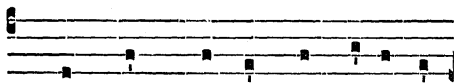
lú-ia, Vírgo concépit Fí-li-um, alle-lú-ia, alle-lú-ia.

R̄. In córdis.

1. A Child is born in Bethlehem, alleluia : Whence rejoices Jerusalem, alleluia, alleluia. R̄. In heartfelt jubilation Christ new-born let us adore, With a new canticle.

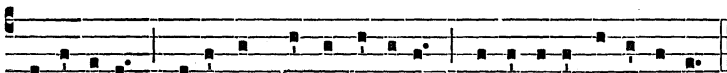
2. Assumed is flesh by the Son, alleluia, Of God the Father the Most High Son, alleluia, alleluia.

3. Through Gabriel as messenger, alleluia, The Virgin conceived a Son, alleluia, alleluia.



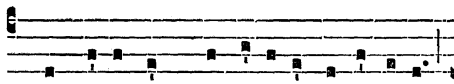
4. Tamquam spónsus de thá-lamo,

4. Like a bridegroom from his chamber, alleluia: He came forth from his Mother's womb, alleluia, alleluia.



alle-lú-ia, Procéssit Mátris ú-tero, alle-lú-ia, alle-lú-ia.

R̄. In córdis.

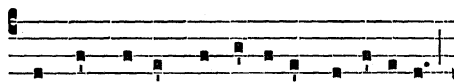


5. Hic jácet in praesépi-o, alle-lú-ia,

5. Here lies he in the manger, alleluia, Who reigns without end, alleluia, alleluia.

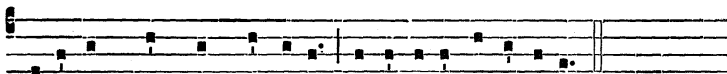


Qui régnat sine término, alle-lú-ia, alle-lú-ia. R̄. In córdis.

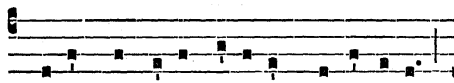


6. Et Ange-lus pastó-ribus, alle-lú-ia,

6. And the Angel to the shepherds, alleluia, Reveals that he is the Lord, alleluia, alleluia.

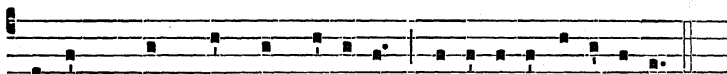


Revé-lat quod sit Dóminus, alle-lú-ia, alle-lú-ia. R̄. In córdis.



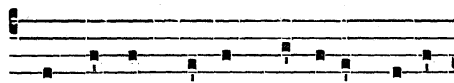
7. Réges de Sába véni-unt, alle-lú-ia,

7. Kings from Saba are coming, alleluia; Gold, incense, myrrh they offer, alleluia, alleluia.



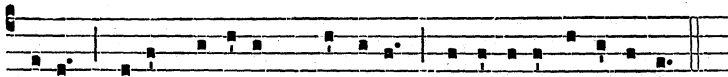
Aurum, thus, mýrrham óffe-runt, alle-lú-ia, alle-lú-ia.

R̄. In córdis.



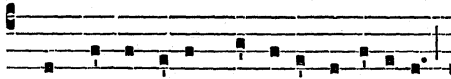
8. Intrántes dómum ínvicem, alle-

8. Entering the house, in turn, alleluia, the newly born they greet as Prince, alleluia, alleluia.



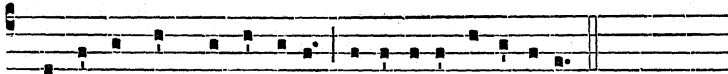
lú-ia, Nóvum sa-lútant Príncipem, alle-lú-ia, alle-lú-ia.

R̄. In córdis.

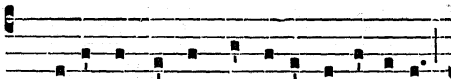


9. De Mátre nátus Vírgine, alle-lú-ia,

9. Of Mother born
and Virgin, alleluia, he
who light is of light,
alleluia, alleluia.

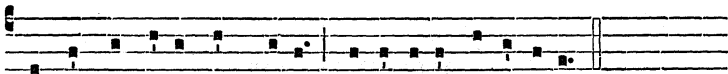


Qui lúmen est de lúmíne, alle-lú-ia, alle-lú-ia. R̄. In córdis.

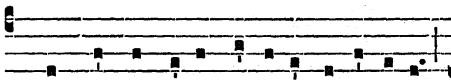


10. Sine serpéntis vúlnerē, alle-lú-ia,

10. Without the ser-
pent's wound, alleluia,
One of us, he came of
our blood, alleluia, alle-
luia.

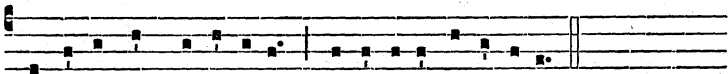


De nóstro vénit sángine, alle-lú-ia, alle-lú-ia. R̄. In córdis.

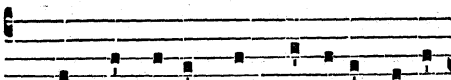


11. In carne nóbis sími-lis, alle-lú-ia,

11. In flesh unto us
was he like, alleluia,
As to sin however
unlike us, alleluia, allel.

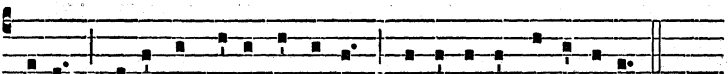


Peccá-to sed dissími-lis, alle-lú-ia, alle-lú-ia. R̄. In córdis.



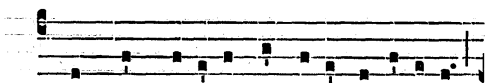
12. Ut rédde-ret nos hómínes, alle-

12. In order to make
us men, alleluia, Of
God and himself the
images, alleluia, alle-
luia.



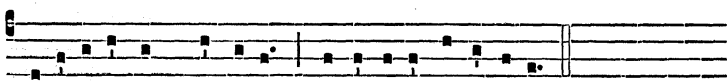
lú-ia, Dé-o et síbi sími-les, alle-lú-ia, alle-lú-ia.

R̄. In córdis.

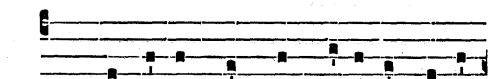


13. In hoc natá-li gáudi-o, alle-lú-ia,

13. In this birthday rejoicing, alleluia, Let us bless the Lord, alleluia, alleluia.

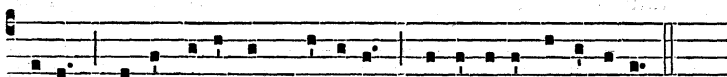


Benedicámus Dómino, alle-lú-ia, alle-lú-ia. R̄. In córdis.



14. Laudé-tur sáncta Tríni-tas, alle-

14. Praised be the holy Trinity, alleluia, To God let us give thanks, alleluia, allel.




lú-ia, Dé-o di-cámus grá-ti-as, alle-lú-ia, alle-lú-ia.

R̄. In córdis.

IN SEPTUAGESIMA.

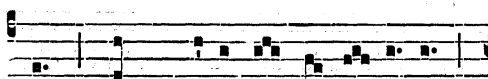
Media vita. *

IV

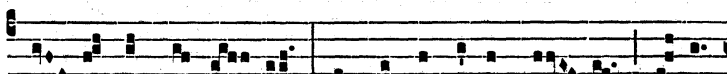


M Edi-a ví-ta * in mórte sú-

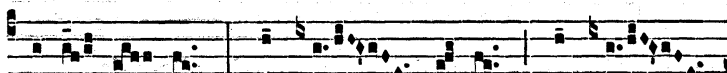
In the midst of life we are in death; to whom shall we go for help, if it be not to thee, O Lord? Thou, who on account of our sins art justly angry: * O Holy One, who art God, O Holy One,



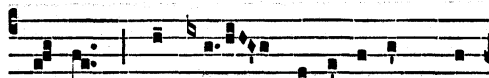
mus : quem quaérimus adju-tó-rem,



ní-si te, Dómi-ne? qui pro peccá-tis nó-stris júste

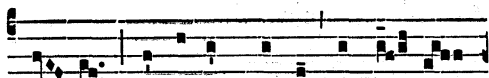


i-rá-sce-ris : * Sáncte Dé-us, Sáncte



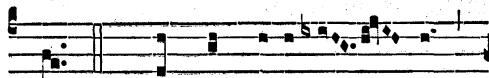
fór-tis, Sáncte mi-sé-ri-cors Sal-

who art strong, O Holy One, who art our merciful Saviour, deliver us not up to the bitterness of death.



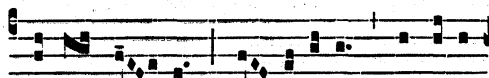
vá-tor, amá-rae mórti ne trá-das

¶. 1. In thee have our fathers hoped; they have hoped, and thou hast delivered them. * O Holy...



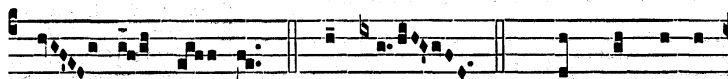
nos. ¶. 1. In te spera-vé-runt

¶. 2. Unto thee have our fathers cried; they cried, and they have not been confounded. * O Holy...

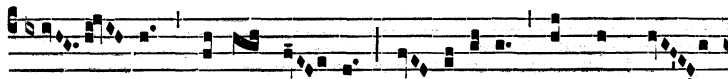


pá-tres nó-stri; spe-ravérunt, et libe-

¶. Glory be to the Father, and to the Son, and to the Holy Ghost. * O Holy...



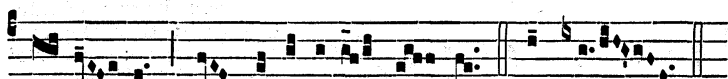
rá-sti é-os. * Sáncte. ¶. 2. Ad te clama-



vé-runt pá-tres nó-stri; cla-mavérunt, et non sunt



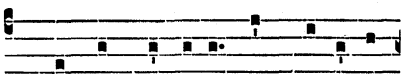
con-fú-si. * Sáncte. Gló-ri-a Pá-tri, et



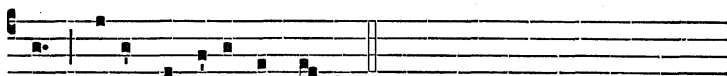
Fí-li-o, et Spi-rí-tu-i Sán-cto. * Sáncte.

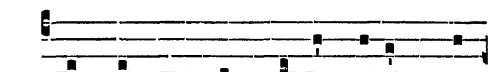
THE SEASON OF LENT.

Attende, Domine. *

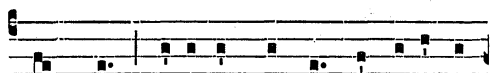
v
A  *Attende, Dómine, et mi-se-ré-*

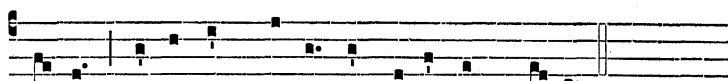
Hear us, O Lord,
and have mercy on us,
for we have sinned
against thee.

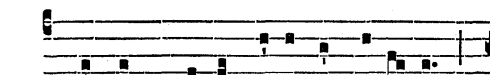

re, qui-a peccávimus tí-bi. Attende is repeated.


1. *Ad te, Rex súmme, ómni-um Red-*

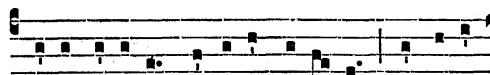
1. To thee, O sove-
reign King, and red-
eemer of all, do we
lift our eyes bathed
in tears: O Christ,
hear our prayers.

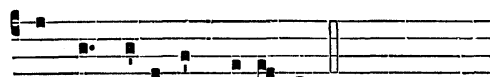

émptor, ócu-los nóstros sublevámus

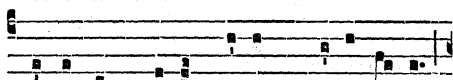

fléntes : exáudi, Chríste, suppli-cántum pré-ces. R̄. Attende.


2. *Déxtera Pátris, lápis angu-lá-ris,*

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.

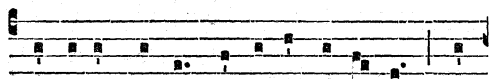

ví-a salú-tis, jánu-a caeléstis, áblu-e


nóstri mácu-las de-lí-cti. R̄. Attende.

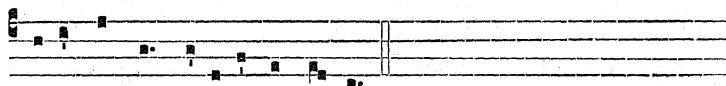


3. Rogámus, Dé-us, tú-am majestá-tem :

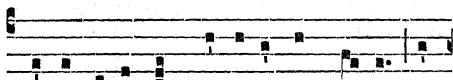
3. We beseech, O God, thy majesty : may thy sacred ears hear our groanings; accord us, in thy clemency, the pardon of our crimes.



áuribus sácris gémi-tus exáudi : crí-

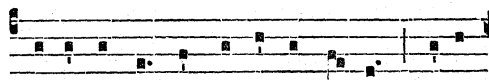


mina nóstra plácidus indúlge. R̄. Atténde.

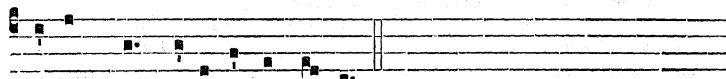


4. Tí-bi fatémur crímina admíssa : con-

4. Those crimes we confess : with a contrite heart, we lay bare to thee our hidden wretchedness : O Redeemer, may thy tenderness pardon us.



trí-to córde pándimus occúl-ta : tú-a,

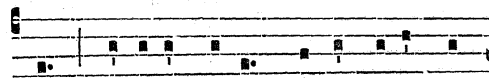


Redémptor, pí-e-tas ignóscat. R̄. Atténde.

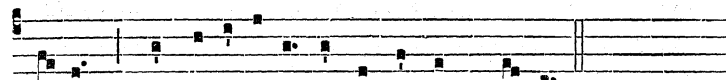


5. Innocens cáptus, nec repúgnans dú-

5. O Christ, arrested in spite of thy innocence, dragged without resisting before the judgment-seats, condemned for sinners on false witness; do thou keep those whom thou has redeemed.



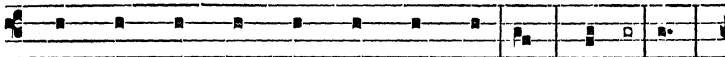
ctus; téstibus fálsis pro ímpi-is dam-



ná-tus : quos redemísti, tu consérva, Chrí-ste. R̄. Atténde.

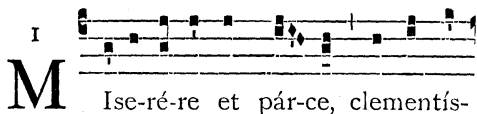
Domine, non secundum. *Tract*, p. 459.

Miserere mei, Deus.

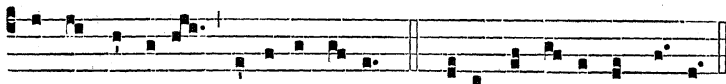


1. Miserére mé-	i, Dé-	us, *
2. Et secúndum multítudinem miseratiónum	tu- á-	rum, *
3. Amplius láva me ab iniquitá-	te mé-	a : *
4. Quóniam iniquitátem méam égo	co- gnó-	sco : *
5. Tíbi sóli peccávi, et málum coram	te fé-	ci : *
6. Ecce enim in iniquitátibus	con- cé- ptus	sum : *
7. Ecce enim veritátem di-	le- xí-	sti : *
8. Aspérges me hyssópo et	mun dá-	bor : *
9. Audítui méo dábis gáudium et	lae- tí- ti-	am : *
10. Avérte fáciem túam a peccá-	tis mé-	is : *
11. Cor múndum créa in	me, Dé-	us : *
12. Ne prócias me a fáci-	e tú-	a : *
13. Rédde míhi laetítiam salutá-	ris tú-	i : *
14. Docébo iníquos ví-	as tú-	as : *
15. Líbera me de sanguínibus, Déus, Déus salú-	tis mé-	ae : *
16. Dómine, lábia méa	a- pé-ri-	es : *
17. Quóniam si voluístes sacrificium, dedís-	sem ú ti-	que : *
18. Sacrificium Déo spíritus contri-	bu- lá-	tus : *
19. Benígne fac, Dómine, in bóna voluntáte tú-	a Sí-	on : *
20. Tunc acceptábis sacrificium justítiae, obla-	tiónes et ho- lo-	cáu-
Miserére mé-	i, Dé-	us : *

Miserere et parce.

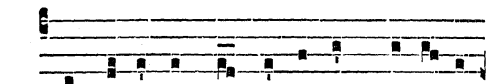


Have mercy, O most clement Lord, and spare thy people * For we have sinned against thee.



sime Dómine, pópu-lo tú- o : * Qui- a peccá- vimus tí- bi.

The Choir repeats : Miserére.



1. Prostrá-ti ómnes, lácrimas prodú-ci-

1. Prostrated in thy presence, we shed tears; unveiling the secret faults we have com-

Psalm 50.



1. secúndum mágnam mise-	ri-	cór-di-	am tú-	am.
2. déle in-	i-	qui-tá-	tem mé-	am.
3. et a pec-	cá-	to mé-	o munda	me.
4. et peccátum méum	con-	tra me	est sem-	per.
5. ut justificéris in sermónibus	túis, et vín-	cas cum ju-	di cá-	ris.
6. et in peccátis concé-	pit me má-	ter mé-		a.
7. incérta et occúlta sapiéntiae túae mani-	fe-	stá-sti mí-		hi.
8. lavábis me, et super	ní-	vem de- al- bá-		bor,
9. et exsultábunt ós-	sa hu-	mi-li- á-		ta.
10. et ómnes iniqui-	tá-	tes mé-	as dé-	le.
11. et spíritum réctum ínno-va in	vi-	scé-ri- bus mé-		is.
12. et spíritum sánctum túum	ne áu-	fe- ras a		me.
13. et spírítu prin-	ci-	páli con-fir- ma		me.
14. et ímpii	ad te con-	ver-tén-		tur.
15. et exsultábit língua méa	ju-	stí-ti- am tú-		am.
16. et os méum annunti-	á-	bit láu-dem tú-		am.
17. holocáu-	stis non de-	le- ctá- be-		ris.
18. cor contrítum et humiliátum,	Dé-us, non de-	spí- ci-		es.
19. ut aedificén-	tur mú-	ri Je- rú- sa-		lem.
20. tunc impónent super al-	tá-	re tú- um ví- tu-		los.
	mi- se- ré-	re mé-		i.

mus : pandéntes tibi occúlta quae ad-

mitted, we ask pardon
of thee, O Lord.
* For...

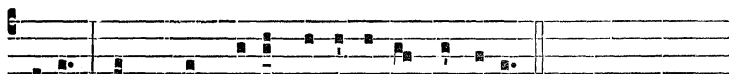
mí-simus, a te, Dé-us, véni-am de-póscimus.

* Quia peccávimus tibi.

2. Ora-ti-ónes sacerdotum áccipe,

2. Accept the prayers
of priests, and accord
them all they ask, in
abundance; and have
mercy on thy people,
O Lord. * For...

et quaeque póstu-lant afflu- énter trí-



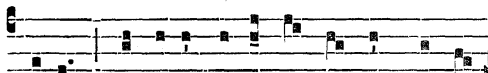
bu-e : ac tú-ae plébi mi-seré-re, Dómine.

* Quia peccávimus tibi.

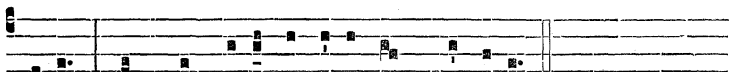


3. Pácem rogámus, pácem nóbis trí-

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...



bu-e : ámove bélla et nos ómnes é-



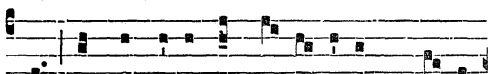
ru-e : húmi-li préce postu-lámus, Dómine.

* Quia peccávimus tibi.

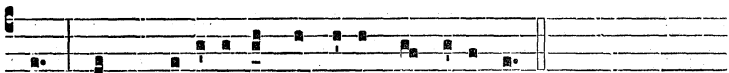


4. Inclína áurem, Dé-us clementíssi-

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...



me : jam ablu-ántur de-lictórum má-cu-

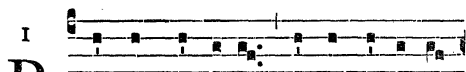


lae : et a per-ícu-lis tu beníg-nus éxime.

* Quia peccávimus tibi.

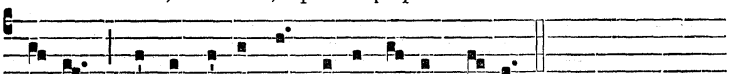
The Choir repeats : Miserére.

Parce, Domine.



P Arce, Dómine, párcce pópu-lo

Spare, O Lord, spare thy people : let not thy wrath be kindled against us for ever.

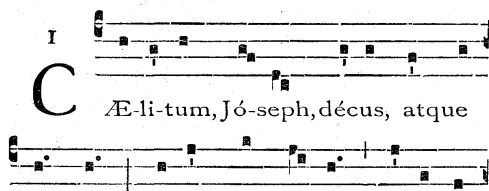


tú-o : ne in aetérnum i-rascá-ris nó-bis. (3 times.)

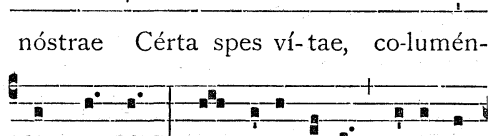
FEASTS AND MONTH OF ST. JOSEPH.

Caelitum, Joseph.

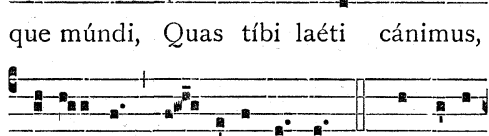
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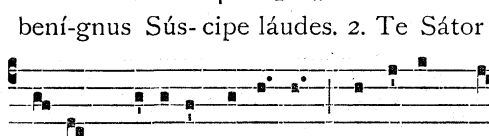
Æ-li-tum, JÓ-seph, dÉcus, atque



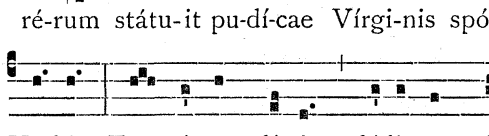
nÓstrae CÉrta spes ví-tae, co-lumén-



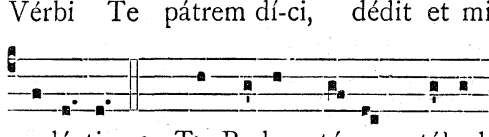
que mÚndi, Quas tÍbi laÉti cÁnimus,



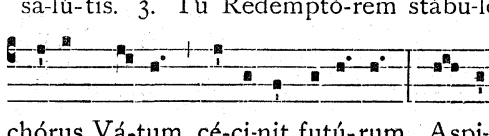
benÍ-gnus Sús-cipe láudes. 2. Te Sátor




ré-rum státu-it pu-dÍ-cae Vírgi-nis spónsum, vo-lu-ítque



Vérbi Te pátrém dí-ci, dÉdit et mi-nÍ-strum Es-se



sa-lú-tis. 3. Tu Redemptó-rem stábu-lo jacéntem, Quem



chórus Vá-tum cé-ci-nit futú-rum, Aspi-cis gáudens, humi-

1. Joseph, the praise and glory of the heavens, Sure pledge of life, and safety of the wide world, As in our joy we sing to thee, in kindness, List to our praises.

2. Thou by the world's Creator wert appointed Spouse of the Virgin: thee he willed to honour Naming thee Father of the Word, and guardian of our salvation.

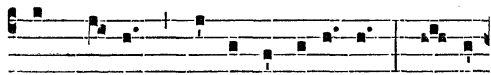
3. Thou thy Redeemer, lying in a stable, Whom long ago foretold the choir of pro-



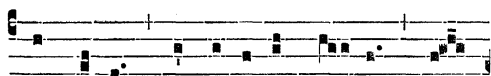
lísque ná- tum Nú- men adó-ras. 4. Rex



Dé-us ré-gum, dominá-tor ór-bis, Cú-jus



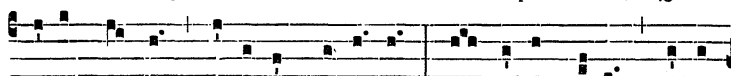
ad nú-tum trémit infe-ró-rum Túrba,



cui pró-nus famu-lá-tur aé-ther, Se



tí-bi subdit. 5. Laus sit excélsæ Trí-adi per-én-nis, Quæ



tí-bi præ-bens súp-e-ros honó-res, Det tú- is nó-bis mé-ri-



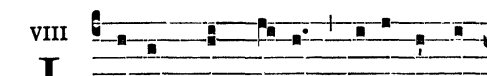
tis be- á- tæ Gáu- di- a ví- tæ. Amen.

Ecce fidelis servus. *Antiphon*, p. 1106.

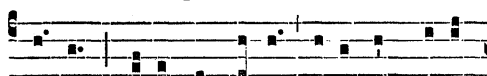
Fidelis servus. *Communion*, p. 1366.

Iste, quem laeti.*

VIII



I -ste, quem læti có-limus fi-



dé-les, Cú-jus excélsos cánimus tri-úm-

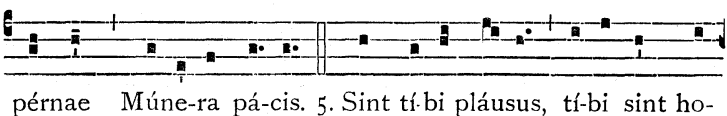
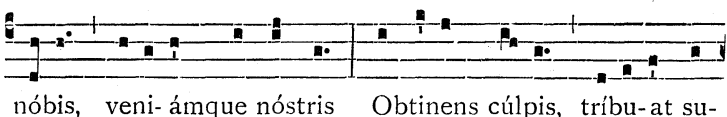
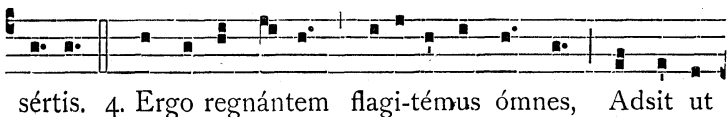
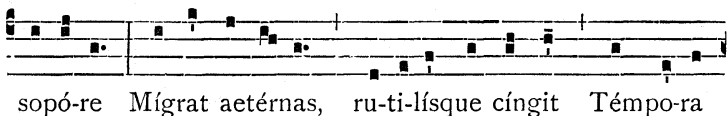
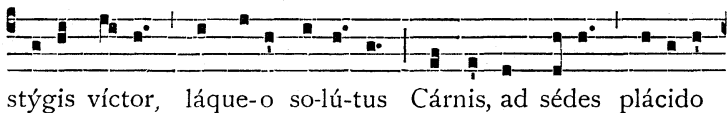
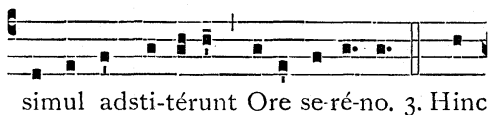
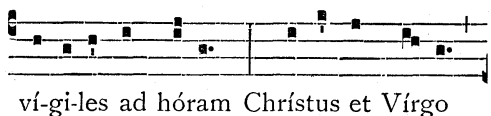
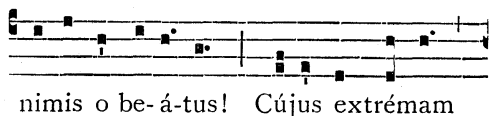
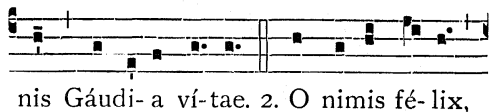
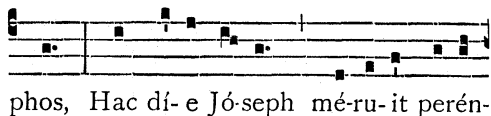
phets, Sawestrejoicing,
and thy God adoredst
Humble in childhood.

4. God, King of kings,
and Governor of the
ages, He at whose word
the powers of hell do
tremble, He whom the
adoring heavens ever
worship, Called thee
Protector.

5. Praise to the
Triune Godhead ever-
lasting, Who with such
honour mightily hath
blest thee; O may he
grant us at thy blest
petition Joys everlast-
ing.

(*Trans. McDougall*).

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. 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

nó-res, Tríne qui régnas, Dé-us, et co-

rónas Aure-as séro trí-bu-is; fi-dé-

li Omne per aévum. Amen.

honours, O Trinity,
God who reignest, and
who bestowest golden
crowns on thy faithful
servant for all eter-
nity.

Te Joseph celebrent. *Hymn, p. 702.*

Litany. *

Yri-e, e-lé-i-son. *ij.* Christe, e-lé-i-son. *ij.* Kýri-e,

e-lé-i-son. *ij.* Christe, áudi nos. *ij.* Christe, exáudi nos. *ij.*

Pá-ter de caé-lis, Dé-us, mi-se-ré-re nóbis.

Fí-li Redémptor mún-di, Dé-us, mi-se-ré-re nóbis.

Spí-ri-tus Sáncte, Dé-us, mi-se-ré-re nóbis.

Sáncta Tríni-tas, ú-nus Dé-us, mi-se-ré-re nóbis.

1. Sáncta Ma-rí-a, óra pro nóbis.

2. Sán-cte 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.

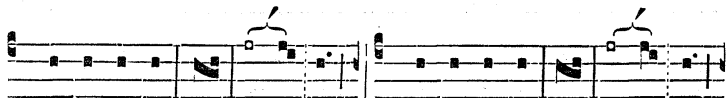
God the Son, Redeemer of the
world, have mercy on us.

God the Holy Ghost, have mercy
on us.

Holy Trinity, one God, have mercy
on us.

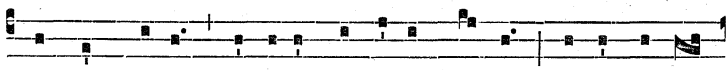
1. Holy Mary, pray for us.

2. St Joseph,

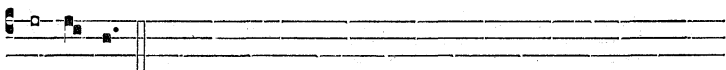


3. Próles Dá- vid ín-cly- ta,
 4. Lúmen Patri-ar- chá-rum,
 5. Déi Genitrí- cis spónse,
 6. Cústos pudí- ce Vírgi- nis,
 7. Fílii Déi nu- trí- ci- e,
 8. Christi defénsor sé- du- le,
 9. Almae Famíliae praeses,
 10. Jóseph ju- stíssi- me,
 11. Jóseph ca- stíssi- me,
 12. Jóseph pru- den- tís- si- me,
 13. Jóseph for- tís- si- me,
 14. Jóseph obedi- tís- si- me,
 15. Jóseph fi- de- lís- si- me,

16. Spéculum pati- én- ti- ae,
 17. Amátor pau- per- tá- tis,
 18. Exémplar o- pí- fi- cum,
 19. Domésticae vítae dé- cus,
 20. Cú- stos vírgi- num,
 21. Familiá- rum cólu- men,
 22. Solátium mi- se- ró- rum,
 23. Spes ae- gro- tánti- um,
 24. Patróno mo- ri- én- ti- um,
 25. Tér- ror daémo- num,
 26. Protéctor sán- ctae Ec- clési- ae,



Agnus Dé- i, qui tóllis peccá- ta mún- di, párcé nó- bis,
 Agnus Dé- i, qui tóllis peccá- ta mún- di, exáu- di nos,
 Agnus Dé- i, qui tóllis peccá- ta mún- di, mi- se- ré- re



Dómi- ne.
 Dómi- ne.
 nó- bis.

Ÿ. Constituit eum dominum
 domus suae.

R̄. Et principem omnis pos-
 sessionis suae.

Ÿ. He made him the lord of
 his household.

R̄. And prince over all his
 possessions.

3. Renowned offspring of David,
 4. Light of patriarchs,
 5. Spouse of the Mother of God,
 6. Chaste guardian of the Virgin,
 7. Foster father of the Son of
 God,
 8. Diligent protector of Christ,
 9. Head of the Holy Family,
 10. Joseph most just,
 11. Joseph most chaste,
 12. Joseph most prudent,
 13. Joseph most strong,
 14. Joseph most obedient,
 15. Joseph most faithful,
 16. Mirror of patience,

pray for us.

17. Lover of poverty.
 18. Model of artisans,
 19. Glory of home life,
 20. Guardian of virgins,
 21. Pillar of families,
 22. Solace of the wretched,
 23. Hope of the sick,
 24. Patron of the dying,
 25. Terror of demons,
 26. Protector of Holy Church,
 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.

pray for us.

IN PASSIONTIDE.

Christus factus est. *Responsory*, p. 546.

Crucem tuam. *Antiphon*, p. 590.

CruX fidelis. *with Pange lingua. Hymn*, p. 591.

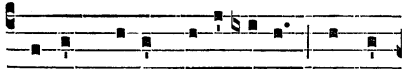
O CruX ave, p. 505.

O CruX splendidior. *Antiphon*, p. 1159.

Stabat Mater. *Sequentia*, p. 1423.

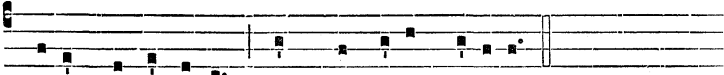
Stabat Mater.

VI
S



Tábat Máter dolo-rósa Júxta

1. There stood the
Mother sorrowful, Be-
side the cross in tears,
While hanging on it
was her Son.



Crúcem lacrimó-sa, Dum pendébat Fí-li-us.

- | | |
|---|---|
| <p>2. Cújus ánimam geméntem,
Contristátam et doléntem
Pertransívit gládius.</p> | <p>2. Whose soul sighing, Saddened
and grieving, Was pierced by the
sword.</p> |
| <p>3. O quam trístis et afflícta
Fúit illa benedícta
Máter Unigéniti!</p> | <p>3. O how sad and afflicted Was
that blessed Mother of the only
begotten.</p> |
| <p>4. Quae maerébat et dolébat,
Pía Máter, dum vidébat
Náti poénas ínclýti.</p> | <p>4. She was mourning and grieving,
The tender Mother, while she saw
her son's pains, her noble Son.</p> |
| <p>5. Quis est hómo qui non fléret,
Mátrem Chrísti si vidéret
In tánto supplicío?</p> | <p>5. Who is the man who would not
weep, The Mother of Christ if he
saw In such suffering?</p> |

- | | |
|---|--|
| <p>6. Quis non p[os]set contrist[ari],
Christi M[at]rem contempl[ari]
Dolentem cum F[il]io?</p> | <p>6. Who would not be able to
grieve with her, Christ's mother to
contemplate As she was grieving
with her Son?</p> |
| <p>7. Pro pecc[ati]s su[ae] g[en]tis,
Vidit J[es]um in torm[en]tis,
Et flagellis subditum.</p> | <p>7. For the sins of His own nation
She saw Jesus in torments, And by
scourges beaten down.</p> |
| <p>8. Vidit suum dulcem natum
Moriendo desolat[um],
Dum emisit sp[iritu]m.</p> | <p>8. She saw her own dear Child
Dying and forsaken, While he breath-
ed forth his spirit.</p> |
| <p>9. Eia M[at]ter, fons amoris.
Me sentire vim doloris
Fac, ut tecum lugeam.</p> | <p>9. Ah! dear Mother, fount of love,
Let me feel the weight of sorrow,
Grant that with thee I may weep.</p> |
| <p>10. Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complac[ea]m.</p> | <p>10. Grant that fervent be the
heart of me In loving Christ my God
That to him I may be pleasing.</p> |
| <p>11. Sancta M[at]ter, istud agas,
Crucifixi fige plagas
Cordi meo valide.</p> | <p>11. Holy Mother, this do for me,
Of the Crucified fix deep the wounds
In the heart of me indelibly.</p> |
| <p>12. Tui nati vulnerati,
Tam dignati pro me pati,
Poenas mecum divide.</p> | <p>12. Of thy Son so wounded, So
gracious as for me to suffer, His
pains with me do thou divide.</p> |
| <p>13. Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.</p> | <p>13. Make me with thee lovingly
to weep, With the Crucified to
sympathize, As long as I shall live.</p> |
| <p>14. Juxta Crucem tecum stare,
Et me tibi sociare
In planctu desidero.</p> | <p>14. Beside the cross with thee to
stand, And myself with thee to join
In sorrow I desire.</p> |
| <p>15. Virgo virginum praeclara,
Mihi jam non sis amara :
Fac me tecum plangere.</p> | <p>15. Virgin of virgins, noble Lady.
To me now do not be bitter : Make
me with thee to mourn.</p> |
| <p>16. Fac ut portem Christi mor-
tem,
Passionis fac consortem,
Et plagas recollere.</p> | <p>16. Grant that I may bear Christ's
death, Of His passion make me
sharer, And of his wounds a wor-
shipper.</p> |
| <p>17. Fac me plagis vulnerati,
Fac me cruce inebriari,
Et cruore Filii.</p> | <p>17. Make me with his wounds to
be wounded, Make me of his cross
to be enamoured, And of the blood
of thy Son.</p> |

18. Flámmis ne úrar succénsus,
Per te, Vírgo, sim defénsus
In díe júdicíi.

18. With flames lest I burn con-
sumed, by thee, O Virgin, may I be
defended In the day of judgment.

19. Chríste, cum sit hinc exíre,
Da per Mátrém me veníre
Ad pálmam victóriæ.

19. Christ, when it is time hence
to depart, Grant that through thy
Mother I may come to the palm
of victory.

20. Quando córpus moriétur,
Fac ut ánimæ donétur
Paradísi glóriæ. Amen.

20. When my body shall die, Grant
that to my soul be given Of Paradise
the glory.

Vexilla Regis. *Hymn, p. 504.*

EASTER DAY.

Salve, festa dies. *

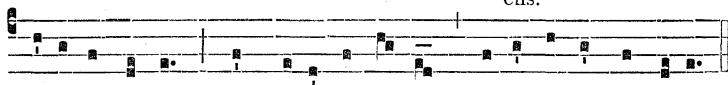
IV

S



Alve, fésta dí-es, tó-to vene-

Hail, festal day, held
in veneration through-
out the ages; on which a
God doth triumph over
the tomb and doth take
possession of the heav-
ens.



rabi-lis aévo, Qua Dé-us inférnum ví-cit et ástra ténét.

The Choir repeats : Sálve, fésta.

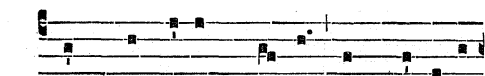


1. Ecce renascéntis testá-tur grá-ti-a

1. Behold, the grace
of the world reborn
attests that all the
gifts of the Lord have
returned with him.



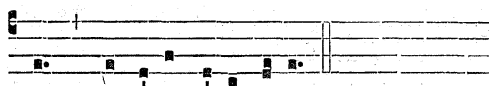
múndi Omni-a cum Dómino dóna redísse sú-o. Sálve.



2. Namque tri-umphánti post trísti-a



tárta-ra Chrí-sto, Undíque frónde né-

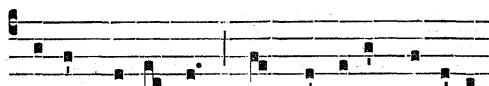


mus, grámina flóre fávent. Sálve.

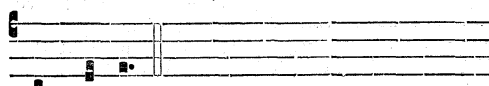
2. For, to celebrate the triumph over the darkness of death, the forests everywhere are covered with foliage, and the plants display their flowers.



3. Qui génus humá-num cérnens mer-

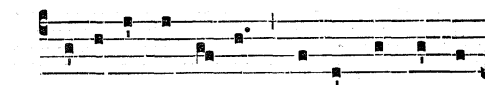


sísse pro-fúndo, Ut hómí-nem e-rí-pe-res, es quoque fá-



ctus hómo. Sálve.

3. Thou it was, who, seeing the sad wreck of the human race, didst deign to become man.

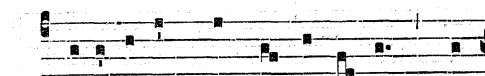


4. Trísti-a cessé-runt inférnae víncu-



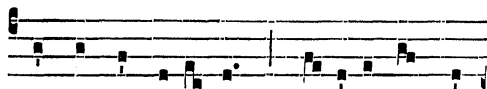
la lé-gis, Expavítque chá-os lúminis ó-re pré-mi. Sálve.

4. The dismal chains of the infernal regions are broken, and chaos quivers penetrated with light.



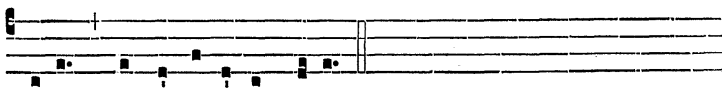
5. Pollí-ci-tam sed rédde fí-dem, pré-

5. But, O Divine power, fulfil thy promise : a third sun hath

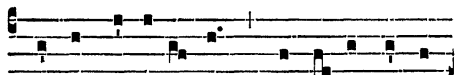


risen at the dawn:
come forth from the
tomb.

cor, álma poté-stas : Térti-a lux ré-

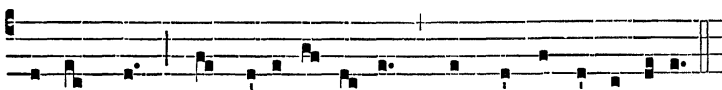


di-it, súrge, sepúlte mé-us. Sálve.



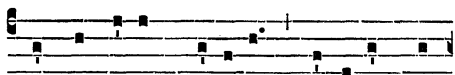
6. Sólve ca-tená-tas inférni cárce-

6. Unfetter the spi-
rits enchained in the
prisons of hell, and
bring on high all that
sank into the abyss.



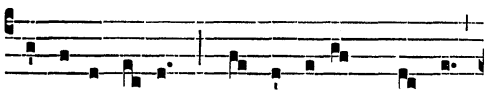
ris úmbras, Et révo-ca súrsum quidquid ad íma rú-it.

Sálve.

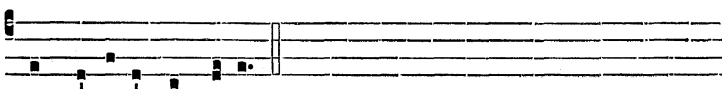


7. Rédde tú-am fáci-em, ví-de-ant ut

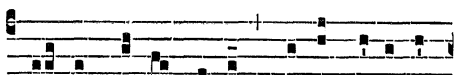
7. Show us thy coun-
tenance again, that
the ages may again
behold the light : give
us back the day, that,
at the moment of thy
death was eclipsed.



saécu-la lúmen; Rédde dí-em qui nos,

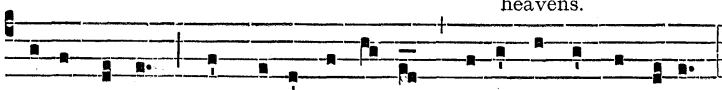


te mo-ri-énte, fúgit. Sálve.



Sál-ve, fésta dí-es, tó-to vene-rá-

Hail, festal day, held
in veneration through-
out the ages; on which
a God doth triumph
over the tomb and doth
take possession of the
heavens.



bi-lis aévo, Qua Dé-us inférnum ví-cit et ástra ténét.

IN PASCHAL TIME.

Exsultemus et laetemur. *

III

E

Xsultémus et laetémur hódí-e,

1. Let usexult to-day and be joyful; this day is a day of joy. Alleluia, the Lord is risen.

Dí-es íste, dí-es est laetí-ti-ae : *

2. It is the time to exult and rejoice; the Lamb, our Passover, is sacrificed. Alleluia, the Lord is risen.

Alle-lú-ia, resurré-xit Dómi-nus.

3. Put away fear and despair; Christ's resurrection has already dawned. Alleluia, the Lord is risen.

2. Exsultánda et laetánda témpus est :

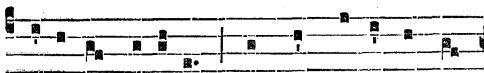
4. The women come to the tomb; they receive the Angel's message. Alleluia, the Lord is risen.

Páscha nóstrum immo-lá-tus Agnus

est. * Alle-lú-ia, resurré-xit Dómi-nus. 3. Tímor ábsit,

ábsit despe-rá-ti-o : Jam illúxit Chrísti re-surrécti-o. *

Alle-lú-ia, re-surré-xit Dómi-nus. 4. Ad sepúlcrum mu-



lí-e-res véni-unt, Ab Ange-lo respón-

5. Whom seek you so sadly in the tomb? Tell his disciples he is risen. Alleluia, the Lord is risen.



sum re-cí-pi-unt. * Alle-lú-ia, re-

6. As we keep this most holy Passover, let us feast on the unleavened bread of truth. Alleluia, the Lord is risen.



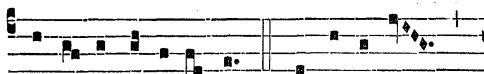
surré-xit Dómi-nus. 5. In sepúlcro

7. The harmful leaven we must put away; the Conqueror is rising, true life of all. Alleluia, the Lord is risen.

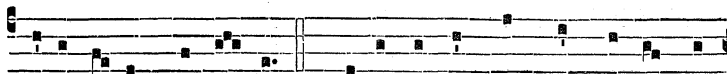


quem do-léntes quaéri-tis? Surrexísse

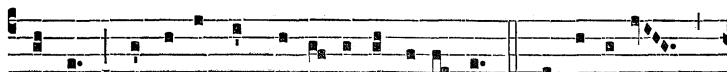
8. Therefore, now old things pass away, let the slave set free bless the Lord. Alleluia, the Lord is risen.



dí-ci-te discípu-lis. * Alle-lú-ia,



resurré-xit Dómi-nus. 6. Ce-lebrántes hoc Páscha sanctís-



simum, Epu-lémur ve-ri-tá-tis ázimum. * Alle-lú-ia,



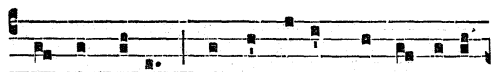
resurré-xit Dómi-nus. 7. Fermentá-tum expurgémus nó-



xi-um : Víctor súrgit, vé-ra ví-ta ómni-um. * Alle-

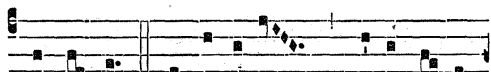


lú-ia, resurré-xit Dómi-nus. 8. In hoc ergo ve-tustá-

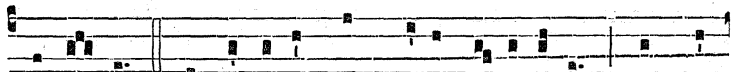


tis término, Sérvus líber BENE-DÍCAT

9. The prisoners have come again from the pit; let us all return thanks to God. Alleluia, the Lord is risen.



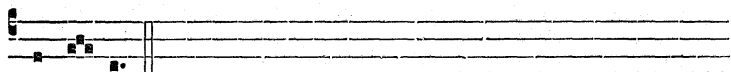
DÓMI-NO. * Alle-lú-ia, resurré-xit



Dómi-nus. 9. Ab ínfe-ris nunc rédit captí-vi-tas : Omnes

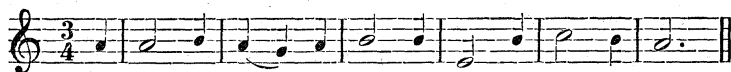


DÉ-O re-fe-rámus GRÁTI-AS. * Alle-lú-ia, resurré-xit



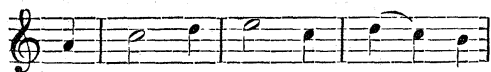
Dómi-nus.

O filii.



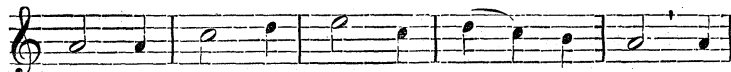
Al-le-lú-ia, al-le-lú-ia, al-le-lú-ia.

The Choir repeats : Alleluia.



1. O ff-li-i et ff-li-

1. O sons and daughters, The King celestial, The King of glory, From death arose to-day.



ae, Rex cae-lé-stis, Rex gló-ri-ae, Mór-



te sur-ré-xit hó-di-e, Al-le-lú-ia.

2. Et máne prima sábbati,
Ad óstium monuménti
Accessérunt discípuli.

2. And early the first day of the week,
To the door of the tomb Came the disciples.

3. Et Ma- ri- a Mag- da- lé-
ne, Et Ja- có- bi, et Sa- ló- me, Ve-
né- runt cór- pus ún- ge- re, Al- le- lú- ia.
Al- le- lú- ia, al- le- lú- ia, al- le- lú- ia.

3. And Mary Magdalene, And Mary of James and Salome, Came the body to anoint.

4. In albis sédens Angelus
Prædixit muliéribus :
In Galilaéa est Dóminus.

5. Et Joánnes Apóstolus
Cucúrrit Pétro citius,
Monuménto vénit prius.

6. Discípulis adstántibus,
In médio stétit Christus,
Dicens : Pax vóbis ómnibus.

7. Ut intelléxit Dídymus,
Quia surrêxerat Jésus,
Remánsit fere dúbius.

8. Vide, Thóma, vide látus,
Vide pédes, vide mánus,
Nóli ésse incrédulus.

9. Quando Thómas Christi lá-
tus,
Pédes vídit atque mánus,
Díxit : Tu es Déus méus.

10. Beáti qui non vidérunt,
Et fírmiter credidérunt,
Vítam aetérnam habébunt.

11. In hoc fésto sanctíssimo
Sit laus et jubilátio,
BENEDICÁMUS DÓMINO.

12. Ex quíbus nos humíllimas
Devótas atque débitas
DÉO dicámus GRÁTIAS.

4. In white robes sitting the Angel
Foretold to the women : In Galilee
is the Lord.

5. And John the Apostle Outran
Peter speedily, To the tomb he came
first.

6. The disciples standing by, In
the midst stood Christ, Saying :
Peace be to you all.

7. When word came to Didymus,
That risen was Jesus, He remained
somewhat doubtful.

8. See, Thomas, see my side, See
my feet, see my hands, Do not be
unbelieving.

9. When Thomas saw Christ's
side, When the feet he saw and the
hands, He said : Thou art my God.

10. Blessed they who have not
seen, Yet have firmly believed, Life
eternal shall they have.

11. On this feast most holy Be
there praise and jubilation, Bless
we the Lord.

12. For which things let us most
humbly, Devoutly and dutifully To
God give thanks.

ASCENSION OF OUR LORD.

Omnes gentes.

IV

A

Lle-lú-ia : * Alle-lú-ia, alle-lú-ia.

The Choir repeats : Allelúia.

Psalm 46.

O

mnes géntes, pláudi-te má nibus :

1. O clap your hands, all ye nations : shout unto God with the voice of joy.

jubi-lá-te Dé-o in vóce exsul-ti-ónis. * Alle-lú-ia,

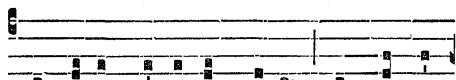
alle-lú-ia.

Quó-ni-am Dóminus excélsus, terrí-

2. For the Lord is high, terrible : a great king over all the earth.

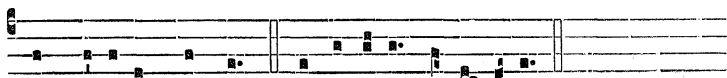
bi-lis : rex mágnus super ómnem térram. Alle-lú-ia :

alle-lú-ia, alle-lú-ia.

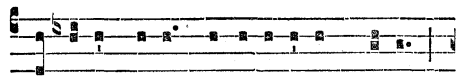


Subjé-cit pópu-los nóbis : et géntes

3. He hath subdued
the people under us :
and the nations under
our feet.



sub pédibus nóstris. * Alle-lú-ia, alle-lú-ia.

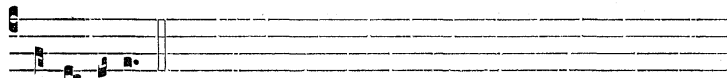


E-légit nóbis he-redi-tátem sú-am :

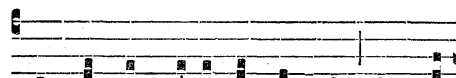
4. He hath chosen
for us his inheritance,
the beauty of Jacob
which he hath loved.



spé-ci-em Jácob quam di-léxit. Alle-lú-ia : alle-lú-ia,




alle-lú-ia.

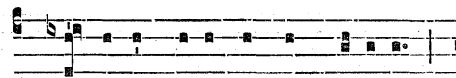


Ascéndit Dé-us in júbi-lo : et Dó-

5. God is ascended
with jubilee : and the
Lord with the sound
of trumpet.




minus in vóce túbae. * Alle-lú-ia, alle-lú-ia.

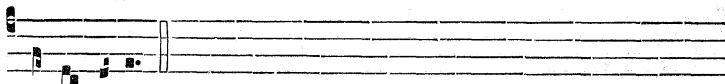


Psál-li-te Dé-o nóstro, psállite :

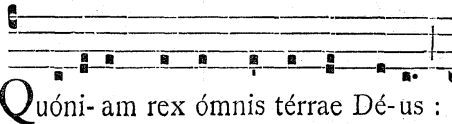
6. Sing praises to
our God, sing ye : sing
praises to our king,
sing ye.



psállite régi nóstro, psállite. Alle-lú-ia : alle-lú-ia,

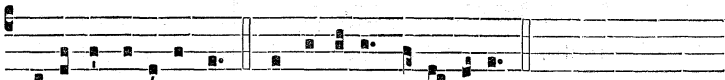


alle-lú-ia.

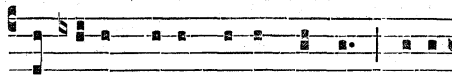


Quóni-am rex ómnis térrae Dé-us :

7. For God is the king of all the earth : sing ye wisely.

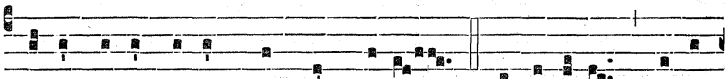


psállite sapi-énter. * Alle-lú-ia, alle-lú-ia.

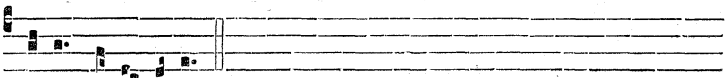


Regnábit Dé-us super géntes : Dé-us

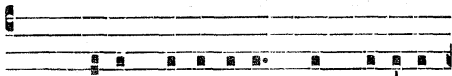
8. God shall reign over the nations : God sitteth on his holy throne.



sédet super sédem sánctam sú-am. Alle-lú-ia : alle-

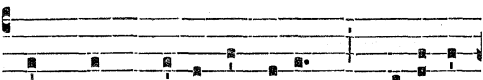


lú-ia, alle-lú-ia.

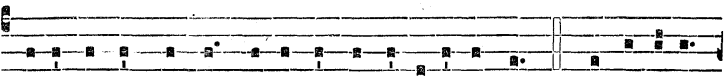


Príncipes popu-lórum congregá-ti

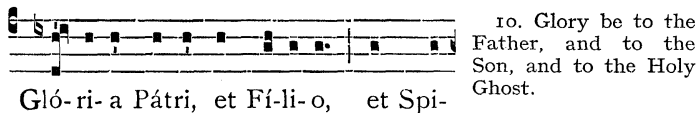
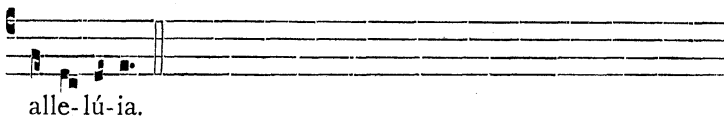
9. The princes of the people are gathered together with the God of Abraham : for the strong gods of the earth are exceedingly exalted.



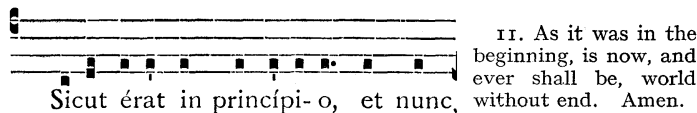
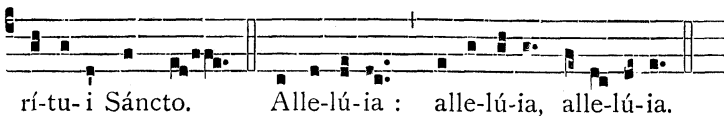
sunt cum Dé-o Abraham : quóni-am



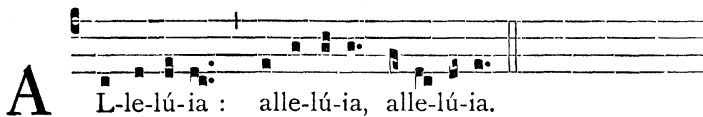
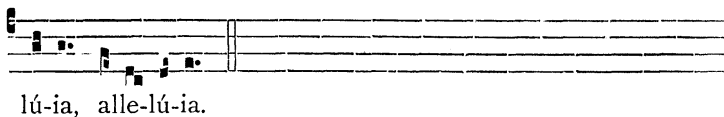
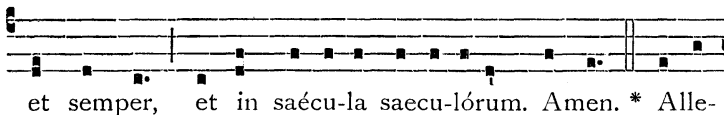
dí-i fórtes térrae veheménter e-levá-ti sunt. * Alle-lú-ia,



10. Glory be to the Father, and to the Son, and to the Holy Ghost.



11. As it was in the beginning, is now, and ever shall be, world without end. Amen.



IN HONOUR OF THE SACRED HEART OF JESUS.

Auctor beate saeculi.*

I
A Uctor be-á-te saécu-li, Chríste

Re-démptor ómni-um, Lúmen Pátris

de lú-mine, De-úsque vé-rus de

Dé-o. 2. Amor co-égít te tú-us Mortá-

le córpus súde-re, Ut nóvus A-dam rédde-res Quod vé-

tus ílle abstú-le-rat. 3. Ille ámor álmus árti-fex Térrae ma-

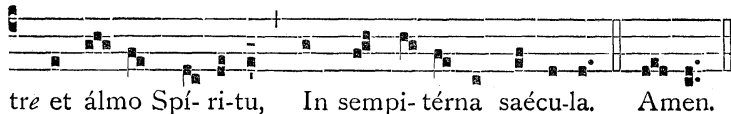
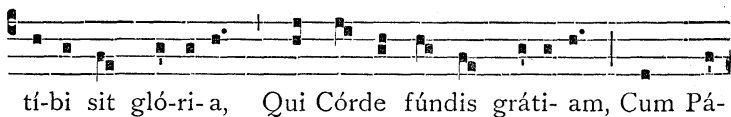
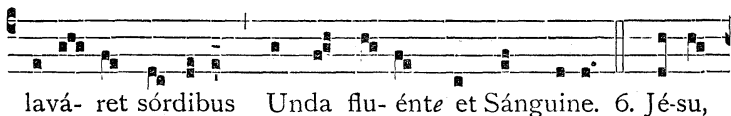
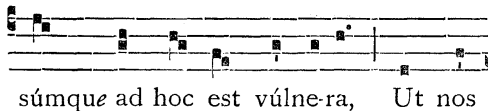
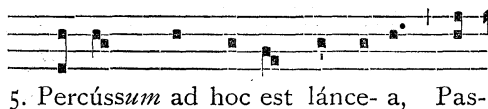
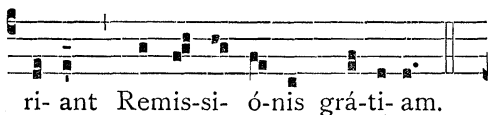
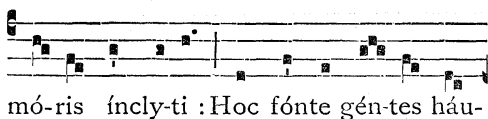
rísque et síderum, Erráta pá-trum mí-se-rans, Et nóstra

rúmpens víncu-la. 4. Non córde discé-dat tú-o Vis ílla a-

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. O Saviour, let thy potent love Flow ever from thy bounteous Heart; To nations that pure fount above The grace of pardon will impart.

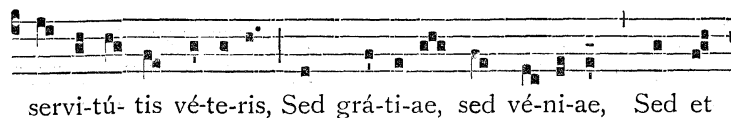
5. His Heart for this was opened wide, And wounded by the soldier's spear, That freely from his sacred Side Might flow the streams our souls to clear.

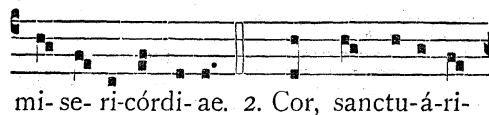
6. Jesus, whose Heart doth pour forth grace, immortal glory be to thee, With Father, Spirit, ever one From age to age eternally.

Cor, arca legem continens.*

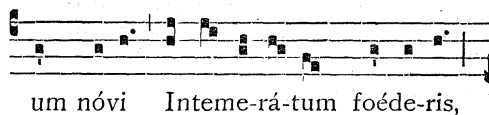


1. O Heart, the ark that holds the Law, not of former slavery but of grace, of forgiveness, of mercy.

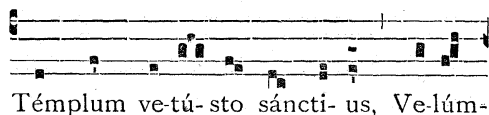




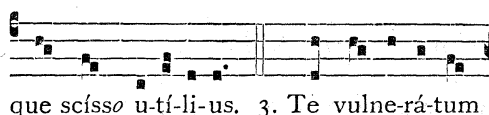
2. O Heart, spotless shrine of the new covenant, temple holier than the old, veil more precious than what was rent.



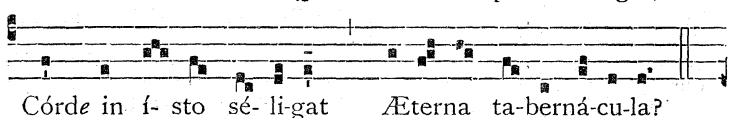
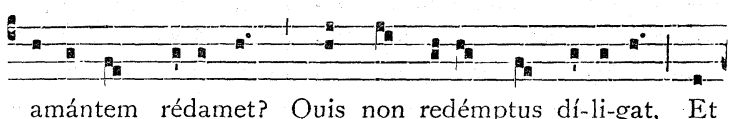
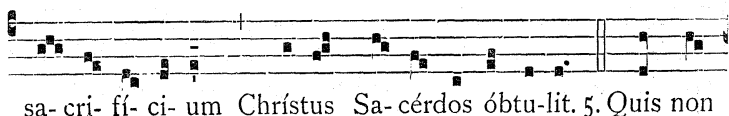
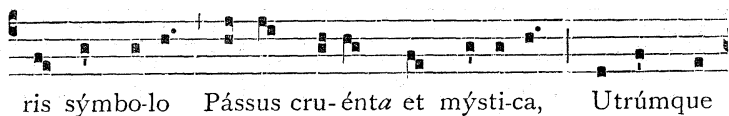
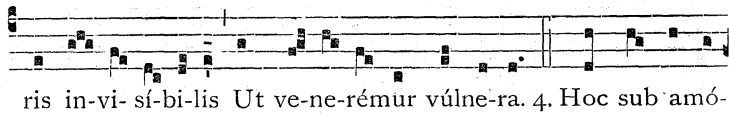
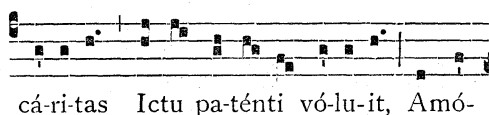
3. Love willed thee wounded with open stroke, that we might worship the wounds of love unseen.

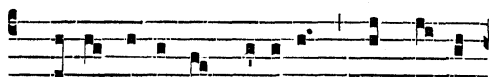


4. Under this symbol of love suffering in body and soul, Christ the Priest offered double sacrifice.

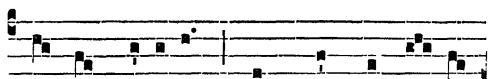


5. Who will not render love for love? Who will not love who has been redeemed, and in that Heart choose his eternal dwelling?





6. Jé-su, tí-bi sit gló-ri-a, Qui Córde



fúndis grá-ti-am, Cum Pátræ et álmo



Spí-ri-tu, In sempi-térna saécu-la. Amen.

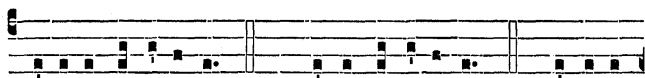
6. O Jesus, who pour-
est grace from thy
Heart, glory to thee;
with the Father and
bountiful Spirit, for
endless ages.

En ut superba criminum. *Hymn*, p. 838.

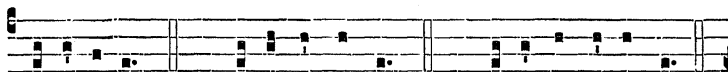
Consecration to the Sacred Heart, p. 841.

Litany of the Sacred Heart.

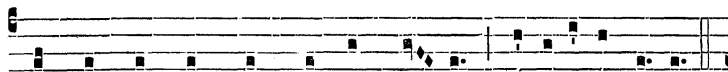
IV
K



Yri-e, e-lé-i-son. *ij.* Chríste, e-lé-i-son. *ij.* Ký-ri-e,



e-lé-i-son. *ij.* Chríste, áudi nos. *ij.* Chríste, exáudi nos. *ij.*



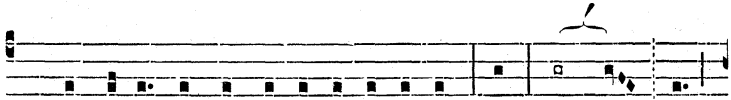
Pá-ter de caé- lis, Dé- us, mi-seré-re nó-bis.
Fí- li Red- émp-tor mún-di, Dé- us, mi-seré-re nó-bis.
Spí- ri- tus Sán- cte, Dé- us, mi-seré-re nó-bis.
Sán-cta Trí- ni- tas, ú-nus Dé- us, mi-seré-re nó-bis.

