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**THE HOLY FAMILY.**

THE  
**Divine Office**

for the

**USE OF THE LAITY.**

**VOL. I.**

CONTAINING ALL THE OFFICES FROM ADVENT TO EASTER.

**A New Edition,**

with Corrections & Additions,

*By the Rev. B. Rayment.*

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PERMISSU V. A. D. S.

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OF THE  
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## PREFACE.

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**T**HE design of the following Translation is to promote true piety and solid devotion among the faithful, by making them acquainted with those sacred and solemn prayers, which, for the most part, have been consecrated by the use of so many ages in the Catholic church: For it may be observed by every attentive christian, (without detracting any thing from the merit of books of private devotion) that the public office of the church includes the most moving prayers to Almighty God, expressive of all the different sentiments of the most lively faith, firm hope, ardent charity, respectful adoration, boundless gratitude, sincere compunction, &c. and at the same time, the most solid instructions with regard to the truths of faith, and the practical duties of common life.

The discipline of the Western Church, which requires the celebration of the Liturgy, and the rest of the public service in the *Latin* tongue, is not a singularity worthy of blame: Nor is it done with an intent of concealing from the people any superstition or abomination in its service, as is sometimes pretended by those, who make a merit of calumniating that church, to which they are indebted for all the knowledge they have of the christian religion.

It is not from any affectation of singularity, that the church forbids her service to be performed in the vulgar tongue of each particular country. She, like the other great societies of Christians all over the East, retains in her public service that language, in which she was first taught the praises of Almighty God. Thus the *Syriac* and *Greek* are still made use of in the East by those, whose vulgar tongues they were at the time of their conversion, as the *Latin* was in general that of all the West; though they have long since ceased to

be so, and are no more understood now by the common people, than the *Latin* is with us.

Neither is this discipline kept up with an intent of concealing from the people any imaginary superstition or abomination in the public service. The charge is highly absurd; as the *Latin* is generally understood by all that have had a liberal education, and is publicly taught at the Grammar-schools in every province of *Europe*. The Church, moreover hath ordered her Pastors to interpret to the faithful what they do not understand in the public service, since, from the fall of the *Roman Empire*, the *Latin* hath ceased to be the vulgar tongue of the West. It never was the design of the Church to conceal from the faithful her sacred mysteries, though for several ages, she religiously observed never to commit to writing the *sacramental words*, or what we now call the *form* of the sacraments, (lest they should fall into the hands of the infidels, and be unworthily abused) but trusted them only by word of mouth, to her Ministers, and never chose to mention them before the people without explaining them.

Several ages before the Council of *Trent*, the Pastors were ordered to explain in the vulgar tongue the prayers of *Mass* and *Baptism*. This was expressly ordered in a national Council of our own Country, in the Year 747, in which St. *Cuthbert*, Archbishop of *Canterbury*, presided. King *Ethelbald* and his Nobles assisted thereat, and, after the letters of Pope *Zachary* and St. *Boniface*, were read, the following decree was made: "Let the  
 " Priests learn to administer, according to the form  
 " prescribed, every function of their office: Let them  
 " learn likewise to interpret and explain, in the vulgar  
 " tongue, the Creed, the Lord's prayer, and the sacred  
 " words, that are solemnly said at Mass and in Baptism:  
 " Let them likewise study the spiritual meaning of the  
 " ceremonies and sacred signs made use of at Mass  
 " and Baptism, and the rest of the divine service, lest  
 " not being able to give an account of the prayers they  
 " offer to God, and the ceremonies they perform in be-  
 " half of the people, their ignorance may make them  
 " dumb in the discharge of their duty."

Although the *Ordinary of the Mass* was not common in the hands of any, but Bishops and Priests, till towards the close of the fifteenth century, the people were not

ignorant of what was said or done in the Liturgy and the rest of the divine service. The use of printing, which was then discovered, was the occasion of many *Missals* being published in different sizes; and in the following age the blasphemies of *Luther* and *Calvin*, against the holy sacrifice of the Mass, obliged the Laity to read and examine those sacred prayers which were the daily subject of dispute. The Councils of *Mentz* and *Cologne*, in the year 1547, ordered it to be expounded to the faithful. This was confirmed by the Council of *Trent*, sess. 22. c. viii. when it ordered all Pastors to "explain, every *Sunday* and *Holiday*, some "part of the Mass, and what was read therein."— And sess. 24. c. vii. the Pastors are ordered to explain to the people the *force* and *use* of the sacraments according to the method prescribed in the Catechism *ad Parochos*, which the Bishops are also ordered to have translated into the vulgar tongues.

