

CONGREGAVIT NOS IN UNUM

A PEW BOOK

ACKNOWLEDGEMENTS

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EPISTLES AND GOSPELS FOR SUNDAYS AND HOLY DAYS

PROPER OF THE SEASON

1ST SUNDAY OF ADVENT

EPISTLE

Rom. 13:11-14

Brethren, knowing the season, 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 passed 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: and make not provision for the flesh in its concupiscences.

GOSPEL

Luke 21:25-33

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 in 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.

2ND SUNDAY OF ADVENT

EPISTLE

Rom. 15:4-13

Brethren, for 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 glor-

ify God and the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. And again he saith: Rejoice, ye Gentiles, with his people. And again: Praise the Lord, all ye Gentiles; and magnify him, all ye people. And again Isaias saith: There shall be a root of Jesse; 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.

GOSPEL

Matt. 11:2-10

At that time, when John had heard in prison the works of Christ: sending two of his disciples he said to him: Art thou he that art to come, or look we 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.

3RD SUNDAY OF ADVENT

EPISTLE

Phil. 4:4-7

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 petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

GOSPEL

John 1:19-28

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 out in the wilderness, make straight the way of the Lord, as said the prophet Isaias. And they that were sent, were of the Pharisees. 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.

4TH SUNDAY OF ADVENT

EPISTLE

1 Cor. 4:1-5

Brethren, let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self. For I am not conscious to myself of any thing, yet am I not hereby justified; but he that judgeth me, is the Lord. Therefore judge not before the time; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God.

GOSPEL

Luke 3:1-6

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch

of Abilina; Under the high priests Annas and Caiphas; the word of the Lord was made unto 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 was 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.

CHRISTMAS

First Mass: AT MIDNIGHT

EPISTLE

Titus 2:11-15

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.

GOSPEL

Luke 2:1-14

At that time, there went out a decree from Caesar 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.

Second Mass: AT DAWN

EPISTLE

Titus 3:4-7

Dearly-beloved: the goodness and kindness of God our Saviour ap-

peared: 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.

GOSPEL

Luke 2:15-20

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 shewed to us. And they came with haste: and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

Third Mass: DURING THE DAY

EPISTLE

Heb. 1:1-12

God, who, at sundry times and 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, 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 selfsame: and thy years shall not fail. But to which of the angels said he at any time: Sit on my right hand, until I make thy enemies thy footstool?

GOSPEL

John 1:1-14

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 give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony 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, he gave them 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 it were of the only begotten of the Father), full of grace and truth.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

EPISTLE

Gal. 4:1-7

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 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 un-

der 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.

GOSPEL

Luke 2:33-40

At that time, Joseph and Mary the Mother of Jesus were wondering at those things which were spoken concerning him. And Simeon blessed them and said to Mary his mother: Behold this child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that, out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. She was far advanced in years and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour, coming in, confessed to the Lord: and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew and waxed strong, full of wisdom: and the grace of God was in him.

1st January

OCTAVE-DAY OF THE NATIVITY

EPISTLE

Titus 2:11-15

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.

GOSPEL

Luke 2:21

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.

Sunday after the Octave
or 2nd January

THE HOLY NAME

EPISTLE

Acts 4:8-12

In those days Peter, filled with the Holy Ghost, said to them: 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 you 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.

GOSPEL

Luke 2:21

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.

6th January

EPIPHANY

EPISTLE

Is. 60:1-6

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 Ephraim: all they from Saba shall come, bringing gold and frankincense: and shewing forth praise to the Lord.

GOSPEL

Matt. 2:1-12

When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying: Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him. And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the prophet: And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain 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, and falling down they adored him: and opening their treas-

ures, 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 country.

THE HOLY FAMILY

EPISTLE

Col. 3:12-17

Brethren, put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: Bearing with one another and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do 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, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

GOSPEL

Luke 2:42-52

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 men.

2ND SUNDAY AFTER EPIPHANY

EPISTLE

Rom. 12:6-16

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 sheweth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good, loving one another with the charity of brotherhood: with 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.

GOSPEL

John 2:1-11

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 that to me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of

miracles did Jesus in Cana of Galilee and manifested his glory. And his disciples believed in him.

3RD SUNDAY AFTER EPIPHANY

EPISTLE

Rom. 12:16-21

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 all men. If it be possible, as much as is in you, have 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 the 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.

GOSPEL

Matt. 8:1-13

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, shew thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them.

And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at

home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled; and said to them that followed him. Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven: But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

4TH SUNDAY AFTER EPIPHANY

EPISTLE Rom. 13:8-10

Brethren, owe no man any thing, 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.

GOSPEL Matt. 8:23-27

At that time, when Jesus entered into the boat, his disciples followed him: And behold a great tempest arose in the sea, so that the boat 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 them: Why are you 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?

5TH SUNDAY AFTER EPIPHANY

EPISTLE Col. 3:12-17

Brethren, put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: Bearing with one another and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do 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, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

GOSPEL

Matt. 13:24-30

At that time, Jesus spoke this parable to the multitudes: The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him. Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps gathering 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.

6TH SUNDAY AFTER EPIPHANY

EPISTLE

1 Thess. 1:2-10

Brethren, we give thanks to God always 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 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 any thing. For they themselves relate of us, what manner of entering in we had unto you: and how you turned to God from idols to serve the living and true God. And to wait for his Son from heaven (whom he raised up from the dead), Jesus, who hath delivered us from the wrath to come.

GOSPEL

Matt. 13:31-35

At that time, Jesus spoke to the multitudes this parable: 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.

SEPTUAGESIMA SUNDAY

EPISTLE

1 Cor. 9:24-10:5

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 cast-away. 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 and in the sea: And did all 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 most of them God was not well pleased: for they were overthrown in the desert.

GOSPEL

Matt. 20:1-16

At that time Jesus spoke to his disciples this parable: The kingdom of heaven is like to an 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 ye also into my 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 chosen.

SEXAGESIMA SUNDAY

EPISTLE

2 COR. II:19-12:9

Brethren, you gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring 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 on the face. I seek 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 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 a one caught up to the third heaven. And I know such a man (whether in the body, or out of the body, I know not: 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.

GOSPEL

Luke 8:4-15

At that time, when a very great multitude was gathered together and hastened out of the cities, unto Jesus, 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 hundredfold. 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 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 perfect

heart, hearing the word, keep it and bring forth fruit in patience.

QUINQUAGESIMA SUNDAY

EPISTLE

1 Cor. 13:1-13

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. And if I should have prophecy and should 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 with 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, and charity, these three: but the greatest of these is charity.

GOSPEL

Luke 18:31-43

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 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.

1ST SUNDAY OF LENT

EPISTLE

2 Cor. 6:1-10

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: 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 tribulation, 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.

GOSPEL

Matt. 4:1-11

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 pro-

ceedeth 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 shewed 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.

2ND SUNDAY OF LENT

EPISTLE

1 Thess. 4:1-7

Brethren, we pray and beseech you in the Lord Jesus that, as you have received from us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: That you should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour, not in the passion of lust, like the Gentiles that know not God: And that no man overreach nor circumvent 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.

GOSPEL

Matt. 17:1-9

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.

3RD SUNDAY OF LENT

EPISTLE

Eph. 5:1-9

Brethren, be ye therefore 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: Or obscenity or foolish talking or scurrility, which is to no purpose: but rather giving of thanks. For know you this and understand: That no fornicator or unclean or covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of 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 then as children of the light. For the fruit of the light is in all goodness and justice and truth.

GOSPEL

Luke 11:14-28

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 multitudes, 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 are in peace which he possesseth. 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 a 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 becomes worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God and keep it.

4TH SUNDAY OF LENT

EPISTLE

Gal. 4:22-31

Brethren, it is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise. Which

things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage, which is Agar. For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is: and is in bondage with her children. But that Jerusalem which is above is free: which is our mother. For it is written: Rejoice, thou barren, that bearest not: break forth and cry thou that travailest not: for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. But what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman but of the free: by the freedom wherewith Christ has made us free.

GOSPEL

John 6:1-15

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 him: Two hundred pennyworth 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 mountains, himself alone.

PASSION SUNDAY

EPISTLE

Heb. 9:11-15

Brethren, Christ, being come an high Priest of the good things to come, by a greater and more perfect tabernacle, not made with hand, 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 by the Holy Ghost offered himself unspotted unto 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.

GOSPEL

John 8:46-59

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 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.

PALM SUNDAY

EPISTLE

Phil. 2:5-11

Brethren, let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to 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, 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.

GOSPEL Matt. 26:36–27:60

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. 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. And going a little further, 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 as thou wilt. 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. 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. 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 selfsame word. Then he cometh to his disciples and said 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. 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: Whomsoever I shall kiss, that is he. Hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? 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 with 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 the scriptures be fulfilled, that so it must be done? 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. Now all this was done that the scriptures of the prophets might be fulfilled. Then the disciples, all leaving him, fled.

But they holding Jesus led him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high priest, and going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found

not, whereas many false witnesses had come in. And last of all there came two false witnesses: And they said: This man said, I am able to destroy the temple of God and after three days to rebuild it. And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. 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. Then the high priest rent his garments, saying: He hath blasphemed: What further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then did they spit in his face and buffeted him. And others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ. Who is he that struck thee?

But Peter sat without in the court. And there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him; and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said

to Peter: Surely thou also art one of them. For even thy speech doth discover thee. 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.

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound and delivered him to Pontius Pilate the governor.

Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the temple, he departed and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause 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.

And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? 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: Whom will you that I release to You: Barabbas, or Jesus that is called Christ? 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: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas and make Jesus away. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he

prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man. Look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered him unto them to be crucified.

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: Hail, King of the Jews. 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. 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. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God and in three days dost rebuild it: save thy own self. If thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking said: He saved others: himself he cannot save. If he be the king of Israel, let him now come down from the cross: and we will believe him. He trusted in God: let him now deliver him if he will have him. For he said: I am the Son of God. And the selfsame thing the thieves also that were crucified with him reproached him with.

Now 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? That is, My God, My God, why hast thou forsaken me? And some that stood there and heard said: This man calleth Elias. 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: Let be. Let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, yielded up the ghost.

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 the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there 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. 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 wrapped it up in a clean linen cloth: And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way.

EASTER SUNDAY

EPISTLE

1 Cor. 5:7-8

Brethren, purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

GOSPEL

Mark 16:1-7

At that time, Mary Magdalen 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 us 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.

LOW SUNDAY

EPISTLE

I John 5:4-10

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 testi-

mony on earth: the spirit and 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. He that believeth not the Son maketh him a liar: because he believeth not in the testimony which God hath testified of his Son.

GOSPEL

John 20:19-31

At that time, when it was late the same day, the first of the week, and the doors were shut, where the disciples were gathered together, for 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 shall 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 said to Thomas: Put in thy finger hither and see my hands. And bring hither the 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.

2ND SUNDAY AFTER EASTER

EPISTLE

1 Peter 2:21-25

Dearly-beloved: Christ also 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.

GOSPEL

John 10:11-16

At that time Jesus said to the Pharisees: I am the good shepherd. The

good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf casteth 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.

3RD SUNDAY AFTER EASTER

EPISTLE

1 Peter 2:11-19

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 evildoers, 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 evildoers 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. Hon-

our 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 thank-worthy: if, for conscience towards God, a man endure sorrows, suffering wrongfully.

GOSPEL

John 16:16-22

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 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.

4TH SUNDAY
AFTER EASTER

EPISTLE

James 1:17-21

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 us by the word of truth, that we might be some beginning of his creature. 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 ingrafted word, which is able to save your souls.

GOSPEL

John 16:5-14

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.

5TH SUNDAY AFTER EASTER

EPISTLE

James 1:22-27

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 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.

GOSPEL

John 16:23-30

At that time Jesus said to his disciples: Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you. Hitherto, you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full. These things I have spoken to you in pro-

verbs. The hour cometh when I will no longer 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. I came forth from the Father and am come into the world: again I leave the world and I 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.

ASCENSION THURSDAY

EPISTLE

Acts 1:1-11

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments 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, for 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 again the kingdom of Israel? But he said to them: It is not for you to know the time 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 unto 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.

GOSPEL

Mark 16:14-20

At that time, Jesus appeared to the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall he 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 hand upon the sick: and they shall re-

cover. 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 forth preached every where: the Lord working withal, and confirming the word with signs that followed.

SUNDAY AFTER THE ASCENSION

EPISTLE

1 Peter 4:7-11

Dearly-beloved: Be prudent therefore 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 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.

GOSPEL

John 15:26-16:4

At that time Jesus said to his disciples: When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall 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 of them.

PENTECOST

EPISTLE

Acts 2:1-11

When the days of the Pentecost were accomplished, they were all together in one place: And suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire: and it sat upon every one of them. And they were all filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these that speak Galilean? And how have we heard, every man our own tongue wherein we were born? Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak

in our own tongues the wonderful works of God.

GOSPEL

John 14:23-31

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 any thing. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

TRINITY SUNDAY

EPISTLE

Rom. 11:33-36

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are

his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

GOSPEL

Matt. 28:18–20

At that time Jesus said to his disciples: 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.

1ST SUNDAY AFTER PENTECOST

EPISTLE

1 John 4:8–21

Dearly-beloved: God is charity. By this hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world, that we may live by him. In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us: and his charity is perfected in us. In this we know that we abide in him, and he in us: because he hath given us of his spirit. And we have seen and do testify that the Father hath

sent his Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world. Fear is not in charity: but perfect charity casteth out fear, because fear hath sin. And he that feareth is not perfected in charity. Let us therefore love God: because God first hath loved us. If any man say: I love God, and hateth his brother; he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this commandment we have from God, that he who loveth God love also his brother.

GOSPEL

Luke 6:36–42

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 they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? Do they not both fall into the ditch? The disciple is not

above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

CORPUS CHRISTI

EPISTLE

1 Cor. II:23-29

Brethren, I have received of the Lord that which also I delivered unto 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 the chalice, you shall shew 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 him-

self, not discerning the body of the Lord.

GOSPEL

John 6:56-59

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.

2ND SUNDAY AFTER PENTECOST

EPISTLE

1 John 3:13-18

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 shall shut up his bowels from him: how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

GOSPEL

Luke 14:16-24

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 I 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 to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited shall taste of my supper.

SACRED HEART OF JESUS

EPISTLE

Eph. 3:8-12, 14-19

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: 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.

GOSPEL

John 19:31-37

At that time: 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. 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.

3RD SUNDAY AFTER PENTECOST

EPISTLE

1 Peter 5:6-11

Dearly-beloved: Be you humbled under the mighty hand of God, that he may exalt you in the time of visitation: Casting all your care upon him, for he hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith: knowing that the same affliction befalls, your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you and confirm you and establish you. To him be glory and empire, for ever and ever. Amen.

GOSPEL

Luke 15:1-10

At that time, the publicans and sinners drew near unto him to hear him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners and eateth with them. And he spoke to them this parable, saying: What man of you that hath an 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.

4TH SUNDAY AFTER PENTECOST

EPISTLE

Rom. 8:18-23

Brethren, I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity: not willingly, but by reason of him that made it subject, in hope. Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain, even till

now. And not only it, but ourselves also, who have the firstfruits of the Spirit: even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

GOSPEL

Luke 5:1-11

At that time, when the multitudes pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. And going 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 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' 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 the 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.

5TH SUNDAY AFTER PENTECOST

EPISTLE

1 Peter 3:8-15

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 upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer any thing 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, being ready always to satisfy every one that asketh you a reason of that hope which is in you.

GOSPEL

Matt. 5:20-24

At that time Jesus said to his disciples: unless 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.

6TH SUNDAY AFTER PENTECOST

EPISTLE

Rom. 6:3-11

Brethren, all we who are baptized in Christ Jesus are baptized in his death? For we are buried together with him by baptism into death: 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 be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. 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 that you are dead to sin, but alive unto God, in Christ Jesus our Lord.

GOSPEL

Mark 8:1-9

At that time, when there was great multitude and they 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 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 for 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.

7TH SUNDAY AFTER PENTECOST

EPISTLE

Rom. 6:19-23

Brethren, I speak an human thing, because of the infirmity of your flesh. For as you have yielded

your members to serve uncleanness and iniquity, unto iniquity: so now yield your members to serve justice, unto sanctification. For when you were the servants of sin, you were free men to 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.

GOSPEL

Matt. 7:15-21

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.

8TH SUNDAY AFTER PENTECOST

EPISTLE

Rom. 8:12-17

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.

GOSPEL

Luke 16:1-9

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 removed from 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: An 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: An hun-

dred quarters of wheat. He said to him: Take thy bill and write eighty. And the lord commended the unjust steward, forasmuch 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.

9TH SUNDAY AFTER PENTECOST

EPISTLE

1 Cor. 10:6-13

Brethren, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them, as it is written: The people sat down to eat and drink and rose up to play. Neither let us commit fornication, as some of them that 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 serpent. 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.

GOSPEL

Luke 19:41-47

At that time, when Jesus drew near to Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee and compass thee round and straiten thee on every side, and beat thee 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. 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.

10TH SUNDAY AFTER PENTECOST

EPISTLE

1 Cor. 12:2-11

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 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, diverse kinds 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.

GOSPEL

Luke 18:9-14

At that time, Jesus spoke this parable to some who trusted in themselves as just and despised others. Two men went up into the temple to pray: the one 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 a 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 into his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

IITH SUNDAY AFTER PENTECOST

EPISTLE

1 Cor. 15:1-10

Brethren, I make known unto you, brethren, 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 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.

GOSPEL

Mark 7:31-37

At that time, Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst the 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, which 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.

12TH SUNDAY AFTER PENTECOST

EPISTLE

2 Cor. 3:4-9

Brethren, such confidence we have, through Christ, towards God. Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter but in the spirit. For the letter killeth: but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious (so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance), which is made void: How shall not the ministration of the spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GOSPEL

Luke 10:23-37

At that time Jesus said to his disciples: Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see and have not seen them; and to hear the things that you hear and have not heard

them. And behold a certain lawyer stood up, tempting him and saying, Master, what must I do to possess eternal life? But he said to him: What is written in the law? How readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy strength and with all thy mind: and thy neighbour as thyself. And he said to him: Thou hast answered right. 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 the robbers? But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

13TH SUNDAY AFTER PENTECOST

EPISTLE

Gal. 3:16-22

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. 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.

GOSPEL

Luke 17:11-19

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, 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 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.

14TH SUNDAY AFTER PENTECOST

EPISTLE

Gal. 5:16-24

Brethren: Walk in the spirit, and you shall not fulfill 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.

GOSPEL

Matt. 6:24-33

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. And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe: 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 heathens 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.

15TH SUNDAY
AFTER PENTECOST

EPISTLE

Gal. 5:25-6:10

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 some thing, 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.

GOSPEL

Luke 7:11-16

At that time Jesus went into a city that is called Naim: and there went with him his disciples and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a

widow. And a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he 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 begun to speak. And he gave him to his mother. And there came a fear upon them all: and they glorified God saying: A great prophet is risen up among us: and, God hath visited his people.

16TH SUNDAY AFTER PENTECOST

EPISTLE

Eph. 3:13-21

Brethren, I pray you not to faint at my tribulations for you, which is 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.

GOSPEL

Luke 14:1-11

At that time, when Jesus went into the house of one of the Pharisees, on the sabbath day, that 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 to 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 invited 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.

17TH SUNDAY AFTER PENTECOST

EPISTLE

Eph. 4:1-6

Brethren: I, a prisoner in 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.

GOSPEL Matt. 22:34-46

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 in 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.

18TH SUNDAY

AFTER PENTECOST

EPISTLE 1 Cor. 1:4-8

Brethren, I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus: That in all things you are made rich in him, in all utterance and in all knowledge; As the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the days of the coming of our Lord Jesus Christ.

GOSPEL Matt. 9:1-8

At that time, Jesus entering into a boat, 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 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 that gave such power to men.

**19TH SUNDAY
AFTER PENTECOST**

EPISTLE

Eph. 4:23-28

Brethren, be renewed in spirit of your mind: And put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth, every man with his neighbour. For we are members one of another. Be angry: and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSPEL

Matt. 22:1-14

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 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 highways; 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.

20TH SUNDAY AFTER PENTECOST

EPISTLE

Eph. 5:15-21

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.

GOSPEL

John 4:46-53

At that time, there was a certain ruler, whose son was sick at

Capharnaum. He having heard that Jesus was come from Judea into Galilee, sent 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.

21ST SUNDAY AFTER PENTECOST

EPISTLE

Eph. 6:10-17

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 breastplate of justice: And your feet shod with the preparation of the gospel of peace. In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation and the sword of the Spirit (which is the word of God).

GOSPEL

Matt. 18:23-35

At that time Jesus spoke to his disciples this parable: The kingdom of heaven likened to a king, who would take an account of his servants. And when he had begun to take the account, one as 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 an 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 said

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.

22ND SUNDAY AFTER PENTECOST

EPISTLE

Phil. 1:6–11

Brethren, we are confident in the Lord Jesus that he, who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart; and that, in my bands and in the defence and confirmation of the gospel, you all are partakers of my joy. For God is my witness how I long after you all in the bowels of Jesus Christ. And this I pray: That your charity may more and more abound in knowledge and in all understanding: That you may approve the better things: that you may be sincere and without offence unto the day of Christ: Filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GOSPEL

Matt. 22:15–21

At that time, the Pharisees went and consulted among themselves how to ensnare Jesus in his speech. And they sent 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 inscription 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.

23RD SUNDAY AFTER PENTECOST

EPISTLE

Phil. 3:17–4:3

Brethren, be ye 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 dearly beloved brethren and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia and I beseech

Syntychē 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.

GOSPEL

Matt. 9:18-26

At that time, as Jesus was speaking these things to the multitudes, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, 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.

24TH SUNDAY AFTER PENTECOST

EPISTLE

Col. 1:9-14

Brethren, we cease not to pray for you and to beg that you may be filled with the knowledge of his will, 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 long-suffering 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.

GOSPEL

Matt. 24:15-35

At that time Jesus said to his disciples: When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand. Then they that are in Judea, let them flee to the mountains: And he that is on the housetop, let him not come down to take any thing 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 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, inso-much as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you, Behold he is in the desert: go ye not out. Behold he is in the closets: believe it not. For as lightning cometh out of the east and appeareth even into the west: so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. 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 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.

PROPER OF THE SAINTS

8th December

IMMACULATE CONCEPTION

EPISTLE

Prov. 8:22-35

The Lord possessed me in the beginning of his ways, before he made any thing 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 present: 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 delights were 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.

GOSPEL

Luke 1:26-28

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.

21st December

ST THOMAS

EPISTLE

Eph. 2:19-22

Brethren: Now therefore you are no more strangers and foreigners: but you are fellow citizens with the saints and the 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 an holy temple in the Lord. In whom you also are built together into an habitation of God in the Spirit.

GOSPEL

John 20:24-29

At that time 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 shall 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 said to Thomas: Put in thy finger hither and see my hands. And bring hither the 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.

26th December

ST. STEPHEN

EPISTLE

Acts 6:8-10; 7:54-59

In those days: Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some, of that which is called the synagogue of the Libertines and of the Cyrenians and of the Alexandrians and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke. Now hearing these things, they were cut to the heart: and they gnashed with their teeth at him. But he, being full of the Holy Ghost, looking up

steadfastly to heaven, saw the glory of God and Jesus standing on the right hand of God. And he said: Behold, I see the heavens opened and the Son of man standing on the right hand of God. And they, crying out with a loud voice, stopped their ears and with one accord ran violently upon him. And casting him forth without the city, they stoned him. And the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not his sin to their charge: And when he had said this, he fell asleep in the Lord.

GOSPEL

Matt. 23:34-39

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 doth gather her chickens under her wings, and thou wouldst 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.

27th December

ST. JOHN

EPISTLE

Ecclus. 15:1-6

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, and will receive him as a wife married of a virgin. With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved. And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbours. And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

GOSPEL

John 21:19-24

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? Fol-

low 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.

28th December

HOLY INNOCENTS

EPISTLE

Apoc. 14:1-5

In those days I beheld a Lamb stood upon mount Sion, and with him an 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 whithersoever he goeth. These were purchased from among men, the firstfruits 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.

GOSPEL

Matt. 2:13-18

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 shall tell thee. For it will come to pass that Herod will seek the child to destroy him. Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod: That it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son. Then Herod perceiving that he was deluded by the wise men, was exceeding angry: and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.

29th December

ST THOMAS BECKET

EPISTLE

Heb. 5:1-6

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 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 him-

self, 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.

GOSPEL John 10:11-16

At that time Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf casteth 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.

13th January

BAPTISM OF OUR LORD

EPISTLE Is. 60:1-6

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 Ephraim: all they from Saba shall come, bringing gold and frankincense: and shewing forth praise to the Lord.

GOSPEL John 1:29-34

At that time John saw Jesus coming to him; and he saith: Behold the Lamb of God. Behold him who taketh away the sin 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.

2nd February

PURIFICATION (CANDLEMAS)

EPISTLE

Mal. 3:1-4

Thus saith the Lord God: Behold I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts. And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years: saith the Lord almighty.

GOSPEL

Luke 2:22-32

At that time, after the days of Mary's purification, according to the law of Moses, were accomplished, they carried him 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 turtledoves 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.

24th February

ST MATTHIAS

EPISTLE

Acts 1:15-26

In those days Peter rising up in the midst of the brethren, said (now the number of persons together was about an hundred and twenty): Men, 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 heart 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 lot, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

my yoke is sweet and my burden light.

GOSPEL

Matt. 11:25-30

At that time Jesus answered and said: 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. Yea, Father: for so hath it 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 labor 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

19th March

EPISTLE

Is. 7:10-15

SAINT JOSEPH

EPISTLE

Ecclus. 45:1-6

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.

GOSPEL

Matt. 1:18-21

When Mary the Mother of Jesus was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon 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.

25th March

ANNUNCIATION

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.

GOSPEL

Luke 1:26-38

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 Elizabeth, 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.

25th April
ST. MARK

EPISTLE Ezech. 1:10-14

As for the likeness of their faces: 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, 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.

GOSPEL Luke 10:1-9

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 whatever house you enter, first say: Peace be to this house. And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house, remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein and say to them: The kingdom of God is come nigh unto you.

1st May

ST. JOSEPH THE WORKER

EPISTLE Col. 3:14-15, 17, 23-24

Brethren: 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.

All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him. Whatsoever you do, do it from the heart, as to the Lord, and not to men: knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

GOSPEL

Matt. 13:54-58

And coming into his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude: And his sisters, are they not all with us? Whence therefore hath he all these things? And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house. And he wrought not many miracles there, because of their unbelief.

11th May

STS. PHILIP AND JAMES

EPISTLE

Wisdom 5:1-5

Then shall the just 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 sometime in derision, and for

a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold, how they are numbered among the children of God, and their lot is among the saints.

GOSPEL

John 14:1-13

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: because 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: Have I been so long a time 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 doth 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.

31st May

QUEENSHIP OF MARY

EPISTLE Ecclus. 24:5-11,30-31

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 a cloud. And 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.

GOSPEL Luke 1:26-33

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.

24th June

NATIVITY OF ST. JOHN THE BAPTIST

EPISTLE Is. 49:1-3,5,6,7

Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me. And he said to me: Thou art my servant Israel, for in thee will I glory. And now saith the Lord, that formed me from the womb to be his servant, Behold, I have given thee to be the light of the Gentiles, that thou mayst 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, because he is faithful, and for the Holy One of Israel, who hath chosen thee.

GOSPEL Luke 1:57-68

Elizabeth's full time of being delivered was come: and she brought forth a son. And her neighbors and kinsfolks 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 said to her: There is none of thy kindred that is called by this 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 hill country of Judea. And all they that had heard them laid them up in their heart, saying: What an 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.

29th June

SAINTS PETER AND PAUL

EPISTLE

Acts 12:1-11

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 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.

GOSPEL

Matt. 16:13-19

At that time, Jesus came into the quarters of Cesarea 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.

1st July

PRECIOUS BLOOD

EPISTLE

Heb. 9:11-15

Brethren: Christ, being come an high Priest of the good things to come, by a greater and more perfect tabernacle, not made with hand, 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 by the Holy Ghost offered himself unspotted unto 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.

GOSPEL

John 19:30-35

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.

2nd July

VISITATION

EPISTLE

Cant. 2:8-14

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.

GOSPEL

Luke 1:37-47

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.

25th July

ST. JAMES

EPISTLE

1 Cor. 4:9-15

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 Christs 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.

GOSPEL

Matt. 20:20-23

At that time the mother of the sons of Zebedee came to Jesus with her sons, adoring and asking something of him. Who said to her: What wilt thou? She saith to him: say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answering, 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: My chalice in-

deed you shall drink; but to sit on my right or left hand is not mine to give to you, but to them for whom it is prepared by my Father.

26th July

ST. ANNE

EPISTLE

Prov. 31:10-31

Who shall find a valiant woman? far, and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good, and not evil all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given a prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted, and seen that her traffic is good: her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry: fine linen, and purple, is her covering. Her husband is honourable in the gates, when he sitteth among the

senators of the land. She made fine linen, and sold it, and delivered a girdle to the Chanaanite. 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 on the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he praised her. Many daughters have gathered together riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her works praise her in the gates.

GOSPEL

Matt. 13:44-52

At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall

cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

6th August

TRANSFIGURATION

EPISTLE

2 Peter 1:16-19

Dearly beloved: We have not followed artificial fables, when we made known to you the power and presence of our Lord Jesus Christ: but we were eyewitnesses of his greatness. 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.

GOSPEL

Matt. 17:1-9

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.

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.

10th August

ST. LAWRENCE

EPISTLE

2 Cor. 9:6-10

Brethren: He who soweth sparingly shall also reap sparingly: and he who soweth in blessings shall also reap 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 sufficiently 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.

GOSPEL

John 12:24-26

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

15th August

ASSUMPTION OF THE BLESSED VIRGIN

EPISTLE Judith 13:22-25, 15:10

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. 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:

GOSPEL Luke 1:41-50

At that time, 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. 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.

16th August

ST. JOACHIM

EPISTLE Eccus. 31:8-11

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.

GOSPEL Matt. 1:1-6

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 that 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.

22nd August

IMMACULATE HEART OF MARY

EPISTLE Ecclus. 24:23-31

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.

GOSPEL John 19:25-27

At that time there stood by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas, 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.

24th August

ST. BARTHOLOMEW

EPISTLE 1 Cor. 12:27-31

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 zealous for the better gifts. And I

shew unto you yet a more excellent way.

The book of the generation of Jesus Christ...

GOSPEL

Luke 6:12-19

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 Alphaeus, 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 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.

8th September

NATIVITY OF MARY

EPISTLE

Prov. 8:22-35

As on 8th December, Immaculate Conception, page 52.

The Lord possessed me in the beginning of his ways...

GOSPEL

Matt. 1:1-6

As on 16 August, St. Joachim, page 69.

14th September

EXALTATION OF THE HOLY CROSS

EPISTLE

Phil. 2:5-11

Brethren, let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to 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, 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.

GOSPEL

John 12:31-36

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, and 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.

15th September

SEVEN SORROWS OF MARY

EPISTLE Judith 13:22-25

As on 15th August, the Assumption of Our Lady, page 69

The Lord hath blessed thee by his power...

GOSPEL John 19:25-27

As on 22nd August, Immaculate Heart of Mary, page 70.

At that time there stood by the cross of Jesus...

21st September

ST. MATTHEW

EPISTLE Ezech. 1:10-14

As on 25th April, St. Mark, page 60.

As for the likeness of their faces...

GOSPEL Matt. 9:9-13

At that time, Jesus saw a man sitting in the custom house, named Matthew; and he saith to him: Follow me. And he arose 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 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.

29th September

ST. MICHAEL ARCHANGEL

EPISTLE Apoc. 1:1-5

In those days: God signified the things which must shortly come to pass, sending by his angel to his servant John, who hath given testimony to the word of God and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy: and keepeth those things which are written in it. For the time is at hand. John to the seven churches which are in Asia. Grace be unto you and peace, from him that is and that was and that is to come: and from the seven spirits which are before his throne: And from Jesus Christ, who is the faithful witness, the first begotten of the dead and the prince of the kings of the earth, who hath loved us and washed us from our sins in his own blood,

GOSPEL Matt. 18:1-10

At that time the disciples came to Jesus, saying: Who, thinkest thou, is the greater in the kingdom of heaven? And Jesus, calling unto him a little child, set him in the midst of them. And said: amen I

say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in my name, receiveth me. But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone 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 nevertheless 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.

7th October

OUR LADY OF THE ROSARY

EPISTLE Prov. 8:22–24,32–35

The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. I was set up from eternity, and of

old before the earth was made. The depths were not as yet, and I was already conceived. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

GOSPEL Luke 1:26–38

As on 25th March, Annunciation, page 59.

At that time the angel Gabriel was sent from God...

11th October

MATERNITY OF MARY

EPISTLE Ecclus. 24:23–31

As on 22nd August, Immaculate Heart of Mary, page 70.

As the vine I have brought forth a pleasant odour...

GOSPEL Luke 2:43–51

At that time: when they returned, the child Jesus remained in Jerusalem. And his parents knew it not. And thinking that he was in the company, they came a day's journey and sought him 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.

18th October

ST. LUKE

EPISTLE

2 Cor. 8:16-24

Brethren, I give thanks to God, who hath given the same carefulness for you in the heart of Titus. For indeed he accepted the exhortation: but, being more careful, of his own will he went unto you. We have sent also with him the brother whose praise is in the gospel through all the churches. And not that only: but he was also ordained by the churches companion of our travels, for this grace, which is administered by us, to the glory of the Lord and our determined will: Avoiding this, lest any man should blame us in this abundance which is administered by us. For we forecast what may be good, not only before God but also before men. And we have sent with them our brother also, whom we have often 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 to-

wards 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.

GOSPEL

Luke 10:1-9

As on 25th April, St. Mark, page 60

At that time, the Lord appointed also other seventy-two...

28th October

STS. SIMON AND JUDE

EPISTLE

Eph. 4:7-13

But 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 gifts 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 word 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:

GOSPEL

John 15:17-25

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 cause.

Last Sunday of October

CHRIST THE KING

EPISTLE

Col. 1:12-20

Brethren, 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: 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 that are on earth and the things that are in heaven, in Christ Jesus our Lord.

GOSPEL

John 18:33-37

At that time, Pilate said to Jesus: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me. What hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth my voice.

1st November

ALL SAINTS

EPISTLE

Apoc. 7:2-12

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 forty- four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, 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.

GOSPEL

Matt. 5:1-12

At that time, Jesus, seeing the multitudes, went up into a mountain, and when he was sat down, his disciples came unto him. And opening his mouth he taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: they shall see God. Blessed are the peacemakers: 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. For so they persecuted the prophets that were before you.

2nd November

ALL SOULS

FIRST MASS

EPISTLE

1 Cor. 15:51-57

Brethren: Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound and the dead shall rise again incorruptible. And we shall be changed. For this corruptible must put on incorruption: and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the power of sin is the law. But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GOSPEL

John 5:25-29

At that time Jesus said to the multitudes of the Jews: Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself. And he hath given him power to do judgment, because he is the Son of man. Wonder not at this: for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life: but they that have done evil, unto the resurrection of judgment.

SECOND MASS

EPISTLE

2 Mac. 12:43-46

In those days: The most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

GOSPEL

John 6:37-40

At that time Jesus said to the multitudes of the Jews: All that the Father giveth to 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 that sent me. Now this is the will of the Father who sent me: that of all that he hath 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.

THIRD MASS

EPISTLE

Apoc. 14:13

At that time Jesus said to the multitudes of the Jews: And 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.

GOSPEL

John 6:51-55

At that time Jesus said to the multitudes of the Jews: I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up in the last day.

9th November

DEDICATION OF ST. SAVIOUR'S

EPISTLE

Apoc. 21:2-5

In those days I, John, 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.

GOSPEL

Luke 19:1-10

At that time Jesus, entering in, walked through Jericho. And behold, there was a man named Zachaeus, 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 low of stature. And running before, he climbed up into a sycamore tree, that he might see him: for he was to pass that way. And when Jesus was come to the place, looking up, he saw him and said to him: 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. And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner. But Zachaeus 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.

30th November

ST. ANDREW

EPISTLE

Rom. 10:10-18

For, with the heart, we believe unto justice: but, with the mouth, con-

fession is made unto salvation. For the scripture saith: Whosoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things? But all do not obey the gospel. For Isaias saith: Lord, who hath believed our report? Faith then cometh by hearing; and hearing by the word of

Christ. But I say: Have they not heard? Yes, verily: Their sound hath gone forth into all the earth: and their words unto the ends of the whole world.

GOSPEL

Matt. 4:18-22

And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And he saith to them: Come ye after me, and I will make you to be fishers of men. And they immediately leaving their nets, followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they forthwith left their nets and father, and followed him.

PRAYER BEFORE COMMUNION

Almighty and everlasting God, I am about to approach the Sacrament of Thine only-begotten Son, our Lord Jesus Christ. I come as one sick to the physician of life, as one unclean to the well-spring of mercy and goodness, as one blind to the light of eternal brightness, as one poor and needy to the Lord of heaven and earth.