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,
God the Holy Ghost,
Holy Trinity one God,



1. Cor Jé-su, Fí-li- i Pátris aetér-ni, * mi-seré-re nó-bis.



- | | | |
|--|--------------|---------|
| 2. Cor Jé-su, in sínu Vírginis Mátris a Spí-
ritu Sáncto for- | má- | tum, |
| 3. Cor Jé-su, Vérbo Déi substantiáliter | u- | ní- |
| 4. Cor Jé-su, majestátis in- | fi- | tae, |
| 5. Cor Jé-su, témplum Dé- | i | sán- |
| 6. Cor Jé-su, tabernáculum | Al- tís- si- | mi, |
| 7. Cor Jé-su, dómus Déi et pór- | ta | caé- |
| 8. Cor Jé-su, fórnax árdens ca- | ri- | tis, |
| 9. Cor Jé-su, justítiae et amóris re- | ce- | ptá-cu- |
| 10. Cor Jé-su, bonitáte et amó- | re | plé- |
| 11. Cor Jé-su, virtútum ómnium | a- | býs- |
| 12. Cor Jé-su, ómni láude | di- | gníssi- |
| 13. Cor Jé-su, rex et céntrum ómni- | um | cór-di- |
| 14. Cor Jé-su, in quo sunt ómnes thesáuri
sapiéntiae et sci- | én- ti- | ae, |
| 15. Cor Jé-su, in quo hábitat ómni-
s plenitúdo divi- | ni- | tá- |
| 16. Cor Jé-su, in quo Páter síbi bene | com- plá-cu- | it, |
| 17. Cor Jé-su, de cújus plenitúdoine ómnes nos ac- | cé- | pi- |
| 18. Cor Jé-su, desidérium cóllium ae- | ter- | nó- |
| 19. Cor Jé-su, pátiens et múltae mise- | ri- | cór-di- |
| | | ae, |

1. Heart of Jesus, Son of the Eternal Father, have mercy on us.

2. Heart of Jesus, formed in the womb of the Virgin Mother by the Holy Ghost,

3. Heart of Jesus, united substantially with the Word of God,

4. Heart of Jesus, of infinite majesty,

5. Heart of Jesus, holy temple of God,

6. Heart of Jesus, tabernacle of the Most High,

7. Heart of Jesus, house of God and gate of heaven,

8. Heart of Jesus, glowing furnace of charity,

9. Heart of Jesus, vessel of justice and love,

10. Heart of Jesus, full of goodness and love,

11. Heart of Jesus, most worthy of all praise,

13. Heart of Jesus, king and centre of all hearts,

14. Heart of Jesus, in which are all the treasures of wisdom and knowledge,

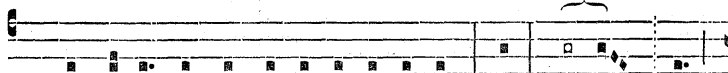
15. Heart of Jesus, in which dwells all the fullness of the divinity,

16. Heart of Jesus, in which the Father is well pleased,

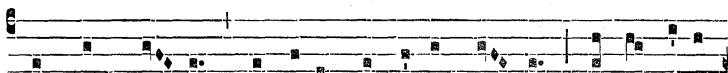
17. Heart of Jesus, of whose fullness we have all received,

18. Heart of Jesus, desire of the eternal hills,

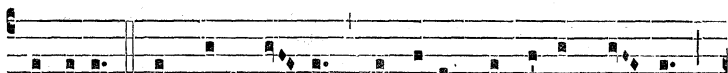
19. Heart of Jesus, patient and rich in mercy,



20. Cor	Jé-su, dives in omnes qui in-	vo-	cant	te,
21. Cor	Jé-su, fons vitæ et san-	cti-	tá-	tis,
22. Cor	Jé-su, propitiatio pro peccá-	tis	nó-	stris,
23. Cor	Jé-su, saturatum	op-	pró-bri-	is,
24. Cor	Jé-su, attritum propter scéle-	ra	nó-	stra,
25. Cor	Jé-su, usque ad mortem obédi-	ens	fá-	ctum,
26. Cor	Jé-su, lancea per-	fo-	rá-	tum,
27. Cor	Jé-su, fons totius consola-	ti-	ó-	nis,
28. Cor	Jé-su, vita et resurrecti-	o	nó-	stra,
29. Cor	Jé-su, pax et reconciliati-	o	nó-	stra,
30. Cor	Jé-su, victima pec-	ca-	tó-	rum,
31. Cor	Jé-su, sálus in te	spe-	rán-ti-	um,
32. Cor	Jé-su, spes in te mo-	ri-	én-ti-	um,
33. Cor	Jé-su, deliciae sanctó-	rum	ó- mni-	um,



Agnus Dé- i, qui tollis peccá-ta mún-di, párcé nóbis,



Dómine. Agnus Dé- i, qui tollis peccá-ta mún-di,



exáudi nos, Dómine. Agnus Dé- i, qui tollis peccá-ta

20. Heart of Jesus, rich to all who invoke thee,

21. Heart of Jesus, fount of life and holiness,

22. Heart of Jesus, propitiation for our sins,

23. Heart of Jesus, saturated with revilings,

24. Heart of Jesus, crushed for our iniquity,

25. Heart of Jesus, made obedient unto death,

26. Heart of Jesus, pierced with a lance,

27. Heart of Jesus, source of all consolation,

28. Heart of Jesus, our life and resurrection,

29. Heart of Jesus, our peace and reconciliation,

30. Heart of Jesus, victim for our sins,

31. Heart of Jesus, salvation of those who hope in thee,

32. Heart of Jesus, hope of those who die in thee,

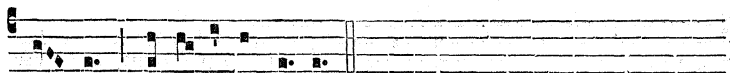
33. Heart of Jesus, delight of all Saints,

Lamb of God, who takest away the sins of the world,

1) spare us, O Lord,

2) graciously hear us, O Lord.

3) have mercy on us.



mún-di, mi-se-ré-re nó-bis.

℣. Jé-su, mítis et húmilis Cór-de.

℞. Fac cor nóstrum secúndum Cor túum.

℣. Jesus meek and humble of Heart.

℞. Make our hearts like to thine.

Orémus.

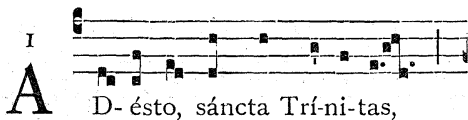
Let us pray.

OMnípotens sempitérne Deus, réspice in Cor dilectíssimi Filii tui, et in laudes et satisfactiões quas in nómine peccatórum tibi persólvit, † íisque misericórdiam tuam peténtibus, tu véniam concéde placátus, * in nómine ejúsdem Filii tui Jesu Christi : Qui tecum vivit et regnat in saécula saeculórum. Amen.

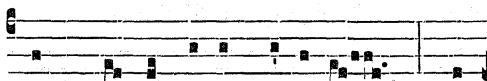
Almighty and everlasting God, graciously regard the Heart of thy well-beloved Son and the acts of praise and satisfaction which he renders thee on behalf of us sinners, and through their merit, grant pardon to us who implore thy mercy, in the name of thy Son Jesus Christ: Who lives and reigns with thee world without end. Amen.

TRINITY SUNDAY.

Adesto, sancta Trinitas.



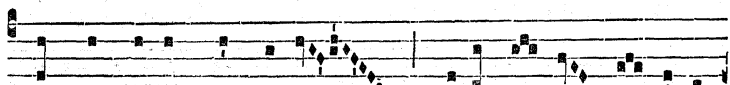
D-ésto, sáncta Trí-ni-tas,



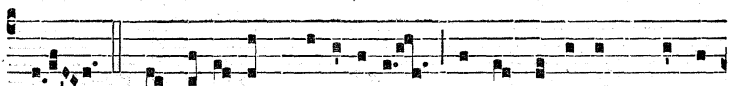
Par spléndor, úna Dé-i-tas, Quae

1. Be present, holy Trinity, Like splendour, and one Deity: Of things above and things below Beginning, that no end shall know.

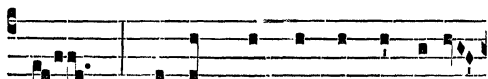
2. Thee all the armies of the sky Adore, and laud, and magnify;



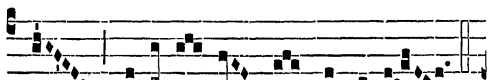
éxstas ré-rum ómni-um Síne fí-ne prin-cí-pi-



um. 2. Te caeló-rum mí-lí-ti-a Láudat, adó-rat, praédi-



cat, Tríp lex que mún di má ch in a



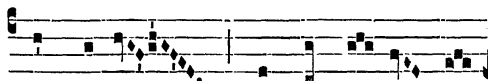
Benedí - cit per saé cu - la.



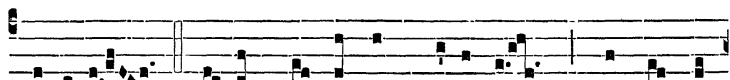
3. Adsumus et nos cé rnu - i Te a - do -



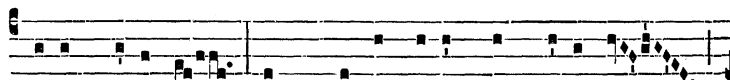
rán tes fá mu - li : Vó - ta pre cé s que



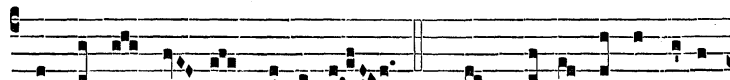
súp pli - cum Hymnis jú nge cae -



lé sti - um. 4. Unum te lú men cré dimus, Quod et ter



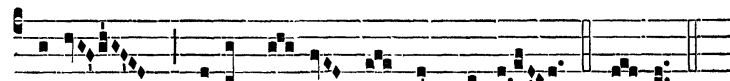
idem có - limus : Alpha et Omé ga quem dí - cimus,



Te lá udat ó mnis spí - ri - tus. 5. Laus Pá tri sit ingé ni -



to : Laus é - jus Unigé ni - to : Laus sit sán cto Spi - rí -



tu - i, Trí no Dé - o et sí m pli - ci. Amen.

And Nature, in her triple frame, For ever sanctifies thy name.

3. And we too thanks and homage pay, Thine own adoring flock to-day; 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).

Duo Seraphim.*

I

D U-Ō Sé- raphim * cla-má-bant

ál-ter ad álte- rum : * Sán-

ctus, Sán- ctus, Sán- ctus

Dóminus Dé- us Sába- oth : † Plé-

na est ó- mnis tér- ra gló- ri- a é- jus.

∇. Tres sunt qui testimóni- um dant in caé- lo, Pá-ter,

Vérbum, et Spí- ri- tus Sánctus, et hi tres ú- num sunt.

* Sán- ctus. Gló- ri- a Pátri, et Fí- li- o, et Spi-

rí- tu- i Sán- cto. † Pléna.

Two Seraphim cried one to the other : Holy, Holy, Holy Lord God of hosts : * All the earth is full of his glory. ∇. There are three who give testimony in heaven : the Father, the Word, and the Holy Ghost, and these three are one. * Holy, Holy. ∇. Glory be to the Father, and to the Son, and to the Holy Ghost. * All the earth...

III. In Honour of the B. V. Mary.

Alma Redemptoris. *Antiphon*, p. 238, 239.

Ave, Maria. *

VI
A -ve, Ma-rí-a, grá-ti-a pléna : *

Hail Mary, full of grace, the Lord is with thee. √. Blessed art thou among women, and blessed is the fruit of thy womb. √. Glory.

Dómi-nus té-cum. Ave. √. Bene-dícta tu

in mu-li-é-ribus, et benedíctus frúctus véntris tú-i. * Dó-


mi-nus té-cum. √. Gló-ri-a Pátri, et Fí-li-o, et Spi-rí-

tu-i Sáncto. Ave.

Ave, Maria. *

VI
A -ve, Ma-rí-a, grá-ti-a plé-na : * Dómi-nus té-

cum. √. Bene-dícta tu in mu-li-é-ribus, et benedíctus frú-



ctus véntris tú- i. * Dómi-nus té-cum. √. Gló-ri- a Pá-
tri, et Fí- li- o, et Spi- rí- tu- i Sáncto. Ave.

Ave, Maria. *



A -ve, Ma- rí- a, * grá-ti- a plé-
na, Dóminus té-cum, benedícta tu in
mu- li- é-ribus, et benedíctus frúctus véntris tú- i, Jé- sus.
Sáncta Ma- rí- a, Máter Dé- i, óra pro nó- bis pecca- tó-
ri- bus, nunc et in hó- ra mórtis nóstrae. Amen.

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.

Ave, Regina caelorum. *Antiphon*, p. 240, 241.

Beata Dei Genitrix. *Antiphon*, p. 1573.

Beata es.

I
B E-á-ta es, * Vírgo Ma-
 rí-a, quae Dóminum portá-
 sti, Cre-a-tó-rem mún-di :
 * Genu-ísti qui te fé- cit, et in aetér-
 num pér- ma- nes Ví- rgo. V. Ave, Ma-rí- a, grá-
 ti- a plé- na: Dó- mi- nus té- cum. * Genu-ísti.
 Gló-ri- a Pátri, et Fí- li- o, et Spi- rí- tu i
 Sán- cto. * Genu-ísti.

The musical notation consists of ten staves of music. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody is written on a five-line staff with square notes and stems. The lyrics are printed below the staves, with some words aligned under specific notes. There are several double bar lines throughout the piece, indicating the end of phrases or sections. The notation includes various rhythmic values such as quarter, eighth, and sixteenth notes, as well as rests.

O Virgin Mary, bless-
 ed 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. V. Hail
 Mary, full of grace, the
 Lord is with thee. *
 Thou didst conceive
 him... Glory... * Thou
 didst conceive him.

Gaude, Dei Genitrix. *

IV

G Aude, Dé- i Géni-trix, * Vírgo

imma-cu-lá-ta; gáude, quae gáudi-um

ab Ange-lo susce-pí-sti; gáude,

quae genu-ísti aetérni lúmi-nis cla-ri-

tá-tem; gáude, Má-ter, gáude, sáncta Dé- i Gé-nitrix

Vírgo: tu só-la máter innúpta; te láudat ómnis fa-

ctú-ra Geni-trí-cem lú-cis: sis pro nóbis, quaesumus, per-

pé-tu-a inter-ventrix.

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. *

VI

I

Nvi-o-láta, íntegra et cásta

es, Ma-rí-a : Quae es effécta fúlgi-

da caéli pórtá. O Máter álma Chrí-

sti ca-ríssima : Súscipe pí-a láudum

praecóni-a. Te nunc flágitant devóta

córda et ó-ra : Nóstra ut pú-ra péctora sint et córpora.

Tú-a per precá-ta dulcí-sona : Nóbis concédas véni-am per

saécu-la. O benígna! O Regí-na! O Ma-rí-a! Quae

só-la invi-o-lá-ta perman-sí-sti.

Inviolata, untouched, and chaste art thou, Mary! Who hast been made the shining heavenly portal. O Mother and nurse of Christ most dear: Receive our loving praises and hymns. To thee now are praying devoted hearts and lips. In us may pure hearts be and pure bodies. Do thou by prayers sweet sounding To us grant pardon through the ages. O kind Lady! O Queen! O Mary! Who alone inviolate hast remained.

Maria, Mater gratiae.

II
M Arí- a, Má-ter grá- ti-ae, Dúl-
 cis Párens cleménti-ae, Tu nos ab hó-
 ste pró-tege, Et mórtis hó-ra súscipe. 2. Jé- su, ti- bi
 sit gló-ri- a, Qui natus es de Vírgine, Cum Pátre et ál-
 mo Spí- ri- tu, In sempi- térna saécu- la. Amen.

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.

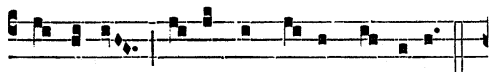
Monstra te esse Matrem, *p.* 1360, 1713, 1715, 1716.

O gloriosa Virginum.

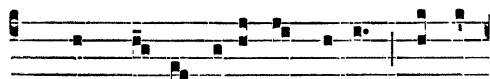
II
O glo-ri- ósa Vírginum, Sublí-
 mis ínter sí-de-ra, Qui te cre-ávit

1. O thou glorious among Virgins, Sublime amid the stars: Him who was thy Creator, now a tiny child, With milk thou feedest at thy breast.

2. What Eve unhappily lost, Thou restorest in thy dear offspring: To give en-



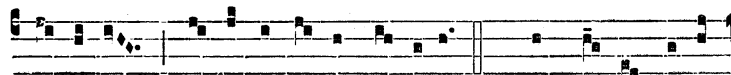
párvu-lum Lacténte nútris ú-bere.



2. Quod Hé-va trístis ábstu-lit, Tu réd-



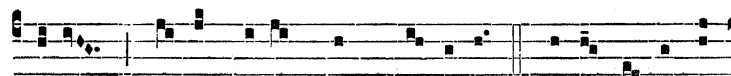
dis álmo gérmí-ne : Intrent ut ástra



flé-bi-les, Caé-li reclú-dis cárdines. 3. Tu Ré-gis álti



já-nu-a, Et áula lú-cis ful-gida : Ví-tam dátam per Vír-



ginem, Géntes redémptae, pláudi-te. 4. Jé-su, tí-bi sit



gló-ri-a, Qui nátus es de Vír-gine, Cum Patrè et álmo



Spí-ri-tu, In sempi-térna saécu-la. A-men.

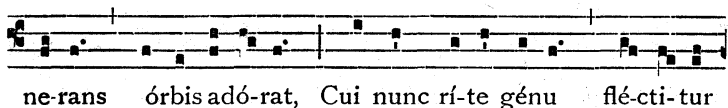
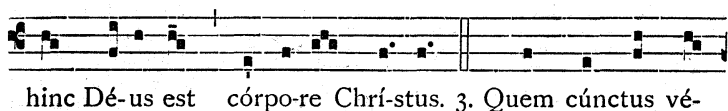
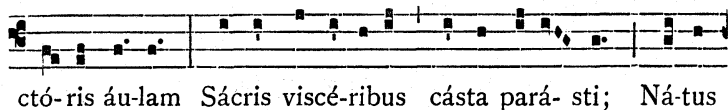
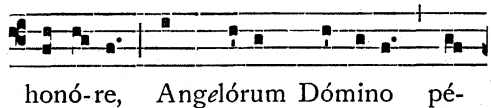
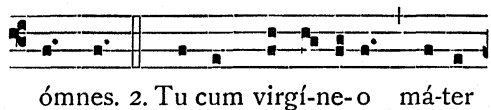
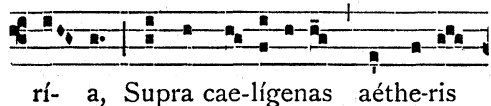
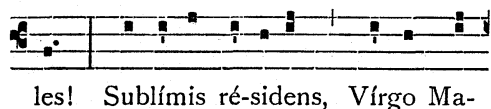
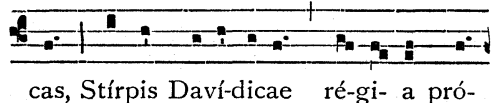
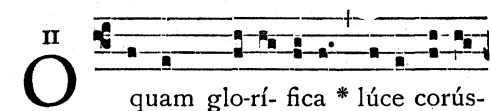
Omnis expertem. *Hymn*, p. 1078.

trance into the skies to the sorrowful, Of heaven thou openest the gates.

3. Thou of the King most high art the gate, And the hall of light all gleaming; Life given through the Virgin, Ye nations redeemed, acclaim!

4. Jesus, to thee be glory, Who wast born of a Virgin, With Father and with loving Spirit, Unto everlasting ages.

O quam glorifica. *



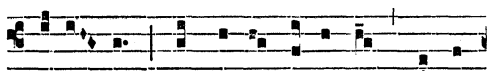
1. With how glorious a light thou shinest, Princess of David's line; Mary the Virgin, thou dwellest in highest heaven above all the blessed.

2. Thou, Mother with a Virgin's honour, chaste didst prepare in they sacred womb the palace of thy breast for the Angels' Lord; whence Christ is born, God in the flesh;

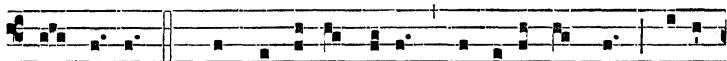
3. Christ, whom all the world in reverence adores, to whom every knee justly pays homage; him, with thy help, we pray to drive away darkness and gladden us with light.



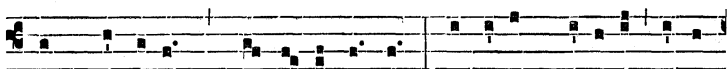
ómne; A quo te, pé-timus, subve-



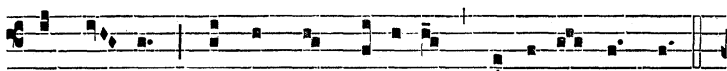
ni-én-te, Abjéctis ténebris, gáudi-



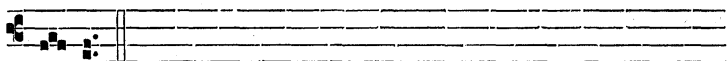
a lú-cis. 4. Hoc largí-re, Páter lúminis ómnis, Nátum



per próp-ri-um, Flámi-ne sácro, Qui técum ní-tida ví-vit



in aéthra, Régnans, ac móde-rans saécu-la cúncta.



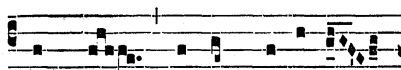
Amen.

Regina caeli, laetare. *Antiphon P. T.*, p. 242.

Salve, Regina. *Antiphon*, p. 243, 244.

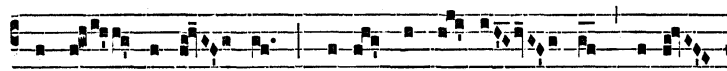
Sancta et immaculata.

II
S



Ancta * et immacu-lá-

Holy and spotless
Maidenhood, I know
not with what praises
to exalt thee; * For
whom the heavens



ta vir-gí-ni-tas, quíbus te láu-di-bus éffe-

ram, né- sci- o : * Qui- a quem
 caéli cápere non pót- erant,
 tú- o gré- mi- o contu- lí- sti. √. Benedí- cta tu in mu-
 li- é- ri- bus, et benedíctus frúctus véntris tú- i.
 * Qui- a. √. Gló- ri- a Pátri, et Fí- li- o, et Spi- rí-
 tu- i Sán- cto. * Qui- a.

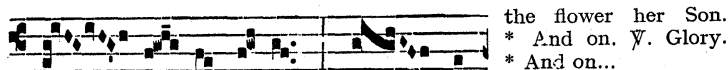
Sancta Maria. *Antiphon*, p. 1708.

Stabat Mater, p. 1926.

Stirps Jesse. *

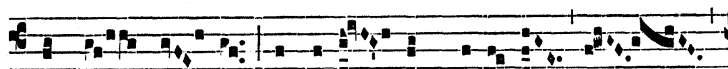
II
S Tirps * Jés- se
 vír- gam pro- dú- xit,

The stem of Jesse brought forth a shoot, and the shoot a flower; * and on this flower rested the Spirit of life. √. The Virgin Mother of God is the shoot,

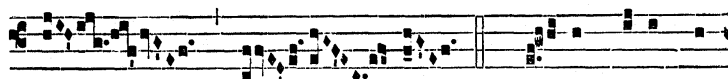


the flower her Son.
 * And on. ∇. Glory.
 * And on...

vír- ga-que fló-rem : * Et su-



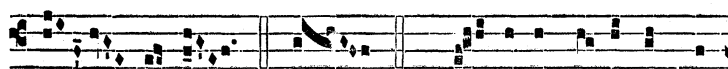
per hunc fló- rem requi-é- scit Spí-ri- tus ál-



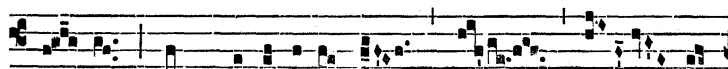
mus. ∇. Vír-go Dé-i Gé-



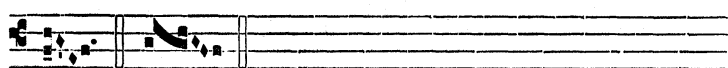
ni-trix vírga est, flos Fí-li- us é-



jus. * Et. ∇. Gló- ri- a Pátri, et Fí-



li- o, et Spi-rí-tu-i Sán-



cto. * Et.

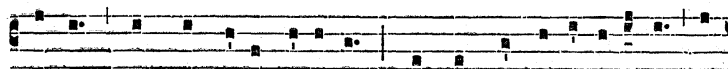
Sub tuum.

VII

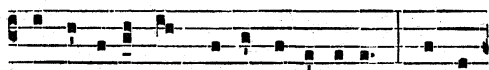
S

UB tú-um praesí-di-um confú-

To thy protection
 do we fly, O holy
 Virgin, God's Mother :
 our petitions do not
 despise in our times

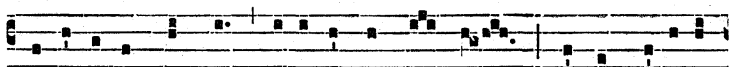


gimus, * sáncta Dé-i Génitrix : nóstras depre-ca-ti-ónes ne

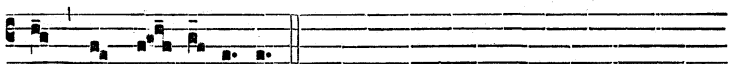


of need: but from
all dangers deliver us
always, O Virgin glo-
rious and blessed.

despí-ci-as in ne-cessi-tá-tibus: sed a



per-í-cu-lis cú-ctis lí-be-ra nos semper, Vír-go glo-ri-ó-



sa et be-ne-dí-cta.

Te gestientem gaudiis. *Hymn of the Rosary, p. 1484.*

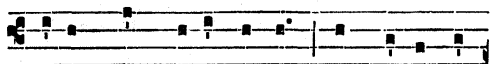
Virgo, Dei Genitrix. *

II
V



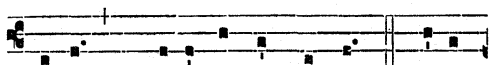
Virgo, Dé-i Génitrix, * quem

1. Virgin Mother of God, he whom the whole world cannot contain, was enclosed in thy womb, and was made man.



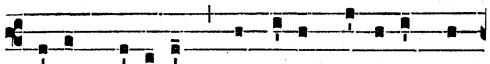
tó-tus non cá-pit ór-bis: In tú-a se

2. True faith in the Son has purified the crimes of the world, and thy virginity remains intact.



clá-usit ví-sce-ra fá-ctus hó-mo. 2. Vé-ra

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.



fí-des Gé-ni-ti¹ pur-gá-vit crí-mi-na mún-

4. May immense glory be to the Father, likewise to the Son, and to the Holy Ghost, who is God.



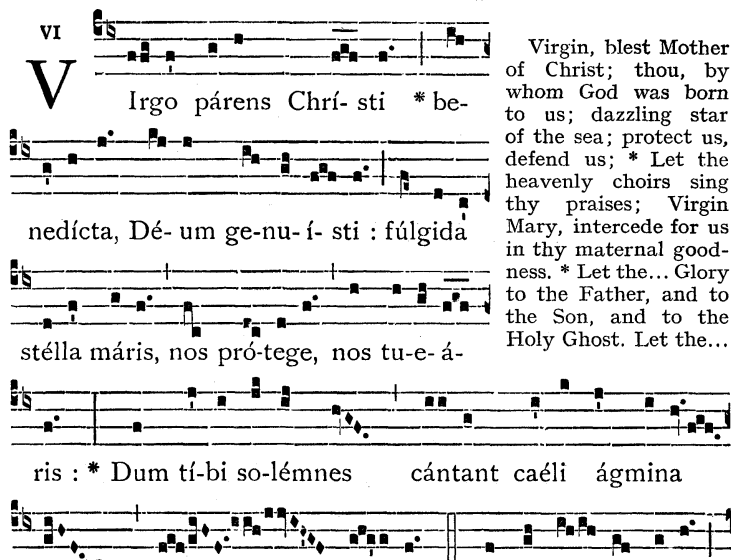
dí, Et tí-bi vir-gí-ni-tas invi-o-lá-ta má-net. 3. Te má-trem

¹ The original text is: Vera fide Génitus.



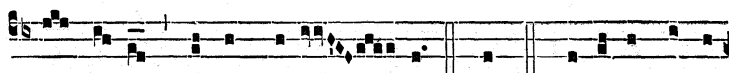
pi-e-tá-tis, ópem te clámitat órbis : Subvéni-as fámu-lis,
 o benedícta, tú-is. 4. Gló-ri-a mágna Pátri, cómpar sit
 gló-ri-a Náto, Spi-rí-tu-i Sáncto, gló-ri-a mágna Dé-o.
 Amen.

Virgo parens Christi.*

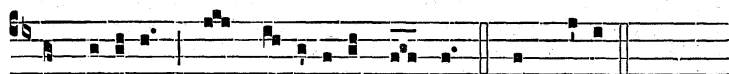


VI
Virgo párens Chrí-sti * be-
 nedícta, Dé-um ge-nu-í-sti : fúlgida
 stélla máris, nos pró-tege, nos tu-e-á-
 ris : * Dum tí-bi so-lémnes cántant caéli ágmina
 láu-des. ∇. Intercé- de pí-a

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...

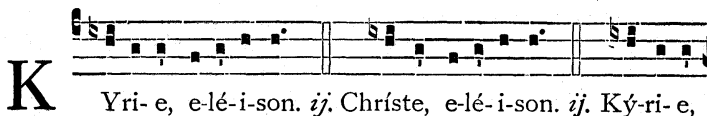


pro nó-bis, Vírgo Ma-rí- a. * Dum. Gló-ri- a Pátri,

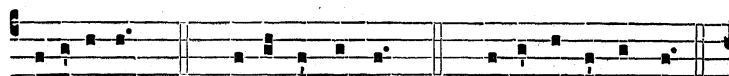


et Fí-li-o, et Spi-rí-tu-i Sáncto. * Dum tí-bi.

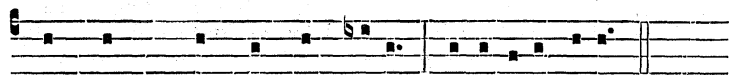
Litany of Loreto I. *



K Yri-e, e-lé-i-son. *ij.* Chríste, e-lé-i-son. *ij.* Ký-ri-e,



e-lé-i-son. *ij.* Chríste, áudi nos. *ij.* Chríste, exáudi nos. *ij.*

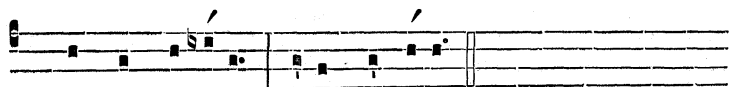


Pá- ter de caé- lis, Dé-us, mi-se-rére nóbis.

Fíli Redémp-tor mún-di, Dé-us, mi-se-rére nóbis.

Spí- ri- tus Sáncte, Dé-us, mi-se-rére nóbis.

Sán-cta Trínitas, ú- nus Dé-us, mi-se-rére nóbis.



i. Sáncta Ma-rí- a, óra pro nóbis.

LORD, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have
mercy on us.

God the Son, Redeemer of the
world, have mercy on us.
God the Holy Ghost, have mercy
on us.
Holy Trinity, one God, have mercy
on us.
i. Holy Mary, pray for us.



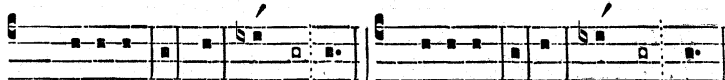
- | | |
|------------------------------------|-------------------------------|
| 2. Sáncta Dé- i Gé-ni-trix, | 26. Vas insí- |
| 3. Sáncta Vír- go vír- gi- num, | gne de- vo- ti ó- nis, |
| 4. Má- ter Chrí- sti, | 27. Ró- sa mýsti- ca, |
| 5. Máter diví- nae grá- ti- ae, | 28. Túr- ris Da- ví- di- ca, |
| 6. Má- ter pu- rís- si- ma, | 29. Túr- ris e- búrne- a, |
| 7. Má- ter ca- stís- si- ma, | 30. Dó- mus áu- re- a, |
| 8. Máter invi- o- lá- ta, | 31. Foé- de- ris ár- ca, |
| 9. Máter inte- me- rá- ta, | 32. Já- nu- a caé- li, |
| 10. Má- ter a- má- bi- lis, | 33. Stélla ma- tu- tí- na, |
| 11. Máter ad- mi- rá- bi- lis, | 34. Sálus in- fir- mó- rum, |
| 12. Máter bóni consí- li- i, | 35. Refú- |
| 13. Máter Cre- a- tó- ris, | gium pec- ca- tó- rum, |
| 14. Máter Sal- va- tó- ris, | 36. Conso- |
| 15. Vír- go pru- dentís- si- ma, | látrix af- fli- ctó- rum, |
| 16. Vír- go ve- ne- rán- da, | 37. Auxi- |
| 17. Vír- go prae- di- cán- da, | lium Christi- a- nó- rum, |
| 18. Vír- go pót- ens, | 38. Regína An- ge- ló- rum, |
| 19. Vír- go clé- mens, | 39. Regína |
| 20. Vír- go fi- dé- lis, | Pa- tri- ar- chá- rum, |
| 21. Spécu- lum ju- stí- ti- ae, | 40. Regína Pro- phe- tá- rum, |
| 22. Sédes sa- pi- én- ti- ae, | 41. Regína |
| 23. Causa nóstrae lae- tí- ti- ae, | A- po- sto- ló- rum, |
| 24. Vas spi- ri- tu- á- le, | 42. Re- gí- na Márty- rum, |
| 25. Vas ho- no- rá- bi- le, | 43. Regína Confes- só- rum, |

2. Holy Mother of God,
3. Holy Virgin of virgins,
4. Mother of Christ,
5. Mother of divine grace,
6. Mother most pure,
7. Mother most chaste,
8. Mother inviolate,
9. Mother undefiled,
10. Mother most amiable,
11. Mother most admirable,
12. Mother of good counsel,
13. Mother of our Creator,
14. Mother of our Saviour,
15. Virgin most prudent,
16. Virgin most venerable,
17. Virgin most renowned,
18. Virgin most powerful,
19. Virgin most merciful,
20. Virgin most faithful,
21. Mirror of justice,
22. Seat of wisdom,

pray for us.

23. Cause of our joy,
24. Spiritual vessel,
25. Vessel of honour,
26. Singular vessel of devotion,
27. Mystical rose,
28. Tower of David,
29. Tower of ivory,
30. House of gold,
31. Ark of the covenant,
32. Gate of heaven,
33. Morning star,
34. Health of the sick,
35. Refuge of sinners,
36. Comfort of the afflicted,
37. Help of Christians,
38. Queen of Angels,
39. Queen of Patriarchs,
40. Queen of Prophets,
41. Queen of Apostles,
42. Queen of Martyrs,
43. Queen of Confessors,

pray for us.



44. Re- gí- na Vír-gi-num,

45. Regína
San- ctó-rum óm-ni-um,

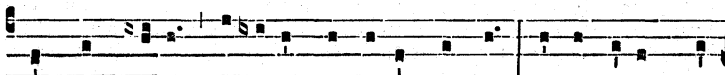
46. Regína sine
lábe origináli con-cé- pta,

47. Regína

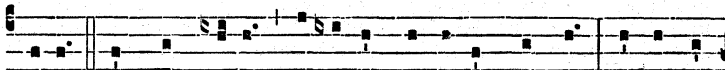
in caé-lum as- súm- pta,

48. Regína
sacratissimi Ro-sá- ri- i,

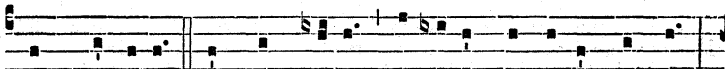
49. Re- gí- na pá- cis,



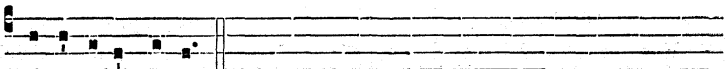
Agnus Dé- i, qui tóllis peccá-ta mún-di, párcce nóbis, Dó-



mine. Agnus Dé- i, qui tóllis peccá-ta mún-di, exáudi



nos, Dómine. Agnus Dé- i, qui tóllis peccá-ta mún-di,



mi-se-rére nó-bis.

∇. Ora pro nóbis, sáncta Déi
Genítrix.

R̄. Ut dígni efficiámur pro-
missiónibus Chrísti.

Orémus.

Concède nos fámulos tuos,
quaésumus, Dómine Deus,
perpétua mentis et córporis
sanitáte gaudére : † et, gloriósa
beátae Maríae semper Vírginis
intercessióne, * a praesénti
liberári tristítia, et aetérna pér-
frui laetítia. Per Christum Dó-
minum nostrum. R̄. Amen.

∇. Pray for us, O holy Mother
of God.

R̄. That we may be made worthy
of the promises of Christ.

Let us pray.

Grant unto us, thy servants, we
beseech thee, O Lord God, at
all times to enjoy health of soul and
health of body : and by the glorious
intercession of blessed Mary ever
a Virgin, when freed from the sorrows
of this present life, to enter into
that joy which hath no end. Through
Jesus Christ our Lord. R̄. Amen.

44. Queen of Virgins,
45. Queen of all Saints,
46. Queen conceived without
original sin,
47. Queen taken up into heaven,
48. Queen of the most holy
Rosary,

pray for us.

49. Queen of peace, pray for us.
Lamb of God, who takest away
the sins of the world,
1) spare us, O Lord.
2) graciously hear us, O Lord.
3) have mercy on us.

During Advent :

Ÿ. Angelus Dómini nuntiávit
Maríae.

Ry. Et concépit de Spíritu
Sáncto.

Orémus.

DEus, qui de beátae Maríae
Virginis útero Verbum
tuum, Angelo nuntiánte, carnem
suscípere voluisti : † praesta
supplícibus tuis; ut, qui vere
eam Genitricem Dei crédimus, *
ejus apud te intercessiónibus
adjuvémur. Per eúndem Chri-
stum Dóminum nostrum.

Ry. Amen.

In Christmastide :

Ÿ. Post pártum, Vírgo, invio-
láta permansisti.

Ry. Déi Génitrix, intercède
pro nóbis.

Orémus.

DEus, qui salútis aetérnae,
beátae Maríae virginitáte
fecúnda, humano géneri praé-
mia praestitisti : † tribue, quaé-
sumus; ut ipsam pro nobis
intercédere sentiámus, * per
quam merúimus auctórem vitae
suscípere, Dóminum nostrum
Jesum Christum Fílium tuum.
Ry. Amen.

In Paschal Time :

Ÿ. Gáude et laetáre, Vírgo
María, allelúia.

Ry. Quia surrexit Dóminus
vere, allelúia.

Orémus.

DEus, qui per resurrectiónem
Fílii tui Dómini nostri Jesu
Christi mundum laetificáre digná-
tus es : † praesta, quaésumus;
ut per ejus Genitricem Virgí-
nem Mariám * perpétuae capiámus
gáudia vitae. Per eúndem Chri-
stum Dóminum nostrum.

Ry. Amen.

Ÿ. The Angel of the Lord declared
unto Mary.

Ry. And she conceived by the
Holy Ghost.

Let us pray.

O God, who wast pleased to will
that at the message of an Angel
thy Word should take flesh in the
womb of the blessed Virgin Mary :
grant, that we, thy suppliants, who
believe her verily to be the Mother
of God, may be helped by the
prayers she puts up to thee on
our behalf. Through the same Christ
our Lord. Ry. Amen.

Ÿ. After childbirth thou didst
remain a most pure virgin.

Ry. O Mother of God, intercede
for us.

Let us pray.

O God who, through the fruitful
virginity of blessed Mary, hast
assured unto mankind the blessings
of eternal life : grant, we beseech
thee, that she in whom our race
was found worthy to receive the
author of life, may plead unceasingly
for us to Jesus Christ our Lord.
Ry. Amen.

Ÿ. Rejoice and be glad, O Virgin
Mary, allelúia.

Ry. For the Lord has truly risen,
allelúia.

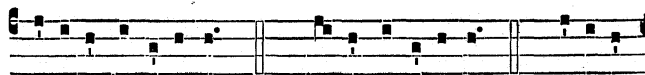
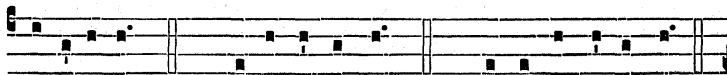
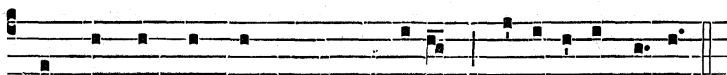
Let us pray.

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.

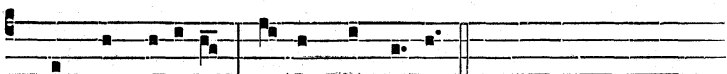
Ry. Amen.

Another Chant *

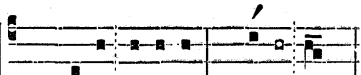
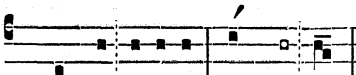
K

Yri-e, e-lé-i-son. *ij.* Chríste, e-lé-i-son. *ij.* Ký-ri-e,e-lé-i-son. *ij.* Chríste, áudi nos. *ij.* Chríste, exáudi nos. *ij.*

Pá-ter de caé-lis, Dé-us, mi-se-ré-re nó-bis.
 Fí-li Red-émptor mún-di, Dé-us, mi-se-ré-re nó-bis.
 Spí-ri-tus Sán-cte, Dé-us, mi-se-ré-re nó-bis.
 Sán-cta Trí-ni-tas, ú-nus Dé-us, mi-se-ré-re nó-bis.



I. Sán-cta Marí-a, ó-ra pro nó-bis.



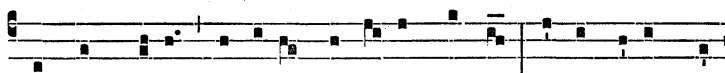
2. Sán-cta Déi Gé-ni-trix,
 3. Sán-cta Vír-go vír-gi-num,
 4. Má-ter Chrí-sti,
 5. Má-ter diví-nae grá-ti-ae,
 6. Má-ter pu-rís-si-ma,
 7. Má-ter ca-stís-si-ma,
 8. Má-ter invio-lá-ta,
 9. Má-ter inteme-rá-ta,
 10. Má-ter a-má-bi-lis,
 11. Má-ter admi-rá-bi-lis,
 12. Má-ter bó-ni consi-li-i,
 13. Má-ter Crea-tó-ris,
 14. Má-ter Salva-tó-ris,
 15. Vír-go pruden-tís-si-ma,
 16. Vír-go vene-rán-da,
 17. Vír-go praedi-cán-da,
 18. Vír-go pót-ens,
 19. Vír-go clé-mens,
 20. Vír-go fi-dé-lis,

21. Spé-culum ju-stí-ti-ae,
 22. Sé-des sapi-én-ti-ae,
 23. Cá-usa nó-strae lae-tí-ti-ae,
 24. Vas spiri-tu-á-le,
 25. Vas hono-rá-bi-le,
 26. Vas insigne devo-ti-ó-nis,
 27. Ró-sa my-s-ti-ca,
 28. Túr-ris Da-ví-di-ca,
 29. Túr-ris e-búr-ne-a,
 30. Dó-mus áu-re-a,
 31. Foé-de-ris ár-ca,
 32. Já-nu-a caé-li,
 33. Sté-lla ma-tu-tí-na,
 34. Sá-lus infr-mó-rum,
 35. Re-fú-gium peccató-rum,
 36. Conso-lá-trix affli-ctó-rum,
 37. Au-xí-lium Chri-stia-nó-rum,
 38. Re-gí-na Ange-ló-rum,

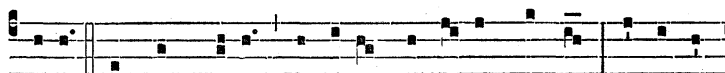


39. Re-gí-na Patriar- chá- rum,
 40. Re-gí-na Prophe- tá- rum,
 41. Re-gí-na Aposto- ló- rum,
 42. Re-gí-na Mártý- rum,
 43. Re-gí-na Confes- só- rum,
 44. Re-gí-na Vírgi- num,
 45. Re-gí-na Sanctó- rum óm-ni-um,

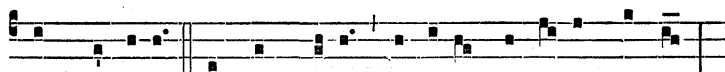
46. Re- gí-na sine lá-
 be origináli con- cé- pta,
 47. Re-gí-na in caelum
 as-súm- pta,
 48. Re-gí-na sacra-
 tís-si-mi Ro- sá- ri- i,
 49. Re-gí-na pá- cis,



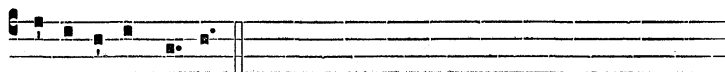
Agnus Dé- i, qui tóllis peccá-ta mún-di, párce nó-bis, Dó-



mine. Agnus Dé- i, qui tóllis peccá-ta mún-di, exáudi



nos, Dómine. Agnus Dé- i, qui tóllis peccá-ta mún-di,



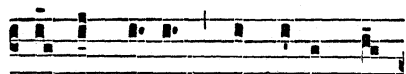
mi-se-ré-re nó- bis.

IV. For the Pope, the Bishop and Peace.

FOR THE POPE.

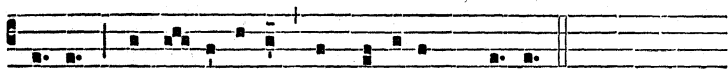
Tu es Petrus.

VII
T



U es Pétrus, * et super hanc

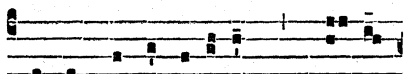
That thou art Peter,
and upon this rock
I will build my Church.



pétram aedi- fi-cábo Ecclé-si-am mé- am.

Tu es Pastor ovium.

I
T



U es pástor óvi- um, * Prínceps

Thou art the shep-
herd of the sheep, the
Prince of the Apostles;
to thee were delivered
the keys of the king-
dom of heaven.



Aposto- ló-rum : tí-bi tráditae sunt clá-ves régni caeló-rum.

Oremus pro Pontifice. *

Chant I.

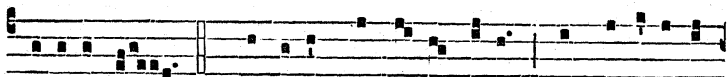
ψ. I
O



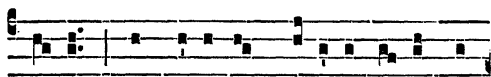
- rémus pro Pontí- fice nóstro

Let us pray for our
Pontiff Pius...

R̄. May the Lord
preserve him, and give
life to him, and make

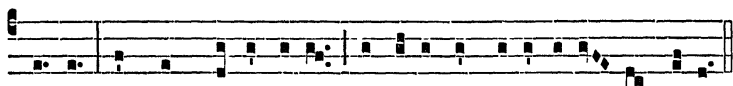


Pí- ō. R̄. Dóminus consérvet é- um, et vi- ví- fi- cet
Le- ó- ne.
Benedícto.



him blessed on earth,
and not betray him to
the will of his enemies.

é- um, et be-á-tum fá-ci- at é- um in



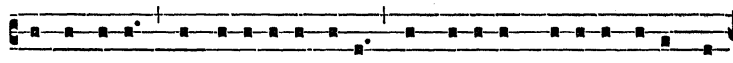
tér-ra, et non trá-dat é- um in á-ni-mam in-i-mi-có- rum é- jus.

Chant II.

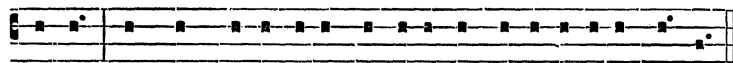
O



- ré-mus pro Pon-tí-fi-ce nó-stro *N.* R̄. Dó-mi-nus con-



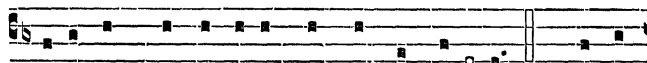
sér-vet é-um, et viví- ficet é-um, et be-á-tum fá-ci- at é-um in



tér-ra, et non trá-dat é- um in á-ni-mam in-i-mi-có-rum é- jus.

Chant III. (*For Christmastide*).

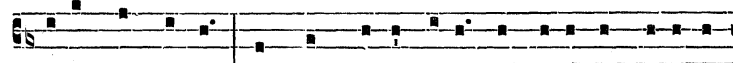
O



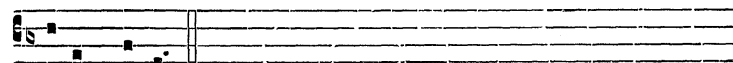
- ré-mus pro Pon-tí-fi- ce nó-stro Pí- o. R̄. Dó-mi-
nó-stro Le- ó- ne.
nó-stro Be- ne- dí- cto.



nus consér-vet é-um, et vi-ví- ficet é-um, et be-á-tum fá-ci- at



é-um in tér-ra, et non trá-dat é-um in á-ni-mam in-i-mi-



có-rum é- jus.

Chant IV. (For Eastertide).

VI

- rémus pro Pontí-fi-ce nóstro Pí- o I. R̄. Dómi-
nus consérvet é-um, et viví-fi-cet é- um, et be- á-tum
fáci- at é- um in tér-ra, et non trádat é-um in ánimam
inimi-có-rum é-jus.

Ÿ. Fiat mánus túa super vírum dexteræ túae.

R̄. Et super filium hóminis quem confirmásti tibi.

Ÿ. May thy hand be stretched forth over the man of thy right hand.

R̄. And over the son of man, whom thou hast strengthened.

or :

Ÿ. Tu es Pétrus.

R̄. Et super hanc pétram aedificábo Ecclésiám méam.

Ÿ. Thou art Peter.

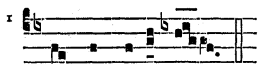
R̄. And upon this rock I will build my Church.

Orémus.

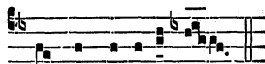
Let us pray.

DEUS, ómnium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclésiæ tuæ praeesse voluísti, propítius réspice : † da ei, quaesumus, verbo et exémplo, quibus praeest, proficere; * ut ad vitam, una cum grege sibi crédito, perveniat sempitérnám. Per Christum Dóminum nostrum. R̄. Amen.

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. R̄. Amen.



nóstro Le-ó-ne.



nóstro Benedícto.

FOR THE BISHOP.

Oremus pro Antistite. *

Ÿ.

O

-rémus pro Antí-sti-te nó-

Let us pray for our Bishop N. R̄. That, with the help of thy strength, O Lord, he may feed his flock, in the sublimity of thy name.

stro Ludoví-co.[†] R̄. Stet et páscat

in forti-tú-dine tú-a, Dómi-ne, in sublimi-tá-te nó-

mi-nis tú-i.

Ÿ. Sálvum fac sérvum túum.
R̄. Déus méus sperántem in te.

Ÿ. Save thy servant.
R̄. Who hopes in thee, O my God.

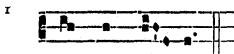
Orémus.

Let us pray.

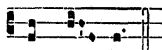
DEus, ómnium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclesiæ N. præcæse voluisti, propítius respice : † da ei, quaesumus, verbo et exémplo, quibus præest, proficere; * ut ad vitam, una cum grege sibi crédito, perveniat sempitérnám. Per Christum Dóminum nostrum.

R̄. Amen.

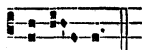
O God, the shepherd and governor of all the faithful, mercifully regard thy servant N., whom it has pleased thee to set up as chief pastor over thy Church of N. : give unto him, we beseech thee, both by word and by example, to be of profit to all those under his charge, so that, together with the flock entrusted to him, he may attain to life everlasting. Through Christ... R̄. Amen.



nóstro Pé-tro.



Stépha-no.



José-pho.

FOR PEACE.

Da pacem.*

II

D

A pácem, Dómine, * in di-é-

Give peace, O Lord,
in our days: for there
is no other who would
fight for us, except
thee, our God.

bus nóstris: qui-a non est á-li- us

qui púgnet pro nóbis, ni-si tu Dé- us nóster.

Ÿ. Fiat pax in virtúte túa.

Ÿ. May peace reign upon thy
ramparts.R̄. Et abundántia in túrribus
túis.

R̄. And abundance in thy towers.

Orémus.

Let us pray.

DEus, a quo sancta desidéria,
recta consília, et justa sunt
ópera: † da servis tuis illam,
quam mundus dare non potest,
pacem; * ut et corda nostra
mandátis tuis dédita, et hóstium
subláta formídine, témpora sint
tua protectióne tranquílla. Per
Christum Dóminum nostrum.

R̄. Amen.

O God, from whom come all holy
desires, all right resolves and all
good deeds: do thou bestow upon
thy servants that peace which the
world cannot give; make our hearts
to be devoted to the keeping of thy
commandments; take away from us
our fear of enemies, and grant that,
protected by thee, our time may be
a time of quiet. Through Christ
our Lord. R̄. 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.

III
T E Dé-um laudámus : * te Dó-
 minum confi-té-mur. 2. Te aetérnum Pá-
 trem ómnis térra vene-rá- tur. 3. Tí-bi
 ómnes Ange- li, tíbi Caéli et univér-
 sae Potestá- tes: 4. Tí-bi Ché-ru-bim et Sé-raphim incessá-
 bi-li vóce proclá-mant : 5. Sánctus : 6. Sánctus : 7. Sánctus
 Dóminus Dé- us Sába- oth. 8. Pléni sunt caéli et térra

We praise thee, as God; we acknowledge thee to be the Lord.

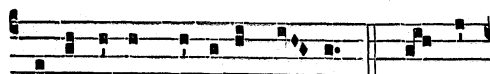
2. Thee, the Father everlasting, all the earth doth worship.

3. To thee all the Angels, to thee the Heavens, and all the Powers,

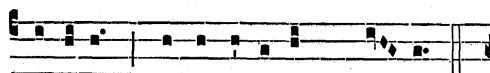
4. To thee the Cherubim and Seraphim cry out without ceasing:

5. Holy, Holy, Holy, Lord God of Hosts.

8. Full are the heavens and the earth of the majesty of thy glory.



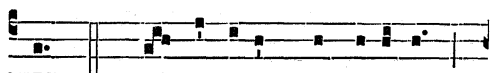
ma-jestá-tis gló-ri-ae tú- ae. 9. Te glo-



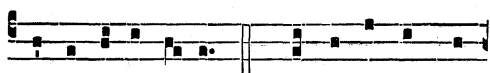
ri- ósus Aposto-ló-rum chó- rus :



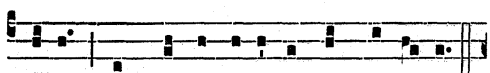
10. Te Prophe-tá-rum laudá-bi-lis núme-



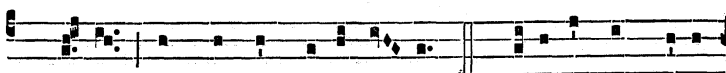
rus : 11. Te Má-rty-rum candidá-tus



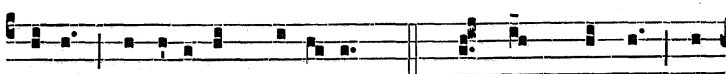
láudat exérci-tus. 12. Te per órbem ter-



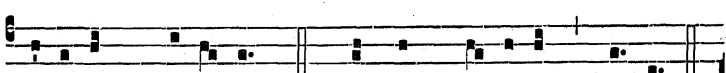
rá-rum sáncta confi-té-tur Ecclé-si- a :



13. Pátrem imménsae ma-jestá- tis : 14. Vene-rándum tú-um



vé-rum, et úni-cum Fí-li- um : 15. Sánctum quóque Pa-



rácli-tum Spí-ri- tum. 16. Tu Rex gló- ri-ae, Chrí-ste.



17. Tu Pátris sempi-térnus es Fí-li- us. 18. Tu ad libe-rán-

9. Thee the glorious
choir of the Apostles,

10. Thee, the admi-
rable company of the
Prophets,

11. Thee, the white-
robed army of the
Martyrs doth confess,

13. The Father of
incomprehensible ma-
jesty,

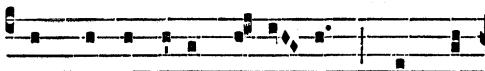
14. Thine adorable,
true, and only Son,

15. And the Holy
Ghost the Paraclete.

16. Thou, O Christ,
art the King of glory.

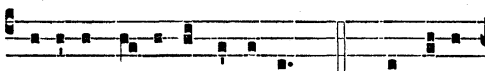
17. Thou art the
everlasting Son of the
Father.

18. Thou, having
taken upon thee to



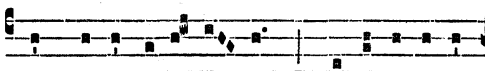
deliver man, didst not disdain the Virgin's womb.

dum suscepturus hómi- nem, non hor-



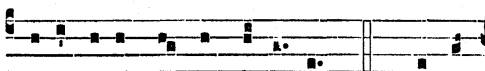
19. Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

ru-ísti Vírgi-nis ú-te-rum. 19. Tu devi-



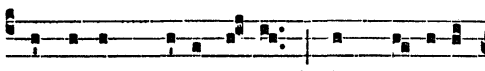
20. Thou sittest at the right hand of God, in the glory of the Father.

cto mórtis acú-le- o, ape-ru-ísti



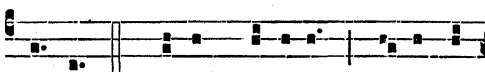
21. Thou we believe art the Judge to come.

credéntibus régna caeló-rum. 20. Tu ad



22. We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.

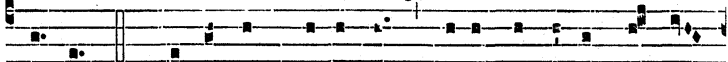
déxte-ram Dé-i sé-des, in gló-ri-a



23. Make them to be numbered with thy Saints in glory everlasting.

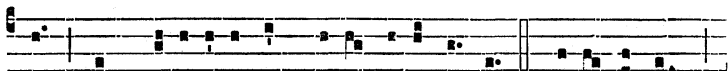
Pá-tris. 21. Júdex créde-ris ésse ven-

All kneel while this verse is sung.

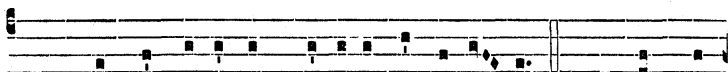


24. O Lord, save thy people, and bless thine inheritance,

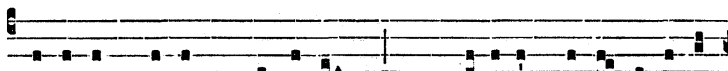
tú-rus. 22. Te ergo quaésumus, tú-is fámu-lis súbve-



ni, quos pre-ti-óso Sángvine redemí-sti. 23. Ætérna fac



cum Sánctis tú- is in gló-ri-a nume-rá- ri. 24. Sálvum fac

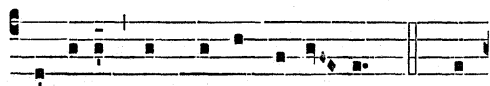


pópu-lum tú- um, Dómi-ne, et bénedic he-re- di-tá-ti



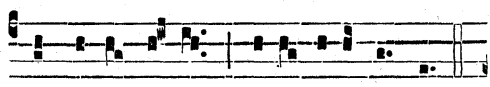
tú- ae. 25. Et ré-ge é-os, et extól-

25. And govern them, and exalt them for ever.



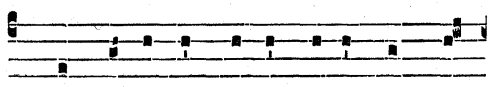
le illos usque in aetér-num. 26. Per

26. Day by day, we bless thee;



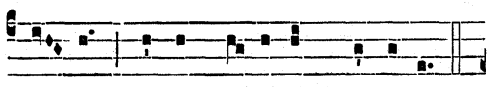
síngu-los dí-es, bene-dí-cimus te.

27. And we praise thy name for ever; yea, for ever and for ever.



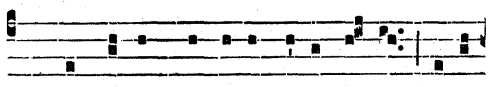
27. Et laudámus nómen tú-um in saé-

28. Vouchsafe, O Lord, this day, to keep us without sin.



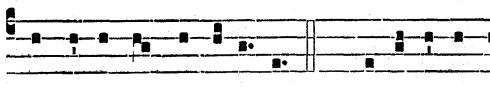
cu-lum, et in saécu-lum saécu-li.

29. Have mercy on us, O Lord; have mercy on us.



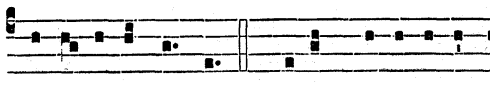
28. Digná-re, Dómine, dí-e í-sto sine

30. Let thy mercy, O Lord, be upon us; as we have trusted in thee.

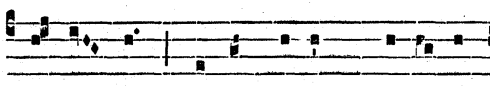


peccá-to nos custodí-re. 29. Mi-se-ré-re nóstri, Dómi-ne,

31. In thee, O Lord, have I hoped: let me not be confounded for ever.



mi-se-ré-re nóstri. 30. Fí-at mi-se-ri-córdi-a tú-a, Dómine,



su-per nos, quemádmódu-m spe-rá-vimus in te. 31. In te,



Dómine, spe-rá-vi: non confúndar in aetér-num.

Te Deum laudamus. II.

Simple Tone.

Melody of XVII century.

III
T E Dé-um laudámus : * te Dó-
minum confi-témur. 2. Te aetérnum Pá-
trem ómnis térra vene-rá-tur. 3. Tí-bi
ómnnes Ange-li, tí-bi Caéli et uni-
vérsae Pot-está-tes : 4. Tí-bi Ché-rubim
et Sé-raphim incessá-bi-li vóce proclámant : 5. Sánctus :
6. Sánctus : 7. Sánctus Dóminus Dé-us Sába-oth. 8. Pléni
sunt caéli et térra ma-jestá-tis gló-ri-ae tú-ae. 9. Te
glo-ri-ósus Aposto-ló-rum chó-rus : 10. Te Prophe-tárum

The musical notation consists of ten staves of music, each with a corresponding line of Latin text and an English translation. The melody is a simple tone, characterized by a series of eighth and sixteenth notes. The lyrics are in Latin, and the English translations are provided in a smaller font below the Latin text. The text is divided into ten numbered sections, corresponding to the ten staves of music.

We praise thee as God; we acknowledge thee to be the Lord.

2. Thee, the Father everlasting, all the earth doth worship.

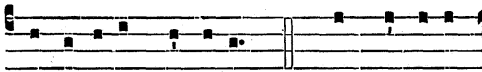
3. To thee all the Angels, to thee the Heavens, and all the powers,

4. To thee the Cherubim and Seraphim cry out without ceasing;

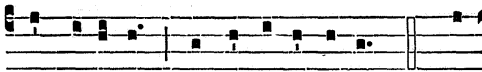
5. Holy, Holy, Holy, Lord God of hosts.

8. Full are the heavens and the earth of the majesty of thy glory.

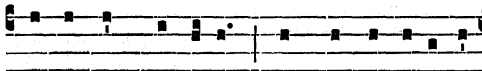
9. Thee the glorious choir of the Apostles,



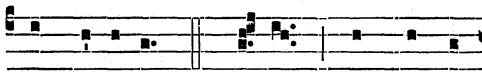
laudá-bi-lis nú-merus : 11. Te Mártyrum



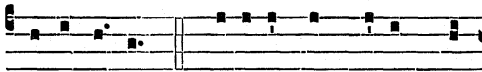
candadá-tus láudat exérci-tus. 12. Te



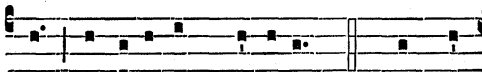
per ór-bem terrárum sáncta confi-té-tur



Ecclé-si-a : 13. Pátrem imménsae



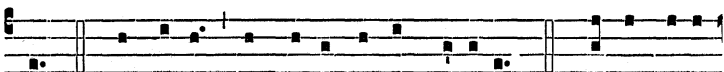
ma-jestá-tis : 14. Venerándum tú-um vé-



rum et úni-cum Fí-li-um : 15. Sánctum



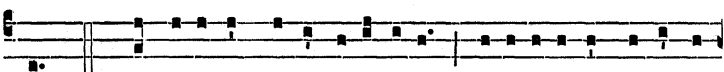
quóque Pa-rácli-tum Spí-ri-tum. 16. Tu Rex gló-ri-ae, Chrí-



ste. 17. Tu Pátris sempi-térnus es Fí-li-us. 18. Tu ad libe-



rándum susceptúrus hóm-inem, non horru-ísti Vírginis úte-



rum. 19. Tu devícto mórtis acú-le-o, aperu-ísti credénti-

10. Thee, the admirable company of the Prophets,

11. Thee, the white-robed army of the Martyrs doth praise.

12. Thee, the holy Church throughout the world doth confess,

13. The Father of incomprehensible majesty,

14. Thine adorable, true, and only Son,

15. And the Holy Ghost the Paraclete.

16. Thou, O Christ, art the King of glory.

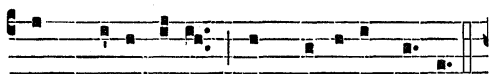
17. Thou art the everlasting Son of the Father.

18. Thou, having taken upon thee to deliver man, didst not disdain the Virgin's womb.

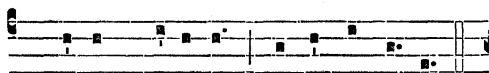
19. Thou, having overcome the sting of



bus régna caeló-rum. 20. Tu ad dexte-

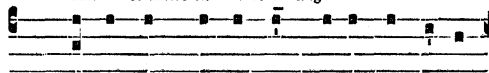


ram Dé-i sédes, in gló-ri-a Pátris.

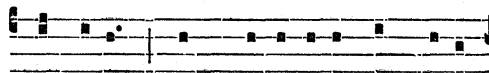


21. Júdex créde-ris ésse ventú-rus.

All kneel while this verse is sung.



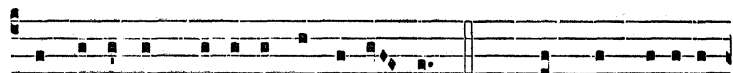
22. Te ergo quaésumus, tú-is fámu-lis



súbveni, quos pre-ti-óso Sángvine



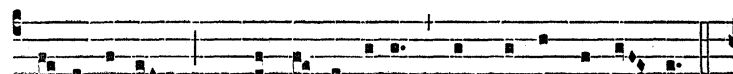
redemí-sti. 23. Ætérna fac cum Sán-



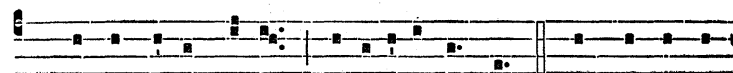
ctis tú-is in gló-ri-a nume-rá-ri. 24. Sálvum fac pópulum



tú-um, Dómine, et bédedic here-dí-tá-ti tú-ae. 25. Et



ré-ge é-os, et extól-le fillos usque in aetér-num.



26. Per síngu-los dí-es, benedí-cimus te. 27. Et laudámus

death, hast opened to believers the kingdom of heaven.

20. Thou sittest at the right hand of God, in the glory of the Father.

21. Thou we believe art the judge to come.

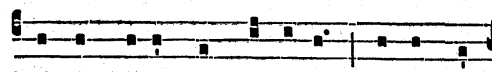
22. We beseech thee, therefore, to help thy servants, whom thou hast redeemed with thy precious Blood.

23. Make them to be numbered with thy Saints in glory everlasting.

24. O Lord, save thy people, and bless thine inheritance,

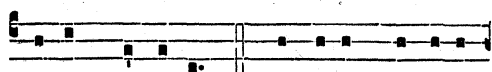
25. And govern them, and exalt them for ever.

26. Day by day, we bless thee,



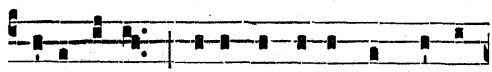
nómen tú-um in saécu-lum, et in saé-

27. And we praise thy name for ever; yea, for ever and for ever.



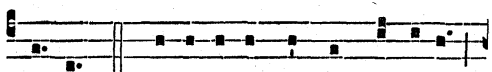
cu-lum saécu-li. 28. Dignáre, Dómine,

28. Vouchsafe, O Lord, this day, to keep us without sin.



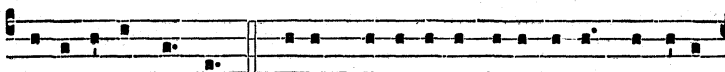
dí-e ísto, sine peccá-to nos custo-

29. Have mercy on us, O Lord; have mercy on us.

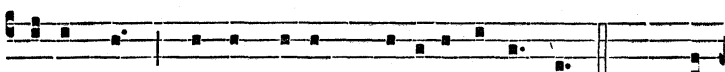


dí-re. 29. Mi-se-ré-re nóstri, Dómine,

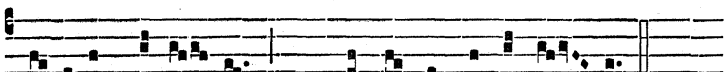
30. Let thy mercy, O Lord, be upon us; as we have trusted in thee.



mi-se-ré-re nóstri. 30. Fí-at mi-se-ri-córdi-a tú-a, Dómine,



super nos, quemádmódum spe-rávimus in te. 31. In te,



Dómine, spe-rá-vi: non confúndar in aetér-num.