Soon after the Cardinals *Lorrain* and *Guise*, successively Archbishops of *Rheims*, published a *French* translation of the *Ordinary* of the Mass. During the seventeenth century several others appeared, published by eminent men, and authorized by the greatest Prelates. The happy effects of these translations were visible in *France*, where every day numbers returned to the unity of the Catholic Church, who had been accustomed to the service in their mother tongue, and had been told by their Ministers, that the Mass was full of impieties. Monsieur *Pelisson*, who, after he had tasted the sweets of Catholic unity, perfectly understood the pleasure and satisfaction the new Converts had in reading, in their mother tongue, what was said at Mass, in concert with the Court and Bishops of France, procured the printing and publishing of the *Missal* in five small volumes. In a word, our worthy countryman, Mr. *Gother*, (whose memory, for his indefatigable zeal, solid piety, and truly orthodox learning, must be ever dear to the English Catholics) published the *Instructive Part of the Mass*, together with the *Ordinary*, in two volumes; as likewise his *Instructions and Devotions for hearing Mass*.

It is therefore no longer a question whether the *Missal* ought to be translated and put into the hands of the faithful; the thing is already done, at least in those countries where Catholics and Protestants live under the same



government, and the *Missal*, in a vulgar tongue, is in general use. The Pastors therefore of the Church can do nothing better than, by an exact translation and explication of those sacred prayers, inspire their people with the respect and veneration due to our august mysteries.†

As the Catholic Church, in every age and every country, must essentially observe uniformity in her religious creed, and as conformity in *practice* is a striking mark of conformity in *belief*, and, moreover, a great source of edification to the faithful, she pronounces in the general council of Trent, sess. VII. can. 13; anathema ‡ to the person that shall pretend “that the received and approved rites of the Church, which are used in the solemn administration of the Sacraments, may be omitted at the will of the Ministers, or changed into any new rites by any Pastor whatsoever.”—And Sess. XXII. Can. 9, *ibid.* she pronounces the same judgment on any one that shall dare to assert; “that the Mass should be said in the vulgar tongue only.” Ever averse to novelties and innovations, the Church recommends to her devout and obedient children, to adhere strictly to the advice St. Paul gives the Corinthians, in his 1st Ep. c. 14, v. 40, let all things be done according to order; *omnia secundum ordinem fiant*; and it is her wish that the prayers used in public should be such as have received the double sanction of time and authority. Hence it is natural to infer, that at all times, and under all circumstances, (except there be an obvious and just reason for a contrary practice) the received litanies and the appropriate service of the Church, which in a certain sense may be called *the Communion of Saints*, are

† See the Preface of Le Brun’s Explanation of the Mass, whence this is chiefly extracted.

‡ The punishment decreed by the Council falls only on those “persons, who dogmatize,” says Collet, in his treatise *on the Holy Mysteries*, p. 6, ed. 3. “Hence they who, through ignorance, neglect or contempt, which would be a very grievous sin, should deviate from the ceremonies of the church, would not be included.” But it should be understood, that men may dogmatize by practice, as well as by words, and say with the same effect, though without opening their lips, that such and such a rite is not well founded; that it owes its origin to ignorance, &c. &c. We do not, on all occasions, deny our faith, by eating flesh-meat in Lent; but there are places, where this action would be looked upon as a formal abjuration of our faith.

more adviseable, and more meritorious, than any private devotions, which unauthorised individuals may endeavour to substitute in their room.

In former ages, even the Laity were punctual in attending at the stated times, § the different offices of the Church. St. Jerome, in his beautiful and instructive epistle to *Leta*, recommends her to place her daughter, then very young, near a virtuous and prudent governess, who may instruct her, by her own example, to rise at midnight to recite psalms; to sing at day-break the mattin hymns; and like a valiant sentinel of Jesus Christ, to be at her post at the hours of terce, sext and none; and to complete the day by offering up her vespers, or evening sacrifice, with the light of her lamp. *Illam doceat, et assuescat suo exemplo ad orationes et psalmos nocte consurgere, mane Hymnos canere, tertia, sexta, nona stare in acie, quasi Bellatricem Christi, accensaque lucernula, reddere sacrificium vespertinum.*

The public office of the Church, as to its substance, is of the highest antiquity; it passed from the Synagogue to the church. The most deserving part of the community, both of the ancient and new Law, esteemed it an occupation not less delightful than laborious.—With so great a crowd of witnesses before our eyes, who have preceded us in a path as easy now, as it was arduous then, we shall be inexcusable, if we prove ourselves remiss in this so momentous a concern. We should admit of no excuse, at the stated hours of public service, to keep us back, and, as it were, excommunicate us from the communion of Saints, where the Church *Militant* unites with the Church *Triumphant*, except such as the Council of Trent, c. 1. de reform. admits of in Prebends; works of charity; pressing necessity; obedience to superiors; or some evident utility to Church or State. These are happy moments for fervent souls, *spiritu ferventes, orationi instantes*, Rom. 12. v. 11 and 12, because they know that God is then most propitious, when the faithful in a body, with one