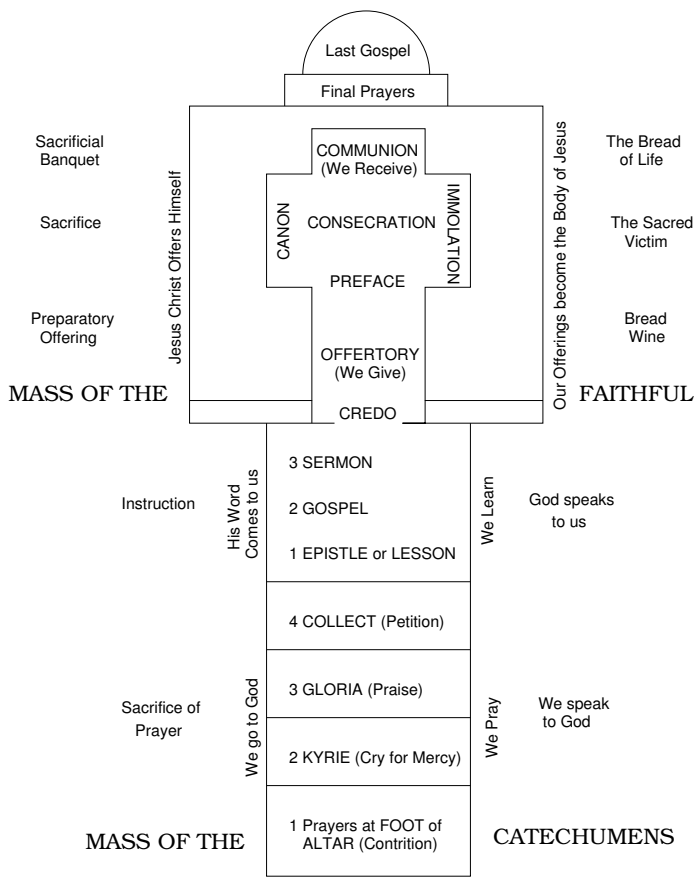
Wherefore I beseech Thee, of Thine infinite goodness, to heal my sickness, to wash away my filth, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness, that I may receive the Bread of Angels, the King of kings, and Lord of lords with such reverence and humility, with such contrition and devotion, with such purity and faith, with such purpose and intention, as may conduce to the salvation of my soul.

Grant, I beseech Thee, that I may receive not only the Sacrament of the Body and Blood of our Lord, but also the fruit and virtue of the Sacrament. O most merciful God, grant me so to receive the Body of Thine only-begotten Son, our Lord Jesus Christ, which he took of the Virgin Mary, that I may be found worthy to be incorporated with his mystical body and numbered among His members.

O most loving Father, grant that I may one day contemplate for ever face to face Thy beloved Son, whom now on my pilgrimage I am about to receive under a veil, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

St. Thomas Aquinas, 1225–74

THE HOLY SACRIFICE OF THE MASS



MASS OF THE CATECHUMENS

The choir chants the Introit as the priest begins the opening prayers quietly with the servers.

KNEEL

IN NOMINE PATRIS, ✠ et Fílii, et
Spíritus Sancti.

℟. Amen.

P. Introibo ad altáre Dei.

℟. Ad Deum qui lætíficat juven-
tútem meam.

JUDICA me, Deus, et discér-
ne causam meam de gente
non sancta; ab hómine iníquo et
dolóso érué me.

℟. Quia tu es, Deus, fortitúdo
mea: quare me repulísti, et qua-
re tristis incédo, dum affligit me
inimícus?

P. Emítte lucem tuam et veri-
tátem tuam: ipsa me deduxé-
runt et adduxérunt in montem
sanctum tuum, et in tabernácu-
la tua.

℟. Et introibo ad altáre Dei: ad
Deum qui lætíficat juventútem
meam.

P. Confitébor tibi in cíthara,
Deus, Deus meus: quare tristis
es ánima mea, et quare contúr-
bas me?

℟. Spera in Deo, quóniam ad-
huc confitébor illi: salutáre vul-
tus mei, et Deus meus.

P. Glória Patri, et Fílio, et Spirí-
tui Sancto.

℟. Sicut erat in princípío, et
nunc, et semper, et in sæꝫcula
sæculórum. Amen.

IN THE NAME OF THE FATHER, ✠
and of the Son, and of the
Holy Ghost. Amen.

I will go in unto the Altar of
God.

To God, who giveth joy to my
youth.

Psalm 42

JUDGE me, O God, and distin-
guish my cause from the na-
tion that is not holy: deliver me
from the unjust and deceitful
man.

For Thou, O God, art my strength:
why hast Thou cast me off? and
why do I go sorrowful whilst the
enemy afflicteth me?

Send forth Thy light and Thy
truth: they have led me, and
brought me unto Thy holy hill,
and into Thy tabernacles.

And I will go in unto the Altar of
God: unto God who giveth joy
to my youth.

I will praise Thee upon the harp,
O God, my God: why art thou
sad, O my soul? and why dost
thou disquiet me?

Hope thou in God, for I will yet
praise Him: who is the salva-
tion of my countenance, and my
God.

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.

P. Introibo ad altare Dei.	I will go in unto the Altar of God.
℟. Ad Deum qui lætificat juventutem meam.	To God, who giveth joy to my youth.
℣. Adjutorium nostrum ✠ in nómine Dómini.	Our help ✠ is in the Name of the Lord.
℟. Qui fecit cælum et terram.	Who hath made heaven and earth.

Joining his hands humbly bowing down the priest says the Confiteor.

Confiteor Deo omnipoténti, &c.	I confess to Almighty God, &c.
℟. Misereatur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam ætérrnam.	May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
P. Amen.	Amen.

The servers say the Confiteor on behalf of those present.

Confiteor Deo omnipoténti, beátæ Maríæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis

Petro et Paulo, ómnibus Sanctis, et tibi, Pater: quia peccávi nimis cogitátione, verbo et ópere: (strike breast three times) mea culpa, mea culpa, mea máxima culpa.

Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum

ICONFESS 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: (strike breast three times) 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 for me to the Lord our God.

nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

Amen.

Indulgentiam, ✠ absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

May the Almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

Amen.

Ÿ. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

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

And Thy people shall rejoice in Thee.

Ÿ. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

Ÿ. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Ÿ. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Show us, O Lord, Thy mercy.

And grant us Thy salvation.

O Lord, hear my prayer.

And let my cry come unto Thee.

The Lord be with you.

And with thy spirit.

Let us pray.

SUNG
MASS
STAND

Then going up the Altar he says silently,

Aufer a nobis, quæsumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we entreat Thee, O Lord, that with pure minds we may worthily enter into the Holy of Holies. Through Christ our Lord. Amen.

He kisses the Altar in the middle where the relics of the Saints are enclosed saying silently,

Oramus te, Domine, per mérita Sanctorum tuorum, quorum reliquiae hic sunt, et ómnium Sanctorum: ut indulgere digneris ómnia peccata mea. Amen.

We beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wilt deign to pardon me all my sins. Amen.

At a high Mass the priest incenses the Altar, first blessing the incense.

Ab illo ✠ benedicáris, in cujus honóre cremáberis. Amen.

Be blessed ✠ by Him in whose honour thou art burnt. Amen.

The priest makes the Sign of the Cross and reads the Introit.

P. Kýrie eléison.

Lord have mercy.

℟. Kýrie eléison.

Lord have mercy.

P. Kýrie eléison.

Lord have mercy.

℟. Christe eléison.

Christ have mercy.

P. Christe eléison.

Christ have mercy.

℟. Christe eléison.

Christ have mercy.

P. Kýrie eléison.

Lord have mercy.

℟. Kýrie eléison.

Lord have mercy.

P. Kýrie eléison.

Lord have mercy.

GLORIA in excélsis Deo, et in terra pax hóminibus bonæ voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cæléstis, Deus Pater omnípotens. Dómine Fili unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Jesu Christe. Cum Sancto Spíritu, ✠ in glória Dei Patris. Amen.

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. Lord God, heavenly King, God the Father Almighty. Lord Jesus Christ, Only-begotten Son, Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy. Thou alone art the Lord. Thou alone, O Jesus Christ, art most high. With the Holy Ghost, ✠ in the glory of God the Father. Amen.

He kisses the Altar, and turning toward the people chants,

P. Dóminus vobíscum.

The Lord be with you.

℟. Et cum spíritu tuo.

And with thy spirit.

P. Orémus.

Let us pray.

He returns to the Missal and chants the Collect.
 ...per ómnia saécula saeculó- ...world without end.
 rum.

℟ Amen.

Amen.

SIT

THE EPISTLE

Then is read the Epistle for the day. After which,
 ℟ Deo grátias. Thanks be to God.

The priest then reads the Gradual and Alleluia while these are
 chanted by the choir.

GRADUAL

ALLELUIA

At a high Mass the incense is blessed and the Deacon says,

Munda cor meum ac lábia mea,
 omnípotens Deus, qui lábia Isaíæ
 prophétæ cálculo mundásti igníto:
 ita me tua grata miseratióne digná-
 re mundáre, ut sanctum Evangé-
 lium tuum digne váleam nuntiáre.
 Per Christum Dóminum nostrum.
 Amen.

Jube, Dómine, benedícere.

Dóminus sit in corde meo, et in lá-
 biis meis (tuis): ut digne et com-
 peténter annúntiem Evangélium
 suum.

Cleanse my heart and my lips, O
 Almighty God, who didst cleanse
 the lips of the prophet Isaiah with
 a burning coal; through Thy gra-
 cious mercy so purify me that I
 may worthily proclaim Thy holy
 Gospel. Through Christ our Lord.
 Amen.

Lord, grant Thy blessing.

May the Lord be in my heart and
 on my lips that I may worthily and
 fittingly proclaim His Gospel.

THE GOSPEL

STAND

P. Dóminus vobíscum.

The Lord be with you.

℟ Et cum spíritu tuo.

And with thy spirit.

P. Sequéntia sancti Evángelii

The continuation of the holy

secúndum N.

℟. Glória tibi, Dómine.

Gospel according to N.

Glory to Thee, O Lord.

The priest or deacon chants the Gospel.

℟. Laus tibi, Christe.

Praise be to Thee, O Christ.

THE SERMON

The priest or deacon may give a sermon.

SIT

THE CREED

The priest returns to the Altar and intones the Credo.

CREDO in unum Deum, Patrem omnipoténtem, factórem cæli et terræ, visibílium ómnium et invisibílium.

Et in unum Dóminum Jesum Christum, Fílium Dei unigénitum. Et ex Patre natum ante ómnia sæcula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salútem descéndit de cælis.

IBELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. STAND

And in one Lord Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made: consubstantial with the Father; by whom all things were made. Who for us men, and for our salvation came, down from heaven.

Here all genuflect.

KNEEL

Et incarnátus est de Spíritu Sancto ex María Virgine: ET HOMO FACTUS EST.

And was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN.

Crucifixus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurrexít tértia die, secúndum Scriptúras. Et ascéndit in cælum: sedet ad dextéram Patris. Et íterum ventú-

He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. And He ascended into heaven and sit-

rus est cum glória judicáre vivos et mórtuos: cujus regni non erit finis. Et in Spíritum Sanctum, Dóminum et vivificátem: qui ex Patre, Filióque procedit. Qui cum Patre, et Fílio simul adorátur et conglorificátur: qui locútus est per Prophétas. Et unam, sanctam, cathólicam et apostólicam Ecclésiám. Confíteor unum baptísma in remissionem peccatórum. Et expécto resurrectionem mortuórum. Et vitam ✠ ventúri sæculi. Amen.

teth at the right hand of the Father. And He shall come again 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 Giver of life: who proceedeth from the Father and the Son. Who together with the Father and the Son is adored and glorified: who spoke through the Prophets. And One, Holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead and the life ✠ of the world to come. Amen.

MASS OF THE FAITHFUL

P. Dóminus vobíscum.

The Lord be with you.

℟. Et cum spírítu tuo.

And with thy spirit.

P. Orémus.

Let us pray.

The priest reads the Offertory, which is sung by the choir.

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

Accept, O Holy Father, Almighty and Everlasting God, this unspotted Host, which I, Thine unworthy servant, offer unto Thee, my living and true God, to atone for my countless sins, offences and negligences: on behalf of all here present and likewise for all faithful Christians, living and dead, that it may avail both me and them as a means of salvation, unto life everlasting. Amen.

Making the Sign of the Cross with the paten, he places the host upon the corporal. The wine and water are poured into the chalice, the priest blesses the water before it is mixed, saying silently,

Deus, ✠ qui humánæ substántiæ dignitátem mirabíliter condidísti, et mirabílius reformásti: da nobis per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus: per ómnia sæcula sæculórum. Amen.

O God, ✠ who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew; by the Mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him who hath deigned to become a partaker of our humanity, Jesus Christ, Thy Son, our Lord; who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

Returning to the middle of the Altar, the priest takes the chalice and offers it to God, saying silently,

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

We offer unto Thee, O Lord, the chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the sight of Thy divine Majesty, for our own salvation and for that of the whole world. Amen.

SIT

He makes the Sign of the Cross with the chalice, and placing it on the corporal, he covers it with the pall. Bowing down, he says silently,

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

Humbled in spirit and contrite of heart, may we find favour with Thee, O Lord: and may our sacrifice be so offered this day in Thy sight as to be pleasing to Thee, O Lord God.

Raising his eyes and extending his hands, he says silently,

Veni, Sanctificátor omnípotens ætérne Deus: et bénedic ✠ hoc sacrificium, tuo sancto nómini præparátum.

Come, O Sanctifier, Almighty and Eternal God, and bless ✠ this sacrifice which is prepared for the glory of Thy holy Name.

When the offerings of bread and wine are to be incensed, as well as the altar and all who are present, the priest blesses the incense.

Otherwise skip ahead to the Lavabo.

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

May the Lord, by the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of incense, and of all His Elect, vouchsafe to bless ✠ this incense and receive it as an odour of sweetness: through Jesus Christ our Lord. Amen.

The priest incenses the bread and wine.

Incénsum istud a te benedíctum ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.

May this incense, which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he incenses the Altar.

Dirigátur, Dómine, orátio mea, sicut incénsum in conspéctu tuo: elevátio mánuum meárum sacrificium vespertínium.

Let my prayer, O Lord, be directed as incense in Thy sight: the lifting up of my hands as an evening sacrifice.

Pone, Dómine, custódiam ori meo, et óstium circumstántiæ lábiis meis: ut non declínet cor meum in verba malítiæ, ad excusándas, excusatiónes in peccáta.

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 for sins.

Returning the thurible, the priest says,

Accéndat in nobis Dóminus ignem
sui amóris, et flammam ætérnæ ca-
ritátis. Amen.

May the Lord enkindle within us
the fire of His love, and the flame
of everlasting charity. Amen.

At a High Mass the priest is now incensed followed by the clergy
and then the people who stand and bow to the thurifer.

He then goes to wash his fingers while he says Psalm 25 6–12
silently,

LAVÁBO inter innocéntes ma-
nus meas: et circumdábo
altáre tuum, Dómine.

Ut áudiam vocem laudis: et
enárrem univérſa mirabíla tua.

Dómine, diléxi decórem domus
tuæ: et locum habitatiónis gló-
riæ tuæ.

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

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

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

Pes meus stetit in dirécto: in ec-
clésiis benedícam te, Dómine.

Glória Patri.

IWILL wash my hands among
the innocent, and I will en-
compass Thine altar, O Lord.

That I may hear the voice of
praise, and tell of all Thy won-
drous works.

I have loved, O Lord, 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 men of blood.

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 right
way; in the churches I will bless
Thee, O Lord.

Glory be.

Bowing down before the middle of the Altar, he joins his hands,
saying silently,

Súscipe, sancta Trínitas, hanc
oblatiόνem, quam tibi offéri-
mus ob memóriam passiόνis,
resurrectiόνis, et ascensiónis Je-
su Christi, Dómini nostri: et in
honórem beátæ Maríæ semper

Receive, O Holy Trinity, this ob-
lation which we make to Thee
in memory of the Passion, Re-
surrection, and Ascension of
our Lord Jesus Christ; and in
honour of blessed Mary ever

Vírginis, et beáti Joánnis Baptistæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cælis, quorum memóriam ágimus in terris. Per eúmdem Christum Dóminum nostrum. Amen.

Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the Saints. To them let it bring honour, and to us salvation, and may they whom we are commemorating here on earth deign to plead for us in heaven. Through the same Christ our Lord. Amen.

He kisses the Altar then turns and says the first two words aloud and then faces the Altar while concluding the prayer silently,

ORATE FRATRES: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

PRAY BRETHREN, that my Sacrifice and yours may be acceptable to God the Father Almighty.

The server responds,

℟. Suscípiat Dóminus sacrificium de mánibus tuis ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiæ suæ sanctæ.

May the Lord accept the Sacrifice from thy hands, to the praise and glory of His Name, for our benefit and for that of all His holy Church.

Then with outstretched hands, the priest says the Secret in silence.

...per ómnia saécula saeculórum.

...world without end.

℟. Amen.

Amen.

P. Dóminus vobíscum.

The Lord be with you.

℟. Et cum spíritu tuo.

And with thy spirit.

P. Sursum corda.

Let us lift up our hearts.

℟. Habémus ad Dóminum.

We do lift them up to the Lord.

P. Grátias agámus Dómino Deo nostro.

Let us give thanks to the Lord our God.

℟. Dignum et justum est.

It is fitting and just.

THE PREFACE

VERE dignum et justum est, æquum et salutäre: Te quidem, Dómine, omni témpore, sed in hac potíssimum die gloriósius prædicäre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit et vitam resurgéndo reparávit. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominationíbus cumque omni milítia coeléstis exércitus hymnum glóriæ tuæ cánimus, sine fine dicéntes:

IT IS TRULY MEET AND JUST, right and availing unto salvation, that at all times, but more especially on this day we should extol Thy glory, O Lord, when Christ our Pasch was sacrificed. For He is the true Lamb that hath taken away the sins of the world. Who by dying hath overcome our death, and by rising again hath restored our life. And therefore with angles and archangels, with thrones and dominations, and with all the heavenly hosts, we sing a hymn to Thy glory, saying without ceasing:



KNEEL

SANCTUS, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt cæli et terra glória tua. Hosánna in excélsis. ✠ Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

HOLY, Holy, Holy, Lord God of Hosts. Heaven and earth are full of Thy glory. Hosanna in the highest. ✠ Blessed is He who cometh in the Name of the Lord. Hosanna in the highest.

THE CANON OF THE MASS

(said quietly by the priest.)

TEGITUR, clementissime Pater, per Jesum Christum Filium tuum, Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, in primis, quæ tibi offérimus 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 cathólicæ et apostólicæ fidei cultóribus.

Meménto, Dómine, famulórum, famularúmque tuárum N. et N. et ómnium circumstántium, quorum tibi fides cónita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptióne animárum suárum, pro spe salútis, et incolumitátis suæ: tibi que reddunt vota sua ætérno Deo, vivo et vero.

Communicántes, et memóriam venerántes, in primis gloriósæ semper Vírginis Maríæ, Genitrícis Dei et Dómini nostri Jesu Christi: sed et beáti Joseph ejúsdem Vírginis Sponsi, et beatórum Apostolórum ac Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis, et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctorum tuórum; quorum méritis precibúque concédas, ut in ómnibus protectiónis tuæ muniámur

MOST merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, our Lord, to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted Sacrifices, which we offer up to Thee, in the first place, for Thy Holy Catholic Church, that it may please Thee to grant her peace, to preserve, unite, and govern her throughout the world; as also for Thy servant N. our Pope, and N. our bishop, and for all orthodox believers and all who profess the Catholic and Apostolic faith.

Be mindful, O Lord, of Thy servants and handmaids N. and N. and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this Sacrifice of praise for themselves and all those dear to them, for the redemption of their souls and the hope of their safety and salvation: who now pay their vows to Thee, the everlasting, living and true God.

In communion with, and honouring the memory in the first place of the glorious ever Virgin Mary Mother of our God and Lord Jesus Christ; also blessed Joseph, her Spouse; and likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by

auxílio. Per eúmdem Christum
Dóminum nostrum. Amen.

Thy protection. Through the same
Christ our Lord. Amen.

A bell is rung to say that the consecration approaches.



HANC IGITUR oblatiónem ser-
vitútis nostræ, sed et cunctæ
famíliæ tuæ, quæsumus, Dómi-
ne, ut placátus accípias: diésque
nostros in tua pace dispónas, atque
ab ætéRNA damnatióne nos éripi,
et in electórum tuórum júbeas
grege numerári. Per Christum
Dóminum nostrum. Amen.

O LORD, we beseech Thee gra-
ciously to accept this obla-
tion of our service and that of Thy
whole household. Order our days
in Thy peace, and command that
we be rescued from eternal dam-
nation and numbered in the flock
of Thine elect. Through Christ our
Lord. Amen.

Quam oblatiónem tu, Deus, in óm-
nibus, quæsumus, benedíctam,
✠ adscríptam, ✠ ratam, ✠ ratio-
nábilem, acceptabilémque fácere
dignéris: ut nobis Corpus, ✠ et
Sanguis ✠ fiat dilectíssimi Fílii tui
Dómini nostri Jesu Christi.

Humbly we pray Thee, O God, be
pleased to make this same offering
wholly blessed ✠, to consecrate
✠ it and approve ✠ it, making it
reasonable and acceptable, that it
may become for us the Body ✠ and
Blood ✠ of Thy dearly beloved Son,
our Lord Jesus Christ.

Qui prídie quam paterétur, accé-
pit panem in sanctas ac venerábi-
les manus suas, et elevátis óculis in
cælum ad te Deum, Patrem suum
omnipoténtem, tibi grátias agens,
benedíxit, ✠ fregit, dedítque discí-
pulis suis, dicens: Accípite, et man-
ducáte ex hoc omnes.

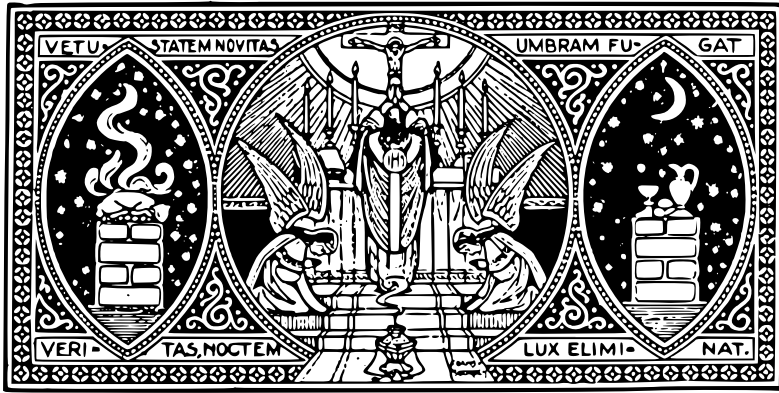
Who, the day before He suffered,
took bread into His Holy and ven-
erable hands, and having lifted His
eyes to heaven, to Thee, God, His
Almighty Father, giving thanks to
Thee, blessed it, ✠ broke it, and
gave it to His disciples, saying:
Take and eat ye all of this.

HOC EST ENIM CORPUS MEUM.

FOR THIS IS MY BODY.

The priest genuflects, elevates the Sacred Host and genuflects again.
Bells are rung thrice.





Símili modo postquam coenátum est, accípiens et hunc præclárum Cálícem in sanctas ac venerábiles manus suas: item tibi grátias agens, benedíxit, ✠ dedítque discípulis suis, dicens: Accépite, et bíbite ex eo omnes.

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

In like manner, after He had supped, taking also into His holy and venerable hands this goodly chalice, giving thanks to Thee, He blessed it, ✠ and gave it to His disciples, saying: Take and drink ye all of this.

FOR THIS IS THE CHALICE
OF MY BLOOD, OF THE NEW AND
ETERNAL TESTAMENT:
THE MYSTERY OF FAITH:
IT WILL BE SHED FOR YOU
AND FOR MANY UNTO
THE REMISSION OF SINS.

Hæc quotiescúmque fecéritis, in mei memóriam faciétis.

As often as ye shall do these things, ye shall do them in remembrance of Me.

The priest genuflects, elevates the Chalice and genuflects again. Bells are rung thrice.

Unde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátæ Passiónis, nec non et ab ínferis Resurrectiónis, sed et in cælos gloriósæ ascensiónis: offérimus præcláræ majestáti tuæ de tuis donis ac datis hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠

And now, O Lord, we, Thy servants, and with us all Thy holy people, calling to mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His Resurrection from the grave, and also His glorious Ascension into heaven, do offer unto Thy most sovereign Majesty out of the gifts Thou hast bestowed upon us, a



sanctum vitæ aeternæ, et Cálicem
✠ salutis perpétuæ.

Supra quæ propítio ac seréno vultu respicere dignéris; et accépta habére, sicúti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ, et quod tibi ób tulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

Súpplīces te rogámus, omnípotens Deus, jube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ: ut quoquot ex hac altáris participatióne, sacrosánctum Fílii tui Corpus, ✠ et Sánguinem ✠ sumpsérimus, omni benedictióne cælésti et grátia repleámur. Per eúmdem Christum Dóminum nostrum. Amen.

Meménto étiam, Dómine, famulórum famularúmque tuárum N. et N. qui nos præcessérunt cum signo fidei, et dórmīunt in somno pacis.

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

NOBIS QUOQUE PECCATORIBUS fámulis tuis, de multitúdine miserationum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus, cum Joánne, Stéphanō, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lú-

pure ✠ Victim, a holy ✠ Victim, a spotless ✠ Victim, the holy Bread ✠ of life eternal, and the Chalice ✠ of everlasting Salvation.

Deign to look upon them with a favourable and gracious countenance, and to accept them as Thou didst accept the offerings of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered up to Thee, a holy Sacrifice, an immaculate victim.

Humbly we beseech Thee, almighty God, to command that these our offerings be carried by the hands of Thy holy Angel to Thine Altar on high, in the sight of Thy divine Majesty, so that those of us who shall receive the most sacred Body ✠ and Blood ✠ of Thy Son by partaking thereof from this Altar may be filled with every grace and heavenly blessing: Through Christ our Lord. Amen.

Be mindful, also, O Lord, of Thy servants and handmaids N. and N. who are gone before us with the sign of faith and who sleep the sleep of peace.

To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

To us also Thy sinful servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy Holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Ana-

cia, Agnéte, Cæcília, Anastásia, et
ómnibus Sanctis tuis, intra quo-
rum nos consórtium, non æstimá-
tor mériti sed vénia, quæsumus,
largítor admítte. Per Christum
Dóminum nostrum.

Per quem hæc ómnia Dómine, sem-
per bona creas, sanctíficas, ✠ vi-
víficas, ✠ benedícis, ✠ et præstas
nobis.

PER IPSUM, ✠ ET CUM IPSO, ✠ ET IN
IPSO, ✠ est tibi Deo Patri ✠ omni-
poténti, in unitáte Spíritus ✠ Sanc-
ti, omnis honor et glória,

stasia, and all Thy Saints. Into
their company we beseech Thee
admit us, not considering our mer-
its, but freely pardoning our of-
fenses. Through Christ our Lord.

By whom, O Lord, Thou dost al-
ways create, sanctify, ✠ quicken,
✠ bless, ✠ and bestow upon us all
these good things.

THROUGH HIM, ✠ AND WITH HIM,
✠ AND IN HIM, ✠ is unto Thee, God
the Father ✠ Almighty, in the unity
of the Holy ✠ Ghost, all honour
and glory,

SUNG
MASS
STAND

The priest concludes aloud,

...per ómnia saécula saeculó-
rum.

℟ Amen.

...world without end.

Amen.

Orémus.

Præcéptis salutáribus móniti, et
divína institutióne formáti, au-
démus dícere:

Let us pray.

Taught by our Saviour's com-
mand and formed by the word
of God, we dare to say:

The priest continues alone,

PATER NOSTER, qui es in cælis,
sanctificétur nomen tuum:
advéniat regnum tuum: fiat vo-
lúntas tua, sicut in cælo, et in
terra. Panem nostrum quoti-
diánum da nobis hódie, et di-
mítte nobis débita nostra, sicut
et nos dimíttimus debitóribus
nostris. Et ne nos indúcas in
tentatiónem.

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
those who trespass against us.
And lead us not into tempta-
tion.

℟ Sed líbera nos a malo.

But deliver us from evil.

The priest says silently,

Amen.

Amen.

LIBERA NOS, quæsumus, Dómine, ab ómnibus malis, præteritis, præsentibus, et futúris, et intercedente beáta et gloriósa semper Vírgine Dei Genitríce Maríá, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, ✠ da propítius pacem in diébus nostris, ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

DELIVER US, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, ✠ mercifully grant us peace in our days, that through the bounteous help of Thy mercy, we may be always free from sin and safe from all disquiet.

The priest breaks the Sacred Host in two. He places one half on the paten and breaks off a particle from the other.

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, ...

Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, ...

The priest concludes aloud,

...per ómnia saécula saeculórum.

...world without end.

℟̃ Amen.

Amen.

P. Pax Dómini sit semper vobiscum.

The peace of the Lord be with you always.

℟̃ Et cum spíritu tuo.

And with thy spirit.

The priest puts the particle into the chalice saying in a low voice, Haec commíxtio et consecrátió Córporis et Ságuinis Dómini nostri Jesu Christ fiat accipiéntibus nobis in vitam aetérnam. Amen.

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

KNEEL

AGNUS Dei, qui tollis peccáta mundi, miserére nobis.

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

Agnus Dei, qui tollis peccáta mundi, miserére nobis.

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

Agnus Dei, qui tollis peccáta mundi, dona nobis pacem.

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

Dómine Jesu Christe, qui dixísti

O Lord, Jesus Christ, who didst say

Apóstolis tuis: Pacem relínquo vobis, pacem 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 sæcūla sæculórum. Amen.

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu Sancto, per mortem tuam mundum vivificásti: líbera me per hoc sacrosánctum Corpus et Sanguinem tuum ab ómnibus iniquitatibus meis, et univérsis malis: et fac me tuis semper inhærére mandátis, et a te numquam separári permittas: Qui cum eódem Deo Patre, et Spíritu Sancto vivis et regnas Deus in sæcūla sæculórum. Amen.

Percéptio, Córporis tui, Dómine Jesu Christe, quod ego indígnus súmere præsumo, non mihi provéniat in iudícium et condemnatió-nem: 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 sæcūla sæculórum. Amen.

to Thine Apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church; and deign to give her that peace and unity which is agreeable to Thy will: God who livest and reignest world without end. Amen.

O Lord Jesus Christ, Son of the living God, who, by the will of the Father and the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this, Thy most sacred Body and Blood, from all my iniquities and from every evil; make me cling always to Thy commandments, and permit me never to be separated from Thee. Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

Let not the partaking of Thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through Thy mercy, may it be unto me a safeguard and a healing remedy both of soul and body. Who livest and reignest with God the Father, in the unity of the Holy Ghost, God, for ever and ever. Amen.

He genuflects and taking the Host says silently,

Panem cæléstem accípiam, et nomen Dómini invocábo.

I will take the Bread of Heaven, and will call upon the Name of the Lord.

Striking his breast, he says aloud Domine, non sum dignus 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.



Making the Sign of the Cross with the Host over the paten, he says
silently,

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.	May the Body of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.
---	---

He uncovers the Chalice, genuflects, collects any Fragments remaining
and purifies the paten over the Chalice, saying silently,

Quid retríbuam Dómino pro óm- nibus quæ retríbuit mihi? Cálicem salutáris accípiam, et nomen Dó- mini invocábo. Laudans invocábo Dóminum, et ab inimícis meis sal- vus ero.	What return shall I make to the Lord for all the things that He hath given unto me? I will take the chalice of salvation, and call upon the Name of the Lord. I will call upon the Lord and give praise: and I shall be saved from mine enemies.
--	--

He makes the Sign of the Cross with the Chalice, while saying silently,	
Sanguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.	May the Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

The priest genuflects, elevates a Particle of the Host, turns toward
the people and says,

P. Ecce Agnus Dei, ecce qui tol- lit peccáta mundi.	Behold the Lamb of God who takest away the sins of the world
--	---

The ministers and people say together 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.
---	--

COMMUNION

According to the laws of the Church, only baptised Catholics who
are not conscious of grave sin may receive Holy Communion.

Communicants kneel to receive the Host on the tongue and do
not say 'Amen'.

The priest goes to the Altar rail and says to each communicant,

Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam ætérnam. Amen.	May the Body of Our Lord Jesus Christ preserve your soul unto life everlasting. Amen.
---	---

The choir sings the Communion Antiphon from the proper of the Mass.

ABLUTIONS

Wine is poured into the Chalice; the priest drinks it and says silently,	
Quod ore súmpsimus, Dómine, pura mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.	Grant, O Lord, that what we have taken with our mouth, we may receive with a pure mind; and that from a temporal gift it may become for us an everlasting remedy.

Wine and water are poured into the Chalice over the fingers of the priest, who says silently,

Corpus tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remáneat scélerum mácula, quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.	May Thy Body, O Lord, which I have received and Thy Blood which I have drunk, cleave to my inmost parts, and grant that no stain of sin remain in me, whom these pure and holy Sacraments have refreshed. Who livest and reignest for ever and ever. Amen.
--	--

POSTCOMMUNION

SUNG
MASS
STAND

P. Dóminus vobíscum.	The Lord be with you.
℟. Et cum spíritu tuo.	And with thy spirit.
Orémus.	Let us pray.

The priest then reads the Postcommunion from the proper of the Mass

...per ómnia saécula saeculórum.	...world without end.
℟. Amen.	Amen.
P. Dóminus vobíscum.	The Lord be with you.
℟. Et cum spíritu tuo.	And with thy spirit.
P. Ite missa est.	Go, it is the Mass.
℟. Deo grátias.	Thanks be to God.

Bowing down before the altar the priest says,
Pláceat tibi, sancta Trínitas, obséquium servitútis meae; et praesta ut sacrificium quod óculis tuae majestátis indígnus óbtuli, tibi sit acceptábile, mihique, et ómnibus pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

O holy Trinity, let the performance of my homage be pleasing to Thee and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the altar, and raising his eyes, extending, raising, and joining his hands, he bows his head to the Crucifix and blesses the congregation (except at Masses for the dead) saying,

Benedícat vos omnípotens Deus,
Pater et ✠ Fílius, et Spíritus
Sanctus.

May almighty God bless you,
the Father and the Son and the
Holy Spirit.

KNEEL

℟. Amen.

Amen.

THE LAST GOSPEL

℣. Dóminus vobiscum.

The Lord be with you.

STAND

℟. Et cum spíritu tuo.

And with thy spirit.

✠ Inítium sancti Evángelii secundum Joánnem.

The beginning of the holy Gospel according to John.

℟. Glória tibi, Dómine.

Glory to Thee, O Lord.

John 1:1-14

In princípío erat Verbum et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípío apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita erat lux hóminum; et lux in ténebris lucet, et ténebrae eam non comprehendérunt.

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 not any thing made that was made. In Him was life; and the life was the Light of men. And the Light shineth in darkness; and the darkness comprehended it not.

Fuit homo missus a Deo cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhiberet de lúmine, ut omnes créderent per illum. Non erat ille lux, sed ut te-

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not

stimónium perhibéret de lúmine. Erat lux vera quae illúminat omnem hóminem veniéntem in hunc mundum.

In mundo erat, et mundus per ipsum factus est et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fferi; his qui credunt in nómine ejus, qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt.

ET VERBUM CARO FACTUM EST et habitávit in nobis; et vídimus glóriam ejus glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

℟̃ Deo grátias.

that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the 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 gave He power to become the sons of God, even to them that believe on His Name: Which were 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 beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Thanks be to God.

KNEEL

STAND

PRAYERS AFTER LOW MASS

To be said thrice—

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 at the hour of our death. Amen.

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 valley 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.

℣. Pray for us O holy Mother of God

℟̃ That we may be made worthy of the promises of Christ.

Let us pray.

O GOD, our refuge and our strength, mercifully look down on Thy people who cry to Thee; and through the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of St. Joseph her Spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our Holy Mother the Church. Through the same Christ our Lord.

℟. Amen.

BLESSED Michael, Archangel, defend us in the hour of conflict; be our safeguard against the wickedness and snares of the devil—may God restrain him, we humbly pray:—and do thou, O Prince of the heavenly host, by the power of God thrust Satan down to hell, and, with him, the other wicked spirits who wander through the world for the ruin of souls.

℟. Amen.

Then is recited thrice—

℣. Most Sacred Heart of Jesus.

℟. Have mercy on us.

KYRIALE

Ant.

A

spér- ges me, * Dó-mi- ne, hyssópo, et mundá- bor:

lavá- bis me, et super ni- vem de- albá- bor. Ps. 50. Mi-

se-ré-re me-i, De- us, * se-cúndum magnam mi-se-ricórdi- am

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

Si- cut e- rat in princí- pi- o, et nunc, et semper, et in saécu- la

saecu- lórum. A- men.

ALTERNATIVE TUNE

Ant.

A

spérges me, * Dó-mine, hyssópo, et mundábor: la- vá-bis

me, et super ni- vem de- albábor.

Ps. 50. Miserére. as before.

DURING PASCHALTIDE

Ant.

V I-di aquam * egre- di- éntem de tem-plo, a lá-
te-re dex- tro, alle- lú- ia: et omnes, ad quos pervénit
a- qua i- sta, sal- vi fa- cti sunt, et di- cent, alle-
lú-ia, al- le- lú- ia. Ps. 117 Confi- témini Dómino quó- ni- am
bonus: * quó- ni- am in saécu- lum mi- se- ricór- di- a e- jus.
Gló- ri- a Patri, et Fí- li- o, et Spi- rí- tu- i Sancto. * Si- cut e- rat
in princí- pi- o, et nunc, et semper, et in saécu- la saecu- ló-
rum. Amen. Repetitur Ant. Vidi aquam

I. — In Paschal Time.

Lux et origo

VIII

K Y- ri- 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.

4.