31. In thee, O Lord, have I hoped: let me not be confounded for ever.

Te Deum Patrem. *Antiphon*, p. 789.

Magnificat. *Canticle of the B. V. M.*

Simple Tones, p. 212-217.

Solemn Tones, p. 218-223.

Ÿ. Benedicámus Pátrém et Fílium cum Sáncto Spírítu¹.

Ÿ. Let us bless the Father, and the Son, with the Holy Ghost.

R̄. Laudémus et superexal-témus éum in saécula.

R̄. Let us praise and magnify him for ever.

¹ In Paschal Time, Allelúia is not added.

☩. Benedíctus es, Dómine,
in firmaménto caéli.

R̄. Et laudábilis, et gloriósus,
et superex^ol^oátus in saécula.

☩. Dómine, exáudi oratiónem
meám.

R̄. Et clámor méus ad te
véniat.

☩. Dóminus vobíscum.

R̄. Et cum spírítu túo.

Orémus.

DEus, cujus misericórdiae non
est númerus, et bonitátis
infinítus est thesáurus : † piís-
simae majestáti tuae pro collátis
donis grátias ágimus, tuam sem-
per cleméntiam exorántes ; * ut
qui peténtibus postuláta con-
cédís, eósdem non déserens, ad
praémia futúra dispónas. Per
Christum Dóminum nostrum.

R̄. Amen.

☩. Blessed art thou, O Lord, in
the firmament of heaven.

R̄. And worthy to be praised, and
glorious, and exalted for ever.

☩. O Lord, hear my prayer.

R̄. And let my cry come unto
thee.

☩. The Lord be with you.

R̄. And with thy spirit.

Let us pray.

O God of whose mercies there is
no number, and of whose good-
ness the treasure is infinite; we
render thanks to thy most gracious
majesty for the gifts thou hast
bestowed upon us; evermore beseech-
ing 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.
R̄. Amen.

VI. Before the Blessing.

Tantum ergo I. (*Melody of Pange lingua*), p. 814.

Tantum ergo II. (*Italian Melody*), p. 804.

Tantum ergo III.

v
T Antum ergo Sacramentum

1. Bowing then in adoration we this Sacrament revere: Ancient rites, a preparation For the new, now disappear: Faith's illuming operation From the senses ousts all fear.

Vene-rémur cernu-i: Et antíquum

documentum Nóvo cédant rí-tu-i: Praestet fides supple-

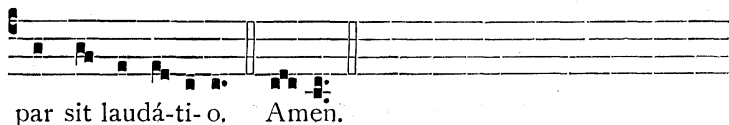
méntum Sénsu-um de-féctu-i.

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-tó-que Laus et ju-

bi-lá-ti-o: Sá-lus, hónor, vírtus quó-

que Sit et benedí-cti-o: Procedénti ab utróque Cóm-



∇. Pánem de caélo praestitisti
éis. (Allelúia).¹

R̄. Omne delectaméntum in
se habéntem. (Allelúia).

∇. Thou didst give them bread
from heaven.

R̄. Containing in itself all sweet-
ness.

Orémus.

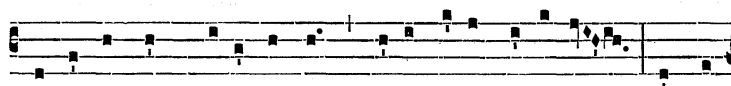
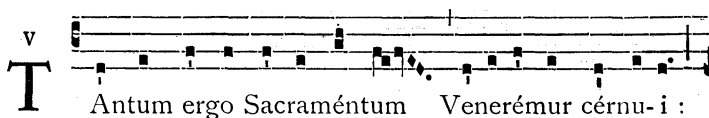
Let us pray.

DEus, qui nobis sub Sacra-
ménto mirábili passiónis
tuae memóriam reliquisti : †
tribue, quaesumus, ita nos Cór-
poris et Sanguinis tui sacra
mysteria venerári ; * ut redem-
ptiónis tuae fructum in nobis
júgiter sentiámus : Qui vivis et
regnas in saécula saeculórum.

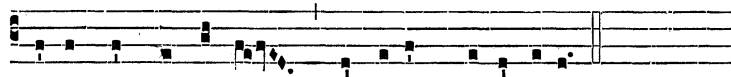
R̄. Amen.

O God, who, under this wonderful
Sacrament, hast left us a me-
morial 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. R̄. Amen.

Tantum ergo IV. *



Et antíquum documéntum Nóvo cédat rí-tu- i : Praestet

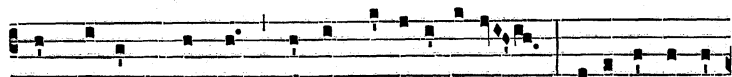


ff-des suppleméntum Sénsu-um de-féctu- i.



2. Geni-tó-ri, Geni-tó-que Laus et jubi-lá-ti- o : Sá-lus, hó-

¹ Alleluia is added only in Paschal Time.



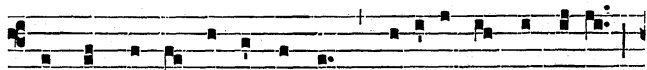
nor, virtus quoque Sit et benedicti-o : Procedenti ab



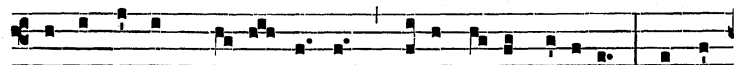
utroque Compar sit laudati-o. A-men.

Tantum ergo V.*

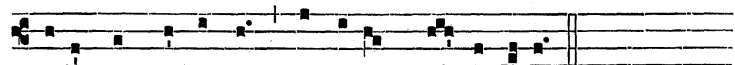
II
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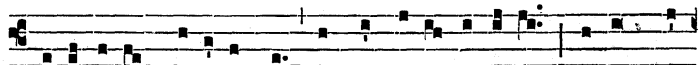
Antum ergo Sacramentum Veneremur cernu-i :



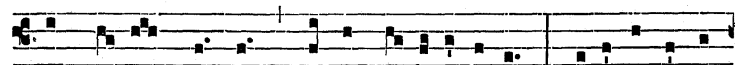
Et antiquum do-cu-mentum Novo cedat ritu-i : Praestet



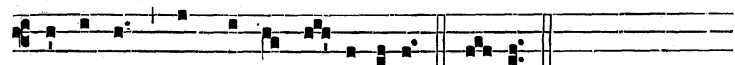
fides supplementum Sensu-um de- fectu-i.



2. Geni-tori, Geni-torque Laus et jubi- latio, Sa-lus, ho-



nor, virtus quoque Sit et benedicti- o : Procedenti ab



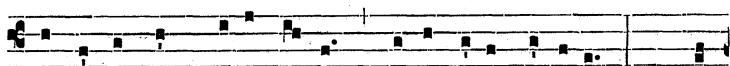
utroque Compar sit laudati-o. Amen.

Tantum ergo VI.*

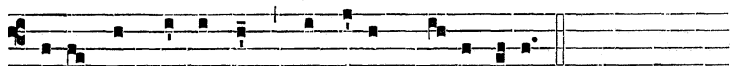
II
T



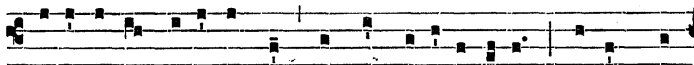
Antum ergo Sacramentum Veneremur cernu-i :



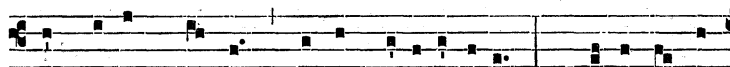
Et antíquum documéntum Nóvo cédat rí-tu-i : Praestet



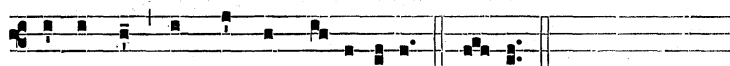
fídes suppleméntum Sénsu-um de-féctu-i.



2. Geni-tó-ri, Geni-tóque Laus et jubi-lá-ti-o, Sá-lus, hó-

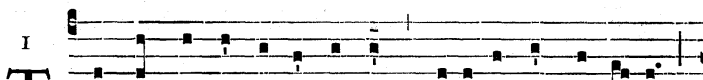


nor, vírtus quoque Sit et benedícti-o : Procedéti ab

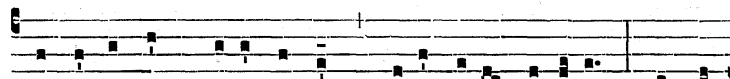


utróque Cómpar sit laudá-ti-o. Amen.

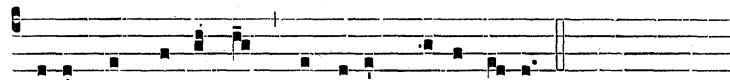
Tantum ergo VII.*



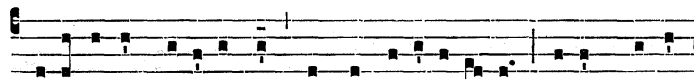
Tantum ergo Sacraméntum Vene-rémur cérnu-i :



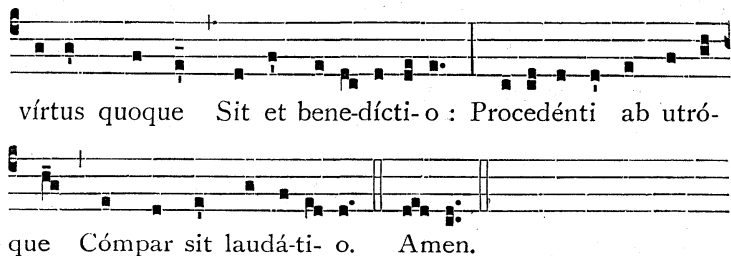
Et antíquum documéntum Nóvo cédat rí-tu-i : Praestet



fídes suppleméntum Sénsu-um de-féctu-i.



2. Geni-tó-ri, Geni-tóque Laus et jubi-lá-ti-o, Sá-lus, hó-nor,



virtus quoque Sit et benedictio : Procedenti ab utro-
que Compar sit laudatio. Amen.

Tantum ergo VIII.*

IV
Tantum ergo Sacramentum Veneremur cernui :
Et antiquum documentum Novo cedat ritui : Praestet
fides supplementum Sensuum defectui.

2. Genitori, Genitrici Laus et jubilatio, Salus, honor,
virtus quoque Sit et benedictio : Procedenti ab utro-
que Compar sit laudatio. Amen.

VII. After the Blessing.

Cor Jesu sacratissimum I. *

I
C Most sacred Heart of Jesus, have mercy on us.

OR Jé-su sacra-tís-simum, mi-

se-ré-re nó-bis. (3 times).

Cor Jesu sacratissimum II. *

IV
C OR Jé-su sacra-tíssi-mum, mi-se-ré-re nó-bis. (3 times)

Adoremus in aeternum I. *

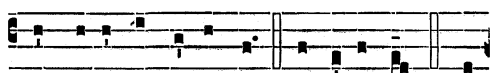
V
A Let us adore for ever the Most Holy Sacrament. *Ps.* All ye nations, praise the Lord: all ye peoples, sing his glory. Because

D-o-ré-mus in aetérnum san-

ctíssimum Sacraméntum. *Ps.* Laudá-te Dóminum, ómnes gén-

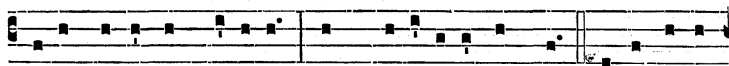
tes: * laudáte é-um, ómnes pópu-li. Quóni-am confirmáta

est super nos mi-se-ricórdi-a é-jus: * et vé-ri-tas Dómi-

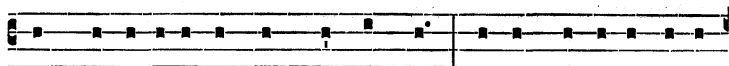


his merciful kindness is
great towards us, and
the truth of the Lord
endureth for ever.
Let us adore... Glory.

ni mánet in aetérnum. Adorémus. Gló-



ri-a Pátri et Fí-li-o, * et Spi-rí-tu-i Sáncto. Sic-ut érat



in princí-pi-o, et nunc, et semper : * et in saécu-la saecu-

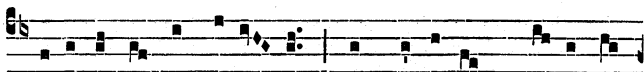


ló-rum. Amen. Ado-rémus.

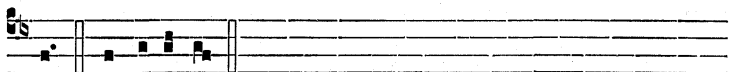
Adoremus in aeternum II.

VI

A



D-o-rémus in aetér-num sanctíssimum Sacramén-

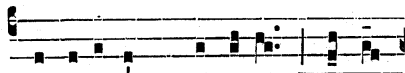


tum. Adorémus. (*3 times*).

Benedicam Dominum. *

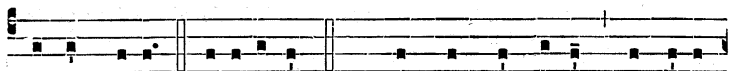
IV

B

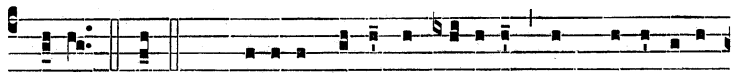


enedí-cam Dóminum * In óm-

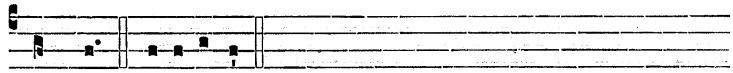
I will bless the Lord.
* At all times. ∇. His
praise shall be ever in
my mouth.



ni témpore. Benedí-cam. ∇. Semper laus é-jus in óre



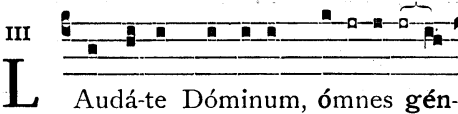
mé-o. * In. √. Gló-ri-a Pátri, et Fí-li-o, et Spi-rí-tu-i



Sáncto. Benedí-cam.

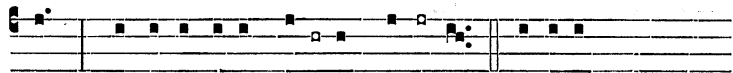
Benedicta sit. *Antiphon, p. 564.*

Ps. 116. Laudate Dominum I. *



O praise the Lord,
all ye nations : praise
him, all ye people.

Audá-te Dóminum, ómnes gén-



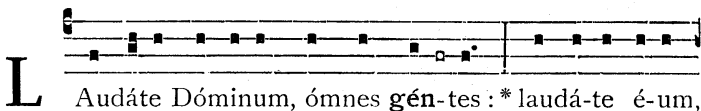
tes : * laudá-te é-um, ómnes pópu-li. Quóni-am...

Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet in aetérnum. For his mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

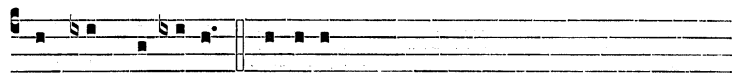
Glória Pátri et Fílio * et Spirítui Sáncto.

Sicut érat in princípío, et nunc, et sémpér, * et in saécula saeculórum. Amen.

Ps. 116. Laudate Dominum II. *



Audáte Dóminum, 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.

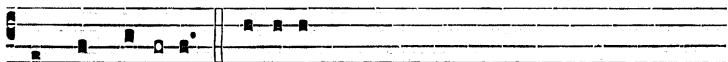
Glória Pátri, et Fílio, * et Spirítui Sáncto.

Sicut érat in princípío, et nunc, et sémpér, * et in saécula saeculórum. Amen.

Ps. 116. Laudate Dominum III.

II

L

Audá-te Dóminum, *ómn*es *gén*-tes : * laudá-te é-um,*ómn*es pópu-li. Quóni-am...

Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet *in aetérnum*.

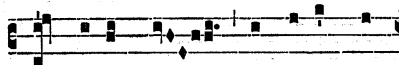
Glória Pátri, *et* Fílio, * *et* Spiritui Sánto.

Sicut érat in princípío, *et* nunc, *et* *sémp*er, * *et* in saécula saecu-lórum. Amen.

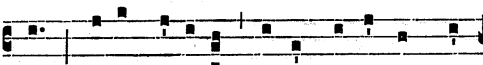
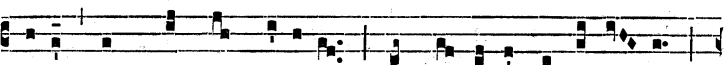
Ps. Laudate Dominum. *Other tones, p. 1183-85.*Laudemus Dominum. *Antiphon, p. 1464.*

Te decet laus I. *

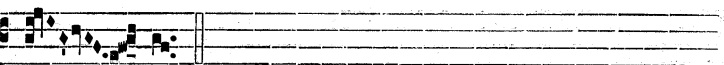
I



E decet laus, * te decet hým-

nus, tí-bi glóri-a Dé o Pátri *et* Fí-

li-o, cum Sánto Spí-ri-tu, in saécu-la saecu-ló-rum.



A-men.

Thee becometh praise, thee becometh a hymn, to thee be glory God the Father, and the Son with the Holy Ghost unto ages of ages. Amen.

Te decet laus II. *

II

T È dé-cet laus, * te dé-cet hýmnus, tí-bi gló-ri-a

Dé-o Pátri et Fí-li-o, cum Sáncto Spí-ri-tu, in saécu-

la saecu-ló- rum. A- men.

Te laudamus.

VII

T E laudámus, * Dómine omní-

pot-ens, qui sédes super Ché-rubim

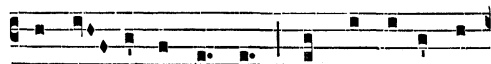
et Sé-raphim, quem benedícunt An-

ge-li, Archánge-li, et láudant Prophé-tae et Apó-

sto-li. 2. Te laudámus, Dómine, o-rándo, qui vení-sti

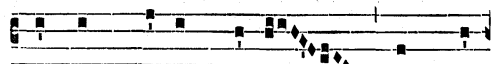
1. We praise thee, Almighty God, who sittest above the Cherubim and Seraphim, whom Angels and Archangels bless, whom Prophets and Apostles praise.

2. We praise thee in praying to thee, O Lord, who camest to



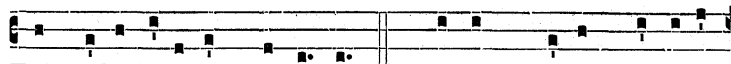
peccá- ta solvéndo : Te depre-cámur

pay the debt of our sins. We beseech thee, O great Redeemer, whom the Father sent as Pastor of his sheep.

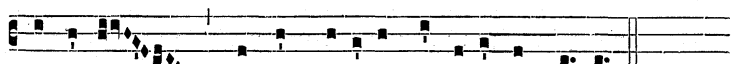


mágnum Redemptó-rem, quem Pá-

3. Thou art the Christ, Lord and Saviour, born of the Virgin Mary.



ter mí-sit óvi-um pastó-rem. 3. Tu es Chrístus Dóminus

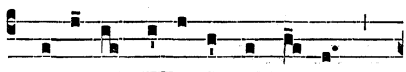


Salvá-tor, qui de Ma-rí-a Vírgine es ná-tus.

Venite, adoremus. *

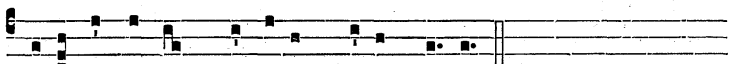
VIII

V

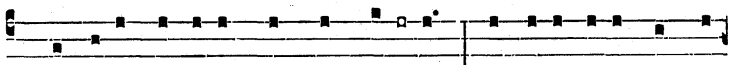


Ení-te, *ado-rémus é- um :

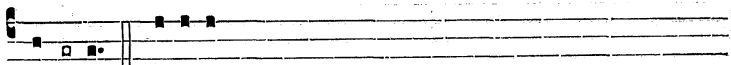
Come, let us adore him; for he is the Lord, our God.



qui-a ípse est Dóminus Dé-us nóster.



I. Laudáte Dóminum, ómnes gén- tes: *laudáte é- um, *ómmes*



pópu-li. Quóni- am...

Quóniam confirmáta est super nos misericórdia éjus : * et véritas Dómini mánet *in aetérnum*.

Glória Pátri, et Fílio, * et Spiritui Sáncto.

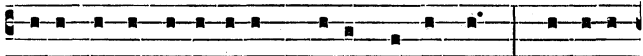
Sicut érat in principio, et nunc, et semper, * et in saécula saeculórum. Amen.

The Antiphon is repeated.


Other tones for Psalms.

Day of the Commemoration of the Faithful Departed.

At Compline, the Psalms are sung to the special Tone indicated on p. 1550, or to the Direct Tone, as follows :



D E-us, in adju-tó-ri-um mé-um inténde : * Dómine,



ad adjuvándum me festína.

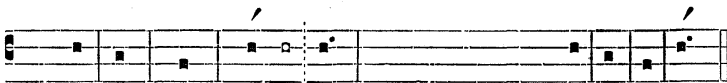
Examples of the Flex :



á-ni- mam mé- am. †
 ma-gni- fi- cá- bi- mur.
 sú- per me.
 tribu-lán- ti- um me.
 Is-ra- el.
 in me.

The flex may be replaced by a slight prolongation of the note on the dominant and a very slight pause.

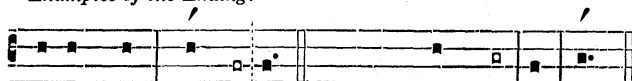
Examples of the Mediant :



á- ni- mam mé- am.
 jú- di- cat pó- pu- los.
 miseré- be- ris Sí- on.
 Dé- us Is- ra- el.
 ár- gu- as me.
 nó- stra a nó- bis sunt.
 spe- rá- vi in te.

or : miseré- be- ris Sí- on.
 Dé- us Is- ra- el.
 ár- gu- as me.
 a nó- bis sunt.
 spe- rá- vi in te.

Examples of the Ending.



ós- sa mé- a.
 ús- que- quo.
 in Sí- on. in Sí- on.
 et A- a- ron. et A- a- ron.
 corrí- pi- as me. *or :* corrí- pi- as me.
 lo- cú- ti sunt. lo- cú- ti sunt.
 mé- um és tu. mé- um es tu.

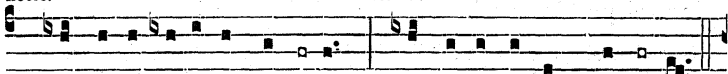
¶ In accordance with authorisation of Rome, the Peregrinus Tone and the solemn cadence of the 1st and 2nd mode may be sung as above p. 116, 218, or as follows :

Psalm 112. *Laudate pueri.*

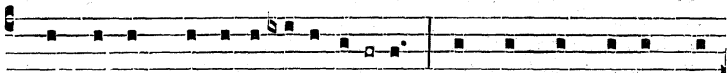
Peregrinus Tone. Another chant.

Mediant of 1 accent with 2 preparatory notes.

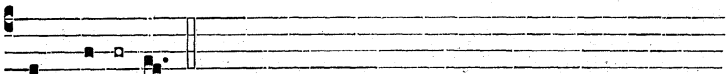
Ending of 1 accent with 1 preparatory note.



1. Laudá-te, pú-*e-ri*, Dóminum : * laudá-te nómen Dómi-ni.



2. Sit nómen Dómi-ni *bene-dí-*ctum, * ex hoc nunc et usque



in saécu-lum. *And so for all the verses.*

3. A sólis órtu usque *ad occásu*m, * laudá-*bi*le nómen Dómini.

4. Excélsus super ómnes *géntes* Dóminus, * et super caélos glória éjus.

5. Quis sicut Dóminus Déus nóster, qui in *áltis* hábitat, * et humília réspicit in caélo et in *tér*ra?

6. Súscitans a *tér*ra *in*opem, * et de stércore érigens *pa*uperem :

7. Ut cóllocet éum *cum* *pr*íncipibus, * cum *pr*íncipibus *p*ópuli *sú*i.

8. Qui hábitare fácit *stérilem* in *dó*mo, * *má*trém filiórú*m* *lae*-*tá*ntem.

9. Glória *Pá*tri, et *Fí*lio, * et *Spirítu*i *Sá*ncto.

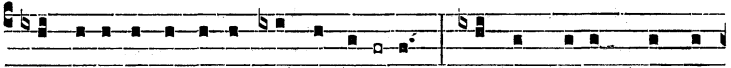
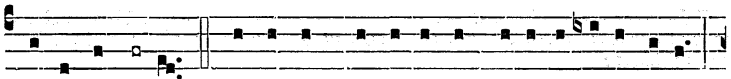
10. Sicut érat in *pr*íncipio, et *nunc*, et *sémper*, * et in saécula saeculórum. Amen.

Psalm 113. *In exitu.*

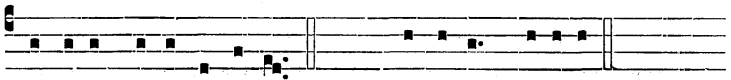
Peregrinus Tone. Another chant.

Mediant of 1 accent with 2 preparatory notes.

Ending of 1 accent with 1 preparatory note.

1. In éxi-tu Isra-el *de* *Ægý*-pto, * dómus Jácob de pó-

pu-lo bárbaro : 2. Fácta est Judaé-a sancti-fi-cá-ti-o é-jus.*

Isra-el po-téstas é-jus. *Flex* : palpábunt : †3. Máre vídit, et fúgit : * Jordánis convérsus est *retrórs*sum.4. Móntes exsultavérunt *ut aríetes* : * et cólles sicut ágni óvium.5. Quid est tibi máre *quod fugísti*? * et tu Jordánis, quia convérsus es *retrórs*sum?6. Móntes exsultástis sicut *aríetes*, * et cólles sicut ágni óvium?7. A fácie Dómini móta est *tér*ra, * a fácie Déi Jácob :8. Qui convértit pétram in stáгна *aquárum*, * et rúpem in fóntes *aquárum*.9. Non nóbis, Dómine, non nóbis, * sed nómini túo *da glóriam* :10. Super misericórdia túa et veritáte túa : * nequándo dícant géntes : Ubi est Déus *eórum*?11. Déus autem nóster in *caé*lo : * ómnia quaecúmque vóluit, *fécit*.
12. Simulácra géntium *argéntum et áurum*, * ópera mánuum *hóminum*.13. Os hábent, et *non loquéntur* : * óculos hábent, et non *vidébunt*.14. Aures hábent, et *non áudient* : * náres hábent, et non *odorábunt*.15. Mánus hábent, et non palpábunt : † pédes hábent, et non *ambulábunt* : * non clamábunt in gútture *súo*.16. Similes illis fiant qui *faciunt éa* : * et ómnes qui confídunt *in éis*.17. Dómus Israel sperávit in *Dó*mino : * adjútor *eórum* et protéctor *eórum* est.

18. *Dómus Aaron sperávit in Dómino* : * adjútor eórum et protéctor eórum est.

19. *Qui tíment Dóminum speravérunt in Dómino* : * adjútor eórum et protéctor eórum est.

20. *Dóminus mémor fúit nóstri* : * et benedíxit nóbis.

21. *Benedíxit dómui Israel* ¹ : * benedíxit dómui Aaron.

22. *Benedíxit ómnibus qui tíment Dóminum*, * pusillis cum *majóribus*.

23. *Adjíciat Dóminus súper vos* ² : * super vos, et super *filios véstros*.

24. *Benedícti vos a Dómino*, * qui fécit *caelum et térram*.

25. *Caelum caéli Dómino* : * *térram autem dédit filiis hóminum*.

26. *Non mórtui laudábunt te, Dómine* : * neque ómnes qui descéndunt in *inférnum*.

27. *Sed nos qui vívimus, benedícimus Dómino*, * ex hoc nunc et usque in *saeculum*.

28. *Glória Pátri, et Fílio*, * et *Spirítui Sáncto*.

29. *Sicut érat in princípío, et nunc, et sémpér*, * et in *saecula saeculórum. Amen.*

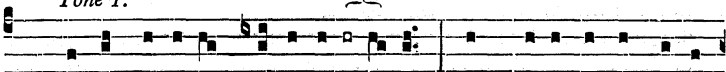
Canticle of the Blessed Virgin Mary.

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.



1. Magní- fi- cat *

á- nima mé- a

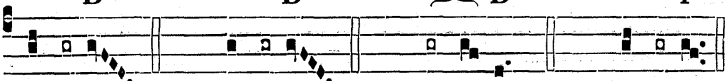
2. Et exsultávit spí- ri- tus mé- us * in Dé- o sa- lu- tá- ri

D

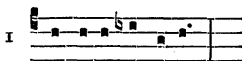
D

D²

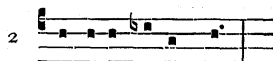
f



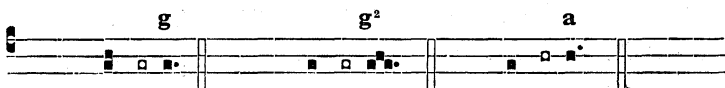
Dóminum. or : { Dóminum. or : { Dómi- num. or : { Dóminum.
mé- o. { mé- o. { mé- o. { mé- o.



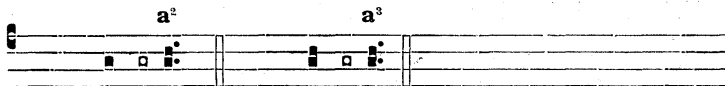
or : dómu- i Isra- el :



or : Dóminus super vos :

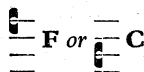


or : { Dóminum. mé- o. } or : { Dóminum. mé- o. } or : { Dóminum. mé- o. }

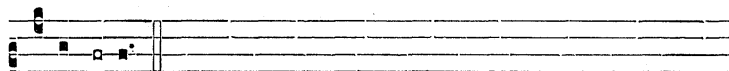


or : { Dóminum. mé- o. } or : { Dóminum. mé- o. } And so for all the verses.

Tone 6. (For Ending C the \flat is omitted).



1. Magní- fi-cat * á-nima mé-a
2. Et exsultávit spí-ri-tus mé-us * in Dé-o sa-lu-tá-ri



Dóminum.
mé- o.

And so for all the verses.

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dicent ómnes generatiónes.

4. Quia fécit míhi mágna qui pótens est * et sánctum nómen éjus.

5. Et misericórdia éjus a progénie in progénies : * timéntibus éum.

6. Fécit poténtiam in bráchio súo : * dispérsit supérbos mente córdis súi.

7. Depósuit poténtes de séde, * et exaltávit húmiles. (D² : húmiles).

8. Esuriéntes implévit bónis : * et dívites dimísit inánes.

9. Suscépit Israel púerum súum, * recordátus misericórdiae súae.

10. Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in saécula. (D² : saécula).

11. Glória Pátri, et Fílio, * et Spíritui Sáncto.

12. Sicut érat in principio, et núnc, et sémpet, * et in saécula saeculórum. Amen.

PSALMS FOR COMMUNION.

The Church's new legislation concerning the Eucharistic fast makes it possible for many of the faithful to communicate at a sung Mass.

The singing of the Communion Antiphon alone, which sufficed at sung Mass when Holy Communion was not given, is insufficient under the new conditions, which moreover are merely a return to ancient usage. Therefore it seems opportune to add here the Psalms which normally should accompany the Communion Antiphon proper to the day.

When the Antiphon is itself taken from a Psalm, the choice of a Psalm is not in doubt. When this is not the case, the ancient rule was to make use of the Psalm of the Introit.

Where a Psalm is already found in the body of this work, a simple reference is given. For the remaining Psalms, it has not seemed necessary to print them in full, which would have added considerably to the book. Besides, since the ancient practice was to repeat the Antiphon between the verses of the Psalm, it is thought that seven or eight verses will suffice for all needs.

To avoid several repetitions of the same text, adapted to different tones, as it has been done for Vespers, here only the last two accented syllables of Mediant and Ending have been printed in heavy type. For the same reason, it has not been possible to give the notes of the Intonation for each Psalm; the table of Psalm-tones, *p.* 152 seq., should be consulted, and the Psalm prepared in advance.

If the Antiphon is taken from those verses of the Psalm that are to be sung, those which form the Antiphon are omitted from the Psalm itself. Thus for Ps. 95, *p.* 2013, the first two verses form the Antiphon for the 5th Sunday after Easter. The Psalm then begins with v. 3 "Annuntiate". On the other hand, on the 18th Sunday after Pentecost the Antiphon is taken from v. 8. The Psalm begins with v. 1, and v. 8 is omitted.

If however, the Antiphon, as in Midnight Mass of Christmas, forms only part of a verse, this verse can very well be sung entirely in the course of the Psalm.

In old days, the Psalm was sung to the ornate setting of the Introit. For this, one would need each verse written out in full, which here would take up too much space. It is enough to make use of the ordinary setting. Where it is possible, however, it would be desirable to use the Solemn Tone, provided the rules are known for adapting the words to the music. The eight Tones of the Gloria Patri in the Introits will serve as a model.

NUMERICAL TABLE

of the Psalms, that, in whole or in part,
are included in this work.

<p>1 Beatus vir, qui non abiit . . . 2008 3 Domine, quid multiplicati . . . 2011 4 Cum invocarem 227 5 Verba mea 1792 6 Domine, ne in furore tuo . . . 1793 7 Domine, Deus meus 1795 8 Domine, Dominus noster . . . 2015 12 Usquequo, Domine 2016 16 Exaudi, Domine 2017 17 Diligam te 2013 18 Caeli enarrant 2000 20 Domine, in virtute tua . . . 2026 21 Deus, Deus meus, respice . . . 613 22 Dominus regit me 561 23 Domini est terra 509, 1811 26 Dominus illuminatio mea . . . 2015 28 Afferte Domino 2027 29 Exaltabo te 2022 30 In te, Domine, speravi 2006 32 Exsultate, justi 2012 33 Benedicam Dominum 2018 36 Noli aemulari 2028 42 Judica me, Deus 2007 44 Eructavit cor meum 2024 46 Omnes gentes 511, 1935 50 Miserere mei, Deus 556, 1785, 1918 53 Deus, in nomine tuo 2018 62 Deus, Deus meus, ad te 1802 63 Exaudi, Deus 2023 64 Te decet hymnus 1801 65 Jubilate Deo 2005 66 Deus misereatur 1875 67 Exsurgat Deus 2014 69 Deus, in adiutorium 728 70 In te, Domine, speravi 2020 71 Deus, iudicium tuum 562, 2004 75 Notus in Judaea 2021 77 Attendite, popule meus 2007 78 Deus, venerunt gentes 2002 79 Qui regis Israël 1999 83 Quam dilecta 2004 84 Benedixisti 1999 85 Inclina, Domine 2003</p>	<p>88 Misericordias Domini 2024 90 Qui habitat 228 91 Bonum est confiteri 2001 92 Dominus... decorem 2003 94 Venite, exsultemus 1788 95 Cantate... cantate 2013 96 Dominus... exsultet 2006 97 Cantate... quia mirabilia . . . 2001 103 Benedic, anima mea 564, 2019 109 Dixit Dominus 112, 147-151 110 Confitebor... in consilio 113, 152-158 111 Beatus vir qui timet 114, 159-165 112 Laudate, pueri 115, 166-170, 1807, 1825, 1993 113 In exitu Israël 116, 171-177, 1994 114 Dillexi quoniam 1543 115 Credidi propter quod 178-182, 617 116 Laudate Dñum 183-186, 1988 117 Confitemini Domino 2009 118 Beati immaculati 1808 119 Ad Dominum 618, 1544 120 Levavi oculos meos 1545 121 Laetatus sum 186-191 122 Ad te levavi 1550 125 In convertendo 191-192, 1821 126 Nisi Dominus 193-195 127 Beati omnes 196-197 129 De profundis 197, 1546, 1784 131 Memento, Domine 198-200 133 Ecce nunc benedicite 229 137 Confitebor... quoniam 201, 1547 138 Domine, probasti me 202-206, 1033, 1822 139 Eripe me, Domine 619 140 Domine, clamavi 621 141 Voce mea 622, 1551 142 Domine, exaudi 1552 146 Laudate Dominum quoniam . . . 1873 147 Lauda Jerusalem 207-211, 518 148 Laudate Dñum de caelis 1813 149 Cantate... laus ejus 1810 150 Laudate Dñum in sanctis 567, 639z, 1805, 1811</p>
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1st Sunday of Advent (1st mode).

Psalm 84.

The coming salvation that Christ's birth will bring.

1. Benedixisti, Dómine, **tér-ram túam** : * avertísti captivitátem **Jácob.**

2. Remisísti iniquitátem **plé-bis túae** : * operuísti ómnia peccáta eórum.

3. Mitigásti ómnem íram **túam** : * avertísti ab íra indignatiónis **túae.**

4. Convérte nos, **Déus, salutaris nóster** : * et avérte íram **túam a nóbis.**

5. Numquid in aetérnum irascéris **nóbis**? * aut exténderis íram **túam a generatióne in generatióne?**

6. **Déus, tu convérsus vivificábis nos** : * et plebs **túa laetábitur in te.**

7. Osténde nobis, **Dómine, misericórdiam túam** : * et salutaré **túum da nóbis.**

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 Israél, inténde** : * qui dedúcis velut óvem **Jóseph.**

2. **Qui sédes super Chérubim,** * manifestáre córam Ephraim, **Bénjamin et Manássc.**

3. Excita poténtiam **túam, et véni,** * ut sálvos **fácias nos.**

4. **Déus, convérte nos** : * et osténde **fáciem túam, et sálvi érimus.**

1. Give ear, O thou that rulest Israel : thou that leadest Joseph like a sheep.

2. Thou that sittest upon the Cherubims : shine forth before Ephraim, Benjamin, and Manasses.

3. Stir up thy might : and come to save us.

4. Convert us, O God, and shew us thy face : and we shall be saved.

5. **Dómine, Déus virtútum, *** quousque irascéris super orationem **sérvi túi?**

6. **Cibábis nos páne lacrimárum : *** et pótum **dábis** nobis in **lácrimis in mensúra?**

7. **Posuísti nos in contradiciónem vicinis nóstris : *** et inimíci **nóstri subsannavérunt** nos.

8. **Déus virtútum, convérte** nos : ***** et osténde **faciem túam,** et **sálvi érimus.**

5. O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?

6. How long wilt thou feed us with the bread of tears, and give us for our drink tears in measure?

7. Thou hast made us to be a contradiction to our neighbours : and our enemies have scoffed at us.

8. O God of hosts, convert us, and shew thy face : and we shall be saved.

3rd Sunday of Advent.

Ps. 84. Benedixísti. (7th mode). p. 1999.

4th Sunday of Advent (1st mode).

Psalm 18.

Christ, like the sun, brings light and life to the world.

1. **Caéli enárrant glóriam Déi, *** et **ópera mánuum éjus annúnciat firmaméntum.**

2. **Díes diéi erúctat verbum, *** et **nox nócti indicat sciéntiam.**

3. **Non sunt loquélae, neque sermónes, *** quórum non audiántur **vóces eórum.**

4. **In ómnem térram exívit sónus eórum : *** et in **fines orbis térrae vérba eórum.**

5. **In sóle pósuit tabernáculum súum : *** et **ípse tamquam spónsus procédens de thálamó súo.**

6. **Exsultávit ut gígas ad curréndam víam, *** a **súmmo caelo egréssio éjus :**

7. **Et occúrsus éjus usque ad súmmum 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.

Midnight Mass. *Ps. 109.* (4th mode). *p.* 150.

Mass of the Day (1st mode).

Psalm 97.

Hymn to the Lord, his people's Saviour.

1. Cantáte Dómino **cánticum nóvum** : * quia **mirabília fécit.**

2. Salvávit sibi **déxtera éjus** : * et **bráchiúm sánctum éjus.**

3. Nótum fécit Dóminus **salutare súum** : * in conspéctu **Géntium revelávit justítiam súam.**

4. Recordátus est **misericórdiae súae**, * et **veritátis súae dómui Israél.**

5. Vidérunt ómnes **términi térrae** * **salutare Déi nóstri.**

6. Jubiláte Déo, **ómnis térra** : * cantáte, et **exsultáte**, et **psállite.**

7. Psállite Dómino in **cíthara**, in **cíthara** et **vóce psálmi** : * in **túbis ductílibus**, et **vóce túbae córnea.**

8. Jubiláte in conspéctu **régis Dómini** : † **moveátur máre**, et **plenitúdo éjus** : * **órbis terrárum**, et qui **hábitant in éo.**

1. Sing ye to the Lord a new canticle : because he hath done wonderful things.

2. His right hand hath wrought for him salvation : and his arm is holy.

3. The Lord hath made known his salvation : he hath revealed his justice in the sight of the Gentiles.

4. He hath remembered his mercy and his truth toward the house of Israel.

5. All the ends of the earth have seen the salvation of our God.

6. Sing joyfully to God, all the earth : make melody, rejoice and sing.

7. Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm : with long trumpets, and sound of cornet.

8. Make a joyful noise before the Lord our king. Let the sea be moved and the fulness thereof : the world and they that dwell therein.

December 26. Saint Stephen.

Ps. 118. Beáti immaculáti (8th mode), *p.* 1808.

December 27. St. John the Evangelist (2nd mode).

Psalm 91.

Praise to God, Creator and Protector of the just.

1. Bonum est **confitéri Dómino** : * et **psállere nómini túo**, **Altíssime.**

1. It is good to give praise to the Lord : and to sing to thy name, O Most High.

2. Ad annuntiandum máne misericórdiam túam : * et veritátem túam per nóctem :

3. In decachórdo psaltério : * cum cántico, in cithara.

4. Quia delectásti me, Dómine, in factúra túa : * et in opéribus mánuum tuárum exsultábo.

5. Quam magnificáta sunt ópera túa, Dómine! * nimis profúndae fáctae sunt cogitátiónes túae.

12. Jústus, ut páлма florébit : * sicut cédrus Líbani multiplicábitur.

13. Plantáti in dómo Dómini, * in átriis dómus Déi nóstri florébunt.

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.

The Holy Innocents (7th mode).

Psalm 78.

Lament over the destruction of Jerusalem.

1. Déus, venérunt géntes in hereditátem túam, † polluérun t émplum sánctum túum : * posuérun Jerúsalem in pomórum custódiam.

2. Posuérun morticina servórum tuórum, éscas volatílibus caéli : * cárnés sanctorum tuórum béstiis térrae.

3. Effudérunt sánguinem eórum támquam aquam in circúitu Jerúsalem : * et non érat qui sepelíret.

4. Fácti súmus oppróbrium vicínis nóstris : * subsannátio et illúsió his, qui in circúitu nóstro sunt.

5. Usquequo, Dómine, irascéris in fínem : * accendétur velut ignis zélus túus.

6. Effúnde íram túam in géntes, quae te non novérunt : * et in régna, quae nómen túum non invocavérunt.

1. O God, the heathens are come into thy inheritance : they have defiled thy holy temple : they have made Jerusalem as a place to keep fruit.

2. They have given the dead bodies of thy servants to be meat for the fowls of the air : the flesh of thy saints for the beasts of the earth.

3. They have poured out their blood as water, round about Jerusalem : and there was none to bury them.

4. We are become a reproach to our neighbours : a scorn and derision to them that are round about us.

5. How long, O Lord, wilt thou be angry for ever? Shall thy zeal be kindled like a fire?

6. Pour out thy wrath upon the nations that have not known thee : and upon the kingdoms that have not called upon thy name.

Sunday within the Octave of Christmas (7th mode).

Psalm 92.

The Lord, the King of creation.

1. Dóminus regnávít, decórem indútus est : * indútus est Dóminus fortitúdinem, et præcínxit se.

2. Etenim firmávit órberm tærræ, * qui non commovébitur.

3. Paráta sédes túa ex tunc : * a saéculo tú es.

4. Elevavérunt flúmina, Dómine : * elevavérunt flúmina vócem súam.

5. Elevavérunt flúmina flúctus súos, * a vóçibus aquárum multárum.

6. Mirábiles elatiónes máris : * mirábilis in áltis Dóminus.

7. Testimónia túa credibília fácta sunt nímis : * dómum túam decet sanctitúdo, Dómine, in longitúdinem diérum.

1. The Lord hath reigned, he is clothed with beauty : the Lord is clothed with strength, and hath girded himself.

2. For he hath established the world which shall not be moved.

3. Thy throne is prepared from of old : thou art from everlasting.

4. The floods have lifted up, O Lord : the floods have lifted up their voice.

5. The floods have lifted up their waves, with the noise of many waters.

6. Wonderful are the surges of the sea : wonderful is the Lord on high.

7. Thy testimonies are become exceedingly credible. Holiness becometh thy house, O Lord, unto length of days.

The Holy Name of Jesus (8th mode).

Psalm 85.

A prayer of trust, in trouble.

1. Inclína, Dómine, áurem túam et exáudi me : * quóniam ínops et páuper sum égo.

2. Custódi ánimam méam, quóniam sánctus sum : * sálvum fac sérvum túum, Déus méus, sperántem in te.

3. Miserére méi, Dómine, quóniam ad te clamávi tóta die : † laetífica ánimam sérví túi, * quóniam ad te, Dómine, ánimam méam levávi.

4. Quóniam tu, Dómine, suávis et mítis : * et múltæ misericórdiæ ómnibus invocántibus te.

1. Incline thy ear, O Lord, and hear me : for I am needy and poor.

2. Preserve my soul, for I am holy : save thy servant, O my God, that trusteth in thee.

3. Have mercy on me, O Lord, for I have cried to thee all the day. Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.

4. For thou, O Lord, art sweet and mild : and plenteous in mercy to all that call upon thee.

5. Auribus p̄rcipe, Dómine, oratióne méam : * et inténde vóci deprecatiónis méae.

6. In díe tribulatiónis méae clamávi ad te : * quia exaudísti me.

7. Non est símilis túi in dñis, Dómine : * et non est secúndum ópera túa.

5. Give ear, O Lord, to my prayer : and attend to the voice of my petition.

6. I have called upon thee in the day of my trouble : because thou hast heard me.

7. There is none among the gods like unto thee, O Lord : and there is none according to thy works.

The Epiphany of Our Lord (4th mode).

Psalm 71.

Christ's kingdom of righteousness.

1. Deus, iudícium túum régida : * et justítiam túam filio régis.

2. Iudicáre pópulum túum in justítia, * et páuperes tuos in iudício.

3. Suscípant móntes pácem pópulo : * et cólles justítiam.

4. Iudicábit páuperes pópuli, † et sálvos faciet filios páuperum : * et humiliábit calumniatórem.

5. Et permanébit cum sóle, et ante lúnám, * in generatióne et generatióne.

6. Descéndet sicut plúvia in vellus : * et sicut stillicidia stillántia super térram.

7. Oriétur in diébus éjus justítia et abundántia pácis : * dónec auferátur lúna.

1. Give to the king thy judgment, O God : and to the king's son thy justice :

2. To judge thy people with justice, and thy poor with judgment.

3. Let the mountains receive peace for the people : and the hills justice.

4. He shall judge the poor of the people : and he shall save the children of the poor : and he shall humble the oppressor.

5. And he shall continue with the sun, and before the moon, throughout all generations.

6. He shall come down like rain upon the fleece : and as showers falling gently upon the earth.

7. In his days shall justice spring up, and abundance of peace, till the moon be taken away.

The Holy Family (1st mode).

Psalm 83.

The happiness of dwelling in God's House.

1. Quam dilécta tabernacula 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. Cor méum, et cáro méa *
exultavérunt in Déum vívum.

3. Etenim pásser invénit síbi
dómum : * et túrtur nídum
síbi, ubi pónat púllos súos.

4. Altária túa, Dómine virtú-
tum : * Rex méus, et Déus méus.

5. Beáti qui hábitant in dómo
túa, Dómine : * in saécula
saeculórum laudábunt te.

6. Beátus vir, cújus est auxi-
lium abs te : † ascensiónes in
córde súo dispósuit, in välle
lacrimárum, * in lóco quem
pósuit.

7. Etenim benedictiónem dá-
bit legislátor, † íbunt de virtúte
in virtútem : * vidébitur Déus
deórúm in Sión.

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. Jubiláte Déo, ómnis térra,
† psálmum dícite nómini
éjus : * dáte glóriam láudi
éjus.

2. Dícite Déo : Quam terri-
bília sunt ópera túa, Dómine! *
in multitúdone virtútis túae
mentiéntur tibi inimíci tui.

3. Omnis térra adóret te, et
psállat tibi : * psálmum dícat
nómini túo.

4. Veníte, et vidéte ópera
Déi : * terribilis in consiliis
super filios hóminum.

5. Qui convértit máre in
áridam, † in flúmine pertransí-
bunt péde : * íbi laetábimur
in ípso.

6. Qui dominátur in virtúte
súa in aetérnum, † óculi éjus
super géntes respíciunt : *
qui exásperant non exalténtur
in semetípsis.

1. Shout with joy to God, all the
earth : sing ye a psalm to his name :
give glory to his praise.

2. Say unto God : How terrible
are thy works, O Lord! In the
multitude of thy strength thy enemies
shall lie to thee.

3. Let all the earth adore thee
and sing to thee : let it sing a psalm
to thy name

4. Come and see the works of God ;
who is terrible in his counsels over
the sons of men.

5. Who turneth the sea into dry
land : in the river they shall pass
on foot; there shall we rejoice in
him.

6. Who by his power ruleth for
ever, his eyes behold the nations :
let not them that provoke him be
exalted in themselves.

3rd Sunday after the Epiphany (7th mode).

Psalm 96.

The Lord will reign on earth and destroy the idols.

1. Dóminus regnávít, exsúltet **tér**ra : * laeténtur **ínsulae** **múl**tae.

2. Núbes et calígo in circúitu **é**jus : * justítia et judícium **corr**éctio **sé**dis **é**jus.

3. Ignis ante ípsum **praec**édet, * et **in**flamábít in circúitu **inim**ícos **é**jus.

4. Illuxérunt fúlgora **é**jus **ór**bi **tér**rae : * vídit, et **com**móta est **tér**ra.

5. Móntes sicut **cé**ra fluxérunt a **fá**cie **Dó**mini : * a **fá**cie **Dó**mini **óm**nis **tér**ra.

6. Annuntiavérunt caéli **ju**stítiam **é**jus : * et víderunt **óm**nes **póp**uli **gló**riam **é**jus.

7. Confundántur **óm**nes, qui **ad**órant **scul**ptíla : * et qui **glor**íantur in **simulá**cris **sú**is.

1. The Lord hath reigned, let the earth rejoice : let many islands be glad.

2. Clouds and darkness are round about him : justice and judgment are the establishment of his throne.

3. A fire shall go before him, and shall burn his enemies round about.

4. His lightnings have shone forth to the world : the earth saw and trembled.

5. The mountains melted like wax, at the presence of the Lord : at the presence of the Lord of all the earth.

6. The heavens declared his justice : and all people saw his glory.

7. Let them be all confounded that adore graven things, and that glory in their idols.

Septuagesima Sunday (1st mode).

Psalm 30.

Prayer in affliction and persecution.

1. In te, Dómine, sperávi, non confundar **in** **aetér**num : * **in** justítia **túa** **lí**bera me.

2. Inclína ad me **aú**rem **tú**am, * **acc**élera, ut **é**ruas me.

3. Esto míhi in **Dé**um **pro**tectórem, et in **dóm**um **refú**gii, * ut **sál**vum me **fá**cias.

4. Quóniam fortitúdo méa et **refú**gium **mé**um **és** tu : * et **pro**pter **nó**men **tú**um **dedú**ces me et **enú**tries me.

5. Edúces me de **lá**queo hoc, quem **abs**condérunt **mí**hi : * quóniam tu es **pro**tector **mé**us.

1. In thee, O Lord, have I hoped, let me never be confounded : deliver me in thy justice.

2. Bow down thy ear to me : make haste to deliver me.

3. Be thou unto me a God, a protector, and a house of refuge, to save me.

4. For thou art my strength and my refuge ; and for thy name's sake thou wilt lead me and nourish me.

5. Thou wilt bring me out of this snare which they have hidden for me : for thou art my protector.

6. In mánuš túas comméndo
spíritum méum : * redemísti
me, Dómine, Déus veritátis.

7. Odísti observántes vani-
tátes, * supervácue.

8. Ego autem in Dómino
sperávi : * exsultábo et laetábor
in misericórdia túa.

6. Into thy hands I commend my
spirit : thou hast redeemed me, O
Lord, the God of truth.

7. Thou hast hated them that
regard vanities to no purpose.

8. But I have hoped in the Lord :
I will be glad and rejoice in thy
mercy.

Sexagesima Sunday (8th mode).

Psalm 42.

An exile's song ; his joyful return.

1. Júdica me, Déus, et
discérne cáusam méam de génte
non sáncta, * ab hómine iníquo
et dolóso érué me.

2. Quia tu es, Déus, fortitúdo
méa : † quáre me repulísti? *
et quáre trístis incédo, dum
affligit me inimícus?

3. Emítte lúcem túam, et
veritátem túam : † ipsa me
deduxérunt, et adduxérunt in
móntem sánctum túum, * et
in tabernácula túa.

4. Et introíbo 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. Spéra in Déo, quóniam
adhuc confitébor illi : * salutáre
vultus méi, et Déus méus.

1. Judge me, O God, and dis-
tinguish my cause from the nation
that is not holy : deliver me from
the unjust and deceitful man.

2. For thou art God my strength :
Why hast thou cast me off? And
why do I go sorrowful whilst the
enemy afflicteth me?

3. Send forth thy light and thy
truth : they have conducted me,
and brought me unto thy holy hill,
and into thy tabernacles.

4. And I will go in to the altar of
God : to God who giveth joy to my
youth.

5. To thee, O God, my God, I will
give praise upon the harp : why
art thou sad, O my soul? And why
dost thou disquiet me?

6. Hope in God, for I will still
give praise to him : the salvation
of my countenance, and my God.

Quinquagesima Sunday (1st mode).

Psalm 77.

God's former goodness to his people.

1. Atténdite, pópule méus,
légem méam : * inclináte
áurem véstram in vérba óris
méi.

1. Attend, O my people, to my
law : incline your ears to the words
of my mouth.

27. Et mandávit **núbibus** **désuper**, * et **jánuas caéli** **apérúit**.

28. Et plúit illis **mánna ad manducándum**, * et **pánem caéli** **dédit** **éis**.

29. **Pánem Angelórum manducávit** **hómo**, * **cibária** **mísit** **éis in abundántia**.

30. **Tránstulit Austrum de caélo** : * et **indúxit in virtúte** **súa** **Africum**.

31. Et plúit super **éos sicut púlverem** **cárnes** : * et sicut **arénam** **máris** **volatília** **pen-náta**.

32. Et **cecidérunt in médio castrórum** **eórum** : * **círca tabernácula** **eórum**.

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. **Beátus vir**, qui non **ábiit in consilio impiórum**, † et in **vía peccatórum non stétit**, * et in **cáthedra pestiléntiae non sédit** :

2. **Sed in lége Dómini volúntas** **éjus**, * et in **lége éjus** **meditábitur** **díe ac nócte**.

3. Et **érit tamquam lígnum**, quod **plantátum est secus decúrsus aquárum**, * quod **frúctum súum dábit in témpore** **súo** :

4. Et **fólium éjus non défluet** : * et **ómnia quaecúmque** **facíet**, **prosperabúntur**.

1. Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence.

2. But his will is in the law of the Lord : and on his law he shall meditate day and night.

3. And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit in due season.

4. And his leaf shall not fall off : and all whatsoever he shall do shall prosper.

1st Sunday of Lent.

Ps. 90. Qui hábitat (3rd mode), p. 228.

2nd Sunday of Lent.

Ps. 5. Vérba méa (5th mode), p. 1792.

3rd Sunday of Lent.

Ps. 83. Quam dilécta (1st mode), *p.* 2004.

4th Sunday of Lent.

Ps. 121. Laetátus sum. VI E. *p.* 188.

Passion Sunday.

Ps. 42. Júdica me, Déus (8th mode), *p.* 2007.

Palm Sunday.

Ps. 21. Déus, Déus méus, réspice (8th mode), *p.* 558, *or*
Ps. 115. Crédidi. VIII. *p.* 182.

Maundy Thursday.

Ps. 118. Beáti immaculáti (2nd mode), *p.* 1808.

Easter Day (6th mode).

Psalm 117.

A Hymn of praise and fervent thanksgiving.

- | | |
|---|--|
| <p>1. Confitémini Dómino, quóniam bónus : * quóniam in saeculum misericórdia éjus.</p> <p>2. Dicat nunc Israë!, quóniam bónus : * quóniam in saeculum misericórdia éjus.</p> <p>3. Dicat nunc dómus Aaron : * quóniam in saeculum misericórdia éjus.</p> <p>4. Dícant nunc, qui tíment Dóminum : * quóniam in saeculum misericórdia éjus.</p> <p>5. De tribulatióne invocávi Dóminum : * et exaudivit me in latitúdine Dóminus.</p> | <p>1. Give praise to the Lord, for he is good : for his mercy endureth for ever.</p> <p>2. Let Israel now say, that he is good : that his mercy endureth for ever.</p> <p>3. Let the house of Aaron now say : that his mercy endureth for ever.</p> <p>4. Let them that fear the Lord now say : that his mercy endureth for ever.</p> <p>5. In my trouble I called upon the Lord : and the Lord heard me, and enlarged me.</p> |
|---|--|

6. **Dóminus míhi adjútor** : * non timébo, quid fáciat **míhi hómo**.

7. **Dóminus míhi adjútor** : * et ego despíciam inimícos **méos**.

8. **Bónum est confídere in Dómino** : * quam confídere in **hómíne**.

9. **Bónum est speráre in Dómino**, * quam speráre in **príncípibus**.

10. **Omnes géntes circuíerunt me** : * et in nómine **Dómini** quia últus **sum in éos**.

11. **Circumdántes circumdédérunt me** : * et in nómine **Dómini** quia últus **sum in éos**.

12. **Circumdedérunt me sicut ápes** : † et exarsérunt sicut **ígnis in spínis** : * et in nómine **Dómini** quia últus **sum in éos**.

13. **Impúlsus evérsus sum** ut **cáderem** : * et **Dóminus** suscepit me.

14. **Fortitúdo méa et laus méa Dóminus** : * et fáctus est **míhi in salútem**.

15. **Vox exsultatiónis et salútis**, * in **tabernáculis justórum**.

16. **Déxtera Dómini fécit virtútem**, † **déxtera Dómini exaltávit me**, * **déxtera Dómini fécit virtútem**.

17. **Non móriar, sed vívam**; * et narrábo **ópera Dómini**.

18. **Castigans castigávit me Dóminus** : * et **mórti non trádidit me**.

19. **Aperíte míhi pórtas justítiae** : † **ingréssus in éas confitébor Dómino** : * haec **pórta Dómini, jústi intrábunt in éam**.

20. **Confitébor tíbi, quóniam exaudísti me**, * et fáctus es **míhi in salútem**.

21. **Lápidem, quem reprobavérunt aedificántes**, * **hic fáctus est in cáput ánguli**.

22. **A Dómino fáctum est ístud** : * et est **mirábile in óculis nóstris**

6. The Lord is my helper : I will not fear what man can do unto me.

7. The Lord is my helper : and I will look over my enemies.

8. It is good to confide in the Lord, rather than to have confidence in man.

9. It is good to trust in the Lord, rather than to trust in princes.

10. All nations compassed me about : and in the name of the Lord I have been revenged on them.

11. Surrounding me they compassed me about : and in the name of the Lord I have been revenged on them.

12. They surrounded me like bees, and they burned like fire among thorns : and in the name of the Lord I was revenged on them.

13. Being pushed I was overturned that I might fall : but the Lord supported me.

14. The Lord is my strength and my praise : and he is become my salvation.

15. The voice of rejoicing and of salvation is in the tabernacles of the just.

16. The right hand of the Lord hath wrought strength : the right hand of the Lord hath exalted me : the right hand of the Lord hath wrought strength.

17. I shall not die, but live : and shall declare the works of the Lord.

18. The Lord chastising hath chastised me : but he hath not delivered me over to death.

19. Open ye to me the gates of justice : I will go in to them, and give praise to the Lord ; this is the gate of the Lord : the just shall enter into it.

20. I will give glory to thee because thou hast heard me : and art become my salvation.

21. The stone which the builders rejected : the same is become the head of the corner.

22. This is the Lord's doing : and it is wonderful in our eyes.

23. Haec est dies, quam **fécit Dóminus** : * **exsultémus et laetémur in éa.**

24. O Dómine, **sálvum me fac** : † o Dómine, **bene prosperáre** : * **benedíctus, qui vénit in nómine Dómini.**

25. **Benedíximus vóbis de dómo Dómini** : * **Déus Dóminus et illúxit nóbis.**

26. **Constitúite díem solémnem in condénsis**, * **úsque ad córnú altáris.**

27. **Déus méus es tu, et confitébor tibi** : * **Déus méus es tu, et exaltábo te.**

28. **Confitébor tibi, quóniam exaudísti me** : * **et fáctus es míhi in salútem.**

29. **Confitémini Dómino quóniam bónus** : * **quóniam in saéculum misericórdia éjus.**

23. This is the day which the Lord hath made: let us be glad and rejoice therein.

24. O Lord, save me: O Lord, give good success. Blessed be he that cometh in the name of the Lord.

25. We have blessed you out of the house of the Lord. The Lord is God, and he hath shone upon us.

26. Appoint a solemn day, with shady boughs, even to the horn of the altar.

27. Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.

28. I will praise thee, because thou hast heard me and art become my salvation.

29. O praise ye the Lord, for he is good: for his mercy endureth for ever.

For Easter week, as on Easter day.

Low Sunday (6th mode).

Psalm 3.

Escape from a multitude of foes.

1. Dómine, quid multiplicáti sunt qui **tribulant me**? * **múlti insúrgunt advérsum me.**

2. **Múlti dicunt ánimae meae** : * **Non est sálus ípsi in Déo éjus.**

3. Tu autem, Dómine, **suscéptor méus es**, * **glória méa, et exáltans cápút méum.**

4. **Vóce méa ad Dóminum clamávi** : * **et exaudivit me de mónte sáncto súo.**

5. Ego **dormívi, et soporátus sum** : * **et exsurréxi, quia Dóminus suscepit me.**

6. **Non timébo millia pópuli circumdántis me** : * **exsúrge, Dómine, sálvum me fac, Déus méus.**

1. Why, O Lord, are they multiplied that afflict me? Many are they who rise up against me.

2. Many say to my soul: There is no salvation for him in his God.

3. But thou, O Lord, art my protector, my glory, and the lifter up of my head.

4. I have cried to the Lord with my voice: and he hath heard me from his holy hill.

5. I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

6. I will not fear thousands of the people, surrounding me. Arise, O Lord; save me, O my God.

7. Quóniam tu percussísti
ómnes adversántes míhi sine
cáusa : * déntes peccatórum
contrivísti.

8. Dómini est sálus : * et
super pópulum túum benedíctio
túa.

7. For thou hast struck all them
who are my adversaries without
cause : thou hast broken the teeth
of sinners.

8. Salvation is of the Lord : and
thy blessing is upon thy people.

2nd Sunday after Easter (2nd mode).

Psalm 32.

Praise to the Lord, all-powerful helper of his people.

1. Exsultáte, jústi, in Dó-
mino : * réctos decet collau-
dátio.

2. Confitémini Dómino in
cítbara : * in psaltério decem
chordárum psállite illi.

3. Cantáte éi cánticum nó-
vum : * bene psállite éi in
vociferatióne.

4. Quia réctum est vérbum
Dómini, * et ómnia ópera éjus
in fide.

5. Diligit misericórdiam et
judícium : * misericórdia Dó-
mini pléna est térra.

6. Vérbo Dómini caéli fir-
máti sunt : * et spíritu oris éjus
ómnis virtus eórum.

1. Rejoice in the Lord, O ye
just : praise becometh the upright.

2. Give praise to the Lord on the
harp ; sing to him with the psaltery,
the instrument of ten strings.

3. Sing to him a new canticle :
sing well unto him with a loud noise.

4. For the word of the Lord is
right : and all his works are done
with faithfulness.

5. He loveth mercy and judgment ;
the earth is full of the mercy of the
Lord.

6. By the word of the Lord the
heavens were established ; and all
the power of them by the spirit of
his mouth :

12. Beáta gens cújus est
Dóminus Déus éjus : * pópulus
quem elégit in hereditátem síbi.

13. De caélo respéxit Dó-
minus : * vidit ómnes filios
hóminum.

14. De praeparáto habitáculo
súo : * respéxit super ómnes,
qui hábitant térram.

15. Qui finxit singillátim cór-
da eórum : * qui intélligit ómnia
ópera eórum.

12. Blessed is the nation whose
God is the Lord : the people whom
he hath chosen for his inheritance.

13. The Lord hath looked from
heaven : he hath beheld all the sons
of men.

14. From the place of his habi-
tation he looketh forth upon all the
inhabitants of the earth,

15. He that fashioneth the hearts
of them all, that considereth all their
works.

3rd Sunday after Easter.

Ps. 65. Jubiláte Déo (8th mode), p. 2005.

4th Sunday after Easter.

Ps. 97. Cantáte Dómino. *as on the Nativity* (8th mode), p. 2001.

5th Sunday after Easter (2nd mode).

Psalm 95.

Praise to the Lord, Master and Judge of all.

1. Cantáte Dómino **cánticum nóvum** : * cantáte Dómino, **ómnis térra**.

2. Cantáte Dómino, et benedicite **nómini éjus** : * annuntiáte de díe in díem salutáre éjus.

3. Annuntiáte inter Géntes **glóriam éjus**, * in **ómnibus pópulis mirabília éjus**.

4. Quóniam **mágnus Dóminus**, et **laudábilis nímis** : * **terribilis est super ómnes déos**.

5. Quóniam **ómnnes díi Géntium daemónia** : * **Dóminus autem caélos fécit**.

6. **Conféssio et pulchritúdo in conspéctu éjus** : * **sanctimónia et magnificéntia in sanctificatióne éjus**.

7. Afférte Dómino, **pátriae Géntium**, † **afférte Dómino glóriam et honórem** : * **afférte Dómino glóriam nómini éjus**.

8. **Tóllite hóstias**, et **intróite in átria éjus** : * **adoráte Dóminus in átrio sáncto éjus**.

1. Sing ye to the Lord a new canticle : sing to the Lord, all the earth.

2. Sing ye to the Lord and bless his name : shew forth his salvation from day to day.

3. Declare his glory among the Gentiles : his wonders among all people.

4. For the Lord is great, and exceedingly to be praised : he is to be feared above all gods.

5. For all the gods of the Gentiles are devils : but the Lord made the heavens.

6. Praise and beauty are before him : holiness and majesty in his sanctuary.

7. Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honour : bring to the Lord glory unto his name.

8. Bring up sacrifices, and come into his courts : adore ye the Lord in his holy court.

Mass of the Rogation Days (1st mode).