§ St. Basil, St. Jerome, St. Ambrose, speak of 7 hours which we call *canonical*. Cassian, after stating that the Monks of Egypt and Thebais only assembled, if we except Sundays, at evening and night, to sing in choir psalms to the honor of God, observes that this sweet and glorious employment reunited each of the monasteries of the East, of Palestine, and Mesopotamia, six times each day.

heart and one soul, offer a holy violence to heaven; because they feel that prayer is then, if ever, *omnipotent*, according to the expression of Theodoret: *omnipotens oratio, cum sit una, tamen omnia potest*. Tom. 1. p. 315.

I have only to add here some particular directions for the use of this work, in favour of such as have not been accustomed to accompany the Priest, in the prayers he says throughout the Mass, which is confessedly the most beneficial and instructive method of hearing Mass.

Let it therefore be observed, that what is contained in the Ordinary of the Mass, p. 33, is invariable and unchangeable, as there directed.

Hence, when the Priest goes up to the Altar, having said a short prayer in secret, bowing before it, he says the Introit, which you are desired to seek in its *proper place*, that is, in the particular office of the Sunday, Feast of the Saint or Feria. After reading the Introit with him, you turn again to the ordinary, and say with him the Kyrie, &c.

The Collect also, or Collects, the Epistle, Lesson or Lessons, Gradual, or Tract, or Alleluias, are to be looked for in the same manner as the Introit, in the particular office of the Sunday, Feast or Feria.

The same is to be observed with respect to the Gospel, Offertory, Secret or Secrets, Communion, Postcommunion or Postcommunions.—The particular Prefaces, when used, are mentioned on the Festivals, and are all found in the Ordinary.—Every Commemoration at Mass consists of a Collect, Secret and Postcommunion.

The Vespers always consist of Five Psalms, and Five Anthems, except in the Paschal time, when all the Five Psalms are said under one Anthem.—After the last Anthem follow the Little Chapter, Hymn, Versicle and Response, marked V. and R.—Then is said the Anthem at the Magnificat, and the Canticle, Magnificat. After the Magnificat, the Anthem is repeated, which is immediately followed by a Prayer, and that prayer is always the Collect at Mass.

If there be any Commemorations, they consist of an Anthem, Versicle, Response and Prayer.

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## DIRECTIONS

*For understanding the CALENDAR, and ordering the Celebration of the Divine Office.*

~\*~\*~\*~

1. **T**HE Office every day is either *Double, Semidouble, Simple*, or of the *Feria*.

Of *Doubles*, (so called because the *Anthems* are repeated *entire* both before and after the *Psalms* at *Vespers*) some are of the *first Class*, marked thus in the *Calendar*, D. 1. Cl. others of the *second Class*, and are marked thus, D. 2. Cl. others are *greater Doubles*, marked with a capital D. others *Common Doubles*, marked with a common d.

2. *Doubles* are always kept on the day marked in the *Calendar*, unless they chance to fall on some *Sunday* of the *first Class*, some *privileged Feria*, or within certain *Octaves*, which take place of the *Festivals*: In which case they are transferred to the first day not marked either as a *Double* or *Semidouble*.

The *Sundays* of the *first Class*, which take place of all *Doubles* whatsoever, are,

The *first Sunday* of *Advent*; the *first Sunday* of *Lent*; *Passion-Sunday*; *Palm-Sunday*; *Easter-Sunday*; *Low-Sunday*; *Whit-sunday*; *Trinity-Sunday*.

The *Sundays* of the *second Class*, which take place also of all *Doubles*, except those of the *first Class*, and of which, in that case, a *Commemoration* is made at *Mass* and in *both Vespers*, are, the *Second, Third, and Fourth* of *Advent*; *Septuagesima, Sexagesima, and Quinquagesima*; the *Second, Third, and Fourth* of *Lent*.

The *Ferias*, which enjoy the same privileges as *Sundays* of the *first Class*, are, *Ash-Wednesday*; all *Holy-Week*; *Whitsun-Eve*; the *whole Octaves* of *Easter* and *Whitsuntide*.

In like manner, within the *Octave* of the *Epiphany*, no feast less than a *first Class* can be kept.