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

bónae vo-luntá-tis. Laudámus te. Benedí-ci-mus te. Adorámus

te. Glo-ri-fi-cámus te. Grá-ti-as ágimus tí-bi propter má-

gnam gló-ri-am tú-am. Dómine Dé-us, Rex cae-léstis, Dé-us

Pá-ter omní-potens. Dómine Fí-li unigéni-te Jé-su Chríste.

Dó-mi-ne Dé-us, Agnus Dé-i, Fí-li-us Pátris. Qui tóllis pec-

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

súscipe depre-ca-ti-ónem nó-stram. Qui sédes ad d éx-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 Sán-

cto Spí-ri-tu, in gló-ri-a Dé-i Pát-ris. A-men.

IV

S

Auctus, * Sántus, Sántus Dóminus Dé-us Sába- oth.

Plé-ni sunt caé- li et térra gló- ri-a tú-a. Hosánna in ex-

célsis. Bene-díctus qui vé-nit in nó-mine Dómini. Ho- sán-

na in excél- sis.

IV

A

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

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

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

dóna nó- bis pá- cem.

From the Paschal Vigil till Easter Saturday inclusive.

8.

I

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

De-o grá-ti- as, allelúia, alle- lú-ia.

From Low Sunday till Whit-Saturday inclusive.

7.

I

- te, mis-sa est. De- o grá- ti-as.

II. — For feasts of the I class.

Kyrie fons bonitatis

III.

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

I.

G Ló-ri- a in excélsis Dé- o. Et in térra pax ho-mí- ni-
bus bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus 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-léstis,
Dé-us Pá-ter omní-po- tens. Dó- mine Fí-li u-ni-gé-ni-te
Jé-su Chríste. Dó-mine Dé-us, Agnus Dé-i, Fí- li- us Pátris.
Qui tól- lis peccá-ta mún-di, mi-se-ré-re nó-bis. Qui tól- lis



peccá-ta mún-di, súscipe depreca-ti-ó-nem nó-stram. Qui sédes



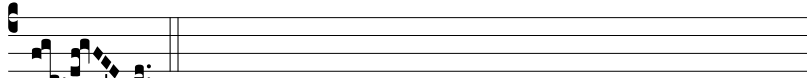
ad dexte-ram Pá-tris, mi-se-ré-re nó-bis. Quóni-am tu só-



lus sánctus. Tu só-lus Dóminus. Tu só-lus Al-tíssimus, Jé- su



Chris-te. Cum Sáncto Spí-ri-tu, in gló- ri-a Dé-i Pát- ris.



A- men.

I.



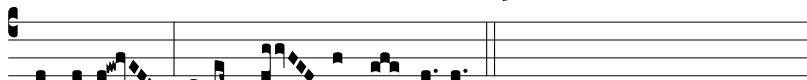
S Anc- tus, * Sám- tus, Sám- tus Dóminus Dé-



us Sába-oth. Plé-ni sunt caéli et tér-ra gló- ri-a tú-a.

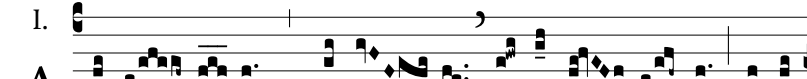


Hosánna in ex-célsis. Bene-díctus qui vé- nit in nó-mine



Dómini. Hosánna in ex-célsis.

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

1. 
 tól- lis peccá-ta mún-di: dóna nó- bis pá- cem.
 3. 
 I - te, mis-sa est.
 Deo grá- ti- as.

Or, more usually:

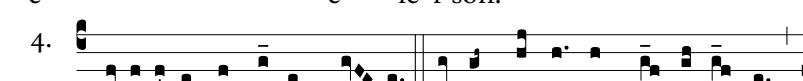
5. 
 I - te, mis- sa est.
 5. 
 R. De- o grá- ti- as.
 5. 
 B Enedi-cámus Dó- mi-nó.

IV. — For feasts of the II class.

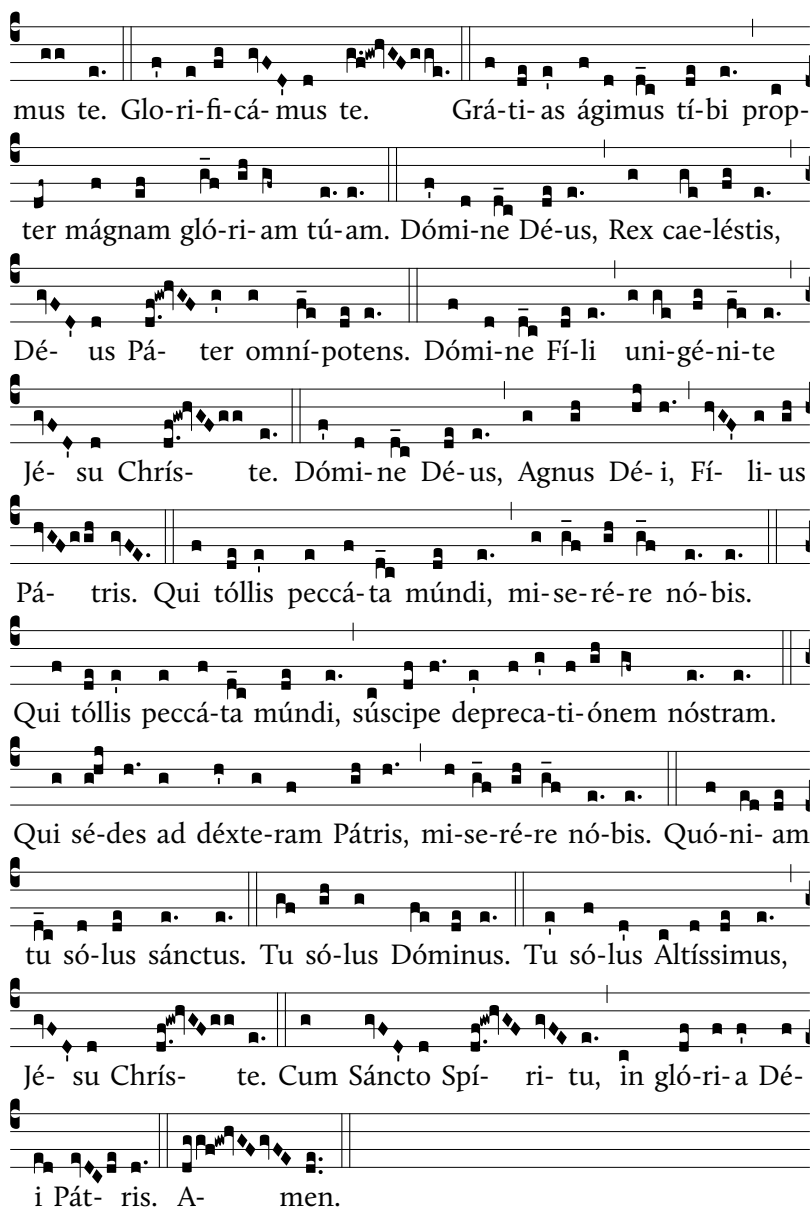
Cunctipotens Genitor Deus

1. 
 K Y-ri- e * e- lé-i-son. iij. Chríste

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

 e * ** e- lé-i-son.
 4. 
 G Ló-ri-a in excélsis Dé- o. Et in térra pax homí-ni-bus

 bónae vo-luntá-tis. Laudámus te. Bene-dí-cimus te. Ado-rá-



mus te. Glo-ri-fi-cá-mus te. Grá-ti-as ágimus tí-bi prop-
ter mágnam gló-ri-am tú-am. Dómi-ne Dé-us, Rex cae-léstis,
Dé-us Pá-ter omní-potens. Dómi-ne Fí-li uni-gé-ni-te
Jé-su Chrís-te. Dómi-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 depre-ca-ti-ónem nó-stram.
Qui sé-des ad dexte-ram Pá-tris, mi-se-ré-re nó-bis. Quo-ni-am
tu só-lus sánctus. Tu só-lus Dóminus. Tu só-lus Altíssimus,
Jé-su Chrís-te. Cum Sáncto Spí-ri-tu, in gló-ri-a Dé-
i Pát-ris. A-men.

8.



S Anc-tus, * Sánctus, Sánk-tus Dóminus Dé-us Sá-ba-
oth. Pléni sunt caéli et térra gló-ri-a tú-a. Ho-sánna in



ex-cél- sis. Benedíctus qui vé-nit in nómine Dó- mini.



Ho- sánna in ex-cél- sis.

6.



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: dóna nó-



bis pá- cem.

1.



I -te, missa est.
De-o grá-ti-as.

VII. — For feasts of the II class.

Kyrie Rex splendens

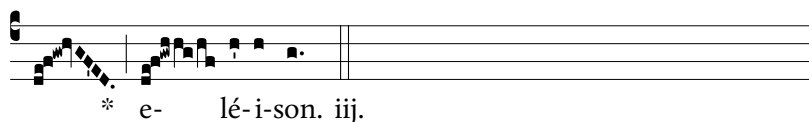
8.



K Y-ri- e * e- lé-i-son. iij. Chríste



e- lé-i-son. iij. Ký-ri- e



6.

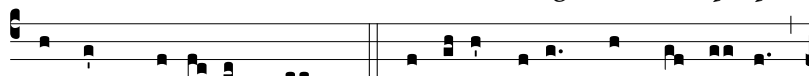
G Ló-ri- a in excélsis Dé-o. Et in térra pax homínibus



bónae vo-luntá-tis. Laudámus te. Bene-dí-cimus te. Ado-rá-



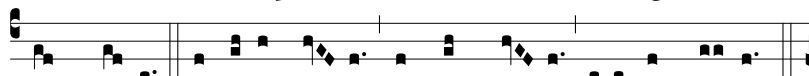
mus te. Glo-ri-fi-cámus te. Grá-ti-as á-gimus tí-bi propter



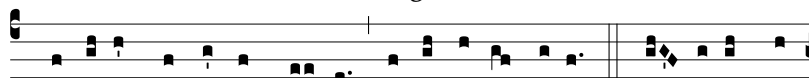
mágnam gló-ri-am tú-am. Dómine Dé-us, Rex cae-lés-tis,



Dé-us Pá-ter omní-po-tens. Dómine Fí-li u-ni-gé-ni-te Jé-



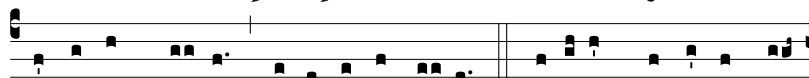
su Chríste. Dómine Dé-us, Agnus Dé-i, Fí-li-us Pá-tris.



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



cá-ta mún-di, súscipe depreca-ti-ónem nó-stram. Qui sédes ad



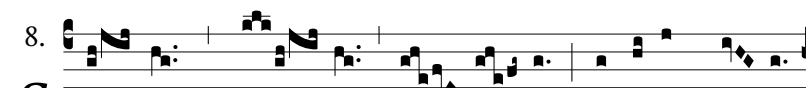
déxte-ram Pá-tris, mi-se-ré-re nó-bis. Quóni-am tu só-lus sán-



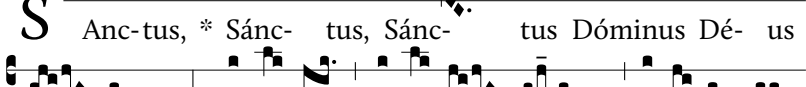
ctus. Tu só-lus Dóminus. Tu só-lus Altíssimus, Jé-su Chrís-te.



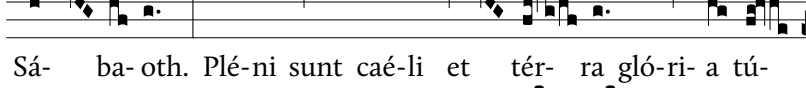
Cum Sán-cto Spí-ri-tu, in gló-ri-a Dé-i Pát-ris. A-men.

8. 


S Anc-tus, * Sác- tus, Sác- tus Dóminus Dé- us




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



a. Ho- sánna in ex-cél- sis. Be- nedí- ctus qui



vé- nit in nómine Dómini. Ho- sánna in ex-cél-



sis.

8. 

A g- nus 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 tóllis



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

8. 

I -te, missa est.

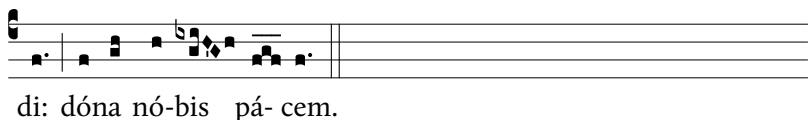
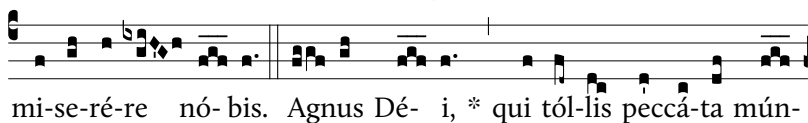
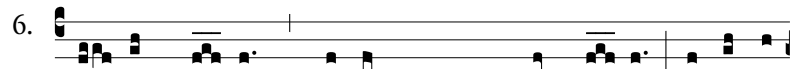
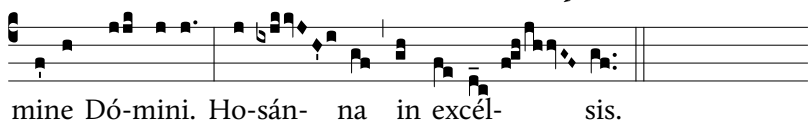
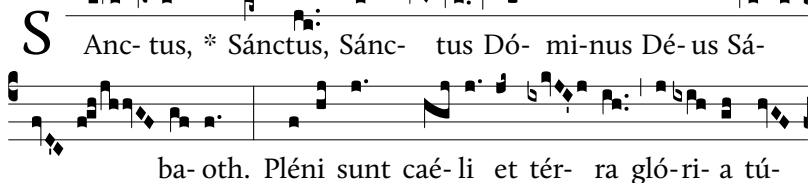
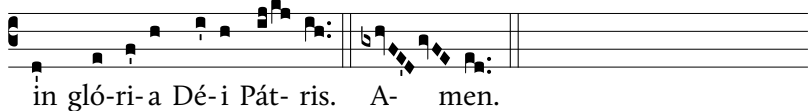
De-o grá- ti- as.

VIII. — For feasts of the II class.

De angelis


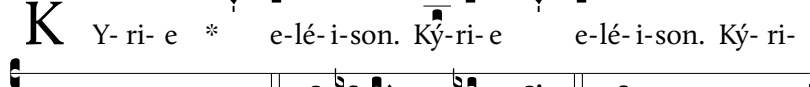
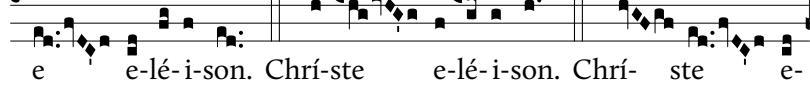

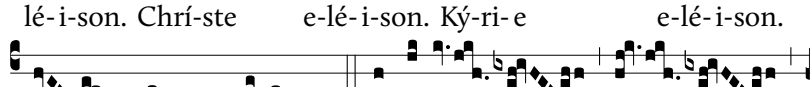
5. **K** Y-ri- e, * e- lé-i-son. iij. Chríste,
e- lé-i-son. iij. Ký-ri- e, e- lé-i-
son. iij. Ký-ri- e ** e- lé-i-son.



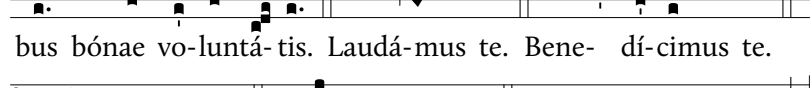

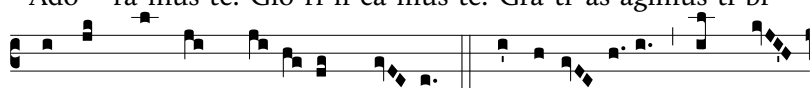
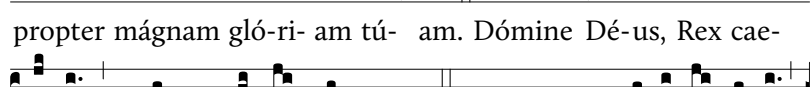
5. **G** Ló-ri-a in excélsis Dé-o. Et in térra pax homínibus bó-
nae vo-luntá-tis. Laudá-mus te. Benedí-cimus te. Adorá-mus
te. Glo-ri-fi-cá-mus te. Grá-ti-as á-gimus tí-bi propter má-gnam
gló-ri-am tú-am. Dó-mine Dé-us, Rex caeléstis, Dé-us Pá-ter om-
ní-po-tens. Dó-mine Fí-li unigéni-te Jé-su Chríste. 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-scipe depre-
ca-ti-ónem nós-tram. Qui sédes ad dexte-ram Pá-tris, mi-se-ré-
re nó-bis. Quóni-am tu só-lus sánctus. Tu só-lus Dó-mi-nus.



IX. — For feasts of the Blessed Virgin.

Cum júbilo

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 * **

e-lé-i-son.

7. 
G Ló-ri-a in excélsis Dé-o. Et in térra pax homí-ni-

bus bónae vo-luntá-tis. Laudá-mus te. Bene- dí-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 omní-po-tens. Dómine Fí-li uni-gé-ni-te

Jésu Chrís-te. Dó-mine Dé-us, Agnus Dé-i, Fí-li-us Pátris.



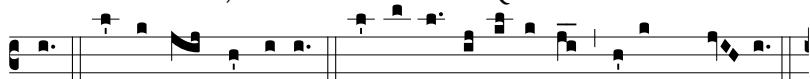
Qui tóllis peccá-ta mún-di, mi-se-ré-re nó-bis. Qui tól-lis peccá-



ta mún-di, sú- scipe depreca-ti-ó-nem nó-stram. Qui sédes ad



déxte-ram Pátris, mi-se-ré-re nó-bis. Quóni-am tu só-lus sán-



ctus. Tu só-lus Dóminus. Tu só-lus Altíssimus, Jé-su Chrís-te.



Cum Sáncto Spí-ri-tu, in gló-ri-a Dé-i Pát- ris. A- men.



S Anc- tus, * Sánctus, Sánk- tus Dóminus Dé- us



Sá- ba- oth. Plé-ni sunt caéli et tér- ra gló-ri- a tú- a.



Hosánna in excél- sis. Be- nedíctus qui vé- nit in nó- mi-



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



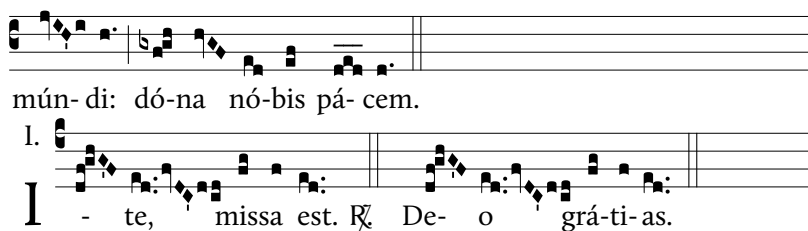
A gnus Dé- i * qui tól- lis peccá-ta mún-di: mi-se-



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

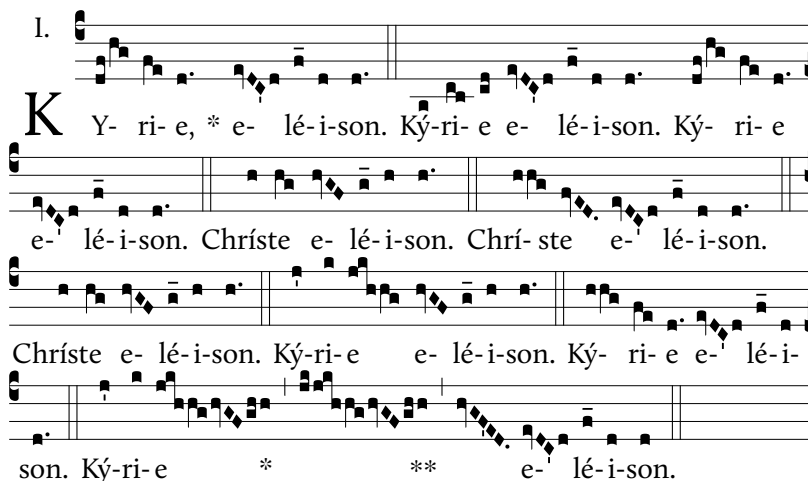


mún-di: dó-na nó-bis pá-cem.

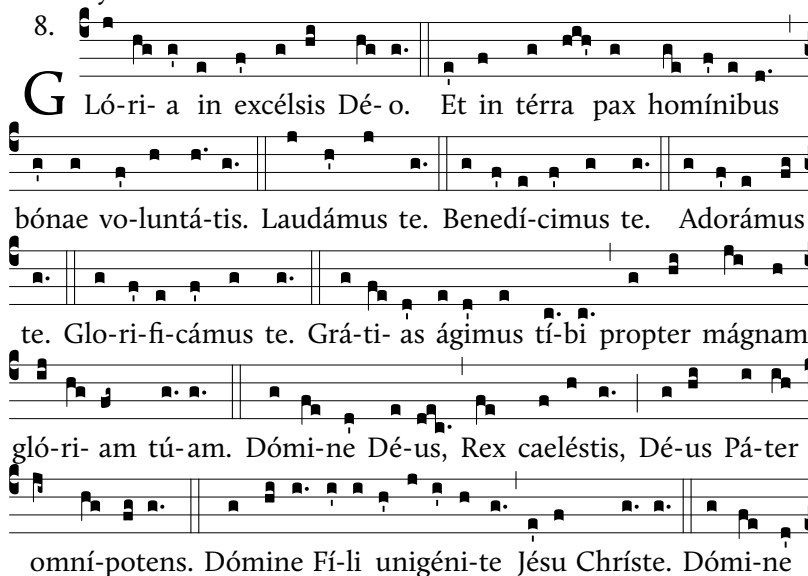
1. I - te, missa est. De-o grá-ti-as.

X. — For feasts of the Blessed Virgin.

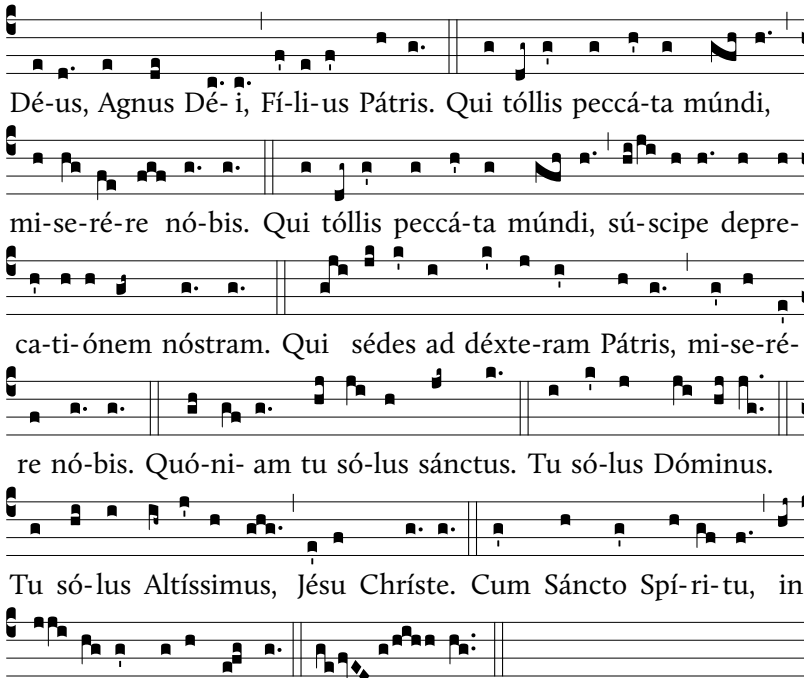
Alme Pater



1. 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.



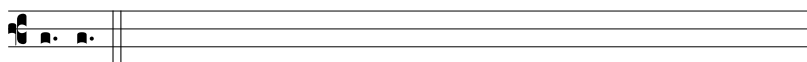
8. G Ló-ri-a in excélsis Dé-o. Et in térra pax homínibus
bónae vo-luntá-tis. Laudá-mus te. Benedí-cimus te. Adorá-mus
te. Glo-ri-fi-cá-mus te. Grá-ti-as ágí-mus tí-bi propter má-gnam
gló-ri-am tú-am. Dó-mi-ne Dé-us, Rex caeléstis, Dé-us Pá-ter
omní-potens. Dó-mi-ne Fí-li unigé-ni-te Jé-su Chrí-ste. Dó-mi-ne



Dé-us, Agnus Dé-i, Fí-li-us Pátris. Qui tóllis 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 sédes ad dexte-ram Pátris, mi-se-ré-
 re nó-bis. Quó-ni-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 Pát-ris. A-men.

4. 
S Anctus, * Sánctus, Sánctus Dóminus Dé-us Sá-ba-oth.
 Pléni sunt caéli et térra gló-ri-a tú-a. Hosánna in excél-sis. Be-
 nedíctus qui vé-nit in nó-mine Dó-mi-ni. Hosánna in excél-sis.

4. 
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

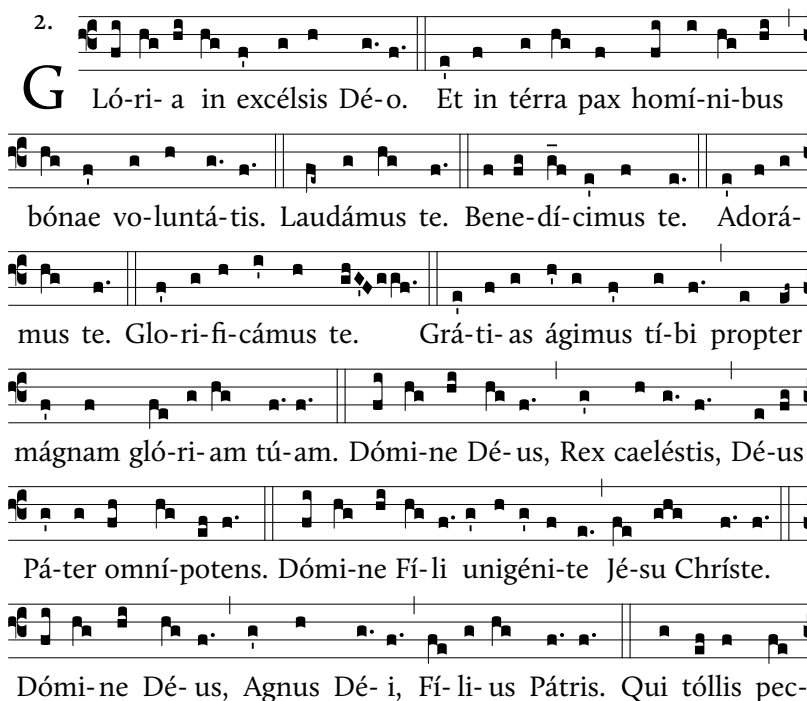
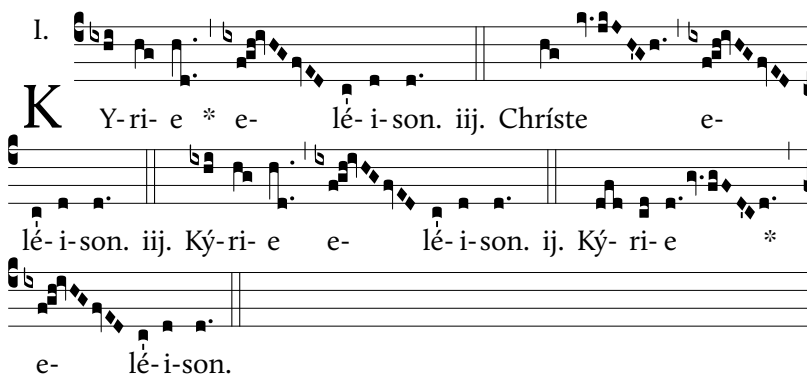


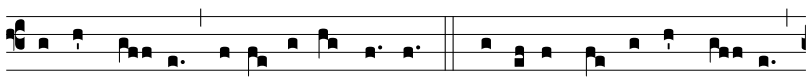
pá-cem.



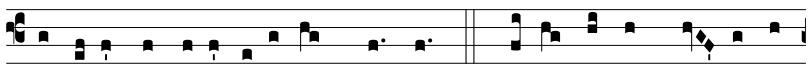
XI. — For Sundays throughout the Year.

Orbis factor







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




súscipe depreca-ti-ónem nó-stram. Qui sé-des ad déx-te-ram



Pá-tris, mi-se-ré-re nó-bis. Quó-ni-am tu só-lus sánctus.



Tu só-lus Dó-minus. Tu só-lus Altíssimus, Jé-su Chrí-ste. Cum



Sáncto Spí-ri-tu, in gló-ri-a Dé-i Pát-ris. A-men.

2.

S Anctus, * Sánctus, Sánctus Dó-minus 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 Dó-mini.



Hosánna in ex-célsis.

1.

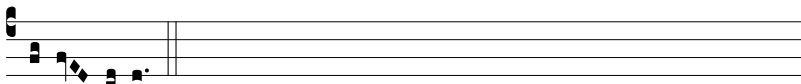
A g-nus Dé-i, * qui tóllis peccá-ta mún-di: mi-se-ré-re



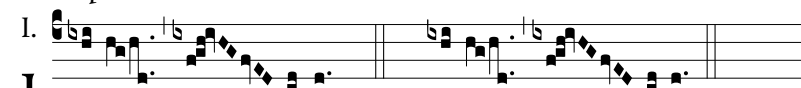
nó-bis. Agnus Dé-i, * qui tól-lis peccá-ta mún-dí: mi-se-ré-



re nó-bis. Agnus Dé-i, * qui tóllis pec-cá-ta mún-di: dó-na



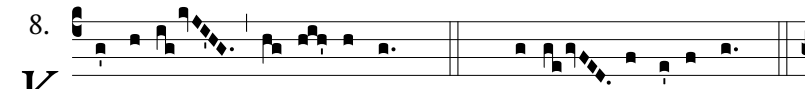
nóbis pácem.

1. 

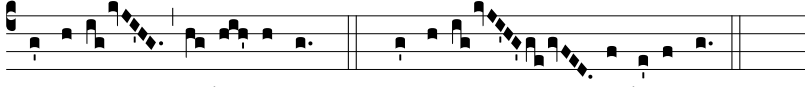
I -te, mis- sa est. R. De-o grá- ti-as.

XII. — For feasts of the III class.


Pater cuncta

8. 

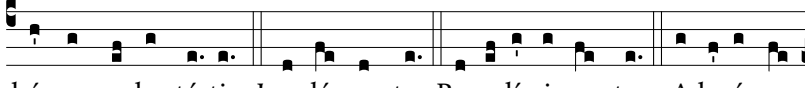
K Y-ri-e * e-lé- i-son. iij. Chríste e-lé- i-son. iij.



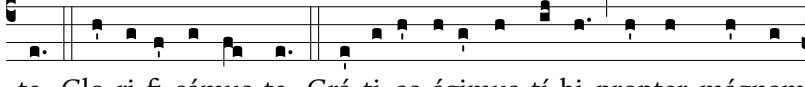
Ký-ri-e e-lé- i-son. ij. Ký-ri-e * e-lé- i-son.

4. 


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



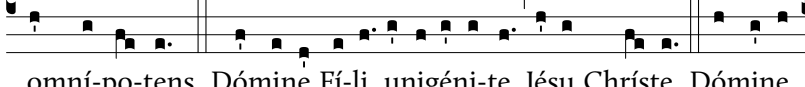
bónae vo-luntá-tis. Laudámus te. Benedí-cimus te. Adorámus




te. Glo-ri-fi-cámus te. Grá-ti-as ágimus tí-bi propter mágnam



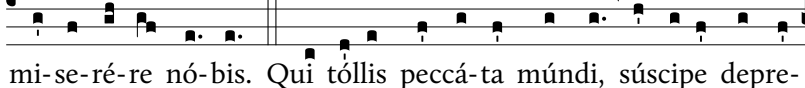
gló-ri-am tú-am. Dómine Dé-us, Rex caeléstis, Dé-us Pá-ter




omní-po-tens. Dómine Fí-li unigéni-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, súscipe depre-



ca-ti-ónem nóstram. Qui sédes ad dexte-ram Pátris, mi-se-ré-
 re nó-bis. Quóni-am tu só-lus sánctus. Tu só-lus Dóminus.
 Tu só-lus Altíssimus, Jésu Chríste. Cum Sáncto Spí-ri-tu, in
 gló-ri-a Dé-i Pátris. A- men.

2.



S Anc-tus, * Sánctus, Sánctus Dóminus Dé-us Sába-
 oth. Pléni sunt caéli et térra gló-ri-a tú-a. Hosánna in ex-
 cél-sis. Benedíctus qui vé-nit in nó-mi-ne Dómini. Hosán-
 na in excél-sis.

2.



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

8.



I -te, mis-sa est. R̃ De-o grá-ti-a.

XIII. — For feasts of the III class.

Stelliferi Conditor orbis

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

I.
G Ló-ri- a in excélsis Dé- o. Et in térra pax homí-nibus
 bónae vo-luntá-tis. Laudámus te. Benedí-cimus te. Ado-rámus
 te. Glo-ri-fi-cámus te. Grá-ti-as ágimus tí-bi propter mágnam
 gló-ri-am tú-am. Dómine Dé-us, Rex cae-lés-tis, Dé-us Pá-ter
 omní-potens. Dómine Fí-li u-ni-gé-ni-te Jé- su Chríste. Dó-
 mine Dé-us, Agnus Dé-i, Fí-li-us Pátris. Qui tóllis peccá-ta
 múndi, mi-se-ré- re nó-bis. Qui tóllis peccá-ta múndi, súsci-
 pe depreca-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 Dó-
 minus. Tu só-lus Altíssimus, Jé- su Chríste. Cum Sáncto Spí-ri-
 tu, in gló-ri-a Dé- i Pátris. A- men.


8. 

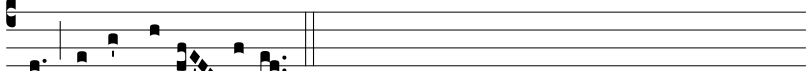
S áncus, Sánctus, Sánctus Dóminus Dé-us Sába-oth. Plé-

 ni sunt caéli et térra gló-ri-a tú-a. Hosánna in ex-célsis. Be-

 nedíctus qui vé-nit in nómine Dómini. Hosánna in ex-célsis.

1. 

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

 di: dóna nóbis pácem.

1. 

I -te, mis- sa est. R̃ De-o grá- ti- as.

XVI. — For ferias throughout the Year.

3. 
K Y-ri-e * e-lé-i-son. iij. Chríste e-lé-i-son. iij. Ký-ri-e e-

 lé-i-son. ij. Ký-ri-e * e-lé-i-son.

2. 
S Anctus, * Sántus, Sántus Dóminus Dé-us Sába-oth.

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

 sis. Benedíctus qui vé-nit in nó-mi-ne Dómini. Hosánna

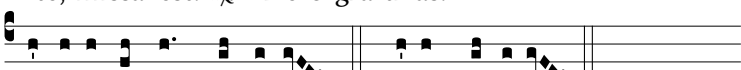
 in excél-sis.

1. 
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: dóna nó-bis

 pá-cem.

4. 
I -te, missa est.  De-o grá-ti-as.


B Enedi-cámus Dómino.  De-o grá-ti-as.

XVII. — For the Sundays of Advent and Lent.

1. 
K y-ri-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.

5. 
S Anc-tus, * Sánctus, Sámctus Dóminus Dé- us Sá- ba-

 oth. Plé-ni sunt caé- li et tér-ra gló-ri- a tú- a. Ho- sán-

 na in excél- sis. Bene-díctus qui vénit in nómine Dómi-


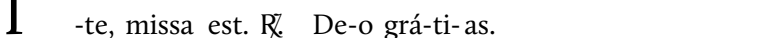
 ni. Ho- sánna in excél- sis.

5. 
A g-nus 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-

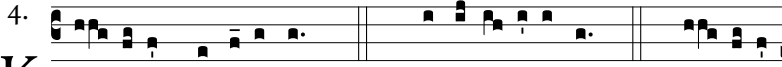
 re nó- bis. Agnus Dé- i, * qui tól-lis peccá-ta mún-di: dóna

 nóbis pá- cem.

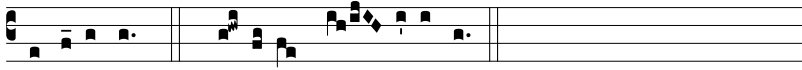
4. 
I -te, missa est.  De-o grá-ti- as.

XVIII. — For the ferias of Advent and Lent.

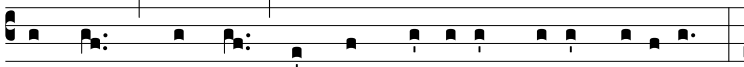
Deus Genitor alme



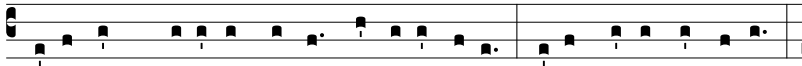
K Y- ri- e * e-lé-i-son. iij. Chríste e-lé-i-son. iij. Ký- ri- e



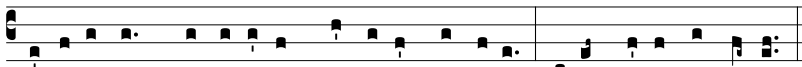
e-lé-i-son. ij. Ký-ri- e * e- lé-i-son.



S anctus, * Sánctus, Sánctus Dóminus Dé-us Sába-oth.



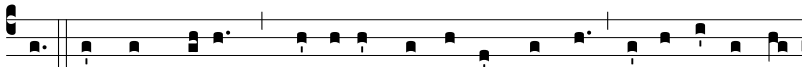
Pléni sunt caéli et térra gló-ri-a tú-a. Hosánna in excélsis.