Psalm 17.

Thanksgiving for deliverance.

1. **Diligam te, Dómine, fortitúdo méa** : † **Dóminus firmamentum méum**, et **refúgium méum**, * et **liberátor méus**.

2. **Déus méus adjútor méus**, * et **sperábo in éum**.

1. I will love thee, O Lord, my strength : The Lord is my firmament, my refuge, and my deliverer.

2. My God is my helper : and in him will I put my trust.

3. Protéctor méus, et córnu salútis méae, * et suscéptor méus.

4. Láudans invocábo Dóminum : * et ab inimícis méis sálvus éro.

5. Circumdedérunt me dolóres mórtis : * et torréntes iniquitátis conturbavérunt me.

6. Dolóres inférni circumdedérunt me : * praeoccupavérunt me láquei mórtis.

7. In tribulatióne méa invocávi Dóminum, * et ad Déum méum clamávi.

8. Et exaudivit de témplo sáncto súo vócem méam : * et clamor méus in conspéctu éjus introívit in áures éjus.

3. My protector and the horn of my salvation and my support.

4. Praising, I will call upon the Lord : and I shall be saved from my enemies.

5. The sorrows of death surrounded me : and the torrents of iniquity troubled me.

6. The sorrows of hell encompassed me : and the snares of death prevented me.

7. In my affliction I called upon the Lord : and I cried to my God.

8. And he heard my voice from his holy temple : and my cry before him came into his ears.

The Ascension of Our Lord (1st mode).

Psalm 67.

God's triumphal ascent, from Sinai to Sion.

1. Exsúrgat Déus, et dispéntur inimíci éjus, * et fúgiant qui odérunt éum, a fácie éjus.

2. Sicut defícit fúmus, deficiant : * sicut flúit céra a fácie ignis, sic péreant peccatóres a fácie Déi.

3. Et jústi epuléntur, et exsúltent in conspéctu Déi : * et delecténtur in laetítia.

4. Cantáte Déo, psálmum dícite nómini éjus : † iter fácite ei, qui ascendit super occásum : * Dóminus nómen illi.

5. Exsultáte in conspéctu éjus : * turbabúntur a fácie éjus, pátris orphanórum, et júdicis viduárum.

6. Déus in lóco sáncto súo : * Déus qui inhabitáre fácit unius móris in dómo :

7. Qui edúcit víncos in fortitúdine, * simíliter éos, qui exásperant, qui hábitant in sepúlchris.

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 vítæ
méae, * a quo trepidábo?

3. Dum apprópíant super me
nocéntes, * ut édant cárnes
méas :

4. Qui tríbulant me inimíci
méi, * ipsi infirmáti sunt, et
cecidérunt.

5. Si consistant advérsus
me cástra, * non timébit cor
méum.

6. Si exsúrgat advérsus me
praélium, * in hoc égo sperábo.

7. Unam pétii a Dómino,
hanc requíram, * ut inhábitem
in dómo Dómini ómnibus dié-
bus vítæ méae :

8. Ut vídeam voluptátem
Dómini, * et visitem témplum
éjus.

1. The Lord is my light and my
salvation : whom shall I fear?

2. The Lord is the protector of
my life : of whom shall I be afraid?

3. Whilst the wicked draw near
against me, to eat my flesh.

4. My enemies that trouble me,
have themselves been weakened,
and have fallen.

5. If armies in camp should stand
together against me, my heart shall
not fear.

6. If a battle should rise up against
me, in this will I be confident.

7. One thing I have asked of the
Lord, this will I seek after : that
I may dwell in the house of the
Lord all the days of my life.

8. That I may see the delight of
the Lord : and may visit his temple.

The Sunday of the Pentecost.

Ps. 67. Exsúrgat Déus (7th mode), p. 2014.

Trinity Sunday (4th mode).

Psalm 8.

*The beauty of creation ; there God has set man
to be its king and spokesman.*

1. Dómine, Dóminus nóster, *
quam admirábile est nómen
tuum in univérsa térra.

2. Quóniam eleváta est mag-
nificéntia túa * super caélos.

3. Ex ore infántium et lactén-
tium perfecisti láudem propter
inimícos tuos, * ut déstruas
inimícum et ultórem.

1. O Lord, our Lord : how ad-
mirable 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 mayest destroy the enemy and
the avenger.

4. Quóniam vidébo caélos túos, ópera digitórum tuórum : * lúnam et stéllas, quae tu fundásti.

5. Quid est hómo, quod mémor es éjus? * aut filius hóminis, quóniam vísitas éum?

6. Minuísti éum páulo mínus ab Angelis : † glória et honóre coronásti éum : * et constituísti éum super ópera mánuum tuárum.

4. For I will behold thy heavens, the works of thy fingers : the moon and the stars which thou hast founded.

5. What is man that thou art mindful of him? Or the son of man that thou visitest him?

6. Thou hast made him a little less than the Angels : thou hast crowned him with glory and honour, and hast set him over the works of thy hands.

Feast of Corpus Christi.

Ps. 83. Quam dilécta (7th mode), p. 2004.

2nd Sunday after Pentecost (2nd mode).

Psalm 12.

The righteous man implores God's help in trouble.

1. Usquequo, Dómine, obliviscéris **me** in **finem**? * usquequo avértis **faciem túam a me**?

2. Quámdui pónam consília in **ánima méa**, * dolórem in **córde méo per díem**?

3. Usquequo exaltábitur inimicus **méus súper me**? * respice, et exáudi me, Dómine, **Déus méus**.

4. Illúmina óculos méos, ne umquam obdórmiam in **móрте** : * nequándo dicat inimicus **méus** : Praeválui advérsus éum.

5. Qui tríbulant me, exsultábunt si **mórtus fúero** : * égo autem in misericórdia **túa sperávi**.

6. Exsultábit cor méum in salutári **túo** : † cantábo Dómino qui **bóna tríbuit mñhi** : * et psállam nómini **Dómini altíssimi**.

1. How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away thy face from me?

2. How long shall I take counsels in my soul, sorrow in my heart all the day?

3. How long shall my enemy be exalted over me? Consider, and hear me, O Lord my God.

4. Enlighten my eyes that I never sleep in death; lest at any time my enemy say : I have prevailed against him.

5. They that trouble me will rejoice when I am moved : but I have trusted in thy mercy.

6. My heart shall rejoice in thy salvation : I will sing to the Lord, who giveth me good things : yea I will sing to the name of the Lord the most high.

Feast of the Sacred Heart.

Ps. 32. Exsultáte, jústi (7th mode), p. 2012.

3rd Sunday after Pentecost (5th mode).

Psalm 16.

In persecution, the righteous man appeals to God.

1. Exáudi, Dómine, justítiam
méam : * inténde depreca-
tiónem méam.

2. Auribus pércipe oratió-
nem méam * non in lábiis dolósis.

3. De vultu túo júdicium
méum pródeat : * óculi túi
videant aequitátes.

4. Probásti cor méum, et
visitásti nócte : † ígne me
examínásti : * et non est in-
vénta in me iníquitas.

5. Ut non loquátur os méum
ópera hóminum : * propter
vérba labiórum tuórum égo
custodívi vías dúras.

6. Pérfice gréssus méos in
sémitis túis : * ut non moveán-
tur vestígia méa.

7. Ego clamávi quóniam
exaudísti me, Déus : * inclína
áurem túam míhi, et exáudi
vérba méa.

8. Mirífica misericórdias
túas, * qui sálvos fácis spé-
rántes 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 mer-
cies ; thou who savest them that
trust in thee.

4th Sunday after Pentecost.

Ps. 17. Diligam te (2nd mode), p. 2013.

5th Sunday after Pentecost.

Ps. 26. Dóminus illuminátio méa (7th mode), p. 2015.

6th Sunday after Pentecost.

Ps. 26. Dóminus illuminátio méa (6th mode), p. 2015.

7th Sunday after Pentecost.

Ps. 30. In te, Dómine (6th mode). p. 2006.

8th Sunday after Pentecost (3rd mode).

Psalm 33.

A psalm of thanksgiving for deliverance.

1. Benedicam Dóminum in
ómní tēmpore : * semper laus
éjus in óre méo.

2. In Dómino laudábitur
ánima méa : * áudiant man-
suéti, et laeténtur.

3. Magnificáte Dóminum
mécum : * et exaltémus nómen
éjus in idípsum.

4. Exquisívi Dóminum, et
exaudívit me : * et ex ómnibus
tribulatióibus méis **erí**puít me.

5. Accédite ad éum, et
illuminámini : * et fácies
véstrae non **confundé**ntur.

6. Iste páuper clamávit, et
Dóminus **ex**audívit éum : * et
de ómnibus tribulatióibus éjus
salvávit éum.

7. Immíttet Angelus Dómini
in circúitu **timéntium** éum : *
et **erí**piet éos.

8. Gustáte, et vidéte quóniam
suávis est Dóminus : * beátus
vir qui **spérat** in éo.

1. I will bless the Lord at all
times : his praise shall be always in
my mouth.

2. In the Lord shall my soul be
praised : let the meek hear and
rejoice.

3. O magnify the Lord with me ;
and let us extol his name together.

4. I sought the Lord, and he
heard me ; and he delivered me from
all my troubles.

5. Come ye to him and be en-
lightened : and your faces shall not
be confounded.

6. This poor man cried and the
Lord heard him : and saved him out
of all his troubles.

7. The angel of the Lord shall
encamp round about them that fear
him : and shall deliver them.

8. O taste, and see that the Lord
is sweet : blessed is the man that
hopeth in him.

9th Sunday after Pentecost (6th mode).

Psalm 53.

Appeal to God's justice against enemies.

1. Déus, in nómine túo
sálvum mé fac : * et in virtúte
túa **júdica** me.

2. Déus, **ex**áudi oratiónem
méam : * áuribus **pér**cipe
vérba **óris** méi.

1. Save me, O God, by thy name :
and judge me in thy strength.

2. O God, hear my prayer : give
ear to the words of my mouth.

3. Quóniam aliéni insurrexérunt advérsum me, † et fortes quaesiérunt ánimam méam * et non proposuérunt Déum ante conspéctum súum.

4. Ecce enim Déus ádjuvat me : * et Dóminus suscéptor est ánimae méae.

5. Avérte mála inimícis méis : * et in veritate túa dispérde illos.

6. Voluntárie sacrificábo tibi, † et confitebor nómini túo, Dómine : * quóniam bónum est.

7. Quóniam ex ómni tribulatione 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 méi, Déus (4th mode), p. 556.

11th Sunday after Pentecost.

As on Ascension Day, (6th mode), p. 2014.

12th Sunday after Pentecost (6th mode).

Psalm 103.

Hymn to God the Creator.

1. Bénedic, ánima méa, Dómino : * Dómine, Déus méus, magnificátus es **veheménter**.

2. Confessionem et decórem induísti : * amíctus lúmine sicut **vestiménto**.

3. Exténdens caélum sicut **péllem** : * qui tégis áquis **superióra éjus**.

4. Qui pónis núbem **ascénsum túum** : * qui ámbulas super **pénnas ventórum**.

5. Qui fácis ángelos **túos spíritus**, * et **minístros túos ígnem uréntem**.

6. Qui fundásti **terram super stabilitátem súam** : * non **inclinábitur in saéculum saéculi**.

1. Bless the Lord, O my soul : O Lord my God, thou art exceedingly great.

2. Thou hast put on praise and beauty : and art clothed with light as with a garment.

3. Who stretchest out the heaven like a pavilion : who coverest the higher rooms thereof with water.

4. Who makest the clouds thy chariot : who walkest upon the wings of the winds.

5. Who makest thy angels spirits : and thy ministers a burning fire.

6. Who hast founded the earth upon its own bases : it shall not be moved for ever and ever.

13th Sunday after Pentecost.

As on Quinquagesima Sunday, (5th mode), p. 2007.

14th Sunday after Pentecost.

Ps. 83. Quam dilécta (8th mode), p. 2004.

15th Sunday after Pentecost.

Ps. 33. Benedícam Dóminum (1st mode), p. 2018.

16th Sunday after Pentecost (8th mode).

Psalm 70.

A prayer in old age and distress.

1. In te, Dómine, sperávi,
non confúndar in aetérnum : *
in justítia túa líbera me, et
éripe me.

2. Inclína ad me áurem
túam, * et sálva me.

3. Esto míhi in Déum pro-
tectórem et in lócum muni-
tium : * ut sálvum me fácias,

4. Quóniam firmaméntum
méum, * et refúgium méum
és tu.

5. Déus méus, éripe me de
mánu peccatóris, * et de mánu
cóntra légem agéntis et iníqui :

6. Quóniam tu es paciéntia
méa, Dómine : * Dómine,
spes méa a juventúte méa.

7. In te confirmátus sum ex
útero : * de vèntre mátris
méae tu es protéctor méus.

8. In te cantátio méa sém-
per : † támquam prodígium
fáctus sum múltis : * et tu
adjútor fórtis.

1. In thee, O Lord, I have hoped :
let me never be put to confusion.
Deliver me in thy justice, and
rescue me.

2. Incline thy ear unto me, and
save me.

3. Be thou unto me a God, a
protector, and a place of strength :
that thou mayst make me safe.

4. For thou art my firmament
and my refuge.

5. Deliver me, O my God, out of
the hand of the sinner, and out of
the hand of the transgressor of the
law and of the unjust.

6. For thou art my patience, O
Lord : my hope, O Lord, from my
youth.

7. By thee have I been confirmed
from the womb : from my mother's
womb thou art my protector.

8. Of thee shall I continually sing.
I am become unto many as a wonder :
but thou art a strong helper.

17th Sunday after Pentecost (2nd mode).

Psalm 75.

God's power has restored justice and peace.

1. Nótus in Judaéa Déus : *
in Israél mágnus nómen éjus.

2. Et fáctus est in páce lócus
éjus : * et habitátio éjus in Síon.

3. Ibi confrégit poténtias
árcuum, * scútum, gládium, et
béllum.

4. Illúminans tu mirabiliter
a móntibus aetérnis : * turbáti
sunt ómnes insipiéntes córde.

5. Dormiérunt sómnum
súum : * et nihil invenérunt
ómnés víri divitiárum in má-
nibus súis.

6. Ab increpatióne túa, Déus
Jácob, * dormitavérunt qui
ascendérunt équos.

7. Tu terríbilis es, et quis
resístet tibi? * ex tunc íra túa.

8. De caélo audítum fecísti
judícium : * térra trémuit et
quiévit,

9. Cum exsúrgeret in judi-
cium Déus, * ut sálvos fáceret
ómnés mansuétos térrae.

1. In Judaea God is known : his
name is great in Israel.

2. And his place is in peace : and
his abode in Sion :

3. There hath he broken the
powers of bows : the shield, the
sword, and the battle.

4. Thou enlightenest wonderfully
from the everlasting hills. All the
foolish of heart were troubled.

5. They have slept their sleep :
and all the men of riches have found
nothing in their hands.

6. At thy rebuke, O God of Jacob,
they have all slumbered that mounted
on horseback.

7. Thou art terrible, and who shall
resist thee? From that time thy
wrath.

8. Thou hast caused judgment to
be heard from heaven : the earth
trembled and was still,

9. When God arose in judgment,
to save all the meek of the earth.

18th Sunday after Pentecost.

As on 5th Sunday after Easter, (4th mode), p. 2013.

19th Sunday after Pentecost.

Ps. 118. Beáti immaculáti (5th mode), p. 1808.

20th Sunday after Pentecost.

Ps. 118. Beáti immaculáti (4th mode), p. 1808.

21st Sunday after Pentecost.

Ps. 118. Beáti immaculáti (1st mode), p. 1808.

22nd Sunday after Pentecost.

As on 3rd Sunday, (8th mode), p. 2017.

23rd Sunday after Pentecost.

Ps. 129. De profúndis (1st mode), p. 1784.

PROPER OF THE SAINTS.

November 30. Saint Andrew, Apostle.

Ps. 138. Dómine, probásti me (8th mode), p. 1033.

December 8. Immaculate Conception (8th mode).

Psalm 29.

Thanksgiving for health restored.

- | | |
|---|---|
| <p>1. Exaltábo te, Dómine, quóniam suscepísti me : * nec delectásti inimícos méos super me.</p> <p>2. Dómine, Déus méus, clamávi ad te, * et sanásti me.</p> <p>3. Dómine, eduxísti ab inférno ánimam méam : * salvásti me a descendéntibus in lácum.</p> <p>4. Psállite Dómino, sáncti éjus : * et confitémini memóriæ sanctitátis éjus.</p> <p>5. Quóniam fra in indignatióne éjus : * et víta in voluntáte éjus.</p> <p>6. Ad vésperum demorábitur flétus : * et ad matutínium lætítia.</p> <p>7. Ego autem dixi in abundantia méa : * Non movébor in aetérnum.</p> <p>8. Dómine, in voluntáte túa, * præstitísti decóri méo virtútem.</p> | <p>1. I will extol thee, O Lord, for thou hast upheld me : and hast not made my enemies to rejoice over me.</p> <p>2. O Lord my God, I have cried to thee : and thou hast healed me.</p> <p>3. Thou hast brought forth, O Lord, my soul from hell : thou hast saved me from them that go down into the pit.</p> <p>4. Sing to the Lord, O ye his saints : and give praise to the memory of his holiness.</p> <p>5. For wrath is in his indignation ; and life in his good will.</p> <p>6. In the evening weeping shall have place : and in the morning gladness.</p> <p>7. And in my abundance I said : I shall never be moved.</p> <p>8. O Lord, in thy favour, thou gavest strength to my beauty.</p> |
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February 2. Purification of the B. V. M.

Cant. Nunc dimittis (8th mode), p. 234.

March 19. Saint Joseph.

Ps. 91. Bónum est confitéri (7th mode), p. 2001.

March 25. Annunciation of the B. V. M.

Ps. 44. Eructávit (1st mode), p. 2024.

April 25. Saint Mark, Evangelist (5th mode).

Psalm 63.

Thanksgiving for deliverance from enemies.

1. Exáudi, Déus, oratióem
méam cum déprecór : * a
timóre inimíci éripe ánimam
méam.

2. Protexisti me a convéntu
malignántium : * a multítudine
operántium iniquitátem.

3. Quia exacuérunť ut glá-
dium línguas súas : † intendé-
runt árcum rem amáram : *
ut sagittent in occúltis imma-
culátum.

4. Súbito sagittábunt éum, et
non timébunt : * firmavérunt
sibi sermónem néquam.

5. Narravérunt ut abscondé-
rent láqueos : * dixérunt : Quis
vidébit éos ?

6. Scrutáti sunt iniquitátes : *
defecérunt scrutántes scrutínio.

7. Accédet hómo ad cor
áltum : * et exaltábitur Déus.

1. Hear, O God, my prayer, when
I make supplication to thee : deliver
my soul from the fear of the enemy.

2. Thou hast protected me from the
assembly of the malignant : from the
multitude of the workers of iniquity.

3. For they have whetted their
tongues like a sword : they have
bent their bow, a bitter thing, to
shoot in secret the undefiled,

4. They will shoot at him on a
sudden, and will not fear : they are
resolute in wickedness.

5. They have talked of hiding
snares ; they have said ; Who shall
see them ?

6. They have searched after ini-
quities : they have failed in their
search.

7. Man shall come to a deep heart :
and God shall be exalted.

May 3. The Finding of the Holy Cross.

Ps. 66. Deus misereatur nóstri (4th mode), p. 1875.

May 11. Sts. Philip and James.

Ps. 32. Exsultáte, jústi (4th mode), p. 2012.

June 24. Saint John the Baptist.

Cant. Benedictus (2nd mode), p. 1779. (vv. 10-12 by preference).

June 29. Sts. Peter and Paul.

Ps. 138. Dómine, probásti me (6th mode), p. 205.

July 1. The Precious Blood of Our Lord (8th mode).

Psalm 88.

The mercy, faithfulness, and greatness of the Lord.

1. Misericórdias Dómini *
in aetérnum cantábo.

2. In generatióem et generatióem * annuntiábo veritátem túam in óre méo.

3. Quóniam dixísti : In aetérnum misericórdia aedificábitur in caélis : * praeparábitur veritas túa in éis.

4. Dispósui testaméntum eléctis méis, † jurávi Dávid sérvomé : * Usque in aetérnum praeparábo sémen túum.

5. Et aedificábo in generatióem et generatióem * sédem túam.

6. Confitebúntur caéli mirabilia túa, Dómine : * étenim veritátem túam in ecclésia sanctorum.

1. The mercies of the Lord I will sing for ever.

2. I will shew forth thy truth with my mouth to generation and generation.

3. For thou hast said : Mercy shall be built up for ever in the heavens. Thy truth shall be prepared in them.

4. I have made a covenant with my elect, I have sworn to David my servant : Thy seed will I settle for ever.

5. And I will build up thy throne unto generation and generation.

6. The heavens shall confess thy wonders, O Lord : and thy truth in the church of the saints.

July 25. Saint James, Apostle.

Ps. 138. Dómine, probásti me (1st mode), p. 205.

July 26. Saint Anne (6th mode).

Psalm 44.

The wedding of the King.

1. Eructávit cor méum verbum bónum ; * díco égo ópera méa Régi.

2. Língua méa cálamus scríbae, * velóciter scribéntis.

1. My heart hath uttered a good word : I speak my works to the King.

2. My tongue is the pen of a scrivener that writeth swiftly.

3. **Speciósus** fóрма prae filiis hóminum, † **diffúsa** est **grátia** in **lábiis** tuis ; * **proptérea** **benedíxit** te **Déus** in **aetérnum**.

4. **Accíngere** gládio tuo super **fémur** túum, * **potentíssime**.

5. **Spécie** túa et **pulchritúdine** túa * **inténde**, **prósper**e **procéde**, et **régna**.

6. **Propter** **veritátem**, et **mansuetúdinem**, et **justítiam** : * et **dedúcet** te **mirabíliter** **déxtera** túa.

7. **Sagittae** tuae **acútae**, **pópuli** **sub** te **cádent**, * in **córda** **inimicórum** régis.

8. **Sédes** túa, **Déus**, in **saéculum** **saéculi** : * **vírga** **directiónis** **vírga** **régni** túi.

9. **Dilexísti** **justítiam**, et **odísti** **iniquitátem** : * **proptérea** **únxit** te **Déus**, **Déus** **tuis**, **óleo** **laetitia**e prae **consórtibus** tuis.

3. Thou art beautiful above the sons of men : grace is poured abroad in thy lips ; therefore hath God blessed thee for ever.

4. Gird thy sword upon thy thigh, O thou most mighty.

5. With thy comeliness and thy beauty set out : proceed prosperously, and reign.

6. Because of truth and meekness and justice : and thy right hand shall conduct thee wonderfully.

7. Thy arrows are sharp : under thee shall people fall, into the hearts of the king's enemies.

8. Thy throne, O God, is for ever and ever : the sceptre of thy kingdom is a sceptre of uprightness.

9. Thou hast loved justice, and hated iniquity : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

August 6. The Transfiguration of Our Lord.

Ps. 83. Quam dilécta. (1st mode), p. 2004.

August 10. Saint Lawrence.

Ps. 95. Cantáte Dómino (5th mode), p. 2013.

or Ps. 16. Exáudi, Dómine (5th mode), p. 2017.

August 15. The Assumption of the B. V. M.

Ps. 97. Cantáte Dómino (6th mode), p. 2001.

August 16. Saint Joachim.

Ps. III. Beátus vir (7th mode), p. 164.

August 22. The Immaculate Heart of Mary.

Ps. 44. Eructávit (8th mode), p. 2024.

August 24. Saint Bartholomew, Apostle.

Ps. 138. Dómine probásti me (2nd mode), p. 202.

Aug. 29. Beheading of St. John the Baptist (6th mode).

Psalm 20.

Thanksgiving for God's favours.

1. Dómine, in virtúte túa
laetábitur rex, * et super
salutare túum exsultábit vehe-
ménter.

2. Desidérium córdis éjus,
tribuísti éi : * et voluntáte
labiórúm éjus non fraudásti
éum.

3. Quóniam praevenísti éum
in benedictiónibus dulcédinis : *
posuísti in cápite éjus corónam
de lápide pretiósó.

4. Vítam pétiit a te : * et
tribuísti éi longitúdinem diérum
in saéculum, et in saéculum
saéculi.

5. Mágna est glória éjus in
salutári túo : * glóriam et
mágnam decórem impónes su-
per éum.

6. Quóniam dábis éum
in benedictiónem in saéculum
saéculi : * laetificábis éum in
gáudio cum vultu túo.

1. In thy strength, O Lord, the
king shall joy : and in thy salvation
he shall rejoice exceedingly.

2. Thou hast given him his heart's
desire : and hast not withholden
from him the will of his lips.

3. For thou hast prevented him
with blessings of sweetness : thou
hast set on his head a crown of
precious stones.

4. He asked life of thee : and thou
hast given him length of days for
ever and ever.

5. His glory is great in thy sal-
vation : glory and great beauty shalt
thou lay upon him.

6. For thou shalt give him to be
a blessing for ever and ever : thou
shalt make him joyful in gladness
with thy countenance.

September 8. The Nativity of the B. V. M.

Ps. 44. Eructávit (1st mode), p. 2024.

September 14. The Exaltation of the Holy Cross.

As on May 3, p. 1875.

September 15. The Seven Sorrows of the B. V. M.

Ps. 119. Ad Dóminum cum tribulárer (1st mode), p. 552.

September 21. Saint Matthew, Apostle and Evang.

Ps. 20. Dómine, in virtúte túa (4th mode), as above.

September 29. Saint Michael, Archangel.

Cant. Benedícite (3rd mode), *p.* 1816.

October 3. Saint Teresa of the Child Jesus.

Ps. 112. Laudáte, púeri (7th mode), *p.* 169.

October 7. The Most Holy Rosary of the B. V. M.

Ps. 44. Eructávit (1st mode), *p.* 2024.

October 11. The Motherhood of the B. V. M.

Ps. 97. Cantáte Dómino (3rd mode), *p.* 2001.

October 18. Saint Luke, Evangelist.

Ps. 138. Dómine, probásti me (1st mode), *p.* 202.

Our Lord Jesus Christ, King (6th mode).

Psalm 28.

Hymn to God revealed in the storm.

1. Afférte Dómino, **fili DÉi** : *
afférte Dómino **filios aríetum.**

2. Afférte Dómino **glóriam**
et **honórem**, † afférte Dómino
glóriam nómini éjus : * adoráte
Dóminum in átrio **sáncto éjus.**

3. **Vox Dómini super águas**, †
Déus majestátis intónuit : *
Dóminus super **águas múlta.**

4. **Vox Dómini in virtúte** : *
vox Dómini in magnificéntia.

5. **Vox Dómini confringéntis**
cédros : * et **confringet Dó-**
minus cédros Líbani.

6. Et **commínuet eas támquam**
vítulum Líbani : * et **diléctus**
quemádmódum filius unicór-
nium.

1. Bring to the Lord, O ye children
of God : bring to the Lord the
offspring of rams.

2. Bring to the Lord glory and
honour : bring to the Lord glory to
his name : adore ye the Lord in his
holy court.

3. The voice of the Lord is upon
the waters ; the God of majesty
hath thundered : the Lord is upon
many waters.

4. The voice of the Lord is in power ;
the voice of the Lord in magnificence.

5. The voice of the Lord breaketh
the cedars : yea, the Lord shall
break the cedars of Libanus,

6. And shall reduce them to
pieces : as a calf of Libanus, and
as the beloved son of unicorns.

7. Vox Dómini intercedéntis flámmam ignis : † vox Dómini concutiéntis desértum : * et commovébit Dóminus desértum Cades.

8. Vox Dómini praeparántis cérvos, et revelábit condénsa : * et in témplo éjus ómnes dícent glóriam.

7. The voice of the Lord divideth the flame of fire : the voice of the Lord shaketh the desert : and the Lord shall shake the desert of Cades.

8. The voice of the Lord prepareth the stags, and he will discover the thick woods : and in his temple all shall speak his glory.

November I. Feast of All Saints.

Ps. 32. Exsultáte, jústi (1st mode), p. 2012.

November II. Saint Martin, Bishop.

Ps. 131. Meménto, Dómine (3rd mode), p. 198.

COMMON OF SAINTS.

For Confessor Bishops.

Ps. 29. Exaltábo te (6th mode), p. 2022.

For Martyrs.

Mass. Státuit. *Ps. 88. Misericórdias (4th mode), p. 2024.*

Mass. Sacerdotes Déi. *Ps. 20. Dómine, in virtúte, p. 2026.*

Mass. In virtúte. *Ps. 20. Dómine, in virtúte (1st mode), p. 2026.*

Mass. Laetábitur. *Ps. 63. Exáudi, Déus (5th mode), p. 2023.*

Mass. Protexísti me. *as for St. Mark, p. 2023.*

Mass. Sáncti tui. *Ps. 32. Exsultáte, jústi (1st mode), p. 2012.*

Mass. Intret. *Ps. 78. Déus, venérunt géntes (1st mode), p. 2002.*

Mass. Sapiéntiam. *Ps. 32. Exsultáte, jústi (8th mode), p. 2012.*

Mass : « Salus autem... » (4th mode).

Psalms 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. Quóniam támquam foenum
velóciter aréscent : * et quem-
ádmodum ólera herbárum cito
décident.

3. Spéra in Dómino, et fac
bonitátem : * et inhábíta tér-
ram, et pascéris in divítiis éjus.

4. Delectáre in Dómino : *
et dábit tibi petitiónes córdis
túi.

5. Revéla Dómino viam túam
et spéra in éo : * et ipse fáciét.

6. Et edúcet quasi lúmen
justitiam túam : † et júdicium
tuum támquam merídiem : *
súbditus ésto Dómino et óra
éum.

7. Nóli aemulári in éo, qui
prosperátur in vía súa : * in
hómine faciénte injustítias.

2. For they shall shortly wither
away as grass : and as the green
herbs shall quickly fall.

3. Trust in the Lord, and do good,
and dwell in the land : and thou
shalt be fed with its riches.

4. Delight in the Lord : and he
will give thee the requests of thy
heart.

5. Commit thy way to the Lord,
and trust in him : and he will do it.

6. And he will bring forth thy
justice as the light, and thy judgment
as the noonday. Be subject to the
Lord and pray to him.

7. Envy not the man who prosper-
eth in his way : the man who doth
unjust things.

For Confessors Bishops.

Mass. Státuit. *Ps.* 131. Meménto, Dómine (7th mode), *p.* 198.

Mass. Sacerdótes túi. *as for the preceding mass,* (3rd mode).

For Doctors.

Mass. In médio. *Ps.* 91. Bónum est confitéri (7th mode), *p.* 2001.

For Confessors not Bishops.

Mass. Os jústi. *Ps.* 36. Noli aemulári (3rd mode), *p.* 2028.

Mass. Jústus. *Ps.* 91. Bónum est confitéri. (1st mode), *p.* 2001.

For Abbots.

Mass. Os jústi, *as above.*

For Virgins.

Mass. Loquébar. *Ps.* 118. Beáti immaculáti (1st mode), *p.* 1808.

Mass. Me exspectavérunt. *Ps.* 118. (4th mode), *p.* 1808.

Mass. Dilexísti. *Ps.* 44. Eructávit (5th mode), *p.* 2024.

Mass. Vúltum túum. *Ps.* 44. Eructávit (8th mode), *p.* 2024.

For Holy Women.

Mass. Me exspectavérunt. *Ps. 118.* (1st mode), *p.* 1808.

Mass. Cognóvi. *Ps. 44.* Eructávit (4th mode), *p.* 2024.

For the Dedication of a Church.

Ps. 83. Quam dilécta (5th mode), *p.* 2004.

On Feasts of the B. V. M.

Ps. 44. Eructávit (1st mode), *p.* 2024.

APPENDIX

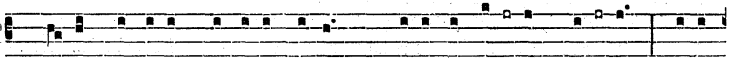
PSALMS FOR THE HOLY WEEK

ACCORDING TO THE NEW LATIN VERSION

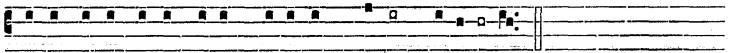
PSALMS OF SUNDAY

AT VESPERS

Psalm 109



1. DÍ-xit Dóminus Dómino mé- o : † « Séde a **déx-tris mé- is**, * donec



pónam in-i-mí cos tú-os scabéllum **pédum tu-ó- rum** ».

2. Scéptrum poténtiae túae proténdet Dóminus ex Síon : *
« Domináre in médio inimicórum tuórum! »

3. Técum principátus díe órtus túi in splendóre **sanctitátis** : * ante
lucíferum, támquam rórem, **génui te** ». —

4. Jurávit Dóminus et non paenitébit éum : * « Tu es sacérdos in
aetérnum secúndum órđinem Melchísedech ». —

5. Dóminus a **déxtris túis** : * cónteret díe irae **súae réges**.

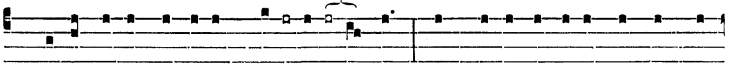
6. Judicábit nátiónes, acervábit **cadáverá**; * cónteret cápita **láte**
per **térram**.

7. De torrén-te in **vía bíbet**, * proptérea extóll-et **cáput**.

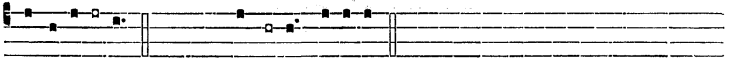
8. Glória **Pátri**, et **Filio**, * et **Spirítui Sáncto**.

9. Sicut érat in principio, et **núnc**, et **sémp(er)**, * et in saécula saecu-
lórum. Amen.

Psalm 110



1. Ce-lebrábo Dóminum tó- to córde, * in cœtu justórum et congre-



ga-ti-ó- ne. *Flex* : Dómini : †

2. Mágna sunt ópera Dómini, * scrutánda ómnibus qui díligunt éa.

3. Majéstas et magnificéntia ópus éjus; * et justítia éjus mánet in aetérnum.

4. Memoránda fécit mirabília súa; * miséricors et clémens est Dóminus.

5. Escam dédit timéntibus se; * mémor érit in aetérnum fœderis súi.

6. Poténtiam óperum suórum manifestávit pópulo súo, * ut dáret éis possessiónem géntium.

7. Opera mánuum éjus sunt fidélia et jústa; * firma sunt ómnia praecépta éjus,

8. Stabílita in saécula, in aetérnum, * fácta cum firmitáte et aequitáte.

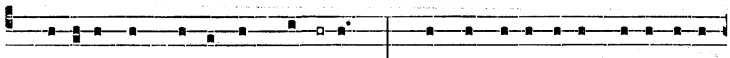
9. Redemptiónem misit pópulo suo, † státuit in aetérnum fœdus súum; * sánctum et venerábile est nómen éjus.

10. Inítium sapiéntiae tímor Dómini : † prudénter águnt ómnes, qui cólunt éum; * laus éjus mánet in aetérnum.

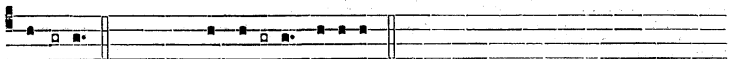
11. Glória Pátri, et Fílio, * et Spiritui Sáncto.

12. Sicut érat in princípío, et nunc, et sémper, * et in saécula saeculórum. Amen.

Psalm 111



1. Be- átus vir qui tí-met Dóminum, * qui mandá-tis é-jus de-lectá-tur



múl- tum. *Flex* : paupé-ribus, †

2. Pórens in térra érit sémen éjus; * generatióni rectórum benedicétur.

3. Opes et divítiae érunť in dómo éjus, * et munificéntia éjus manébit sémper.

4. Oritur in ténebris ut lúmen réctis, * clémens et miséricors et jústus.

5. Bene est víro qui miserétur et cómmodat, * qui dispónit res súas cum justítia.

6. In aetérnum non vacillábit; * in memória aetérna érit jústus.

7. A nuntio tristi *non timébit*; * *firmum est cor éjus, sperans in Dómino.*

8. Cónstans est cor éjus, *non timébit*, * *donec confúsos videat adversários súos.*

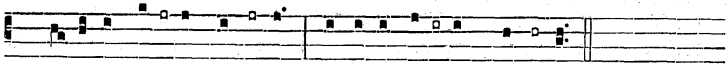
9. Distribuit, donat paupéribus, † *munificéntia éjus manébit sémpet*; * *córnú éjus extollétur cum glória.*

10. Peccátor vidébit et indignábitur, † *déntibus suis fréndet et tabéscet*; * *desidérium peccatórum períbit.*

11. Glória Pátri, et Fílio, * et Spirítui Sáncto.

12. Sicut érat in princípío, et *nunc*, et *sémpet*, * et in saécula saeculórum. Amen.

Psalm 112



1. Laudá-te, sér- vi Dómi-ni, * laudá-te nó- men Dómi-ni.

2. Sit nómen Dómini *benedíctum* * et nunc et usque *in aetérnum.*

3. A sólis órtu usque ad *occásu* éjus * *laudétur nómen Dómini.* —

4. Excélsus super ómnes *géntes Dóminus*, * *super caélos glória éjus.*

5. Quis sicut Dóminus, Déus nóster, qui *sédet in álto* * et *óculos demittit in caélum et in térram?* —

6. Súblevat e *púlvere ínopem*, * e *stércore érigit páuperem*,

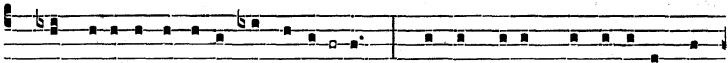
7. Ut *cólloce*t eum *cum* *príncípibus*, * *cum príncípibus pópuli súi.*

8. *Habitáre* fácit eam, quae *stérilis érat*, in *dómo*, * *mátrém filiórum laetántem.*

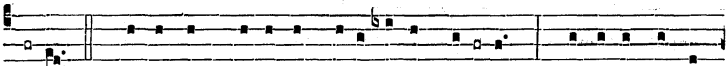
9. Glória Pátri, et Fílio, * et Spirítui Sáncto.

10. Sicut érat in princípío, et *nunc*, et *sémpet*, * et in saécula saeculórum. Amen.

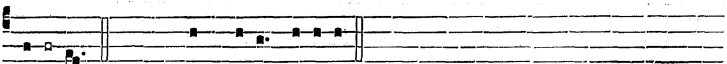
Psalm 113



1. Cum exí-ret Isra- él de *Ægý-pto*, * *dómus Jácob de pópu-lo bár-*



ba-ro. 2. Fáctus est Júda *sanctu-á-ri-um é- jus*, * *Isra- él régnum*



é- jus. Flex : non nóbis, †

3. Máre *vidit et fúgit*, * *Jordánis vértit se retrórsu*m.

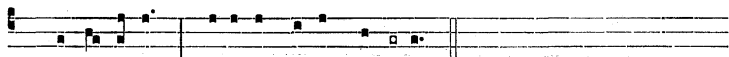
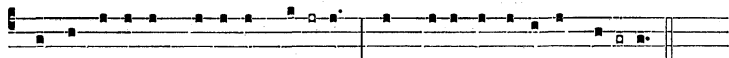
4. *Móntes saltáru*nt ut *aríetes*, * *cólles ut agnélli.*

5. Quid est tibi, *máre*, *quod fúgis?* * *Jordánis, quod vértis te retrórsu*m?

6. M^ontes, quod saltatis ut arietes, * c^olles, ut agnelli?
7. A facie D^omini contremisce, t^{er}ra, * a facie D^ei J^acob,
8. Qui convertit p^{er}ram in stagnum aquarum, * rupem in fontes aquarum. —
9. Non nobis, D^omine, non nobis, † sed n^omini tuo da gl^oriam, * p^{ro}pter misericordiam tuam, p^{ro}pter fidelitatem tuam.
10. Quare dicant g^entes : * « Ubinam est D^eus e^orum? »
11. D^eus n^oster in ca^elo est; * omnia, quae voluit, fecit. —
12. Idola e^orum sunt argentum et aurum, * opus manuum hominum.
13. Os habent, et non loquuntur; * oculos habent, et non vident.
14. Aures habent, et non audiunt; * nares habent, et non odorantur.
15. Manus habent, et non palpant; † pedes habent, et non ambulant; * sonum non edunt gutture suo.
16. Similes illis erunt, qui faciunt ea, * omnis qui confidit in eis. —
17. D^omus Israel confidit in D^omino : * adjutor e^orum et clipeus e^orum est.
18. D^omus Aaron confidit in D^omino : * adjutor e^orum et clipeus e^orum est.
19. Qui timent D^ominum, confidunt in D^omino : * adjutor e^orum et clipeus e^orum est.
20. D^ominus recordatur n^ostri * et benedicit nobis;
21. Benedicit domui Israel, * benedicit domui Aaron.
22. Benedicit iis qui timent D^ominum, * tam pusillis quam majoribus.
23. D^ominus multiplicabit vos, * vos et filios vestros.
24. Benedicti vos a D^omino, * qui fecit caelum et terram.
25. Caelum est caelum D^omini, * terram autem dedit filiis hominum.
26. Non mortui laudant D^ominum, * neque ullus qui ad inferos descendit.
27. Sed nos benedicimus D^omino, * et nunc et usque in aeternum.
28. Gl^oria Patri, et Filio, * et Spiritui Sancto.
29. Sicut erat in principio, et nunc, et semper, * et in saecula saeculorum. Amen.

Canticle of the Blessed Virgin

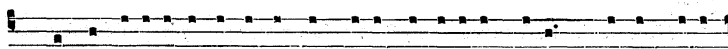
Luke, I, 46-55

1. Magni- fi- cat * ánima mé- a D^ominum;2. Et exsultá- vit spí- ri- tus mé- us * in D^e- o salva- tó- re mé- o,3. Quia resp^{er}xit humilitatem ancillae suae : * ecce enim ex hoc be^atam me dicent omnes generati^ones,4. Quia fecit mihi magna qui p^otens est, * et s^anc^tum n^omen ejus,5. Et miseric^ordia ejus a prog^enie in prog^enie * tim^entibus eum. —6. Fecit pot^entiam br^achio suo; * disp^ersit superbos mente cordis sui.7. Deposuit potentes de s^ed^e, * et exaltávit h^umiles.

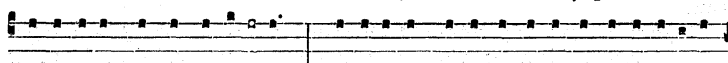
8. Esuriéntes implévit **bónis**, * et dívites dimísit *inánis*. —
 9. Suscépit Israëĭ, sérvum **súum**, * recordátus *misericórdiae* **súae**,
 10. Sicut locútus est ad **pátrés nóstros**, * erga Abraham et sémen **éjus**
in saécula.
 11. Glória **Pátri**, et **Filio**, * et **Spirítui Sáncto**.
 12. Sicut érat in **príncipio**, et nunc, et **sémpér**, * et in saécula saecu-
lórum. Amen.

AT COMPLINE

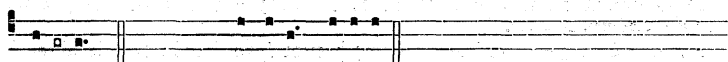
Psalm 4



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 ó-ra-ti-ónem



mé- am. — *Flex* : peccáre, †

2. Viri, quousque éstis **gráves córde**? * quare dilígitis *vanitátem* et *quaéritis mendácium*?

3. Scitóte : **mirábilem** fácit **Dóminus** **sánctum súum**; * **Dóminus** exáudiet me, cum invocávero **éum**.

4. Contremísce et nolíte peccáre, † recogitáte in **córdibus véstris**, * in cubílibus véstris, et *obmutéscite*.

5. Sacrificáte **sacrificia jústa**, * et **speráte in Dómino**. —

6. Múlti dícunt : « Quis osténdet **nóbis bóna**? » * Extólle super nos **lúmen vultus túi, Dómine!**

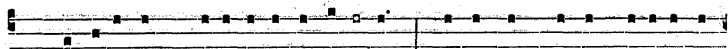
7. Dedísti **laetítiam** in cor **méum** * **majórem**, quam cum **abúndant trítico et víno**.

8. In **páce**, simul ac decúbui, **obdormísco**, † quóniam tu solus, **Dómine**, * in **securitáte me** *constítuis*.

9. Glória **Pátri**, et **Fílio**, * et **Spirítui Sáncto**.

10. Sicut érat in **príncipio**, et nunc, et **sémpér**, * et in saécula saecu-
lórum. Amen.

Psalm 90



1. Qui dégis in **praesi-di-o** **Altíssimi**, * qui sub **úmbra** **Omnipoténtis**



commorá- ris, *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 álas éjus **confúgies** : * scútum et *clípeus* est *fidélitas* éjus.

5. Non timébis a terróre **noctúrno**, * a sagítta volánte in *díe*,

6. A péste quae vagátur in **ténebris**, * a *pernicie* quae *vástat meridie*.

7. Cádant a látere túo mílle, † et décem mília a **déxtris tuis** : * ad te non *appropinquábit*.

8. Verúmtamen óculis tuis **spectábis** * et *mercédem peccatórum vidébis*.

9. Nam refúgium túum est **Dóminus**, * *Altíssimum constituísti munímen túum*.

10. Non accédet ad te **málum**, * et plága non *appropinquábit tabernáculo túo*,

11. Quia Angelis suis **mandávit de te**, * ut *custódiant te in ómnibus viis tuis*.

12. In *mánibus* suis **portábunt te**, * ne offéndas ad *lápídem pèdem túum*.

13. Super *áspídem* et *víperam gradiéris*, * *conculcábis leónem et dracónem*. —

14. Quóniam míhi *adhaésit*, liberábo éum; * *prótegam éum*, quia *cognóvit nómen méum*.

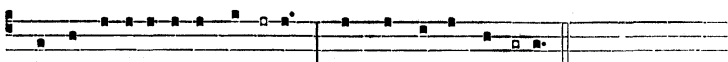
15. *Invocábit me* et *exáudiam éum*; † *cum ipso éro in tribulatióne*, * *erípiam éum et honorábo éum*.

16. *Longítudine diérum satiábo éum*, * et *osténdam éi salútem méam*.

17. *Glória Pátri*, et *Fílio*, * et *Spirítui Sáncto*.

18. Sicut érat in *príncipio*, et nunc, et *sémper*, * et in *saécula saeculórum*. Amen.

Psalm 133



1. Ecce *benedí-ci-te* **Dómino**, * *ómnes sérví Dómini*;

2. Qui *státis in dómo Dómini* * *hóris noctúrnis*.

3. *Extóllite mánu*s véstras ad **sáncta** * et *benedícite Dómino*. —

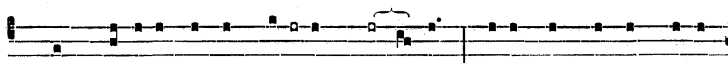
4. Ex *Sion* *benedícat tibi Dóminus*, * qui *fécit caélum et térram*.

5. *Glória Pátri*, et *Fílio*, * et *Spirítui Sáncto*.

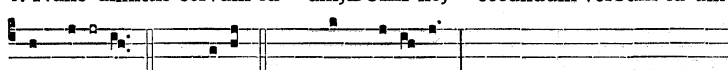
6. Sicut érat in *príncipio*, et nunc, et *sémper*, * et in *saécula saeculórum*. Amen.

Canticle of Simeon

Luke 2, 29-32



1. Nunc *dimíttis sérvum tú-* um, **Dómi-ne**, * *secúndum vérbum tú-um*

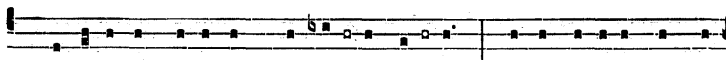


in **pá-** ce, 2. Qui-a... 3. **Quam** *parásti* *

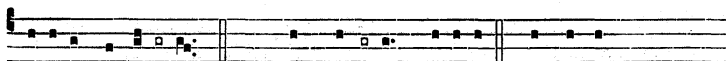
2. Quia vidérunt óculi **méi** * *salútem túam*,
3. **Quam parásti** * ante *faciem ómnium populórum*.
4. Lúmen ad revelatiónem **géntium** * et glóriam plébis *túæ Israél*.
5. Glória **Pátri**, et **Fílio**, * et **Spirítui Sáncto**.
6. Sicut érat in principio, et **núnc**, et **sémper**, * et in saécula saeculórum. Amen.

PSALMS OF THE HOLY WEEK

Psalm 23, 1-2 and 7-10



1. Dómi-ni est térra et quae **ré-plent é-** am, * *órbis terrárum et qui*



habitant in é- o. *Flex : rex gló-ri-æ?* † 2. Nam ipse...

2. Nam ipse super *mária fundávit éum*, * et super *flúmina firmávit éum*. —

7. Attóllite, *pórtae*, *cápita véstra*, † et attóllite vos, *fóres antíquae*, * ut *ingrediátur rex glóriæ!*

8. « *Quis est iste rex glóriæ?* » † « *Dóminus fórtis et pórens*, * *Dóminus pórens in praélio* ».

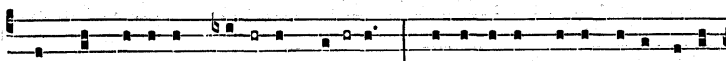
9. Attóllite, *pórtae*, *cápita véstra*, † et attóllite vos, *fóres antíquae*, * ut *ingrediátur rex glóriæ!*

10. « *Quis est iste rex glóriæ?* » * « *Dóminus exercítuum : ipse est rex glóriæ* ».

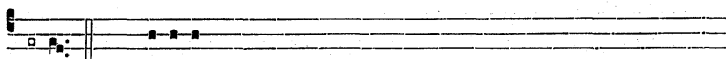
11. Glória **Pátri**, et **Fílio**, * et **Spirítui Sáncto**,

12. Sicut érat in principio, et **núnc**, et **sémper**, * et in saécula saeculórum. Amen.

Psalm 46



1. Omnes pópu-li, **pláudi-te mánibus**, * *exsultá-te Dé- o vó-ce laetí-*



ti-ae, 2. Quóni-am...

2. Quóniam *Dóminus excélsus, terríbilis*, * *Rex mágnus super ómnem térram*.

3. Súbjicit **pópulos nóbis** * et *natiónes pédibus nóstris*.

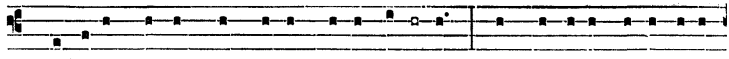
4. Eligit nobis hereditatem nostram, * gloriam Jacob, quem diligit. —
5. Ascendit Deus cum exultatione, * Dominus cum voce tubae.
6. Psallite Deo, psallite; * psallite Regi nostro, psallite. —
7. Quoniam Rex omnis terrae est Deus, * psallite hymnum.
8. Deus regnat super nationes, * Deus sedet super solium sanctum suum.
9. Principes populorum congregati sunt * cum populo Dei Abraham.
10. Nam Dei sunt proceres terrae : * excelsus est valde.
11. Gloria Patri, et Filio, * et Spiritui Sancto,
12. Sicut erat in principio, et nunc, et semper, * et in saecula saeculorum. Amen.

Psalm 147

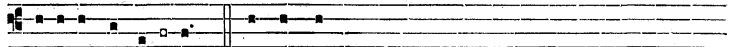


1. Lauda, Je-rusa-lem, Dominum : * lauda De-um tu-um, Si- on.
2. Quod firmavit seras portarum tuarum, * benedixit filiis tuis in te.
3. Composuit fines tuos in pace, * medulla tritici satiavit te.
4. Emittit eloquium suum in terram, * velociter currit verbum ejus.
5. Dat nivem sicut lanam, * pruina sicut cinerem spargit.
6. Projicit glaciem suam ut frustula panis; * coram frigore ejus aquae rigescunt.
7. Emittit verbum suum et liquefacit eas; * flare jubet ventum suum et fluunt aquae.
8. Annuntiavit verbum suum Jacob, * statuta et praecepta sua Israel.
9. Non fecit ita ulli nationi : * praecepta sua non manifestavit eis.
10. Gloria Patri, et Filio, * et Spiritui Sancto.
11. Sicut erat in principio, et nunc, et semper, * et in saecula saeculorum. Amen.

Psalm 22



1. Dominus pascit me : ni-hil mi-hi de- est; * in pascu-is vi-rentibus

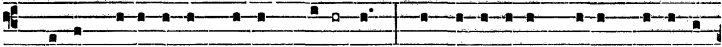


cubare me fa- cit. 2. Ad aquas...

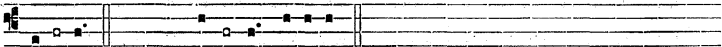
2. Ad aquas, ubi quiescam, conducit me; * reficit animam meam.
3. Deducit me per semitas rectas * propter nomen suum.
4. Etsi incedam in valle tenebrosa, * non timebo mala, quia tu mecum es.
5. Virga tua et baculus tuus : * haec me consolantur. —
6. Paras mihi mensam * spectantibus adversariis meis;

7. Inúngis óleo cáput **méum**; * cálix méus ubérrimus est.
 8. Benígnitas et grátia me sequéntur * cúnctis diébus vítae **méae**.
 9. Et habitábo in dómo **Dómini** * in longíssima **témpora**.

Psalm 71



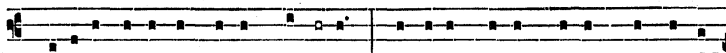
1. Dé- us, judí-ci- um tú-um **régi** da, * et justí-ti- am tú-am **fi-li- o**



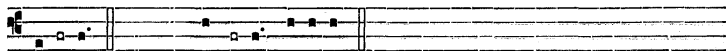
ré- gis. *Flex* : pópu-li, †

2. Gubérnet pópulum túum cum justítia, * et húmiles túos cum **aequitate**.
 3. Afferent mόνtes pácem **pópulo** * et cólles **justítiam**.
 4. Tuébitur húmiles pópuli, † sálvos fáciat filios **páuperum**, * et cónteret **oppressórem**. —
 5. Et díu vívet **ut sol**, * et sicut lúna in ómnes **generatiónes**.
 6. Descéndet ut plúvia súper **grámen**, * sicut ímbres qui **irrigant térram**.
 7. Florébit in diébus éjus **justítia** * et abundántia pácis, donec deficiat **lúna**. —
 8. Et dominábitur a mári úsque ad **máre**, * et a flúmine usque ad **términos térrae**.
 9. Coram illo prócident inimíci éjus, * et adversárii éjus **púlverem língent**.
 10. Réges Thársis et insulárum múnera **ófferent**; * réges Arabum et Sába **dóna addúcent** :
 11. Et adorábunt éum ómnes **réges**, * ómnes géntes **sérvient éi**. —
 12. Etenim liberábit páuperem invocántem, * et míserum, cui non est **adjútor**.
 13. Miserébitur inopis et **páuperis**, * et vítam páuperum **salvábít** :
 14. Ab injúria et oppressióne liberábit éos, * et pretiósus érit sánguis **eórum córam illo**. —
 15. Ideo vívet et dábunt éi de áuro **Arábiae**, † et orábunt pro éo **sémpér** : * **perpétuo benedícant éi**.
 16. Erit abundántia fruménti in térra; † in súmmiss mόνtium strépet ut Líbanus, frúctus éjus, * et florébunt incólae úrbium ut **grámina térrae**.
 17. Erit nómen éjus benedíctum in **saécula**; * dum lucébit sol, permanébit nómen éjus.
 18. Et benedícéntur in ipso ómnes tribus **térrae**, * ómnes géntes beátum **praedicábunt éum**. —
 19. Benedictus Dóminus, Déus **Israél**, * qui fáciat mirabilia **sólus**.
 20. Et benedíctum nómen éjus gloriósus in **saécula**; * et repleátur glória éjus ómnis térra. **Fiat, fiat**.

Psalm 103



1. *Benedic, á-nima mé-a, Dómino! * Dómine, Dé-us mé-us, mágnus es*



vál-de. Flex : Dómine! †

2. *Majestátem et decórem indútus es, * amíctus lúmine sicut pállio.*
3. *Extendísti caelum sicut aulaeum, * exstruxísti súper águas conclávia túa.*
4. *Núbes constitúis cúrrum túum, * ámbulas súper álas vénti.*
5. *Núntios túos fácis véntos, * et ministros túos ígnem ardéntem. —*
6. *Fundásti térram súper bases éjus : * non vacillábit in saeculum saeculi.*
7. *Océano ut vestiménto textísti éam, * super móntes stetérunt áquae.*
8. *Increpánte te fugérunt, * te tonánte trepidáruunt.*
9. *Ascendérunt móntes, descendérunt válles * in lócum quem statuísti éis.*
10. *Términum posuísti, quem non transgrediántur, * ne íterum opériant térram. —*
11. *Fontes deflúere júbes in rívos * qui mánant inter móntes,*
12. *Pótum praebent ómni béstiae ágri : * ónagri exstínguunt sítim súam;*
13. *Júxta éos hábitant volúcrés caéli, * ínter rámos édunt vócem.*
14. *Rígas móntes de conclávis túis, * frúctu óperum tuórum satiátur térra.*
15. *Prodúcis grámen juméntis * et hérbam, ut sérviat hómini,*
16. *Ut tráhat pánem de térra, * et vínun quod laetíficet cor hóminis;*
17. *Ut faciém exhílalet óleo, * et pánis reficiat cor hóminis.*
18. *Saturántur árbores Dómini, * cédri Líbani quas plantávit.*
19. *Illic volúcrés nidum pónunt; * cicóniae dómus sunt abíetes.*
20. *Móntes excélsi íbícibus, * pétrae hyrácibus perfúgium praéstant. —*
21. *Fecísti lúnam ad témpora signánda; * sol cognóvit occásun súum.*
22. *Cum fácis ténebras et órítur nox, * in éa vagántur ómnes béstiae sílvae.*
23. *Cátuli leónum rúgiunt ad praédam, * et pétunt a Déo éscam síbi.*
24. *Cum órítur sol, recédunt, * et in cubílibus súis recúbunt.*
25. *Homo éxit ad ópus súum * et ad labórem súum úsque ad vésperum.*
26. *Quam múlta sunt ópera túa, Dómine! † ómnia cum sapiéntia fecísti : * pléna est térra creatúris túis.*
27. *Ecce máre mágnun et láte pátenš : † illic reptília síne número, * animália párva cum mágnis.*
28. *Illic náves perámbulant, * Leviáthan, quem fecísti, ut lúdat in éo. —*
29. *Omnia a te expéctant, * ut des éis éscam témpore súo.*

30. Dánte te éis cóllyunt; * aperiénte te mánum túam impléntur bónis.

31. Si abscondís faciém túam, turbántur; † si áufers spíritum eórum, decédunt * et revertúntur in púlverem súum.

32. Si emíttis spíritum túum, creántur, * et rénovas faciém térrae. —

33. Glória Dómini sit in aetérnum : * laetétur Dóminus de opéribus súis,

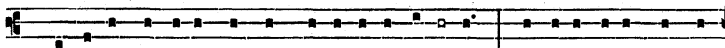
34. Qui réspicit térram, et trémit; * tángit móntes, et fúmant.

35. Cantábo Dómino, dónec vívam; * psállam Déo méo, quámduu éro.

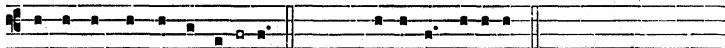
36. Jucúndum sit éi elóquium méum : * égo laetábor in Dómino.

37. Tollántur peccatóres de térra, † et impíi ne sint últra; * bénedic, ánima méa, Dómino!

Psalm 150



1. Laudá-te Dóminum in sanctu-á-ri-o é- jus, * laudá-te é-um in au-



gústo firmaménto é- jus. *Flex* : sonó-ris, †

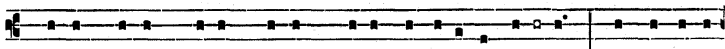
2. Laudáte éum propter grándia ópera éjus, * laudáte éum propter súmmam majestátem éjus.

3. Laudáte éum clangóre túbæ, * laudáte éum psaltério et cíthara.

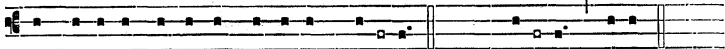
4. Laudáte éum týmpano et chóro, * laudáte éum chórdis et órgano.

5. Laudáte éum cýmbalis sonóris, † laudáte éum cýmbalis crepitántibus : * ómne quod spírat, 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 clamó-ris mé- i. *Flex* : mé- um, †

2. Déus méus, clámo per díem, et non exáudis, * et nocte, et non atténdis ad me.

3. Tu autem in sanctuário hábitas, * laus Israël.

4. In te speravérunt pátres nóstri, * speravérunt et liberásti éos;

5. Ad te clamavérunt et sálvi fácti sunt, * in te speravérunt et non sunt confúsi.

6. Ego autem sum vérmis et non hómo, * oppróbrium hóminum et despéctio plébis.

7. Omnes vidéntes me derídent me, * didúcunt lábia, ágítant cáput :

8. « Confidit in Dómino : liberet éum, * erípiat éum, si diligit éum ».

9. Tu útique duxísti me *índe ab útero*; * *secúrum* me fecísti ad úbera mátris *méae*.

10. Tíbi tráditus sum *índe ab órtu*, * ab útero mátris *méae* D^eus *méus* es tu.

11. Ne longe stéteris a me, *quóniam* *tríbulor*; * *prope* ésto : quia non est *adjútor*. —

12. Circúmstant me *juvenci* *múlti*, * *táuri* B^asan *cíngunt* me.

13. Apériunt contra *me os súum*, * sicut *leo rápax* et *rúgiens*.

14. Sicut *áqua effúsus* sum, * et *disjuncta* sunt *omnia óssa méa* :

15. Fáctum est cor *méum tamquam céra*, * *liquéscit* in *viscéribus méis*.

16. Aruit tamquam *tésta gúttur méum*, † et *língua méa adhaéret fáucibus méis*, * et in *púlverem mórtis deduxísti* me.

17. Etenim circúmstant me *cánes múlti*, * *catérva mále agéntium cíngit* me.

18. Fodérunt *mánus méas* et *pédes méos*, * *dinumeráre póssum* *omnia óssa méa*.

19. Ipsi véro aspíciunt et *vidéntes* me *laetántur*; † *dívidunt* *síbi induménta méa*, * et de *véste méa míttunt sórtem*.

20. Tu autem, D^omine, ne *longe stéteris* : * *auxílium méum*, ad *juvándum* me *festína*.

21. Eripe a gládio *ánimam méam*, * et de *mánu cánis vítam méam*;

22. Sálva me ex *óre leónis* * et me *miserum* a *córnicibus bubalórum*.

23. Enarrábo *nómen túum frátribus méis*, * in *médio cœtu laudábo* te.

24. « Qui *timétis Dóminum*, *laudáte eum*; † *unívversum sémen Jácob*, *celebráte eum* : * *timéte eum*, *ómne sémen Israél*.

25. Neque enim *sprévit* nec *fastidívit* *misériam miseri*; † neque *abscóndit fáciem súam ab éo* * et, dum *clamávit ad eum*, *audívit eum* ».

26. A te *venit laudátio méa in cœtu mágno*, * *vóta méa réddam* in *conspéctu timéntium eum*.

27. Edent *páuperes* et *saturabúntur*; † *laudábunt Dóminum*, qui *quáerunt eum* : * « *vivant córda véstra in saécula* ». —

28. Recordabúntur et *converténtur ad Dóminum* : *unívversi fines térrae*;

29. Et *procumbent* in *conspéctu éjus* * *unívversae famíliæ géntium*,

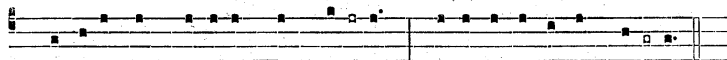
30. Quóniam *Dómini est régnum*, * et *ipse dominátur in géntibus*.

31. Eum *sólum adorábunt* *ómnes* qui *dórmunt in térra*, * *coram éo curvabúntur* *ómnes*, qui *descéndunt in púlverem*. —

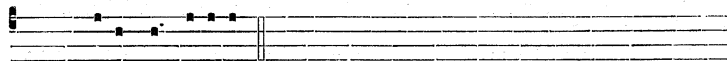
32. Et *ánima méa ipsi vívet*, * *sémen méum sérviet éi*,

33. Narrábit de *Dómino generatióni ventúrae*, † et *annuntiábunt* *justítiam éjus pópulo*, *qui nascétur* : * « *Haec fécit Dóminus* ».

Psalm 115



1. Confísus sum, é-ti-am cum dí-xi : * « Ego afflíctus sum vái-de ».



Flex : tú-us sum, †

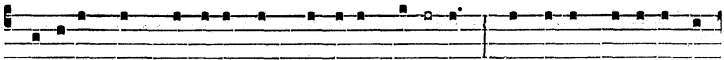
2. Ego dixi in pavore **méo** : * « Omnis *hómo fállax!* »
3. Quid retribuam **Dómino** * pro ómnibus quae *tribuit míhi?*
4. **Cálicem** salutis accípíam, * et nómen **Dómini** *invocábo.*
5. **Vóta** méa **Dómino** *reddam* * coram ómni *pópulo* **éjus.**
6. Pretiósá est in óculis **Dómini** * mors *sanctorum* **éjus.**
7. O **Dómine,** égo sérvus túus sum, † égo sérvus túus, filius ancillae **túae** : * solvísti *víncula* **méa.**
8. **Tíbi** sacrificábo sacrificium *láudis,* * et nómen **Dómini** *invocábo.*
9. **Vóta** méa **Dómino** *reddam* * coram ómni *pópulo* **éjus,**
10. In *átriis* **dómus** **Dómini,** * in *médio* **túi,** *Jerúsalem.*

Psalm 119

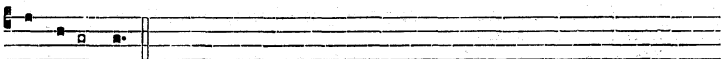


1. Ad **Dóminum,** cum tribu-lárer, *clamá-* vi * et *exaudí-* vit me.
2. **Dómine,** libera ánimam méam a *lábio* **iníquo,** * a *língua* **dolósa.** —
3. Quid dábit tibi aut quid áddet **tíbi,** * *língua* **dolósa?**
4. **Sagíttas** poténtis acútas * et carbónes *genístárum.* —
5. Heu **míhi,** quod *dégo* in **Mósoch,** * *hábito* in *tentóriis* **Cédar!**
6. **Nímiú** habitávit *ánima* **méa** * cum *iis,* qui *odérunt* **pácem.**
7. Ego *pácem* cum *lóquor,* * *illi* *úrgent* ad **béllum.**

Psalm 139



1. E-ripe me, **Dómine,** ab *hómine* **má-** lo, * a *ví-ro* *vi-* o-lénto



custódi me.