On all other *Sundays* of the year, if a *Double* chance to occur, it is kept with a *Commemoration* of the *Sunday*

at *Mass*, and at *Vespers* too, except the following day be a feast of the *first Class*.

3. A *Semidouble* (so called because only part of the *Anthem* is said before each *Psalm* at *Vespers*) is marked in the *Calendar* thus, *sem.* and occurring on any *Sunday* whatsoever, is put off to the first vacant day; that is, the first day on which there is neither *Double* nor *Semidouble* marked in the *Calendar*. The same is to be observed with regard to all *Semidoubles* occurring within the *Octave* of *Corpus Christi*.

4. *Simples* have no mark in the *Calendar*, and are never transferred; but if they fall on a *Sunday*, or on any other day, when the office cannot be said of them, a *Commemoration* is made at the *first Vespers*, and at *Mass*; unless it be a *Feast* of the *first Class*, (on which no notice is taken of *Simples*) or of the *second Class*, in which case a *Commemoration* of them is made in the *first Vespers*, and at a *Low* private *Mass* only.

5. The following *Ferias*, called *Greater Ferias*, take place of all *Simples*, of which there is only a *Commemoration* made at *Mass*, *viz.* the *Ferias* of *Advent* and of *Lent*, the *Ember-Days*, *Tuesday* in *Rogation-Week*. A *Commemoration* is also made of the *Ferias* of *Advent* and *Lent* at *Vespers* and *Mass*, whatever feast happens; but, of the *Ember-Days* and *Tuesday* in *Rogation Week*, only at *Mass*.

6. If a *Vigil* happen within an *Octave*, the *Mass* is of the *Vigil* with a *Commemoration* of the *Octave*, unless there be a *Double* or *Semidouble* feast that day: in which case, the *Mass* is of the *feast* with a *Commemoration* of the *Octave* and of the *Vigil*. But if a *Vigil* occur on a feast of the *first Class*, there is no *Commemoration* made of it.

If a *Festival*, that hath a *Vigil*, fall on a *Monday*, the *Mass* of the *Vigil* is said on the foregoing *Saturday*, except the *Vigil* of *Christmas* and of the *Epiphany*.

If a *Vigil* happen in *Advent*, the *Mass* is of the *Vigil* with a *Commemoration* of the *Feria*, except the *Vigil* of *Christmas*.

If a *Vigil* happen in *Lent*, or on an *Ember-Day*, the *Mass* is of the *Feria* with a *Commemoration* of the *Vigil*.

In the *Paschal-time* there is no office of a *Vigil* except that of *Ascension-Eve*, which however is no fast.

7. When a Double of the *first* or *second class* (which is a holiday of obligation, printed in the Calendar in CAPITALS) falling on any day, is to be transferred, the obligation of the holiday is never transferred, but the faithful are obliged to assist at Mass on the day marked in the Calendar.

8. When several festivals have been translated from their proper days; they are afterwards to be kept in this order: First those that are *Doubles*, and then those that are *Semidoubles*; and among the *Doubles* or *Semidoubles*, those, whose proper days first occurred, are to be kept first.

9. Upon all *Doubles* one COLLECT, SECRET, and POSTCOMMUNION only is said; except they fall on a *Sunday* or within some *Octave*, or upon some *Vigil*, or in the time of *Lent* or *Advent*, or except it occur with some *Simple*: In all which cases two COLLECTS, &c. are said; one of the *Double*, the other of the *Sunday*, *Octave*, &c.

10. Upon *Sundays* and all *Semidoubles* are said three COLLECTS, SECRETS, and POSTCOMMUNIONS; excepting *Sundays*, which occur within an *Octave*, on which are said only two COLLECTS, &c. one of the *Sunday*, the other of the *Octave*.

11. The *second* and *third* COLLECTS, SECRETS, and POSTCOMMUNIONS, to be said on *Sundays* and *Semidoubles* in the different seasons of the year, are specified in their proper places.

12. Upon *Semidoubles* occurring within *Octaves*, or on *Vigils*, &c. the *second* COLLECT, SECRET, and POSTCOMMUNION are a Commemoration of the *Octave* or *Vigil*; and the *third* of the Blessed Virgin *Mary*. But, within the *Octaves* of the Blessed Virgin, the *third* is of the Holy Ghost.

13. On *Semidoubles* in *Advent*, the *second* COLLECT, SECRET, and POSTCOMMUNION are the COLLECT, &c. of the foregoing *Sunday*; the *third* of the Blessed Virgin *Mary*.

14. Upon *Simples* and *Ferias* three COLLECTS, &c. are said; but, if the Priest please, he may say five or seven, to be taken out of the *Divers Prayers* in the *Common*.