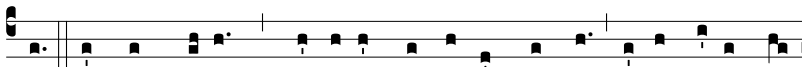
Benedíctus qui vénit in nómine Dómini. Hosánna in excélsis.



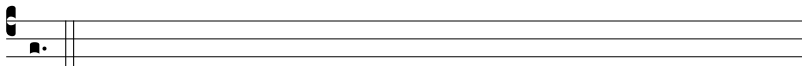
A gnus Dé-i, * qui tóllis peccá-ta mún-di: mi-se-ré-re nó-



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: dóna nóbis pá-



cem.

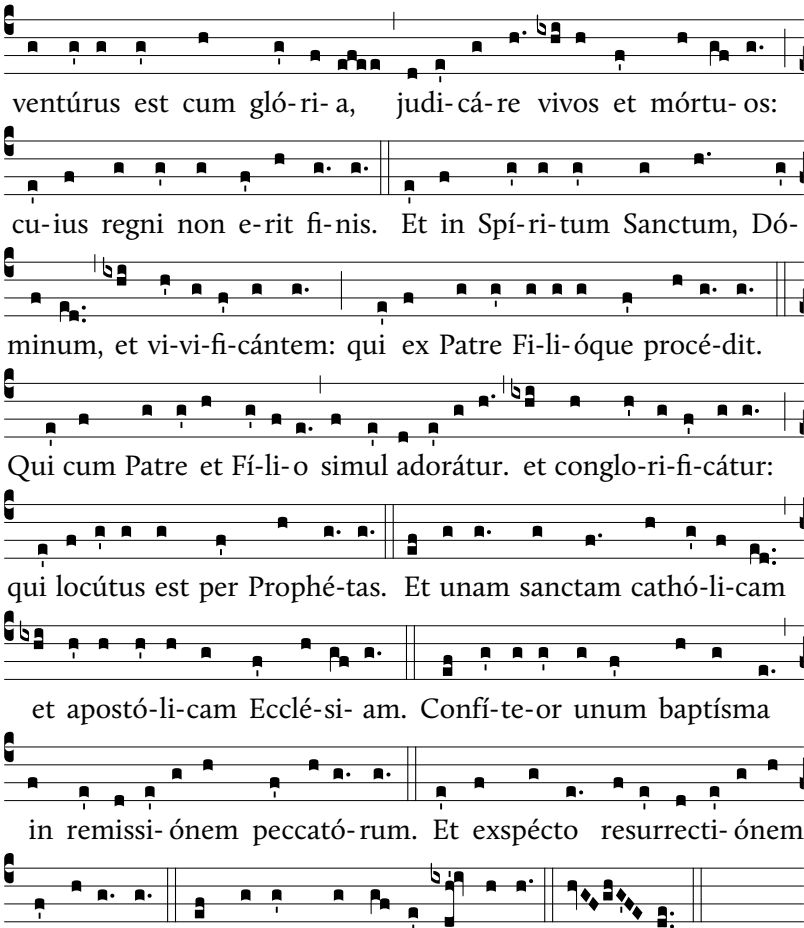


I -te, missa est. R̃ De-o grá-ti-as.

CREDO I

4.

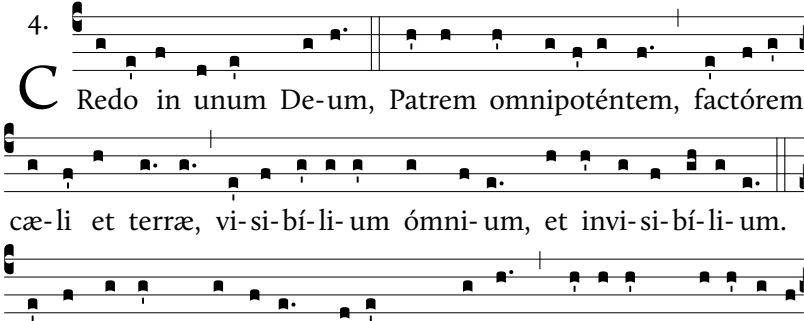
Credo in unum De-um, Patrem omnipoténtem, factórem
 cæ-li et terræ, vi-si-bí-li-um ómni-um, et invi-si-bí-li-um.
 Et in unum Dóminum Jesum Christum, Fí-li-um De-i uni-
 gé-ni-tum. Et ex Patre natum ante ómni-a sæcu-la. De-um
 de De-o, lumen de lúmine, De-um verum de De-o vero.
 Géni-tum, non factum, consubstanti-á-lem Patri: per quem ó-
 mni-a facta sunt. Qui propter nos hómines et propter nos-
 tram sa-lútem descéndit de cæ-lis. Et incarnátus est de Spí-
 ri-tu Sancto ex Ma-rí-a Vírgi-ne: Et homo factus est.
 Cruci-fíxus ét-i-am pro nobis: sub Pónti-o Pi-láto passus, et
 sepúltus est. Et resurréxit térti-a di-e, secúndum Scriptúras.
 Et ascéndit in cælum: sedet ad dexte-ram Patris. Et í-terum



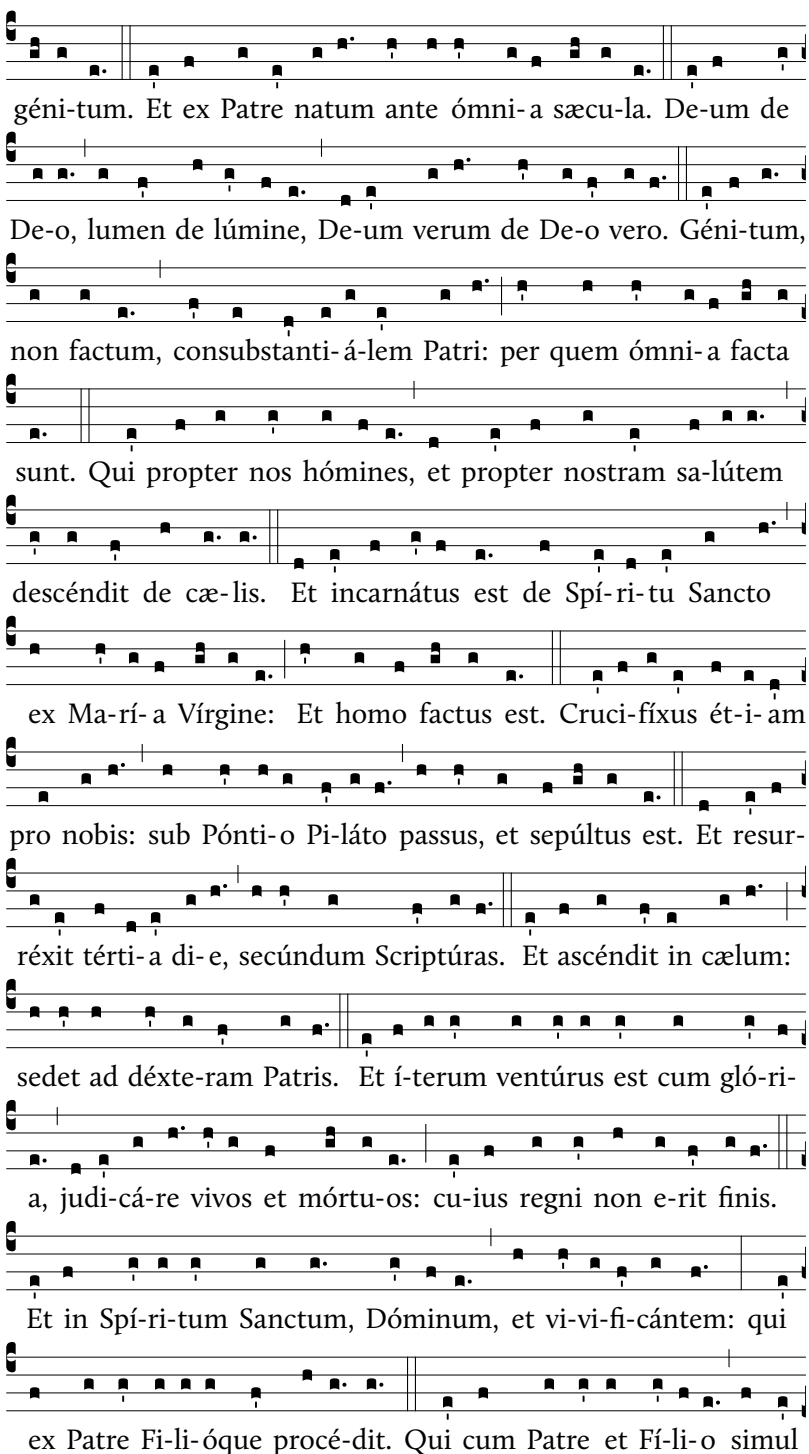
ventúrus est cum gló-ri-a, judi-cá-re vivos et mórtu-os:
 cu-ius regni non e-rit fi-nis. Et in Spí-ri-tum Sanctum, Dó-
 minum, et vi-vi-fi-cántem: qui ex Patre Fi-li-óque procé-dit.
 Qui cum Patre et Fí-li-o simul adorátur. et conglo-ri-fi-cátur:
 qui locútus est per Prophé-tas. Et unam sanctam cathó-li-cam
 et apostó-li-cam Ecclé-si-am. Confi-te-or unum baptísma
 in remissi-ónem peccató-rum. Et expécto resurrecti-ónem
 mortu-ó-rum. Et vi-tam ventú-ri sæ-cu-li. A- men.

CREDO II

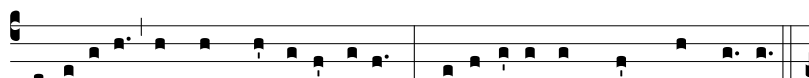
4.




Credo in unum De-um, Patrem omnipoténtem, factórem
 cæ-li et terræ, vi-si-bí-li-um ómni-um, et invi-si-bí-li-um.
 Et in unum Dóminum Jesum Christum, Fí-li-um De-i uni-




géni-tum. Et ex Patre natum ante ómni-a sæcu-la. De-um de
 De-o, lumen de lúmine, De-um verum de De-o vero. Géni-tum,
 non factum, consubstanti-á-lem Patri: per quem ómni-a facta
 sunt. Qui propter nos hómines, et propter nostram sa-lútem
 descéndit de cæ-lis. Et incarnátus est de Spí-ri-tu Sancto
 ex Ma-rí-a Vírgine: Et homo factus est. Cruci-fíxus ét-i-am
 pro nobis: sub Pónti-o Pi-láto passus, et sepúltus est. Et resur-
 réxit térti-a di-e, secúndum Scriptúras. Et ascéndit in cælum:
 sedet ad délixte-ram Patris. Et í-terum ventúrus est cum gló-ri-
 a, judi-cá-re vivos et mórtu-os: cu-ius regni non e-rit finis.
 Et in Spí-ri-tum Sanctum, Dóminum, et vi-vi-fi-cántem: qui
 ex Patre Fi-li-óque procé-dit. Qui cum Patre et Fí-li-o simul




adorátur. et conglo-ri-fi-cátur: qui locútus est per Prophé-tas.



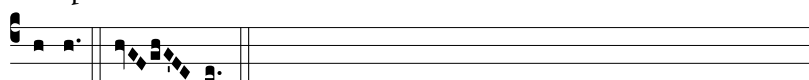
Et unam sanctam cathó-li-cam et apostó-li-cam Ecclé-si-am.



Confi-te-or unum baptísma in remissi-ónem peccatórum. Et



expécto resurrecti-ónem mortu-órum. Et vi-tam ventú-ri sæ-



cu-li. A- men.

CREDO III

5.



Credo in unum De- um, Patrem omnipoténtem, factó-rem



cæ-li et terræ, vi-si-bí-li-um ómni-um, et invi-si-bí- li-um. Et



in unum Dóminum Je-sum Christum, Fí-li-um De-i unigéni-



tum. Et ex Patre na- tum ante ómni-a sæ- cu-la. De-um de



De-o, lumen de lúmine, De-um verum de De-o vero. Gén-



tum, non fac-tum, consubstanti-á-lem Patri: per quem ómni-

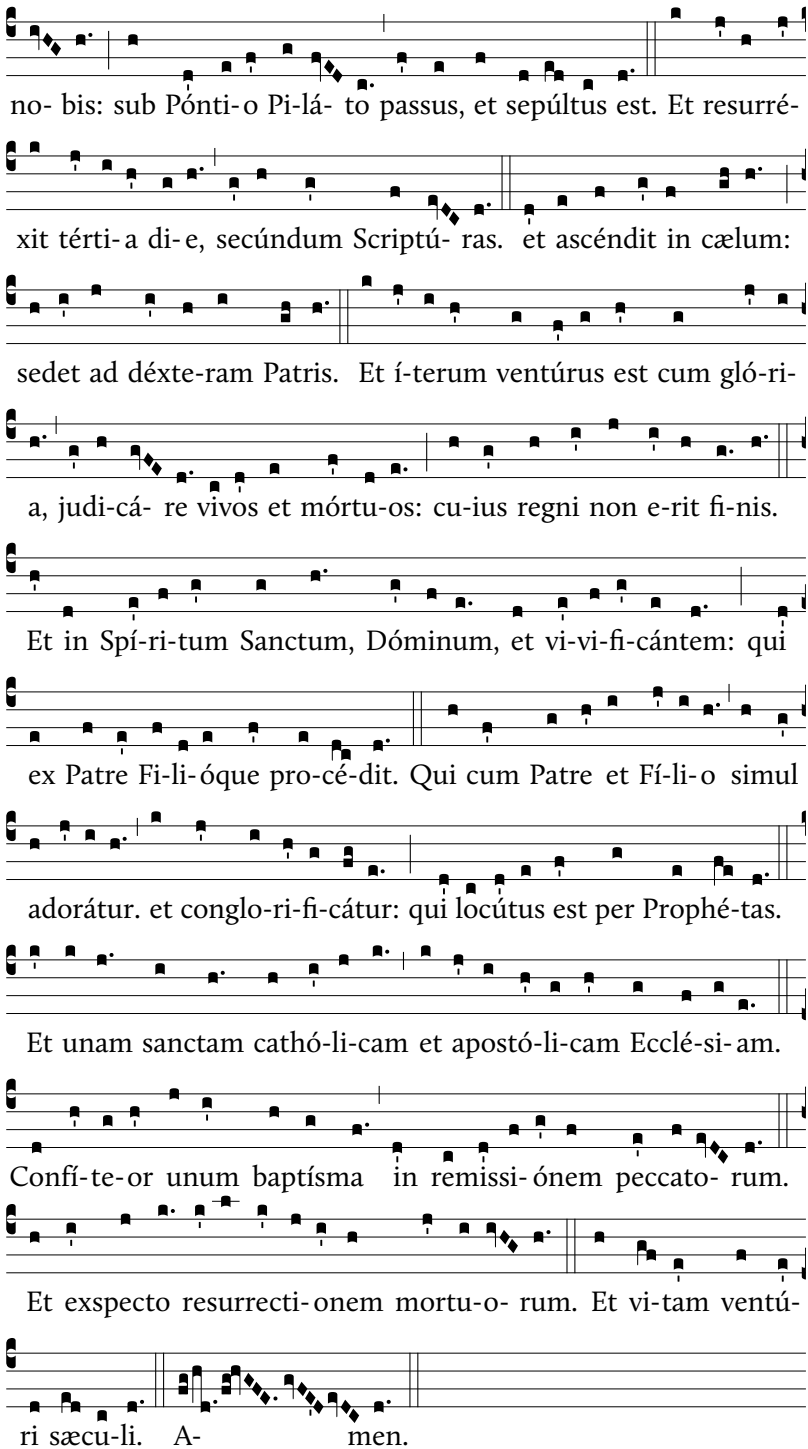
a facta sunt. Qui propter nos homines, et propter nostram
 sa-lútem descendit de cæ-lis. Et incarnátus est de Spí-ri-tu
 Sancto ex Ma-rí-a Vírgine: Et homo factus est. Cru-ci-fí-
 xus ét-i-am pro nobis: sub Pónti-o Pi-láto passus, et sepúl-
 tus est. Et resurrexit térti-a di-e, secúndum Scriptú-ras. Et
 ascendit in cæ- lum: sedet ad dexte-ram Pa- tris. Et í-terum
 ventúrus est cum gló-ri-a, judi-cá-re vivos et mórtu-os: cu-ius
 regni non e-rit fi-nis. Et in Spí-ri-tum Sanctum, Dóminum,
 et vi-vi-fi-cántem: qui ex Patre Fi-li-óque pro-cédit. Qui
 cum Patre et Fí-li-o simul adorátur. et conglo-ri-fi-cátur:
 qui locútus est per Prophé-tas. Et unam sanctam cathó-li-cam
 et apostó-li-cam Ecclé-si-am. Confí-te-or unum baptísma in



CREDO IV

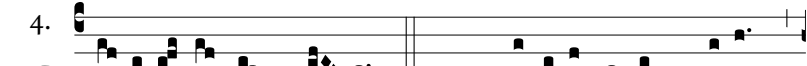
I.

Credo in unum De-um, Patrem omnipotén-tem, factórem
cæ-li et ter-ræ, vi-si-bí-li-um ómni-um, et invi-si-bí-li-um.
Et in unum Dóminum Jesum Chri-stum, Fí-li-um De-i uni-
gé-ni-tum. Et ex Patre natum ante ómni-a sæcu-la. De-um de
De-o, lumen de lúmine, De-um verum de De-o ve-ro. Géni-tum,
non factum, consubstanti-á-lem Pa-tri: per quem ómni-a facta
sunt. Qui propter nos hómines, et propter nostram sa-lútem
descéndit de cæ- lis. Et incarnátus est de Spí-ri-tu Sancto ex
Ma-rí-a Vírgine: Et homo factus est. Cruci-fí-xus ét-i-am pro



no- bis: sub Pónti-o Pi-lá- to passus, et sepúltus est. Et resurré-
xit térti-a di-e, secúndum Scriptú- ras. et ascéndit in cælum:
sedet ad dέxte-ram Patris. Et í-terum ventúrus est cum gló-ri-
a, judi-cá- re vivos et mórtu-os: cu-ius regni non e-rit fi-nis.
Et in Spí-ri-tum Sanctum, Dóminum, et vi-vi-fi-cántem: qui
ex Patre Fi-li-óque pro-cé-dit. Qui cum Patre et Fí-li-o simul
adorátur. et conglo-ri-fi-cátur: qui locútus est per Prophé-tas.
Et unam sanctam cathó-li-cam et apostó-li-cam Ecclé-si-am.
Confi-te-or unum baptísma in remissi-ónem peccato- rum.
Et exspecto resurrecti-onem mortu-o- rum. Et vi-tam ventú-
ri sæcu-li. A- men.

CREDO V

4. 

Credo in u-num De- um, * vel Credo in unum De-um, *

Patrem omnipoténtem, factórem cæ-li et terræ, vi-si-bí-li-um

ómni-um, et invi-si-bí-li-um. Et in unum Dóminum Jesum

Christum, Fí-li-um De-i unigéni-tum. Et ex Patre natum ante

ómni-a sæcu-la. De-um de De-o, lumen de lúmine, De-um ve-

rum de De-o ve-ro. Géni-tum, non factum, consubstanti-á-lem

Patri: per quem ómni-a facta sunt. Qui propter nos hómines,

et propter nostram sa-lú-tem descéndit de cæ-lis. Et incarná-

tus est de Spí-ri-tu Sancto ex Ma-rí-a Vírgi-ne: Et homo fac-

tus est. Cruci-fíxus ét-i-am pro nobis: sub Pónti-o Pi-láto pas-

sus, et sepúltus est. Et resurréxit térti-a di-e, secúndum Scrip-

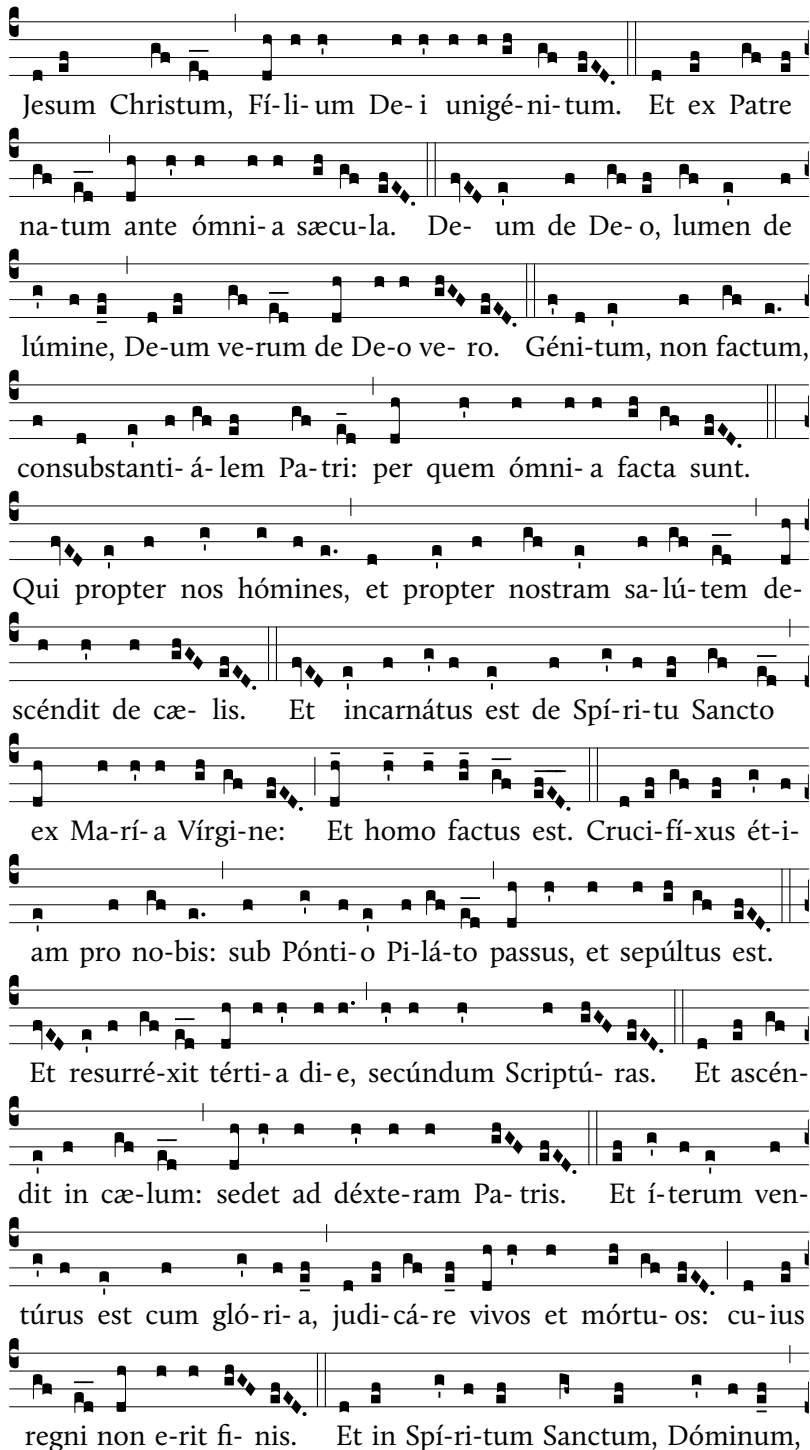
tú-ras. et ascéndit in cælum: sedet ad dexte-ram Patris. Et í-

terum ventúrus est cum gló-ri-a, judi-cá-re vivos et mórtu-os:
 cu-ius regni non e-rit fi-nis. Et in Spí-ri-tum Sanctum, Dómi-
 num, et vi-vi-fi-cántem: qui ex Patre Fi-li-óque pro-cé-dit. Qui
 cum Patre et Fí-li-o simul adorátur. et conglo-ri-fi-cá-tur:
 qui locútus est per Prophé-tas. Et unam sanctam cathó-li-cam
 et apóstó-li-cam Ecclé-si-am. Confi-te-or unum baptisma
 in remissi-ónem pecca-to-rum. Et exspecto resurrecti-onem
 mortu-orum. Et vi-tam ventú-ri sæcu-li. ** A- men.


CREDO VI

4.

Credo in u-num De-um, * vel Credo in unum De-um *
 Patrem omnipotén-tem, factó-rem cæ-li et ter-ræ, vi-si-bí-
 li-um ómni-um, et invi-si-bí-li-um. Et in u-num Dóminum



Jesum Christum, Fí-li-um De-i unigé-ni-tum. Et ex Patre
 na-tum ante ómni-a sæcu-la. De- um de De-o, lumen de
 lúmine, De-um ve-rum de De-o ve-ro. Géni-tum, non factum,
 consubstanti-á-lem Pa-tri: per quem ómni-a facta sunt.
 Qui propter nos hómines, et propter nostram sa-lú-tem de-
 scéndit de cæ- lis. Et incarnátus est de Spí-ri-tu Sancto
 ex Ma-rí-a Vírgi-ne: Et homo factus est. Cruci-fí-xus ét-i-
 am pro no-bis: sub Pónti-o Pi-lá-to passus, et sepúltus est.
 Et resurré-xit térti-a di-e, secúndum Scriptú- ras. Et ascén-
 dit in cæ-lum: sedet ad déxte-ram Pa- tris. Et í-terum ven-
 túrus est cum gló-ri-a, judi-cá-re vivos et mórtu- os: cu-ius
 regni non e-rit fi- nis. Et in Spí-ri-tum Sanctum, Dóminum,



et vi-vi-fi-cán-tem: qui ex Patre Fi-li-óque procé- dit. Qui cum
 Patre et Fí-li-o simul ador-á-tur. et conglo-ri-fi-cá- tur: qui lo-
 cútus est per Prophé- tas. Et u-nam sanctam cathó-li-cam
 et apostó-li-cam Ecclé-si- am. Confí-te-or u-num baptísma
 in remissi-ó-nem peccato- rum. Et exspecto resurrecti-o-nem
 mortu-o- rum. Et vi-tam ventú-ri sæcu-li. ** Amen.

ACT OF CONTRITION

O my God, I am sorry and beg pardon for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Saviour Jesus Christ, and, most of all, because they offend Thine Infinite goodness; and I firmly resolve by the help of Thy grace never to offend Thee again, and carefully to avoid the occasions of sin. Amen.

ACT OF FAITH

O my God, I firmly believe all the truths that the Holy Catholic Church believes and teaches; I believe these truths, O Lord, because Thou the infallible truth hast revealed them to her: in this Faith I am resolved to live and die. Amen.

ACT OF HOPE

O my God, relying on Thy promises, I hope that, through the infinite merits of Jesus Christ, Thou wilt grant me pardon of my sins and the graces necessary to serve Thee in this life and to obtain eternal happiness in the next. Amen.

ACT OF CHARITY

O my God, I love Thee with my whole heart and above all things, because Thou art infinitely good and perfect; and I love my neighbour as myself for love of Thee. Grant that I may love Thee more and more in this life and in the next for all eternity. Amen.

HYMNS FOR THE CHURCH'S YEAR

ADVENT

For English see
below.

- | | |
|---|---|
| <p>1 CONDITOR alme síderum,
Aetérna lux credéntium,
Christe, Redémptor
ómnium,
Exáudi preces súpplicum.</p> <p>2 Qui cóndolens intéritu
Mortis períre saéculum,
Salvásti mundum
lánguidum,
Donans reis remédium:</p> <p>3 Vergénte mundi vésperé,
Uti sponsus de thálamo,
Egréssus honestíssima
Víriginis matris cláusula.</p> | <p>4 Cuius forti poténtiae
Genu curvántur ómnia,
Caeléstia, terréstria,
Nutu faténtur súbdita.</p> <p>5 Te deprecámur, hágie,
Ventúre iudex saéculi,
Consérva nos in témpore,
Hostis a telo pérfidí.</p> <p>6 Laus, honor, virtus, glória
Deo Patri et Fílio
Sancto simul Paráclito,
In saeculórum saécula.
Amen.</p> |
|---|---|

- 2 **C**REATOR of the starry skies!
Eternal Light of all who live!
Jesu, Redeemer of mankind!
An ear to Thy poor suppliants give.

- 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,
Causing Thine own pure blood to flow,
Didst issue from Thy virgin shrine
And to the Cross a Victim go.

For original see
above.

- 4 So great the glory of Thy might,
If we but chance Thy name to sound
At once all heaven and earth unite
In bending low with awe profound.
- 5 Great Judge of all! in that last day
When friends shall fail and foes combine,
Be present then with us, we pray,
To guard us with Thy arm divine.
- 6 To God the Father, and the Son,
All praise and power and glory be;
With Thee, O holy Comforter!
Henceforth through all eternity.

Tr. Edward Caswall, 1814–78

3 **V**ENI, O Sapiéntia,
Quae hic dispónis ómnia,
Veni, viam prudéntiae
Ut dóceas et glóriæ.

Refrain Gaude! Gaude! Em-
mánuel,
Nascétur pro te Israel!

2 Veni, veni, Adonái,
Qui pópulo in Sínai
Legem dedísti vértice
In majéstate glóriæ.

3 Veni, O Jesse vírgula,
Ex hostis tuos úngula,
De spectu tuos tártari
Educ et antro bárathri.

4 Veni, Clavis Davídica,
Regna reclúde caélica,
Fac iter tutum súperum,
Et claude vias ínferum.

5 Veni, veni O Oriens,
Soláre nos advéniens,
Noctis depélle nébulas,
Dirásque mortis ténebras.

6 Veni, veni, Rex géntium,
Veni, Redémptor ómnium,
Ut salvas tuos fámulos
Peccáti sibi cóncios.

7 Veni veni, Emmánuel
Captívum solve Israel,
Qui gemit in exsílio,
Privátus Dei Fílio.

4

O COME, O come Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.

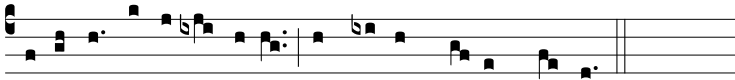
Refrain: Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.

- 2 O come, Desire of nations, bind
All peoples in one heart and mind;
Bid envy, strife and quarrels cease;
And fill the world with heaven's peace.
- 3 O come, Thou Day-Spring, come and cheer
Our spirits by Thine advent here;
Disperse the gloomy clouds of night
And death's dark shadows put to flight!
- 4 O come, Thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery.
- 5 O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save,
And give them victory o'er the grave.
- 6 O come, O come, Thou Lord of Might,
Who to Thy tribes on Sinai's height
In ancient times didst give the law
In cloud, and majesty, and awe.
- 7 O come, Thou Wisdom from on high,
And order all things, far and nigh;
To us the path of knowledge show,
And cause us in her ways to go.

John Mason Neale, 1818–66
verses 2 and 7 by others

For original see
above.

5



R Orá-te cæ-li dé-super, et nubes plu-ant justum.

Drop down dew, ye heavens, from above,
and let the clouds rain down the Just One.

- 1 Ne irascáris Dómine,
ne ultra memíneris iniquitátis:
Ecce cívtas Sancti facta est desérta:
Sion desérta facta est:
Jerúsalem desoláta est:
Domus sanctificatiónis tuæ et glóriæ tuæ,
ubi laudavérunt te patres nostri.
- Be not angry, O Lord,
and remember no longer our iniquity :
behold the city of Thy sanctuary
is become a desert,
Sion is made a desert.
Jerusalem is desolate,
the house of our holiness and of Thy glory,
where our fathers praised Thee.
- 2 Peccávimus, et facti sumus
tamquam immúndus nos,
et cecídimus
quasi fólíum univérsi:
et iniquitátes nostræ
quasi ventus abstulérunt nos:
abscondísti fáciem tuam a nobis,
et allisísti nos in manu iniquitátis nostræ.
- We have sinned,
and we are become as one unclean,
and we have all fallen as a leaf;
and our iniquities, like the wind,
have taken us away
Thou hast hid Thy face from us,
and hast crushed us by the hand of our
iniquity.
- 3 Vide Dómine afflictiónem pópuli tui,
et mitte quem missúrus es:
emítte Agnum dominatórem terræ,
de Petra desérti ad montem filiae Sion:
ut áuferat ipse jugum captivitátis nostræ.
- See, O Lord, the affliction of Thy people,
and send Him whom Thou hast promised.
Send forth the Lamb, the ruler of the
earth,
from the Rock of the desert
to the mount of the daughter of Sion,
that He Himself may take off
the yoke of our captivity.
- 4 Consolámini, consolámini,
pópule meus:
cito véniet salus tua:
quare moeróre consúmeris,
quia innovávit te dolor?
Salvábo te, noli timére,
ego enim sum Dóminus Deus tuus,
Sanctus Israel, Redémptor tuus.
- Be comforted, be comforted, My people;
thy salvation shall speedily come.
Why wilt thou waste away in sadness?
why hath sorrow seized thee?
I will save thee; fear not:
for I am the Lord thy God,
the Holy One of Israel, thy Redeemer.

6

HARK, a herald voice is calling;
 "Christ is nigh," it seems to say;
 "Cast away the dreams of darkness,
 O ye children of the day."

- 2 Startled at the solemn warning,
 Let the earthbound soul arise;
 Christ her Sun, all sloth dispelling,
 Shines upon the morning skies.
- 3 Lo, the Lamb so long expected,
 Comes with pardon down from heav'n;
 Let us haste, with tears of sorrow,
 One and all to be forgiv'n.
- 4 So when next He comes with glory,
 Shrouding all the earth in fear,
 May He then as our defender,
 On the clouds of heav'n appear.
- 5 Honour, glory, virtue, merit,
 To the Father and the Son,
 With the co-eternal Spirit
 While eternal ages run.

Tr. Edward Caswall, 1814–75

7

ON Jordan's bank the Baptist's cry
 Announces that the Lord is nigh;
 Awake and hearken, for he brings
 Glad tidings of the King of kings.

- 2 Then cleansed be every breast from sin;
 Make straight the way for God within,
 Prepare we in our hearts a home
 Where such a mighty Guest may come.
- 3 For Thou art our salvation, Lord,
 Our refuge and our great reward;
 Without Thy grace we waste away
 Like flowers that wither and decay.
- 4 To heal the sick stretch out Thine hand,
 And bid the fallen sinner stand;

Shine forth and let Thy light restore
Earth's own true loveliness once more.

- 5 All praise, eternal Son, to Thee,
Whose advent doth Thy people free;
Whom with the Father we adore
And Holy Ghost for evermore.

Charles Coffin, 1736

Tr. John Chandler, 1837

8

COME, divine Messiah!
The world in silence waits the day
When hope shall sing its triumph,
And sadness flee away.

Chorus: Sweet Saviour, haste;
Come, come to earth;
Dispel the night, and show Thy face,
And bid us hail the dawn of grace.
O come, divine Messiah,
The world in silence waits the day
When hope shall sing its triumph,
And sadness flee away.

- 2 O Thou, whom nations sighed for,
Whom priests and prophets long foretold,
Wilt break the captive fetters,
Redeem the long-lost fold.

- 3 Thou'll come in peace and meekness,
And lowly will Thy cradle be;
All clothed in human weakness
Shall we Thy Godhead see.

Venez Divin Messie, Abbé Simon J. Pellegrin, 1663–1745

Tr. Sister Mary of St. Philip, SND, 1825–1904

9

LO! He comes, with clouds descending,
Once for our salvation slain;
Thousand thousand saints attending
Swell the triumph of His train:

Alleluia! alleluia! alleluia!
Christ the Lord returns to reign.

- 2 Every eye shall now behold Him,
Robed in dreadful majesty;
Those who set at nought and sold Him,
Pierced, and nailed Him to the Tree,
Deeply wailing, deeply wailing, deeply wailing,
Shall the true Messiah see.
- 3 Those dear tokens of His Passion
Still His dazzling Body bears,
Cause of endless exultation
To His ransomed worshippers;
With what rapture, with what rapture, with what rap-
ture
Gaze we on those glorious scars!
- 4 Yea, amen! let all adore Thee,
High on Thine eternal throne;
Saviour, take the power and glory;
Claim the kingdom for Thine own:
Alleluia! alleluia! alleluia!
Thou shalt reign, and Thou alone.

John Cennick, 1718–1755

as altered by Charles Wesley, 1707–1788

and then altered by Martin Madan, 1726–1790

CHRISTMAS

10

ADESTE fidèles laeti triumphantes;
Veníte, veníte in Bétlehem;
Natum vidéte Regem Angelórum:

Refrain Veníte, adorémus,
Veníte, adorémus,
Veníte, adorémus Dóminum.

- 2 Deum de Deo, Lumen de Lúmine,
Gestant puéllae víscera,
Deum verum, Génitum non factum.

For English see
below.

- 3 Aetérni Paréntis splendórem aetérnum,
Velátum sub carne vidébimus;
Deum infántem pannis involútum.
- 4 Cantet nunc lo chorus Angelórum;
Cantet nunc aula caeléstium,
Glória in excélsis Deo.
- 5 Ergo qui natus die hodiérna,
Jesu, tibi sit glória,
Patris aetérni Verbum caro factum.

John Francis Wade, 1711–86

11 O COME, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him, born the King of Angels.

For original see
above.

Chorus: O come let us adore Him,
O come let us adore Him,
O come let us adore Him, Christ the Lord.

- 2 God from God, Light from Light
Lo, He abhors not the Virgin's womb,
Very God begotten, not created:
- 3 The splendour eternal of eternal Godhead
Veiled with infirmities of flesh we see:
Hiding His glory, swaddling clothes He weareth:
- 4 Sing choirs of angels, sing in exultation,
Sing, all ye citizens of heaven above;
Glory to God; glory in the highest:
- 5 Yea, Lord, we greet Thee, born this happy morning;
Jesu, to Thee be glory giv'n;
Word of the Father, now in flesh appearing.