2. Ab *iis* qui *cógitant* *mála* in **córde,** * *ómní* *díe* *éxcitant* **lites,**
3. *Acuunt* *línguas* *súas* ut *sérvens* : * *venénium* *áspidum* sub *lábíis* **eórum.** —
4. **Sálva** me, **Dómine,** e *mánibus* **iníqui,** * a *víro* *violénto* *custódi* me :
5. Qui *cógitant* *evértere* *gréssus* **méos,** * *supérbi* *abscondunt* *láqueum* **míhi,**
6. Et *fúnes* *exténdunt* ut *réte,* * *juxta* *viam* *tendículas* *cóllocant* **míhi.**
7. **Díco** **Dómino** : **Déus** **méus** **es** tu; * *ausculta,* **Dómine,** *vócem* *obsecratiónis* **méae.**
8. **Dómine,** **Déus,** *pótiens* *auxílium* **méum!** * *tégis* *cápud* *méum* *díe* **púgnae.** —
9. **Ne** *concésseris,* **Dómine,** *desidéria* **iníqui,** * *nóli* *implére* *consília* **éjus.**

10. Extóllunt cáput qui me **circúmdant** : * malítia labiórum eórum óbruat éos.

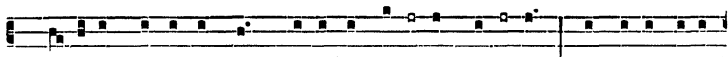
11. Plúat super éos carbónes **ignítos**; * in fóveam dejíciat éos, *ne resúr-gant*. —

12. Vir linguae málae non durábit in **tér-ra**; * vírum violéntum repénte *cápi-ent mála*.

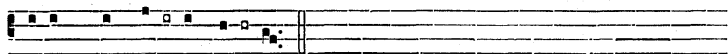
13. Nóvi Dóminum jus réddere **egéno**, * *justítiam paupéribus*.

14. Profécto jústi celebrábunt nómen **túum**, * récti habitábunt in *conspéctu túo*.

Psalm 140



1. Dómine, clámo ad te : † cí-to succúr-re **mí**- hi; * auscúta vócem



mé-am, cum **ad te clá**- mo.

2. Dirigátur ad te orátio méa **sícut incéns**um, * élátio mánuum meárum ut sacrificium **vespértinum**. —

3. Póne, Dómine, custódiam **ad os méum**, * excúbias ad óstium labiórum meórum.

4. Ne inclináveris cor méum **ad rem málam**, * ad ímpie patrándá facínora;

5. Neque cum víris **iníqua agéntibus** * véscar únquam láutis cíbibus eórum.

6. Percútiat me jústus : haec **píetas** est; * íncrepet me : óleum est **cápitis**,

7. Quod non recusábit **cáput méum**, * sed semper orábo sub **mális eórum**.

8. Demíssi sunt juxta pétram príncipes eórum, et **audiérunt**, * quam lénia éssent **vérba méa**.

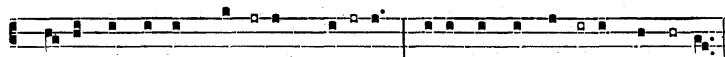
9. Ut cum térram quis **súlcat et fíndit**, * spársa sunt óssa eórum **ad fáuces inférni**. —

10. Nam ad te, Dómine Déus, convertúntur **óculi méi**; * ad te confúgio : ne perdíderis **ánimam méam**.

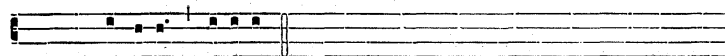
11. Custódi me a láqueo, quem posuérunt **míhi**, * et a tendículis **agéntium iníqua**.

12. Cádant in rétia sua **ímpii símul**, * dum égo **sálvus evádam**.

Psalm 141



1. Vóce mágna ad Dóminum **clá**-mo, * vóce mágna Dóminum **óbse**cro.



Flex : Dómine; †

2. Effúndo coram éo sollicitúdinem méam, * angústiam méam coram ípso pándo.

3. Cum anxiátur in me spíritus méus, * tu novisti víam méam. —

4. In vía qua incédo, * abscondérunt láqueum míhi.

5. Respício ad délixtram et vídeo, * et non est, qui de me cúret.

6. Non est, quo fúgiam, * non est, qui prospíciat vítae méae. —

7. Clámo ad te, Dómine; † díco : Tu es refúgium méum, * pórtio méa in térra vivéntium.

8. Atténde ad clamórem méum, * quia miser fáctus sum válde.

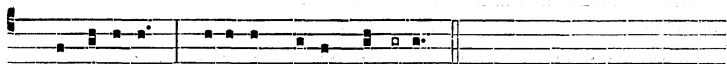
9. Eripe me a persequéntibus me, * quia me fortióres sunt.

10. De cárcere éduc me, * ut grátias ágam nómini túo.

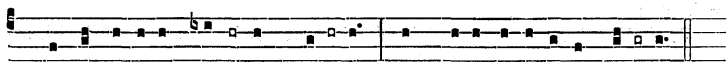
11. Justi circúmdabunt me, * cum bene féceris míhi.

Canticle of the Blessed Virgin

Luke I, 46-55



1. Magní-fi-cat * ánima mé-a Dóminum;



2. Et exultávit spí-ri-tus mé- us * in Dé-o salvató-re mé- o,

3. Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc beátam me dícent ómnes generatiónes,

4. Quia fécit míhi mágna qui pótens est, * et sánctum nómen éjus,

5. Et misericórdia éjus a progénie in progénies * timéntibus éum. —

6. Fécit poténtiam bráchio súo; * dispérsit superbos ménte córdis súi.

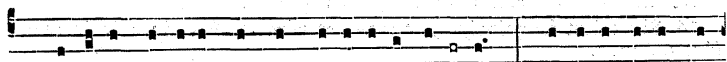
7. Depósuit poténtes de séde, * et exaltávit húmiles.

8. Esuriéntes implévit bónis, * et dívites dimísit inánes. —

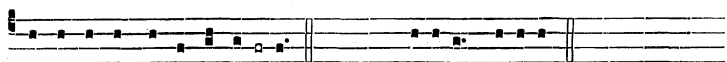
9. Suscépit Israél, sérvum súum, * recordátus misericórdiae súae,

10. Sicút locútus est ad pátres nóstros, * erga Abraham et sémen éjus in saécula.

Psalm 150



1. Laudá-te Dóminum in sanctu- á-ri- o é- jus, * laudá-te é- um in



augústo firmaménto é- jus. Flex : sonóris, †

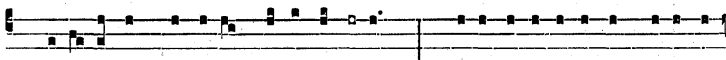
2. Laudáte éum propter grándia ópera éjus, * laudáte éum propter súmmam majestátem éjus.

3. Laudáte éum clangóre túbæ, * laudáte éum psaltério et cíthara.

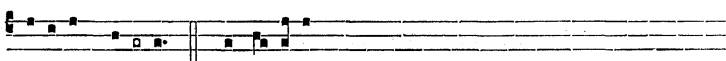
4. Laudáte éum týmpano *et choro*, * laudáte éum chórdís *et órgano*.
5. Laudáte éum cýmbalis sonóris, † laudáte éum cýmbalis *crepitánti-*
bús : * ómne quod spirat, *láudet Dóminum!*
6. Glória Pátri, *et Fílio*, * *et Spiritui Sáncto*.
7. Sicut érat in princípío, *et nunc*, *et sémper*, * *et in saécula saecu-*
lórum. Amen.

Canticle of Zachary

Luke I, 68-79



1. Bene-díctus Dóminus *Dé- us Isra-él*, * qui-a vi-si-tá-vit *et redémit*



pópulum sú- um. 2. Et e-réxit...

2. Et eréxit córnu *salútis nóbis* * in dómo Dávid *servi súi*,
3. Sicut locútus est *per os sanctórum*, * qui ólim fuérunt, *prophetárum suórum* :
4. Ut liberáret nos ab *inimícis nóstris*, * *et e mánu ómnium qui odérunt nos*,
5. Ut fáceret misericórdiam cum *pátribus nóstris* * *et recordarétur fœderis súi sáncti* :
6. Jurisjurándi, quod jurávit *Abrahae*, *pátri nóstro*, * *datúrum se nóbis*,
7. Ut sine timóre, e mánu inimicórum *nostrórum liberáti*, * *serviámus illi*
8. In sanctitáte et justítia *córam ipso* * *ómnibus diébus nóstris*. —
9. Et tu, púer, prophéta *Altíssimi vocáberis* : * *praeíbis enim ante faciém Dómini ad parándas vías éjus*,
10. Ad dándam pópulo éjus *sciéntiam salútis* * *in remissióne peccatórum eórum*
11. Per víscera misericórdiae *Déi nóstri*, * *qua visitábit nos Oriens ex álto*,
12. Ut illúminet éos, qui in ténébris *et in úmbra mórtis sédent*, * *ut dirígat pédes nóstros in viám pácis*.
13. Glória Pátri, *et Fílio*, * *et Spiritui Sáncto*.
14. Sicut érat in princípío, *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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8	Benedicta sit	780
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5	Cantemus Domino	1834
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2	Cibavit eos... alleluia	792
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5	Cogitationes	831
3	Cognovi	1692
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3	Dedit illi	1037
1	De ventre matris	1223
7	Deus in adjutorium	893
5	Deus in loco sancto	888
3	Deus Israel	1738
3	Deus misereatur	1746
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1	Dicit Dominus : Sermones	1587
3	Dignus est Agnus	1516
8	Dilexisti	1683
3	Dispersit	1363
8	Domine ne longe	522
2	Dominus dixit	310
2	Dominus fortitudo	860
2	Dominus illuminatio	848
3	Dum clamarem	882
8	Dum medium silentium	352
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5	Ecce Deus	877
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6	In medio ecclesiae	337
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8	Jubilare Deo	705
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8 Laetabitur justus	1620	1 Sinite parvulos	1173
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5 Loquebar... <i>Ps. Laudate</i>	1393	1 Stabant juxta Crucem	1420
3 Loquetur Dominus	1213	1 Statuit	1559
8 Lux fulgebit	315	5 Sub umbra illius	1501
2 Me exspectaverunt	1289	1 Suscepimus	871
2 Mihi autem absit. <i>Ps. Memento.</i>	1041	2 Terribilis est	1701
2 Mihi autem absit. <i>Ps. Voce mea.</i>	1041	3 Veni de Libano	1467
2 Mihi autem nimis	979	7 Venite benedicti	661
8 Miserere mihi	918	8 Victricem manum	665
1 Misereris omnium	457	8 Vidi civitatem	1070
4 Misericordia Domini	688	7 Viri Galilaei	736
2 Multae tribulationes	1869	3 Vocem jucunditatis	715
2 Narraverunt	1125	2 Vultum tuum	1112
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6 Omnes gentes	866	5 Adjuvabit eam	1681
3 Omnia quae fecisti	940	2 Angelis suis	465
4 Omnis terra	407	5 Anima nostra	346
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7 Populus Sion	273	7 Audi, filia (<i>St. Cecilia</i>)	1577
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7 Protexisti me	1133	5 Beatus vir qui timet	1438
7 Puer natus est	319	7 Benedicam Dominum	895
6 Quasi modo	680	3 Benedicite Dominum	1450
3 Redemisti nos	1257	5 Benedicta es tu	998
4 Reminiscere	475	4 Benedicta et venerabilis	1405
6 Requiem	1758	5 Benedictus es	781
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6 Respice in me	842	5 Bonum est confidere	908
4 Resurrexi	640	5 Bonum est confiteri	914
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1 Rorate... <i>Ps. Caeli enarrant</i>	294	7 Clamaverunt	1445, 1645
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3 Sacerdotes tui	1656	1 Concupivit Rex	1687
1 Salus autem	1644	5 Confiteantur tibi	1747
4 Salus populi	934	5 Confiteor tibi	1469
2 Salve sancta Parens	1404	5 Constitues eos	1240
3 Sancti tui	1623	5 Convertere Domine	862
1 Sapientiam	1444	1 Custodi me	884
4 Sciens Jesus	1196	5 Diffusa est	1113
1 Scio cui credidi	1249	8 Dilexisti	1301
3 Si diligis me	1604	7 Dirigatur oratio mea	935
3 Si iniquitates	951	2 Dispersit	1364
7 Signum magnum	1352	4 Dolorosa	1421
		5 Dominabitur	1518
		5 Domine Dominus noster	878

4 Domine praevenisti	1099	5 Propitius esto	850
2 Domine refugium	946	5 Propter veritatem	1479
1 Dulcis et rectus	833	5 Protector noster	855
1 Ecce quam bonum	952	5 Qui operatus est	1250
5 Ecce sacerdos	1560	7 Qui sedes Domine	283
7 Egredietur virga	1492	2 Requiem aeternam	1759
3 Eripe me Domine	499	5 Respice Domine	903
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5 Ex Sion species	275	3 Salvos fac nos	367
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5 Exsulta et lauda	1197	5 Specie tua	1684
2 Exsultabit cor meum	1378	3 Speciosus forma	354
2 Exsultabunt sancti	1870	1 Spera in Domino	1038
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5 Gloria et honore	1616	2 Tecum principium	311
1 Gloriosus Deus	1215	4 Tenuisti manum	524
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2 — — V̄. Confitemini	641	1 Timete Dominum	1532
2 — — V̄. Dexteram	662	2 Tollite portas	1721
2 — — V̄. Dicat nunc	652	5 Tribulationes cordis	477
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2 — — V̄. Lapidem	668	5 Unam petii	395
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5 In me gratia	1185	5 Viderunt omnes	320
2 In omnem terram	1506	5 Vultum tuum	1864
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2 Justus ut palma	1394	7 Adorabo	1703
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5 Nova bella	1837	1 Beatus vir qui suffert	1666
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5 Omnes de Saba	379	5 Beatus vir sanctus Martinus	1561
1 Os justi	1660	5 Bene fundata est	1703
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5 Priusquam	1224	4 Benedicite	1462
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1 Christus resurgens	712	2 In exitu Israel	947
3 Cognoverunt	689	3 In te Domine	863
7 Concussus est	1452	2 Inveni David	1389
7 Confitebuntur	1135		
2 Confitemini... et invocate	936	7 Jesus autem	1733
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8 Confitemini... quon. (<i>Rog. Days</i>)	733	1 Juravit Dominus	1658
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8 Crastina die	304	1 Justus germinabit	1102
		2 Justus non conturbabitur	1336
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1 Declinabo	1205	4 Laetamini	1205
8 Deus judex justus	844	1 Laetatus sum	276
7 Deus qui sedes	850	4 Lauda Jerusalem	1753
4 Dexteræ Dei	712	4 Laudate Deum	410
8 Dicite in gentibus	673	3 Laudate Dominum	1838
2 Dies sanctificatus	321	4 Laudate pueri	347, 678
8 Diffusa est	1302	1 Laudem Domini	368
1 Dilexit Andream	981	1 Leva in circuitu	1187
8 Dispersit	1174	7 Levita Laurentius	1340
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3 Domine Deus salutis	896	2 Loquebar Domine	1063
7 Domine exaudi	925		
6 Domine in virtute	856	6 Magnificat	1380
7 Domine refugium	904	7 Magnus Dominus	873
6 Dominus dabit	1847	2 Magnus sanctus Paulus	1028
8 Dominus dixit	312	8 Mittat vobis	1741
8 Dominus in Sina	739	7 Multifarie olim	360
2 Dominus regnavit, decorem	355		
8 Dominus regnavit, exsultet	417	8 Nimis honorati sunt	1512
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		4 Nunc ergo ora	1836
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1 Ego sum pastor	689	1 O Joachim	1365
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4 Emitte Spiritum	760	1 Omnes gentes	867
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7 Exivi a Patre	718	8 Ostende nobis	263
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4 Fecisti viriliter	1836	4 Pauper et inops	1039
8 Felix es sacra	1406	1 Per te Dei Genitrix	1282
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8	Valde mirabilis	1188
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2	Veni Sancte Spiritus	760
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7	Venite exultemus	909
8	Vere tu es	395
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8	Desiderium	1086
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8	Jubilate Domino	447
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8	Notus in Judaea	1754
8	Nunc dimittis	1054
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8 Sicut cervus	639o	2 Domine Jesu Christe	1765
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4 Afferentur... proximae	1580	3 Filiae regum	1303
5 Afferte Domino	1751	6 Gloria et divitiae	1329
8 Angelus Domini	683	1 Gloria et honore	1366
2 Anima nostra	348	6 Gloriabuntur	1447
1 Ascendit Deus	740	6 Holocaustum	1737
1 Ave gratia plena	1074	4 Illumina	852
8 Ave Maria (<i>Imm. Conc.</i>)	999	8 Immittet Angelus	910
8 Ave Maria... et benedictus	297	8 Improperium (<i>Palm Sunday</i>)	541
8 Beata es Virgo	1408	8 Improperium (<i>Sacred Heart</i>)	835
1 Benedicam Dominum	857	1 In die solemnitate	669
1 Benedicite Dominum	1463	8 In me gratia	1480
2 Benedicite, gentes	719	2 In omnem terram	1013
6 Benedictio perituri	1847	2 In te speravi	905
3 Benedictus es Domine	449	6 In virtute tua	1395
8 Benedictus qui venit	679	2 Inimicitias ponam	1356
3 Benedictus sit	783	4 Intonuit de caelo	659
8 Benedixerunt	1838	8 Inveni David	1655
4 Benedixisti Domine	285	1 Jubilate Deo universa	411
8 Bonum est confiteri	433	4 Justitiae Domini	487
4 Calix benedictionis	1260	1 Justorum animae	1533
3 Christus unam	1735	4 Justus ut palma	340
4 Confessio	1341	1 Laetamini	1626
4 Confirma hoc	763	4 Laetentur caeli	314
6 Confitebor Domino	734	4 Lauda anima mea	708
1 Confitebor tibi... Deus	369	3 Lauda Jerusalem	697
1 Confitebor tibi... in toto	502	2 Laudate Dominum	494
7 Confitebuntur	1137	1 Magnificat	1471
3 Constitues eos	1241	2 Meditabor	480
3 Cum esset desponsata	1494	3 Mihi autem nimis	982
2 De profundis	960	8 Mirabilis Deus	1641
6 Desiderium animae	1670	8 Non enim	1128
2 Deus Deus meus	690	4 Oravi Deum	926
8 Deus enim firmavit	356	4 Perfice gressus	442
3 Deus tu convertens	277	5 Populum humilem	875
2 Dexteram Domini	558	8 Portas caeli	664
8 Diffusa est gratia	1055		

4 Postula a me	1519	1 Descendit Jesus	397
8 Posuisti	1439	6 Dicit Dominus	412
8 Precatus est	897	7 Dicite : Pusillanimes	285
2 Protege Domine	1417	8 Dico autem vobis	1644
1 Quam magna	1199	5 Dico vobis	846
5 Quid bonum ejus	1504	6 Diffusa est	1304
1 Recordare mei	954	4 Dilexisti	1693
1 Recordare Virgo	1427	8 Dixit Jesus matri	1381
5 Reges Tharsis	381	8 Domine memorabor	922
4 Sacerdotes Domini	800	7 Domine-quinque	1295
5 Sanctificavit	932	1 Dominus dabit	266
8 Scapulis suis	471	2 Dominus firmamentum	853
8 Si ambulavero	937	2 Dominus Jesus	560
5 Sicut in holocausto	869	5 Domus mea	1706
3 Sperent in te	846	8 Dum venerit Paraclitus	714
1 Stetit Angelus	1453	3 Ecce ego	1200
1 Super flumina	942	6 Ecce sic benedicetur	1745
8 Tamquam aurum	1868	1 Ecce virgo	298
4 Terra tremuit	644	8 Ego clamavi	955
3 Timeat eum	1175	4 Ego dilecto meo	1504
2 Tollite portas	305	2 Ego sum pastor	358B
4 Tui sunt caeli	322	2 Ego sum pastor... alleluia	691
4 Tulerunt Jesum	397	1 Et si coram hominibus	1642
4 Venite filii	1040	2 Exiit sermo	341
2 Veritas mea	992	4 Exsulta filia Sion	318
2 Vir erat in terra	949	7 Factus est repente	1727
Communions.			
4 Acceptabis	886	7 Factus est repente... alleluia	764
1 Amen dico vobis quidquid	961	4 Feci judicium	1292
1 Amen dico vobis quod vos	1252	1 Felices sensus	1428
2 Angeli Archangeli	1097	7 Fidelis servus	1366
1 Ascendam in palmam	1865	1 Florete flores	1481
1 Beata viscera	1409	3 Frumentum	1043
6 Beatam me dicent	1357	1 Gaudete justi <i>with</i> alleluia	1627
1 Beati mundo corde	1535	1 — — <i>without</i> alleluia	1871
3 Beatus servus	1562	8 Gloriosa dicta sunt	1000
4 Benedicimus Deum	783	3 Gustate et videte	875
3 Benedicite omnes Angeli	1454	8 Hoc corpus	504
2 Cantabo Domino	825	6 Honora Dominum	892
2 Cantate Domino	720	1 Illumina faciem	434
8 Christus resurgens	665	1 In salutari tuo	950
8 Christus semel	1261	6 In splendoribus	314
6 Circuibo	864	4 Inclina aurem tuam	870
7 Circumduxit eam	1471	5 Intellige clamorem	480
8 Confiteantur	1855	8 Introibo	443
1 Confundantur	1580	8 Jacob autem	698
2 Contra spem	1041	4 Jerusalem quae	494
1 Data est mihi	674	2 Jerusalem surge	277
6 De fructu	899	7 Joseph fili David	1102
		5 Laetabitur justus	1137
		5 Laudate Dominum	1751
		8 Lux aeterna. V. Requiem	1769

5 Angelus Dñi apparuit Joseph	1096	3 Caecilia famula tua	1582
7 Angelus Domini apparuit in somnia	389	3 Calicem salutaris	816
7 Angelus Gabriel	1107	4 Candor est lucis aeternae	1076
7 Annulo suo	1023	1 Canite tuba	299
2 Ante luciferum genitus	383	1 Cantantibus organis	1581
1 Apertis thesauris	384	7 Caro mea	1193
4 Apud Dominum misericordia	324	4 Christus Jesus	1326
4 Apud Dominum propitiatio	830	1 Coenantibus autem	1196
8 Archangele Michael	1456	1 Coeperunt omnes	515
8 Archangelus Gabriel	1107	1 Cognoverunt omnes	1253
7 Argentum et aurum	1234	3 Cognovit autem	944
1 Arguebat Herodem	1398	1 Colligite primum	423
6 Ascendit autem	700	8 Collocet eum Dominus	1597
7 Asperges me	25	8 Completi sunt	308
7 — <i>another chant</i>	26	8 Confirma hoc Deus	1882, 1883
4 — <i>another chant</i>	26	7 Confortatus est	1598
1 Astiterunt justi	1232	8 Congaudete mecum	1023
1 Assumpsit Jesus Petrum	1330	7 Considerabam	622
7 Assumpta est Maria	1357	8 Convertere	1793
1 At Jesus conversus	961	8 Corde et animo	1411
1 Ave Maria	1483, 1949	1 Corpora Sanctorum	1628
1 Ave Maria... alleluia	1109	2 Crucem sanctam	1166
6 Ave Regina caelorum	240	4 Crucem tuam	603
6 — <i>simple tone</i>	241	6 Crucifixus	123
1 Ave Rex noster	520	7 Cum angelis	514
8 Beata Agnes	1020	1 Cum essem parvula	1495
8 Beata Dei Genitrix Maria	1573	3 Cum esset desponsata	693
2 Beata Dei Genitrix Virgo	122	3 Cum esset desponsata... allel.	1095
8 Beata es Maria	289, 1267	8 Cum his qui oderunt	618
1 Beata es Virgo Maria, Dei	1476	7 Cum jucunditate Maternitatem	1491
8 Beata es Virgo Maria, quae	1495	7 Cum jucunditate Nativitatem	1412
8 Beata Mater	1486	8 Cum ortus fuerit	309
8 Beatam... quia ancillam	1270, 1717	8 Cum palma	1628
8 Beatam... quia fecit	995	1 Cum pervenisset	986
1 Beati pacifici	1594	2 Cum perirent	1104
8 Beatus Andreas	983	8 Cum vidisset Jesus	1121
7 Beatus ille servus	1369	7 Cum vocatus fueris	923
8 Beatus Laurentius dum	1346	8 Cumque intuerentur	742
8 Beatus Laurentius orabat	1344	7 Custodi me	620
8 Bene fundata est	1696	3 Custodivit eam	1842
5 Bene omnia	893	4 Da mihi in disco	1398
4 Benedicam te	1189	2 Da pacem, Domine	1971
7 Benedicite Dñum (<i>Off. of Dead</i>)	1817	1 Dabit ei Dominus	1110
8 Benedicite Dñum (<i>All Saints</i>)	1537	1 Dabit illi	1515
8 Benedico te... per Apostolum	1066	4 Dabo vobis	1857
8 Benedico te... per Filium	1009, 1023, 1582	8 Dabo in Sion	287
7 Benedicta es tu	1001, 1077	8 Damasci praepositus	1031
7 Benedicta filia	1358, 1496	7 Date ei de fructu	137
2 Benedicta sit sancta	564	8 De fructu ventris tui	325
7 Benedicta tu inter mulieres	1269	7 De sub cujus pede	1589
7 Benedictionem	1189	1 Dedisti Domine	1585
5 Benedictus Deus	1465	1 Deficiente vino	414
7 Benedixit te Dominus	1483	8 Descendit hic	887
		8 Descendit Jesus	399, 1105
		4 Desiderio	1192

p Deus autem noster	118	5 Ego sum Raphaël	1509
7 Dirige Domine	1791	2 Ego sum resurrectio	1780
7 Dirupisti Domine	1597	4 Elevatis manibus	742
8 Dispersit, dedit	1440	5 Elisabeth pacis	1277
7 Dixerunt discipuli	1563	3 Elisabeth Zachariae	1227
8 Dixit Angelus	1236, 1318	8 Erat autem aspectus	647
7 Dixit Dominus Domino	113	1 Erat pater ejus	391
4 Dixit Mater ejus	1105	1 Erunt prava	300
4 Dixit Mater Jesu	399	4 Est secretum	1574
7 Dixit paterfamilias	435	1 Estote fortes in bello	1602
3 Domine mi rex	1397	8 Et audientes discipuli	1334
7 Domine ostende	1155	8 Et dicebant	400
1 Domine quinque talenta	1367	4 Et ecce apparuerunt	1331
1 Domine salva nos	421	7 Et ecce terraemotus	646
7 Domine si adhuc	1564	7 Et ipse Jesus	701
1 Domine si tu vis	419	2 Et Jesus proficiebat	399
5 Domine tu mihi	553	8 Et nunc reges	1276
8 Dominus custodit te	1545	1 Et omnes Angeli	1536
2 Dominus Jesus	552	3 Et respicientes	649
3 Dominus judex	1523	8 Et valde mane	639 ^{AA}
1 Dominus veniet	300	7 Et venerunt festinantes	701
7 Domum tuam Domine	1695	1 Euge serve (<i>Conf. Bishop</i>)	131
1 Domus mea	1695	4 Euge serve (<i>Conf. not Bishop</i>)	134
3 Dum complerentur	765	1 Euge serve bone, in modico	1368
3 Dum esset rex	1304, 1710	8 Euntes ibant	1598
1 Dum esset summus	130, 1654	4 Ex Ægypto	1004
7 Dum praeliaretur	1455	1 Ex quo facta est	1270
8 Dum sacrum mysterium	1448	5 Ex quo omnia	787
		1 Ex utero senectutis	1220
8 Ecce ancilla Domini	1111	8 Exaltate Regem	743
7 Ecce apparebit	279	8 Exaudi Domine	1800
1 Ecce Crucem Domini	1165	7 Exaudi nos Domine	452
8 Ecce dedi te	1523	1 Exi cito in plateas	826
1 Ecce Dominus meus	1184	6 Exiit sermo	343
3 Ecce Dominus noster	280	4 Existimo omnia	1435
5 Ecce Dominus veniet	269	7 Exortum est (<i>Christmas</i>)	324
8 Ecce fidelis servus	1106	7 Exortum est (<i>Sacred Heart</i>)	829
1 Ecce in nubibus	278	4 Exspectabo Dominum	1004
8 Ecce Joanna	1840	1 Exsultabunt Domino	1787, 1800
1 Ecce levavit	1841	1 Exsultavit cor meum	1376
6 Ecce lignum	597	2 Exsurge Domine	722, 1047
5 Ecce Maria erat spes	1828	1 Exsurgens Joseph	1097
2 Ecce Maria genuit	363	8 Exsurgens Maria	1268
8 Ecce nunc tempus	475	8 Extollens quaedam mulier	489
1 Ecce puer meus	1822		
4 Ecce Rex veniet	1005	8 Fecit mihi magna	365
7 Ecce sacerdos magnus	1649	3 Fidelis servus	1368
1 Ecce veniet desideratus	299	5 Fili praebe	838
4 Ecce veniet Propheta	270	3 Fili quid fecisti... Ecce	704
4 Ecce video	1324	8 Fili quid fecisti... Ego	403
7 Ecce vir Oriens	1522	1 Filiae Jerusalem	126
1 Egeni et pauperes	1856	1 Fontes et omnia	766
3 Ego autem in Domino	372	1 Fulcite me floribus	1430
8 Ego plantavi	1030	2 Fulgebunt justi	1142
8 Ego qui loquor	1262	8 Fulgentibus palmis	519
3 Ego sum pastor bonus	692		

7 Gabriel Angelus	1118	4 In odorem	1305, 1358
6 Gaudent in caelis	128, 1635	7 In paradisum	1778
6 Genuisti qui te fecit	1495	1 In patientia vestra	1595
1 Germinavit radix	363	1 In tua patientia	1007
3 Gloria laudis	786	2 In velamento clamabant	1140
8 Gloria Libani	1281	5 Inebriabo	1858
1 Gloria tibi Trinitas	785	7 Ingressa Agnes	1022
1 Gloriosae Virginis	1403	8 Ingresso Zacharia	1222
4 Gratia Dei in me	1031	2 Innocentes pro Christo	351
7 Gratias tibi ago	1065	4 Innuebant patri	1227
1 Gratias tibi Deus	779	3 Inter natos mulierum	1228
		8 Interrogabat Magos	404
1 Habebitis autem	1267	3 Intravit autem rex	939
7 Habet in vestimento	1526	2 Intravit Maria	1268
2 Haec dies	648	7 Ipse praeibit	1220
1 Haec est domus Domini	1696	3 Ista est columba	1069
8 Haec est Joanna	1834	3 Ista est speciosa	1673
3 Haec est quae nescivit	1672	8 Ista est speciosa	1306
1 Haec est virgo sapiens et una	1671	8 Istarum est enim	137
1 Haec est virgo sapiens quam	1672	1 Iste est Joannes	336
8 Haec locutus sum vobis	750	4 Iste puer magnus	1220
3 Herodes enim tenuit	1396	8 Iste sanctus	126, 1608
1 Herodes iratus	1824	1 Isti sunt duae olivae	1233
8 Herodes rex apposuit	1317	2 Isti sunt Sancti	1630
2 Heu me Domine	1544	1 Isti sunt viri sancti	1275
1 Hi sunt qui cum mulieribus	344	8 Istorum est enim	128, 1630
6 Hic accipiet	1812		
3 Hic est discipulus ille	1820	1 Jacob autem genuit	389, 1094
3 Hic est discipulus meus	1821	1 Jacob autem genuit... allel.	699
8 Hic vir despiciens	133, 1664	8 Jam hiems transit	1305, 1711
8 Hoc est praeceptum meum	1593	7 Jerusalem gaude	287
8 Hodie afflictus	617	8 Joanna sponsa Christi	1844
8 Hodie beata Virgo	1059	8 Joannes est nomen ejus	1220
1 Hodie Christus natus est	328	1 Joannes vocabitur	1228
1 Hodie completi sunt	770	4 Joseph vir ejus	1096
1 Hodie egressa est	1001	8 Jucundare filia	269
8 Hodie gloriosa	1080	8 Juravit Dominus	1596
8 Hodie Maria Virgo	1362	2 Juste et pie	289
8 Hodie nomen tuum	1077	4 Juvenes et virgines	1815
1 Hodie Simon Petrus	1246	4 Juxta vestibulum	455
8 Homo quidam descendebat	900		
7 Hosanna	507	3 Labia enim	1857
8 Hymnus omnibus Sanctis	1538	3 Laetabor	1193
		4 Laeva ejus	1710
1 Ibant parentes Jesu	1103	8 Lapidaverunt Stephanum	1322
8 Ideo jurejurando	1649	1 Lapidis pretiosi	1696
1 Ignem veni mittere	830	7 Lapidis torrentes	1323
1 Immutemur habitu	454	3 Laudate Deum	1465
1 In aeternum	1189	2 Laudemus Dominum	1464
3 In caritate	837	8 Laudemus virum	1372
8 In caelestibus regnis	1632	8 Laurentius bonum opus	1343
7 In caelestibus regnis... allel.	1139	1 Laurentius ingressus est	1343
7 In diebus illis	1287	4 Laus Deo Patri	786
4 In ferventis olei	1168	2 Laus et perennis	785
7 In hoc cognoscent	554	1 Levate capita vestra	308
8 In illa die	268	8 Levita Laurentius	1338

8 Libenter gloriabor	1030	4 Non est ei species	1429
7 Loquebantur	767	7 Non est inventus	1649
1 Loquere Domine	780	3 Non invenientes Jesum	1104
7 Lucia Virgo	1009	7 Non meis meritis	1588
8 Lumen ad revelationem	1046, 1058	5 Non pepercesti	1190
8 Lux de luce	404	1 Non potest arbor bona	870
1 Lux perpetua	125, 1133	1 Non recedet laus	1081
2 M agi intrantes	391	6 Non turbetur cor	1151
8 Magi videntes	377	1 Non vos relinquam	757
3 Magna opera Domini	114	7 Nos autem gloriari	1165
7 Magnificatus est	307	6 O admirabile commercium	351
2 Magnum haereditatis	364	2 O Adonai	291
1 Majorem caritatem	1593	1 O beatum Pontificem	1568
3 Mandatum novum	551	2 O beatum virum	1558
7 Maneant in vobis	554	2 O clavis David	292
8 Manum suam	136, 1308	1 O crux benedicta	1419
8 Maria autem	402	1 O crux splendidior	1159
4 Maria et flumina	385	2 O Doctor optime	131
8 Maria Virgo assumpta est	1358	2 O Emmanuel	293
8 Martinus Abrahae sinu	1565	7 O magnum pietatis	1164
P Martyres Domini	1629	2 O Oriens	292
8 Martyrum chorus	1629	6 O quam bonus	1193
4 Maternitas tua	1497	6 O quam gloriosum	1541
8 Maximilla Christo amabilis	985	6 O quam metuendus	1699
7 Me suscepit	1802	6 O quam speciosi	1275
7 Mecum habeo	1023	6 O quam suavis est	791
1 Medicinam carnalem	1065	2 O radix Jesse	291
2 Miseratur Dominus... escam	816	2 O Rex gentium	293
7 Misereor super turbam	865	2 O Rex gloriae	745
8 Miserere mihi	230	5 O sacrum convivium	820, 1899
2 Misericors	828	2 O Sapientia	290
7 Misit Dominus... de manu	1236, 1319	8 O virum ineffabilem	1564
7 Misit Dominus... de medio	1344	1 Obscuro Domine	1255
8 Misit rex incredulus	1391	8 Obtulerunt pro eo	1058
1 Misso Herodes	1390	8 Occurrunt turbae	513
2 Missus est Angelus... ad	1094	7 Oculis ac manibus	1565
1 Missus est Angelus... in	699	7 Omne quod dat mihi	1548
8 Missus est Gabriel	1109	8 Omnes collaudant	517
1 Montes Gelboë	1254	8 Omnes de Saba	405
1 Montes et colles	280	8 Omnes gentes	1589
5 Montes et omnes colles	288	1 Omnes sancti	1627
1 Mortuus sum	1435	7 Omnes sistentes	270
1 Mulier amicta	1076	8 Omnes sunt administratorii	1460
8 Mulier quae erat	1288	2 Omnipotens sermo	301
7 N ativitas est hodie	1410	8 Omnis qui invocaverit	371
8 Nativitas gloriosae	1410	8 Omnis sapientia	1362
1 Nativitas tua	1413	7 Omnis spiritus	1805
5 Nazareus vocabitur	1220	2 Opera manuum tuarum	1547
8 Ne timeas Maria	273, 1110	2 Oppressit me dolor	1432
8 Nequando	1794	7 Orante sancta Lucia	1009
3 Nigra sum sed formosa	1711	7 Orante sancto Clemente	1588
8 Nolite judicare	790	8 Oremus omnes	1585
1 Nolite me considerare	1419	6 P acem relinquo vobis	777
8 Nomen eorum	1081	8 Pacificus	1521

7 Pastores venerunt	390	1 Reddite ergo	956
6 Pater manifestavi	736	8 Redemisti nos	1537
1 Pauperes Sion	1863	7 Redemptionem misit	323
8 Per lignum	610	6 Regali ex progenie	1411
8 Per signum crucis	1166	6 Regina caeli	242
8 Per te Lucia Virgo	1009	6 — <i>simple tone</i>	242
8 Petite et accipietis	721	8 Regnum ejus	1522
8 Petrus Apostolus	1274	2 Remansit puer	392
8 Petrus et Joannes	1235	8 Repleti sunt omnes	766
3 Petrus quidem	1317	8 Resplenduit facies	1331
7 Philippe, qui videt me	1156	8 Respondens autem Angelus	648
3 Placebo Domino	1543	6 Respondens autem Petrus	1332
8 Post dies octo	687	7 Responsum accepit	1057
8 Post triduum	398	2 Responsum... et cum	1050
4 Postquam surrexit	551	8 Rex pacificus	307
7 Prae timore autem	647	4 Rubum quem viderat	362
1 Praeceptor	853		
8 Praevaluit David	1254	1 Sacerdos et Pontifex... ora 129, 1648	
1 Princeps gloriosissime Michaël	1459	1 Sacerdos et Pontifex... sic	1877
1 Princeps gloriosissime Raphaël	1509	1 Sacerdos in aeternum	815
1 Principes sacerdotum	623	7 Sacerdotes Dei	1650
4 Propheta magnus	918	8 Sacrificabo hostiam	373
8 Propter nimiam	359	7 Salus nostra	1191
4 Prudentes virgines	135, 1676	3 Salva nos Christe	1155
1 Puellae saltanti	1397	3 Salva nos Domine	235
6 Puer Jesus	358	7 Salvator mundi	610
7 Puer qui natus est	1231	7 Salve crux pretiosa	983
1 Pueri... portantes	509	1 Salve Regina	243
1 Pueri... vestimenta	510	5 — <i>simple tone</i>	244
1 Pulchra es et decora	1359	4 Sancta Maria	1708
		8 Sancte Paule Apostole	1247
8 Quae est ista speciosa	1482	8 Sancti Angeli Custodes	1461
6 Quae mulier	847	8 Sancti et justi	125, 1147
1 Quaerite primum	912	2 Sancti per fidem	1631
3 Quando natus es	362	8 Sancti tui Domine	1132
8 Quare ergo rubrum est	1263	1 Sanctificavit Dominus	1694
1 Qui me confessus fuerit	1610	8 Sanctorum velut aquilae	1631
7 Qui me dignatus est	1066	5 Sanctum et terribile	372
1 Qui mihi ministrat	1611	8 Scitote quia prope	308
3 Qui odit animam suam	127	8 Scriptum est enim: Percutiam	543
5 Qui pacem ponit	817	8 Scriptum est enim quia	881
7 Qui persequabantur justum	985	1 Senex puerum	1043
4 Qui post me venit	1006	8 Sepelierunt Stephanum	336
3 Qui sequitur me	1610	3 Serve bone (<i>Conf. Bishop</i>)	1650
8 Qui sunt hi sermones	655	7 Serve bonie (<i>Conf. not Bishop</i>)	1369
4 Qui timet Dominum	115	6 Serve nequam	950
1 Qui vult venire	127, 1612	7 Si cognovissetis me	1157
8 Quia vidisti me	1011	3 Si diligitis me	1158
4 Quid faciam	876	4 Si ego Dominus	553
8 Quid retribuam	829	8 Si iniquitates	1546
4 Quid vobis videtur	928	7 Si manseritis in me	1158
7 Quis es tu	1065	1 Si offers munus	859
7 Quis est iste	1262	3 Si quis diligit me	773
6 Quo abiit	1428	1 Si quis mihi ministraverit	1611
1 Recedite a me	1429	4 Sicut novellae	817
3 Recordare	1190	3 Simeon justus	1057

1 Similabo eum	133, 1662	7 Vade Anania	1025
1 Simile est... fermento	426	2 Vado ad eum	715
8 Simile est... negotiatori	136	8 Valde honorandus est	1820
4 Sion renovaberis	1006	7 Valerianus in cubiculo	1581
7 Sit nomen Domini benedictum	116	7 Veni Domine visitare	1005
2 Sit nomen Domini... ex hoc	1808	1 Veni electa mea	1306, 1673
4 Solve jubente Deo	1314	8 Veni Sancte Spiritus	1872
8 Soror mea Lucia	1010	8 Veni sponsa (<i>I. Vespers</i>)	134, 1671
4 Speciosa facta es	1712	7 Veni sponsa (<i>II. Vespers</i>)	135, 1675
8 Spiritus Domini replevit	766	1 Veniet Dominus	286
8 Spiritus et animae	1141	8 Venite adoremus	1991
8 Spiritus Sanctus	1111	4 Venite ad me	837
1 Stans a dextris ejus	1035	8 Venite, comedite	1192
1 Stans autem Jesus	451	1 Venit lumen tuum	384
1 Stans beata Agatha	1061	8 Verbum caro factum est	391
1 Stans beata Agnes	1021	8 Vespere autem sabbati	636
7 Stans Jesus	837	8 Vestimentum tuum	1001
7 Stella ista	385	4 Vestitus erat	1263
8 Stephanus autem	328	5 Vestri capilli capitis	129
8 Stephanus vidit	1324	7 Videntes stellam	404
4 Stetit Angelus	1455	8 Videntibus illis	743
8 Stetit succincta	1841	7 Viderunt eam... et beatam	1496
1 Suavi jugo	828	3 Viderunt eam... vernantem	1484
7 Sub tuum praesidium	1958	8 Videte manus meas	660
8 Sub throno Dei	1826	8 Vidi aquam	27
1 Subiit ergo	495	1 Vidi Dominum	1542
1 Sunt de hic stantibus	1821	7 Vidi supra montem	1589
7 Suscitabo mihi	1856	1 Vidi turbam magnam	1536
7 Suscitavit eam	1840	2 Virgo gloriosa	1575
7 Tanto pondere	1008	6 Virgo potens	1482
3 Tanto tempore	1156	1 Virgo prudentissima	1352
4 Te Deum Patrem	789	7 Viri Galilaei	741
1 Tecum principium	323	1 Visionem quam vidistis	481
8 Ter virgis caesus sum	1032	6 Vobis datum est	444
2 Torcular calcavi	1263	1 Vocabis nomen ejus	375
1 Tota pulchra es	1000	1 Volo Pater	1611
1 Tradent enim vos	1595	1 Vos amici	1594
3 Trahe nos Virgo	1002	5 Vox clamantis	1005
1 Tribus miraculis	388	2 Vox in Rama	1825
4 Triduanas a Domino	1583	8 Zachaeae festinans	1700
1 Tu es pastor ovium	1237, 1966		
8 Tu es Petrus	1236, 1319, 1966		
7 Tu es qui venturus es	281		
8 Tu gloria Jerusalem	1001, 1076		
3 Tu puer Propheta	1229		
6 Tuam ipsius animam	1120		
4 Tulit ergo	933		
4 Turba multa	514		
6 Ubi caritas	555		
1 Unus autem ex illis	906		
1 Unus ex duobus	979		
1 Unus militum	836		
8 Unxerunt	1256		
7 Urbs fortitudinis	279		
3 Ut audivit	1269		

Hymns.

1 Adesto sancta Trinitas	1944
8 Ad regias Agni dapes	685
8 Aeternae Rex Altissime	811
1 Auctor beate saeculi	1939
2 Audi benigne Conditor	473
1 Ave maris stella	1360
4 — another tone	1713
7 — another tone	1714
1 — simple tone	1716
2 Caelestis aulae nuntius	1475
1 Caelestis urbs Jerusalem	1697
1 Caelitum Joseph	1921

1 Cor, arca legem	1940	8 Regis superni nuntia	1499
4 Cor dulce	1193	3 Rex gloriose Martyrum	1147
4 Creator alme siderum	271	4 Sacris solemniis	805
3 Crudelis Herodes Deum	386	1 — <i>another tone</i>	807
3 Custodes hominum	1466	1 Saepe dum Christi	1829
4 Decora lux aeternitatis	1245	4 Salutis humanae sator	744
1 — <i>another tone</i>	1243	3 Salve virilis pectoris	1843
8 Deus tuorum militum	1345	1 Salvete flores Martyrum	350
3 — <i>Paschal Time</i>	1145	2 Sanctorum meritis	1633
1 — <i>St. Stephen</i>	334	3 Stat cultrix	1832
4 Egregie Doctor	1247	3 Te Deum (<i>solemn tone</i>)	1972
3 En ut superba	838	— (<i>simple tone</i>)	1976
4 Exsultet orbis gaudiis	1601	2 Te gestientem gaudiis	1484
1 — <i>another tone</i>	1599	1 Te Joseph celebrent	702
1 — <i>St. John the Evang.</i>	341	8 Te lucis ante terminum	230
8 Festivis resonent	1264	4 — <i>another tone</i>	246
2 Fortem virili pectore	1307	2 — <i>Feasts of the B. V. M.</i>	247
4 — <i>Paschal Time</i>	1689	2 — <i>Advent</i>	248
1 Gloria, laus et honor	515	8 — <i>Christmas</i>	248
8 Iste Confessor. <i>Conf. Pont.</i>	1651	8 — <i>Epiphany</i>	249
1 — <i>another tone</i>	1566	2 — <i>Lent</i>	250
2 — <i>Conf. not Bishop</i>	1663	2 — <i>Passion</i>	251
1 — <i>another tone</i>	1370	8 — <i>Paschal Time</i>	252
8 Iste quem laeti	1922	4 — <i>Ascension</i>	253
8 Jam sol recedit igneus	788	1 — <i>Pentecost</i>	254
4 Jam toto subitus	1430	3 — <i>Sacred Heart</i>	256
8 Jesu corona virginum	1583	1 — <i>Christ our King</i>	256
4 — <i>Paschal Time</i>	1674	1 Te saeculorum Principem	1524
1 Jesu dulcis memoria	374	2 Tu splendor et virtus	1457
1 Jesu Redemptor omnium	326	3 Tristes erant Apostoli	1143
8 Lucis Creator optime	119	2 Ut queant laxis	1229
2 Maria Mater gratiae	1952	8 Veni Creator Spiritus	768
4 Miris modis repente liber	1320	8 Verbum supernum prodiens	809
2 O gloriosa Virginum	1953	1 Vexilla Regis prodeunt	504
2 O Lux beata	400	2 Virgo Dei Genitrix	1959
2 O Prima, Virgo, prodita	1350	Psalms.	
8 O quam glorifica	1955	<i>Old Psalter.</i>	
4 Omnis expertem	1078	<i>(Numerical table, p. 1998).</i>	
1 Pange lingua... certaminis	605	119 Ad Dñum cum tribularer	618, 1544
3 Pange lingua... corporis	818	122 Ad te levavi oculos	1550
1 — <i>another tone</i>	803	28 Afferte Domino	2027
3 Pater superni luminis	1293	77 Attendite, popule meus	2007
8 Placare Christe servulis	1539	118 Beati immaculati in via	1808
4 Quicumque Christum	1333	127 Beati omnes	196-197
1 Qui mutare solet	1849	1 Beatus vir, qui non abiit	2008
6 Qui novus caelis	1859	111 Beatus vir qui fimet	114, 159-165
8 — <i>another tone</i>	1861	103 Benedic, anima mea	564, 2019
		33 Benedicam Dominum	2018
		84 Benedixisti	1999
		91 Bonum est confiteri	2001

Canticles.

Benedicite omnia opera Domini	1816
Benedictus Dñus Deus Israël	639AA, 813, 1779
Ego dixi	1803
Magnificat	121, 212-217
— <i>solemn tones</i>	218-223, 1995
— <i>new psalter</i>	2034, 2045
Nunc dimittis	234, 650, 1553
— (<i>Ant. : Lumen</i>)	1046
— <i>new psalter</i>	2036, 2046

Responsories.

1 Beata es Virgo	1950
8 Credo quod Redemptor	1797
8 Domine quando veneris	1799
1 Duo Seraphim	1947
8 Ecce sacerdos	1877
2 Emendemus	455
6 Homo quidam	1898
2 Ingrediente Domino	521
1 Libera me	1775
4 Media vita	1914
2 Obtulerunt	1050
4 Qui Lazarum	1798
2 Sancta et immaculata	1956
2 Stirps Jesse	1957
4 Subvenite	1787
6 Virgo parens Christi	1960

Short Responsories.

Ave Maria	1948
— — <i>solemn tone</i>	1948
Benedicam Dominum	1987
In manus tuas	232-233

Invitatories.

4 Christum regem (<i>Corpus Christi</i>)	1897
4 Christum apparuit (<i>Epiphany</i>)	1897
6 Regem cui omnia vivunt (<i>for the Faithful Departed</i>)	1788

Litanies.

Of the Sacred Heart	1942
Of the B. V. M.	1961
— <i>another tone</i>	1965
Of Saint Joseph	1924
Of Saints	722

Various.

Adeste fideles (<i>Christmas</i>)	1907
5 Adoremus in aeternum	1986
6 — <i>another tone</i>	1987
5 Adoro te	1894
4 Alleluia. Ps. Omnes gentes	1935
5 Attende, Domine (<i>Lent</i>)	1916
6 Ave verum Corpus	1896
1 Cor Jesu sacratissimum	1985
Deus in adiutorium	110, 111, 226
3 Exsultemus et laetemur <i>P. T.</i>	1931
4 Gaude Dei Genitrix	1951
6 Inviolata	1952
6 Laetabundus (<i>Christmas</i>)	1909
1 Miserere et parce (<i>Lent</i>)	1918
O filii et filiae (<i>Easter</i>)	1933
O salutaris Hostia	810, 1900-1902
5 Oremus pro Antistite	1970
Oremus pro Pontifice I. II. III. IV.	1967
Panis angelicus	806, 808, 1903
1 Parce, Domine	1920
1 Puer natus (<i>Christmas</i>)	1911
1 Rorate caeli desuper (<i>Advent</i>)	1904
4 Salve festa dies	1928
6 Stabat Mater (<i>Passion</i>)	1926
Tantum ergo	804, 814, 1981-1985
1 Te decet laus	1989
2 — <i>another tone</i>	1990
7 Te laudamus	1990

ALPHABETICAL TABLE OF FEASTS

Abachum and his companions MM.	1018	Benedict Abbot	1106
Abdon and Sennen MM.	1311	Bernard Abbot Doct.	1374
Achilleus and his companions MM.	1171	Bernardine of Siena Conf.	1178
Adauctus and Felix MM.	1399	Bibiana V. M.	987
Agapitus M.	1373	Blaise Bish. M.	1060
Agatha V. M.	1061	Bonaventure Bish. Conf.	1279
Agnes V. M.	1020	Boniface M.	1172
Agnes V. M. Second feast	1035	Boniface Bish. M.	1202
Agricola and Vitalis MM.	1555	Bridget Widow	1487
Albert the Great, Bish. Doct.	1570	Bruno Conf.	1474
Alexius Conf.	1283	Cajetan Conf.	1335
All Saints	1528	Cajus and Soter Popes MM.	1130
Aloysius Gonzaga Conf.	1218	Callistus I Pope M.	1498
Alphonsus Mary de Liguori B. D.	1321	Camillus of Lellis Conf.	1283
Ambrose Bish. Doct.	994	Canute King M.	1018
Anacletus Pope M.	1279	Casimir Conf.	1089
Anastasius and Vincent MM.	1024	Cassian and Hippolytus MM.	1348
Andrew Apostle	978	Catherine V. M.	1591
Andrew Avellino Conf.	1557	Catherine of Siena V.	1150
Andrew Corsini Bish. Conf.	1060	Cecilia V. M.	1574
Angela Merici V.	1182	Celsus and his companions MM.	1309
Angel Guardians	1460	Chair of St. Peter at Antioch	1084
Anicetus Pope M.	1129	Chair of St. Peter at Rome	1016
Anne Mother of the B. V. M.	1299	Charles Bish. Conf.	1555
Annunciation of the B. V. M.	1109	Christ the King	1588
Anselm Bish. Doct.	1129	Christina V. M.	1296
Anthony Abbot.	1016	Christopher M.	1299
Anthony of Padua Conf. Doct.	1210	Chrysanthus and Daria MM.	1510
Anthony Mary Zaccaria Conf.	1273	Chrysogonus M.	1590
Antoninus Bish. Conf.	1170	Circumcision of Our Lord	359
Apollinaris Bish. M.	1294	Clare V.	1348
Apollonia V. M.	1068	Clement I Pope M.	1585
Apparition of the B. V. M. Immac.	1069	Cletus and Marcellinus Popes MM.	1148
Apparition of St. Michael Archangel	1169	Comm. of all the Faithful Depart.	1555
Ascension of Our Lord	736	Commem. of St. Paul Apostle	1247
Assumption of the B. V. M.	1350	Cornelius Pope and Cyprian Bish.	1433
Athanasius Bish. Doct.	1159	MM.	1433
Audifax and his companions MM.	1018	Corpus Christi	791
Augustine Bish. Doct.	1388	Cosmas and Damian MM.	1444
Augustine of Canterbury Bp. Conf.	1181	Crescentia and her companions	1211
Barbara V. M.	988	MM.	1211
Barnabas Apostle	1208	Cross Exaltation	1416
Bartholomew Apostle	1382	Cross Finding	1159
Basil Bish. Doct.	1210	Crowned Martyrs Four	1557
Basilides and his companions MM.	1209	Cyprian Bish. and Cornelius Pope	1433
Bede the Venerable Conf. Doct.	1180	MM.	1433
Beheading of St. John the Baptist.	1390	Cyprian and Justina MM.	1444

Cypriacus and his companions MM.	1336	Felix and Adauctus MM.	1399
Cyril of Alexandria Bish. Doct.	1068	Felix and Nabor MM.	1278
Cyril of Jerusalem Bish. Doct.	1092	Felix of Valois Conf.	1573
Cyril and Methodius Bish. Conf.	1275	Fideling of Sigmaringen M.	1132
Cyrinus and his companions MM.	1209	Finding of the Holy Cross	1159
Damasus I Pope Conf.	1007	7 Founders of the Order of Servites	
Damian and Cosmas MM.	1444	Conf.	1081
Daria and Chrysanthus MM.	1510	Four Crowned Martyrs	1557
Dedication of the Arch-Basilica of		Frances of Rome Widow	1091
our Saviour	1557	Francis of Assisi Conf.	1472
Dedication of the Basilicas of		— — Stigmata	1434
SS. Peter and Paul	1572	Francis Borgia Conf.	1490
Dedication: Our Lady of the Snow.	1326	Francis Caracciolo Conf.	1201
Dedication of St. Michael's, Arch-		Francis of Paula Conf.	1122
angel	1448	Francis of Sales Bish. Doct.	1036
Didacus Conf.	1569	Francis Xavier Conf.	987
Dionysius and his companions MM.	1488	Gabriel Archangel	1017
7 Sorrows of the B. V. M. (Passion		Gabriel of Our Lady of Sorrows	
Week)	1120	Conf.	1088
7 Sorrows of the B. V. M. (Sept. 15)	1419	Geminianus and his companions	
Dominic Conf.	1325	MM.	1433
Domitilla Virgin and her com-		George M.	1130
panions MM.	1171	Gertrude Virg.	1571
Donatus Bish. M.	1335	Gervase and Protase MM.	1213
Dorothy V. M.	1067	Giles Abbot	1401
Edward the Confessor King	1498	Gordian and Epimachus MM.	1170
Eleutherius Pope M.	1180	Gorgonius M.	1414
Eleutherius and his companions		Gregory I Pope Doct.	1091
MM.	1488	Gregory VII Pope Conf.	1178
Elizabeth Widow	1572	Gregory Nazianzen Bish. Doct.	1170
Elizabeth Queen of Portugal		Gregory the Wonder-worker Bish.	
Widow	1276	Conf.	1571
Emerentiana V. M.	1024	Hedwig Widow	1500
Ephraem the Syrian Deacon Conf.		Helena Empress Widow	1864
Doct.	1212	Henry Emperor Conf.	1280
Epimachus and Gordian MM.	1170	Hermenegild M.	1124
Epiphany of Our Lord	377	Hermes M.	1388
Erasmus and his companions MM.	1201	Hilarion Abbot	1508
Euphemia and her companions		Hilary Bish. Doct.	1014
MM.	1433	Hippolytus and Cassian MM.	1348
Eusebius Bish. M.	1010	Holy Family	389
Eusebius Conf.	1349	Hyacinth Conf.	1372
Eustace and his companions MM.	1436	Hyacinth and Protus Mm.	1415
Evaristus Pope M.	1511	Ignatius Bish. M.	1041
Exaltation of the Holy Cross	1416	Ignatius of Loyola Conf.	1313
Fabian Pope and Sebastian MM.	1019	Innocent I Pope Conf.	1309
Faithful Departed (Commem.)	1555	Innocents Holy	344, 1823
Faustinus and Jovita MM.	1083	Irenaeus Bish. M.	1234
Felician and Primus MM.	1207	Isaac Jogues and comp. MM.	1866
Felicity M.	1586	Isidore Bish. Doct.	1122
Felicity and Perpetua MM.	1089	James Apostle	1296, 1827
Felix I Pope M.	1182	James and Philip Apostles	1151
Felix Priest M.	1014	Jane Frances de Chantal Widow	1375
Felix and his companions MM.	1310	Januarius and his companions MM.	1436

Jerome Conf. Doct.	1459	Justin M.	1724
Jerome Æmilian Conf.	1285	Justin and Cyprian MM.	1444
Jesus Christ (Our Lord)		Largus and his companions MM.	1339
— Ascension	736	Lawrence M.	1336
— Christ the King	1515	Lawrence Justinian Bish. Conf.	1407
— Circumcision	359	Leo I Pope Doct.	1122
— Corpus Christi	791	Leo II Pope Conf.	1273
— — Votive Mass	1728	Liborius Bish. Conf.	1291
— Dedic. of Our Saviour	1557	Linus Bish. Conf.	1442
— Eucharistic Heart	1200	Louis King Conf.	1385
— Epiphany	377	Lucius I Pope M.	1007
— Exaltation Holy Cross	1416	Lucy V. M.	1433
— Eternal High Priest		Lucy and her companions MM.	1089
— — Votive Mass	1731	Luke Evangelist	1504
— Finding Holy Cross	1159	Marcellus I Pope M.	1016
— Holy Name	365	Marcellian and Mark MM.	1212
— Holy Family	389	Marcellinus and Cletus MM.	1148
— Nativity	307	Marcellinus and his companions	
— Precious Blood	1256	MM. (June 2)	1201
— Resurrection	641	Margaret V. M.	1286
— Sacred Heart	828	Margaret Queen Widow	1208
— — Votive Mass	1736	Margaret Mary Alacoque V.	1500
— Transfiguration	1326	Marius and his companions MM.	1018
— Trinity	779	Mark Evangelist	1132
Joachim Father of the B. V. M.	1363	Mark and Marcellian MM.	1212
John Apostle and Evang.	337, 1819	Martha V.	1310
John before the Latin Gate	1168	Martha and her companions MM.	1018
John I Pope M.	1181	Martin Bish. Conf.	1558
John the Baptist Nativity	1220	Martin I Pope M.	1569
— — Beheading	1390	Martina V. M.	1036
John Baptist de la Salle Conf.	1172	Martyrs Forty	1091
John Bosco Conf.	1037	Mary B. V. Annunciation	1109
John de Brebeuf and his comp.		— Apparition at Lourdes	1069
MM.	1866	— Assumption	1350
John Cantius Conf.	1507	— Holy Name	1415
John Capistran Conf.	1119	— Holy Rosary	1475
John Chrysostom Bish. Doct.	1034	— Immac. Conception	995
John of the Cross Conf. Doct.	1590	— Immaculate Heart	1376
John Damascene Conf. Doct.	1119	— Mediatrix	1184
John Eudes Conf.	1373	— Motherhood	1491
John Francis Regis	1845	— Nativity	1403
John of God Conf.	1090	— Our Lady of Mt. Carmel.	1280
John Gualbert Abbot	1278	— Our Lady of Ransom	1443
John Leonard Conf.	1487	— Our Lady of the Snow	1326
John of Matha Conf.	1067	— O. L. Help of Christians	1828
John and Paul MM.	1232	— Presentation	1573
John of San Facundo Conf.	1209	— Purification	1043
John Mary Vianney Conf.	1337	— Queen	
Josaphat Bish. M.	1570	— 7 Sorrows (Passion)	1120
Joseph Sponse of the B. V. M.	1094	— — (Sept. 15)	1419
— Workman.		— Visitation	1268
Joseph Calasanctius Conf.	1387	— Votive Mass Advent	1721
Joseph of Cupertino Conf.	1435	— — before Purific.	1723
Jovita and Faustinus MM.	1083	— — after Purific.	1124
Jude and Simon Apostles	1511	— — in Paschal Time	1724
Juliana Falconieri V.	1213	— — after Pentecost	1724

Mary Magdalen Penitent	1287	Peter Canisius Conf. Doct.	1148
Mary Magdalen of Pazzi V.	1182	Peter Celestine Pope Conf.	1177
Maternity of the B. V. M.	1491	Peter Chrysologus Bish. Doct.	988
Matthew Apostle and Evang.	1084	Peter Damian Bish. Doct.	1084
Matthias Apostle	1437	Peter Nolasco Conf.	1035
Maurice and his companions MM.	1441	Peter of Verona M.	1150
Maurus Abbot	1015	Peter and his companions MM.	1201
Maximus and his companions MM.	1125	Petronilla V.	1183
Melchiades Pope M.	1006	Philip and James Apostles	1151
Menna M.	1569	Philip Benizi Conf.	1382
Methodius and Cyril Bish. Conf.	1275	Philip Neri Conf.	1179
Michael Archangel. Apparition	1169	Pius I Pope M.	1278
— — Dedication	1448	Pius V Pope Conf.	1167
Modestus and his companions MM.	1211	Pius X Pope Conf.	1402
Monica Widow	1167	Placid and his companions MM.	1474
Name of Jesus	365	Polycarp Bish. M.	1034
Name of Mary	1415	Pontianus I Pope M.	1572
Nabor and Felix MM.	1278	Praxedes V.	1286
Nabor and his companions MM.	1209	Precious Blood of Our Lord	1256
Nativity of Our Lord J. C.	307	Presentation of the B. V. M.	1573
— Vigil	302	Primus and Felician MM.	1207
— Sunday within the Octave	352	Prisca V. M.	1017
— Octave	359	Protase and Gervase MM.	1213
Nativity of the B. V. M.	1403	Protus and Hyacinth MM.	1415
Nativity of St. John the Baptist	1220	Pudentiana V.	1178
Nazarius, Basilides, and their com- panions MM.	1309	Purification of the B. V. M.	1043
Nazarius, Celsus, and their com- panions MM.	1209	Ransom (Our Lady of)	1443
Nereus and his companions MM.	1171	Raphael Archangel	1509
Nicholas Bish. Conf.	989	Raymond Nonnatus Conf.	1400
Nicholas of Tolentino Conf.	1414	Raymond of Pennafort Conf.	1024
Norbert Bish. Conf.	1207	Relics (Holy)	1556, 1869
Nympha V. and her companions MM.	1558	Remigius Bish. Conf.	1460
Pancras and his companions MM.	1171	Respicus and his companions MM.	1558
Pantaleon M.	1309	Resurrection of Our Lord J. C.	641
Paschal Baylon Conf.	1176	Robert Bellarmine Conf. Doct.	1171
Patrick Bish. Conf.	1092	Roch Conf.	1863
Paul Apostle Commemoration	1247	Romanus M.	1337
— — Conversion	1025	Romuald Abbot	1067
Paul of the Cross Conf.	1149	Rosary (Our Lady of the most Holy)	1475
Paul first hermit Conf.	1015	Rose of Lima V.	1399
Paul and John MM.	1232	Rufina and Secunda Virgins MM.	1277
Paulinus Bish. Conf.	1219	Rusticus and his companions MM.	1488
Pentecost	757	Sabbas Abbot	989
— Whitsun Eve	751	Sabina M.	1392
Perpetua and Felicity MM.	1089	Sacrament Blessed (Corpus Christi)	791
Peter's Chains	1314	— (Votive mass)	1728
Peter's Chair at Antioch	1084	Sacred Heart of Jesus	828
Peter's Chair at Rome	1016	— (Votive mass)	1736
Peter and Paul Apostles	1235	Saints (All Saints)	1528
— (Dedication of Basilicas)	1572	Saturninus M.	978
Peter of Alcantara Conf.	1507	Scholastica V.	1069
Peter of Alexandria Bish. M.	1592	Sebastian and Fabian MM.	1018
		Secunda and Rufina Virginis MM.	1277
		Sennen and Abdon MM.	1311

Seven Sorrows of the B. V. M. (Passion Week)	1120	Thomas of Canterb. Bish. M. 358A, 1826	
Seven Sorrows of the B. V. M. (Sept. 15)	1419	Thomas of Villanova Bish. Conf.	1440
Seven Holy Brothers MM.	1277	Tiburtius and Susanna MM.	1347
Seven Holy Founders of the Servites Conf.	1081	Tiburtius and his companions MM. (April 14)	1125
Silverius Pope M.	1218	Timothy Bish. M.	1025
Sylvester I Pope Conf. 358B,	1827	Titus Bish. Conf.	1066
Sylvester Abbot	1591	Transfiguration of Our Lord J. C.	1326
Simeon Bish. M.	1083	Trinity Blessed	779
Simon and Jude Apostles	1511	Tryphon and his companions MM.	1558
Smaragdus and his companions MM.	1336	Twelve Brothers Martyrs	1401
Soter and Caius MM.	1130	U baldo Bish. Conf.	1176
Stanislaus Bish. M.	1169	Urban I Pope M.	1179
Stephen Protomartyr 329,	1819	Ursula and her companions Virgins MM.	1508
— Finding of the Body	1322	Valentine Priest M.	1082
Stephen I Pope M.	1322	Valerian and his companions MM.	1125
Stephen King of Hungary Conf.	1401	Venantius M.	1176
Stigmata of St. Francis	1434	Victor I Pope M. and his com- panions	1309
Susanna and Tiburtius MM.	1347	Vincent Ferrer Conf.	1123
Symphorian and his companions MM.	1382	Vincent of Paul Conf. 1285,	1849
Symphorosa and her seven sons. MM.	1284	Vincent and Anastasius MM.	1024
T eresa V.	1443	Visitation of the B. V. M.	1268
Teresa of the Child Jesus V.	1467	Vitalis M.	1149
Thecla V. M.	1499	Vitalis and Agricola MM.	1555
Thomas Apostle	1011	Vitus and his companions MM.	1211
Thomas of Aquin Conf. Doct.	1090	W enceslaus Duke M.	1447
		William Abbot	1232
		Z ephyrinus Pope M.	1387

MAY 31.

The Blessed Virgin Mary the Queen

Double of I Class

AT I VESPERS

All as at II Vespers, except the following :

Ÿ. Sálve, Regína misericórdiae. (T. P. Allelúia).

Ÿ. Hail, Queen of mercy.

Ry. Ex qua nátus est Christus, Rex nóster. (T. P. Allelúia).

Ry. Of thee was born Christ our King.

At Magnif.