15. Upon week-days, which have no proper office, nor any saint's day occurring thereon, the Mass is of the foregoing *Sunday*; excepting *Saturdays* out of *Lent*, when the Mass is of our *Lady on Saturday*, taken out of the Votive Masses according to the season of the year: And our *Lady on Saturday* takes place of a *Simple*, of which only a *Commemoration* is made.

16. Upon days within *Octaves*, when no proper Mass is assigned, the Mass is said as on the feast, with three COLLECTS, &c.—*N. B.* The days within *Octaves* are kept as *Semidoubles* only.

17. Masses of *Requiem*, or of the *Dead*, cannot be said on *Doubles*, unless the corpse be present. On *All-Souls*, on the day of the *decease* or *burial*, only one COLLECT, &c. is said; in *Common Masses for the Dead*, three.

18. The GOSPELS assigned on *Sundays* are never omitted. Wherefore if a *Double* is kept on a *Sunday*, at the end of *Mass* is read the GOSPEL of the *Sunday*, instead of that of *St. John*: And the same is observed when a *Double* or *Semidouble* is kept upon any day in *Lent*, or on a *Vigil* or *Ember-Day*.

#### HOLYDAYS of OBLIGATION.

All the days marked in the Calendar in CAPITAL letters. All *Sundays*, *Easter-Day*, and the *Monday* following. *Ascension-Day*, *Whit-Sunday* and *Monday*, and *Corpus Christi*.

#### FASTING DAYS.

The week days of *Lent*.—The *Wednesdays* and *Fridays* of *Advent*.—The *Wednesdays*, *Fridays* and *Saturdays* of the four *Ember-Weeks*: *viz.* the first week in *Lent*, *Whitsun-Week*, the week after the 14th of *September* and the third week in *Advent*.—The *Eves* of *SS. Peter and Paul*, of the *Assumption*, all *Saints*, and *Christmas*.

*N. B.* When a *holyday* falls on *Monday*, the *fast* or *vigil* thereof is observed on the preceding *Saturday*.

#### Days of ABSTINENCE from Flesh.

The *Fridays* above excepted from fasts: All *Saturdays* throughout the year: All *Sundays* in *Lent*: The three *Rogation Days*, being *Monday*, *Tuesday*, and

*Wednesday before Ascension-Day : St. Mark's day, out of the Diocese of Canterbury, unless it fall in Easter-Week.*

*N. B. If Christmas-Day fall on Friday or Saturday, it is neither fast nor abstinence.*

**MARRIAGE** *is forbidden to be solemnized*

*From the first Sunday of Advent till after the Epiphany, and from the beginning of Lent to Low-Sunday.*

*The DECREE of the Council of LATERAN, Can. 21.*

“ Every one of the faithful of each sex, after they  
 “ come to the years of discretion, shall in private faith-  
 “ fully confess all their sins, at least once a year, to  
 “ their own Pastor ; and take care to fulfil, to the best  
 “ of their power, the penance enjoined them ; receiv-  
 “ ing reverently, at least at *Easter*, the sacrament of  
 “ the *Eucharist* ; unless perhaps, by the advice of their  
 “ Pastor, for some reasonable cause, they judge proper  
 “ to abstain from it for a time ; otherwise let them be  
 “ excluded the Church while living, and, when they  
 “ die, be deprived of Christian burial.”—And that no  
 person may plead ignorance for an excuse in this case,  
 it is further commanded, that this salutary decree be  
 frequently published in all places of worship.