12 S TILLE Nacht! Heilige Nacht!
Alles schläft; einsam wacht
Nur das traute hoch heilige Paar.
Holder Knab' im lockigen Haar,

For English see
below.

Schlaf' in himmlischer Ruh!
Schlaf' in himmlischer Ruh!

- 2 Stille Nacht! Heilige Nacht!
Gottes Sohn, o wie lacht
Lieb' aus deinem göttlichen Mund,
Da uns schlägt die rettende Stund'.
Jesus in deiner Geburt!
Jesus in deiner Geburt!
- 3 Stille Nacht! Heilige Nacht!
Die der Welt Heil gebracht,
Aus des Himmels goldenen Höhn,
Uns der Gnaden Fülle läßt sehn,
Jesus in Menschengestalt!
Jesus in Menschengestalt!
- 4 Stille Nacht! Heilige Nacht!
Wo sich heut alle Macht
Väterlicher Liebe ergoß,
Und als Bruder huldvoll umschloß
Jesus die Völker der Welt!
Jesus die Völker der Welt!
- 5 Stille Nacht! Heilige Nacht!
Hirten erst kundgemacht
Durch der Engel Alleluja,
Tönt es laut bei Ferne und Nah:
"Jesus der Retter ist da!"
"Jesus der Retter ist da!"

Joseph Mohr, 1816

13

SILENT night, holy night
All is calm, all is bright
Round yon Virgin Mother and Child
Holy Infant so tender and mild
Sleep in heavenly peace
Sleep in heavenly peace

For original see
above.

- 2 Silent night, holy night!
 Shepherds quake at the sight
 Glories stream from heaven afar
 Heavenly hosts sing Alleluia!
 Christ, the Saviour is born
 Christ, the Saviour is born
- 3 Silent night, holy night
 Son of God, love's pure light
 Radiant beams from Thy holy face
 With the dawn of redeeming grace
 Jesus, Lord, at Thy birth
 Jesus, Lord, at Thy birth

Tr. John Freeman Young, ca. 1859

14

- Lo! how a Rose e'er blooming
 From tender stem hath sprung,
 Of Jesse's lineage coming,
 As men of old hath sung;
 It came, a flow'ret bright,
 Amid the cold of winter,
 When half-spent was the night.
- 2 Isaiah 'twas foretold it,
 The Rose I have in mind.
 With Mary we behold it,
 The Virgin Mother kind;
 To show God's love aright,
 She bore to men a Saviour,
 When half-spent was the night.
- 3 O Flower, whose fragrance tender,
 With sweetness fills the air,
 Dispel with glorious splendour
 The darkness everywhere.
 True man, yet very God,
 From sin and death now save us,
 And share our every load.

Theodore Baker, 1851–1934

15

ANGELS we have heard on high,
 Sweetly singing o'er the plains,
 And the mountains in reply
 Echoing their joyous strains.

Refrain Gloria, in excelsis Deo!
 Gloria, in excelsis Deo!

- 2 Shepherds, why this jubilee?
 Why your joyous strains prolong?
 Say what may the tidings be
 Which inspire your heavenly song.
- 3 Come to Bethlehem and see
 Him whose birth the angels sing;
 Come, adore on bended knee,
 Christ the Lord, the newborn King.
- 4 See within a manger laid,
 Jesus, Lord of heaven and earth! Mary, Joseph,
 lend your aid,
 With us sing our Saviour's birth.

Tr. Bishop James Chadwick, 1813–82

16

HARK! The herald angels sing,
 "Glory to the newborn King;
 Peace on earth, and mercy mild,
 God and sinners reconciled!"
 Joyful, all ye nations rise,
 Join the triumph of the skies;
 With th'angelic host proclaim,
 "Christ is born in Bethlehem!"

Refrain Hark! the herald angels sing,
 Glory to the newborn King!

- 2 Christ, by highest Heav'n adored;
 Christ the everlasting Lord;
 Late in time, behold Him come,
 Offspring of a Virgin's womb.
 Veiled in flesh the Godhead see;
 Hail th'incarnate Deity,

Pleased as Man with man to dwell,
Jesus, our Emmanuel.

- 3 Hail the heav'n-born Prince of Peace!
Hail the Sun of Righteousness!
Light and life to all He brings,
Ris'n with healing in His wings.
Mild He lays His glory by,
Born that man no more may die.
Born to raise the sons of earth,
Born to give them second birth.

Charles Wesley, 1707–1788

17

U_NTO us is born a Son,
King of Quires supernal:
See on earth His life begun,
Of lords the Lord eternal.

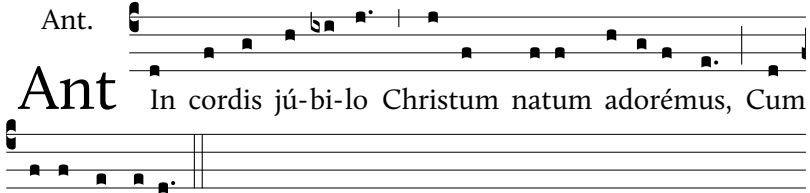
- 2 Christ, from heav'n descending low
Comes on earth a stranger;
Ox and ass their Owner know,
Becradled in a manger.
- 3 This did Herod sore affray,
And grievously bewilder
So he gave the word to slay,
And slew the little childer.
- 4 Of His love and mercy mild
This the Christmas story;
O that Mary's gentle Child
Might lead us up to glory!
- 5 O and A, and A and O,
Cum cantibus in choro,
Let the merry organ go,
Benedicamus Domino.

Tr. George Ratcliffe Woodward, 1859–1934

18P UER natus in Béthlehem, allelúia:
 Unde gaudet Jerúsalem,
 allelúia, allelúia.

A Boy is born in Bethlehem,
 Joy bringing to Jerusalem.

Ant.



novo cántico

In jubilee of heart, let us adore with one
 accord,
 The birth of Christ, our Lord.
 Whose Kingdom shall for aye endure.

2 Hic jacet in praesépíio, allelúia:
 Qui regnat sine término,
 allelúia, allelúia.

3 Reges de Saba véniunt, allelúia, The kings of Saba come and bring, Gold,
 Aurum, thus, myrrham ófferunt, myrrh and incense to their King.
 allelúia, allelúia.

4 Intrántes domum ínvicem, allelúia, One after one, the cot forlorn,
 Novum salútant Príncipem, Ent'ring they hail their Prince new-born.
 allelúia, allelúia.

5 Sine serpéntis vúlnerē, allelúia, The serpent's venom knows Him not,
 De nostro venit sáanguine, Though of our blood His own He got.
 allelúia, allelúia.

6 In carne nobis símilis, allelúia, Made like to us in human kin,
 Peccáto sed dissímilis, Unlike us in respect to sin.
 allelúia, allelúia.

7 Ut rédderet nos hómīnes, allelúia, That like Him He might make us be,
 Deo et sibi símiles, And with Himself and God agree.
 allelúia, allelúia.

8 In hoc natáli gaudio, allelúia: To this birth's joy let all accord,
 Benedicámus Dómino, And bless forever Christ the Lord.
 allelúia, allelúia.

- 9 Laudétur sancta Trínitas, allelúia,
Deo dicámus grátias,
allelúia, allelúia.
- And praise the Holy Trinity,
Now and to all eternity.

Tr. the Transalpine Redemptorist Christmas Book, 2010

- 19 Joy to the world, the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And Heaven and nature sing,
And Heaven and nature sing,
And Heaven, and Heaven and nature sing.
- 2 Joy to the earth, the Saviour reigns!
Let men their songs employ;
While fields and floods, rocks, hills and plains
Repeat the sounding joy,
Repeat the sounding joy,
Repeat, repeat the sounding joy.
- 3 No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found,
Far as the curse is found,
Far as, far as the curse is found.
- 4 He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love,
And wonders of His love,
And wonders, wonders of His love.

Isaac Watts, 1674–1748
based on Psalm 98

- 20 GAUDETE, gaudete!
Christus est natus,
Ex Maria Virgine, gaudete!
- 1 Tempus ad est gratiae
Hoc quod optabamus,

Carmina laetitiae
Devote redamus.

3 Ezechielis porta
Clausa per transitur,
Unde lux est orta
Salus invenitur.

2 Deus homo factus est,
Natura mirante,
Mundus renovatus est
A Christo regnante.

4 Ergo nostra contio
Psallat jam in lustro,
Benedicat Domino,
Salus Regi nostro.

Rejoice, rejoice! Christ is born, Of the Virgin Mary, rejoice!

The time of grace has come for which we have prayed Let us devoutly sing songs
of joy.

God is made man, while nature wonders The world is renewed by Christ the
King.

The closed gate of Ezechiel has been passed through; Whence the light has
risen, salvation is found.

Therefore let our assembly sing praises at this time of purification Let us bless
the Lord: greetings to our King.

21

ONCE in royal David's city
Stood a lowly cattle shed,
Where a mother laid her baby
In a manger for His bed;
Mary was that mother mild,
Jesus Christ her little child.

2 He came down to earth from heaven,
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall;
With the poor and mean and lowly,
Lived on earth our Saviour holy.

3 And, through all His wond'rous childhood,
He would honour and obey,
Love and watch the lowly maiden
In whose gentle arms He lay:
Christian children all must be
Mild, obedient, good as He.

- 4 For He is our childhood's pattern,
Day by day like us He grew;
He was little, weak and helpless,
Tears and smiles like us He knew.
And He feeleth for our sadness,
And He shareth in our gladness.
- 5 And our eyes at last shall see Him,
Through His own redeeming love;
For that Child who seemed so helpless
Is our Lord in heaven above;
And He leads His children on
To the place where He is gone.
- 6 Not in that poor lowly stable,
With the oxen standing round,
We shall see Him; but in heaven,
Set at God's right hand on high;
When like stars His children crowned,
All in white shall wait around.

Cecil Frances Alexander, 1818–1895

22

- O** LITTLE town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.
- 2 For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wond'ring love.
O morning stars, together
Proclaim the holy birth!
And praises sing to God the King,
And peace to men on earth.

- 3 How silently, how silently,
 The wondrous gift is giv'n!
 So God imparts to human hearts
 The blessings of his heav'n
 No ear may hear His coming,
 But in this world of sin,
 Where meek souls will receive Him, still
 The dear Christ enters in.
- 4 O holy Child of Bethlehem!
 Descend to us we pray;
 Cast out our sin and enter in,
 Be born in us today.
 We hear the Christmas angels
 The great glad tidings tell;
 O come to us, abide with us,
 Our Lord Emmanuel!

Phillips Brooks, 1835–1893

23

SEE amid the winter's snow,
 Born for us on earth below,
 See the tender Lamb appears,
 Promised from eternal years.

Chorus Hail, thou ever-blessed morn!
 Hail, redemption's happy dawn!
 Sing through all Jerusalem,
 Christ is born in Bethlehem.

- 2 Lo, within a manger lies
 He who built the starry skies;
 He, who throned in height sublime
 Sits amid the cherubim.
- 3 Say, ye holy shepherds, say
 What your joyful news today;
 Wherefore have ye left your sheep
 On the lonely mountain steep?
- 4 "As we watched at dead of night,
 Lo, we saw a wondrous light;

Angels singing peace on earth
Told us of the Saviour's birth."

- 5 Sacred infant, all divine,
What a tender love was Thine,
Thus to come from highest bliss
Down to such a world as this.
- 6 Teach, O teach us, Holy Child,
By Thy Face so meek and mild,
Teach us to resemble Thee,
In Thy Sweet humility!

Edward Caswall, 1814–78

EPIPHANY

For English see
below.

24 **P**ERSONENT hodie
Voces puerulae,
Laudantes iucunde
Qui nobis est natus,
Summo Deo datus,
Et de Vir-, Vir-, Vir-,
Et de Vir-, Vir-, Vir-,
Et de Virgineo
ventre procreatus.

- 2 In mundo nascitur,
Pannis involvitur
Praesepi ponitur
Stabulo brutorum,
Rector supernorum.
Perdidit, -dit, -dit,
Perdidit, -dit, -dit,
Perdidit spolia
princeps in-
fernorum.

- 3 Magi tres venerunt,
Parvulum inquirunt,
Bethlehem adeunt,
Stellulam sequendo,
Ipsam adorando,
Aurum, thus, thus, thus,
Aurum, thus, thus, thus,
Aurum, thus, et
myrrham
ei offerendo.

- 4 Omnes clericuli,
Pariter pueri,
Content ut angeli:
Advenisti mundo,
Laudes tibi fundo.
Ideo, -o, -o,
Ideo, -o, -o,
Ideo gloria
in excelsis Deo.

Piae Cantiones

For original see
above.

25 SING

- aloud on this day,
Children all raise the lay,
Cheerfully we and they,
Hasten to adore Thee,
Sent from highest glory.
For us born, born, born,
For us born, born, born,
For us born, on this morn,
Of the Virgin Mary.
- 2 Now a child, He is born,
Swathing bands Him adorn,
Manger bed, He'll not
scorn,
Ox and ass are near Him;
We as Lord revere Him,
And the vain, vain, vain,
And the vain, vain, vain,
And the vain powers of
hell,
Spoiled of prey now fear

Him.

- 3 From the far Orient
Guiding star wise men
sent;
Him to seek their intent,
Lord of all creation;
Kneel in adoration.
Gifts of gold, gold, gold,
Gifts of gold, gold, gold,
Gifts of gold, frankincense,
Myrrh for their oblation.
- 4 All must join Him in praise;
Men and boys voices raise
On this day of all days;
Angel voices ringing,
Christmas tidings bring-
ing.
Join we all, all, all,
Join we all, all, all,
Join we all, Gloria
In excelsis singing.

26

BETHLEHEM, of noblest cities
None can once with thee compare;
Thou alone the Lord from heaven
Didst for us incarnate bear.

- 2 Fairer than the sun at morning
Was the star that told his birth;
To the lands their God announcing,
Seen in fleshly form on earth.
- 3 By its lambent beauty guided
See the eastern kings appear;
See them bend, their gifts to offer,
Gifts of incense, gold and myrrh.

- 4 Solemn things of mystic meaning:
Incense doth the God disclose,
Gold a royal child proclaimeth,
Myrrh a future tomb foreshows.
- 5 Holy Jesus, in Thy brightness
To the Gentile world displayed,
With the Father and the Spirit
Endless praise to Thee be paid.

Piae Cantiones

Tr. Edward Caswall, 1814–1878

27

THE first Nowell, the angels did say
Was to certain poor shepherds in fields as they lay
In fields where they lay keeping their sheep
On a cold winter's night that was so deep.
Nowell, Nowell, Nowell, Nowell
Born is the King of Israel!

- 2 They looked up and saw a star
Shining in the East beyond them far
And to the earth it gave great light
And so it continued both day and night.
Nowell, Nowell, Nowell, Nowell
Born is the King of Israel!
- 3 And by the light of that same star
Three Wise Men came from country far
To seek for a King was their intent
And to follow the star wherever it went.
Nowell, Nowell, Nowell, Nowell
Born is the King of Israel!
- 4 This star drew nigh to the northwest
O'er Bethlehem it took its rest
And there it did both stop and stay
Right o'er the place where Jesus lay.
Nowell, Nowell, Nowell, Nowell
Born is the King of Israel!
- 5 Then entered in those Wise Men three
Full rev'rently upon their knee,

And offered there, in His presence
Their gold and myrrh and frankincense.

Nowell, Nowell, Nowell, Nowell
Born is the King of Israel!

- 6 Then let us all with one accord
Sing praises to our heavenly Lord
That hath made Heaven and earth of nought
And with His Blood mankind has bought.
Nowell, Nowell, Nowell, Nowell
Born is the King of Israel!

Old English

28

WE three kings of Orient are,
Bearing gifts we travel afar
Field and fountain, moor and mountain,
Following yonder star.

- Chorus O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to the perfect Light.
- 2 Born a babe on Bethlehem's plain,
Gold we bring to crown Him again;
King forever, ceasing never,
Over us all to reign.
- 3 Frankincense to offer have I;
Incense owns a Deity nigh,
Prayer and praising all men raising,
Worship Him God most high.
- 4 Myrrh is mine: its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing, bleeding dying,
Sealed in the stone cold tomb.
- 5 Glorious now behold Him arise,
King and God and Sacrifice:
Heav'n sings, "Alleluia!"
"Alleluia!" the earth replies.

- 29 **B**RIGHTEST and best of the sons of the morning,
 Dawn on our darkness, and lend us thine aid!
 Star of the East, the horizon adorning,
 Guide where our infant Redeemer is laid!
- 2 Cold on His cradle the dew-drops are shining;
 Low lies His head with the beasts of the stall;
 Angels adore Him in slumber reclining,
 Maker and Monarch and Saviour of all.
- 3 Say, shall we yield Him, in costly devotion,
 Odours of Edom, and offerings divine,
 Gems of the mountains, and pearls of the ocean,
 Myrrh from the forest, or gold from the mine?
- 4 Vainly we offer each ample oblation,
 Vainly with gifts would His favour secure:
 Richer by far is the heart's adoration,
 Dearer to God are the prayers of the poor.

Bishop Heber, 1783–1826

LENT

30

P Arce Dómi-ne, parce pópu-lo tu-o: ne in ætérnum i-ra-
 scá-ris no-bis

Spare, Lord, spare Thy people, do not be angry with us forever

- 1 Flectámus iram víndicem,
 Plorémus ante Júdicem;
 Clamémus ore súplici,
 Dicámus omnes cérnui:

Let us appease His wrath, beg mercy from our Judge,
 Call upon Him in suppliant entreaty, let all of us offer this prayer.

- 2 Nostris malis offéndimus
 Tuam Deus cleméntiam
 Effúnde nobis désuper
 Remíssor indulgéntiam.

Our sins have offended Thy divine Mercy
 Yet pour out on us from heaven the grace of pardon.

31

AUDI, benígne Cónditor,
 Nostras preces cum flétibus,
 In hoc sacro jejúnio.
 Fusas quadragenário.

- 2 Scrutátor alme córdium,
 Infirma tu scis vírium;
 Ad te revérsis éxhibe
 Remissiónis grátiam.
- 3 Multum quidem peccávimus,
 Sed parce confiténtibus,
 Ad nóminis laudem tui.
 Confer medélam lánguidis.
- 4 Concéde nostrum cónteri
 Corpus per abstinéntiam
 Culpaē ut relínquant pábulum
 Jejúna corda críminum.
- 5 Praesta, beáta Trínitas,
 Concéde, simplex Unitas,
 Ut fructuósa sint tuis
 Jejuniórum múnera. Amen.

For English see
 below.

32

THOU loving Maker of mankind,
 Before Thy throne we pray and weep!
 Oh, strengthen us with grace divine
 Duly this sacred Lent to keep.

- 2 Searcher of hearts! Thou dost discern
 Our ills, and all our weakness know;

For original see
 above.

Again to Thee with tears we turn,
Again to us Thy mercy show.

- 3 Much have we sinned; but we confess
Our guilt, and all our faults deplore:
Oh, for the praise of Thy great Name
Our fainting souls to health restore!
- 4 And grant us, while by fasts we strive
This mortal body to control,
To fast from all the food of sin,
And so to purify the soul.
- 5 Hear us, O Trinity thrice blest!
Sole Unity! to Thee we cry:
Vouchsafe us from these fasts below
To reap immortal fruit on high. Amen.

Tr. Edward Caswall, 1814–78

33

WHEN I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

- 2 Forbid it, Lord, that I should boast,
Save in the death of Christ, my God:
All the vain things that charm me most,
I sacrifice them to His Blood.
- 3 See from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?
- 4 Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Isaac Watts, 1674–1748

34

GOD of mercy and compassion,
 Look with pity upon me;
 Father, let me call Thee Father,
 'Tis Thy child returns to Thee.

Refrain: Jesus Lord, I ask for mercy;
 Let me not implore in vain;
 All my sins I now detest them,
 Never will I sin again.

- 2 By my sins I have deserved,
 Death and endless misery;
 Hell with all its pains and torments
 And for all eternity
- 3 By my sins I have abandoned
 Right and claim to heaven above,
 Where the saints rejoice forever,
 In a boundless sea of love.
- 4 See our Saviour, bleeding, dying,
 On the cross of Calvary;
 To that cross my sins have nail'd Him,
 Yet He bleeds and dies for me.

Edmund Vaughan, 1827–1908

35



Hear, O Lord, and have mercy,
 Who have sinned against Thee.

- 1 Ad te Rex summe, ómnium redemptor,
 Oculos nostros sublevámus flentes:
 Exáudi, Christe, supplicántum preces.

King, high exalted, all the world's Redeemer,
 To Thee we lift our eyes with weeping:
 Christ, we implore Thee, hear Thy suppliant's prayers.

- 2 Déxtera Patris, lapis anguláris,
Via salútis jánua caeléstis,
Ablue nostri máculas delícti.

Right hand of Godhead, headstone of the corner,
Path of salvation, gate of heaven,
Wash away the stains of our sins.

- 3 Rogámus, Deus, tuam majestátem:
Auribus sacris gémitus exáudi:
Crimina nostra plácidus indúlge.

We, Thy eternal majesty entreating,
With Thy blessed ears hear our sighing:
Graciously grant pardon to our sins.

- 4 Tibi fatémur crímina admíssa:
Contríto corde pándimus occúlta:
Tua Redémptor, píetas ignóscat.

Humbly confess we, who have sinned against Thee,
With contrite hearts we reveal things hidden;
O Redeemer, may Thy pity grant forgiveness.

- 5 Innocens captus, nec repúgnans ductus,
Téstibus falsis pro ímpiis damnátus:
Quos redemísti, tu consérva, Christe.

Led away captive, guiltless, unresisting,
Condemned by false witnesses unto death for sinners,
Christ do Thou keep us whom Thy blood hath ransomed.

36

LORD Jesus, think on me,
And purge away my sin;
From earthborn passions set me free,
And make me pure within.

- 2 Lord Jesus, think on me,
With care and woe oppressed;
Let me Thy loving servant be,
And taste Thy promised rest.

- 3 Lord Jesus, think on me,
Nor let me go astray;

Through darkness and perplexity
Point Thou the heavenly way.

- 4 Lord Jesus, think on me,
That, when the flood is passed,
I may th'eternal brightness see,
And share Thy joy at last.
- 5 Lord Jesus, think on me,
That I may sing above
Praise to the Father and to Thee,
And to the Holy Dove.

Bishop Synesius of Cyrene, c.373–414

Tr. Allen William Chatfield, 1808–96

37

FORTY days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled.

- 2 Shall not we Thy sorrow share
And from earthly joys abstain,
Fasting with unceasing prayer,
Glad with Thee to suffer pain?
- 3 And if Satan, vexing sore;
Flesh or spirit should assail
Thou, his Vanquisher before,
Grant we may not faint or fail!
- 4 So shall we have peace Divine:
Holier gladness ours shall be;
Round us, too, shall angels shine,
Such as ministered to Thee.
- 5 Keep, O keep us, Saviour dear,
Ever constant by Thy side;
That we Thee we may appear
At th' eternal Eastertide.

George Hunt Smyttan, 1822–1870

PASSIONTIDE

- 38 **V** EXILLA Regis pródeunt;
 Fulget Crucis mystérium,
 Qua vita mortem pértulit,
 Et morte vitam prótulit.
- 2 Quae vulneráta lánceae
 Mucróne diro críminum
 Ut nos laváret sórdibus,
 Manávit unda et sáanguine.
- 3 Impléta sunt quae cóncinit
 David fidéli cármine,
 Dicéndo natió nibus:
 Regnávit a ligno Deus.
- 4 Arbor decóra et fúlgida,
 Ornáta Regis púrpura,
- Electa digno stípíte
 Tam sancta membra
 tángere.
- 5 Beáta, cujus bráchiis
 Prétium pepéndit saéculi:
 Statéra facta córporis,
 Tulítque praedam tártari.
- 6 O Crux ave, spes única,
 Hoc Passióis témpore.
 Piis adáuge grátiam,
 Reisque dele crímina.
- 7 Te, fons salútis Trínitas,
 Colláudet omnis spíritus:
 Quibus Crucis victóriam
 Largíris, adde praémium.
 Amen.

Venantius Fortunatus, 530–609

39

ABROAD the regal banners fly,
 Now shines the Cross's mystery:
 Upon it Life did death endure,
 And yet by death did life procure.

- 2 Who, wounded with a direful spear,
 Did, purposely to wash us clear
 From stain of sin, pour out a flood
 Of precious water mixed with blood.
- 3 That which the prophet-king of old
 Hath in mysterious verse foretold,
 Is now accomplished, whilst we see
 God ruling nations from a Tree.
- 4 O lovely and refulgent Tree,
 Adorned with purple majesty;

For original see
 above.

Culled from a worthy stock, to bear
Those limbs which sanctified were.

- 5 Blest Tree, whose happy branches bore
The wealth that did the world restore;
The beam that did that Body weigh
Which raised up hell's expected prey.
- 6 Hail Cross, our hope; on thee we call,
Who keep this mournful festival;
Grant to the just increase of grace,
And every sinner's crimes efface.
- 7 Blest Trinity, we praises sing
To Thee, from whom all graces spring;
Celestial crowns on those bestow
Who conquer by the Cross below.

Tr. Walter Kirkham Blount, d 1717
and Evening Office, 1710

PALM SUNDAY

40



Cu-i pu-e- rí-le de-cus prompsit Hosánna pi-um

For English see
below.

- 1 Israel es to Rex, Davídis et ínclýta proles:
Nómine qui in Dómini, Rex benedícite, venis.
- 2 Coétus in excélsis te laudat caélicus omnis,
Et mortális homo, et cuncta creáta simul.
- 3 Plebs Hebraéa tibi cum palmis óbvia venit:
Cum prece, voto, hymns, ádsumus ecce tibi.
- 4 Hi tibi passúro solvébant múnia laudis:
Nos tibi regnánti pángimus ecce melos.
- 5 Hi placuére tibi, pláceat devótio nostra:
Rex bone, Rex clemens, cui bona cuncta placent.

41

ALL glory, laud and honour,
 To Thee, Redeemer, King,
 To Whom the lips of children
 Made sweet hosannas ring.

For original see
 above.

- 1 Thou art the King of Israel,
 Thou David's royal Son,
 Who in the Lord's Name comest,
 The King and Blessèd One.
- 2 The company of angels
 Are praising Thee on High,
 And mortal men and all things
 Created make reply.
- 3 The people of the Hebrews
 With palms before Thee went;
 Our prayer and praise and anthems
 Before Thee we present.
- 4 To Thee, before Thy passion,
 They sang their hymns of praise;
 To Thee, now high exalted,
 Our melody we raise.
- 5 Thou didst accept their praises;
 Accept the prayers we bring,
 Who in all good delightest,
 Thou good and gracious King.

HOLY THURSDAY

42



For English see
below.

- 1 Congregávit nos in unum, Christi amor.
Exsultémus, et in ipso jucundémur.
Timeámus, et amémus Deum vivum.
Et ex corde diligámus nos sincéro.
- 2 Simul ergo cum in unum congregámur:
Ne nos mente dividámur caveámus.
Cessent júrgia málgna, cessent lites.
Et in médio nostri sit Christus Deus.
- 3 Simul quoque cum beátis videámus
Gloríanter vultum tuum, Christe Deus:
Gáudium, quod est imménsum, atque probum,
Saécula per infiníta saeculórum. Amen.

Where true charity and love are, God is dwelling there.

Love of Christ has gathered all of us into one With joy let us now
rejoice and be pleased in Him Let us fear Him, let us love Him, the
living God And may we love one another with sincere hearts.

As we gather now united all into one Keep our minds free from
division, let us beware Let evil urges be ended, let trouble cease
And in the midst of us be here, the Christ our God.

Like the blessed up in heaven, let us now see Thy dear Face in glory
shining, O Christ our God The joy immense and rewarding, both
meet and good Through endless ages of ages, world without end.
Amen.

THE PASSION

- 43 **S**TABAT Mater dolorósa
Juxta crucem lacrimósa,
Dum pendébat Fílius.
- 3 O quam tristis et afflícta
Fuit illa benedícta
Mater Unigéniti!
- 2 Cujus ánimam geméntem,
Contristátem et doléntem
Pertransívit gládius.

- | | | | |
|----|---|----|--|
| 4 | Quæ mærébat et dolébat,
Pia Mater, dum vidébat
Nati pœnas ínclyti. | 12 | Tui Nati vulneráti,
Tam dignáti pro me pati,
Pœnas mecum dívide. |
| 5 | Quis est homo qui non
fleret,
Matrem Christi si vidéret
In tanto supplício? | 13 | Fac me tecum pie flere,
Crucifixo condolére,
Donec ego víxero. |
| 6 | Quis non posset con-
tristári,
Christi Matrem contem-
plári
Doléntem cum Fílio? | 14 | Juxta Crucem tecum stare,
Et me tibi sociáre
In planctu desidéro. |
| 7 | Pro peccátis suæ gentis,
Vidit Jesum in torméntis,
Et flagéllus súbditum. | 15 | Virgo víginem præclára,
Mihi jam non sis amára:
Fac me tecum plángere. |
| 8 | Vidit suum dulcem Natum
Moriéndo desolátum,
Dum emísit spíritum. | 16 | Fac ut portem Christi
mortem
Passiónis fac consórtem,
Et plagas recólere. |
| 9 | Eia Mater, fons amóris,
Me sentíre vim dolóris
Fac, ut tecum lúgeam. | 17 | Fac me plagis vulnerári,
Fac me Cruce inebríari,
Et cruóre Fílii. |
| 10 | Fac ut árdeat cor meum
In amándo Christum
Deum,
Ut sibi compláceam. | 18 | Flammis ne urar succén-
sus,
Per te, Virgo, sim defénsus
In die judícii. |
| 11 | Sancta Mater, istud agas,
Crucifíxi fige plagas
Cordi meo válide. | 19 | Christe, cum sit hinc exíre,
Da per Matrem me veníre
Ad palmam victóriæ. |
| | | 20 | Quando corpus moriétur,
Fac ut ánimæ donétur
Paradísi glória. Amen. |

Jacopone da Todi, 1230–1306

44

BY THE CROSS her vigil keeping,
Stood the mournful mother weeping,
Close to Jesus to the last.

For original see
above.

- 2 Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword had pass'd.
- 3 Oh, how sad and sore distresséd
Was that mother highly blesséd
Of the sole-begotten One!
- 4 Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.
- 5 Is there one who would not weep,
Whelm'd 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 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 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 Judgement day.
- 19 Christ, when Thou shalt call me hence,
Be Thy Mother my defence,
Be Thy Cross my victory.
- 20 While my body here decays,
May my soul Thy goodness praise,
Safe in Paradise with Thee. Amen.

Tr. Edward Caswall, 1814-78

45

O SACRED Head, surrounded
By crown of piercing thorn!
O bleeding head, so wounded,
Reviled and put to scorn!
Death's pallid hue comes o'er Thee,
The glow of life decays,
Yet hosts of heaven adore Thee
And tremble as they gaze.

- 2 I see Thy strength and vigour,
All fading in the strife,
And death with cruel rigour,
Bereaving Thee of life;
O agony and dying!
O love to sinners free!
Jesus, all grace supplying,
Turn Thou Thy face on me.
- 3 What language shall I borrow
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end?
O make me Thine forever,
And should I fainting be,
Lord, let me never, never
Outlive my love to Thee.
- 4 In this Thy bitter Passion
Good Shepherd, think of me.
With Thy most sweet compassion,
Unworthy though I be:
Beneath Thy Cross abiding
Forever would I rest,
In Thy dear love confiding,
And with Thy presence blest.
- 5 Be Thou my consolation,
My shield, when I must die;
Remind me of Thy Passion
When my last hour draws nigh.
Mine eyes shall then behold Thee;
Upon Thy Cross shall dwell,
My heart by faith enfold Thee;
Who dieth thus, dies well.

Salve caput cruentatum

Tr. Henry Williams Baker, 1821-77
and James Waddel Alexander, 1804-1859

GOOD FRIDAY

46

SING, my tongue, the glorious battle,
Sing the last, the dread affray;
O'er the cross, the victor's trophy,
Sound the high triumphal lay,
How, the pains of death enduring,
Earth's Redeemer won the day.

- 2 When at length the appointed fulness
Of the sacred time was come,
He was sent, the world's Creator,
From the Father's heavenly home,
And was found in human fashion,
Offspring of the Virgin's womb.
- 3 Now the thirty years are ended
Which on earth He willed to see,
Willingly He meets His passion,
Born to set His people free;
On the cross the Lamb is lifted,
There the sacrifice to be.
- 4 There the nails and spear He suffers,
Vinegar and gall and reed;
From His sacred body piercèd
Blood and water both proceed:
Precious flood, which all creation
From the stain of sin hath freed.
- 5 Faithful Cross, above all other,
One and only noble Tree,
None in foliage, none in blossom,
None in fruit thy peer may be;
Sweet the wood, and sweet the iron,
And thy load, most sweet is He.
- 6 Bend, O lofty Tree, thy branches,
Thy too rigid sinews bend;
And awhile the stubborn hardness,
Which thy birth bestowed, suspend;
And the limbs of heaven's high Monarch
Gently on thine arms extend.

- 7 Thou alone wast counted worthy
This world's Ransom to sustain,
That a shipwrecked race for ever
Might a port of refuge gain,
With the sacred Blood anointed
Of the Lamb for sinners slain.
- 8 Praise and honour to the Father,
Praise and honour to the Son,
Praise and honour to the Spirit,
Ever Three and ever One:
One in might, and One in glory,
While eternal ages run.

Venantius Fortunatus, 530–609

Tr. John Mason Neale, 1818–66

EASTER

47

ALLELUIA, Allelúia, Allelúia.

- 1 O filii et filiae,
Rex caeléstis, Rex glóriae
Morte surréxit hódie. Allelúia.
- 2 Ex mane prima Sábbati
Ad óstium monuménti
Accessérunt discípuli. Allelúia.
- 3 Et María Magdaléne,
Et Jacóbi, et Salóme
Venérunt corpus úngere Allelúia.
- 4 In albis sedens ángelus
Praedíxit muliéribus:
In Galilaéa est Dóminus. Allelúia.
- 5 Et Joánnes apóstolus
Cucúrrit Petro cítius,
Monuménto venit prius. Allelúia.
- 6 Discípulis adstántibus,
In medio stetit Christus,
Dicens: Pax vobis ómnibus. Allelúia.

For English see
below.

- 7 Ut intelléxit Dídy mus
Quia surréxerat Jesus,
Remánsit fere dúbius. Allelúia.
- 8 Vide Thoma, vide latus,
Vide pedes, vide manus,
Noli esse incrédulus. Allelúia.
- 9 Quando Thomas Christi latus,
Pedes vidit atque manus,
Dixit: Tu es Deus meus. Allelúia.
- 10 Beáti qui non vidérunt
Et firmiter credidérunt;
Vitam aetérnam habébunt. Allelúia.
- 11 In hoc festo sanctíssimo
Sit laus et jubilátio:
BENEDICAMUS DOMINO. Allelúia.
- 12 Ex quibus nos humíllimas
Devótas atque débitas
DEO dicámus GRATIAS. Allelúia.

Jean Tisserand, O.F.M., d. 1494

48

ALLELUIA, Alleluia, Alleluia.

- 1 O sons and daughters, let us sing!
The King of heaven, the glorious King,
Over death today rose triumphing. Alleluia!
- 2 That Easter morn, at break of day,
The faithful women went their way
To seek the tomb where Jesus lay. Alleluia!
- 3 An angel clad in white they see,
Who sat, and spake unto the three,
"Your Lord doth go to Galilee." Alleluia!
- 4 That night the apostles met in fear;
Amidst them came their Lord most dear,
And said, "My peace be on all here." Alleluia!

For original see
above.

- 5 When Thomas first the tidings heard,
How they had seen the risen Lord,
He doubted the disciples' word. Alleluia!
- 6 "My piercèd side, O Thomas, see;
My hands, My feet, I show to thee;
Not faithless but believing be." Alleluia!
- 7 No longer Thomas then denied;
He saw the feet, the hands, the side;
"Thou art my Lord and God," he cried. Alleluia!
- 8 How blest are they who have not seen,
And yet whose faith has constant been;
For they eternal life shall win. Alleluia!
- 9 On this most holy day of days
To God your hearts and voices raise,
In laud and jubilee and praise. Alleluia!

Tr. John Mason Neale, 1818–66

49

- CHRIST the Lord is risen today;
Christians, haste your vows to pay;
Offer ye your praises meet
At the Paschal Victim's feet.
For the sheep the Lamb hath bled,
Sinless in the sinners' stead.
"Christ is risen," today we cry;
Now He lives no more to die.
- 3 Christ, the Victim undefiled,
God and man hath reconciled
While in strange and awe-full strife
Met together Death and Life:
Christians, on this happy day
Haste with joy your vows to pay.
"Christ is risen," today we cry;
Now He lives no more to die.
 - 5 Christ, who once for sinners bled,
Now the First-born from the dead,

Throned in endless might and power,
 Lives and reigns forevermore.
 Hail, eternal Hope on high!
 Hail, Thou King of victory!
 Hail, Thou Prince of Life adored!
 Help and save us, gracious Lord.

Tr. Jane E. Leeson, 1807–82

50

JESUS Christ is risen today, Alleluia!
 Our triumphant holy day, Alleluia!
 Who did once, upon the Cross, Alleluia!
 Suffer to redeem our loss. Alleluia!

- 2 Hymns of praise then let us sing Alleluia!
 Unto Christ our heavenly King, Alleluia!
 Who endured the Cross and grave, Alleluia!
 Sinners to redeem and save. Alleluia!
- 3 But the pain which He endured Alleluia!
 Our salvation hath procured; Alleluia!
 Now above the sky He's King, Alleluia!
 Where the Angels ever sing. Alleluia!