Blessed art thou that hast believed those things that were spoken to thee by the Lord; with Christ thou reignest for ever. *Luke I, 45.*

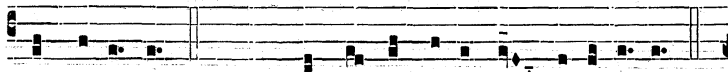
Ant. VIII G

B

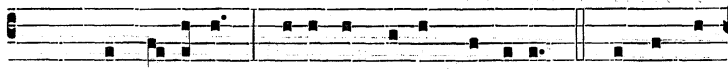
E-á-ta * quae credi-dí-sti,



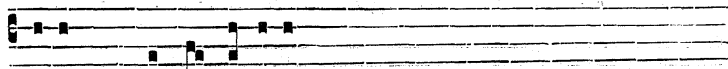
quae dícta sunt tí-bi a Dómi-no : cum Chrí-sto † régnas



in aetérnum. P. T. † régnas in aetérnum, alle-lú-ia.



Cant. Magní- fi-cat * ánima mé-a DÓminum. 2. Et exsul-



távit... or Et exsúltávit...

Cant. Magníficat. VIII G. p. 217 or 223.

Prayer. Concéde nobis, p. 2.

When May 30 is a Sunday, the Ant. at Magníficat of that Sunday is added. Ÿ. 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

Intr. I

G

Aude- ámus * ómnes in Dó-

mi- no, dí- em féstum ce-le-brán-

tes sub honó- re be-átae Ma-rí-ae

Víriginis Regí- nae : de cú- jus sol- emni- tá- te gáudent

An- ge- li, et colláu- dant Fí- li- um Dé- i.

P. T. Alle- lú- ia, alle- lú- ia. *Ps.* Effúndit cor mé- um

vérbum bó- num : * dí- co égo cármen mé- um Ré- gi.

Gló- ri- a Pátri. E u o u a e. Glória Pátri. 1st tone, *p.* 28.

Collect

COncéde nobis, quaesumus,
Dómine : ut, qui solemnítá-
em beátae Maríae Víriginis Re-

GGrant us, we beseech thee, O Lord,
that we who keep the feast of
the blessed Virgin Mary our Queen,

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.

gínae nostrae celebrámus; † ejus muníti praesídio, * pacem in praesénti et glóriam in futúro cónsequi mereámur. Per Dóminum nostrum.

being strengthened by her protection, may be worthy to obtain peace in this present life and glory in the life to come. Through Jesus Christ our Lord.

On Sunday, the Collect of the Sunday is added.

Lectio libri Sapientiae.

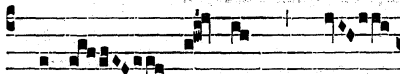
Ecclesiasticus 24, 5 and 7, 9-II, 30-31.

EGO ex ore Altíssimi prodívi, primogénita ante omnem creatúram; ego in altíssimis habitávi, et thronus meus in colúmna nubis. In omni terra steti et in omni pópulo, et in omni gente primátum hábui, et ómnium excelléntium et humílium corda virtúte calcávi. Qui audit me, non confundétur, et qui operántur in me, non peccábunt; qui elúcidant me, vitam aetérnam habébunt.

I came out of the mouth of the most High, the firstborn before all creatures; I dwelt in the highest places, and my throne is in a pillar of cloud. I have stood in all the earth, and in every people, and in every nation I have had the chief rule; and by my power I have trodden under my feet the hearts of all the high and low. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin: they that explain me shall have life everlasting.

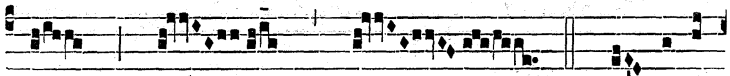
III

A

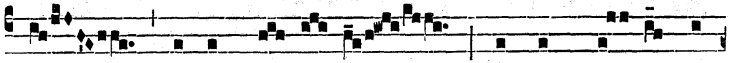


L-le- lú- ia. * *ij.*

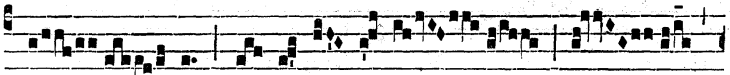
Blessed art thou, Mary the Virgin, who didst endure beneath the cross of the Lord.



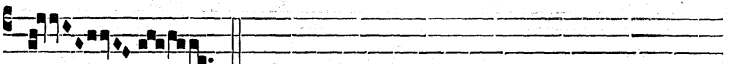
∮. Be- á-ta



es, Vírgo Ma- rí- a, quae sub crú- ce Dó-

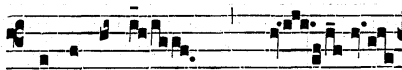


mi- ni * sus-ti-nu- í-sti.

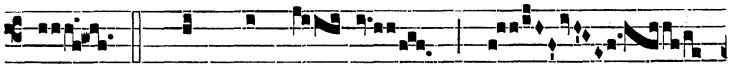


II

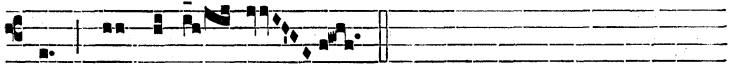
A



L-le-lú-ia. *

Now thou reignest
with him for ever.

V. Nunc cum é- o ré-

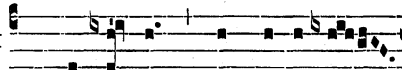


gnas * in aetér- num.

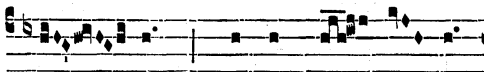
Out of Paschal Time, is said :

Grad. I

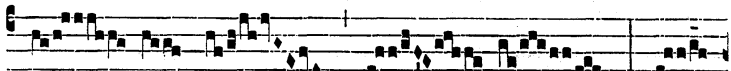
I



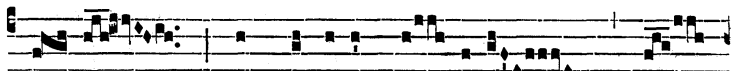
-pse há-bet * in vestimén-

He hath on his gar-
ment and on his thigh
written : King of kings,
and Lord of lords.
V. The Queen stands
at his right hand, adorn-
ed with gold of Ophir.

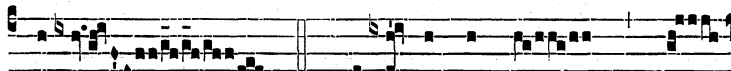
to et in fé- mo- re

*Apoc., 19, 16 ; V.
Ps. 44, 10.*

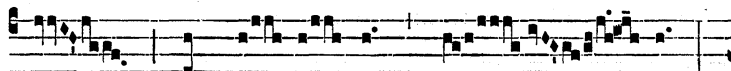
sú- o scrí- ptum : Rex



ré- gum, et Dóminus do- mínán-



ti- um. V. Re- gí- na ádstat



ad déx- te- ram é- jus,



orná- ta áu-
ro * ex O- phir.

VIII

A

L-le- lú- ia. * ij.

Hail, Queen of mercy;
do thou protect us from
our enemy, and in the
hour of death accept
us.



∇. Sál- ve, Re- gí- na mi- se- ri- córdi- ae,
tu nos ab hó- ste pró-
te- ge, et mór- tis hó- ra * sú- sci- 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 Gábriel a Deo in civitátem Galilaéac, cui nomen Náza-reth, ad Vírginem despon-sátam viro, cui nomen erat Jo-seph, de domo David, et nomen Vírginis Maríá. Et ingréssus Angelus ad eam, dixit : Ave, grátia plena : Dominus tecum : benedícta tu in muliéribus. Quae cum audísset, turbáta est in ser-móne ejus : et cogitábat, qualis

AT that time the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her : Hail, full of grace. The Lord is with thee; blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of saluta-

esset ista salutatio. Et ait Angelus ei : Ne timeas, Maria, invenisti enim gratiam apud Deum : ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Hic erit magnus, et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David patris ejus : et regnabit in domo Jacob in aeternum, et regni ejus non erit finis. Credo.

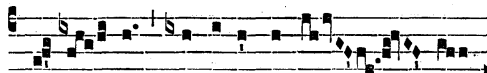
tion this should be. And the Angel said to her : Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end.

Offert. IV

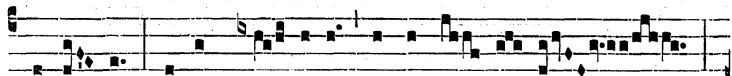


R Egá- li * ex pro-

Sprung from a royal race, Mary shines forth; that we may be helped by her prayers with mind and breath we most devoutly pray.



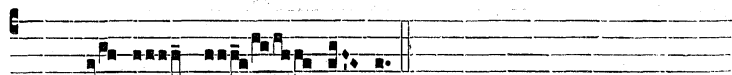
gé-ni- e Ma-rí-a exór- ta



re-fúl-get : cú-jus pré- cibus nos adju- vá- ri,



mén-te et spí- ri-tu devo- tís-sime pósci- mus.



P. T. Al-le- lú- ia.

Secret.

Accipe, quaesumus, Dómine, múnera laetántis Ecclésiae, et, beatae Virgínis Mariae Regí-nae suffragántibus méritis, ad nostrae salutis auxili- um provenire concéde. Per Dóminum nostrum.

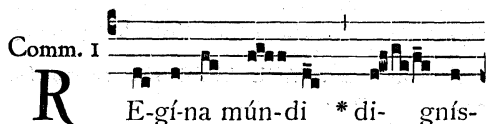
Receive, we pray thee, O Lord, gifts from thy rejoicing Church; and grant, through the merits of the blessed Virgin Mary the Queen, that they may become the aid of our salvation. Through Jesus Christ our Lord.

On Sunday, the Secret of the Sunday is added.

Preface of the B. V. M. Et te in festivitàte, p. 13.

Comm. I

R E-gí-na mún-di * di- gnís-

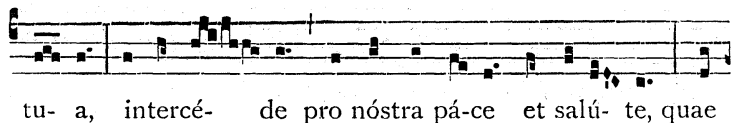


The world's most worthy Queen, Mary for ever Virgin, Mother of Christ the Lord the Saviour of all, pray for our peace and salvation.

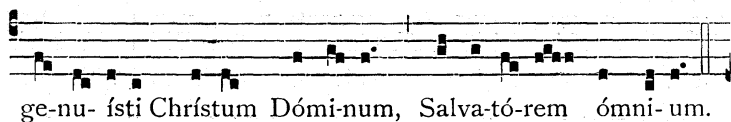
si- ma, Ma-rí- a Vírgo perpé-



tu- a, intercé- de pro nóstra pá-ce et salú- te, quae



ge-nu- ísti Chrístum Dómi-num, Salva-tó-rem ómni- um.



P. T. Alle-lú- ia.



Postcommunion.

Celebrátis solémniis, Dómine, quae pro sanctae Maríae, Regínae nostrae, festivitáte peré-gimus : ejus, quaesumus, nobis intercessióne fiant salutária; in cujus honóre sunt exsultánte impléta. Per Dóminum nostrum Jesum Christum.

THE rites are observed, O Lord, whereby we have kept the feast of holy Mary our Queen; we pray that what has been joyfully fulfilled in her honour, may promote our welfare by her intercession. Through Jesus Christ our Lord.

On Sunday, the Postcommunion of the Sunday is added.

AT II VESPERS

Antiphons and psalms as on Feasts of the B. V. M., p. 1710.

Chapter.

Eccles., 24, 5 and 7.

EGO ex ore Altíssimi prodívi, primogénita ante omnem creatúram : † ego in altíssimis habitávi, * et thronus meus in columna núbis.

I came out of the mouth of the most High, the firstborn before all creatures; I dwelt in the highest places, and my throne is in a pillar of cloud.

Hymn. Ave, máris stélla. p. 1713.

Ÿ. María Vírgo caélos ascéndit. (P. T. Allelúia).

R. Cum Christo régnat in aetérnum. (P. T. Allelúia).

Ÿ. The Virgin Mary has gone up to heaven.

R. With Christ she reigns for ever.

At Magnif.

Ant. II D

B

E-á-ta Má-ter * et intácta

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.

Vírgo Ma-rí-a, glo-ri-ó-sa Re-gína

múndi, intercède pro nó-bis † ad Dóminum. P. T. † ad

Dóminum, alle-lú-ia. Cant. Magní-fi-cat * ánima mé-a

Dóminum. 2. Et exsultávit... or Et exsultávit...

Cant. Magnificat II D. p. 213 or 219.

Prayer. Concède nobis. p. 2.

When May 31 is a Sunday, the Ant. at Magnificat of that Sunday is added. Ÿ. 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.

✠ JULIUS LECOUVET, Vic. Gen.

SEPTEMBER 3.

St. Pius X, Pope and Confessor.

Double.

Intr. III

E

X-tu- li e-léctum * de pó-

pu- lo,

ó-le- o sáncto mé-

o

únxi

é-

um :

ut má-nus

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.

mé- a sit sem- per cum é- o,

et brá- chi- um

mé- um confírmes

é-

um.

Ps. Grá-ti- as Dómi-ni

in aetérnum cantá-bo : * per ómnes gene-ra-ti- ónes

annunti- ábo fide-li-tá-tem tú-am ó-re mé- o. Gló-ri- a

Pátri. E u o u a e.

Glória Pátri. 3rd tone, p. 29.

Collect.

DEus, qui ad tuendam cathólicam fidem et univérſa in Christo instauránda, sanctum Pium, Summum Pontíficem, caelésti sapiéntia et apostólica fortitúdiſe replevísti : † concéde propítius; ut, ejus institúta et exémpla sectántes, * praemia consequámur aetérna. Per eúmdem Dóminum nostrum.

O God, who, for the defence of the Catholic faith and the restoration of all things in Christ, hast filled the holy Pope Pius with heavenly wisdom and Apostolic courage; mercifully grant that we, following his instruction and example, may attain his eternal reward. Through the same Jesus Christ our Lord.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses.

Sincere, desinterested and fatherly attitude of St. Paul.

1. Thess. 2, 2-8.

FRatres : Fidúciám habúimus in Deo nostro loqui ad vos evangélium Dei in multa sollicitúdiſe. Exhortátio enim nostra non de erróre neque de immun-dítia neque in dolo; sed, sicut probáti sumus a Deo ut crederétur nobis evangélium, ita lóquimur; non quasi homínibus placétes, sed Deo qui probat corda nostra. Neque enim aliquándo fúimus in sermóne adulationis, sicut scitis, neque in occasione avarítiae, Deus testis est, nec quaerétes ab homínibus glóriám, neque a vobis neque ab áliis. Cum possémus vobis óneri esse ut Christi Apóstoli, sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat filios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum evangélium Dei, sed étiam ánimas nostras, quóniam caríssimi nobis facti estis.

Brethren : We had confidence in our God to speak unto you the Gospel of God in much carefulness. For our exhortation was not of error nor of uncleanness, nor in deceit; but as we were approved by God that the Gospel should be committed to us, even so we speak; not as pleasing men, but God, who proveth our hearts. For neither have we used at any time the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness; nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the Apostles of Christ; but we became little ones in the midst of you, as if a nurse should cherish her children. So desirous of you, we would gladly impart unto you not only the Gospel of God, but also our own souls; because you were become most dear unto us.

Grad. v

A Nnun-ti-á-vi * justí-

I have declared thy justice in a great church; lo, I will not restrain my lips; O Lord, thou knowest it.

ti- am in có- tu má-

∇. I have not hid thy justice within my heart; I have delared thy faithfulness and thine aid.

Ps. 39, 10-11.

gno; ecce lábi- a mé-

a non cohí- bu- i: Dómi- ne, tu nó-

sti. ∇. Justí- ti- am tú- am non abs- cón-

di in cór- de mé- o;

fi- de- li- tá- tem tú- am

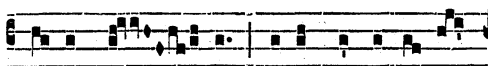
et auxí- li- um tú- um * narrá- vi.

VIII

A

L- le- lú- ia. * ij.

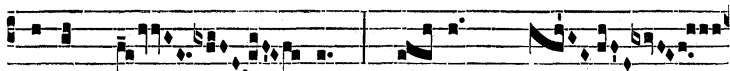
∇. Pá- ras



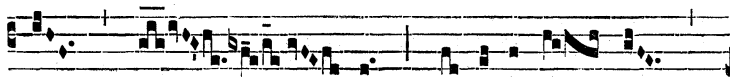
mí-hi mén- sam, inúngis ó-le- o

Thou dost prepare a table for me, thou anointest my head with oil, my cup overflows.

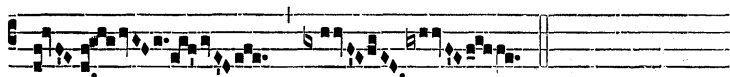
Ps. 22, 5-6.



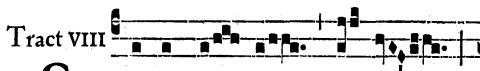
cáput mé- um, cá- lix mé-



us * u-bérrimus est.



¶ *In Votive Masses after Septuagesima, instead of the Alleluia and its ♯, the following is said :*



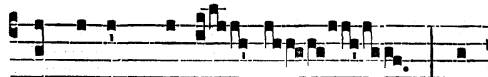
Tract VIII

S

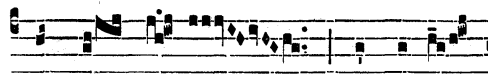
Acerdó- tes * é- jus

I will clothe her priests with salvation, and her saints shall rejoice with great joy. ♯. There will I bring forth a horn for David, I will prepare a lamp for mine Anointed. ♯. His enemies I will clothe with confusion, but upon him shall my crown shine.

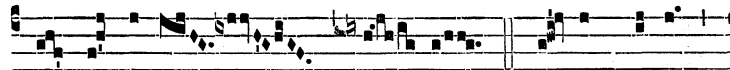
Ps. 131, 16-18,



índu- am sa-lú- te, et



sáncti é- jus exsultán-



tes exsultá- bunt. ♯. Il- lic Dá-vid



susci-tábo cór- nu, parábo lucér- nam úncto

mé- o. V̄. Inimí- cos
 é- jus ín- du- am confu- si- ó- ne, super
 ípsum au- tem fulgé- bit * di- adé- ma mé-
 um.

In Paschal Time the Gradual and the Tract are omitted. The Allelúia, allelúia. V̄. Páras míhi, p. 3 is said; then the following:

II
A Lord, I love the dwelling-place of thy house, and the place of the tabernacle of thy glory. *Ps. 25, 8.*
 L-le-lú-ia. *

V̄. Dó- mi- ne, dí-
 li- go habi- tá- cu- lum dó- mus tú- æ
 et ló- cum taberná- cu- li * gló-
 ri- æ tú- æ.

✠ Sequentia sancti Evangelii secundum Joannem.

Three times Jesus asks Peter if he loves him. John 21, 15-17.

IN illo tēpore : Dixit Jesus Simóni Petro : Simon Joánnis, dīligis me plus his? Dicit ei : Etiam, Dómine, tu scis quia amo te. Dicit ei : Pasce agnos meos. Dicit ei iterum : Simon Joánnis, dīligis me? Ait illi : Etiam, Dómine, tu scis quia amo te. Dicit ei : Pasce agnos meos. Dicit ei tertio : Simon Joánnis, amas me? Contristátus est Petrus, quia dixit ei tertio : Amas me? et dixit ei : Dómine, tu ómnia nosti; tu scis quia amo te. Dixit ei : Pasce oves meas.

AT that time : Jesus said to Simon Peter : Simon, son of John, lovest thou me more than these? He saith to him : Yea, Lord, thou knowest that I love thee. He saith to him : Feed my lambs. He saith to him again : Simon, son of John, lovest thou me? He saith to him : Yea, Lord, thou knowest that I love thee. He saith to him the third time : Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time : Lovest thou me? And he said to him : Lord, thou knowest all things; thou knowest that I love thee. He said to him : Feed my sheep.

Offert. IV

V E-ní-te, * ff- li- i, au- Lord.

dí- te me : ti- mó- rem

Dó- mi-ni do-cé- bo vos.

Secret.

Oblatióibus nostris, quaésumus, Dómine, benigne suscéptis, da nobis, ut haec divína mystéria, sancto Pio Summo Pontifice intercedente, sincéris tractémus obséquijs et fidéli mente sumámus. Per Dóminum nostrum Jesum Christum.

IN thy goodness, O Lord, thou hast accepted our offerings; grant us, we pray, that, by the prayers of the holy Pope Pius, we may celebrate these divine mysteries with sincere obedience, and receive them with a believing mind. Through Jesus Christ our Lord.

Common Preface.

Comm. IV

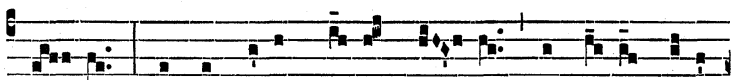
C Aro mé- a * vé-re est cí-

My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh

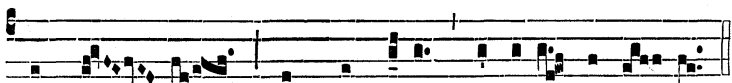


and drinketh my blood,
abideth in me, and I
in him.

bus, et sán-guis mé- us vé-re est *John, 6, 56-57.*



pó- tus. Qui mandúcat mé- am cár- nem et bí-bit mé-um



sán-gui- nem, in me má-net et é-go in íl- lo.

Postcommunion.

Mensae caeléstis virtúte refécti, quaésumus, Dómine Deus noster : ut, interveniénte sancto Pio Summo Pontífice ; fortes efficiámur in fide, et in tua simus caritáte concórdes. Per Dóminum nostrum Jesum Christum.

Refreshed by the virtue of the heavenly table, we beseech thee, O Lord our God ; that, through the help of the holy Pope Pius, we may be made strong in faith and united in thy love. Through Jesus Christ our Lord.

IMPRIMATUR.

Tornaci, die 15 Maii 1956.

✠ JULIUS LECOUVET,
Vic. Gen.

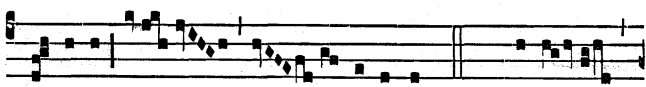
All Rights Reserved on the rhythmic signs and the rhythm they represent.

DESCLÉE & Co., Tournai (Belg.)

IN SOLEMNITATIBUS, AD LIBITUM.

(Missa Regia auctore Henrico du Mont).

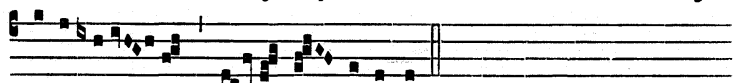
1.
K



Y-ri-e e-lé-i-son. *ijj.* Chríste




e-lé-i-son. *ijj.* Kýri-e e-lé-i-son. *ij.*

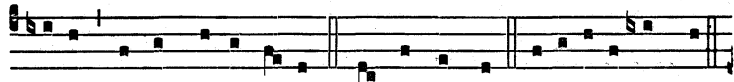


Kýri-e e-lé-i-son.

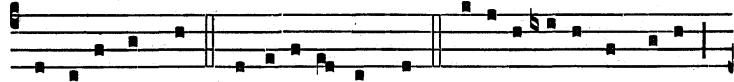
1.
G



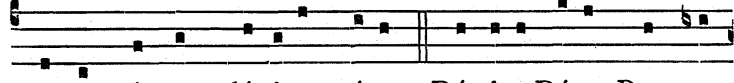
Ló-ri-a in excélsis Dé-o. Et in térra pax homí-



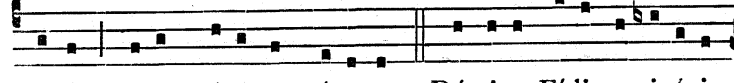
nibus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus te.



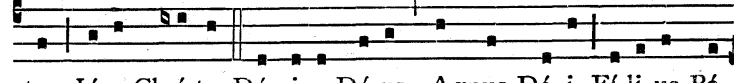
Adorá-mus te. Glo-ri-fi-cá-mus te. Grá-ti-as ágimus tí-bi



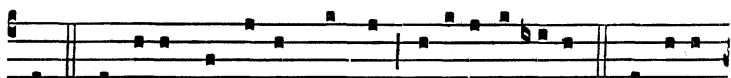
propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us Rex cae-



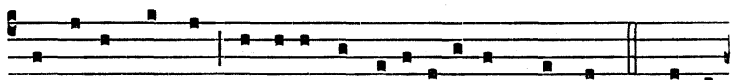
léstis, Dé-us Pá-ter omní-pot-ens. Dó-mine Fí-li u-nigé-ni-



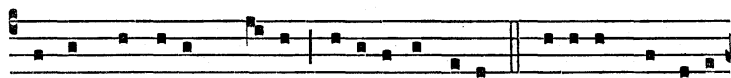
te, Jé-su Chrí-ste Dó-mine Dé-us, Agnus Dé-i, Fí-li-us Pá-



tris. Qui tollis peccá-ta mún-di, mi-seré-re nó-bis. Qui tollis



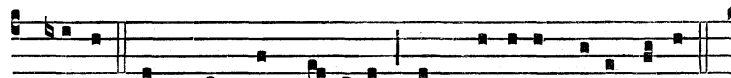
peccá-ta mún-di sú-scipe depre-ca-ti-ónem nó-stram. Qui sé-



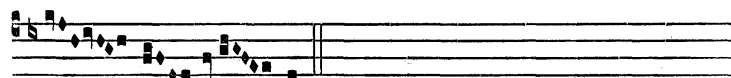
des ad délix-teram Pá-tris, mi-seré-re nó-bis. Quóni-am tu só-lus



sán-ctus. Tu só-lus Dó-mi-nus. Tu só-lus Altí-ssimus, Jé-su



Chrí-ste. Cum Sán-cto Spí-ri-tu in gló-ri-a Dé-i Pá-tris.



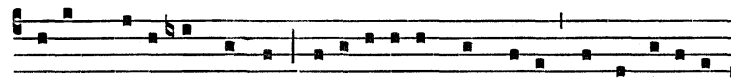
A-men.



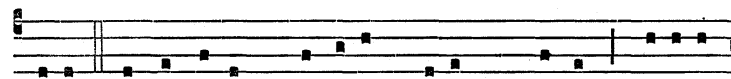
1.

C

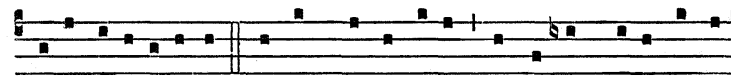
Ré-do in ú-num Dé-um : Pá-trem omni-pot-éntem, fa-



ctó-rem caéli et térrae, vi-sí-bí-li-um ó-mni-um et invi-sí-bí-

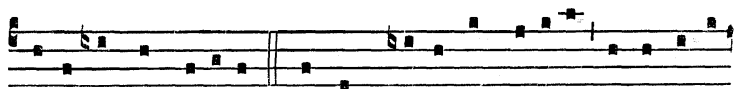


li-um. Et in ú-num Dó-mi-num Jé-sum Chrí-stum, Fí-li-um

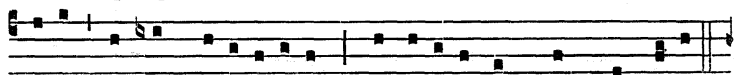


Dé-i unigé-ni-tum. Et ex Pá-tre ná-tum ante ó-mni-a saecu-

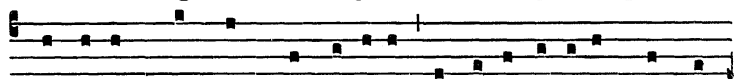
la. Dé-um de Dé-o, lúmen de lúmine, Dé-um vérum de
 Dé-o véro. Géni-tum, non fáctum, consubstanti-á-lem Pátri :
 per quem ómni-a fácta sunt. Qui propter nos hómines, et
 propter nóstram salú-tem, descéndit de caé- lis. Et incar-
 ná-tus est de Spí-ri-tu Sáncto, ex Ma-rí-a Vírgine : Et hó-
 mo fáctus est. Cruci-fíxus ét-i-am pro nóbis sub Pónti-o Pi-
 láto pássus et sepúltus est. Et resurréxit térti-a dí-e se-
 cúndum Scriptúras. Et ascéndit in caélum, sédet ad déxte-
 ram Pátris. Et í-terum ventúrus est cum gló-ri-a judicá-
 re vivos 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



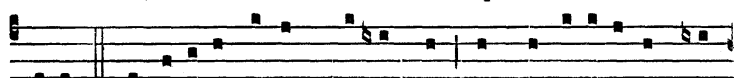
Fi-li- óque procedit. Qui cum Pátre et Fí-li- o simul ado-



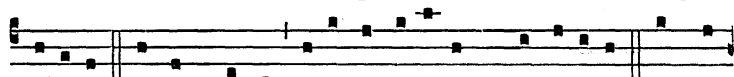
rátur et conglo-ri-ficátur : qui locúsus est per Prophétas.



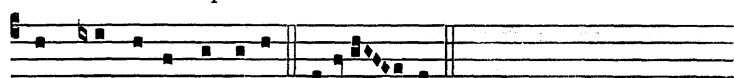
Et únám, sánctam, cathó-licam, et apostó-licam Ecclé-



si-am. Confí-te-or únúm baptísma in remissi-ónem pec-



catórum. Et expécto resurrecti-ónem mortu-órum. Et ví-

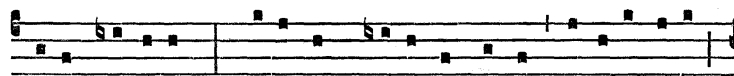


tam ventú-ri saécu-li. A- men.

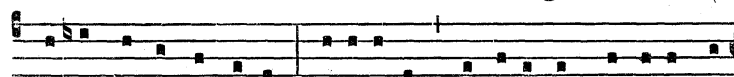


S

Anctus, * Sán- ctus, Sán- ctus Dóminus



Dé-us Sába-oth. Pléni sunt caéli et térra gló-ri-a tú-a,



Ho-sánna in excélsis. Benedíctus qui vénit in nómine Dó-



mi-ni. Hosánna in excélsis.

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-
 se-ré-re nó-bis. Agnus Dé-i, * qui tóllis peccá-ta mún-di :
 dó-na nó-bis pá-cem.

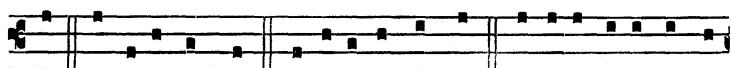
I - te, mÍssa est.
 Dé-o grá-ti-as.

IN FESTIS DUPLICIBUS, AD LIBITUM.

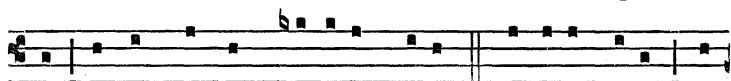
Missa 2ⁱ toni. (H. du MONT).

2.
K Y-ri-e e-lé-i-son. *ijj.* ChrÍste
 e-lé-i-son. *ijj.* Ký-ri-e e-lé-i-son. *ijj.*

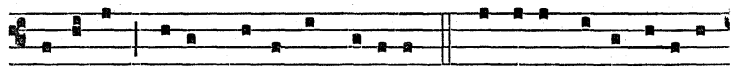
2.
G Ló-ri-a in excélsis Dé-o. Et in térra pax ho-
 mí-nibus bó-nae vo-luntá-tis. Laudá-mus te. Benedí-cimus



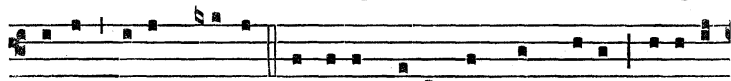
te. Adorámus te. Glo-ri- ficámus te. Grá-ti- as ágimus tí-



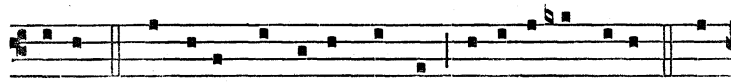
bi propter mágnam gló-ri- am tú-am. Dómine Dé-us, Rex



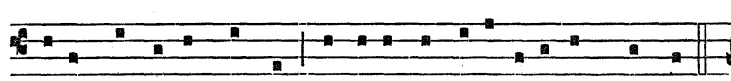
caeléstis, Dé-us Pá-ter omnípotens. Dómine Fí-li unigé-



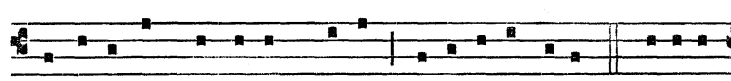
ni-te, Jé-su Chríste. Dómine Dé-us, Agnus Dé- i, Fí-li- us



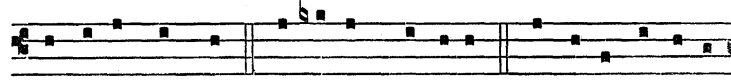
Pátris. Qui tóllis peccá-ta múndi, mi-se-ré-re nóbis. Qui



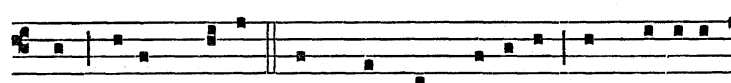
tóllis peccá-ta múndi, súscipe depreca-ti- ónem nóstram.



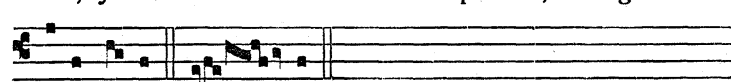
Qui sédes ad dexte-ram Pátris, mi-se-ré-re nóbis. Quóni- am



tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssi-



mus, Jé-su Chríste. Cum Sáncto Spí-ri-tu, in gló-ri- a



Dé- i Pátris. A- men.

2.

C

Ré- do in ú-num Dé- um, Pátrem omnipot-én-

tem, factórem caéli et térrae, vi-si-bí-li-um ómni- um, et

invi-si-bí-li-um. Et in ú-num Dóminum Jésum Chrístum,

Fí-li-um Dé- i unigéni-tum. Et ex Pátre ná-tum ante

ógni- a saécu- la. Dé- um de Dé- o, lúmen de lúmine,

Dé- um vérum de Dé- o véro. Génitum, non fáctum, consub-

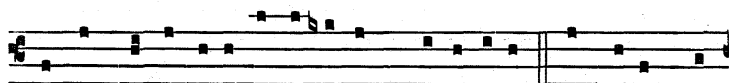
stanti- á-lem Pátri : per quem ómni- a fácta sunt. Qui pro-

pter nos hómines, et propter nóstram sa-lú-tem descéndit

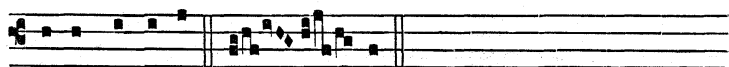
de caé-lis. Et incarná-tus est de Spí-ri-tu Sáncto, ex Ma-

rí- a Vírgine : Et hómo fáctus est. Cru- ci- ffixus ét- i- am

pro nobis : sub Pónti- o Pi-lá-to pássus et se-púltus est. Et
 resurrexit térti- a dí- e, se-cúndum Scriptúras. Et ascén-
 dit in caélum : sédet ad dexte-ram Pátris. Et í-terum ven-
 túrus est cum gló-ri- a judi-cá-re vivos et mórtu-os : cú-
 jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dó-
 minum, et vi-vi- fi-cántem : qui ex Pátre Fi-li-óque pro-
 cédit. Qui cum Pátre et Fí-li-o simul ado-rá-tur et con-
 glo-ri- fi-cá-tur : qui locú-tus est per Prophé-tas. Et ún- am,
 sánctam, cathó-li- cam et Apostó-li- cam Ecclé- si- am. Con-
 fí- te- or ún- um baptísma in remissi- ónem pecca- tórum.



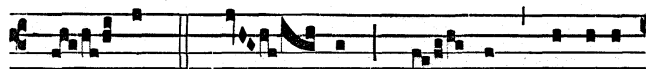
Et exspecto resurrecti- ónem mortu-órum. Et ví-tam ven-



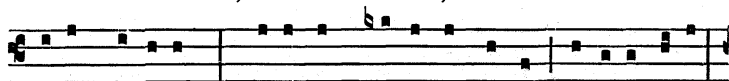
tú-ri saécu-li. A- men.

2.

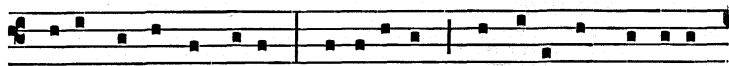
S



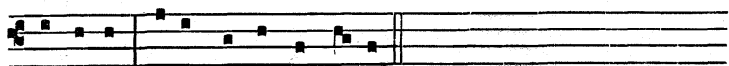
An- ctus, * Sán- ctus, Sán- ctus Dóminus



Dé-us Sába-oth. Pléni sunt caéli et térra gló-ri-a tú-a.



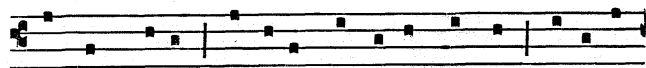
Hosánna in excélsis. Benedíctus qui vénit in nómine



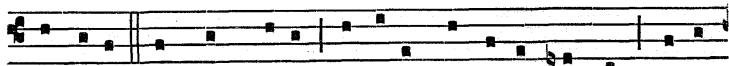
Dómi-ni. Hosánna in excélsis.

2.

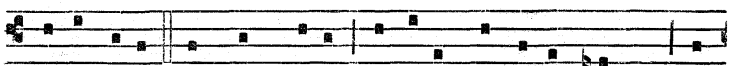
A



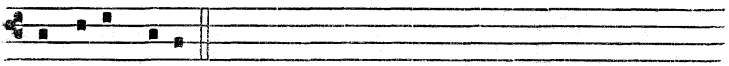
-gnus Dé-i, qui tóllis peccá-ta mún-di : mi-se-ré-



re nó-bis. Agnus Dé-i, qui tóllis peccá-ta mún-di : mi-se-



ré-re nó-bis. Agnus Dé-i, qui tóllis peccá-ta mún-di : dó-

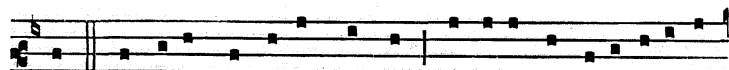


na nó-bis pá-cem.

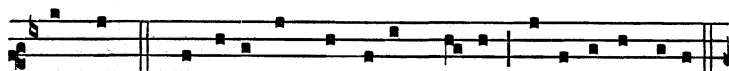
Missa 6ⁱ toni. (H. du MONT).

6.
K Y-ri-e e- lé-i-son. *ijj.* Chríste
 e- lé-i-son. *ijj.* Ký-ri-e e- lé-i-son. *ijj.* Ký-
 ri-e e- lé-i-son.

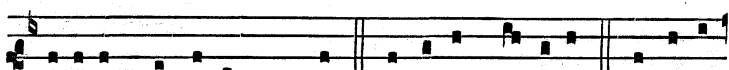
6.
G Ló-ri-a in excélsis Dé-o. Et in térra pax ho-
 mí-nibus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus
 te. Adorá-mus te. Glo-ri-ficá-mus te. Grá-ti-as á-gimus
 tí-bi propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us,
 Rex caeléstis, Dé-us Pá-ter omní-potens. Dó-mine Fí-li
 unigéni-te, Jé-su Chrí-ste. Dó-mine Dé-us, Agnus Dé-i,
 Fí-li-us Pá-tris. Qui tóllis peccá-ta mún-di, mí-se-ré-re nó-



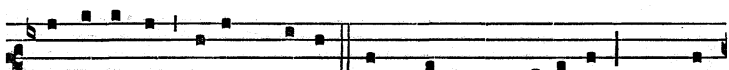
bis. Qui tollis peccá-ta mún-di, súscipe depre-ca-ti-ónem



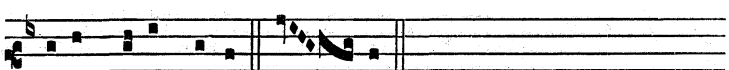
nóstram. Qui sédes ad déxteram Pátris, mi-se-ré-re nó-bis.



Quóni-am tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus



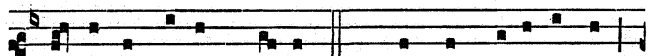
Altíssimus, Jé-su Chrí-ste. Cum Sáncto Spí-ri-tu in gló-



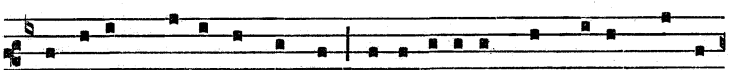
ri-a Dé-i Pátris. A-men.

6.

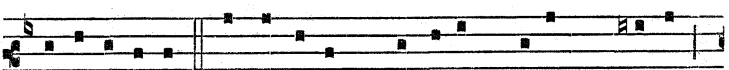
C



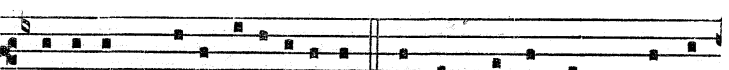
Ré-do in únum Dé-um, Pá-trem omnipot-éntem,



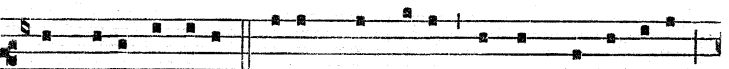
factórem caéli et térrae, vi-si-bí-li-um ómni-um, et in-



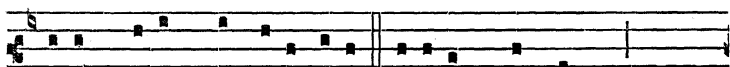
vi-si-bí-li-um. Et in únum Dóminum Jésum Chrístum,



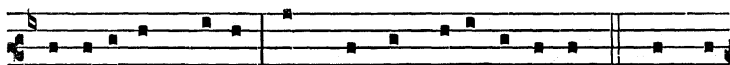
Fí-li-um Dé-i unigéni-tum. Et ex Pátre ná-tum ante



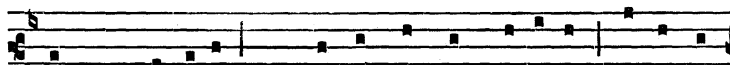
ó-mni-a saécula. Dé-um de Dé-o, lúmen de lúmine,



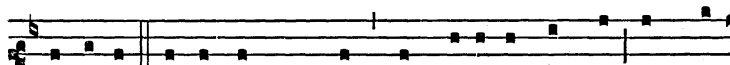
Dé-um vérum de Dé-o véro. Géni-tum non fáctum, consub-



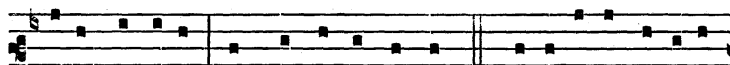
stanti-á-lem Pátri : per quem ómni-a fácta sunt. Qui pro-



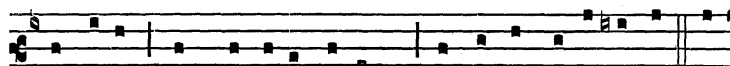
pter nos hómines et propter nóstram sa-lú-tem descéndit



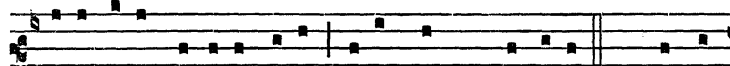
de caélis. Et incarná-tus est de Spí-ri-tu Sáncto, ex Ma-



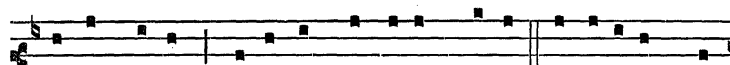
ri-a Vírgine : Et hómo fáctus est. Cru-ci-fíxus ét-i-am



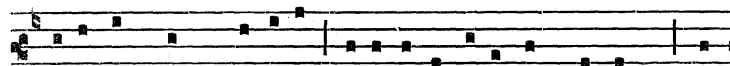
pro nóbis : sub Pónti-o Pi-lá-to pássus et sepúltus est. Et



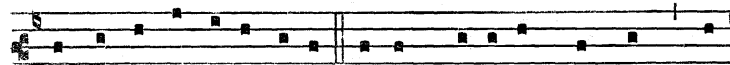
resurréxit térti-a dí-e, secúndum Scriptúras. Et ascén-



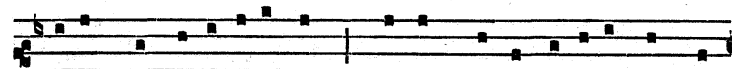
dit in caelum : sédet ad dexteram Pátris. Et í-terum ven-



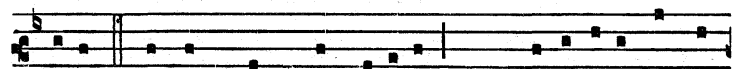
túrus est cum gló-ri-a judi-cá-re vivos et mórtu-os : cú-



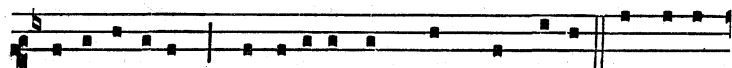
jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dó-



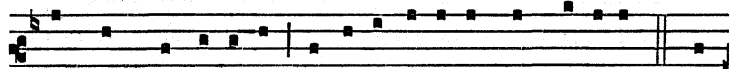
minum, et vi-vi-ficántem : qui ex Pátre Fi-li-óque pro-



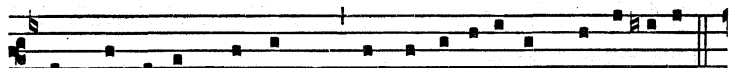
cédit. Qui cum Pátre et Fí-li-o simul ado-rá-tur, et con-



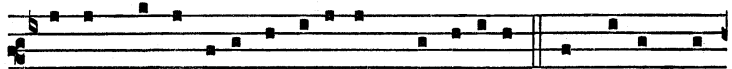
glo-ri-fi-cá-tur : qui locú-tus est per Prophé-tas. Et únam,



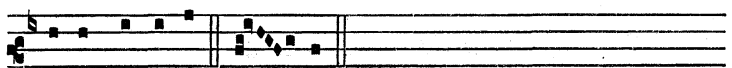
sánctam, cathó-li-cam et apostó-li-cam Ecclé-si-am. Con-



fí-te-or únum baptísma in remissi-ónem pecca-tórum.

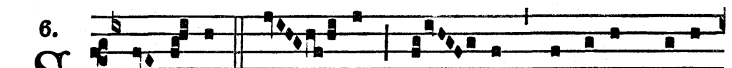


Et exspécto resurrecti-ónem mortu-órum. Et ví-tam ven-



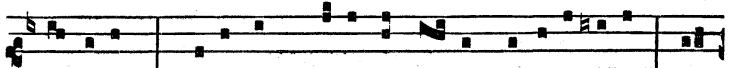
tú-ri saécu-li. A- men.

6.

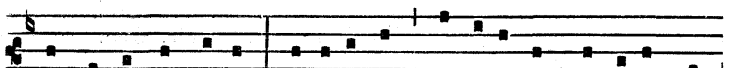


S

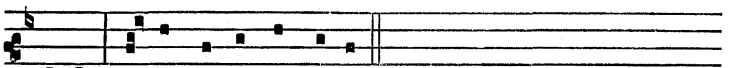
An-ctus, Sán-ctus, Sán-ctus Dóminus Dé-us



Sá-ba-oth. Pléni sunt caéli et tér-ra gló-ri-a tú-a. Ho-

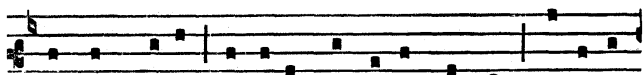


sánna in excélsis. Benedíctus qui vénit in nómine Dó-

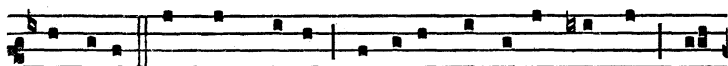


mi-ni. Ho-sánna in excélsis.

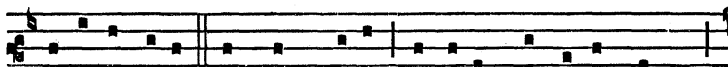
6.

A

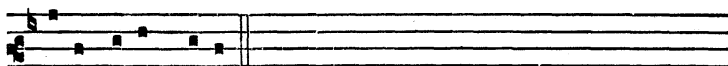
-gnus Dé- i, qui tóllis peccá-ta múndi : mi-se-ré-



re nóbis. Agnus Dé- i, qui tóllis peccá-ta múndi : mi-



se-ré-re nóbis. Agnus Dé- i, qui tóllis peccá-ta múndi :

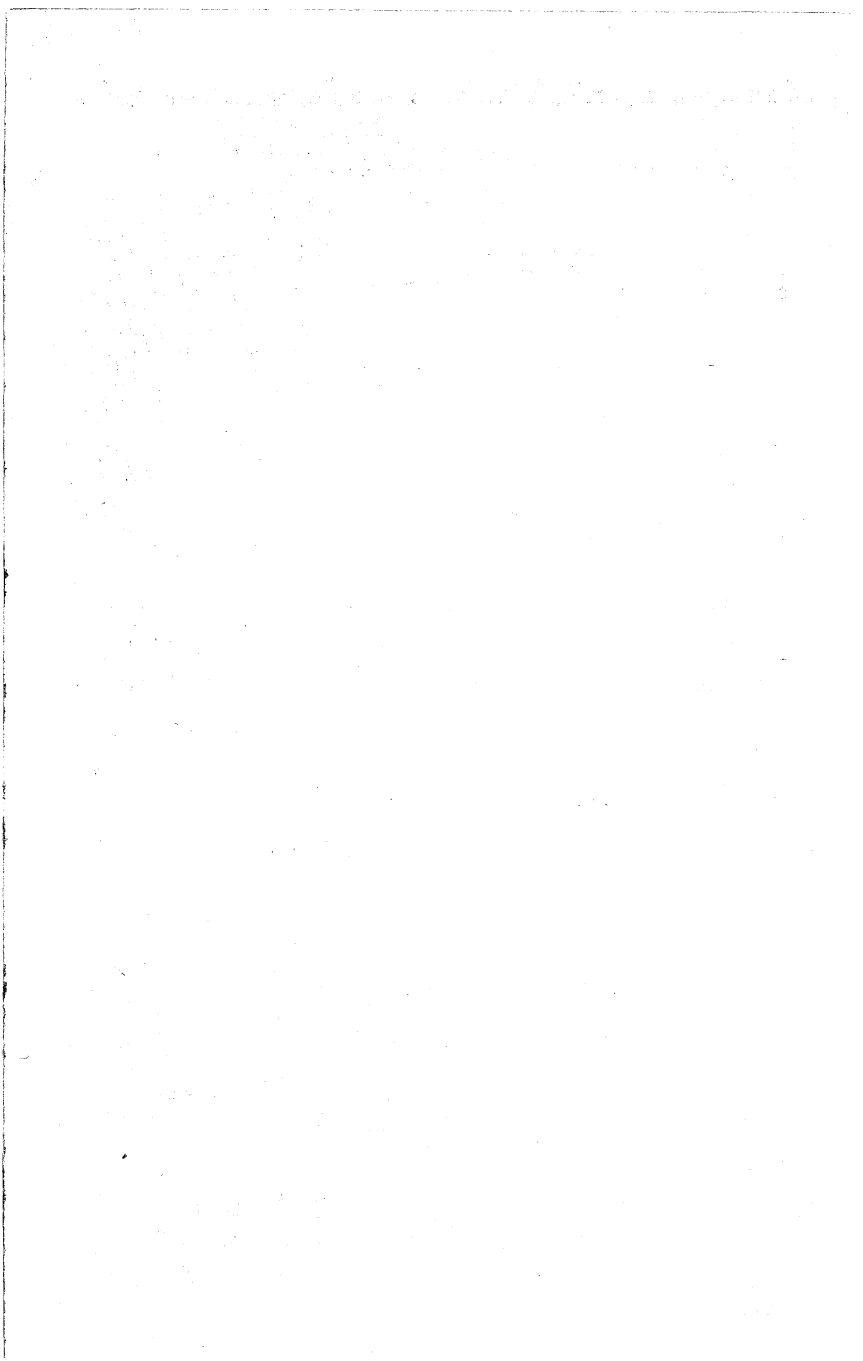


dóna nóbis pácem.

 IMPRIMATUR.

Tornaci, die 15 Decembris 1933.

JULIUS LECOUVET, Vic. Gen.

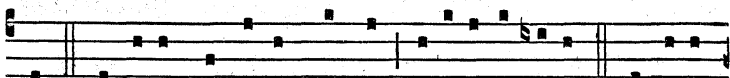


DANS LES SOLENNITÉS, AD LIBITUM.

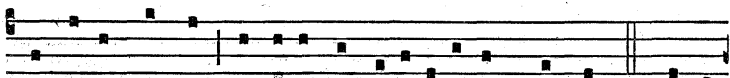
(Messe Royale de Henri du Mont).

1. **K** Y-ri-e e- lé-i-son. *ij.* Christe
e- lé-i-son. *ij.* Kýri- e e- lé-i-son. *ij.*
Kýri- e e- lé-i-son.

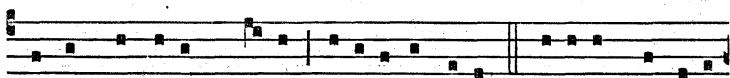
1. **G** Ló-ri-a in excélsis Dé-o. Et in térra pax homí-
nibus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus te.
Adorá-mus te. Glo-ri-ficá-mus te. Grá-ti-as á-gimus tibi
propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us Rex cae-
léstis, Dé-us Pá-ter omní-pot-ens. Dó-mine Fí-li u-nigé-ni-
te, Jé-su Christe. Dó-mine Dé-us, Agnus Dé-i, Fí-li-us Pá-



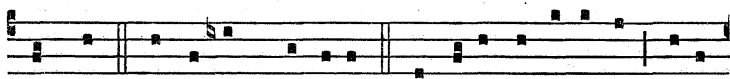
tris. Qui tollis peccá-ta mún-di, mi-seré-re nó-bis. Qui tollis



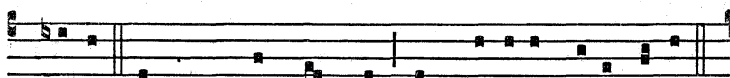
peccá-ta mún-di sú-scipe de-pre-ca-ti-ón-em nó-stram. Qui sé-



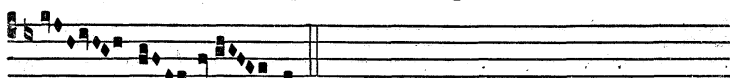
des ad délix-teram Pá-tris, mi-seré-re nó-bis. Quóni-am tu só-lus



sán-ctus. Tu só-lus Dó-mi-nus. Tu só-lus Altí-s-si-mus, Jé-su

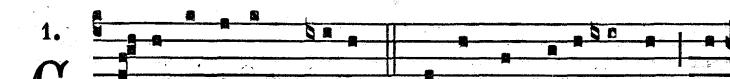


Chrí-ste. Cum Sán-cto Spí-ri-tu in gló-ri-a Dé-i Pá-tris.

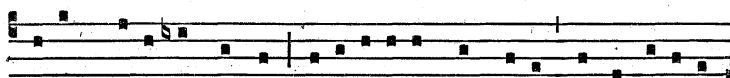


A- men.

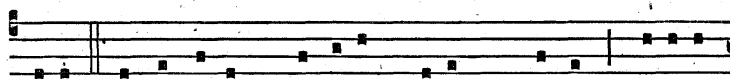
1.



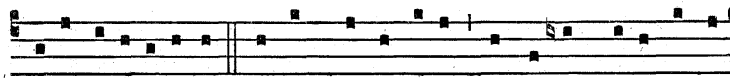
C Ré-do in ú-num Dé-um : Pá-trem om-ni-pot-én-tem, fa-



ctó-rem cae-li et té-rrae, vi-si-bí-li-um ó-mni-um et invi-si-bí-

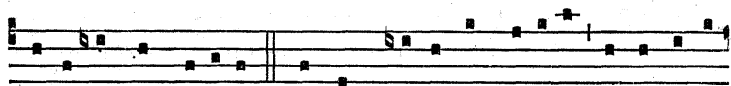


li-um. Et in ú-num Dó-mi-num Jé-sum Chrí-stum, Fí-li-um

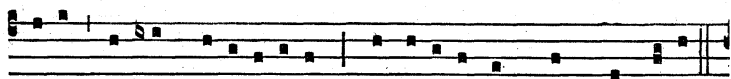


Dé-i unigé-ni-tum, Et ex Pá-tre ná-tum ante ó-mni-a sae-cu-

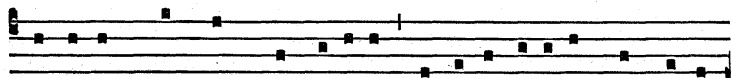
la. Dé-um de Dé-o, lúmen de lúmine, Dé-um vérum de
 Dé-o véro. Géni-tum, non fáctum, consubstanti-á-lem Pátri:
 per quem ómni-a fácta sunt. Qui propter noſ hómines, et
 propter nóstram salú-tem, descendit de caé- lis. Et incar-
 ná-tus est de Spí-ri-tu Sáncto, ex Ma-rí-a Vírgine : Et hó-
 mo fáctus est. Cruci-fíxus ét-i-am pro nóbis sub Pónti-o Pi-
 láto pássus et sepúltus est. Et resurrexít térti-a dí-e se-
 cúndum Scriptúras. Et ascendit in caélum, sédet ad dexte-
 ram Pátris. Et í-terum ventúrus est cum gló-ri-a judicá-
 re vivos et mórtu-os : cújus régni non é-rit fí-nis. Et in Spí-
 ri-tum Sánctum, Dóminum, et vi-vi-ficántem : qui ex Pátre



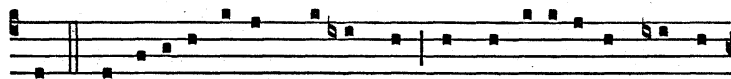
Fi-li-óque procedit. Qui cum Pátre et Fí-li-o simul ado-



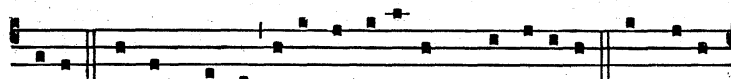
rátur et conglo-ri-ficátur : qui locúsus est per Prophétas.



Et únám, sánctam, cathó-licam, et apostó-licam Ecclé-si-



am. Conff-te-or únúm baptísma in remissi-ónem pecca-



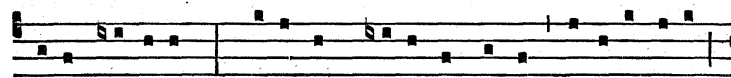
tórum. Et expécto resurrecti-ónem mortu-órum. Et ví-tam



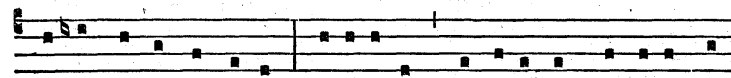
ventú-ri saécu-li. A- men.

S

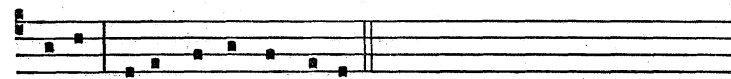
Anctus, * Sán- ctus, Sán- ctus Dóminus



Dé-us Sába-oth. Pléni sunt caéli et térra gló-ri-a tú-a,



Ho-sánna in excélsis. Benedíctus qui vénit in nómine Dó-



mi-ni. Hosánna in excélsis.

A -gnus Dé-i, * qui tollis peccá-ta mún-di : mi-se-ré-
 re nó-bis. Agnus Dé-i, * qui tollis peccá-ta mún-di : mi-
 se-ré-re nó-bis. Agnus Dé-i, * qui tollis peccá-ta mún-di :
 dó-na nó-bis pá-cem.

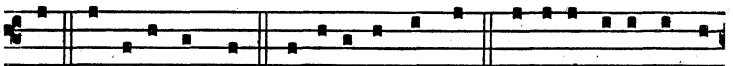
I - te, mí-ssa est.
 Dé-o grá-ti- as.

AUX FÊTES DOUBLES, AD LIBITUM.

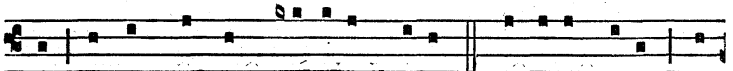
Messe du 2^e ton, de H. du MONT.

2.
K Y- ri- e e- lé- i-son. *ijj.* Christe
 e- lé- i-son. *ijj.* Ký-ri- e e- lé- i-son. *ijj.*

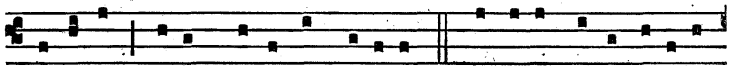
2.
G Ló- ri- a in excélsis Dé-o. Et in térra pax ho-
 mí-nibus bó-nae vo-luntá-tis. Laudá-mus te. Benedí-cimus



te. Adorámus te. Glo-ri-ficámus te. Grá-ti-as ágimus tí-



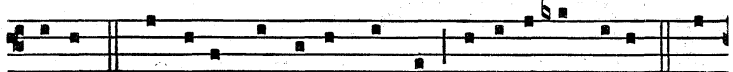
bi propter mágnam gló-ri-am tú-am. Dómine Dé-us, Rex



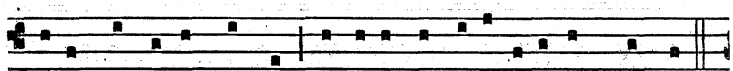
caeléstis, Dé-us Pá-ter omnípotens. Dómine Fí-li unigé-



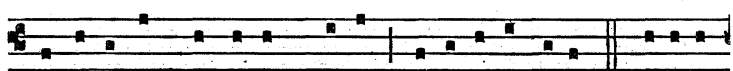
ni-te, Jé-su Chríste. Dómine Dé-us, Agnus Dé-i, Fí-li-us



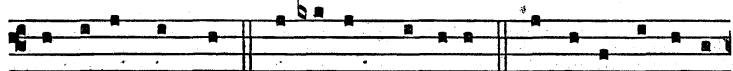
Pátris. Qui tóllis peccá-ta mún-di, mi-se-ré-re nó-bis. Qui



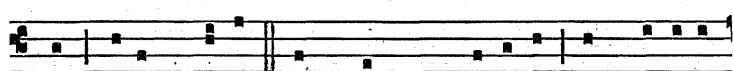
tóllis peccá-ta mún-di, sú-scipe depre-ca-ti-ón-em nó-stram.



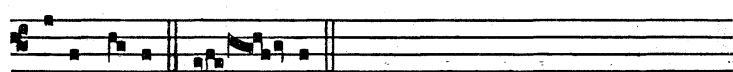
Qui sé-des ad dé-xte-ram Pá-tris, mi-se-ré-re nó-bis. Quóni-am



tu só-lus sán-ctus. Tu só-lus Dó-mi-nus. Tu só-lus Altí-ssi-



mus, Jé-su Chríste. Cum Sán-cto Spí-ri-tu, in gló-ri-a



Dé-i Pá-tris. A- men.

2.

C

Ré- do in ú-num Dé- um, Pátrem omnipot-én-

tem, factórem caéli et térrae, vi-si-bí-li-um ómni- um, et

invi-si-bí-li-um. Et in ú-num Dóminum Jésum Chrístum,

Fí-li-um Dé-i unigéni-tum. Et ex Pátre ná-tum ante

ó-mni-a saécu-la. Dé-um de Dé-o, lúmen de lúmine,

Dé-um vérum de Dé-o véro. Géní-tum, non fáctum, consub-

stanti-á-lem Pát-ri : per quem ómni-a fácta sunt. Qui pro-

pter nos hómines, et propter nóstram sa-lú-tem descéndit

de caé-lis. Et incarná-tus est de Spí-ri-tu Sáncto, ex Ma-

rí-a Virgíne : Et hómo fáctus est. Cru-ci- fíxus ét-i-am

pro nobis : sub Pónti-o Pi-lá-to pássus et se-púltus est. Et

resurrexit térti-a dí-e, se-cúndum Scriptúras. Et ascén-

dit in caélum : sédet ad dexte-ram Pátris. Et í-terum ven-

túrus est cum gló-ri-a judi-cá-re vivos et mórtu-os : cú-

jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dó-

minum, et vi-vi-fi-cántem : qui ex Pátre Fi-li-óque pro-

cédit. Qui cum Pátre et Fí-li-o simul ado-rá-tur et con-

glo-ri-fi-cá-tur : qui locú-tus est per Prophé-tas. Et únam,

sánctam, cathó-li-cam et Apostó-li-cam Ecclé-si-am. Con-

fí-te-or únum baptísma in remissi-ónem pecca-tórum.



Et exspecto resurrecti- onem mortu- orum. Et vi- tam ven-



tú- ri saé- cu- li. A- men.

2.

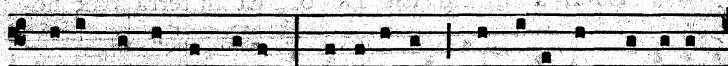
S



An- ctus, * Sán- ctus, Sán- ctus Dó- mi- nus



Dé- us Sá- ba- oth. Plé- ni sunt caé- li et té- rra gló- ri- a tú- a.



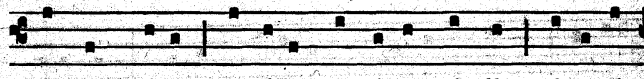
Hosán- na in excé- lsis. Benedí- ctus qui vénit in nó- mine



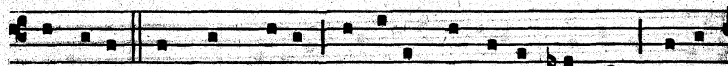
Dó- mi- ni. Hosán- na in excé- lsis.

2.

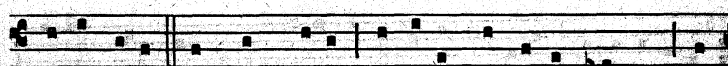
A



- gnus Dé- i, qui tó- llis peccá- ta mú- ndi : mi- se- ré-



re nó- bis. Agnus Dé- i, qui tó- llis peccá- ta mú- ndi : mi- se-



ré- re nó- bis. Agnus Dé- i, qui tó- llis peccá- ta mú- ndi : dó-



na nó- bis pá- cem.

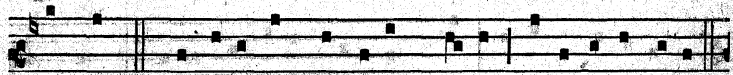
Messe du 6^{me} ton, de H. du MONT.

6.
K Y-ri-e e- lé-i-son. *ijj.* Christe.
 e- lé-i-son. *ijj.* Ký-ri-e e- lé-i-son. *ij.* Ký-ri-
 e e- lé-i-son.

6.
G Ló-ri-a in excélsis Dé-o. Et in térra pax ho-
 mí-nibus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus
 te. Adorá-mus te. Glo-ri-ficá-mus te. Grá-ti-as á-gimus
 tí-bi propter má-gnam gló-ri-am tú-am. Dó-mine Dé-us,
 Rex caeléstis, Dé-us Pá-ter omní-potens. Dó-mine Fí-li
 unigéni-te, Jé-su Christe. Dó-mine Dé-us, Agnus Dé-i,
 Fí-li-us Pá-tris. Qui tóllis peccá-ta mún-di, mi-se-ré-re nó-



bis. Qui tollis peccá-ta mún-di, sú-scipe de-pre-ca-ti-ónem



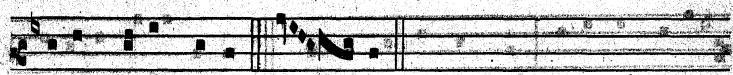
nó-stram. Qui sé-des ad dé-xte-ram Pá-tris, mi-se-ré-re nó-bis.