A TABLE OF  
**MOVEABLE FEASTS.**

Year of our Lord.	Dominical Letter.	Golden Number.	Septuagesima.	Ash-Wednesday.	Easter-Day.	Ascension-Day.	Whit-sunday.	Corpus Christi.	Sundays after Pentecost.	First Sunday of Advent.
1805	F	1	Feb. 10	Feb. 27	Apr. 14	May 23	June 2	June 13	25	Dec. 1
1806	E	2	Feb. 2	Feb. 19	Apr. 6	May 15	May 25	June 5	26	Nov, 30
1807	D	3	Jan. 25	Feb. 11	Mar. 29	May 7	May 17	May 28	27	Nov, 29
1808	CB	4	Feb. 14	Mar. 2	Apr. 17	May 26	June 5	June 16	24	Nov. 27
1809	A	5	Jan. 29	Feb. 15	Apr. 2	May 11	May 21	June 1	27	Dec. 3
1810	G	6	Feb. 18	Mar. 7	Apr. 22	May 31	June 10	June 21	24	Dec. 2
1811	F	7	Feb. 10	Feb. 27	Apr. 14	May 23	June 2	June 13	25	Dec. 1
1812	ED	8	Jan. 26	Feb. 12	Mar. 29	May 7	May 17	May 28	27	Nov, 29
1813	C	9	Feb. 14	Mar. 3	Apr. 18	May 27	June 6	June 17	24	Nov, 28
1814	B	10	Feb. 6	Feb. 23	Apr. 10	May 19	May 29	June 9	25	Nov, 27
1815	A	11	Jan. 22	Feb. 8	Mar. 26	May 4	May 14	May 25	28	Dec. 3
1816	GF	12	Feb. 11	Feb. 28	Apr. 14	May 23	June 2	June 13	25	Dec. 1
1817	E	13	Feb. 2	Feb. 19	Apr. 6	May 15	May 25	June 5	26	Nov, 30
1818	D	14	Jan. 18	Feb. 4	Mar. 22	Apr. 30	May 10	May 21	28	Nov, 29
1819	C	15	Feb. 7	Feb. 24	Apr. 11	May 20	May 30	June 10	25	Nov, 28
1820	BA	16	Jan. 30	Feb. 16	Apr. 2	May 11	May 21	June 1	27	Dec. 3
1821	G	17	Feb. 18	Mar. 7	Apr. 22	May 31	June 10	June 21	24	Dec. 2
1822	F	18	Feb. 3	Feb. 20	Apr. 7	May 16	May 26	June 6	26	Dec. 1
1823	E	19	Jan. 26	Feb. 12	Mar. 30	May 8	May 18	May 29	27	Nov, 30
1824	DC	1	Feb. 15	Mar. 3	Apr. 18	May 27	June 6	June 17	24	Nov, 28
1825	B	2	Jan. 30	Feb. 16	Apr. 3	May 12	May 21	June 2	26	Nov, 27
1826	A	3	Jan. 22	Feb. 8	Mar. 26	May 4	May 14	May 25	28	Dec. 3
1827	G	4	Feb. 11	Feb. 28	Apr. 15	May 24	June 3	June 14	25	Dec. 2
1828	FE	5	Feb. 3	Feb. 20	Apr. 6	May 15	May 25	June 5	26	Nov, 30
1829	D	6	Feb. 15	Mar. 4	Apr. 19	May 28	June 7	June 18	24	Nov, 29
1830	C	7	Feb. 7	Feb. 24	Apr. 11	May 20	May 30	June 10	25	Nov, 28
1831	B	8	Jan. 30	Feb. 16	Apr. 3	May 12	May 22	June 2	26	Nov, 27
1832	AG	9	Feb. 19	Mar. 7	Apr. 22	May 31	June 10	June 21	24	Dec. 2

**ABBREVIATIONS in the CALENDAR explained.**

Ab. stands for Abbot. Ap. for Apostle. B. for Bishop. C. for Confessor. Dr. for Doctor of the Church. M. for Martyr. M. M. for Martyrs. P. for Pope. Pr. for Priest. V. for Virgin. V. V. for Virgins.

# THE CALENDAR.

N. B. To find the office of the day, look for the day of the month in the Calendar; and if you find the day to be of a saint, of whom no notice is taken in the *Particular offices of the saints*, you must take it out of the *Common*.

JANUARY hath XXXI Days.

A	1	CIRCUMCISION of our Lord, D. 2 Cl.
B	2	Octave of S. Stephen, d.
C	3	Octave of S. John the Apostle, d.
D	4	Octave of Holy Innocents, d.
E	5	Octave of S. Tho. of Canterbury, d. Vigil of the Epiph.
F	6	EPIPHANY of our Lord, D. 1 Cl. with an Octave.
G	7	N. B. On the second Sunday after the Epiphany is kept the Feast of the Holy name of Jesus, D. 2 Cl.
A	8	
B	9	
C	10	
D	11	S. Hyginus, P. & M.
E	12	
F	13	The Octave of the Epiphany, D.
G	14	S. Hilary, B & C. sem. S. Felix, Pr. & M.
A	15	S. Paul, first Hermit, C. d. S. Maur, Ab.
B	16	S. Marcellus, P. & M. sem.
C	17	S. Anthony, Ab. d.
D	18	Chair of St. Peter at Rome, D. S. Prisca, V. & M.
E	19	S. Wolstan, B. & C. d. SS. Marius, Martha, &c. M. M.
F	20	SS. Fabian & Sebastian, M. M. d.
G	21	S. Agnes, V. & M. d.
A	22	SS. Vincent & Anastasius, M. M. sem.
B	23	S. Raymond, C. sem. S. Emerentiana, V. & M.
C	24	S. Timothy, B. & M. sem.
D	25	Conversion of S. Paul, D.
E	26	S. Polycarp, B. & M. sem.
F	27	S. John Chrysostome, B. C. & Dr. d.
G	28	S. Agnes's Apparition.
A	29	S. Francis of Sales, B. & C. d.
B	30	S. Martina, V. & M. sem.
C	31	S. Peter Nolasco, C. d.