Lyra Davidica, 1708

51

BRING, all ye dear-bought nations, bring
 Your richest praises to your King,
 Alleluia, alleluia,
 That spotless Lamb, who more than due,
 Paid for His sheep, and those sheep you,
 Alleluia, alleluia,
 Alleluia, alleluia, alleluia.

- 2 The guiltless Son, who bought your peace,
 And made His Father's anger cease,
 Alleluia, alleluia,
 Then, life and death together fought,
 Each to a strange extreme were brought.

- 3 Life died, but soon revived again,
And even death by it was slain.
Alleluia, alleluia,
Say, happy Magdalen, oh say,
What didst thou see there by the way?
- 4 "I saw the tomb of my dear Lord,
I saw Himself and Him adored,
Alleluia, alleluia,
I saw the napkin and the sheet,
That bound His head and wrapped His feet.
- 5 "I heard the angels witness bear,
Jesus is ris'n; He is not here;
Alleluia, alleluia,
Go, tell His followers they shall see,
Thine and their hope in Galilee.
- 6 We, Lord, with faithful hearts and voice,
On this Thy rising day rejoice.
Alleluia, alleluia,
O Thou, whose power o'ercame the grave,
By grace and love us sinners save.

Victimae Paschali Laudes, attributed to Wipo of Burgundy, 11th century
Tr. Walter Kirkham Blount, d 1717

52

- ALLELUIA, sing to Jesus
His the sceptre, His the throne,
Alleluia, His the triumph,
His the victory alone:
Hark the songs of peaceful Sion
Thunder like a mighty flood:
Jesus, out of every nation,
Hath redeemed us by His Blood.
- 2 Alleluia, not as orphans
Are we left in sorrow now;
Alleluia He is near us,
Faith believes, nor questions how;
Though the cloud from sight received Him
When the forty days were o'er,

Shall our hearts forget His promise,
 'I am with you evermore'?

- 3 Alleluia, Bread of Angels,
 Thou on earth our food, our stay;
 Alleluia, here the sinful
 Flee to Thee from day to day;
 Intercessor, friend of sinners,
 Earth's Redeemer, plead for me,
 Where the songs of all the sinless
 Sweep across the crystal sea.
- 4 Alleluia, King eternal,
 Thee the Lord of lords we own;
 Alleluia, born of Mary,
 Earth Thy footstool, heaven Thy throne;
 Thou within the veil hast entered,
 Robed in flesh, our great High Priest;
 Thou on earth both Priest and Victim
 In the Eucharistic Feast.

William Chatterton Dix, 1837–98

53

^v
L ápis revo-lútus est, alle-lú-ia, ab ósti-o monuménti,
 alle-lú-ia, alle-lú-ia. 2. Nó-li flé-re, Ma-rí-a, alle-lú-ia : resur-
 réxit Dóminus, alle-lú-ia, alle-lú-ia. Alle-lú-ia,

PENTECOST

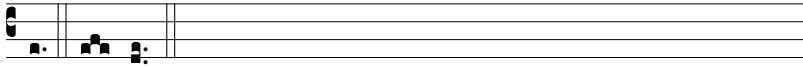
54

For English see
below.

V Eni Cre-á-tor Spí-ri-tus, Méntes tu-órum ví-si-ta : Imple
 su-pérna grá-ti-a Quae tu cre-ásti péctora. 2. Qui dí-ce-ris
 Pa-rácli-tus, Altíssimi donum De-i, Fons vi-vus ignis cá-ri-tas,
 Et spi-ri-tá-lis úncti-o. 3. Tu septi-fórmis múne-re, Dígitus
 pa-térnae délixterae, Tu ri-te promíssum Patris, Sermóne di-tans
 gúttura. 4. Accénde lumen sénsibus, Infúnde amórem córdibus,
 Infírma nostri córpo-ris Virtú-te firmans pérpe-ti. 5. Hóstem
 re-pél-las lóngi-us, Pacémque dones pró-tinus Ductó-re sic te
 praevi-o, Vi-témus omne nóxi-um. 6. Per te sci-ámus da Pa-
 trem, Noscámus atque Fí-li-um, Téque utri-úsque Spí-ri-tum
 Credámus omni témpore. 7. De-o Patri sit gló-ri-a, Et Fí-li-o



qui a mórtu-is Surré-xit, ac Pa-rácli-to, In saecu-lórum saecu-



la. A-men.

Rabanus Maurus, 776–856

55

COME, Holy Ghost, Creator, come
From Thy bright heavenly throne,
Come, take possession of our souls,
And make them all Thine own.

For original see
above.

- 2 Thou who art called the Paraclete,
Best gift of God above,
The living spring, the living fire,
Sweet unction and true love.
- 3 Thou who art sev'nfold in Thy grace,
Finger of God's right hand;
His promise, teaching little ones
To speak and understand.
- 4 O guide our minds with Thy blest light,
With love our hearts inflame;
And with Thy strength, which ne'er decays,
Confirm our mortal frame.
- 5 Far from us drive our deadly foe;
True peace unto us bring;
And through all perils lead us safe
Beneath Thy sacred wing.
- 6 Through Thee may we the Father know,
Through Thee th'eternal Son,
And Thee the Spirit of them both,
Thrice-blessed Three in One.
- 7 All glory to the Father be,
With His co-equal Son:
The same to Thee, great Paraclete,
While endless ages run.

- 56 **V**_{ENI}, Sancte Spíritus,
Et emítte caélitus
Lucis tuae rádium.
- 2 Veni, pater páuperum,
Veni, dator múnorum
Veni, lumen córdium.
- 3 Consolátor óptime,
Dulcis hospes ánimaē,
Dulce refrigérium.
- 4 In labóre réquies,
In aestu tempéries
In fletu solátium.
- 5 O lux beatíssima,
Reple cordis íntima
Tuórum fidélium.
- 6 Sine tuo númine,
Nihil est in hómīne,
Nihil est innóxiū.
- 7 Lava quod est sórdidum,
Riga quod est áridum,
Sana quod est sáucium.
- 8 Flecte quod est rígídum,
Fove quod est frígídum,
Rege quod est déviū.
- 9 Da tuis fidélibus,
In te confidéntibus,
Sacrum septenáriū.
- 10 Da virtútis méritum,
Da salútis éxitum,
Da perénne gáudium,
Amen, Allelúia.

57

HOLY Spirit, Lord of light,
From Thy clear celestial height
Thy pure beaming radiance give.

- 2 Come, Thou Father of the poor,
Come with treasures which endure,
Come, Thou Light of all that live.
- 3 Thou, of all consolers best,
Thou, the soul's delightful Guest,
Dost refreshing peace bestow.
- 4 Thou in toil art comfort sweet,
Pleasant coolness in the heat,
Solace in the midst of woe.
- 5 Light immortal, Light divine,
Visit Thou these hearts of Thine,
And our inmost being fill.
- 6 If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turned to ill.

For original see
above.

- 7 Heal our wounds; our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away.
- 8 Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.
- 9 Thou, on those who evermore
Thee confess and Thee adore,
In Thy sevenfold gifts descend:
- 10 Give them comfort when they die,
Give them life with Thee on high;
Give them joys that never end.

Tr. Edward Caswall, 1814–78

58

- COME down, O Love Divine,
Seek Thou this soul of mine,
And visit it with Thine own ardour glowing.
O Comforter, draw near,
Within my heart appear,
And kindle it, Thy holy flame bestowing.
- 2 O let it freely burn,
'Til earthly passions turn
To dust and ashes in its heat consuming;
And let Thy glorious light
Shine ever on my sight,
And clothe me round, the while my path illuming.
 - 3 Let holy charity
Mine outward vesture be,
And lowliness become mine inner clothing;
True lowliness of heart,
Which takes the humbler part,
And o'er its own shortcomings weeps with loathing.
 - 4 And so the yearning strong,
With which the soul will long,
Shall far outpass the power of human telling;

For none can guess its grace,
 'Till he become the place
 Wherein the Holy Spirit makes His dwelling.

Bianco of Siena, d.1434

Tr. Richard F. Littledale, 1833–1890

59

O BREATHE on me, Breath of God,
 Fill me with life anew,
 That I may love what Thou dost love,
 And do what Thou wouldst do.

2 O breathe on me, Breath of God,
 Until my heart is pure:
 Until with Thee I have one will
 To do and to endure.

3 O breathe on me, Breath of God,
 Till I am wholly Thine,
 Until this earthly part of me
 Glows with Thy fire divine.

4 O breathe on me, Breath of God,
 So shall I never die,
 But live with Thee the perfect life
 Of Thine eternity

Edwin Hatch, 1835–89

CORPUS CHRISTI

60

A DORO (te) devôte, latens Déitas,
 Quae sub his figúris vere látitas;
 Tibi se cor meum totum súbjicit,
 Quia te contémplans totum déficit.

2 Visus, tactus, gustus in te fállitur,
 Sed audítu solo tuto créditur.
 Credo quidquid dixit Dei Fílius;
 Nil hoc verbo veritátis vérius.

For English see
 below.

- 3 In cruce latébat sola Déitas,
At hic latet simul et Humánitas,
Ambo tamen credens atque cónfitens,
Peto quod petívit latro paénitens.
- 4 Plagas, sicut Thomas, non intúeor:
Deum tamen meum te confíteor.
Fac me tibi semper magis crédere,
In te spem habére, te diligere.
- 5 O memoriále mortis Dómini!
Panis vivus, vitam praéstans hómini!
Praesta meae menti de te vívere,
Et te illi semper dulce sápere.
- 6 Pie Pelicáne, Jesu Dómine,
Me immúndum munda tuo sáanguine:
Cujus una stilla salvum fácere
Totum mundum quit ab omni scélere.
- 7 Jesu, quem velátum nunc aspício,
Oro, fiat illud quod tam sítio:
Ut te reveláta cernens fácie,
Visu sim beátus tuae glóriæ. Amen

St. Thomas Aquinas, 1225–74

61 **G**ODHEAD here in hiding, whom I do adore,
Mask'd by these bare shadows, shape and nothing more,
See, Lord, at Thy service low lies here a heart
Lost, all lost in wonder at the God Thou art.

- 2 Seeing, touching, tasting are in Thee deceived:
How says trusty hearing? That shall be believed;
What God's Son hath told me, take for truth I do;
Truth Himself speaks truly, or there's nothing true.
- 3 On the cross Thy Godhead made no sign to men;
Here Thy very manhood steals from human ken:
Both are my confession, both are my belief,
And I pray the prayer of the dying thief.
- 4 I am not like Thomas, wounds I cannot see,
But can plainly call Thee Lord and God as he;

For original see
above.

This faith each day deeper be my holding of,
Daily make me harder hope and dearer love.

- 5 O Thou our reminder of Christ crucified,
Living Bread, the life of us for whom He died,
Lend this life to me then: feed and feast my mind,
There be Thou the sweetness man was meant to find.
- 6 Like what tender tales tell of the Pelican;
Bathe me, Jesu Lord, in what Thy bosom ran
Blood whereof a single drop has power to win
All the world forgiveness of its world of sin.
- 7 Jesu, whom I look at shrouded here below,
I beseech Thee send me what I long for so,
Some day to gaze on Thee face to face in light
And be blest for ever with Thy glory's sight. Amen.

Tr. Gerard Manley Hopkins S.J., 1844-89

62

ANIMA Christi, sanctífica me.
Corpus Christi, salva me.
Sanguis Christi, inébria me.
Aqua láteris Christi, lava me.

- 2 Pássio Christi, confórta me.
O bone Iesu, exáudi me.
Intra tua vúlnera abscónde me.
Ne permíttas me separáři a te.
- 3 Ab hoste malígno defénde me.
In hora mortis meae voca me.
Et jube me veníre ad te,
Ut cum Sanctis tuis laudem te
In saécula saeculórum.
Amen.

Ascribed to Pope John XXII, 1249-1334

63

SOUL of my Saviour, sanctify my breast;
Body of Christ, be Thou my saving guest;
Blood of my Saviour, bathe me in Thy tide,
Wash me with water flowing from Thy side.

For English see
below.

For original see
above.

- 2 Strength and protection may Thy Passion be.
O blessed Jesus, hear and answer me;
Deep in Thy wounds, Lord, hide and shelter me;
So shall I never, never part from Thee.
- 3 Guard and defend me from the foe malign;
In death's dread moments, make me only Thine;
Call me, and bid me come to Thee on high,
Where I may praise Thee, with Thy saints for aye.

64

SWEET Sacrament divine,
Hid in Thy earthly home,
Lo! round Thy lowly shrine,
With suppliant hearts we come;
Jesus, to Thee our voice we raise,
In songs of love and heartfelt praise,
Sweet Sacrament divine,
Sweet Sacrament divine.

- 2 Sweet Sacrament of peace,
Dear home of ev'ry heart,
Where restless yearnings cease,
And sorrows all depart;
There in Thine ear all trustfully
We tell our tale of misery,
Sweet Sacrament of peace,
Sweet Sacrament of peace.
- 3 Sweet Sacrament of rest,
Ark from the ocean's roar,
Within Thy shelter blest
Soon may we reach the shore;
Save us, for still the tempest raves,
Save, lest we sink beneath the waves,
Sweet Sacrament of rest,
Sweet Sacrament of rest.
- 4 Sweet Sacrament divine,
Earth's light and jubilee,
In Thy far depths doth shine
Thy Godhead's majesty;

Sweet light, so shine on us, we pray,
That earthly joys may fade away,
Sweet Sacrament divine,
Sweet Sacrament divine.

Francis Stanfield, 1835–1914

For English see
below.

65



A -ve verum * corpus natum de Ma-rí-a Vírgi-ne : Ve-re
passum immo-látum in cruce pro hómi-ne : Cu-jus latus per-
forá-tum fluxit aqua et sán-gui-ne Esto nobis praegustá-
tum mortis in ex-á-mi-ne O Je-su dul-cis! O Je-su pi-e!
O Je-su fi-li Ma-rí-ae.

Ascribed to Pope Innocent VI, d 1362

66

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 pierc'd and flow'd
Both with water and with blood;
Suffer us to taste of Thee,
In our life's last agony.
Son of Mary, Jesus blest!
Sweetest, gentlest, holiest!

For original see
above.

Tr. Edward Caswall, 1814–78

67

JESUS, my Lord, my God, my all,
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?

Refrain: Sweet Sacrament, we Thee adore;
Oh, make us love Thee more and more.

- 2 Had I but Mary's sinless heart
To love Thee with, my dearest King,
Oh, with what bursts of fervent praise
Thy goodness, Jesus, would I sing!
- 3 Ah see! Within a creature's hand
The vast Creator deigns to be,
Reposing, infant-like, as though
On Joseph's arm, or Mary's knee.
- 4 Thy Body, Soul, and Godhead, all;
O mystery of love divine!
I cannot compass all I have,
For all Thou hast and art are mine;
- 5 Sound, sound His praises higher still,
And come, ye angels, to our aid;
'Tis God, 'tis God, the very God,
Whose power both man and angels made

Frederick William Faber, 1814–63

68

LET all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly-minded,
For with blessing in His hand,
Christ our God to earth descendeth,
Our full homage to demand.

- 2 King of kings, yet born of Mary,
As of old on earth He stood,
Lord of lords in human vesture,
In the Body and the Blood
He will give to all the faithful
His own self for heavenly food.

- 3 Rank on rank the host of heaven
 Spreads its vanguard on the way.
 As the Light of Light descendeth
 From the realms of endless day,
 That the powers of hell may vanish
 As the darkness clears away.
- 4 At His feet the six-winged Seraph,
 Cherubim with sleepless eye,
 Veil their faces to the presence,
 As with ceaseless voice they cry,
 Alleluia, Alleluia,
 Alleluia, Lord most high.

from the Liturgy of St James, 4th century

Tr. Gerard Moultrie, 1829–64

69

O BREAD of heaven, beneath this veil
 Thou dost my very God conceal;
 My Jesus, dearest treasure, hail;
 I love Thee and adoring kneel;
 Each loving soul by Thee is fed
 With Thine own self in form of bread.

- 2 O food of life, Thou who dost give
 The pledge of immortality;
 I live; no, 'tis not I that live;
 God gives me life, God lives in me:
 He feeds my soul, He guides my ways,
 And every grief with joy repays.
- 3 O bond of love, that dost unite
 The servant to his living Lord;
 Could I dare live, and not requite
 Such love then death were meet reward:
 I cannot live unless to prove
 Some love for such unmeasured love.
- 4 Belovèd Lord in heaven above,
 There, Jesus, Thou awaitest me;
 To gaze on Thee with changeless love,
 Yes, thus I hope, thus shall it be:

For how can He deny me heaven
Who here on earth Himself hath given?

St. Alfonso Maria de Liguori, 1696–1787

Tr. Edmund Vaughan, 1827–1908

SACRED HEART

70

TO JESUS Heart, all burning
With fervent love for men,
My heart with fondest yearning
Shall raise its joyful strain.

Refrain While ages course along,
Blest be with loudest song
The Sacred Heart of Jesus
By ev'ry heart and tongue.

2 O Heart, for me on fire
With love no man can speak
My yet untold desire
God gives me for Thy sake.

3 Too true, I have forsaken
Thy love for wilful sin;
Yet now let me be taken
Back by Thy grace again.

4 As Thou art meek and lowly,
And ever pure of heart,
So may my heart be wholly
Of Thine the counterpart.

5 When life away is flying,
And earth's false glare is done;
Still, Sacred Heart, in dying
I'll say I'm all Thine own.

Aloys Schlör, 1805–52

Tr. A. J. Christie, 1817–91

71 SWEET Heart of Jesus, fount of love and mercy,
 Today we come, Thy blessings to implore;
 Oh, touch our hearts, so cold and so ungrateful,
 And make them, Lord, Thine own for evermore.

Refrain Sweet Heart of Jesus, we implore
 Oh, make us love Thee more and more.

- 2 Sweet Heart of Jesus, make us know and love Thee
 Unfold to us the treasures of Thy grace;
 That so our hearts, from things of earth uplifted,
 May long alone to gaze upon Thy face.
- 3 Sweet Heart of Jesus, make us pure and gentle,
 And teach us how to do Thy blessed will;
 To follow close the print of Thy dear footsteps,
 And when we fall, sweet Heart, Oh, love us still.
- 4 Sweet Heart of Jesus, bless all hearts that love Thee,
 And may Thine own Heart ever blessed be;
 Bless us, dear Lord, and bless the friends we cherish,
 And keep us true to Mary and to Thee.

72 GLORY be to Jesus,
 Who in bitter pains
 Pour'd for me the life-
 blood
 From His sacred veins.

- 2 Grace and life eternal
 In that Blood I find:
 Blest be His compas-
 sion,
 Infinitely kind.
- 3 Blest through endless
 ages
 Be the precious stream.
 Which from endless
 torment
 Doth the world redeem.
- 4 There the fainting spirit
 Drinks of life her fill;
 There as in a fountain
 Laves herself at will.
- 5 Abel's blood for
 vengeance
 Pleaded to the skies;
 But the Blood of Jesus
 For our pardon cries.
- 6 Oft as it is sprinkled
 On our guilty hearts,
 Satan in confusion
 Terror-struck departs.
- 7 Oft as earth exalting
 Wafts its praise on high,
 Hell with horror

trembles;	voices;
Heav'n is fill'd with joy.	Swell the mighty flood;
	Louder still and louder,
	Praise the precious
8 Lift ye, then, your	Blood.

Viva viva Gesu attributed to St Alphonsus Liguori, 1696–1787

Tr. Edward Caswall, 1814–78

CHRIST THE KING

73

HAIL Redeemer, King divine!
 Priest and Lamb, the throne is Thine;
 King, whose reign shall never cease,
 Prince of everlasting peace.

Chorus: Angels, saints and nations sing :
 Praised be Jesus Christ our King;
 Lord of life, earth, sky and sea,
 King of love on Calvary!

- 2 King most holy, King of truth,
 Guard the lowly, guide the youth;
 Christ Thou King of glory bright,
 Be to us eternal light.
- 3 Shepherd-king, o'er mountains steep
 Homeward bring the wandering sheep;
 Shelter in one royal fold
 States and kingdoms, new and old.
- 4 Crimson streams, O King of grace,
 Drenched Thy thorn-crowned head and face;
 Floods of love's redeeming tide
 Tore Thy hands, Thy feet, and side.
- 5 Eucharistic King, what love
 Draws Thee daily from above,
 Clad in signs of bread and wine :
 Feed us, lead us, keep us Thine!

- 6 King, whose name creation thrills,
 Rule our hearts, our minds, our wills;
 'Till in peace, each nation rings
 With Thy praises, King of kings.

Lastly: Sing with joy in ev'ry home :
 Christ our King, Thy kingdom come!
 To the King of ages, then,
 Honour, glory, love : Amen!

Patrick Brennan C.Ss.R., 1877-1951

74

- CROWN Him with many crowns,
 The Lamb upon His throne.
 Hark! How the heavenly anthem drowns
 All music but its own.
 Awake, my soul, and sing
 Of Him Who died for thee,
 And hail Him as thy matchless King
 Through all eternity.
- 2 Crown Him the Virgin's Son,
 The God incarnate born,
 Whose arm those crimson trophies won
 Which now His brow adorn;
 Fruit of the mystic rose,
 As of that rose the stem;
 The root whence mercy ever flows,
 The Babe of Bethlehem.
- 3 Crown Him the Lord of love,
 Behold His hands and side,
 Rich wounds, yet visible above,
 In beauty glorified.
 No angel in the sky
 Can fully bear that sight,
 But downward bends his burning eye
 At mysteries so bright.

- 4 Crown Him the Lord of peace,
Whose power a sceptre sways
From pole to pole, that wars may cease
Absorbed in prayer and praise:
His reign shall know no end,
And round His piercéd feet
Fair flowers of Paradise extend
Their fragrance ever sweet.
- 5 Crown Him the Lord of heaven,
One with the Father known,
And blest Spirit through Him given
From yonder heav'nly throne;
All hail, Redeemer, hail,
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

Matthew Bridges, 1800–94

HYMNS FOR THE SAINTS

OUR LADY

For English see
below.

- 75 **A**_{VE} maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix caeli porta.
- 2 Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Hevae nomen.
- 3 Solve vincla reis,
Profer lumen caecis
Mala nostra pelle,
Bona cuncta posce.
- 4 Monstra te esse matrem:
Sumat per te preces,
- Qui pro nobis natus,
Tulit esse tuus.
- 5 Virgo singuláris,
Inter omnes mites,
Nos culpis solútos,
Mites fac et castos.
- 6 Vitam praesta puram,
Iter para tutum:
Ut videntes Jesum
Semper collaétemur.
- 7 Sit laus Deo Patri,
Summo Christo decus,
Spirítui Sancto,
Tribus honor unus.
Amen.

- 76 **A**_{VE}, Star of Ocean,
Child Divine who barest,
Mother, Ever-Virgin,
Heaven's Portal fairest.
- 2 Taking that sweet Ave
Erst by Gabriel spoken,
Eva's name reversing,
Be of peace the token.
- 3 Break the sinner's fetters,
Light to blind restoring,
- All our ills dispelling,
Every boon imploring.
- 4 Show thyself a mother
In thy supplication,
He will hear who chose thee
At His Incarnation.
- 5 Maid all maids excelling,
Passing meek and lowly,
Win for sinners pardon,
Make us chaste and holy.

- | | |
|---|---|
| 6 As we onward journey
Aid our weak endeavor,
Till we gaze on Jesus
And rejoice forever. | 7 Father, Son, and Spirit,
Three in One confessing,
Give we equal glory
Equal praise and blessing. |
|---|---|

Tr. Athelstan Riley, 1858–1945

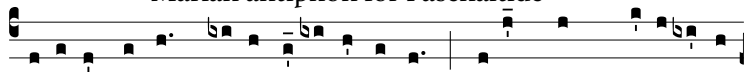
77

- H**AIL, Queen of Heav'n, the ocean Star,
 Guide of the wand'rer here below,
 Thrown on life's surge, we claim thy care,
 Save us from peril and from woe.
 Mother of Christ, star of the sea,
 Pray for the wanderer, pray for me.
- 2 O gentle, chaste and spotless Maid,
 We sinners make our prayers through thee;
 Remind thy Son that He has paid
 The price of our iniquity.
 Virgin most pure, Star of the sea,
 Pray for the sinner, pray for me.
- 3 Sojourners in this vale of tears,
 To thee, blest advocate, we cry;
 Pity our sorrows, calm our fears,
 And soothe with hope our misery.
 Refuge in grief, Star of the sea,
 Pray for the mourner, pray for me.
- 4 And while to Him who reigns above,
 In Godhead One, in Persons Three,
 The Source of life, of grace, of love,
 Homage we pay on bended knee.
 Do thou, bright Queen, Star of the sea,
 Pray for thy children, pray for me.

John Lingard, 1771–1851


78

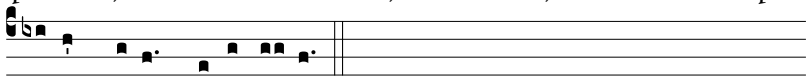
Marian antiphon for Paschaltide



R

Egína cæ-li, * lætá-re, alle-lú-ia: Qui-a quem meru- ísti



portá-re, alle-lú-ia: Resurréxit, sicut di-xit, alle-lú-ia: Ora pro

 nobis De-um, alle-lú-ia.

O Queen of heaven, rejoice, alleluia.

For He whom thou didst merit to bear, alleluia.

Is risen as He said, alleluia.

Pray for us to God, alleluia.

79

Marian antiphon for the rest of the year



S Alve, Regína, * ma-ter mi-se-ricórdi-æ: Vi-ta, dulcé-do,

 et spes nostra, salve. Ad te clamámus, éxsu-les, fí-li-i He-

 væ. Ad te suspi-rámus, geméntes et flentes in hac lacrimárum

 valle. E-ia ergo, Advocá-ta nostra, illos tu-os mi-se-ricódes

 ócu-los ad nos convérte. Et Jesum, benedíctum fructum ven-

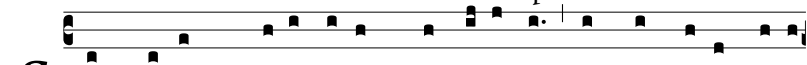
 tris tu-i, nobis post hoc exsí-li-um osténde. O cle-mens: O

 pi-a: O dulcis * Virgo Ma-rí-a.

For translation, see page 104, Hail Holy Queen.

80

Most ancient Marian antiphon



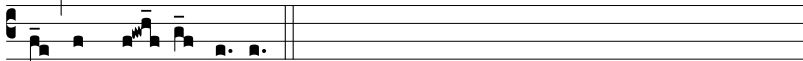
S UB tu-um præsí-di-um confúgimus sancta De-i Géni-



trix: nostras depreca-ti-ónes ne despí-ci-as in necessi-tá-tibus:



sed a pe-rícu-lis cunctis líbe-ra nos semper Virgo glo-ri-ó-



sa et be- ne-dícta Under thy patronage we fly, Holy Mother of God
reject not the prayers we send up to thee in our necessities
but ever deliver us in time of peril, O Virgin glorious and blessed.

81

AVE María, grátia plena,
Dóminus tecum.

Benedícta tu in muliéribus,
et benedíctus fructus ventris tui, Jesus.

Sancta María, Mater Dei,
ora pro nobis peccatóribus,
nunc et in hora mortis nostrae. Amen.

For translation, see page 104, Hail Mary.

82

O SANCTISSIMA, O piíssima
Dulcis Virgo María
Mater amáta, intermeráta
Ora, ora pro nobis.

- 2 Tota pulchra es, O María
Et mácula non est in te
Mater amáta, intermeráta
Ora, ora pro nobis.
- 3 Sicut lílium inter spinas
Sic María inter fílias
Mater amáta, intermeráta
Ora, ora pro nobis.
- 4 In miséria, in angústia
Ora Virgo pro nobis

Pro nobis ora in mortis hora
Ora, ora pro nobis.

- 5 Tu solátium et refúgium
Virgo Mater María
Quidquid optámus per te sperámus
Ora, ora pro nobis.

83 **O** PUREST of creatures! sweet Mother, sweet Maid;
The one spotless womb wherein Jesus was laid.
Dark night hath come down on us, Mother, and we
Look out for thy shining, sweet Star of the Sea.

- 2 Deep night hath come down on this rough-spoken world.
And the banners of darkness are boldly unfurled;
And the tempest-tossed Church—all her eyes are on thee.
They look to thy shining, sweet Star of the Sea.
- 3 He gazed on thy soul, it was spotless and fair;
For the empire of sin, it had never been there;
None ever had owned thee, dear Mother, but He,
And He blessed thy clear shining, sweet Star of the Sea.
- 4 Earth gave Him one lodging; 'twas deep in thy breast,
And God found a home where the sinner finds rest;
His home and His hiding-place, both were in thee;
He was won by thy shining, sweet Star of the Sea.
- 5 Oh, blissful and calm was the wonderful rest
That thou gavest thy God in thy virginal breast;
For the heaven He left He found heaven in thee,
And He shone in thy shining, sweet Star of the Sea.

Tr. Frederick William Faber, 1814–63

84 **I**MMACULATE Mary,
Thy praises we sing,
Who reignest in splendour
With Jesus our King.

Chorus Ave, ave, ave, Maria!
Ave, ave, ave, Maria!

- 2 In heaven the blessed
Thy glory proclaim;
On earth we thy children
Invoke thy fair name.
- 3 Thy name is our power,
Thy virtues our light,
Thy love is our comfort,
Thy pleading our might.
- 4 We pray for our mother,
The Church upon earth,
And bless, dearest Lady,
The land of our birth.

85

MARY immaculate, star of the morning,
Chosen before the creation began,
Chosen to bring for thy bridal adorning,
Woe to the serpent and rescue to man.

- 2 Here in an orbit of shadow and sadness
Veiling thy splendour, thy course thou hast run;
Now thou art throned in all glory and gladness,
Crowned by the hand of thy Saviour and Son.
- 3 Sinners, we worship thy sinless perfection;
Fallen and weak, for thy pity we plead;
Grant us the shield of thy sovereign protection,
Measure thine aid by the depth of our need.
- 4 Frail is our nature and strict our probation,
Watchful the foe that would lure us to wrong;
Succour our souls in the hour of temptation,
Mary immaculate, tender and strong.
- 5 See how the wiles of the serpent assail us,
See how we waver and flinch in the fight;
Let thine immaculate merit avail us,
Make of our weakness a proof of thy might.

- 6 Bend from thy throne at the voice of our crying,
Bend to this earth which thy footsteps have trod;
Stretch out thy hand to us living and dying,
Mary immaculate, Mother of God.

F. W. Wetherell, 1829–1903

86

CANTICUM BEATAE MARIAE VIRGINIS

For English see
below.

- 1 Magnificat * ánima mea Dóminum.
2 Et exultávit spíritus méus * in Déo salutári méo.
3 Quia respéxit humilitátem ancíllae súae : * ecce enim ex hoc
beátam me dícent ómnes generatiónes.
4 Quia fécit míhi mágna qui pótens est : * et sánctum nómen éjus.
5 Et misericórdia éjus a progénie in progénies * timéntibus éum.
6 Fécit poténtiam in bráchio súo : * dispérsit supérbos ménte córdis
súi.
7 Depósuit poténtes de séde, * et exaltávit húmiles.
8 Esuriéntes implévit bónis : * et dívites dimísit inánes.
9 Suscépit Israel púerum súum, * recordátus misericórdiae súae.
10 Sicut locútus est ad pátres nóstros, * Abraham et sémini éjus in
saécula.
11 Glória Pátri, et Fílio, * et Spirítui Sáncto.
12 Sicut érat in princípío, et núnc, et sémpér, * et in saécula saeculórum.
Amen.

87

CANTICLE OF THE BLESSED VIRGIN MARY

For original see
above.

- 1 My soul doth magnify the Lord. 2 And my spirit hath rejoiced
in God my Saviour.
3 Because He hath regarded the humility of His handmaid; for
behold from henceforth all generations shall call me blessed.
4 Because He that is mighty hath done great things to me; and
holy is His Name.
5 And His mercy is from generation unto generations, to them
that fear Him.
6 He hath shewed might in His arm: He hath scattered the proud
in the conceit of their heart.
7 He hath put down the mighty from their seat, and hath exalted
the humble.
8 He hath filled the hungry with good things; and the rich He hath
sent empty away.

9 He hath received Israel His servant, being mindful of His mercy:
10 As He spoke to our fathers, to Abraham and to his seed for ever.
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.

SAINTS' DAYS

- 88 FOR all the saints who from their labours rest,
 Who Thee by faith before the world confessed,
 Thy name, O Jesu be forever blessed,
 Alleluia, Alleluia!
- 2 Thou wast their rock, their fortress, and their might;
 Thou, Lord, their captain in the well-fought fight;
 Thou in the darkness drear their one true light.
 Alleluia, Alleluia!
- 3 Oh, may Thy soldiers, faithful, true, and bold,
 Fight as the saints who nobly fought of old,
 And win, with them, the victors' crown of gold.
 Alleluia, Alleluia!
- 4 Oh blest communion! fellowship divine!
 We feebly struggle, they in glory shine;
 Yet all are one in Thee, for all are Thine.
 Alleluia, Alleluia!
- 5 And when the strife is fierce, the warfare long,
 Steals on the ear the distant triumph-song,
 And hearts are brave again, and arms are strong.
 Alleluia, Alleluia!
- 6 The golden evening brightens in the west;
 Soon, soon to faithful warriors cometh rest:
 Sweet is the calm of paradise the blest.
 Alleluia, Alleluia!
- 7 But lo! there breaks a yet more glorious day;
 The saints triumphant rise in bright array:
 The King of glory passes on His way.
 Alleluia, Alleluia!
- 8 From earth's wide bounds, from ocean's farthest coast,
 Through gates of pearl streams in the countless host,
 Singing to Father, Son and Holy Ghost.
 Alleluia, Alleluia!

- 89 **T**HIS is the day whereon the Lord's true witness,
 Whom all the nations lovingly do honour
 Worthy at last was found to wear forever
 Glory transcendent.
- 2 Loving, far-seeing, lowly, modest minded,
 So kept he well an even course unstained,
 Ever while in his frame of manhood lingered
 Life's fitful breathings.
- 3 Oft hath it been thro' his sublime deserving
 Poor human bodies, howsoever stricken,
 Broke and cast off the bondage of their sickness,
 Healed Divinely.
- 4 Wherefore to him we raise the solemn chorus,
 Chanting his praise and his surpassing triumph;
 So may his pleading help us in the battle
 All through the ages.
- 5 Healing and power, grace and beauteous honour
 Always be His, who shining in the highest,
 Ruleth and keepeth all the world's vast order,
 One God three Persons.

Tr. John O'Connor, 1870-1952

90

- G**REAT Saint Joseph, son of David,
 Fosterfather of our Lord,
 Spouse of Mary, ever virgin,
 Keeping o'er them watch and ward:
 In the stable thou didst guard them
 With a father's loving care;
 Thou by God's command didst save them
 From the cruel Herod's snare.
- 2 Three long days, in grief, in anguish,
 With that mother sweet and mild,
 Mary Virgin, didst thou wander,
 Seeking her beloved Child.

In the temple thou didst find Him:
 Oh, what joy then filled thy heart!
 In thy sorrows, in thy gladness,
 Grant us, Joseph, to have part.

- 3 Clasped in Jesus' arms and Mary's,
 When death gently came at last,
 Thy pure spirit, sweetly sighing,
 From its earthly dwelling passed.
 Dear Saint Joseph, by that passing
 May our death be like to thine,
 And with Jesus, Mary, Joseph,
 May our souls forever shine.

Du aus David's Stamm geboren
 Tr. Louis Charles Casartelli, 1852–1925

91

DEAR St. Joseph, pure and gentle,
 Guardian of the Saviour child,
 Treading with the virgin mother,
 Egypt's deserts rough and wild.

Antiphon Hail St. Joseph, spouse of Mary,
 Blessed above all saints on high,
 When the death shades round us gather,
 Teach, Oh, teach us how to die.

- 2 He who rested on thy bosom,
 Is by countless saints adored,
 Prostrate angels in His presence,
 Sing Hosannas to their Lord.
- 3 Now to thee no gift refusing,
 Jesus stoops to hear thy prayer,
 Then, dear saint, from thy fair dwelling,
 Give to us a father's care.
- 4 Dear St. Joseph, kind and loving,
 Stretch to us a helping hand;
 Guide us through life's toils and sorrows,
 Safely to the distant land.

- 5 In the strife of life be near us,
And in death, Oh, hover nigh;
Let our souls on thy sweet bosom,
To their home of gladness fly.

Sisters of Notre Dame, 19th century

92

St. Peter

- O** SING the great Apostle
In memory of the Rock,
The basis of that fabric
Which fears not tempests' shock.
To our Creator's glory
That festal chant shall burst,
We praise the second Shepherd
To glorify the First.
- 2 O Peter, light of doctrine
And torch of holy love,
The very type of fervour
And wisdom from above;
Type too of sad transgression,
The fruit of faithless fears,
And, from thy lapse uprisen,
Of penitential tears.
- 3 'Twas thine to tread the waters;
And when about to sink
Christ's hand of help sustained thee,
Close on destruction's brink.
So, when our faith is shaken
And tossed by storms of ill,
May Christ, forever present,
Bid winds and waves be still.
- 4 Thou from the cross didst follow
Thy Master to the skies,
And O be thou our leader
That we too there may rise.
By our good Shepherd's merits,
And by his saving prayer,

Thy trespass-laden people,
Eternal Shepherd, spare. Amen.