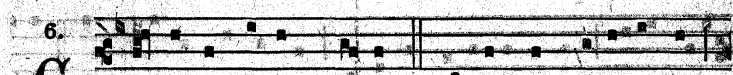
Quóni-am tu só-lus sán-ctus. Tu só-lus Dó-mi-nus. Tu só-lus



Altí-si-mus, Jé-su Chrí-ste. Cum Sán-cto Spí-ri-tu in gló-



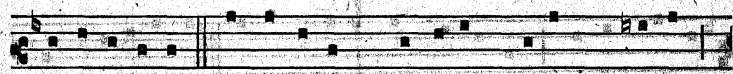
ri-a Dé-i Pá-tris. A-men



6. **C** Ré-do in ú-num Dé-um, Pá-trem omni-pot-éntem,



factórem caeli et térrae, vi-si-bí-li-um óm-ni-um, et in-



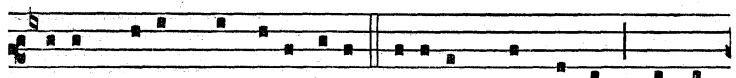
vi-si-bí-li-um. Et in ú-num Dó-mi-num Jé-sum Chrí-stum,



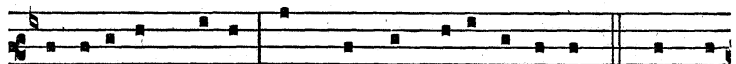
Fí-li-um Dé-i unigé-ni-tum. Et ex Pá-tre ná-tum ante



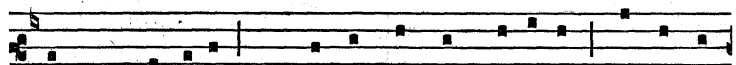
ó-m-ni-a sae-cu-la. Dé-um de Dé-o, lú-men de lú-mine,



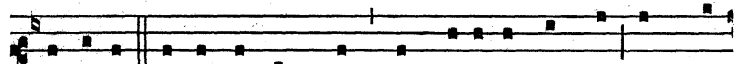
Dé-um vérum de Dé-o véro. Géni-tum non fáctum, consub-



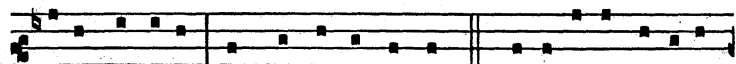
stanti-á-lem Pátri : per quem ómni-a fácta sunt. Qui pro-



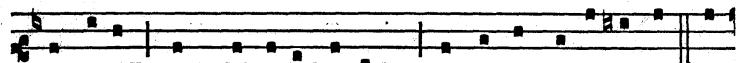
pter nos hómines et propter nóstram sa-lú-tem descéndit



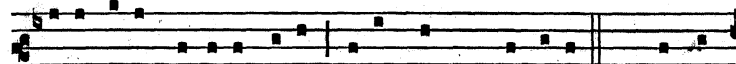
de caélis. Et incarná-tus est de Spí-ri-tu Sáncto, ex Ma-



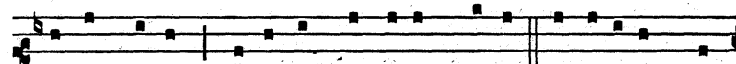
rí-a Vírgine : Et hómo fáctus est. Cru-ci-fíxus ét-i-am



pro nóbis : sub Pónti-o Pi-lá-to pássus et sepúltus est. Et



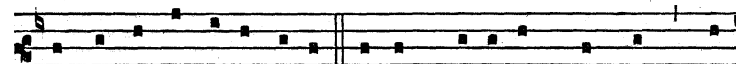
resurréxit térti-a dí-e, secúndum Scriptúras. Et ascén-




dit in caelum : sédet ad dexteram Pátris. Et í-terum ven-



túrus est cum gló-ri-a judi-cá-re vivos et mórtu-os : cú-



jus régni non é-rit fí-nis. Et in Spí-ri-tum Sánctum, Dó-



minum, et vi-vi-ficántem : qui ex Pátre Fi-li-óque pro-
 cédit. Qui cum Pátre et Fí-li-o simul ado-rá-tur, et con-
 glo-ri-fi-cá-tur : qui locú-tus est per Prophe-tas. Et únam,
 sánctam, cathó-li-cam et apostó-li-cam Ecclé-si-am. Con-
 fi-te-or únum bap-tís-ma in remissi-ónem pecca-tórum.
 Et exspécto resurrecti-ónem mortu-órum. Et ví-tam ven-
 tú-ri saé-cu-li. A- men.

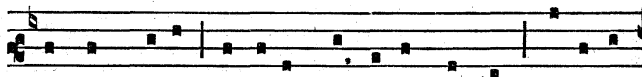
6.



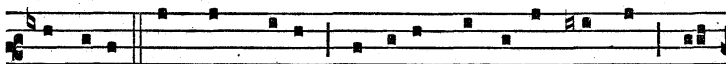
S An-ctus, Sán-ctus, Sán-ctus Dóminus Dé-us
 Sá-ba-oth. Pléni sunt caéli et tér-ra gló-ri-a tú-a. - Ho-
 sánna in excélsis. Benedíctus qui vénit in nó-mine Dó-
 mi-ni. Ho-sánna in excélsis.

6.

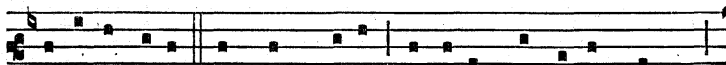
A



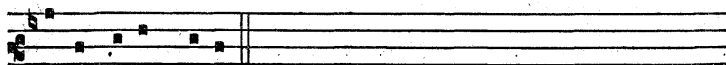
-gnus Dé-i, qui tollis peccá-ta mún-di : mi-se-ré-



re nó-bis. Agnus Dé-i, qui tollis peccá-ta mún-di : mi-



se-ré-re nó-bis. Agnus Dé-i, qui tollis peccá-ta mún-di :



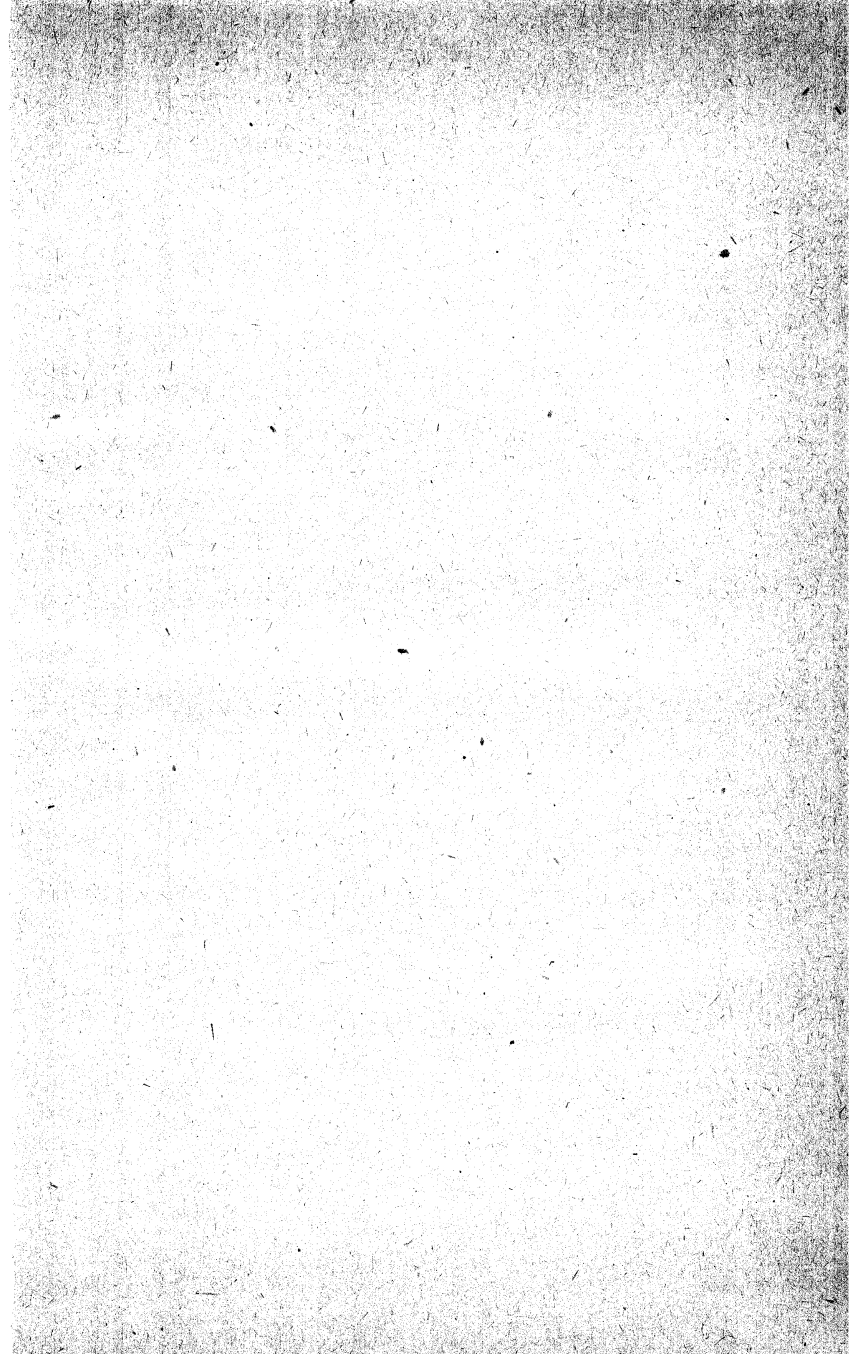
dóna nó-bis pá-cem.

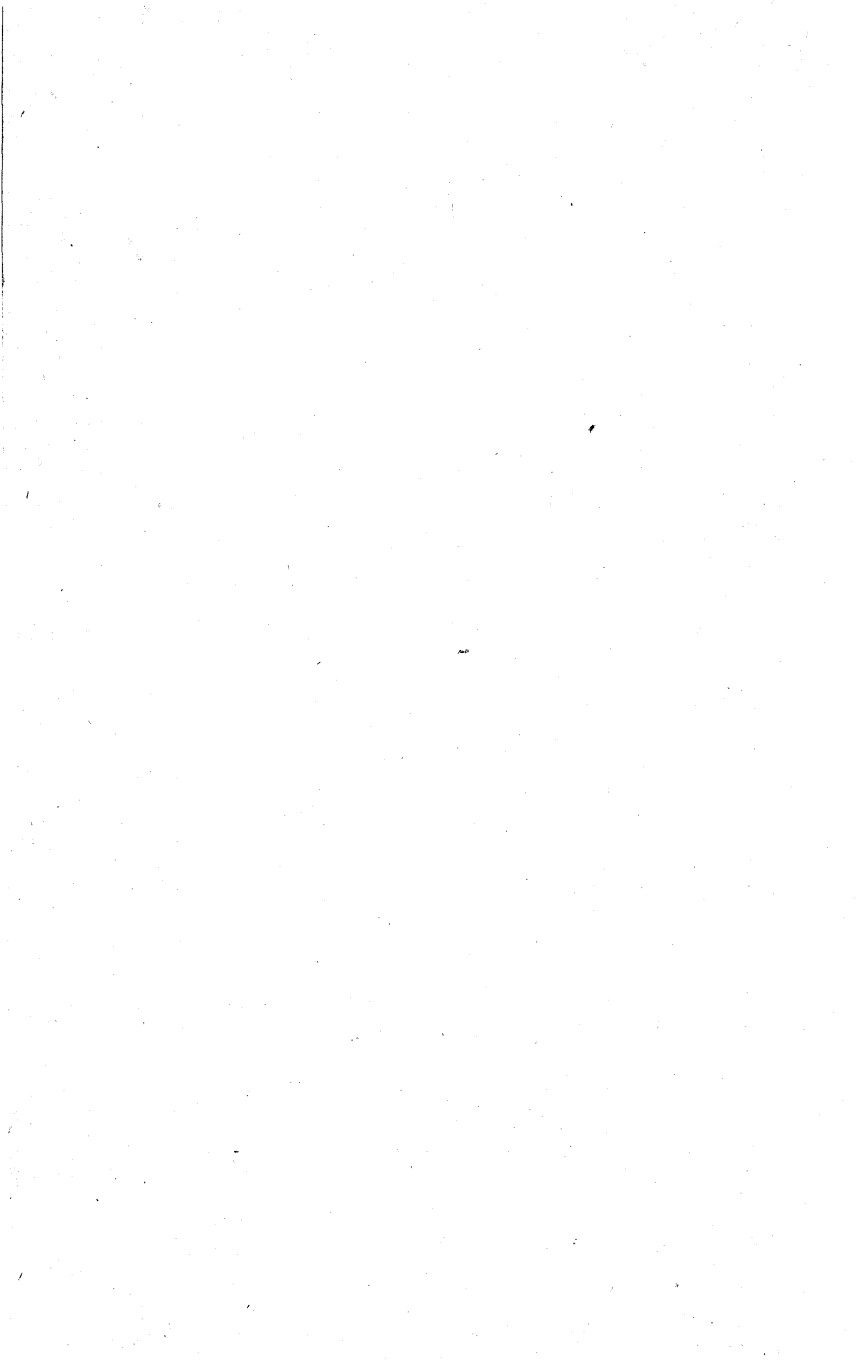


IMPRIMATUR.

Tornaci, die 8 Decembris 1919.

V. CANTINEAU, Vic. Gen.





PROPER FEASTS

KEPT IN THE DIOCESES

OF THE

UNITED STATES OF AMERICA

DESCLEE & CO.

Printers to the Holy See and the Sacred Congregation of Rites

Paris - Rome - Tournai - New York

1959

IMPRIMATUR.

Tornaci, die 23 Januarii 1959.

✠ JULIUS LECOUVET,

Vic. Gen.

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PROPER FEASTS

KEPT IN THE DIOCESES OF THE UNITED STATES OF AMERICA

DECEMBER 12 (or NOVEMBER 16)

OUR LADY OF GUADALUPE

*December 12, in the archdioceses of San Francisco and Santa Fe,
and in the dioceses of Los Angeles, Sacramento and Tucson.*

Double of the First Class

November 16, in the Province of New-Orleans.

AT FIRST VESPERS

Psalms, Antiphons, Chapter, and Hymn of 2nd Vespers, p. (6).

Ÿ. Non fécit táliter ómni natióni.

Ry. Et júdicia súa non manifestávit éis.

At Magn.

Ant. 1. a

E

- légi * et sancti-fi-cávi lócum ístum, ut sit

i-bi nómen mé-um, et permáne-ant ócu-li mé-i et

cor mé-um i-bi cún-ctis di-é-bus. E u 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

Introit. Sálve, sáncta Párens. p. 1263.

Collect

DEus, qui sub beatíssimae Vir-
ginis Maríae singulári pa-
trocínio constitútos, perpétuis
beneficiis nos cumulári voluísti: †
praesta supplicibus tuis; ut
cujus hódie commemoratióne lae-
támur in terris, * ejus conspéctu
perfruámur in caelis. Per Dñum.

*In Advent, Commemoration of the Feria.**Epistle. Ego quasi vitis. p. 1612¹.*

Grad.

5.

Q Uae est í- sta,* quae progré- di-tur qua-si
auró- ra consúrgens, púlchra ut lú- na, e-
lé-cta ut sol? ¶ Qua-si árcus re-
fúlgens in-
ter nébu-las gló- ri- ae, et quasi flos ro-
sá- rum in di-ébus * vér- nis.

8.

AL-le- lú- ia. * *ij.*

V. Fló- res apparu-é- runt in

tér-ra nó- stra, témpus puta-ti-ó- nis * ad-

vé- nit.

Gospel. Exsurgens María. p. 1540.

Offert.

5.

E

- lé- gi, * et sancti-fi-cá- vi ló- cum í- stum,

ut sit i- bi nó- men mé-

um, et permá- ne-ant ócu-li mé-i et cor

mé- um i- bi cún-ctis di- é- bus.

Secret

TUA, Dómine, propitiatióne, et | atque praeséntem haec oblátio
 beátae Maríae semper Vírgi- | nobis proficiat prosperitátem et
 nis intercessióne, ad perpétuam, | pacem. Per Dóminum nostrum.

Preface of the Blessed Virgin. Et te in Festivitate. p. 10.

(6)

Proper feasts of U. S. A.

Comm.

8.

N

ON fé- cit * tá- li- ter ómni na- tí- ó- ni : et ju-

dí- ci- a sú- a non mani- festá- vit é- is.

Postcommunion

Sumptis, Dómine, salútis no- | prótegi; in cujus veneratióne
strae subsidiis : da, quae- | haec tuae obtúlimus majestáti.
sumus, beátae Mariae semper | Per Dóminum nostrum Jesum
Virginis patrocíniis nos ubique | Christum, Fílium tuum.

AT SECOND VESPERS

Psalms. 1. Dixit Dóminus. 1. g. p. 128. — 2. Laudáte, púeri. 3. a. p. 149. — 3. Laetátus sum. 7. c. p. 172. — 4. Nisi Dóminus. 3. b. (7). — 5. Lauda, Jerúsalem. 8. c. p. 206.

1. Ant.

1. g.

Q

Uae est ista, quae procéssit sicut sol, et formó-

sa tamquam Je-rúsa-lem? E u o u a e.

2. Ant.

3. a.

V

Idérunt

é- am * fí- li- ae Sí- on vernántem in flóribus rosá- rum, et

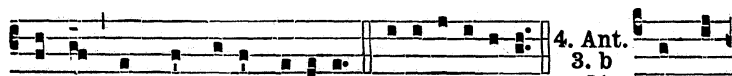
be- a- tíssimam prae- dica- vé- runt. E u o u a e.

3. Ant.

7. e

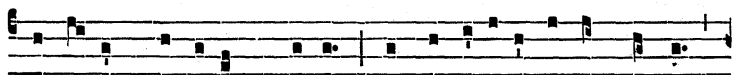
F

Ló- res * apparu- é- runt in térra nóstra : te lau-

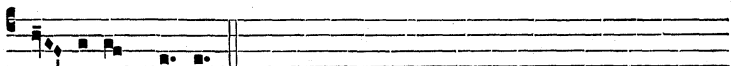


dámus, sáncta Dé-i Génitrix. E u o u a e.

Antá-

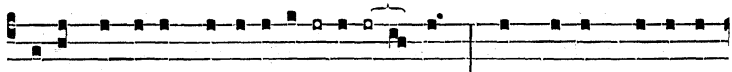


te é- i * cánticum nóvum : annunti-áte inter géntes

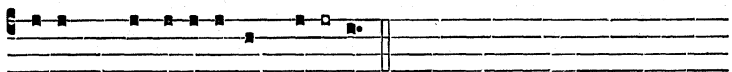


gló- ri-am é-jus.

Psalm 126



Ni-si Dóminus aedi-ficáve-rit dómum : in vánum labo-ra-



vérunt qui aedí-fi-cant é- am.

2. Nisi Dóminus custodierit civitátem, * frustra vígilat qui custódit éam.

3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedéritis, qui manducátis pánem *dolóris*.

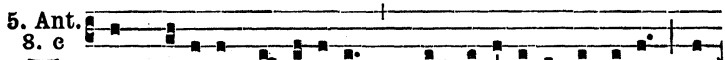
4. Cum déderit diléctis súis sómnum : * ecce heréditas Dómini, filii : mérces, frúctus *véntris*.

5. Sicut sagíttae in *mánu* poténtis : * ita filii *excussórum*.

6. Beátus vir qui implévit desidérium súum ex *ípsis* : * non confundétur cum loquétur inimicis súis *in pórtá*.

7. Glória **Pátri**, et **Fílio**, * et **Spirítui Sáncto**.

8. Sicut érat in principio, et **nunc**, et **semper**, * et in saécula saeculórum. Amen.

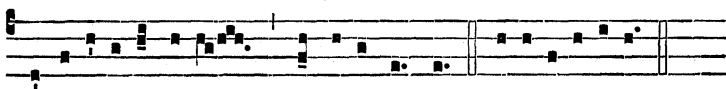


T

U gló-ri-a Je-rúsa-lem, * tu laetí-ti-a Isra-el, tu

(8)

Proper feasts of U. S. A.



hono-ri-ficé-nti- a pó-pu-li nó-stri. E u o u a e.

Ps. Lauda, Jerúsalem. 8. c. p. 206.

Chapter

Prov. 8, 34-35.

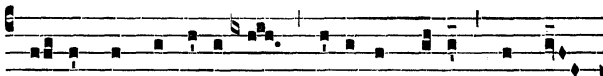
BEátus homo qui audit me, et | óstii mei. * Qui me invénerit,
qui vígilat ad fores meas | invéniet vitam, et háuriet salú-
quotídie, † et obsérvat ad postes | tem a Dómino.

Hymn. Ave máris stélla. p. 1259.

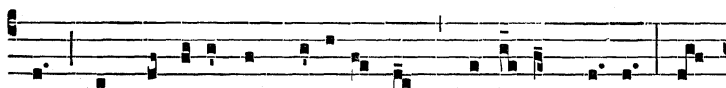
Ÿ. Non fécit táliter ómni natióni.

Ry. Et júdicia súa non manifestávit éis.

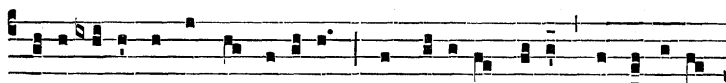
At Magn.
Ant. 1. a 2



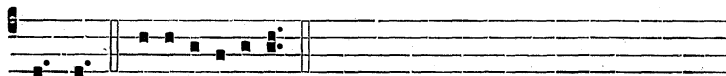
LE-va * in circú-i-tu ócu-los tú-os, et ví-



de : ómnes ísti congregá-ti sunt, vené-runt tí-bi : fí-



li- i tú- i de longe véni- ent, et fí-li-ae tú-ae de lá-te-re



súrgent. E u o u a e.

Cant. Magníficat. 1 a 2. p. 207, or 213.

Prayer. Deus, qui sub beatíssimae. p. (4).

In Advent, Commemoration of the Feria.



DECEMBER 22

In all dioceses of the United States

SAINT FRANCES XAVIER CABRINI, VIRGIN

Double of the second Class

AT MASS

Intr.

7.

T

Enu-í-sti * má- num déx- te-ram mé- am : et

in vo-luntá- te tú- a deduxísti me, et cum

gló-ri-a sus-ce- písti me. *Ps.* Quam bónus Isra- el

Dé- us, * his qui récto sunt cór-de! Gló- ri- a Pátri.

E u o u a e.

Collect

<p>Domine Jesu Christe, qui sanctam Virgínam Franciscam Xavériam, Sacratíssimi Cordis tui igne succénsam, per amplísimas mundi plagas ad ánimas tibi lucrándas deduxísti, et per eam novam in Ecclésia tua</p>	<p>Virgínum famíliam suscitásti : † concéde, quaésumus; ut ipsa intercedénte, ejúsdem Cordis tui virtútibus induámur * atque ad aetérnum beatitúdinis portum perveníre mereámur : Qui vivis et regnas.</p>
---	--

*Commemoration of the Feria.**Epistle.* Vidéte vocatióem. p. 1368.

(10)

Proper feasts of U. S. A.

Grad.

5.

D

E- us * qui praeinxiit 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.

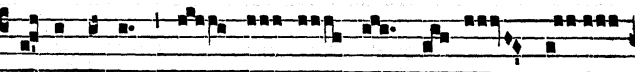
7.
A

Lle- lú-ia. * *ij.*

∇. Omni- bus ómni- a fá- ctus sum, ut

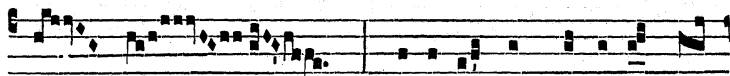
ó- mnes * fácerem sálvos.

Offert. 3.

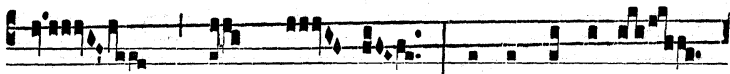


M

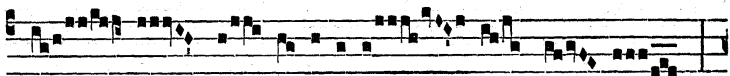
I-hi autem * ad-hae- ré- re Dé- o bó-



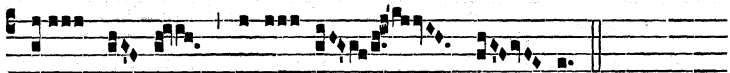
num est, pón-e-re in Dómi-no Dé-



o spem mé- am : ut annúnti- em



ó- mnes prae- di- ca- ti- ó- nes tú- as



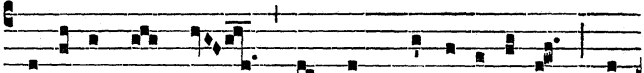
in pór- tis ff- li- ae Sí- on.

Secret

Munera quae tibi, Dómine, in honórem sanctae Franciscæ Xavériae Virginis offerimus, súscipe et praesta : ut

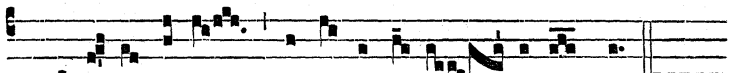
sacratíssimo Filii tui Cordi conformáti, hóstia acceptábilis et ipsi tibi efficiámur. Per eúndem Dóminum.

Comm. 8.



V

Ení-te * ad me ómnes, qui labo- rá- tis, et



one- rá- ti éstis, et é- go re- fí- ci- am vos.

Postcommunion

D^Eus, qui nos de plenitúdine Cordis dilécti Filii tui caeléstia dona hauríre concédís : praesta, quaesumus, ut sanctae Franciscæ Xavériae exéempla

prosequéntes; ejúsdem Filii tui glóriam júgiter quaerámus, et ipsius regni praémia consequámur : Qui tecum vivit et regnat in unitáte.

AT FIRST AND SECOND VESPERS

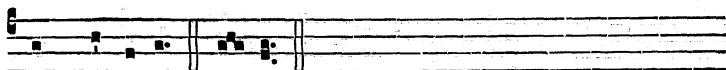
From the Common of a Virgin, p. 1209, except :

Hymn

8.

B

E-áta caé-li régi- a Laétis resúltet cántibus Plau-
 súsq;uè térra súbdi-ta Pó-lis utrísq;ue cónsonet. 2. Prae-
 cíncta nímb;e gló-ri-ae Francísc;a, inhaérens ímpigra Xa-
 vé-ri-i vestí-gi- is Tri-úmphant inter Caéli-tes. 3. Ætáte jam
 tenéllu-la Amóre Jésum dé-pe-rit, Ipsúmque vólvit pé-
 ctore Inférre cúnctis géntibus. 4. Vox ecce dí- a própu-lit
 Nído co-lúmbam pátri- o ; Fínes ad orbis últimos Frequén-
 ter ípsa cónvo-lat. 5. Vírtus, hónor, laus, gló-ri- a Dé- o
 Pátri cum Fí- li- o, Sáncto simul Pará-clíto, In saecu-ló-



rum saécu-la. Amen.

Prayer. Dómine Jesu Christe. (9).

JANUARY 15

OUR LADY OF PROMPT SUCCOR

In the Province of New-Orleans, principal Patroness

Double of the first Class

AT FIRST VESPERS

All as at second Vespers, p. (16), except the following :

At Magn. Ant. Sáncta María. p. 1254.

Prayer. Clementissime. as below.

At Compline and at the Little Hours, the chant and doxology of the Hymns are as Feasts of the B. V. M., p. 268.

AT MASS

Introit. Gaudeámus. p. 1556.

Collect

Clementissime Jesu, qui divi- | concéde propítius; ut ejus patro-
tias misericórdiae tuae in | cínio * a cunctis malis mentis et
sinu Matris Maríae collocásti : † | córporis liberémur : Qui vivis.

Epistle. Ego quasi vitis. p. 1612¹.

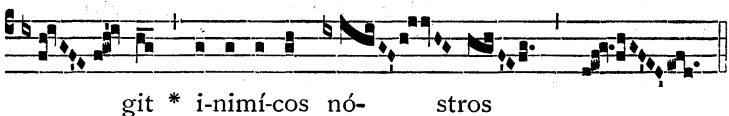
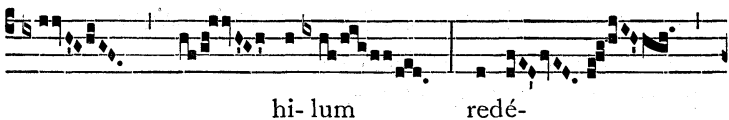
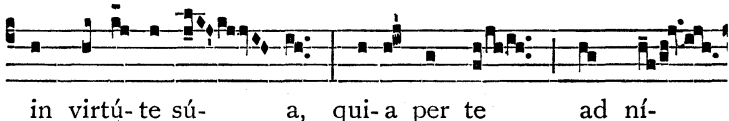
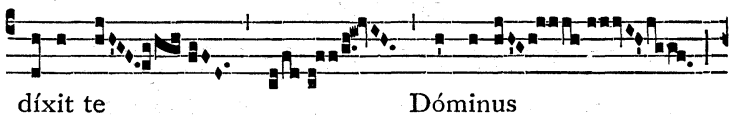
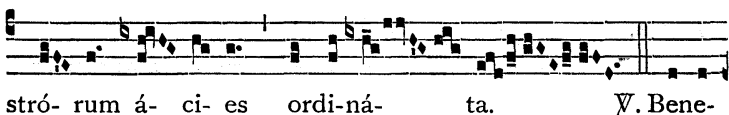
Grad. 1.

T O- ta * formósa et su-á-vis es, fí-li-a

Sí- on, púl-chra ut lú- na,

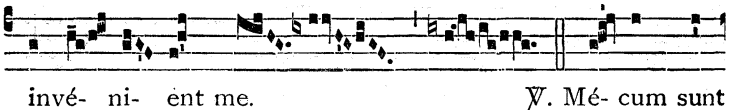
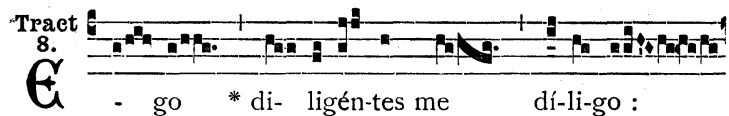
(14)

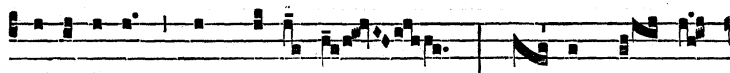
Proper feasts of U. S. A.



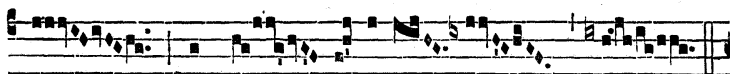
Allelúia, allelúia. V. Ave María. p. 1266.

After Septuagesima, the Allelúia and its verse are omitted. The following Tract is said instead :

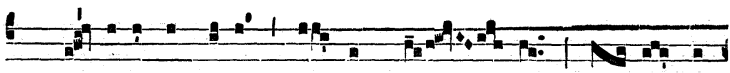




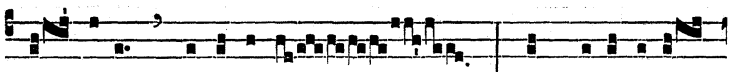
di-vi-ti-ae, et gló-ri-a, ó- pes su- pér-



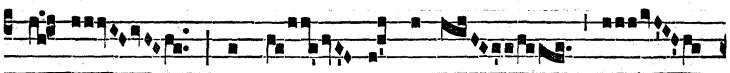
bae, et ju- stí-ti-a.



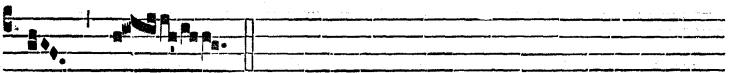
¶ Mé- li- or est enim frú- ctus mé- us áu- ro, et



lá- pide pre-ti- ó-so, et genímina



mé- a argén- to * e-lé-



cto.

Gospel. Núptiae factae sunt. p. 486. Credo.

Offertory. Recordáre. p. 1557.

Secret

QUA, Dómine, propitiatióne, tuam atque praeséntem haec
et beátae Vírginis et Matris oblátio nobis proficiat prosperi-
tatem et pacem. Per Dóminum.
tuae intercessióne, ad perpé-

Preface of the B. V. M. Et te in Festivitate. p. 10.

Communion. Regina mún-di. p. 1558.

Postcommunion

Adjuvet nos, quaesumus, Dó-
mine, immaculatae Genitricis
tuae, sempérque Vírginis Mariae
intercessio veneranda : ut, quos
perpétuis cumulávit beneficiis,
a cunctis periculis absolutos,
sua fáciat pietate concordes :
Qui vivis et regnas.

AT SECOND VESPERS

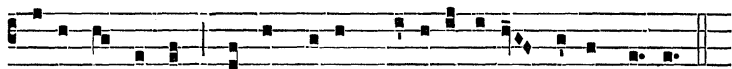
Psalms. 1. Dixit Dóminus. 7. a. p. 132. — 2. Laudáte, púeri. 7. d. p. 151. — 3. Laetátus sum. 8. c. p. 173. — 4. Nisi Dóminus. 3. a. p. (7). — 5. Láuda, Jerúsalem. 1. f. p. 202.

1. Ant.

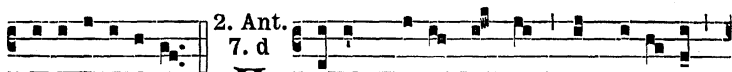
7. a

B

E nedícta es tu, * Vírgo Ma-rí-a, a Dómino



Dé-o excélsa prae ómnibus mu-li-é-ribus super térram.



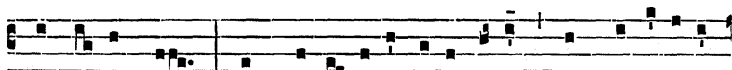
E u o u a e.

2. Ant.

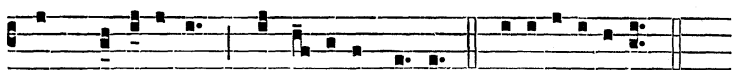
7. d

F

Écit * tí-bi mágna, o Ma-rí-a,



qui pót-ens est : et mi-se-ricórdi-a éjus a progéni-e



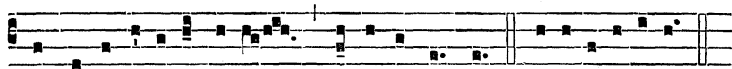
in progéni-es tíméntibus é-um. E u o u a e.

3. Ant.

8. c

T

U gló-ri-a Je-rúsa-lem, * tu laetí-ti-a Isra-el,



tu hono-ri-ficénti-a pópu-li nóstri. E u o u a e.

4. Ant.

3. a

P

ER te, * immacu-láta Vír-go, nóbis est ví-ta



pér-di-ta dá-ta, quae de caélo suscepisti pró-lem, et mún-do

5. Ant. 1. f

genu-ísti Salvató-rem. E u o u a e. **N** Ostras

depreca-ti-ónes * ne despí-ci-as in neces-si-tá-tibus nó-

stris : et a per-ícu-lis cúntis líbera nos, sáncta Dé-i

Génitrix. E u o u a e.

Chapter

Prov. 8, 34-35.

BEátus homo qui audit me, | óstii mei. † Qui me invénerit,
et qui vigilat ad fores meas | invéniet vitam, * et háuriet
quotídie, et obsérvat ad postes | salutem a Dómino.

Hymn. Ave máris stélla. p. 1259.

Ÿ. Fácta es nobis, Dómina, in refúgium.

Ry. Adjútrix in opportunitátibus, in tribulatióne.

At Magn.

Ant. 7. a

AD te confúgimus, * o Ma-rí-a, ví-ta, dulcé-

do, et spes nóstra : succúrre cadén-ti súrgere qui

cúrat pópu-lo : tu quae genu-ísti, natúra mi-ránte,

tú-um sánctum Geni-tórem, alle-lú-ia. E u o u a e.

Cant. Magnificat. 7. a. p. 211 or 217.

Prayer. Clementíssime Jesu. p. (13).

FEBRUARY 1

St. Brigid, Virgin

Double.

Mass. *Dilexisti.* p. 1225, *except the following :*

Collect

DEus, qui nos hodierna die | concède propitius; ut ejus adju-
 beatae Brigidae Virginis tuae | vémur méritis, * *cujus castitátis*
 ánnua solemnité laetíficas : † | irradiámur exémpis. Per Dñum.

FEBRUARY 5

St. Philip of Jesus, Martyr

Double

In all dioceses of the United States

AT MASS

Intr.

3.

I

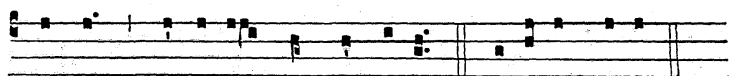
N nómine Jésu * ómne génu fle-ctá- tur,

caelésti- um, ter-ré- stri- um, et infer- nó- rum :

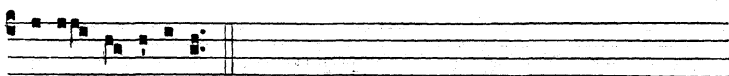
et ómnis língua confi-te- á- tur, qui- a Dóminus Jésus

Chrí- stus in gló- ri- a est Dé- i Pá- tris. *Ps.* Bé-

nedic, ánima mé- a, Dómi- no : * et ómni- a quae íntra



me sunt, nómi-ni sáncto é-jus. Gló-ri- a Pátri.



E u o u a e.

Collect

DEus, qui inter primos Japóniæ | **martýrio coronásti : † concéde**
 Mártýres beátum Phillippum | propítius; ut ejúsdem nos suffúlti
 cruci alligátum, triplicique lán- | patrocínio, * cum illo páriter
 cea confóssum, primum ómnium | coronémur in caelis. Per Dñum.

Lectio Epistolæ beati Pauli Apostoli ad Galatas. *Gal. 6, 14-18*

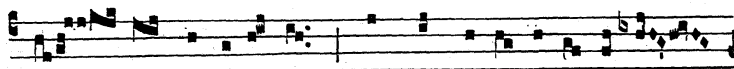
FRatres : Mihi autem absit glo- | **secúti fúerint, pax super illos, et**
 riári, nisi in cruce Dómini no- | **misericórdia, et super Israel Dei.**
 stri Jesu Christi : per quem mihi | **De cétero nemo mihi moléstus**
 mundus crucifixus est, et ego | **sit : ego enim stigmata Dómini**
 mundo. In Christo enim Jesu | **Jesu in córpore meo porto. Grátia**
 neque circumcísio áliquid valet, | **Dómini nostri Jesu Christi cum**
 neque prapépútium, sed nova crea- | **spíritu vestro, fratres. Amen.**
 túra. Et quicúmque hanc régulam

Grad.

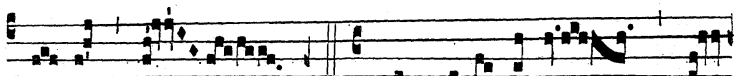
5.

B

E-nedic, * ánima mé-a, Dó- mino, et

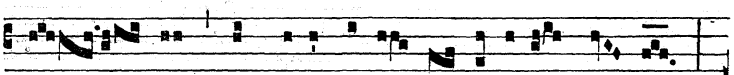


nó- li obliví-sci ómnes retri-bu-ti- ó-nes

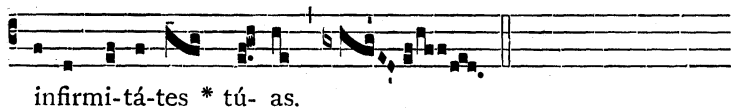


é- jus.

∇. Qui propi- ti- á-



tur ómnibus in-i-qui- tá-tibus tú- is,



Allelúia, allelúia. Ψ . Beátus vir qui súffert. *p.* 1202.

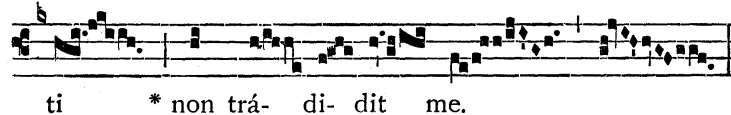
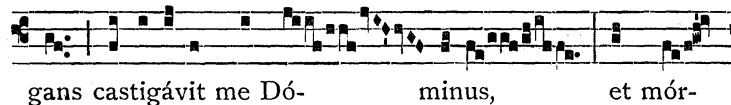
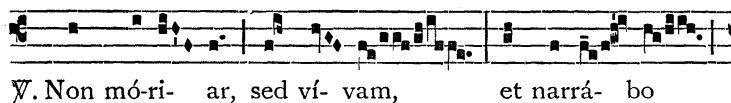
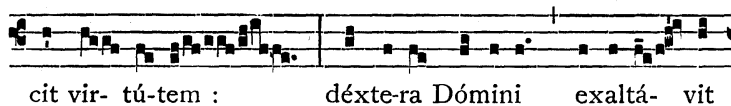
After Septuagesima, the Allelúia and its verse are omitted. The following Tract is said instead.

Tract.

2.

D

Exte- ra * Dó- mi- ni fé-



Gospel. Si quis vult. p. 1135.

Offertory. Véritas méa. p. 1203.

Secret

Sanctifica, quaesumus, Domine, munera tibi dicata: et intercessione beati Philippi Martiris tui, ad perpetuum nobis tribue provenire subsidium. Per Dominum.

Communion. Qui vult venire. p. 1138.

Postcommunion

Sacro Corpore, et pretioso Sanguine Jesu Christi Filii tui, Domine, satiati: te supplices deprecamur; ut intercedente beato Philippo Martire tuo, ab omni adversitate liberemur. Per eundem Dominum nostrum Jesum Christum.

FEBRUARY 18

St. Mary Bernard Soubirous, Virgin

AT MASS

Intr.
2.

V

Ultum tú- um * de-pre-ca-búntur ó-mnes dí-

vi- tes plé- bis: addu-céntur ré-gi vír-gi- nes post

é- am: pró- ximae é- jus addu-céntur tí-bi in lae-

tí-ti- a et exsul-ti- ó- ne. *Ps.* Eructávit cor mé- um

vérbum bónum: * dí- co é- go ó-pe- ra mé- a ré- gi. Gló-

ri- a Pátri. E u o u a e.

Collect

Humílium, Deus, protéctor et amátor, qui fámulam tuam Mariám Bernárdam Immaculátae Vírginis Mariæ apparitióne et allóquio recreásti : † praesta, quaésumus; ut per símlices fí-dei sémitas, * ad tuam in caelis visiónem pervenire mereámur. Per Dóminum nostrum Jesum Christum.

Commemoration of the Feria in Lent.

Lectio Isaiae Prophetae. 55, 1-3, 6-9.

Omnes sitiéntes, veníte ad aquas, et qui non habétiis argéntum, properáte, émite, et comédite : veníte, émite absque argéto et absque ulla commutatióne vinum et lac. Quare appénditiis argéntum non in pánibus, et labórem vestrum non in saturitáte? Audíte audiéntes me et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclínate aurem vestram, et veníte ad me : audite, et vivet ánima vestra, et fériam vóbiscum pactum sempitérnium : misericórdias David fidéles. Quaérite

Dóminum dum inveníri potest; invocáte eum dum prope est. Derelínquat ímpius viam suam et vir iníquus cogitatiónes suas, et revertátur ad Dóminum, et miserébitur ejus, et ad Deum nostrum, quóniam multus est ad ignoscéndum. Non enim cogitatiónes meae, cogitatiónes vestrae : neque viae vestrae, viae meae, dicit Dóminus. Quia sicut exaltántur caeli a terra, sic exaltatae sunt viae meae a viis vestris, et cogitatiónes meae a cogitatióne vestris.

Gradual. Spécie tua. p. 1226.

Tract. Audi, filia. p. 1227.

Gospel. Símile est regnum caelórum. p. 1223.

Offert.

4.

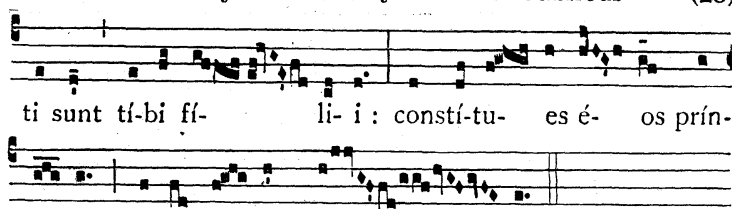
A

Ffe-réntur * ré-gi vír-gi-nes : pró-ximae

é-jus affe-rén-tur tí-bi in laetí-ti-a et

exsulta-ti-ó-ne : adducén-tur in témplum

ré-gis. Pro pá-tri-bus tú is ná-



ti sunt tí-bi fi- li- i : constí-tu- es é- os prin-
ci- pes super ómnem tér- ram.

Secret

CAeléstem nobis, Dómine, praé- | seípsam hóstiam laudis tibi pla-
beant tua Sancta fervórem, | cémentem exhibuit. Per Dóminum
quo beáta Virgo María Bernárda | nostrum.

Commemoration of the Feria in Lent.

Communion. Floréte flóres. p. 1677.

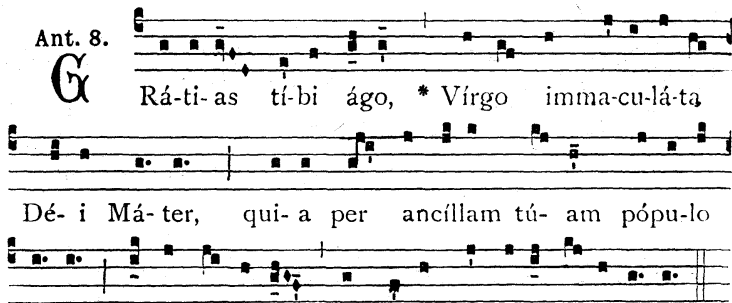
Commemoration of the Feria in Lent.

Postcommunio

SAcris, Dómine, recreáti my- | stántiam aemulántes, paténtiae
stériis, quaésumus, ut miram | praémium cónsequi mereámur
beátae Maríae Bernárdae con- | aetérnum. Per Dóminum.

AT VESPERS

Ant. 8.



GRá-ti- as tí-bi ágo, * Vírgo imma-cu-lá-ta
Dé- i Má- ter, qui- a per ancíllam tú- am pópu- lo
tú- o vérba sa- lú- tis et pá- cis pínora attu- lí- stí.

Ÿ. Diffúsa est grátia in lábiis túis.

R̄. Proptérea benedixit te Déus in aetérnum.

Prayer. Humílium, Deus. p. (22).

MARCH 15

St. Louise de Marillac, Widow.

Co-Foundress of the Congregation
of the Daughters of Charity*For the Vincentian Fathers and the Daughters of Charity**In the diocese of Salt Lake, Double.*

Collect

D Eus, caritátis auctor et præm- ium, qui novam in Ecclesia tua familiam suscitásti, ejúsque matrem beátam Ludovicam esse	voluísti : † da, quaesumus; ut, caritátis ópera exercéntes, * pro- missam in caelis mercédem ásse- qui mereámur. Per Dóminum.
---	--

Secret

R Espice, Dómine, oblatiónes nostras in honórem beátae Ludovicæ tibi reverénter exhi- bitas; et per ejus intercessiónem	nos in ómnibus vitæ sémitis fácias et a periculis tutos et ad virtútes júgiter expeditos. Per Dóminum nostrum.
---	---

Postcommunion

D Evótió nostra, Dómine, inter- cedente beáta Ludovica, con- tínuum e refectione caelésti sumat auxílium; ut divínam fidem,	quam intus fovémus in corde, étiam foris exhibeámus in ópere. Per Dóminum nostrum Jesum Christum.
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MARCH 22

St. Catharine of Genoa, Widow

Double

*In some dioceses***Mass.** *Cognóvi. p. 1239, with the proper Collect as below.*

Collect

D Eus, qui beátam Catharinam, in contemplánda Filii tui passióne, divíni amoris igne flagráre fecísti : † quaesumus; ut, ipsa intercedente, tuæ in nobis	flammam caritátis accéndas, * et ejúsdem passiónis participes di- gnánter efficias. Per eúndem Dóminum nostrum Jesum Chri- stum.
---	--

In some other dioceses, the Proper Mass.

Collect. Deus, qui beátam Catharinam. p. (24).

Secret

HIS sacrificiis, quaesumus, intercedente, spiritum in nobis
omnipotens Deus, propitiatus tuae dilectionis accende. Per
intende : et, beata Catharina Dominum.

Postcommunion

Supplices te rogamus, omni- tribuas pro tui amore terrana
potens Deus : ut, quos tuis despiciere; et caelestium semper
reficere dignatus es sacramentis, participacione gaudere. Per Do-
intercedente beata Catharina, minum 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

L

Abó-res * mánu-um su-árum qui-a mandu-cá-

vit, esu-ri-éntem implé-vit bonis Dóminus Dé-us nó-

ster. E u o u a e.

Ÿ. Amávit éum Dóminus et ornávit éum.

R̄. Stólam glóriæ induit éum.

Prayer. Da nobis. as below.

AT MASS

Mass. Jústus ut páлма. p. 1204, except the following :

Collect

DA nobis, quaesumus, misé- ejus méritis et exémpis * plácita
ricors Deus : beáto Isidóro tibi semper humilitate deservire.
Agrícola Confessóre tuo interce- Per Dóminum nostrum Jesum
dente, superbe non sápere; † sed Christum.

Lectio Epistolae beati Jacobi Apostoli *James, 5, 7-8, II, 16-18*

FRatres: Patiéntes estóte usque ad advéntum Dómini. Ecce agrícola exspéctat pretiósium fructum terrae, patiénter ferens, donec accípiat temporáneum et serótinum. Patiéntes igitur estóte et vos, et confirmáte corda vestra, quóniam advéntus Dómini appropinquávit. Ecce beatificámus eos qui sustinuérunt. Sufferéntiam Job audístis, et finem Dómini vidístis, quóniam miséricors Dóminus est, et miserátor. Confitémini ergo altérum peccáta vestra, et oráte pro invicem, ut salvémini: multum enim valet deprecátio justí assídua. Elías homo erat símilis nobis, passíbilis: et oratióne orávit, ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursum orávit, et caelum dedit plúviam, et terra dedit fructum suum.

Gospel. Ego sum vitis vera. *p.* 1148.

Secret

Propitiáre, Dómine, supplicatióne nostris, et has pópuli tui oblatiões benignus assúme: ut, intercedénte beáto Isidóro Confessóre tuo, quod fidéliter pétimus, effícaciter consequámur. Per Dóminum nostrum Jesum Christum.

Postcommunion

SIT nobis, Dómine, reparátio mentis et córporis caelésté mystérium: et praesta; ut cujus exséquimur cultum, intercedénte sancto Isidóro Confessóre tuo, sentiámus efféctum. Per Dóminum nostrum Jesum Christum Filium tuum.

AT VESPERS

At Magn.
Ant. 1. f

E

Cce hómo * agrí-co-la íste fú-it, quóni-am

Adam exémplum é-jus ab ado-lescénti-a sú-a, ad

servi-éndum Dé-o vivénti. E u o u a e.

V. Jústum dedúxit Dóminus per vías réctas.
R. Et osténdit illi régnum Déi.

APRIL 5 (or 6)

Bd. Juliana of Cornillon, Virgin

Double

*In the diocese of Portland***Mass.** *Dilexisti.* p. 1225, *except :*

Collect

DEUS, humilium celsitúdo, qui mus; ita nos humilitátis ejus ve-
 beátam Virgínam Juliánam stígia sectári in terris, * ut cum
 ad promovéndum sanctíssimi ipsa sublimári mereámur in cae-
 Sacraménti cultum mirabílliter lis. Per Dóminum nostrum Je-
 inflammásti : † tríbue, quaesu- sum Christum.

APRIL 26

Our Lady of Good Counsel

Double Major

*In the diocese of Brooklyn***AT FIRST VESPERS** (*If celebrated*)At Magn.
Ant. 8. G

C

Andor est * lúcis aetérnae, et spécu-lum sine

mácu-la Dé- i ma-jestá-tis, et imágo boni-tá-tis illí- us;

et íde-o ni-hil inquiná-tum in é- am incúrrit, alle-

lú- ia. E u o u a e.

V. Ora pro nóbis, Mátér Bóni Consilii, allelúia.

R. Ut dígni efficiámur promissiónibus Christi, allelúia.

Prayer. Deus, qui Genitricem. p. (28).*For the Hymn of Compline and of the Little Hours the Chant and doxology are as on feasts of the Blessed Virgin, p. 268.*

AT MASS

Intr.
1.

G

Aude- ámus * ómnes in Dó- mi- no, dí- em fé-
stum ce- le- brántes sub honó- re be- átae Ma- rí- ae Ví- r-
gi- nis, Bóni Consí- li- i Má- tris : de cú- jus Sol- emni- tá-
te gáudent An- ge- li, et colláu- dant Fí- li- um
Dé- i, alle- lú- ia, alle- lú- ia. *Ps.* Eructávit
cor mé- um vérbum bó- num : * dí- co égo ópe- ra mé- a
Ré- gi. Gló- ri- a Pátri. E u o u a e.

Collect

DEus, qui Genitricem dilécti Filii tui matrem nobis dedisti, ejúsque speciósam Imáginem mira apparitióne clarificáre dignátus es : † concéde, quaesumus : ut, ejúsdem mónitis júgiter inhaeréntes, * secúndum cor tuum vívere, et ad caeléstem pátriam felíciter pervenire valeámus. Per eúmdem Dóminum.

Epistle. Ego quasi vitis. *p.* 1684.

Allelúia, allelúia. *Ÿ.* Ave, María. *p.* 1265.

Allelúia. *Ÿ.* Per te, Déi Génitrix. *p.* 1557.

Gospel. Missus est. p. 1270, as far as the words : Et regni ejus non erit finis. (and of his Kingdom there shall be no end).

Offert.

1.

R

E- cordá- re, * Ví- 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, quaésu- | Boni Consilii Matris, salubérrima
mus, obláta libámina : et, | intercessióne, nobis salutária fore
beátae Dei Genitricis Maríae, | concéde. Per eúmdem Dóminum.

Preface of the Blessed Virgin Mary : Et te in Festivátate. p. 10.

Comm.

1.

R

Egína mún- di * di- gníssi- ma, Ma- rí- a Ví-

go perpé- tu- a, intercé- de pro nóstra pá- ce et sa-

lú- te, quae ge- nu- ísti Chrístum Dómi- num Salva- tó- rem

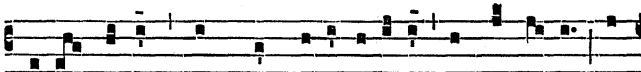
ómni- um, alle- lú- ia.

Postcommunion

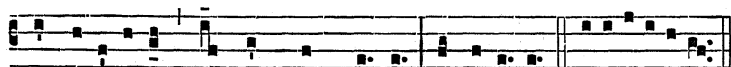
Adjuvet nos, quaesumus, Dómine, gloriósae tuae Génitricis sempereque Vírginis Maríae, Matris Boni Consilii, intercessió veneránda : ut, quos perpétuis cumúlávit beneficiis; ea quae agénda sunt júgiter vidére fáciat, et ad implénda quae víde-rint convaléscere. Qui vivis et regnas.

AT SECOND VESPERS

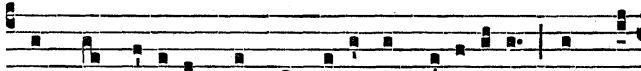
Psalms. 1. Dixit Dóminus. 7. a. p. 132. — 2. Laudáte, púeri. 4. E. p. 150. — 3. Laetátus sum. 8. G. p. 173. — 4. Nisi Dóminus. 6. F. (31). — 5. Láuda, Jerúsalem. 7. b. p. 206.

1. Ant. 7. a. 

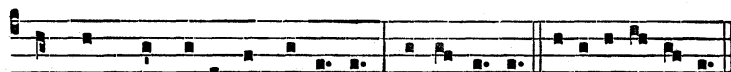
E-go Má-ter * púlchrae di-lecti-ónis, et timó-ris, et



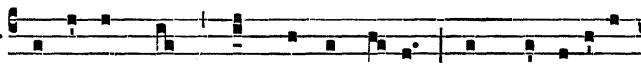
agni-ti-ónis, et sánctae spé- i. Alle-lú-ia. E u o u a e.

2. Ant. 4. E. 

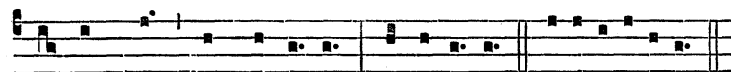
IN me grá-ti-a * ómnis ví-ae et ve-ri-tátis, in me



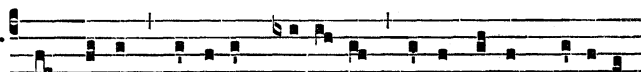
ómnis spes vítae et virtú-tis. Alle-lú-ia. E u o u a e.

3. Ant. 8. G. 

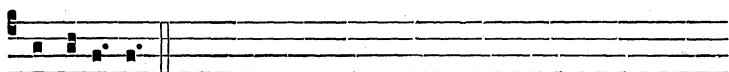
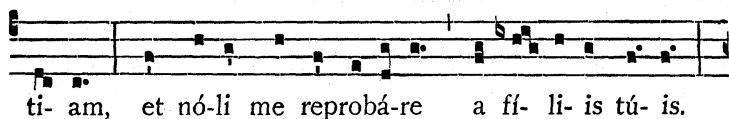
QUI áudit me, * non confundé-tur : et qui operán-



tur in me, non peccábunt. Alle-lú-ia. E u o u a e.

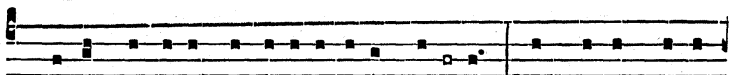
4. Ant. 6. F. 

DA mí-hi * sé-di-um tu-á-rum assistrí-cem sapi-én-

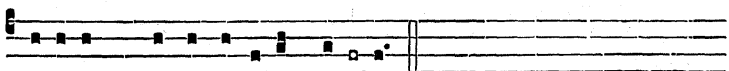


Alle-lú- ia.

Psalm 121



1. Ni- si Dóminus aedi- fi- cáverit dó- mum, * in vánum labo-



raverunt qui aedí- fi- cant é- am.

2. Nisi Dóminus custodierit civitátem, * frustra vígilat qui custódit éam.

3. Vánum est vóbis ante lúcem súrgere : * súrgite postquam sedéritis, qui manducátis pánem dolóris.

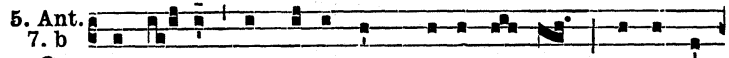
4. Cum déderit diléctis súis sómnum : * ecce heréditas Dómini, filii : mérces, frúctus véntris.

5. Sicut sagittae in mánu poténtis : * ita filii excussórum.

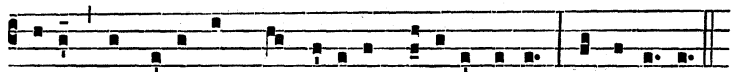
6. Beátus vir qui implévit desidérium súum ex ípsis : * non confundétur cum loquétur inimicis súis in pórtá.

7. Glória Pátri, et Fílio, * et Spíritui Sáncto.

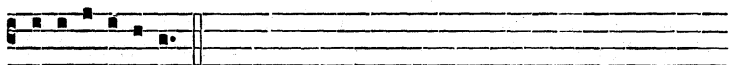
8. Sicut érat in principio, et nunc, et sémpet, * et in saécula saeculórum. Amen.



O -ptá- vi, * et dá- tus est mí- hi sén- sus : et invo-



cávi, et vénit in me spí- ri- tus sapi- énti- ae. Alle- lú- ia.



E u o u a e.

Chapter

Prov. 8, 34-35

BEátus homo qui audit me, | óstii mei : † Qui me invenerit,
 et qui vigilat ad fores meas | invéniet vitam, * et háuriet
 quotidie, et obsérvat ad postes | salútem a Dómino.

Hymn. Ave máris stélla. p. 1259.

Ÿ. Ora pro nóbis, Máter Bóni Consílii, allelúia.

R̄. Ut dígni efficiámur promissiónibus Christi, allelúia.

At Magn.
 Ant. 1. D

F

Elix es, * sácrá Vírgo Ma-rí-a, et ómni láude

digníssima : qui-a ex te órtus est sol justí-ti-ae,

Christus Dé-us nóster, mágni consí-li-i Ange-lus, alle-

lú-ia. E u o u a e.

Cant. Magnificat. 1. D. p. 207 or 213.

Prayer. Deus, qui. p. (28).

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

Œcclesiám tuam, Dómine, beáti | rális sollicitúdo gloriósum réddi-
 Turíbii, Confessóris tui atque | dit, * ita nos ejus intercessió in
 Pontíficis, contínua protectióne | tuo semper fáciat amóre fervén-
 custódi : † ut, sicut illum pasto- | tes. 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 beati Joannis sacramentale silentium nova Ecclesiam tuam martyrii corona decorasti : † da nobis ejus intercessione et exemplo,	linguam caute custodire; * ac omnia potius mala quam animae detrimentum in hoc saeculo tolerare. Per Dominum nostrum Jesum Christum.
--	--

Secret. Muneribus nostris. p. 1138, and Postcommunion. Da, quaesumus. p. 1138.

In some other dioceses :

Secret

H AEC tua, Domine, sacra mysteria illum in nobis, quaesumus, ignem accendant : quo	inclitus Martyr et Sacerdos tuus Joannes, ea peragendo, flagrabat. Per Dominum nostrum.
---	---

Postcommunion

F RAGILITATEM nostram, Domine, caelestis haec mensa fortium pane confirmet : qui beati Martyris et Sacerdotis tui	Joannis tentatam contra honorem sacramenti constantiam, jugiter aluit ad victoriam. Per Dominum nostrum.
--	--

MAY 16

St. Brendan, Abbot

Double

Mass. Os jústi, *from the Common of an Abbot, p. 1206.*

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 :*V̄. Signásti, Dómine, fámulam túam Rítam. (*T. P. Allelúia*).R̄. Síño caritátis et passiónis túae. (*T. P. Allelúia*).At Magn.
Ant. 1. f**F**

Ulcí-te me fló-ribus, * stipáte me má-lis,



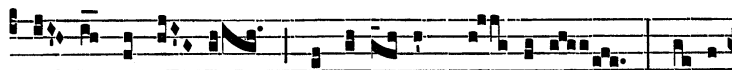
qui-a amó-re lán-gue-o, alle-lú-ia. E u o u a e.

*Cant. Magnificat. 1. f. p. 207 or 213.**Prayer. Deus, qui sanctae Ritae. as below.*

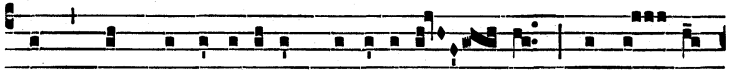
AT MASS

Intr.
3.**A**

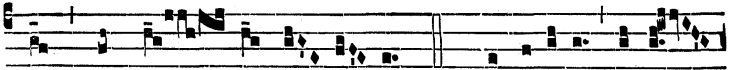
- pe-rí-te * mí- hi pór-tas justí-ti-ae, in-



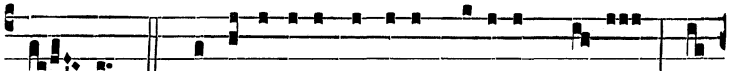
grés-sus in é- as confi-té-bor Dó- mino : lá-pi-



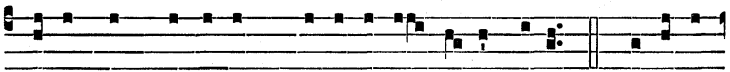
dem, quem reprobavérunt aedi- ficán- tes, hic fá- ctus



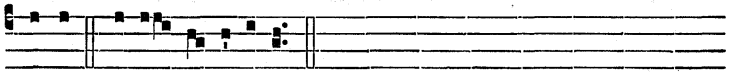
est in cá- put án-gu- li. *P. T.* Alle-lú-ia, alle-



lú- ia. *Ps.* Confi-témini Dómino quóni- am bónus, * quó-



ni- am in saécu- lum mi-se-ri-cór-di- a éjus. Gló-ri- a



Pátri. E u o u a e.

Collect

DEUS, qui sanctae Ritae tantam grátiam conférre dignátus es, ut inimícos dilígeret et in corde ac fronte caritátis et passiónis tuae signa portáret : † da nobis, quaesumus, ejus inter-

cessióne et méritis; inimícos nostris sic párcere et passiónis tuae dolóres contemplári, * ut promíssa mítibus ac lugéntibus praémia consequámur : Qui vivis et regnas cum Deo Patre.

Lectio libri Sapientiae. *Cant. 2, 1-13.*

EGO flos campi, et lílium convállium. Sicut lílium inter spinas, sic amíca mea inter fílias. Sicut malus inter ligna silvárum, sic diléctus meus inter fílios. Sub umbra illíus, quem desideráveram, sedi : et fructus ejus dulcis gútturi meo. Introduxit me in cellam vináriam, ordinávit in me caritátem. Fulcíte me flóribus, stipáte me malis : quia amore lángueo. Laeva ejus sub cápite meo, et dextera illíus amplexábitur me. Adjúro vos, fíliae Jerúsalem, per cápreas,

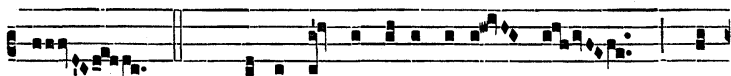
cervósque campórum, ne suscitétis, neque evigiláre faciátis diléctam, quoadúsque ipsa velit. Vox dilécti mei, ecce iste venit sáliens in móntibus, transliens colles : símilis est diléctus meus cápreae, hinnulóque cervórum. En ipse stat post parietem nostrum, respiciens per fenéstas, prospiciens per cancellos. En diléctus meus lóquitur mihi : Surge, própera, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit : imber ábiit, et recéssit. Flores

apparuerunt in terra nostra, | suos : vineae floréntes dederunt
tempus putatiónis advénit : vox | odórem suum. Surge, amíca mea,
túrturis audíta est in terra no- | speciósa mea, et veni.
stra : ficus prótulit grossos

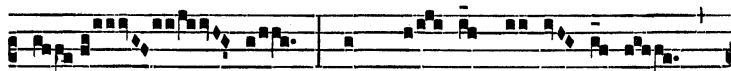
In Paschaltide.

7.
A

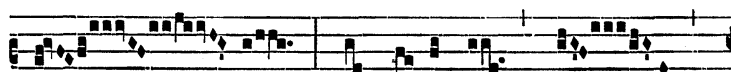
Lle- lú- ia. * *ij.*



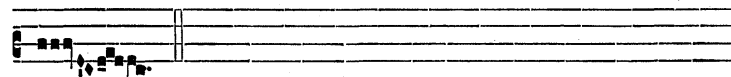
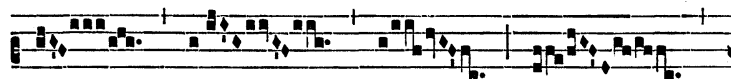
∇. Qua-si pálma exaltáta sum in



Cá- des, et qua- si plantá- ti o



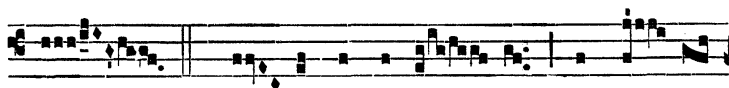
ró- sae * in Jé-ri-cho.



2.

A

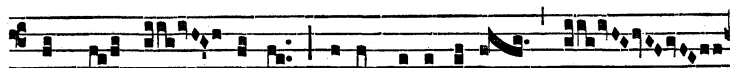
Lle- lú-ia. *



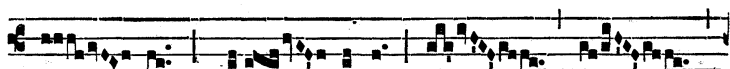
∇. Sic- ut cinnamó- mum et bál- sa-



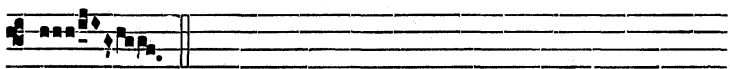
mum aroma- tí-zans odó- rem dé- di : qua- si



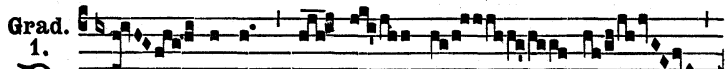
mýrrha e- lécta dédi su-a-vi-tá-



tem * o- dó-ris.