# THE CALENDAR.

## FEBRUARY hath XXVIII Days.

D	1	S. <i>Ignatius</i> , B. & M. sem.
E	2	Purification of the B. V. <i>Mary</i> , D. 2 Cl.
F	3	S. <i>Blaze</i> , B. & M.
G	4	S. <i>Andrew Corsini</i> , B. & C. d.
A	5	S. <i>Agatha</i> , V. & M. d.
B	6	S. <i>Dorothy</i> , V. & M.
C	7	S. <i>Romuald</i> , Ab. d.
D	8	S. <i>John of Matha</i> , C. d.
E	9	S. <i>Apollonia</i> , V. & M.
F	10	S. <i>Scholastica</i> , V. d.
G	11	
A	12	
B	13	
C	14	S. <i>Valentine</i> , Pr. & M.
D	15	SS. <i>Faustinus &amp; Jovita</i> , M. M.
E	16	
F	17	
G	18	S. <i>Simeon</i> , B. & M.
A	19	
B	20	
C	21	
D	22	Chair of S. <i>Peter</i> at <i>Antioch</i> , D.
E	23	<i>Vigil</i>
F	24	S. <i>Matthias</i> , Ap. D. 2 Cl.
G	25	
A	26	N.B. In Leap Years February hath 29 Days ;
B	27	and the Feast of St. <i>Matthias</i> is kept on the 25th.
C	28	

## MARCH hath XXXI Days.

D	1	S. <i>David</i> , B. & C. d.
E	2	S. <i>Chad</i> , B. & C. d.
F	3	
G	4	S. <i>Casimir</i> , C. sem. & S. <i>Lucius</i> , P. & M.
A	5	
B	6	
C	7	S. <i>Tho. of Aquino</i> , Dr. & C. d. SS. <i>Perpetua &amp; Felicitas</i> , M. M.
D	8	S. <i>Felix</i> , B. & C. d.
E	9	S. <i>Frances</i> , Widow, d.
F	10	<i>Forty Martyrs</i> , sem.
G	11	S. <i>John of God</i> , C. d.
A	12	S. <i>Gregory</i> , P. C. & Dr. d.

# THE CALENDAR.

## MARCH hath XXXI Days.

B	13	
C	14	
D	15	
E	16	
F	17	<i>S. Patrick, B. &amp; C. sem.</i>
G	18	
A	19	<i>S. Joseph, C. D. 2 Cl.</i>
B	20	<i>S. Cuthbert, B. &amp; C. d. of obligation in the Bishopric of Durham.</i>
C	21	<i>S. Benedict, Ab. d.</i>
D	22	
E	23	
F	24	
G	25	<i>ANNUNCIATION of the B. V. Mary, D. 2 Cl.</i>
A	26	
B	27	
C	28	
D	29	<i>N.B. On Friday in Passion-Week is said the</i>
E	30	<i>Office of the seven Dolors of the B. V. Mary, D.</i>
F	31	

## APRIL hath XXX Days.

G	1	
A	2	<i>S. Francis of Paula, C. d.</i>
B	3	<i>S. Richard, B. &amp; C. d.</i>
C	4	<i>S. Isidore, B. C. &amp; Dr. d.</i>
D	5	<i>S. Vincentius Ferrerius, C. d.</i>
E	6	
F	7	
G	8	
A	9	
B	10	
C	11	<i>S. Leo the Great, P. C. &amp; Dr. d.</i>
D	12	
E	13	<i>S. Hermenegild, M. sem.</i>
F	14	<i>SS. Tiburtius, &amp;c. M. M.</i>
G	15	
A	16	
B	17	<i>S. Anicetus, P. &amp; M.</i>
C	18	
D	19	
E	20	
F	21	<i>S. Anselm, B. C. &amp; Dr. d.</i>

# THE CALENDAR:

APRIL hath XXX Days.

G	22	SS. <i>Soter &amp; Caius</i> , P. P. & M. M. sem.
A	23	S. <i>George</i> , M. Patron of <i>England</i> , D. 1 Cl. with an <i>Octave</i> .
B	24	S. <i>Fidelis</i> of <i>Sigmaringa</i> , M. d.
C	25	S. <i>Mark</i> , Evangelist, D. 2 Cl. Abstinence.
D	26	SS. <i>Cletus &amp; Marcellinus</i> , P. P. & M. M. sem.
E	27	
F	28	S. <i>Vitalis</i> , M.
G	29	S. <i>Peter</i> , M. d.
A	30	The <i>Octave</i> of S. <i>George</i> , d.