Petri laudes exsequamur, translation attributed to Mrs. Anstice

93

St. Mary of the Cross

O MOTHER Mary of the Cross
The first Australian saint, we hail.
Thy work to lead the poor to truth
Awaking mercy in thy trail.

- 2 To Joseph's aid thou ever turned,
Strong in the faith that he would be
An advocate to that dear Heart
That bled and died upon the Tree.
- 3 The Tree of life, the Cross of death
To which thy name and life were bound,
The paradox that pain and strife
To everlasting joy redound.
- 4 O Mary! intercede for us
And form us to His holy Will
With Father and the Holy Ghost
And Heart of Jesus burning still.

Veronica Brandt, 1979–
May be copied freely.

94

St. Patrick's Breastplate

I BIND unto myself today
The strong Name of the Trinity,
By invocation of the same,
The Three in One, and One in Three.

- 2 I bind this day to me for ever,
By power of faith, Christ's Incarnation;
His baptism in Jordan river;
His death on cross for my salvation;

His bursting from the spicèd tomb;
 His riding up the heavenly way;
 His coming at the day of doom:
 I bind unto myself today.

- 3 I bind unto myself the power
 Of the great love of cherubim;
 The sweet 'Well done' in judgment hour;
 The service of the seraphim;
 Confessors' faith, apostles' word,
 The patriarchs' prayers, the prophets' scrolls;
 All good deeds done unto the Lord,
 And purity of virgin souls.

- 4 I bind unto myself today
 The virtues of the starlit heaven
 The glorious sun's life-giving ray,
 The whiteness of the moon at even,
 The flashing of the lightning free,
 The whirling wind's tempestuous shocks,
 The stable earth, the deep salt sea,
 Around the old eternal rocks.

- 5 I bind unto myself today
 The power of God to hold and lead,
 His eye to watch, His might to stay,
 His ear to hearken, to my need;
 The wisdom of my God to teach,
 His hand to guide, His shield to ward;
 The word of God to give me speech,
 His heavenly host to be my guard.

- 6 Against the demon snares of sin,
 The vice that gives temptation force,
 The natural lusts that war within,
 The hostile men that mar my course;
 Or few or many, far or nigh,
 In every place and in all hours,
 Against their fierce hostility
 I bind to me these holy powers.

- 7 Against all Satan's spells and wiles,
 Against false words of heresy,

Against the knowledge that defiles,
 Against the heart's idolatry,
 Against the wizard's evil craft,
 Against the death wound and the burning,
 The choking wave, the poisoned shaft,
 Protect me, Christ, till Thy returning.

95

CHRIST be with me, Christ within me,
 Christ behind me, Christ before me,
 Christ beside me, Christ to win me,
 Christ to comfort and restore me.

Christ beneath me, Christ above me,
 Christ in quiet, Christ in danger,
 Christ in hearts of all that love me,
 Christ in mouth of friend and stranger.

- 9 I bind unto myself today
 The strong Name of the Trinity,
 By invocation of the same,
 The Three in One, and One in Three.
 Of whom all nature hath creation,
 Eternal Father, Spirit, Word:
 Praise to the Lord of my salvation,
 Salvation is of Christ the Lord.

St. Patrick, 372–466

Tr. Cecil Frances Alexander, 1818–95

96

St. Patrick

HAIL, glorious Saint Patrick, dear saint of our Isle,
 On us thy poor children bestow a sweet smile;
 And now thou art high in the mansions above,
 On Erin's green valleys look down in thy love.

Refrain On Erin's green valleys, on Erin's green valleys,
 On Erin's green valleys look down in thy love.

- 2 Hail, glorious Saint Patrick, thy words were once strong
 Against Satan's wiles and a heretic throng;
 Not less is thy might where in heaven thou art;
 O, come to our aid, in our battle take part.

- 3 In the war against sin, in the fight for the faith,
Dear saint, may thy children resist unto death;
May their strength be in meekness, in penance, their
prayer,
Their banner the Cross which they glory to bear.
- 4 Thy people, now exiles on many a shore,
Shall love and revere thee till time be no more;
And the fire thou hast kindled shall ever burn bright,
Its warmth undiminished, undying its light.
- 5 Ever bless and defend the sweet land of our birth,
Where the shamrock still blooms as when thou wert on
earth,
And our hearts shall yet burn, wherever we roam,
For God and Saint Patrick, and our native home.

Sister Agnes, c 19th century

97

St. Thérèse of Lisieux

HIDDEN by Carmel's cloister-wall,
 But e'en more "hid with Christ in God,"
 Love's victim, who, in giving all,
 Her "Little Way" unswerving trod.

- 2 No earthly cloud e'er came between
 Teresa and her Only Love,
 While all unnotic'd and unseen,
 She lived as angels live above.
- 3 And still her pray'rs make sick men whole,
 To anguish'd minds bring peace and rest—
 More wondrous still, those heal'd in soul
 By thousands "rise, and call her blest."
- 4 Teresa of the Child Divine!
 Styl'd "Saint" by Holy Church's pow'r,
 The sacred aureole is thine—
 But still thou'rt Jesus' "Little Flower."

98

DEAR Angel! ever at my side,
 How loving must thou be,
 To leave thy home in Heaven to guard
 A guilty wretch like me.

- 2 Thy beautiful and shining face
 I see not, though so near;
 The sweetness of thy soft low voice
 I am too deaf to hear.
- 3 But when, dear Spirit! I kneel down
 Morning and night to prayer,
 Something there is within my heart
 Which tells me thou art there.
- 4 Yes! when I pray thou prayest too,
 Thy prayer is all for me;
 But when I sleep thou sleepest not,
 But watchest patiently.

- 5 Ah me! how lovely they must be
Whom God has glorified;
Yet one of them, O sweetest thought!
Is ever at my side.
- 6 Then love me, love me, Angel dear!
And I will love thee more;
And help me when my soul is cast
Upon th'eternal shore.

Frederick William Faber, 1814-63

HOLY SOULS

99

For English see
below.

- | | |
|---|--|
| <p>DIES irae, dies illa
Solvat saeculum in favilla,
Teste David cum Sibylla.</p> <p>2 Quantus tremor est futurus,
Quando iudex est venturus
Cuncta stricte discussurus!</p> <p>3 Tuba mirum spargens
sonum
Per sepulcra regionum,
Coget omnes ante thronum.</p> <p>4 Mors stupébit et natura,
Cum resurget creatura
Judicanti responsura.</p> <p>5 Liber scriptus proferetur,
In quo totum continetur
Unde mundus judicetur.</p> <p>6 Iudex ergo cum sedébit,
Quidquid latet apparebit:
Nil inultum remanebit.</p> | <p>7 Quid sum miser tunc
dicturus?
Quem patronum rogaturus?
Cum vix justus sit securus.</p> <p>8 Rex tremendae majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.</p> <p>9 Recordare, Jesu pie,
Quod sum causa tuae viae:
Ne me perdas illa die.</p> <p>10 Quaerens me sedisti lassus:
Redemisti crucem passus:
Tantus labor non sit cassus.</p> <p>11 Juste iudex ultionis,
Donum fac remissionis,
Ante diem rationis.</p> <p>12 Ingemisco, tamquam reus:
Culpa rubet vultus meus:
Supplicanti parce Deus.</p> |
|---|--|

- | | |
|---|--|
| <p>13 Qui Mariam absolvisti
Et latrónem exaudisti,
Mihi quoque spem dedisti.</p> <p>14 Preces meae non sunt
dignae:
Sed tu, bonus, fac benígne,
Ne perénni cremer igne.</p> <p>15 Inter oves locum praesta,
Et ab haedis me sequéstra,
Statúens in parte dextra.</p> <p>16 Confutátis maledíctis,
Flammis ácribus addíctis:
Voca me cum benedíctis.</p> | <p>17 Oro supplex et acclínis,
Cor contrítum quasi cinis:
Gere curam mei finis.</p> <p>18 Lacrimósa dies illa,
Qua resúrget ex favílla
Judicándus homo reus:
Huic ergo parce, Deus.</p> <p>19 Pie Jesu Dómine,
dona eis réquiem.
Amen.</p> |
|---|--|

Ascribed to Thomas of Celano, d. 1260

100

DAY of wrath, O day of mourning!
See fulfilled the Prophet's warning,
Heaven and earth in ashes burning.

- 2 Oh, what fear man's bosom rendeth
When from heav'n the Judge descendeth
On whose sentence all dependeth!
- 3 Wondrous sound the trumpet flingeth,
Thro' earth's sepulchers it ringeth,
All before the throne it bringeth.
- 4 Death is struck and nature quaking;
All creation is awaking,
To its Judge an answer making.
- 5 Lo, the book, exactly worded,
Wherein all hath been recorded;
Thence shall judgment be awarded.
- 6 When the Judge His seat attaineth
And each hidden deed arraigneth,
Nothing unavenged remaineth.

For original see
above.

- 7 What shall I, frail man, be pleading?
Who for me be interceding
When the just are mercy needing?
- 8 King of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us.
- 9 Think, good Jesus, my salvation
Caused Thy wondrous incarnation;
Leave me not to reprobation!
- 10 Faint and weary Thou hast sought me,
On the cross of suffering bought me;
Shall such grace be vainly brought me?
- 11 Righteous Judge, for sin's pollution
Grant Thy gift of absolution
Ere that day of retribution!
- 12 Guilty, now I pour my moaning,
All my shame with anguish owning:
Spare, O God, Thy suppliant groaning!
- 13 Thou that sinful woman savedst,
Thou the dying thief forgavest,
And to me a hope vouchsafest.
- 14 Worthless are my prayers and sighing;
Yet, good Lord, in grace complying,
Rescue me from fires undying.
- 15 With Thy favoured sheep, oh, place me!
Nor among the goats abase me,
But to Thy right hand upraise me.
- 16 While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me, with Thy saints surrounded.
- 17 Low I kneel with heart-submission,
See, like ashes, my contrition;
Help me in my last condition!

- 18 Ah! that day of tears and mourning!
 From the dust of earth returning,
 Man for judgement must prepare him!
- 19 Spare, O God, in mercy spare him!
 Lord, who didst our souls redeem,
 Grant a blessed requiem.

Tr. William Josiah Irons, 1812–83

101

- HELP, Lord, the souls that Thou hast made,
 The souls to Thee so dear,
 In prison for the debt unpaid
 Of sin committed here.
- 2 These holy souls, they suffer on,
 Resign'd in heart and will,
 Until Thy high behest is done,
 And justice has its fill.
- 3 For daily falls, for pardon'd crime,
 They joy to undergo
 The shadow of Thy Cross sublime,
 The remnant of Thy woe.
- 4 Oh, by their patience of delay,
 Their hope amid their pain,
 Their sacred zeal to burn away
 Disfigurement and stain;
- 5 Oh, by their fire of love, not less
 In keenness than the flame:
 Oh, by their very helplessness,
 Oh, by Thy own great Name:
- 6 Good Jesu, help! sweet Jesu, aid
 The souls to Thee most dear,
 In prison for the debt unpaid
 Of sins committed here.

Bl. John Henry Cardinal Newman, 1801–90

102

ETERNAL rest grant unto them O Lord
And let perpetual light shine upon them
May they rest in peace
May they rest in peace.

103

ABIDE with me; fast falls the eventide;
The darkness deepens; Lord with me abide.
When other helpers fail and comforts flee,
Help of the helpless, O abide with me.

- 2 Swift to its close ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.
- 3 I need Thy presence every passing hour.
What but Thy grace can foil the tempter's power?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.
- 4 I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.
- 5 Hold Thou Thy cross before my closing eyes;
Shine through the gloom and point me to the skies.
Heav'n's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

Henry Francis Lyte, 1793–1847

104

THE Lord's my shepherd, I'll not want.
He makes me down to lie
In pastures green: He leadeth me
The quiet waters by.

- 2 My soul He doth restore again,
And me to walk doth make
Within the paths of righteousness,
E'en for His own Name's sake.

- 3 Yea, though I walk in death's dark vale,
 Yet will I fear none ill:
 For Thou art with me,
 And Thy rod and staff me comfort still.
- 4 My table Thou hast furnished
 In presence of my foes;
 My head Thou dost with oil anoint,
 And my cup overflows.
- 5 Goodness and mercy all my life
 Shall surely follow me:
 And in God's house for evermore
 My dwelling-place shall be.

Psalm 22(23)

Scottish Psalter, 1650

105

- N_EARER, my God, to Thee
 Nearer to Thee,
 E'en though it be a cross
 That raiseth me:
 Still all my song would be,
 Nearer, my God, to Thee,
 Nearer, my God, to Thee,
 Nearer, to Thee.
- 2 Friends may depart from me,
 Night may come down,
 Clouds of adversity
 Darken and frown:
 Still through my tears I'll see
 Hope gently leading me,
 Nearer, my God to Thee,
 Nearer to Thee.
- 3 What though the shadows fall,
 Naught shall I fear;
 When darkest seems the night,
 Morning is near,
 Sweet shall my trusting be,
 Sorrow still bringing me

Nearer, my God to Thee,
Nearer to Thee.

Sarah F. Adams, 1805–48

HYMNS FOR MASS

PROCESSIONAL/RECESSIONAL

106

- FIRMLY I believe and truly
God is Three and God is One
And I next acknowledge duly
Manhood taken by the Son;
- 2 And I trust and hope most fully
In that Manhood crucified;
And each thought and deed unruly
Do to death, as He has died.
- 3 Simply to His grace and wholly
Light and life and strength belong;
And I love supremely, solely,
Him the holy, Him the strong.
- 4 And I hold in veneration,
For the love of Him alone,
Holy Church, as His creation,
And her teachings, as His own.
- 5 Adoration aye be given,
With and through the angelic host,
To the God of earth and heaven,
Father, Son, and Holy Ghost.

Bl. John Henry Cardinal Newman, 1801–90

107

- PRaise to the Holiest in the height,
And in the depth be praise;
In all His words most wonderful,
Most sure in all His ways.

- 2 O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.
- 3 O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail.
- 4 And that a higher gift than grace
Should flesh and blood refine,
God's Presence and His very Self,
And Essence all divine.
- 5 O generous love! that He, who smote,
In Man for man the foe,
The double agony in Man
For man should undergo.
- 6 And in the garden secretly,
And on the Cross on high,
Should teach His brethren, and inspire
To suffer and to die.
- 7 Praise to the Holiest in the height,
And in the depth be praise;
In all His words most wonderful,
Most sure in all His ways.

Bl. John Henry Cardinal Newman, 1801–90

108

B_E Thou my vision, O Lord of my heart,
Naught be all else to me, save that Thou art;
Thou my best thought in the day and the night,
Waking and sleeping, Thy presence my light.

- 2 Be Thou my wisdom, be Thou my true word,
I ever with Thee, and Thou with me, Lord;
Thou my great Father, and I Thy true son;
Thou in me dwelling, and I with Thee one.

- 3 Be Thou my breastplate, my sword for the fight;
Be Thou my armour and be Thou my might;
Thou my soul's shelter and Thou my high tower:
Raise Thou me heavenward, O Power of my power.
- 4 Riches I heed not, nor man's empty praise:
Thou mine inheritance through all my days;
Thou and Thou only the first in my heart;
High King of heaven, my treasure Thou art.
- 5 High King of heaven, when the battle is done,
Grant heaven's joys to me, O bright heaven's Sun,
Christ of my own heart, whatever befall,
Still be my vision, O Ruler of all.

Rob tu mo bhoile, a Comdi cride, Ancient Irish, c. 8th century

Tr. Mary Byrne, 1880–1931

versified by Eleanor Hull, 1860–1935

109

- ALL creatures of our God and King,
Lift up your voice and with us sing
Alleluia, alleluia!
Thou burning sun with golden beam,
Thou silver moon with softer gleam:
O praise Him, O praise Him,
Alleluia, alleluia, alleluia.
- 2 O rushing wind so wild and strong,
White clouds that sail in heaven along,
alleluia, alleluia!
New rising dawn, in praise rejoice,
You lights of evening, find a voice:
O praise Him, O praise Him,
Alleluia, alleluia, alleluia!
 - 3 Thou flowing water, pure and clear,
Make music for thy Lord to hear,
Alleluia, alleluia!
Thou fire so masterful and bright,
That givest man both warmth and light:

- 4 Dear mother earth, who day by day
Unfoldest blessings on our way,
O praise Him, alleluia!
The flowers and fruits that in thee grow,
Let them his glory also show:
- 5 And all ye men of tender heart,
Forgiving others, take your part,
O praise Him, alleluia!
Ye who long pain and sorrow bear,
Praise God and on him cast your care:
- 6 Let all things their Creator bless,
And worship Him in humbleness,
O praise Him, alleluia!
Praise, praise the Father, praise the Son,
And praise the Spirit, Three in One:

Canticle of the Sun, St. Francis of Assisi, 1182–1226

Tr. William Henry Draper, 1855–1933

110

- PRaise, my soul, the King of heaven;
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore His praises sing:
Alleluia, alleluia!
Praise the everlasting King.
- 2 Praise Him for His grace and favour
To our fathers in distress;
Praise Him still the same for ever,
Slow to chide and swift to bless:
Alleluia, alleluia!
Glorious in His faithfulness.
- 3 Father-like, He tends and spares us;
Well our feeble frame He knows;
In His hand He gently bears us,
Rescues us from all our foes.
Alleluia, alleluia!
Widely yet His mercy flows.

- 4 Angels, help us to adore Him;
 Ye behold Him face to face;
 Sun and moon, bow down before Him,
 Dwellers all in time and space.
 Alleluia, alleluia!
 Praise with us the God of grace.

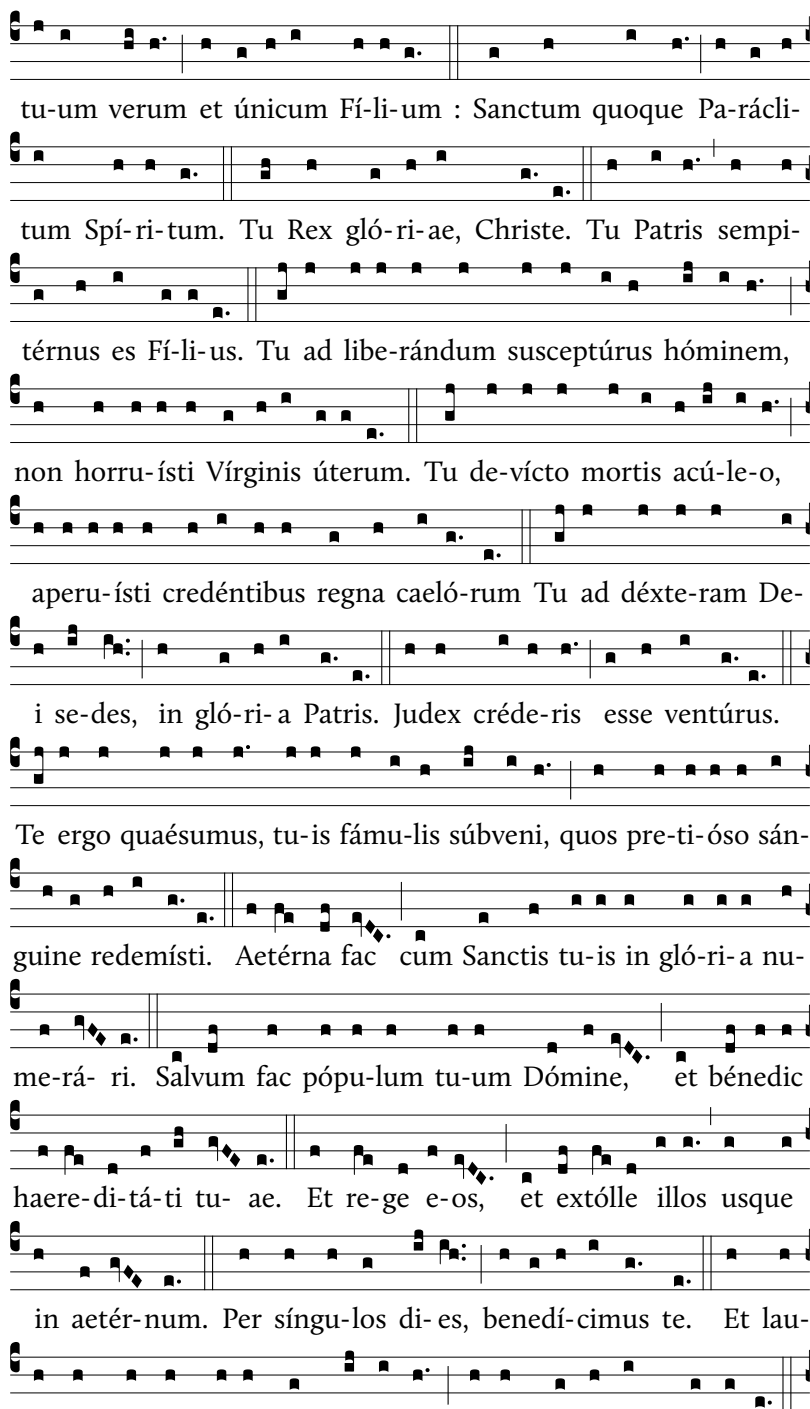
Henry Francis Lyte, 1793–1847

For English see
 below.

111

Te Deum

TE De-um laudá-mus: * te Dó-minum confi-témur. Te ae-
 té-rnum Patrem omnis terra vene-rá-tur. Ti-bi omnes Ange-
 li, ti-bi Caeli et uni-vér-sae Potestá-tes : Ti-bi Chérubim et
 Sé-raphim incessá-bi-li voce proclámant : Sanctus : Sanctus :
 Sanctus Dó-minus De-us Sá-ba-oth. Pleni sunt caeli et terra
 ma-jestá-tis gló-ri-ae tu-ae. Te glo-ri-ósus Aposto-lórum cho-
 rus : Te Prophe-tárum laudá-bi-lis nú-merus : Te Mártyrum can-
 didátus laudat exér-ci-tus Te per orbem terrárum sancta confi-
 tétur Ecclé-si-a : Patrem imménsae ma-jestá-tis Vene-rándum



tu-um verum et únicum Fí-li-um : Sanctum quoque Pa-rácli-
 tum Spí-ri-tum. Tu Rex gló-ri-ae, Christe. Tu Patris sempi-
 térnus es Fí-li-us. Tu ad libe-rándum susceptúrus hóminem,
 non horru-ísti Vírginis úterum. Tu de-vícto mortis acú-le-o,
 aperu-ísti credéntibus regna caeló-rum Tu ad déxte-ram De-
 i se-des, in gló-ri-a Patris. Judex créde-ris esse ventúrus.
 Te ergo quaésumus, tu-is fámu-lis súbveni, quos pre-ti-óso sán-
 guine redemísti. Aetérna fac cum Sanctis tu-is in gló-ri-a nu-
 me-rá-ri. Salvum fac pópu-lum tu-um Dómine, et bénedic
 haere-di-tá-ti tu-ae. Et re-ge e-os, et extólle illos usque
 in aetér-num. Per síngu-los di-es, benedí-cimus te. Et lau-
 dámus nomen tu-um in saécu-lum, et in saécu-lum saécu-li.

Digná-re Dómine di-e isto, sine peccáto nos custodí-re. Mi-se-
 ré-re nostri Dómine, mi-se-ré-re nostri Fi-at mi-se-ricórdi-a
 tu-a Dómine super nos, quemádmódum spe-rá-vimus in te
 In te Dómine spe-rá- vi : non confúndar in aetér- num.

Attributed to St Ambrose, circa 338–397

112

HOLY God, we praise Thy name;
 Lord of all, we bow before Thee
 All on earth Thy sceptre claim,
 All in heaven above adore Thee.
 Infinite Thy vast domain,
 Everlasting is Thy reign.

- 2 Hark! the loud celestial hymn,
 Angel choirs above are raising;
 Cherubim and seraphim,
 In unceasing chorus praising,
 Fill the heavens with sweet accord,
 Holy, holy, holy Lord.
- 3 Lo, the Apostolic train
 Join, Thy sacred name to hallow:
 Prophets swell the loud refrain,
 And the white-robed Martyrs follow;
 And, from morn till set of sun,
 Through the Church the song goes on.
- 4 Holy Father, holy Son,
 Holy Spirit, Three we name Thee,
 While in Essence only One
 Undivided God we 'claim Thee;

For original see
 above.

And adoring bend the knee,
While we own the mystery.

- 5 Thou art King of glory, Christ:
 Son of God, yet born of Mary;
For us sinners sacrificed,
 And to death a tributary:
First to break the bars of death,
Thou has opened heaven to faith.
- 6 From Thy high celestial home,
 Judge of all, again returning,
We believe that Thou shalt come
 In the dreaded Doomsday morning;
When Thy voice shall shake the earth,
And the startled dead come forth.
- 7 Spare Thy people, Lord, we pray,
 By a thousand snares surrounded:
Keep us without sin today,
 Never let us be confounded.
Lo, I put my trust in Thee;
Never, Lord, abandon me.

Clarence Alphonsus Walworth, 1820–1900

A paraphrase of Te Deum.

113

FAITH of our fathers, living still
 In spite of dungeon, fire and sword:
O how our hearts beat high with joy
 Whene'er we hear that glorious word.

Chorus: Faith of our fathers, Holy Faith,
We will be true to thee till death.

- 2 Our fathers, chained in prison dark,
 Were still in heart and conscience free:
How sweet would be their children's fate,
 If they, like them, could die for thee.

- 3 Faith of our fathers, Mary's prayers
 Shall win our country back to thee:
 And through the truth that comes from God
 This land shall then indeed be free.
- 4 Faith of our fathers, we will love
 Both friend and foe in all our strife:
 And preach thee too, as love knows how
 By kindly words and virtuous life:

Frederick William Faber, 1814–63

114

- Now thank we all our God,
 With heart and mind and voices,
 Who wondrous things hath done,
 In whom His world rejoices;
 Who from our mother's arms
 Hath blessed us on our way
 With countless gifts of love,
 And still is ours today.
- 2 Oh, may this bounteous God
 Through all our life be near us,
 With ever joyful hearts
 And blessed peace to cheer us;
 And keep us in His grace,
 And guide us when perplexed,
 And free us from all ills
 In this world and the next.
- 3 All praise and thanks to God
 The Father now be given,
 The Son, and Him who reigns
 With them in highest heaven,
 Eternal Three in One
 Whom earth and heaven adore;
 For thus it was, is now,
 And shall be ever more.

Martin Rinkart, 1586–1649

Tr. Catherine Winkworth, d.1878. et al.

115

WE stand for God! And for His glory;
The Lord supreme and God of all;
Against His foes we raise His standard;
Around the Cross we hear His call.

Chorus Strengthen our faith, Redeemer;
 Guard us when danger is nigh;
 To Thee we pledge our lives and service;
 For God we live, for God we'll die,
 To Thee we pledge our lives and service,
 For God we live, for God we'll die.

2 We stand for God! Jesus our Master
 Has died to save with love untold;
 His law divine and truth unchanging
 In this our land their place must hold.

3 We stand for God! In ages olden
 He placed "the Cross" our stars beside;
 Oh may our land gracious and golden
 Be faithful to the Crucified.

J. P. O'Daly O.P., c. 19th century

Last verse by "John O'Brien", 1878–1953

116

PRaise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son and Holy Ghost.

Thomas Ken, 1637–1711

OFFERTORY

117

ALMIGHTY Father, take this bread,
Thy people offer Thee;
Where sins divide us, take instead
One fold and family.

2 The wine we offer soon will be
 Christ's blood, redemption's price;

Receive it, Holy Trinity,
This holy sacrifice.

- 3 O God, by angels' choirs adored,
Thy name be praised on earth;
On all men be that peace outpoured
Once promised at His birth.

118

WHEN the Patriarch was returning
Crowned with triumph from the fray,
Him the peaceful king of Salem
Came to meet upon his way;
Meekly bearing bread and wine,
Holy Priesthood's awful sign.

- 2 On the truth thus dimly shadowed
Later days a lustre shed;
When the great High-Priest eternal,
Under form of Wine and Bread,
For the world's immortal food
Gave His Flesh and gave His Blood.
- 3 Wondrous gift! The Word who fashioned
All things by His might divine,
Bread into His Body changes,
Into His own Blood the wine;
What though sense no change perceives,
Faith admires, adores, believes.
- 4 He who once to die a Victim
On the Cross did not refuse,
Day by day upon our altars,
That same Sacrifice renews;
Through His holy Priesthood's hands,
Faithful to His last commands
- 5 While the people all uniting
In the Sacrifice sublime
Offer Christ to His high Father,
Offer up themselves with Him;
Then together with the Priest
On the living Victim feast.

Edward Caswall, 1814–78

119 PRAISE to the Lord, the Almighty, the King of Creation!
O my soul praise Him, for He is your health and salvation.
All you who hear, now to His altar draw near,
Join in profound adoration.

2 Praise to the Lord, let us offer our gifts at His altar;
Let not our sins and transgressions now cause us to falter.
Christ the High-Priest bids us all join in His feast,
Victims with Him on the altar.

3 Praise to the Lord, who will prosper our work and defend
us;
Surely His goodness and mercy here daily attend us;
Ponder anew all the Almighty can do,
He who with love will befriend us.

4 Praise to the Lord, oh, let all that is in us adore Him!
All that has life and breath, come now in praises before
Him.
Let the Amen sound from His people again,
Now as we worship before Him.

Lobe den Herren, Joachim Neander, 1650–80

Tr. Catherine Winkworth, 1827–78, et al.

120 MY GOD, accept my heart this day
And make it always Thine
That I from Thee no more may stray,
No more from Thee decline.

2 Before the cross of Him who died,
Behold, I prostrate fall;
Let every sin be crucified
And Christ be All in all.

3 Anoint me with Thy Spirit's grace
And seal me for Thine own
That I may see Thy glorious face
And worship near Thy throne.

- 4 May the dear blood once shed for me
My blest atonement prove
That I from first to last may be
The purchase of Thy love!
- 5 Let every thought and work and word
To Thee be ever given;
Then life shall be Thy service, Lord,
And death the gate of heaven.

Matthew Bridges, 1800–94

COMMUNION

See hymns for Corpus Christi, p. 190

FIRST COMMUNION

121

- O MARY Mother, sweetest best;
 From heaven's immortal bowers.
 Do gather for a little child,
 A bouquet of sweet flowers.
 I wish my little heart to be
 A cradle fair and gay,
 Where Blessed Jesus may repose
 On my First Communion Day.
 Where blessed Jesus may repose
 On my First Communion Day.
- 2 My little child, I can obtain
 So bright a wreath for thee.
 That Jesus will delight to come,
 Within thy heart to be.
 I'll give thee lovely charity
 More warm than roses glow.
 I'll give thee heavenly purity
 More white than lily snow
 I'll give thee heavenly purity
 More white than lily snow.
- 3 The violet of humility
 Shall yield a sweet perfume
 And Jesus will delight to be,
 Within thy little room.
 But then remember dearest child,
 The blossoms that I give
 Require the wat'ring of a prayer
 Or they will cease to live
 Require the wat'ring of a prayer
 Or they will cease to live.
- 4 Most tender Mother and most dear,
 Thou knowest how frail I am,

A very giddy, thoughtless thing,
 A weak and helpless lamb.
 But O if thou wilt but send down
 Those precious flowers to me,
 I doubt not but with thy good help
 Well watered they will be.

- 5 Then Mary from her holy hands
 Those precious flowers sent down,
 As beautiful and pure as those
 That wreath an angel's crown.
 That little soul was richly blest
 In which dear Jesus lay,
 Like the sweet turtle in its nest,
 That first Communion day.

122

JESUS, Thou art coming,
 Holy as Thou art,
 Thou, the God who made me,
 To my sinful heart.
 Jesus, I believe it,
 On Thy only word;
 Kneeling, I adore Thee
 As my King and Lord.

- 2 Who am I, my Jesus,
 That Thou com'st to me?
 I have sinned against Thee,
 Often grievously;
 I am very sorry
 I have caused Thee pain,
 I will never, never
 Wound Thy Heart again.
- 3 Dearest Lord, I love Thee,
 With my whole, whole heart,
 Not for what Thou givest,
 But for what Thou art.
 Come, oh come, my Saviour,
 Come to me and stay,

For I want Thee, Jesus,
More than I can say.

- 4 Take my body, Jesus,
Eyes, and ears, and tongue.
Never let them, Jesus,
Help to do Thee wrong.
Take my heart, and fill it
Full of love for Thee.
All I have I give Thee,
Give Thyself to me.

PRAYER AFTER COMMUNION

I give Thee thanks, O holy Lord, Father almighty, eternal God, who hast vouchsafed, through no merit of mine, but of Thy great mercy alone, to feed me, a sinner, Thine unworthy servant, with the precious Body and Blood of Thy Son our Lord Jesus Christ.

I pray that this holy Communion be not to me a condemnation unto punishment, but a saving plea unto forgiveness. May it be unto me the armour of faith and shield of good will. May it be the emptying out of my vices, the extinction of all concupiscence and lust, the increase of charity and patience, of humility and obedience, and of all virtues; a strong defense against the snares of all enemies, visible and invisible; the perfect quieting of all my evil impulses, both fleshly and ghostly; a firm cleaving unto Thee, the one true God; and a pledge of a blessed destiny.

And I beseech Thee, that Thou wouldst vouchsafe to bring me, a sinner, to that ineffable banquet, where Thou, with Thy Son and the Holy Ghost, art to Thy saints true light, fullness of content, eternal joy, gladness without alloy and perfect happiness. Through the same Christ our Lord. Amen.

St. Thomas Aquinas, 1225–74

PRAYERS

LITANY OF THE SAINTS

123

In latin there are two ways of saying pray for us: ora pro nobis for one saint and orate pro nobis for more than one. If the invocation starts with Sancte or Sancta, use ora pro nobis. If it starts with Sancti or Omnes, use orate pro nobis.

For English see below.



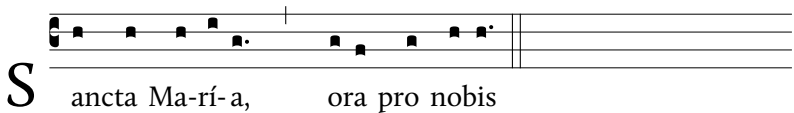
K Y-ri-e e-lé-i-son. ij. Christe e-lé-i-son. ij. Kýri-e e-lé-i-son. ij. Christe audi nos. ij. Christe exáudi nos. ij.

Pa-ter de caelis De-us, mi-se-ré-re nobis


Fili Redémptor mundi Deus, miserére nobis.

Spíritus Sancte, Deus, miserére nobis.

Sancta Trínitas, unus Deus, miserére nobis.



S ancta Ma-rí-a, ora pro nobis



S ancta De-i Génitrix, ora pro nobis


Sancta Virgo Vírginum, ora pro nobis.


Sancte Míchael, ora pro nobis.

Sancte Gábriel, ora pro nobis.

Sancte Ráphael, ora pro nobis.


O mnes sancti Ange-li et Archánge-li, orá-te pro nobis.
 Omnes sancti beatorum spirituum ordines, orá-te pro nobis.

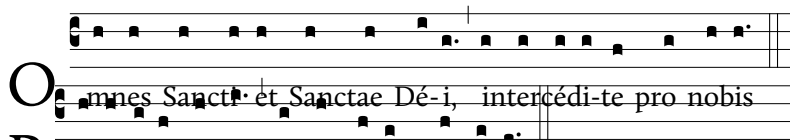

S ancte Jo-ánnes Baptísta, ora pro nobis
 Sancte Joseph, ora pro nobis.


O mnes sancti Patri-árche et Prophétæ, orá-te pro nobis


S ancte Pétre, ora pro nobis

Sancte Paule,	ora.	Sancte Vincéti,	ora.
Sancte Andréa,	ora.	Sancti Fabiáne et Sebastíane,	
Sancte Jacóbe,	ora.	oráte.	
Sancte Joánnes,	ora.	Sancti Joánnes et Páule,	oráte.
Sancte Thoma,	ora.	Sancti Cosma et Damiáne,	
Sancte Jacóbe,	ora.	oráte.	
Sancte Philíppe,	ora.	Sancti Gervasi et Protási,	oráte.
Sancte Bartholomaée,	ora.	Omnes sancti Mártýres,	oráte.
Sancte Matthaeé,	ora.	Sancte Silvéster,	ora.
Sancte Simon,	ora.	Sancte Gregóri,	ora.
Sancte Thaddaée,	ora.	Sancte Ambrósi,	ora.
Sancte Mathía,	ora.	Sancte Augustíne,	ora.
Sancte Bárnaba,	ora.	Sancte Hierónyme,	ora.
Sancte Luca,	ora.	Sancte Martíne,	ora.
Sancte Marce,	ora.	Sancte Nicolée,	ora.
Omnes sancti Apóstoli et		Omnes sancti Pontífices et	
Evangelístæ,	oráte.	Confessóres,	oráte.
Omnes sancti Discípuli		Omnes sancti Doctóres,	oráte.
Dómini,	oráte.	Sancte Antóni,	ora.
Omnes sancti Innocéntes,		Sancte Benedícte,	ora.
oráte.		Sancte Bernárde,	ora.
Sancte Stéphané,	ora.	Sancte Domínice,	ora.
Sancte Lauréti,	ora.	Sancte Francísce,	ora.

Omnes sancti Sacerdotes et	Sancta Agnes,	ora.
Levites,	orate. Sancta Caecilia,	ora.
Omnes sancti Monachi et	Sancta Catharina,	ora.
Eremitae,	orate. Sancta Anastasia,	ora.
Sancta Maria Magdalena,	ora. Omnes sanctae Virgines et	
Sancta Agatha,	ora. Viduae,	orate.
Sancta Lucia,	ora.	



Propitius esto, parce nobis Domine.

Propitius esto, exaudi nos Domine.