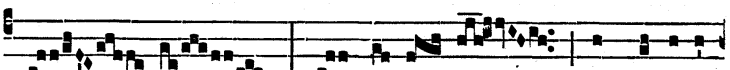


After Paschaltide.

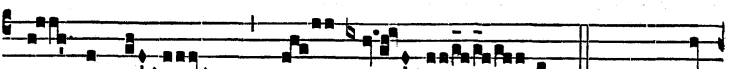


Grad.
1.

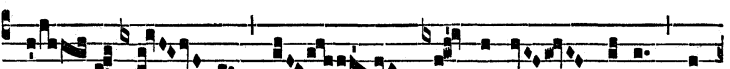
D O- minus * mí- hi ad- jú-



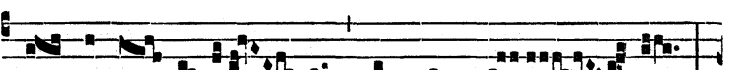
tor, non timé- bo quid fá-ci-at



mí- hi hó- mo. ¶. Di-ru-pí-



sti vín-cu-la mé-a : tí-



bi sacri- fi-cá- bo hósti- am láu- dis,



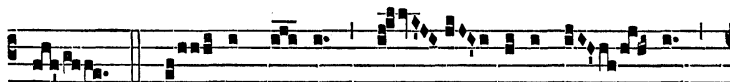
et nó- men Dó- mi-ni * in- vocá- bo.



7.
A



Lle- lú-ia. * *ij.*



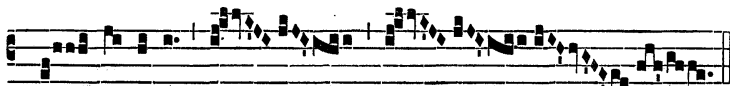
∩. Vo- ta mé- a Dó- mino réd- dam



in' conspé-ctu ó- mnis pópu-li é- jus : in átri- is



dómus Dómi- ni, in mé- di- o tú- i,

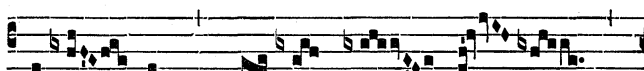


* Je- rú- salem.

Gospel. Simile est regnum caelorum thesauro abscondito in agro. p. 1223.

Offert.

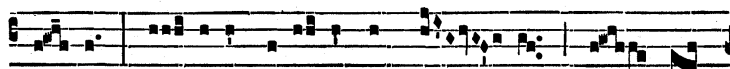
5.
V



I- dé- bam * co- ram me ví-



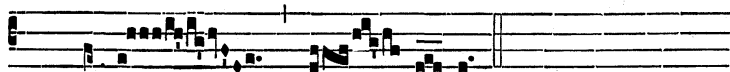
tem, in qua é- rant tres pro- pá-



gi- nes, cré- scere paulá- tim in gém- mas, et post



fló- res ú- vas ma- tu-résce- re.

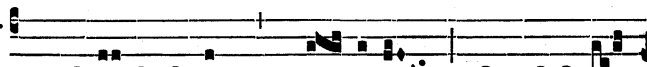


P. T. Alle- lú- ia.

Secret

Corda nostra, quaesumus, Dó- liberáti, sacrificáre tibi hóstiám
mine, sanctae Ritae méritis, | laudis pura mente valeámus.
supérni dolóris spina confige : | Per Dóminum nostrum Jesum
ut, a peccátis ómnibus tua grátia | Christum, Fílium tuum.

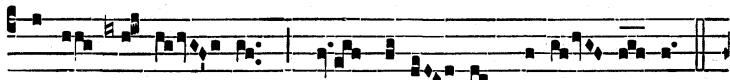
Comm.
6.



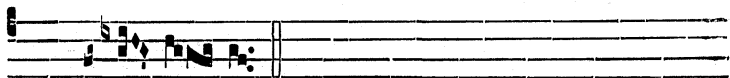
P Raevení-sti é- am, * Dó- mine, in bene-di-



cti- ó- ni- bus dulcé- dinis : posu- í- sti in cá- pi- te



é- jus co- ró- nam de lápi- de pre- ti- ó- so.



P. T. Alle- lú- ia.

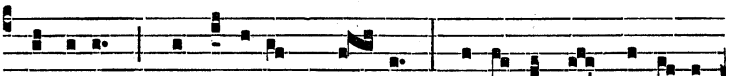
Postcommunion

Caeléstibus, Dómine, pasti de- méntibus nostris signa ferámus,
licis, súplices te rogámus : | et perpétuae pacis fructu júgiter
ut, intercedente sancta Rita, | perfruámur : Qui vivis et regnas
caritátis et passiónis tuae in | cum Deo Patre.

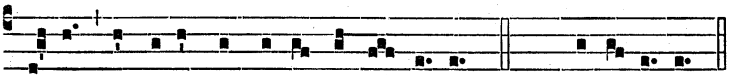
AT VESPERS

Psalms. 1. DÍXIT DÓMINUS. 4. E. p. 130. — 2. Laudáte, púeri. 8. c. p. 152. — 3. Laetátus sum. 7. a. p. 172. — 4. Nisi Dóminus. 7. b. p. 176. — 5. Láuda, Jerúsalem. 3. a. p. 203.

1. Ant.
4. E
V OX di-lécti mé- i, * ecce íste vé- nit sá-li-ens in

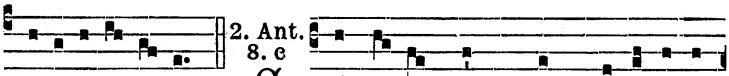
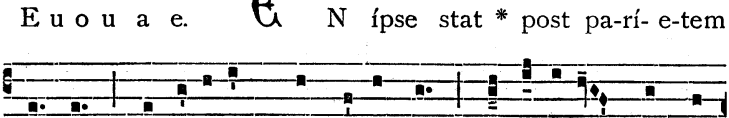



móntibus, transí-li-ens cól-les : sími- lis est di-léctus



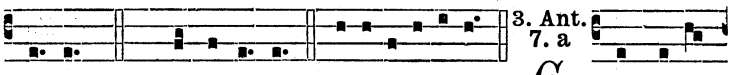

mé- us cápre-ae hinnu-lóque cer-vó-rum. *P. T.* Alle-lú- ia.

2. Ant.
8. e
E u o u a e. E N ípse stat * post pa-rí- e-tem

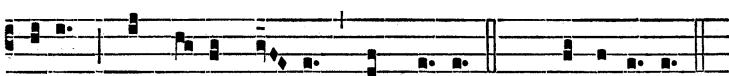



nóstrum, respí-ci-ens per fenéstras, prospí-ci-ens per can-

3. Ant.
7. a
cél-los. *P. T.* Alle-lú- ia. E u o u a e. E N di-lé-

ctus mé-us * lóqui-tur mí-hi : Súрге, própe-ra, amí-ca



mé-a, formó-sa mé- a, et vé-ni. *P. T.* Alle-lú- ia.

4. Ant. 7. b

E u o u a e. **V** Ení- te * et vidé- te ópe-ra

Dómini, quae pósu-it prodí-gi-a su-per térram. *P. T. Alle-*

5. Ant. 3. a

lú-ia. E u o u a e. **O** -dor * vestimentó-rum

tu-ó-rum, sicut ódor thú-ris. *P. T. Alle- lú-ia.*

E u o u a e.

Chapter

Cant. 2, 1-2 and 11-12.

EGO flos campi, et lílium con-
vállium. † Sicut lílium inter
spinas, sic amíca mea inter fi-
lias. * Jam hiems tránsiit : imber
ábiit et recéssit. Flores apparué-
runt in terra nostra.

Hymn.

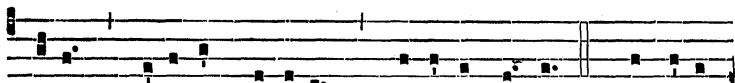
4.

SO-lis oblíquum peragráta gýrum, Lux ádest hý-

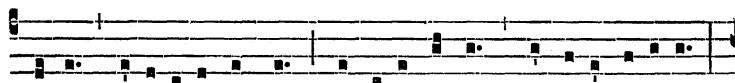
mnis reco-lénda laétis, Quae fú-it Rítæ mé-ri-tis ve-

tústo Móre di-cá-ta. 2. Pródit ut prímum genitrí-cis

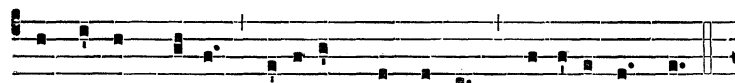
álvo, Agmen Hyblaé-um vó-li-tat per óra, Ut locu-



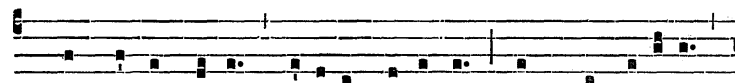
túram dóce-at pu-éllam Mélle-a vérba. 3. Cónjugis



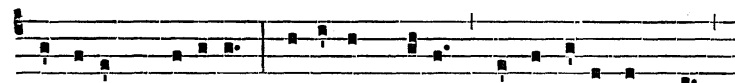
saévi reso-lúta vínclis, Vírgines inter Dómino dicá-tas



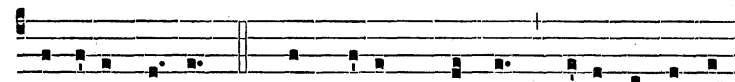
Optat adscrí-bi; vídu-am sed árcent Límine sáncto,



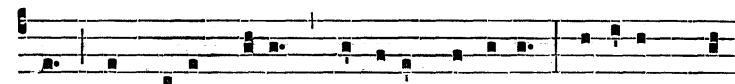
4. Cómpos at vó-ti dúcibus supérnis, Dum crúci affixum



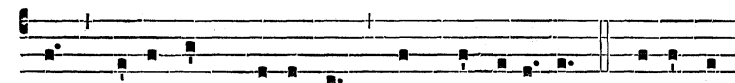
Dóminum precátur, Caédi-tur spína : simul illa lánguet



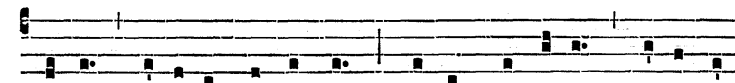
Sáuci-a frónte. 5. Dum rígent brúmae, rósa véna fló-



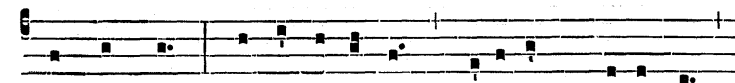
ret Ad sú-os nútus, gemínosque fí-ci Pró-ferunt frú-



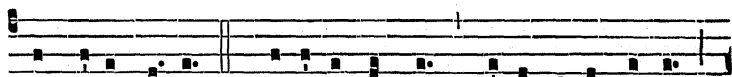
ctus : cé-lebrant stupéntes Mónstra soró-res. 6. Illa jam



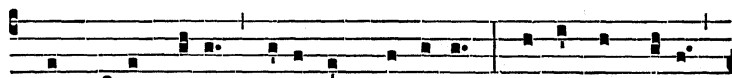
pérgit rú-ti-lans ad ástra : Pláudit Hispánus, Pádus, In-



du-s, UMBER, Córpus intáctum réco-lens quo-tánnis



Súplice vó-to. 7. Trí-ni-tas ómni ce-lebré-tur aévo,



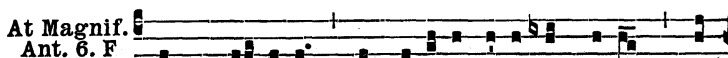
Quam fídes trínium dócet ésse, et únum Númen, et Rí-ta



trí-bu-at precánte Próspera cúncta. Amen.

Ÿ. Signásti, Dómine, fámulam túam Rítam. (P. T. Allelúia).

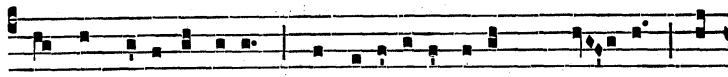
R̄. Sígnio caritátis et passiónis túae. (P. T. Allelúia).



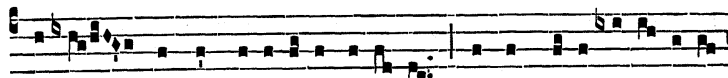
At Magnif.
Ant. 6. F.

E

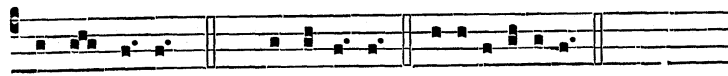
-gre-dí-mini * et vidéte, fí-li-ae Sí-on, Rí-



tam in di-adémate, quo coronávit é-am Chrí-stus in



dí-e desponsa-ti-ónis illí-us, et in dí-e laetí-ti-ae



córdis é-jus. P. T. Alle-lú-ia. E u o u a e.

Cant. Magnificat. 6. F. p. 211 or 213.

Prayer. Deus, qui sanctae Ritae. p. (35).

MAY 23

St. John Baptist Di Rossi, Confessor

Double.

*In some dioceses***Mass.** Os jústi. p. 1200, *except* :

Collect

Deus, qui sanctum Joánnem | concéde, quaesumus; ut, cujus
Baptístam Confessórem tuum | pia mérita venerámur, * virtú-
in evangelizándis paupéribus car- | tum quoque imitémur exéempla.
ritáte et paciéntia decorásti : † | Per Dóminum.

*In the diocese of Los Angeles and some others, Proper Mass.**Collect.* Deus, qui sanctum Joánnem. *as above.*

Secret

Oblátum tibi munus, quaesu- | Joáñne Baptista Confessóre tuo
mus, Dómine, in odórem | intercedénte, nos córpore et
suavitátis ascéndat : et, sancto | mente purificet. Per Dóminum.

Postcommunion

Caeléstis, Dómine, participátio | mundet et múniat : ac bonis
sacraménti, sancti Joánnis | opéribus júgiter praestet esse
Baptistae Confessóris tui suffra- | inténtos. Per Dóminum no-
gántibus méritis, fidéles tuos | strum.

MAY 25

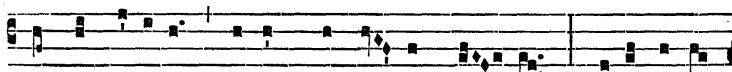
St. Madeleine-Sophie Barat, Virgin

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

est ut mors di-lé-cti-o. P. T. Alle-lú-ia,

al-le-lú-ia. Ps. Parátum cor mé-um, Dé-us, parátum

cor mé-um : * cantábo et psállam in gló-ri-a mé-a.

Gló-ri-a Pátri. E u o u a e.

Collect

Domine Jesu Christe, qui sanctam Magdalénam Sophíam ad exéplum Cordis tui humili-táte et caritáte mirábiliter deco-rásti, et novam Vírginum famí-liam per eam floréscere voluísti : † fac nos Sanctíssimo Cordi tuo júgiter adhaerére ; * et ejúsdem imitatióne, tui gaudére consór-tio : Qui vivis et regnas.

Epistle. Indúite vos. p. 493.

In Paschaltide :

8. **A** L-le-lú-ia. * ij.

¶. Mí-hi autem adhaeré-re Dé-o bó-num


est : pó-ne-re in Dómi-no Dé-o spem * mé-

am.

7.

A

Lle-lú- ia. *



 ∇. Exsultá- vit cor mé- um in Dó- mi- no,




 et exaltátum est córnu mé- um * in



 Dé- o mé- o.
Out of Paschaltide :

Grad.

1.

Q


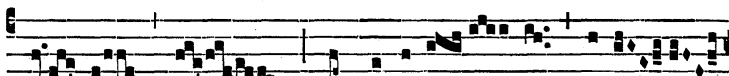
 Uaesí- vi * sapi- én-ti- am pa- lam in ora-



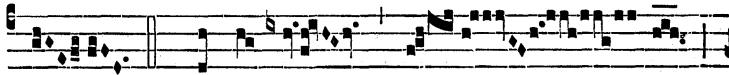
 ti- ó- ne mé- a : ambu- lá- vit pes



 mé- us í- ter ré- ctum, a ju- ventú- te



 mé- a investi- gá- vi * é- am.



 ∇. Dánti mí-

hi

sapi- én- ti- am dá-
bo * gló- ri- am.

8.

A

L-le- lú- ia. * ij. ¶. E- go

au- tem in Dó-mino gaudé- bo, et ex-
sultá-bo in Dé- o *

Jé-su mé- o.

✠ *Sequentia sancti Evangelii secundum Joannem John 15, 1-12*

In illo témpore : Dixit Jesus discipulis suis : Ego sum vitis vera : et Pater meus agrícola est. Omnem pálmitem in me non feréntem fructum, tollet eum : et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Jam vos mundi estis propter sermónem, quem locúsus sum vobis. Manéte in me : et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi máserit in vite; sic nec vos, nisi in me manséritis. Ego sum vitis, vos pálmites : qui manet in me, et ego in eo, hic fert fructum multum : quia sine me nihil potéstis fácere. Si quis in me non máserit : mittétur foras sicut palmes, et aréscet, et

cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis máserint : quodcúmque voluérítis, petétis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum áfferátis, et efficiámini mei discipuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si praecepta mea servavérítis, manébitis in dilectióne mea, sicut et ego Patris mei praecepta servávi, et máneo in ejus dilectióne. Haec locúsus sum vobis : ut gáudium meum in vobis sit, et gáudium vestrum impleátur. Hoc est praeceptum meum ut diligátis ínvicem, sicut diléxi vos.

Offertory. Afferéntur régi. p. 1219.

Secret

ADésto, Dómine, supplicatió- | tátem et caritátem Cordis tui,
nibus nostris, adésto muné- | nobis salutária reddántur : Qui
ribus, ut, interveniénte sancta | vivis et regnas cum Deo Patre,
Magdaléna Sophía, per humili- | in unitáte Spíritus...

Comm.
5.

QUI suscé-rit * únum párvu-lum ta-lem in nómi-

ne mé-o me súsci-pit. *P. T. Alle- lú- ia.*

Postcommunion

CAelésti dape reféctos, fac | lénam Sophíam ad perénnem
nos, Dómine Jesu Christe, in | in caelis glóriam provexísti :
humilitáte et caritáte Cordis tui | Qui vivis et regnas cum Deo Pa-
créscere; quibus sanctam Magda- | tre, in unitáte Spíritus...

MAY 30

St. Ferdinand, King, Confessor

In the diocese of San Antonio

Mass. *Iústus ut páлма. p. 1204, except :*

Collect

DEus, qui beáto Confessóri | intercessióne munfti, * ab hó-
tuo Ferdinándo praeliári praé- | stibus mentis et córporis liberé-
lia tua, et fidei inimicos superáre | mur. Per Dóminum nostrum Je-
dedísti : † concéde; ut, ejus nos | sum Christum, Fílium tuum.

JUNE 9

St. Columba, Abbot

Double.

Mass. *Os jústi, of Abbots, p. 1206.*

Collect

Intercéssio nos, quaésumus, | nostris méritis non valémus, *
Dómine, beáti Colúmbae Ab- | ejus patrocínio assequámur. Per
bátis comméndet : † ut, quod | Dóminum nostrum.

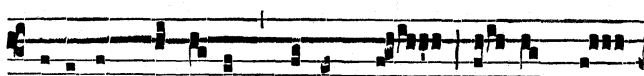
JUNE 16

St. John Francis Regis, Confessor

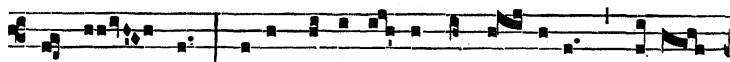
In the diocese of Kansas City

AT MASS

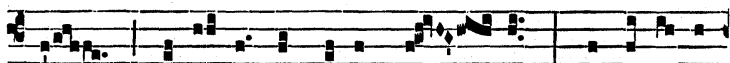
Intr.

2.
S

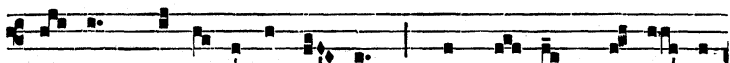
Pí-ri-tus Dómi-ni * super me : prop-ter quod



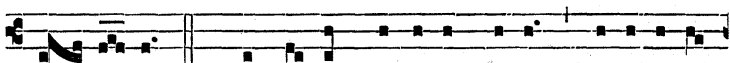
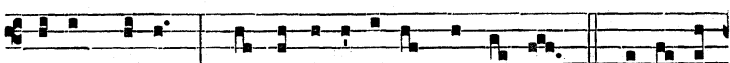
únxit me : evange-li-zá-re paupé-ribus mí-sit



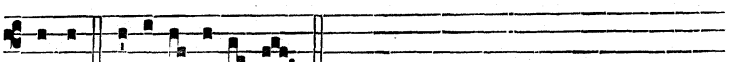
me, saná-re contrí-tos cór-de, praedi-cá-re



ánnum Dómi-ni accé-ptum, et dí-em re-tri-bu-

ti-ó-nis. *Ps.* Exsúrge, Dómi-ne Dé-us, exalté-tur

mánus tú-a : * ne obli-viscá-ris páupe-rum. Gló-ri-a



Pátri. E u o u a e.

Collect

DEus, qui ad plúrimos pro salute animárum perferéndo salúte animárum perferéndo labóres, beátum Joánnem Franciscum Confessórem tuum mirábili caritáte et invícta patiéntia

decorásti : † concéde propítius; ut, ejus exémpis instrúcti et intercessiónibus adjúti, * aetérnae vitae praémia consequámur. Per Dóminum nostrum.

Lectio Epistolae beati Pauli Apostoli ad Thessalonicenses

1 Thess. 2, 2-9

<p>Fratres : Fidúciam habúimus in Deo nostro loqui ad vos Evángelium Dei in multa sollicitú-dine. Exhortátio enim nostra non de erróre, neque de immundítia, neque in dolo, sed sicut probátí sumus a Deo, ut crederétur nobis Evángelium : ita lóquimur non quasi homínibus placéntes, sed Deo qui probat corda nostra. Neque enim ali-quándó fúimus in sermóne adula-tiónis, sicut scitis : neque in occasióne avarítiae : Deus testis est : nec quaeréntes ab homínibus glóriam, neque a vobis, neque ab</p>	<p>áliis. Cum possémus vobis óneri esse ut Christi Apóstoli : sed facti sumus párvuli in médio vestrum, tamquam si nutrix foveat filios suos. Ita deside-rántes vos, cúpide volebámus trádere vobis non solum Eván-gélium Dei, sed étiam ánimas nostras : quóniam caríssimi nobis facti estis. Mémorens enim estis, fratres, labóris nostri, et fatiga-tiónis : nocte ac die operántes, ne quem vestrum gravaréms, praedícávimus in vobis Evángelium Dei.</p>
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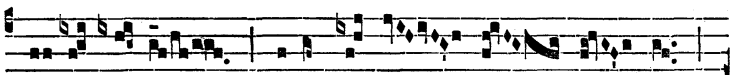
Gradual. Jústus ut pálma. p. 1201.

6.

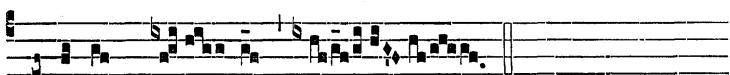
A



L- le- lú- ia. * ij. V. Dó-mi- nus



dá-bit vérbum evange- li- zán- ti- bus



virtú-te * múl- ta.

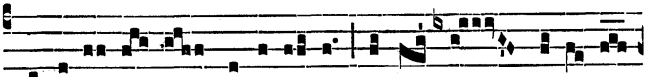
✠ Sequentia sancti Evangelii secundum Matthaeum
Matth. 9, 35-38

<p>In illo témpore : Circuibat Jesus omnes civitátes, et castélla, docens in synagógis eórum, et praedicans Evángelium regni, et curans omnem languórem, et omnem infirmitátem. Videns autem turbas, misértus est eis :</p>	<p>quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discípulis suis : Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam.</p>
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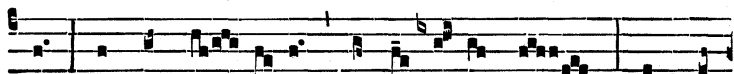
Offert.

6.

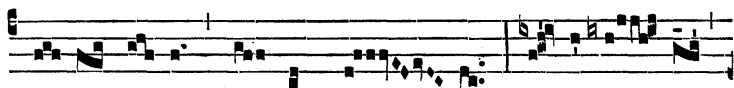
B



Énedí-cti- o * per-i-tú-ri super me veni- é-



bat, et cor ví- du- ae conso- lá- tus sum : ócu- lus



fú- i cáe- co, et pes cláu- do : pá- ter é- ram



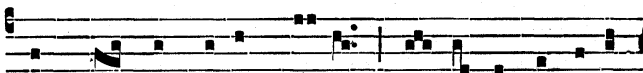
páu- pe- rum.

Secret

Caritátis víctima, quam immo- | précibus et méritis, ad obtinén-
lántes offérimus, sit nobis, | dum paciéntiae et caritátis aug-
Dómine, te miseránte, propitiá- | méntum, éfficax et salutáris.
bilis : et, beáti Joánnis Francisci | Per eúndem Dóminum.

Comm.

4.



Quam púlchri * super móntes pé- des annunti- án-



tis et praedi- cántis pá- cem : annunti- ántis bó-



num, praedi- cántis sa- lú- tem!

Postcommunion

Rescat in nobis, Dómine, | ricórditer protegénte, et beáto
pietátis tuae efféctus salutá- | Joánni Francisco intercedénte,
ris : ut, caelésti pábulo refécti et | feliciter pervenire valeámus. Per
Sanctórum exémpis accénsi, ad | Dóminum nostrum Jesum Chri-
aetérnae salútis portum, te mise- | stum Fílium tuum.

JUNE 27

Our Lady of Perpetual Succor

In the diocese of Concord

At Vespers, as on the feast of Our Lady of Prompt Succor, p. (13), except :

Prayer. Omnipotens et miséricors Deus. *as below.*

In the diocese of Savannah-Atlanta. Prayer. Dómine Jesu Christe. *as below.*

AT MASS

Introit. Gaudeámus. p. 1556.

Collect

<p>Omnipotens et miséricors Deus, qui dedisti nobis beatíssimae Genitricis tuae Imáginem de Perpétuo Succúrsu speciáli título venerári : † concéde propítius; ita nos inter omnes viae et vitae</p>	<p>hujus varietátes contínua ejúsdem Immaculátae sempérque Vírginis Mariae protectióne muníri, * ut aetérnae tuae redemptiónis praémia cónsequi mereámur : Qui vivis et regnas.</p>
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In the diocese of Savannah-Atlanta :

Collect

<p>Domine Jesu Christe, qui Genitricem tuam Mariam, cujus insignem venerámur imáginem, Matrem nobis dedisti perpétuo succurrere parátam : † concéde,</p>	<p>quaesumus; ut nos, maternam ejus opem assidue implorantes, * redemptiónis tuae fructum perpétuo experiri mereámur : Qui vivis et regnas.</p>
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Epistle. Ego quasi vitis. p. 1612¹.

Gradual. Tóta fórmosa. p. (13).

Allelúia, allelúia. V̄. Ave, María. p. 1266.

Gospel. Stabant juxta crucem. p. 1637.

Offertory. Recordáre. p. 1637.

Secret. Tua, Dómine. p. (15).

Preface of the B. V. M. Et te in Festivítate. p. 10.

Communion. Regína múndi. p. 1558.

Postcommunion. Adjúvet nos. p. (15).

JULY 3 (or 4)

Commemoration of all Holy Popes

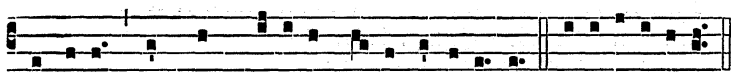
Double Major

In the dioceses of Brooklyn and Los Angeles

AT FIRST VESPERS (If celebrated)

At Magn.
Ant. 7. c**S**

Acerdó-tes Dé-i, * benedí-ci-te Dóminum : sérv



Dómini, hýmnum dí-ci-te Dé-o, alle-lú-ia. E u o u a e.

Ψ. Exáltent éos in ecclésia plébis.

Ry. Et in cáthedra seniórum laudent éos.

Prayer. Deus, qui pópulis. p. (54).

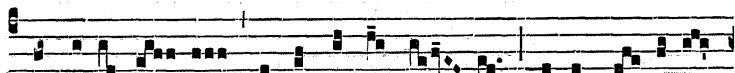
AT MASS

Intr.

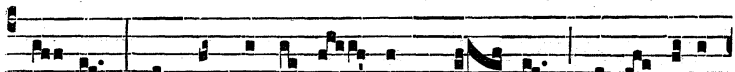
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C

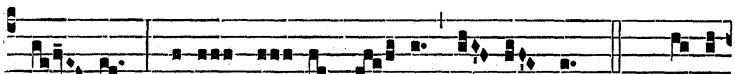
Ongre-gá-te íl-li * sán-ctos é-jus, qui



ordina-vé-runt testaméntum é-jus super sa-cri-ff-



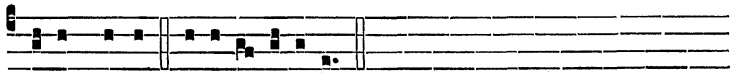
ci-a. Et annunti-á-bunt caé-li justí-ti-am



é-jus : qui-a Dé-us tú-us é-go sum. Ps. Dé-us



de-órum Dómi-nus locúsus est : * et vocá-vit térram. Gló-



ri-a Pátri. E u o u a e.

Collect

DEus, qui pópulis tuis indul- | dedisti régimen disciplínae; * ut
géntia cónsulis et amóre | de profectu sanctárum óvium
domínaris : † da spírítum sapién- | fiant gáudia aetérna pastórum.
tia, suffragántibus méritis An- | Per Dóminum nostrum Jesum
tístítum Ecclésiæ tuæ, quibus | Christum.

Epistle. Mementóte praepositórum vestrórum. p. 1312.

Gradual. Sacerdótes éjus. p. 1187.

Allelúia, allelúia. ♯. Jurávit. p. 1187.

Gospel. Venit Jesus. p. 1520.

Offertory. Invéni Dávid. p. 1185.

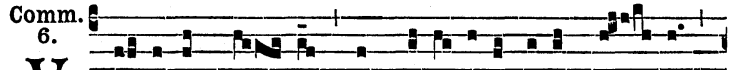
Secret

UNigéniti Filii tui, quam tibi, | offérimus, immaculáta hóstia,
Deus Pater omnipotens, in | prosit nobis ad medélam perci-
piéndam. Per eúndem Dñum.

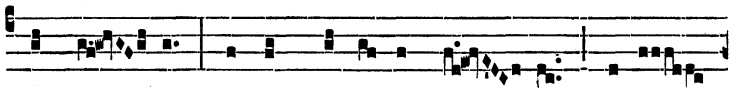
Preface of the Apostles, p. 10.

Comm.

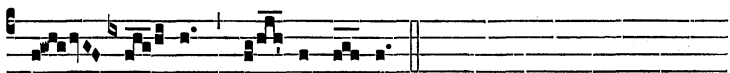
6.



VE-ri-tas mé- a, * et mi-se-ricórdi-a mé- a



cum í- pso : et in nó-mi-ne mé- o exal-



tá- bi- tur cór- nu é- jus.

Postcommunion

DA, quaesumus, Dómine, fidé- | tióne laetári; et eórum perpétua
libus pópulis: sanctórum Pon- | supplicatióne muniri. Per Dómi-
tíficum tuórum semper venera- | num nostrum.

AT SECOND VESPERS

Psalms. 1. Dixit Dóminus. 3. b. p. 129. — 2. Confitébor. 8. G. p. 140. — 3. Beátus vir. 1. f. p. 140. — 4. Laudáte, púeri. 7. c 2. p. 151. — 5. Meménto, Dómine. 2. D. p. 180.

1. Ant. 3. b.
S Ancti tú-i, * Dómine, floré-bunt sic-ut lí-li-um, et
 sic-ut ódor bálsami érun't ante te. E u o u a e.

2. Ant. 8. G.
I N caeléstibus régnis * Sanctórum habi-tá-ti-o est,
 et in aetér-num réqui-es e-ó-rum. E u o u a e.

3. Ant. 1. f.
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. e 2.
S Pí-ri-tus * et ánimae justó-rum, hýmnum dí-ci-te
 Dé-o nóstro. E u o u a e.

5. Ant. 2. D.
F Ulgébunt jústi *
 sic- ut sol in conspéctu Dé- i.

Chapter

Hebr. 13, 7.

FRatres : Mementóte praepo- | quorum intuéntes éxítum con-
sitórum vestrórum, qui vobis | versatiónis, * imitámini fidem.
locúti sunt verbum Dei : †

Hymn

4.

R

EX glo-ri-ó-se Praesulum, Co-róna confi-ténti-um,

Qui respu-éntes térre- a Perdúcis ad caelésti- a. 2. Au-rem

benígnam pró-tinus Appóne nóstris vó-cibus : Trophaé-a

sácta pángimus : Ignósce quod de-líquimus. 3. Tu v́ncis

in Martí-ribus, Parcéndo Confessó-ribus : Tu v́nce 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-

cli-to, Et nunc, et in perpé-tu-um. Amen.

Ÿ. Elégit eos Dóminus sacerdótes sibi.

R. Ad sacrificándum éi hóstiam láudis.

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.

*Cant. Magnificat. 7. a. p. 217.**Prayer. Deus, qui pópulis. p. (54).*

JULY 24

St. Francis Solano, Confessor

Double

*In all dioceses of the United States***Mass.** Os jústi, *from the Common, p. 1200, except :*

Collect

DEUS, qui plúrimas Américae gentes per beátum Francíscum ad sinum Ecclésiæ perduxísti : † ejus méritis et précibus indignatióem tuam a peccátis nostris avérte; * et in gentes, quae te non cognovérunt, timórem nóminis tui benignus im-mítte. Per Dóminum nostrum Jesum Christum.

*Epistle. Corde enim. p. 1305.**Gospel. Eúntes in mundum. p. 1310.*

Secret

MUNUS, quod tibi offérimus, mereámur ássequi quod pro-mítis, interveniénte beáto Francíscó Confessóre tuo, fac nos amáre quod praecipis. Per Dñm.

Postcommunion

UT sumptis, Dómine, reddámur tuo, fac nos tuis semper obedíre digni munéribus : intercedénte beáto Francíscó Confessóre Jesum Christum.

AUGUST 9 (or 11)

St. Emigdius, Bishop and Martyr

Double

In some dioceses

Mass. Státuit, *as in the Common of Martyrs, p. 1129, except the Collect :*

Collect

DEUS, qui beátum Emígdium | concéde propítius; ut, eo inter-
Mártyrem tuum atque Pon- | veniente, * malórum spírituum
tíficem, idolórum victória et | fraudes víncere et coruscáre vir-
miraculórum glória decorásti : † | tútibus mereámur. PerDóminum.

In the archdiocese of San Francisco and the diocese of Los Angeles and others, Proper Mass.

Collect. Deus, qui beátum Emígdium. *as above.*

Secret

MUnera tibi, Dómine, obláta | tuo atque Pontífice, ab ómnibus
sanctífica : ut per ea, inter- | ánimae et córporis perículis libe-
cedente beáto Emígdio Mártyre | rémur. Per Dóminum.

Postcommunion

SAcraménta, quae sumpsimus, | tum mentis et córporis, et ad
Dómine : per intercessiónem | misericórdiam tuam effícaciter
beáti Emígdii Mártyris tui atque | consequéndam. Per Dóminum
Pontificis sint nobis ad tutamén- | 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

Intr.

2.

M

Ihi autem * áb-sit glo-ri- á-ri, ni-si in Crú-

ce Dómi-ni nóstri Jésu Chrí- sti, per quem mí-hi

múndus cru-ci-fíxus est, et é- go mún-do. *Ps. Vírga*

tú-a et bá-cu-lus tú-us : * ípsa me conso- láta sunt.

Gló-ri- a Pátri. E u o u a e.

Collect

Domine Jesu Christe, qui lo-
cum, ubi Crux tua latébat,
beátae Hélenae revelásti, ut, per
eam, Ecclésiám tuam hoc pre-
tioso thesauro ditáres : † ejus
nobis intercessióne concéde; * ut,
vitális ligni prétió, aetérnae vitae
praémia consequámur : Qui vivis.

Epistle. Mulierem fortem. p. 1239.

Grad.

5.

V

Ultum tú- um * depre-ca-bún- tur

ómnes dí- vi-tes plé-bis : fí-li- ae ré- gum
 in honó- re tú- o. *Ps. Addu-céntur*
 ré- gi vír- gi-nes post é-
 am : pró-ximae é-jus affe-réntur tí-bi, afferéntur in
 lae-tí-ti-a et exsulta-ti-ó-ne, addu-céntur in tém-

plum * ré-gis.

Allelúia, allelúia. Ps. Dispérsit. p. 1480.

Gospel. Símile est regnum caelórum. p. 1223. Credo.

Offertory. Non enim judicávi. p. 1429.

Secret

<p>PER haec sacra mystéria con- cède nobis, Dómine : ut, sicut beátae Hélenae misericór- diter tribuísti, ut Fílium tuum</p>	<p>crucifixum in corde semper ge- stáret; ita et nos eum in córdi- bus nostris perpétuo deferámus : Qui tecum vivit et regnat.</p>
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Preface of the B. V. M. Et te in Assumptióne. p. 10.

Comm. **A** -scéndam * in pál- mam, et apprehén- dam
 frú- ctus é- jus.

Postcommunion

Concède nobis, miséricors | recreáti; per intercessiónem beá-
Deus : ut, qui salutíferae | tae Hélenae, eódem júgiter pérfrui
 Crucis tuae fructu in terra sumus | mereámur in caelis : Qui vivis.

SEPTEMBER 1

St. Vibiana, Virgin and Martyr

In the diocese of Los Angeles, Titular of the Cathedral

Mass. Loquébar. p. 1215.

Collect.

Deus, qui inter cétera poténtiae | beátæ Vibiánae Vírginis et Már-
 tuae miracula étiam in sexu | tyris tuae natalítia cólimus, * per
 frágili victóriam martýrii contu- | ejus ad te exéempla gradiámur.
 lísti : † concéde propítius ; ut, qui | Per Dóminum nostrum.

SEPTEMBER 7

St. Cloud, Confessor

In the diocese of St. Cloud, patron of the diocese

Mass. Os jústi. p. 1200, *except the Prayers :*

Collect

Deus, qui beátum Clodoáldum, | tribue nos, ejus exémplo, tibi
 propter te humiliátum in | digne ministráre, * et per ejus
 saéculo, et sacerdotíi mínere et | intercessiónem grátia semper et
 virtútum splendóre sublimásti : † | mérito proficere. Per Dóminum.

Secret

TE, Dómine, fidei nostrae salu- | suscípias, et, qua religióne ipse
 tísque auctórem cum sancto | vota sua réddidit, eádem nobis
 Sacerdóte Clodoáldo confiténtes : | tribuas nostra persólvere. Per
 quaésumus; ut hanc de mánibus | Dóminum nostrum Jesum Chri-
 nostris hóstiam laudis cleménter | stum Fílium tuum.

Postcommunion

SUMéntes, Dómine, in festivi- | detriméntum fácere valeámus
 táte sancti Clodoáldi Sacer- | propter eum, qui semetípsum
 dotís divína mystéria : te | nobis dedit, Jesum Christum,
 súpplíces deprecámur; ut, eréctis | Fílium tuum, Dóminum nostrum:
 ad caeléstia méntibus, ómnia | Qui tecum vivit et regnat.

SEPTEMBER 9

St. Peter Claver, Confessor

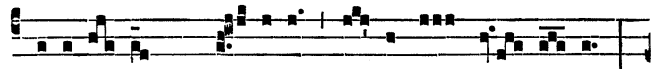
Double

In many dioceses

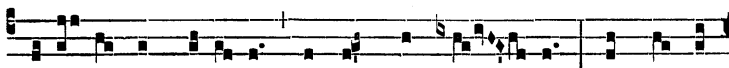
AT MASS

Intr.

8.

S

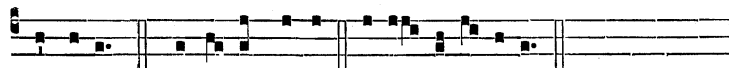
Ati- á- vit * Dó- minus á- nimam in- á- nem :



sedéntes in ténebris et úmbra mór- tis, víntos in

mendi- ci- tá- te et fér-ro. *Ps.* Confi- te- ántur Dómi-

no mi- se- ri- córdi- ae é- jus : * et mi- rabí- li- a é- jus ff- li- is



hóminum. Gló- ri- a Pátri. E u o u a e.

Collect

DEus, qui, abréptos in servitú- | ejus nobis intercessióne concéde;
 tem Nigrítas ad agnitióne | ut, quae Jesu Christi sunt quae-
 tui nóminis vocatúrus, beátum | réntes, * próximos ópere et
 Petrum mira in eis juvándis | veritáte diligámus. Per eúdem
 caritáte et paciéntia roborásti : † | Dóminum.

Lectio Isaiæ Prophetæ. *Isai. 58, 6-9 and 10*

HÆC dicit Dóminus : Dissólve | esuriénti panem tuum, et egénos
 colligatiónes impietátis, solve | vagósque induc in domum tuam :
 fascículos depríméntes, dímitte | cum víderis nudum, óperi eum,
 eos, qui confrácti sunt, líberos, | et carnem tuam ne despéxeris.
 et omne onus dirúmpe. Frange | Tunc erúmpet quasi mane lumen

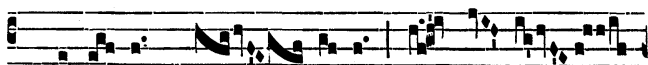
tuum, et sánitas tua cítius
oriétur, et antelbit fáciem tuam
justítia tua, et glória Dómini
cólliget te. Tunc invocábis, et
Dóminus exáudiet : clamábis,
et dicet : Ecce adsum. Cum

effúderis esuriénti ánimam tuam,
et ánimam afflíctam repléveris,
oriétur in ténebris lux tua, et
ténebrae tuae erunt sicut me-
ridies.

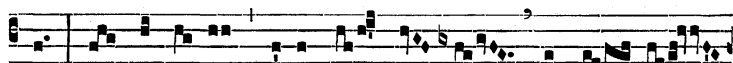
Grad.

2.

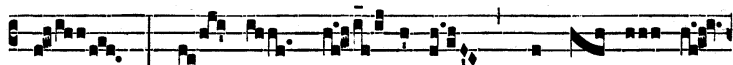
L



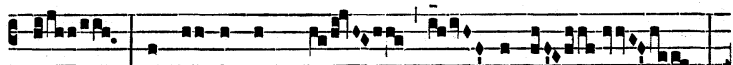
Íbe-rá-bit * páu- pe-rem a pot-én



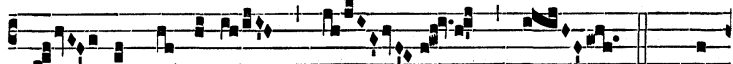
te, et páupe-rem cú-i non é- rat adjú- tor :



pár- cet páu- pe-ri et ín- o- pi,

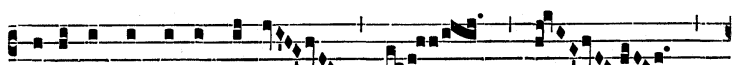


et á- nimas páu- pe- rum

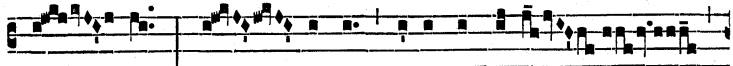


sál- vas fá- ci- et.

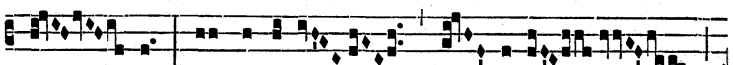
V. Ex



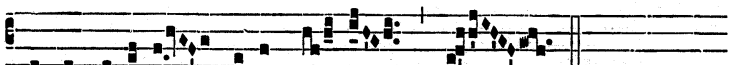
usú- ris et ín- iqui- tá-



te réd- imet ánimas e- ó-



rum, et hono- rá- bi- le

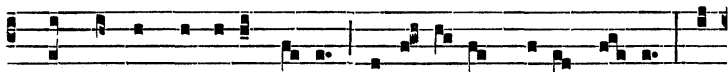
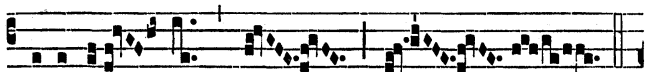


nómen e- órum * coram íl- lo.

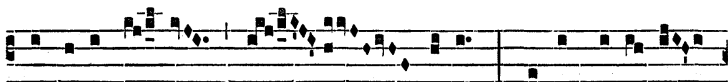
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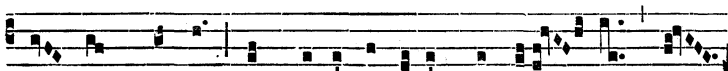
Lle-lú- ia. * ij.



V. Exsúrge, Dómine Dé- us, exal-té-tur mánus tú- a : ne



obli-viscá- ris páu- perum : tí-bi de-re-lí-



ctus est páuper : órphano tu é-ris * adjú- tor.

✠ Sequentia sancti Evangelii secundum Lucam. *Luke 10, 29-37.*

IN illo tēpore : Legisperitus quidam, volens justificāre seipsum, dixit ad Jesum : Et quis est meus próximus? Suscīpiens autem Jesus, dixit : Homo quidam descendēbat ab Jerúsalem in Jéricho, et incidit in latrōnes, qui étiam despoliavérunt eum : et plagis impōsitis abiérunt, semivivo relicto. Accidit autem ut sacérdos quidam descēderet eādē via : et viso illo praeterivit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritānus autem quidam iter faciēns, venit secus eum : et videns eum,

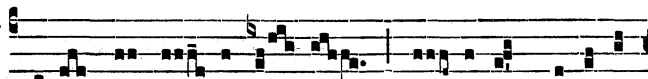
misericórdia motus est. Et apprópians alligávit vúlnera ejus, infúndens óleum et vinum : et impónens illum in juméntum suum, duxit in stábulum, et curam ejus egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait : Curam illius habe; et quodcúmque supererogáveris, ego cum rediero, reddam tibi. Quis horum trium vidétur tibi próximus fuisse illi, qui incidit in latrōnes? At ille dixit : Qui fecit misericórdiam in illum. Et ait illi Jesus : Vade, et tu fac simíliter.

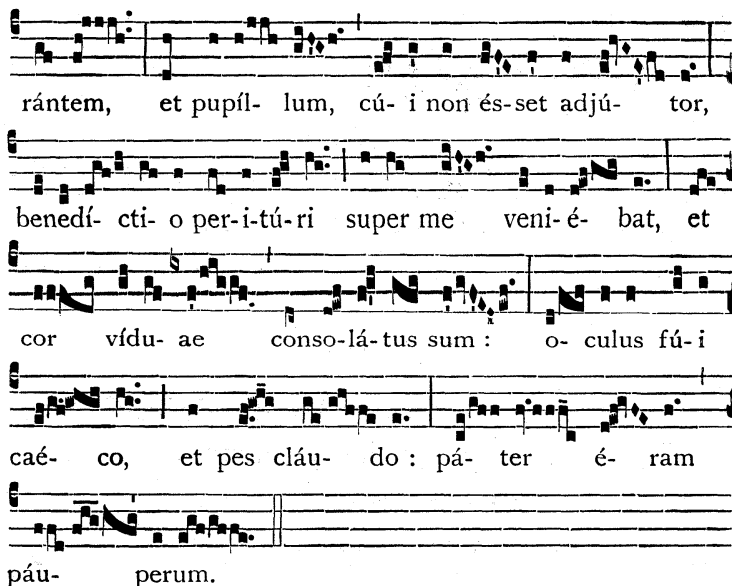
Offert.

4.

E

- o quod li- be-rás- sem * páu-pe-rem vo-ci-fe-





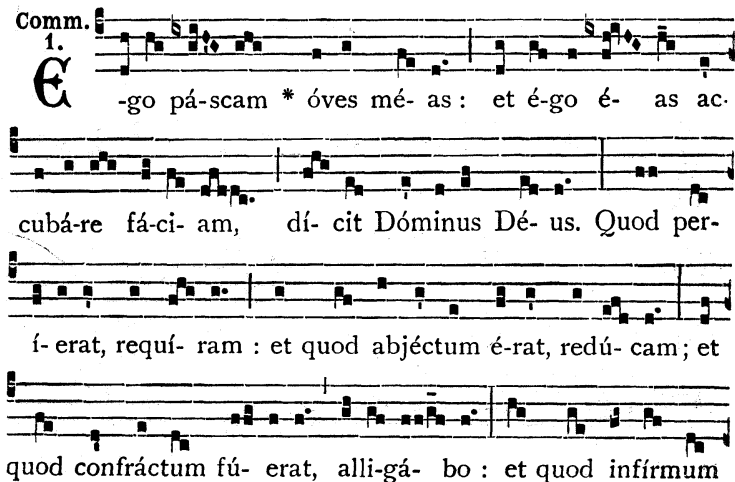
rántem, et pupíl- lum, cú- i non és- set adjú- tor,
 benedí- cti- o per- i- tú- ri super me veni- é- bat, et
 cor vídu- ae conso- lá- tus sum : o- culus fú- i
 caé- co, et pes cláu- do : pá- ter é- ram
 páu- perum.

Secret

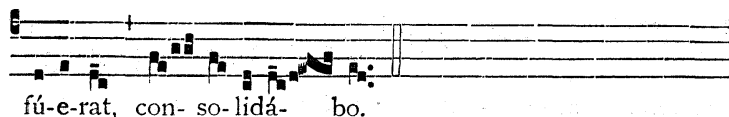
Caritátis víctima, quam immo-
 lantes offérimus, sit nobis,
 Dómine, te miseránte, propitiá-
 bilis : et, beáti Petri précibus et

méritis, ad obtinéndum patién-
 tiae et caritátis augméntum,
 éfficax et salutáris. Per eúndem
 Dóminum.

Comm.



1.
E-go pá- scam * óves mé- as : et é- go é- as ac-
 cubá- re fá- ci- am, dí- cit Dóminus Dé- us. Quod per-
 í- erat, requí- ram : et quod abjéctum é- rat, redú- cam ; et
 quod confráctum fú- erat, alli- gá- bo : et quod infirmum



fú-e-rat, con-so-lidá-bo.

Postcommunion

CRescat in nobis, Dómine, tuae vitae corónam, beáto Petro inter-
 pietátis efféctus salutáris: ut, cedente, feliciter assequámur.
 caelésti pábulo nutriti, aetérnae Per Dóminum.

SEPTEMBER 26

SS. Isaac Jogues, John de Brébeuf
 and Companions, Martyrs

Double of the Second Class

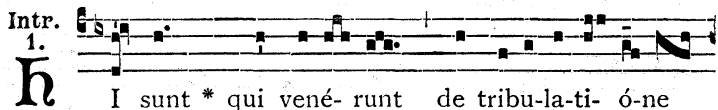
In all dioceses of the United States

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 primítias fidei. as below.

AT MASS



Intr.
1.
h

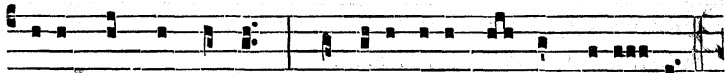
I sunt * qui vené-runt de tribu-la-ti-ó-ne



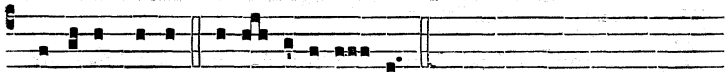
má-gna, et lavérunt stó-las sú-as, et de-albavé-runt



é-as in sán-gui-ne A-gni. Ps. Laudáte Dó-



minum, omnes gentes; * laudate e-um, omnes popu- li.



Gló-ri-a Pátri. E u o u a e.

Collect

DEus, qui primitias fidei in borealibus Americae regionibus sanctorum Martyrum tuorum Isaaci, Joannis eorumque Sociorum praedicatione et san-

guine consecrasti : † concede propitius; ut, eorum intercessione, * florida christianorum seges ubique in dies augeatur. Per Dominum nostrum Jesum Christum.

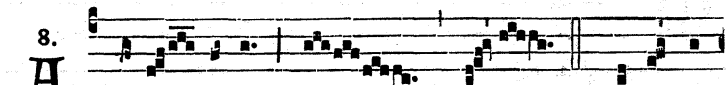
Lectio Epistolae beati Pauli Apostoli ad Corinthios.

II Cor. 12, 11-15.

FRATRES : Ego a vobis debui commendari : nihil enim minus fui ab iis qui sunt supra modum Apostoli, tametsi nihil sum. Signa tamen apostolatus mei facta sunt super vos, in omni patientia, in signis et prodigiis et virtutibus. Quid est enim quod minus habuistis prae ceteris ecclesiis, nisi quod ego ipse non gravavi vos? Donate mihi hanc

injuriam. Ecce tertio hoc paratus sum venire ad vos; et non ero gravis vobis. Non enim quaero quae vestra sunt, sed vos; nec enim debent filii parentibus thesaurizare, sed parentes filiis. Ego autem libentissime impendam et superimpendar ipse pro animabus vestris : licet plus vos diligens, minus diligar.

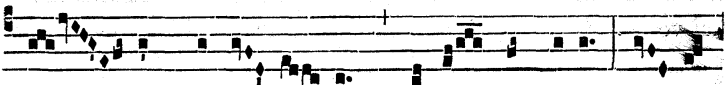
Gradual. Anima nostra. p. 1167.



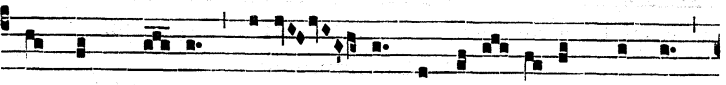
8.
A

Lle- lú-ia. * ij.

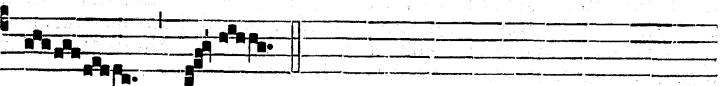
∇. Sic-ut ab-



ún- dant passi- ó- nes Chrísti in nóbis, i- ta



et per Chrístum abún- dat conso-lá- ti- o * nóstra.



After Septuagesima : Tract. Qui séminant. p. 1164.

Gospel. Descéndens Jesus. p. 1168.

Offert.
8.

T

Amquam áu- rum * in forná- ce probá- vit

íl- los Dó- mi- nus, et qua- si holo-

cáu- sti hó- sti- am accé- pit

é- os.

Secret

Immaculátam hóstiám fac nos, | mortificatiónis stúdiúm dapem
Dómine, méntibus tibi puris | suavíssimam efficiébant. Per Dó-
offérre, quam sanctis Martíribus | mínium nostrum Jesum Christum
tuis illibátus vitæ candor et juge | Fílium tuum.

Comm.
3.

M

Agni- ficábi- tur * Chrí- stus in córpore mé- o,

si- ve per ví- tam, si- ve per mór- tem : mí- hi e- nim

ví- ve- re Chrístus est et mó- ri lú- crum.

Postcommunion

Fortium pane refécit tribus | tribus pónere non dubitárunt;
nobis, omnipotens Deus : ut, | ita nos, alter altérius ónera
sicut sancti Mártýres tui Isaácus, | portántes, próximos nostros ópe-
Joánnes eorúmque Sócii, eódem | re et veritáte diligámus. Per
roboráti, ánimam suam pro frá- | Dóminum nostrum.

OCTOBER 21

St. Ursula and Companions, Virgins and Martyrs

Mass. Loquébar. p. 1215, *except* : *Collect, Secret, Postcommunion.* p. 1698.

In the diocese of Portland

Introit. Me exspectavérunt. p. 1220.

Collect, Secret, Postcommunion. p. 1698.

Epistle. De virgínibus. p. 1230.

From the Gradual onwards, all as in the Mass : Loquébar. p. 1216.

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 páлма. p. 1204, *except the Prayers* :

Collect

DEus, humílium celsitúdo, qui | intercessióne concéde, nos ejus
beátum Martínum Confessó- | humilitátem ita imitári in ter-
rem tuum ad caeléstia regna | ris; * ut cum ipso exaltári me-
transíre fecísti : † ejus méritis et | réamur in caelis. Per Dóminum.

Secret

Anc hóstiam, Dómine, quam | sta; ut ejus pia intercessióne
tibi in honórem beáti Martí- | nobis efféctum tuae salvatiónis
ni Confessóris sacrándam offéri- | impéndat. Per Dóminum no-
mus, benignus súscipe, et prae- | strum Jesum Christum.

Postcommunion

CAeléstibus aliméntis nutriti | Martínó Confessóre pro nobis
súplices te rogámus, Dó- | intercedénte, tuis semper valeá-
mine Deus noster : ut beáto | mus obedire mandátis. Per Dñm.

NOVEMBER 5

Feast of Holy Relics

preserved in the Churches of the diocese

Double Major

In many dioceses

AT MASS

Introit. Múltae tribulationes. p. 1507.

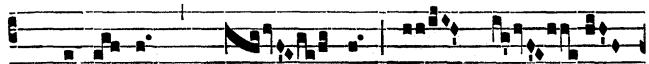
Collect

Auge in nobis, Dómine, resurrectionis fidem, qui in Sanctórum tuórum Relíquiis mirabilia operáris : † et fac nos immortalis glóriæ participes; * cujus in eórum cinéribus pignora venerámur. Per Dóminum nostrum Jesum Christum.


Epistle. Hi viri misericórdiae. p. 1507.

Grad.

2.



 Xsultá-bunt * sán- cti in gló-

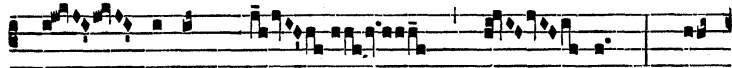

 ri-a : lae-tabún- tur in cu-


 bí- libus sú- is.


 V. Cánta-


 te Dó-


 mi- no


 cán- ti-cum nó-


 vum : laus

é- jus in ecclé-si-a * san-
ctó- rum.

Allelúia, allelúia. Ψ . Jústí epuléntur. *p.* 1168.

Gospel. Descéndens Jesus. *p.* 1168.

Offertory. Mirábilis Déus. *p.* 1165.

Secret

Implorámus, Dómine, clemén- | hóstia, quam offerimus, nostró-
tiam tuam : ut Sanctórum | rum sit expiátio delictórum. Per
tuórum, quorum Relíquias vene- | Dóminum nostrum Jesum Chri-
rámur, suffragántibus méritis, | stum Fílium tuum.

Comm. 1.

Audé- te, * jú- sti, in Dó- mi- no :
ré- ctos dé- cet collau- dá-ti- o.

Postcommunion

Multiplica super nos, quae- | quorum Relíquias cólimus, pia
sumus, Dómine, per haec | devotióne laetámur; ita eórum
sancta, quae sumpsimus, mise- | perpétua societáte, te largiénte,
ricórdiam tuam : ut, sicut in | fruámur. Per Dóminum nostrum
tuórum solemnitate Sanctórum, | Jesum Christum.

At Vespers, the Office and also the Chapter are taken from the Common of Several Martyrs, p. 1156. Prayer, Auge in nobis. (70).

NOVEMBER 6

St. Leonard, Abbot

Mass. Os jústi, *from the Common of Abbots, p. 1206.*

Collect

MAjestáti tuae, quaesumus, | pia comméndet orátio; ut, quem
omnípotens Deus, nos san- | venerámur officio, ipsius suffrá-
ctíssimi Confessóris tui Leonárdi | giis sublevémur. Per Dóminum.

NOVEMBER 17

Bd Philippine Duchesne, Virgin

*In the archdiocese of St. Louis***Mass.** Dilexísti. *p. 1225, except the following Prayers :*

Collect

DEus, qui caritátis dona in | concéde, * ut fidéles tui quae tibi
corde beátae Philippínae in- | sunt plácita tota dilectióne per-
fudísti : † ejus méritis et précibus | ficiant. Per Dóminum.

Secret

PReces et hóstias, Dómine, | dicámus, cujus ánimus tibi sédula
benígnus assúme, quas in | oratióne et sui ipsius immola-
beátae Philippínae festivitáte | tióne adhaerébat. Per Dóminum.

Postcommunion

CAelésti dape refécti, quaesu- | dilectíssimi Fílii tui regnum
mus, Dómine, ut beátae | ubique géntium dilatáre studeá-
Philippínae vestígiis insistentés, | mus. Per eúndem Dóminum.

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:*

V. Signum magnum apparuit in caelo.

R. Múlier amícta sóle et lúna sub pedibus éjus.

At Magn.
Ant. 8. G.

Q UI me invéne-rit, * invé-ni-et ví-tam, et háu-

ri-et sá-lú-tem a Dómino. E u o u a e.

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

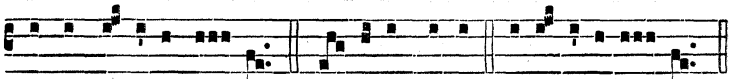
Intr.
7.

E - rit quasi sígnum * in má-nu tú- a, et qua-si

monumén-tum ante óculos tú- os, et ut lex Dómi-

ni sem-per sit in óre tú- o. *Ps. Con-fi-témini*

Dómino, et invocá-te nómem é-jus : * annunti-á-te inter



géntes ó-pera é- jus. Gló- ri-a Pátri. E u o u a e.

Collect

Domine Jesu Christe, qui beatíssimam Vírginem Mariam Matrem tuam ab origine immaculátam innúmeris miráculis claréscere voluísti : † concéde, ut, ejúsdem patrocínium semper implorántes, * gáudia consequámur aetérna : Qui vivis.

Lectio libri Apocalypsis beati Joannis Apostoli.

Apoc. 12, 1, 5, 14 and 15-16.

Signum magnum appáruit in caelo : Múlier amícta sole, et luna sub pédibus ejus, et in cápite ejus coróna stellárum duódecim. Et péperit filium másculum, qui rectúrus erat omnes gentes in virga férrea : et raptus est fílius ejus ad Deum, et ad thronum ejus. Et datae sunt mulieri alae duae áquilae magnae ut voláret in desértum in locum suum. Et misit serpens ex ore suo post mulierem, aquam tamquam flumen, ut eam fáceret trahi a flúmine. Et adjúvit terra mulierem, et apéruit terra os suum, et absórbuit flumen, quod misit draco de ore suo.

Grad.
5.

M

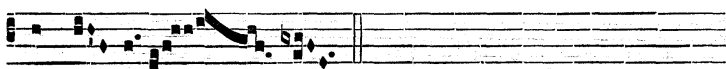
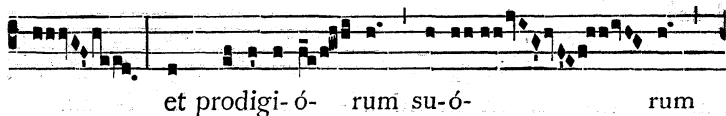
Ementó- te * mi-ra-bí- li- um

é- jus, quae fé- cit : prodí- gi- a

é- jus, et judí- ci- a ó- ris é-jus.

V. Pósu- it

in é- a vér- ba signó- rum su- órum,

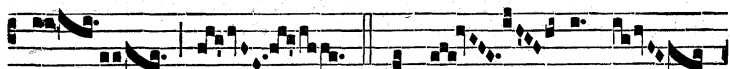
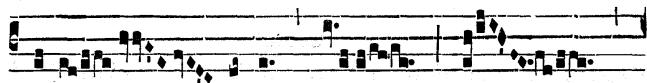


* in tér-ra.

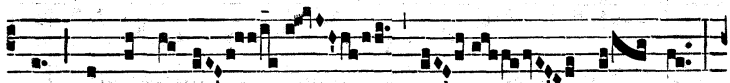
7.

A

L-le-lú-ia. * *ij.*



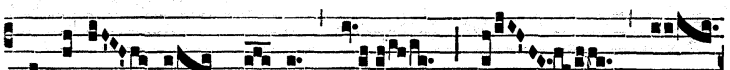
∇. A súm-mo caé-



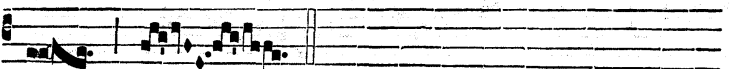
lo egréssi-o é-jus,



nec est qui se abscón-dat



a ca-ló-re * é-jus.



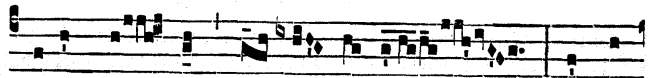
Gospel. Núptiae factae sunt. p. 486.

Offert.

6.

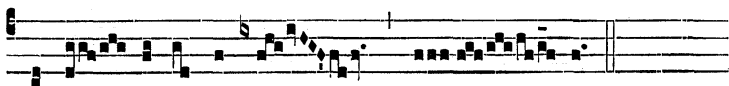
D

Ixit Jé-sus * dis-cí-pu-lo : Ecce





má- ter tú- a. Et ex illa hó- ra accépit é- am

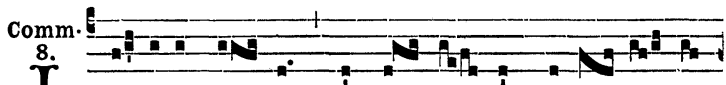


discí- pu- lus in sú- a.

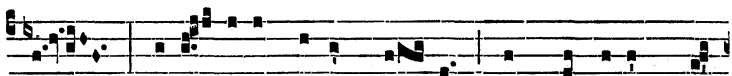
Secret

BEáta Vírgine María interce- | poris et Sánguinis ejúsdem Fílii
dén- te, cujus précibus exo- | tui pura mente confícere; ut
rátus Jesus Christus Fílius tuus | aetérni convívii mereámur esse
fecit inítium signórum : da nobis, | partícipes. Per eúmdem Dómi-
Dómíne Deus, sacraméntum Cór- | num nostrum.

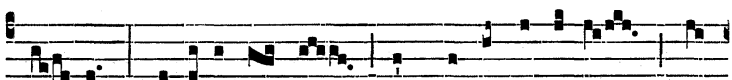
Preface of the Blessed Virgin. Et te in Conceptione immaculata. p. 10.



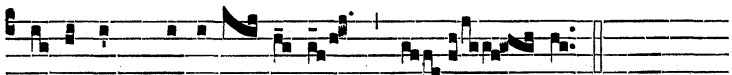
IN- nova sí- gna, * et immú- ta mi- ra- bí- li-



a. Glo- rí- fi- ca mánum tú- am et bráchi- um déx-



te- rum. Festína témpus, et meménto fí- nis, ut



e- nárrent mi- ra- bí- lí- a tú- a.

Postcommunion

DOmíne Deus omnípotens, qui | auxílio, praeséntis témporis perí-
per immaculátam Genitrícem | cula devítare; ut vitam consequá-
Fílii tui ómnia nos habére vo- | mur aetérnam. Per eúmdem
lústi : da nobis, tantae Matris | Dóminum nostrum.

AT SECOND VESPERS

All as from of the Immaculate Conception, p. 1320, except :

Ÿ. Signum mágnum appáruit in caélo.

R/. Múlier amícta sóle et lúna sub pédibus éjus.

*At Magn. Ant. Sáncta María. p. 1254 which ends thus : quicúmque
célébrant tuum sanctum Patrocínium.*

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