Ab omni malo, libera nos Domine.

Ab omni peccato, libera nos Domine.

Ab ira tua,

A subitanea et improvisa morte,

Ab insidiis diaboli,

Ab ira, et odio, et omnia mala voluntate,

A spiritu fornicationis,

A fulgere et tempestate,

A flagello terraemotus,

A peste, fame, et bello,

Ab imminentibus periculis,

A morte perpetua,

Per mysterium sanctae Incarnationis tuae,

Per Adventum tuum,

Per Nativitatem tuam,

Per Baptismum et sanctum Jejunium tuum,

Per Crucem et Passionem tuam,

Per Mortem et Sepulturam tuam,

Per sanctam Resurrectionem tuam,

Per admirabilem Ascensionem tuam,

Per adventum Spiritus Sancti Paracliti,

In die iudicii,








Peccatores te rogamus audi nos
Ut nobis parcas, te rogamus audi nos.

Libera nos Domine.

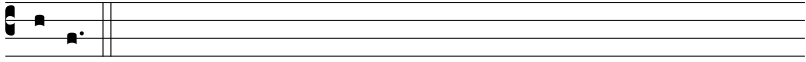
Ut nobis indúlgeas,
 Ut ad veram paeniténtiam nos perdúcere dignéris,
 Ut Ecclesiám tuam sanctam ' régere et conserváre dignéris,
 Ut Domnum Apostólicum et omnes ecclesiásticos órdenes ' in
 sancta religióne conserváre dignéris,
 Ut inimícos sanctae Ecclesiæ ' humiliáre dignéris,
 Ut régibus et princípibus cristiánis ' pacem et veram
 concórdiam donáre dignéris,
 Ut cuncto pópulo cristiáno ' pacem et unitátem largíri
 dignéris,
 Ut omnes errántes ad unitátem Ecclesiæ revocáre, '
 et infidéles univérsos ad Evangélii lumen perdúcere
 dignéris,
 Ut nosmetípsos in tuo sancto servítio ' confortáre et
 conserváre dignéris,
 Ut mentes nostras ' ad caeléstia desidéria érigas,
 Ut ómnibus benefactóribus nostris ' sempitérna bona retríbuas,
 Ut ánimas nostras, ' fratrum, propinquórum et benefactórum
 nostrórum ' ab aetérna damnatióne erípias,
 Ut fructus terrae ' dare et conserváre dignéris,
 Ut ómnibus fidélibus defúntis ' réquiem aetérnam donáre
 dignéris,
 Ut nos exaudíre dignéris,
 Fili Dei,

te rogámus audi nos.


A gnus De-i, qui tollis peccá-ta mundi, parce nobis Dómi-

 ne. Agnus De-i, qui tollis peccá-ta mundi, exáudi nos Dó-

 mine. Agnus De-i, qui tollis peccá-ta mundi, mi-se-ré-re no-

 bis. Christe, audi nos. Christe, exáudi nos. Kýri-e, e-lé-i-son.

 Christe, e-lé-i-son. Kýri-e, e-lé-i-son. Pa-ter noster. in silence.



Ÿ. Et ne nos indúcas in tenta-ti-ónem R̃ Sed líbe-ra nos a



ma-lo.

Orémus.

OMNIPOTENS, sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse prænóscis : † te súpplīces exorámus; ut, pro quibus ef-fúndere preces decrévimus, quosque vel praesens saeculum adhuc in carne rétinēt, vel futúrum jam exútos córpore 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 saécula saeculórum. R̃ Amen.

For original see
above.

124

LITANY OF THE SAINTS

L ORD, have mercy on us.	Holy Virgin of virgins,
Christ, have mercy on us.	Saint Michael,
Lord, have mercy on us.	Saint Gabriel,
Christ, hear us.	Saint Raphael,
Christ, graciously hear us.	All ye holy Angels and
God the Father of heaven.	Archangels,
have mercy on us.	All ye holy orders of blessed
God the Son, Redeemer of the	Spirits,
world.	Saint John Baptist,
have mercy on us.	Saint Joseph,
God the Holy Ghost.	All ye holy Patriarchs and
have mercy on us.	Prophets,
Holy Trinity, one God.	Saint Peter,
have mercy on us.	Saint Paul,
Holy Mary.	Saint Andrew,
pray for us.	Saint James,
Holy Mother of God,	Saint John,

pray for us.

pray for us.

Saint Thomas,
 Saint James,
 Saint Philip,
 Saint Bartholomew,
 Saint Matthew,
 Saint Simon,
 Saint Thaddeus,
 Saint Matthias,
 Saint Barnabas,
 Saint Luke,
 St. Mark,
 All ye holy Apostles and
 Evangelists,
 All ye holy Disciples of the
 Lord,
 All ye Holy Innocents.
 Saint Stephen,
 Saint Lawrence,
 Saint Vincent,
 Saint Fabian and Saint
 Sebastian,
 Saint John and Saint Paul,
 Saint Cosmas and Saint
 Damian,
 Saint Gervase and Saint
 Protase,
 All ye holy Martyrs,
 Saint Sylvester,

pray for us.

Saint Gregory,
 Saint Ambrose,
 Saint Augustine,
 Saint Jerome,
 Saint Martin,
 Saint Nicholas,
 All ye holy Bishops and
 Confessors,
 All ye holy Doctors,
 Saint Anthony,
 Saint Benedict,
 Saint Bernard,
 Saint Dominic,
 Saint Francis,
 All ye holy Priests and Levites,
 All ye holy Monks and Hermits,
 Saint Mary Magdalene,
 Saint Agatha,
 Saint Lucy,
 Saint Agnes,
 Saint Cecilia,
 Saint Catherine,
 Saint Anastasia,
 All ye holy Virgins and Widows,
 All ye holy men and women,
 Saints of God,
 intercede for us.

pray for us.

Be merciful, spare us, O Lord.
 Be merciful, graciously hear us, O Lord.
 From all evil, deliver us, O Lord.
 From all sin, deliver us, O Lord.
 From Thy wrath,
 From a sudden and unprovided death,
 From the snares of the devil,
 From anger, hatred, and all illwill,
 From the spirit of fornication,
 From lightning and tempest,
 From the scourge of earthquake,

deliver us, O Lord.

From plague, famine, and war,
 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 Thine admirable Ascension,
 Through the coming of the Holy Ghost the Paraclete,
 In the day of judgement,

deliver us, O Lord.

We, sinners, we beseech Thee, hear us.
 That Thou wouldst spare us, we beseech Thee hear us.
 That Thou wouldst pardon us,
 That Thou wouldst deign to bring us true repentance,
 That Thou wouldst deign to govern and preserve Thy
 holy Church,
 That thou wouldst deign to preserve our Apostolic Prel-
 ate, and all orders of the Church in holy religion,
 That Thou wouldst deign to send labourers into Thy
 vineyards,
 That Thou wouldst deign to humble the enemies of holy
 Church,
 That Thou wouldst deign to give peace and true concord to
 Christian kings and princes,
 That Thou wouldst deign to grant peace and unity to all Christian
 people,
 That Thou wouldst deign to recall to the unity of the Church, all
 that are in error, and to lead all infidels to the light of the
 Gospel,
 That Thou wouldst deign to strengthen and keep us in Thy holy
 service,
 That Thou wouldst deign raise our minds to heavenly desires,
 That Thou wouldst render eternal blessings to all our benefactors,
 That Thou wouldst deliver our souls and the souls of our
 brethren, relations and benefactors, from eternal damnation,
 That Thou wouldst deign to give and preserve the fruits of the
 earth,

we beseech Thee, here us.

That Thou wouldst deign to grant eternal rest to all the faithful
departed,

That Thou wouldst deign graciously to hear us,
Son of God, we beseech Thee, hear us.

Lamb of God, who takest away the sins of the world,
spare us, O Lord.

Lamb of God, who takest away the sins of the world.
graciously hear us, O Lord.

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

Christ, hear us.

Christ, graciously hear us.

Let us pray.

ALmighty, and 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 detain them in the flesh, or the world to come hath 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 liveth and reigneth with Thee in the unity of the Holy Ghost, God world without end. *R.* Amen.

LITANY OF THE HOLY NAME OF JESUS

125

LORD, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Jesus, hear us.
Jesus, 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.
Jesus, Son of the living
God,
Jesus, Splendour of the
Father,
Jesus, Brightness of eternal
Light,

have mercy on us.

Jesus, King of Glory,
 Jesus, Sun of Justice,
 Jesus, Son of the Virgin Mary,
 Jesus, most amiable,
 Jesus, most admirable,
 Jesus, mighty God,
 Jesus, Father of the world to
 come,
 Jesus, angel of great counsel,
 Jesus, most powerful,
 Jesus, most patient,
 Jesus, most obedient,
 Jesus, meek and humble of
 heart,
 Jesus, Lover of Chastity,
 Jesus, Lover of us,
 Jesus, God of Peace,
 Jesus, Author of Life,
 Jesus, Model of Virtues,
 Jesus, zealous for souls,
 Jesus, our God,
 Jesus, our Refuge,
 Jesus, Father of the Poor,
 Jesus, Treasure of the Faithful,
 Jesus, good Shepherd,
 Jesus, true Light,
 Jesus, eternal Wisdom,
 Jesus, infinite Goodness,
 Jesus, our Way and our Life,
 Jesus, joy of the Angels,
 Jesus, King of the Patriarchs,
 Jesus, Master of the Apostles,
 Jesus, Teacher of the
 Evangelists
 Jesus, Strength of Martyrs,
 Jesus, Light of Confessors,

have mercy on us.

Jesus, Purity of Virgins,
 Jesus, Crown of all Saints,

 Be merciful unto us,
 spare us, O Jesus.
 Be merciful unto us,
 graciously hear us, O Jesus.
 From all evil, Jesus, deliver us.
 From all sin, Jesus, deliver us.
 From Thy wrath,
 From the snares of the
 devil,
 From the spirit of
 fornication,
 From everlasting death,
 From the neglect of Thy
 inspirations,
 Through the mystery of Thy
 holy incarnation,
 Through Thy nativity,
 Through Thy infancy,
 Through Thy most divine life,
 Through Thy labours,
 Through Thy agony and
 Passion
 Through Thy Cross and
 dereliction,
 Through Thy sufferings,
 Through Thy death and
 burial,
 Through Thy Resurrection,
 Through Thy Ascension,
 Through Thy institution of the
 Most Holy Eucharist,
 Through Thy joys,
 Through Thy glory,

Jesus, deliver us.

Jesus, deliver us.

Lamb of God, who takest away the sins of the world,
 spare us, O Jesus.

Lamb of God, who takest away the sins of the world.
 graciously hear us, O Jesus.
 Lamb of God, who takest away the sins of the world.
 have mercy on us, O Jesus.
 Jesus, hear us.
 Jesus, graciously hear us.

Let us pray.

O LORD Jesus Christ, Who hast said: Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech Thee, to us who ask the gift of Thy most divine love, that we may ever love Thee with all our hearts, and in all our words and actions, and never cease praising Thee.

Give us, O Lord, a perpetual fear and love of Thy holy name; for Thou never failest to govern those whom Thou dost solidly establish in Thy love. Who livest and reignest, world without end. *R.* Amen.

INDULGENCED PRAYERS TO THE SACRED HEART

ACT OF REPARATION

On the Feast of the Sacred Heart the faithful can gain a plenary indulgence by praying the Act of Reparation and satisfying the usual conditions (prayers for the Pope, confession and Communion within a week either side). At other times, a partial indulgence.

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 now 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 offenses, 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 violations of Sundays and holydays, 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 teaching authority of the Church which Thou hast founded.

Would, O divine Jesus, we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of Thy divine honor, 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.

May be followed by the Litany of the Sacred Heart page 254.

CONSECRATION OF THE HUMAN RACE

On the Feast of Christ the King the faithful may receive a plenary indulgence by praying the Consecration, and satisfying the usual conditions (prayers for the Pope, confession and Communion within a week either side). At other times, a partial indulgence.

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thine altar.

outside a church or oratory say: in Thy presence

We are Thine, and Thine we wish to be; but, to be more surely united with 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 Thy 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; 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 even now sit in the shadow of idolatry or Islam; and refuse not Thou to bring them all into the light of Thy kingdom. Look, finally, with eyes of pity upon the children of that race, which was for so long a time Thy chosen people; and let Thy Blood, which was once invoked upon them in vengeance, now descend upon them also in a cleansing flood of redemption and eternal 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 be to the Divine Heart that wrought our salvation; to It be glory and honour forever. Amen.

May be followed by the Litany of the Sacred Heart page 254.

LITANY OF THE SACRED HEART OF JESUS

126



Pa-ter de caelis De- us, mi-se-ré-re no-bis

Fili Redémptor mundi De-us, miserére nobis.

Spíritus Sancte, De-us, miserére nobis.

Sancta Trínitas, unus De-us, miserére nobis.



Cor Jesu, in sinu Vírginis Matris a Spíritu Sancto formá-tum,

Cor Jesu, Verbo Dei substantiáliter uní-tum,

Cor Jesu, majestátis infiní-tae,

Cor Jesu, templum Dei sán-ctum,

Cor Jesu, tabernáculum Altíssi-mi,

Cor Jesu, domus Dei et porta caé-li,

Cor Jesu, fornax ardens caritá-tis,

Cor Jesu, justítiae et amóris receptácu-lum,

Cor Jesu, bonitáte et amóre ple-num,

Cor Jesu, virtútem ómnium abýs-sus,

Cor Jesu, omni laude digníssi-mum,

Cor Jesu, rex et centrum ómnium córdi-um,

Cor Jesu, in quo sunt omnes thesáuri sapiéntiae et sciénti-ae,

Cor Jesu, in quo hábitat omnis plenitúdo divinitá-tis,

Cor Jesu, in quo Pater sibi bene complácu-it,

Cor Jesu, de cujus plenitú-dine omnes nos accépi-mus,

Cor Jesu, desidérium cólliium aeternó-rum,

Cor Jesu, pátiens et multae misericórdi-ae,

Cor Jesu, dives in omnes qui ínvocant te,

miserére nobis.

For English see
below.

miserere nobis.

Cor Jesu, fons vitae et sanctitá-tis,
 Cor Jesu, propitiatio pro peccá-tis no-stris,
 Cor Jesu, saturátum oppróbri-is,
 Cor Jesu, attrítum propter scélera no-stra,
 Cor Jesu, usque ad mortem obédiens fa-ctum,
 Cor Jesu, láncea perforá-tum,
 Cor Jesu, fons totíus consolatió-nis,
 Cor Jesu, vita et ressuréctio no-stra,
 Cor Jesu, pax et reconciliatio no-stra,
 Cor Jesu, víctima peccató-rum,
 Cor Jesu, salus in te speránti-um,
 Cor Jesu, spes in te moriénti-um,
 Cor Jesu, delíctiae sanctórum ómni-um,

Agnus De- i qui tollis peccá-ta mun-di, parce nobis Dó-
 mine. Agnus De- i qui tollis peccá-ta mun-di, exáudi nos
 Dómine. Agnus De- i qui tollis peccá-ta mun-di, mi-se-ré-
 re no-bis.

✠ Jesu mitis et húmilis Córde.

℟ Fac cor nostrum secúndum Cor tuum.

Oremus.

OMNÍPOTENS sempitérne Deus, réspice in Cor dilectíssimi Fílii tui, et in laudes et satisfactiões quas in nómine peccatórum tibi persólvit, † iisque misericórdiam tuam peténtibus, tu véniam concéde placátus, * in nómine ejúsdem Fílii tui Jesu Christi. Qui tecum vivit et regnat in saécula saeculórum. ℟ Amen.

127

LITANY OF THE SACRED HEART

LORD, have mercy on us.
 Christ, have mercy on us.

For original see
above.

Lord, have mercy on us.
 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,
 Heart of Jesus, Son of the Eternal Father,
 Heart of Jesus, formed by the Holy Spirit in the womb of the Virgin
 Mother,
 Heart of Jesus, substantially united to the Word of God,
 Heart of Jesus, of Infinite Majesty,
 Heart of Jesus, Sacred Temple of God,
 Heart of Jesus, Tabernacle of the Most High,
 Heart of Jesus, House of God and Gate of Heaven,
 Heart of Jesus, burning furnace of charity,
 Heart of Jesus, abode of justice and love,
 Heart of Jesus, full of goodness and love,
 Heart of Jesus, abyss of all virtues,
 Heart of Jesus, most worthy of all praise,
 Heart of Jesus, king and center of all hearts,
 Heart of Jesus, in whom are all treasures of wisdom and knowledge,
 Heart of Jesus, in whom dwells the fullness of divinity,
 Heart of Jesus, in whom the Father was well pleased,
 Heart of Jesus, of whose fullness we have all received,
 Heart of Jesus, desire of the everlasting hills,
 Heart of Jesus, patient and most merciful,
 Heart of Jesus, enriching all who invoke Thee,
 Heart of Jesus, fountain of life and holiness,
 Heart of Jesus, propitiation for our sins,
 Heart of Jesus, loaded down with opprobrium,
 Heart of Jesus, bruised for our offences,
 Heart of Jesus, obedient to death,
 Heart of Jesus, pierced with a lance,
 Heart of Jesus, source of all consolation,
 Heart of Jesus, our life and resurrection,
 Heart of Jesus, our peace and our reconciliation,
 Heart of Jesus, victim for our sins,
 Heart of Jesus, salvation of those who trust in Thee,

have mercy on us.

have mercy on us.

Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight of all the Saints,

Lamb of God, who takest away the sins of the world,
spare us, O Lord.

Lamb of God, who takest away the sins of the world,
graciously hear us, O Lord.

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

℟. Jesus, meek and humble of heart.

℞. Make our hearts like to Thine.

Let us pray.

ALmighty and eternal God, look upon the Heart of Thy most beloved Son and upon the praises and satisfaction which He offers Thee in the name of sinners; and to those who implore Thy mercy, in Thy great goodness, grant forgiveness in the name of the same Jesus Christ, Thy Son, who livest and reignest with Thee forever and ever. ℞. Amen.

LITANY OF THE PRECIOUS BLOOD OF JESUS

128

LORD, have mercy on us.

Holy Trinity, one God,

Christ, have mercy on us.

Lord, have mercy on us.

Blood of Christ, only-begotten

Christ, hear us.

Son of the eternal Father,

Christ, graciously hear us.

save us.

God the Father of heaven,

Blood of Christ, Incarnate

have mercy on us.

Word of God, save us.

God the Son, Redeemer of the
world,

Blood of Christ, of the New and
Eternal Testament, save us.

God the Holy Ghost,

Blood of Christ, falling upon the earth in Agony,

Blood of Christ, shed profusely in the Scourging,

Blood of Christ, flowing forth in the Crowning with Thorns,

Blood of Christ, poured out on the Cross,

Blood of Christ, price of our salvation,

Blood of Christ, without which there is no forgiveness,

Blood of Christ, Eucharistic drink and refreshment of souls,

Blood of Christ, stream of mercy,

Blood of Christ, victor over demons,

save us.

save us.

Blood of Christ, courage of Martyrs
 Blood of Christ, strength of Confessors
 Blood of Christ, bringing forth Virgins
 Blood of Christ, help of those in peril,
 Blood of Christ, relief of the burdened
 Blood of Christ, solace in sorrow,
 Blood of Christ, hope of the penitent,
 Blood of Christ, consolation of the dying,
 Blood of Christ, peace and tenderness of hearts,
 Blood of Christ, pledge of eternal life,
 Blood of Christ, freeing souls from purgatory,
 Blood of Christ, most worthy of all glory and honor,

Lamb of God, who takest away the sins of the world,
 spare us O Lord.

Lamb of God, who takest away the sins of the world,
 graciously hear us, O Lord.

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

℟. Thou hast redeemed us, O Lord, in Thy Blood.

℞ And made us, for our God, a kingdom.

Let us pray.

ALmighty and eternal God, Thou hast appointed Thine only-begotten
 Son the Redeemer of the world and willed to be appeased by
 his blood. Grant, we beg of Thee, that we may worthily adore this
 price of our salvation and through its power be safeguarded from
 the evils of the present life so that we may rejoice in its fruits forever
 in heaven. Through the same Christ our Lord. ℞ Amen.

LITANY OF THE BLESSED VIRGIN MARY

129



K

Y-ri-e e-lé-i-son. ij. Christe e-lé-i-son. ij. Ky-ri-e e-lé-i-

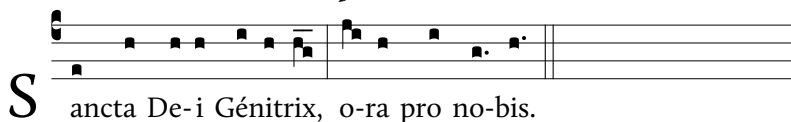
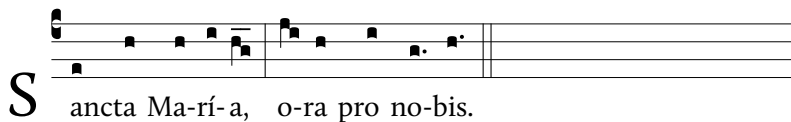


son. ij. Christe audi nos ij. Christe exaudi nos ij.

For English see
 below.



Fili Redemptor mundi Deus, miserere nobis.
 Spíritus Sancte, Deus, miserere nobis.
 Sancta Trínitas, unus Deus, miserere nobis.



Sancta Virgo vírginum,	ora pro nobis.	Rosa mýstica,	
Mater Christi,		Turris Davídica,	
Mater Ecclésiae,		Turris ebúrnea,	
Mater divínae grátiae,		Domus áurea,	
Mater puríssima,		Foéderis arca,	
Mater castíssima,		Jánua caéli,	
Mater invioláta,		Stella matutína,	
Mater intermeráta,		Salus infirmórum,	
Mater amábilis,		Refúgium peccatórum,	
Mater admirábilis,		Consolátrix afflictórum,	ora pro nobis.
Mater boni consilii,		Auxílium Christianórum,	
Mater Creatóris,		Regína Angelórum,	
Mater Salvatóris,		Regína Patriarchárum,	
Virgo prudentíssima,		Regína Prophetárum,	
Virgo veneránda,		Regína Apostolórum,	
Virgo praedicánda,		Regína Mártýrum,	
Virgo potens,		Regína Confessórum,	
Virgo clemens,	ora pro nobis.	Regína Vírginum,	ora pro nobis.
Virgo fidélis,		Regína Sanctórum ómnium,	
Spéculum justítiae,		Regína sine labe origináli	
Sedes sapiéntiae,		concépta,	
Causa nostra laetítiae,		Regína sacratissimi Rosárii,	
Vas spirituále,		Regína familiae,	
Vas honorábile,		Regína pacis,	
Vas insigne devotiónis,			



Ÿ. Ora pro nobis sancta Dei Génitrix.

℟. Ut digni efficiámur promissionibus Christi.

Orémus.

CONCÉDE nos fámulos tuos, quaésumus Dómine Deus, perpétua
mentis et córporis sanitáte gaudére : et gloriósa beátae Maríae
semper Vírginis intercessióne, * a praesénti liberáři tristítia, et ae-
térna pérfrui laetítia. Per Christum Dóminum nostrum. ℟. Amen.

130

LITANY OF THE BLESSED VIRGIN

For original see
above.

LORD, have mercy on us.
CHRIST, have mercy on us.
Lord, have mercy on us.
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,
Holy Mary, pray for us.
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,

pray for us.

Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of good counsel,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honour,

pray for us.

Singular vessel of devotion,	Queen of Patriarchs,
Mystical rose,	Queen of Prophets,
Tower of David,	Queen of Apostles,
Tower of ivory,	Queen of Martyrs,
House of gold,	Queen of Confessors,
Ark of the covenant,	Queen of Virgins,
Gate of heaven,	Queen of all Saints,
Morning star,	Queen conceived without ori-
Health of the sick,	ginal sin,
Refuge of sinners,	Queen assumed into heaven,
Comforter of the afflicted,	Queen of the most holy Rosary,
Help of Christians,	Queen of the family,
Queen of Angels,	Queen of peace,

pray for us.

Lamb of God, who takest away the sins of the world,
spare us, O Lord.

Lamb of God, who takest away the sins of the world,
graciously hear us, O Lord.

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

℟. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord God, that we Thy servants may rejoice in perpetual health of mind and body; and, at the glorious intercession of Blessed Mary, Ever-Virgin, we may be delivered from present sorrow and attain to eternal gladness. Through Christ our Lord. ℟. Amen.

LITANY OF ST. JOSEPH

131

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

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,	Joseph most obedient,
Holy Mary, pray for us.	Joseph most faithful,
Holy Joseph,	Mirror of patience,
Renowned offspring of David,	Lover of poverty,
Light of Patriarchs,	Model of workers,
Spouse of the Mother of God,	Glory of home life,
Chaste guardian of the Virgin,	Guardian of virgins,
Foster father of the Son of God,	Strength of families,
Diligent protector of Christ,	Solace of the afflicted,
Head of the Holy Family,	Hope of the sick,
Joseph most just,	Patron of the dying,
Joseph most chaste,	Terror of demons,
Joseph most prudent,	Protector of Holy Church,
Joseph most valiant,	

pray for us.

Lamb of God, who takest away the sins of the world,
spare us O Lord.

Lamb of God, who takest away the sins of the world,
graciously hear us, O Lord.

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

℟. He made him the lord of His household.

℞ And prince over all His possessions.

Let us pray.

O GOD, who in Thine ineffable providence didst deign to choose Blessed Joseph to be the spouse of Thy most Holy Mother, grant, we beseech Thee, that as we venerate him as our protector on earth, we may be worthy to have him as our intercessor in heaven, Thou who livest and reignest forever and ever. ℞ Amen.

THE SACRAMENT OF PENANCE

EXAMINATION OF CONSCIENCE

First, say a short prayer to the Holy Spirit:

O HOLY SPIRIT, come into my soul, that I may discover the sins I ought to confess, and grant me Thy grace to declare them fully, humbly and with contrite heart.

Then, calmly and carefully examine your conscience. If you go to confession frequently, you will have little difficulty in discovering the sins you have committed. You may make the examination of conscience as in the evening prayers, or you may take the Ten Commandments as heads for a brief, though careful, examination:

The first: prayers, holy things

The second: blasphemy, false oaths, murmuring

The third: Sunday, Mass, servile work

The fourth: parents, superiors

The fifth: wrong to myself or my neighbour

The sixth and ninth: purity, chastity

The seventh and tenth: stealing

The eighth: lying, slander

Commandments of the Church: Fast, abstinence, Easter duty

CONTRITION

Contrition is “a ready sorrow for our sins, because by them we have offended so good a God, together with a firm purpose of amendment” (Catechism)

Say an Act of Contrition:

O my God, I am heartily sorry for having offended Thee, and I detest all my sins because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

CONFESSION OF OUR SINS

Begin your confession by asking for the priest's blessing:

Bless me, father, for I have sinned.

Make the sign of the Cross while the priest blesses you in these words:

The Lord be in thy heart, and on thy lips that thou mayest rightly confess thy sins. In the name of the Father and of the Son and of the Holy Spirit. Amen.

Then accuse yourself as follows:

Since my last confession which was ... ago, when I received absolution and said my penance, I accuse myself of ... For these and all my other sins, which I cannot at present remember, I am heartily sorry, and purpose amendment for the future, and humbly ask pardon of God, and penance and absolution of you, my spiritual father.

The priest will probably give you some advice. He will also tell you your penance and give you absolution, during which you will renew, at least interiorly, your contrition.

O MY GOD, I am sorry and beg pardon for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Saviour Jesus Christ, and most of all because they offend Thine infinite goodness; and I

firmly resolve, by the help of Thy grace, never to offend Thee again, and carefully to avoid the occasions of sin. Amen.

or shorter form

O my God, I am very sorry that I have sinned against Thee, because Thou art so good, and with Thy help I will not sin again.

SATISFACTION FOR OUR SINS

The eternal punishment due to mortal sin is remitted by the absolution, but some temporal punishment remains to be suffered, either after this life in Purgatory, or here on earth by acts of penance, and especially by those acts or prayers called penance which are imposed by the confessor. Consequently the intention of performing the penance is necessary to the validity of the absolution, since, without it, the confession would lack one of its essential parts. Moreover, the obligation of performing the penance remains with the penitent until it is discharged. This duty should, therefore, be fulfilled as soon as can be done conveniently, to avoid forgetting.

PRAYERS AFTER CONFESSION

After confession, you should thank God for His mercy, and ask Him not to let you fall into sin again.

BENEDICTION OF THE BLESSED SACRAMENT

At the moment of exposition, an anthem or hymn to the Blessed
Sacrament is sung: O Salutaris or another one.

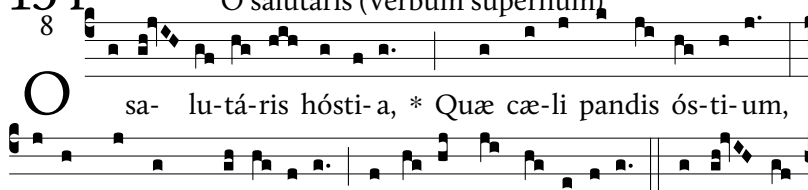
132 O SALUTARIS Hóstia
 Quæ coeli pandis óstium
 Bella premunt hostília
 Da robur fer auxílium.

Uni trinóque Dómino
Sit sempitérna glória
Qui vitam sine término
Nobis donet in pátria.

133 O SAVING VICTIM! op'ning wide
 The gate of Heav'n to man below!
 Our foes press on from every side;—
 Thine aid supply, Thy strength bestow.

2 To Thy great Name be endless praise,
 Immortal Godhead, One in Three!
 O grant us endless length of days
 In our true native land, with Thee. Amen.

134 O salutaris (Verbum supernum)



O sa- lu-tá-ris hósti-a, * Quæ cæ-li pandis ós-ti-um,
Bella premunt hostí-li-a: Da robur fer auxí-li-um. Uni tri-



mino No-bis donet in pátri-a. A-men.

PRAYER FOR THE CONVERSION OF AUSTRALIA

Let us pray,

O GOD, Who hast appointed Mary, Help of Christians, St Francis Xavier and St Thérèse of the Infant Jesus, Patrons of Australia, grant that through their intercession our brethren outside the Church may receive the light of faith, so that Australia may become one in faith under one shepherd. Through Christ our Lord. *R.* Amen.

Mary, Help of Christians, *R.* pray for us.

St Francis Xavier, *R.* pray for us.

St Thérèse of the Infant Jesus, *R.* pray for us.

St Mary of the Cross, *R.* pray for us.

A time of adoration follows.

Before the blessing (the Benediction, properly so called) the *Tantum ergo* is always sung. A low bow is made at: *Veneremur cernui.*

135

TANTUM ergo Sacraméntum

Venerémur cernui;

Et antíquum documéntum

Novo cedat rítui:

Praestet fides suppleméntum

Sénsuum deféctui.

Genitóri, Genitóque

Laus et jubilátio:

Salus, honor, virtus quoque

Sit et benedíctio:

Procedénti ab utróque

Compar sit laudátio. Amen.

136

DOWN in adoration falling
 Lo! the sacred Host we hail;
 Lo! o'er ancient forms departing,
 Newer rites of grace prevail;
 Faith for all defects supplying,
 Where the feeble senses fail.

- 6 To the everlasting Father,
 And the Son who reigns on high,
 With the Holy Ghost proceeding
 Forth from Each eternally,
 Be salvation, honour, blessing,
 Might and endless majesty. Amen.

137

Tantum ergo (Pange lingua)

3

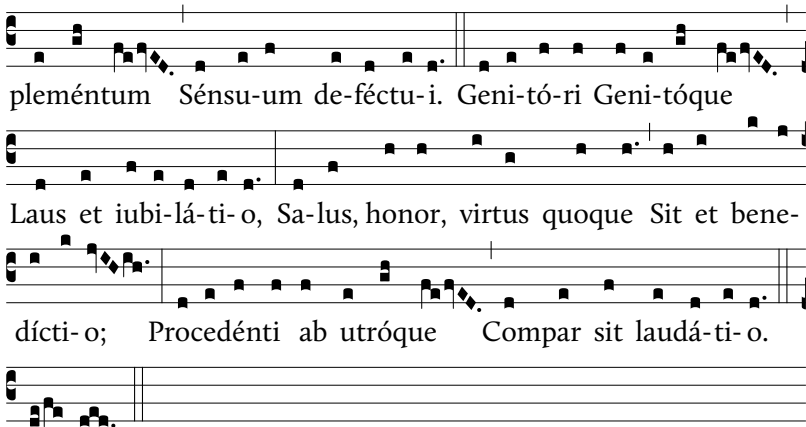
Tantum ergo sacramentum * Veneremur cernui, Et
 antiquum documentum Novo cedat ritui; Præstet fides sup-
 plementum Sensuum defectui. Genitori Genique Laus et
 iubilatio, Salus, honor, virtus quoque Sit et benedictio;
 Procedenti ab utroque Compar sit laudatio. Amen.

138

Tantum ergo (Spanish chant)

5

Tantum ergo sacramentum * Veneremur cernui, Et an-
 tiquum documentum Novo cedat ritui; Præstet fides sup-



pleméntum Sénsu-um de-féctu-i. Geni-tó-ri Geni-tóque
 Laus et iubi-lá-ti-o, Sa-lus, honor, virtus quoque Sit et bene-
 dícti-o; Procedénti ab utróque Compar sit laudá-ti-o.
 A-men.

℣. Panem de coelo praestitísti
 eis. (T. P. Alleluia)

℞. Omne delectaméntum in se
 habéntum. (T. P. Alleluia)

Orémus

DEUS, qui pro nobis sub Sa-
 craménto mirábili passió-
 nis tuae memóriam reliquisti :
 tríbue quaésumus, ita nos cór-
 poris et sánguinis tui sacra my-
 stéria venerári, ut redempti-
 onis tuae fructum in nobis jú-
 giter sentiámus. Qui vivis et
 regnas in saecula saeculorum.
 ℞. Amen.

Thou hast given them bread
 from heaven. (P. T. Alleluia)

Having in itself all delight.
 (P. T. Alleluia)

Let us pray.

O GOD, Who, under a
 wonderful Sacrament,
 hast left us a memorial of Thy
 Passion; grant us, we beseech
 Thee, so to venerate the sac-
 red mysteries of Thy Body and
 Blood, that we may ever feel
 within us the fruit of Thy re-
 demption. Who livest and reignest,
 world without end. Amen.

THE DIVINE PRAISES

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His Most Sacred Heart.

Blessed be His Most Precious Blood.

Blessed be Jesus in the most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.
 Blessed be her glorious Assumption.
 Blessed be the name of Mary, Virgin and Mother.
 Blessed be Saint Joseph, her most chaste spouse.
 Blessed be God in His angels and in His saints.

The service may be concluded by the following Psalm Laudate Dominum (with or without the Antiphon Adoremus), or another suitable hymn.

139

Adoremus in aeternum

ADORÉMUS in aetérnum sanctíssimum sacraméntum.

Laudáte Dóminum omnes gentes: * laudáte eum omnes pópuli.

Quóniam confirmáta est super nos, misericórdia eius: * et veritas Dómini manet in aetérnum. Glória Patri et Fílio, * et Spirítui Sancto.

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

Adorémus in aetérnam sanctíssimum sacraméntum.

LET us adore forever the most holy Sacrament.

Praise the Lord all you nations, praise Him all you peoples.

For His Mercy is confirmed upon us, and the truth of the Lord endures eternally.

Glory be to the Father and to the Son and to the Holy Spirit.

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

Let us adore forever the most holy Sacrament.

140

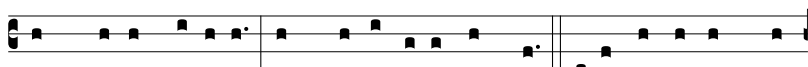
Adoremus in aeternum

ADORÉMUS in aetérnum, sanctíssimum Sacraméntum. Lau-

dá-te Dóminum omnes gentes: * laudá-te eum omnes pópuli.

Quóni-am confirmá-ta est super nos mi-se-ricórdi-a e-jus *

et vé-ri-tas Dómini manet in aetérnum. Adorémus. Gló-ri-



a Patri et Fí-li-o, et Spi-rí-tu-i Sancto. Sicut e-rat in prin-



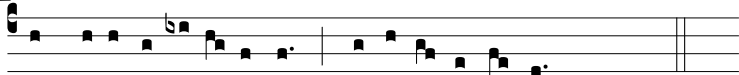
cí-pi-o et nunc et semper et in saécu-la saecu-lórum. Amen.



Adorémus.

141

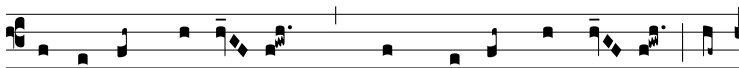
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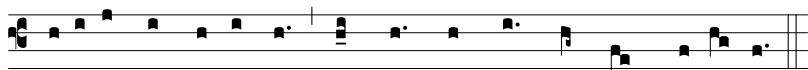
C OR Jesu sacra-tíssimum, mi-se-ré-re no-bis. Usually sung thrice.

142

2.D



L Audémus Dómi-num, * quem laudant Ange-li, quem



Chérubim et Sé-raphim Sanctus, Sanctus, Sanctus proclámant.

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PRAYER BEFORE A CRUCIFIX

Look down on me, good and gentle Jesus, while before Thy face I humbly kneel and, with burning soul, pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope and charity; true contrition for my sins, and a firm purpose of amendment. While I contemplate, with great love and tender pity, Thy five most precious wounds, pondering over them within me and calling to mind the words which David, Thy prophet, said of Thee, my Jesus: "They have pierced My hands and My feet, they have numbered all My bones." Amen.

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The book has been prepared with Lua^{La}T_EX and gregorio.

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