MAY hath XXXI Days.

B	1	SS. <i>Philip</i> and <i>James</i> , App. D. 2 Cl.
C	2	S. <i>Athanasius</i> , B. C. & Dr. d.
D	3	The <i>Finding</i> of the Holy <i>Cross</i> , D. 2 Cl. SS. <i>Alexander</i> , & c. M. M. S. <i>Juvenal</i> , B. & C.
E	4	S. <i>Monica</i> , Widow, d.
F	5	S. <i>Catherine</i> of <i>Sienna</i> , V. d.
G	6	S. <i>John</i> before the <i>Latin Gate</i> , D.
A	7	S. <i>Stanislaus</i> , B. & M. d.
B	8	Apparition of S. <i>Michael</i> , D.
C	9	S. <i>Gregory Nazianzen</i> , B. C. & Dr. d.
D	10	S. <i>Antoninus</i> , B. & C. sem. <i>Gordianus &amp; Epimachus</i> , M. M.
E	11	S. <i>Pius</i> , P. d.
F	12	SS. <i>Nereus</i> , <i>Achilleus</i> , <i>Domitilla</i> , & <i>Pancratius</i> , M. M. sem.
G	13	
A	14	S. <i>Boniface</i> , M.
B	15	
C	16	S. <i>Ubaldu</i> , B. & C. sem.
D	17	S. <i>Paschal Baylon</i> , C. d.
E	18	S. <i>Venantius</i> , M. sem.
F	19	S. <i>Dunstan</i> , B. & C. d. S. <i>Pudentiana</i> , V.
G	20	S. <i>Bernardine</i> , C. sem.
A	21	S. <i>Peter Celestin</i> , P. & C. d.
B	22	
C	23	
D	24	
E	25	S. <i>Aldelm</i> , B. & C. d. S. <i>Urban</i> , P. & M.
F	26	S. <i>Augustine</i> , Ap. of <i>England</i> , D. 2 Cl. with an <i>Octave</i> . S. <i>Eleutherius</i> , P. & M.

# THE CALENDAR.

MAY hath XXXI Days.

- G 27 S. *Philip Neri*, C. d. S. *John*, P. & M.  
 A 28  
 B 29  
 C 30 S. *Felix*, P. & M.  
 D 31 S. *Petronilla*, V.

JUNE hath XXX Days.

- E 1  
 F 2 *Octave of S. Augustine*, d. SS. *Marcellinus*, *Peter*, & *Erasmus*, M. M.  
 G 3 S. *Mary Magdalen de Pazzis*, V. sem.  
 A 4  
 B 5  
 C 6 S. *Norbert*, B. & C. d.  
 D 7  
 E 8 S. *William Archp. of York*, d.  
 F 9 SS. *Primus* & *Felicianus*, M. M.  
 G 10 S. *Margaret Queen of Scots*, sem.  
 A 11 S. *Barnaby*, Ap. D.  
 B 12 S. *John of S. Facundus*, C. d. SS. *Basilides*, &c. M. M.  
 C 13 S. *Anthony of Padua*, C. d.  
 D 14 S. *Basil*, B. C. & Dr. d.  
 E 15 SS. *Vitus*, *Modestus*, & *Crescentia*, M. M.  
 F 16  
 G 17  
 A 18 S. *Marcus* & *Marcellianus*, M. M.  
 B 19 S. *Juliana de Falconeriis* V. d. SS. *Gervase* & *Protase*, M. M.  
 C 20 S. *Silverius*, P. & M.  
 D 21  
 E 22 S. *Alban*, M. D.  
 F 23 *Vigil*.  
 G 24 *Nativity of St. John the Baptist*, D. 1 Cl. with an *Octave*.  
 A 25 S. *William*, Ab. d.  
 B 26 SS. *John* & *Paul*, M. M. d.  
 C 27  
 D 28 S. *Leo*, P. & C. sem. *Vigil*. Fast.  
 E 29 SS. *PETER & PAUL*, App. D. 1 Cl. with an *Octave*.  
 F 30 *Commemoration of S. Paul*, d.

# THE CALENDAR.

JULY hath XXXI Days

G	1	<i>Octave of S. John Baptist, d.</i>
A	2	<i>Visitation of the B. V. Mary, D. SS. Processus, &amp;c. M. M.</i>
B	3	
C	4	
D	5	
E	6	<i>Octave of SS. Peter &amp; Paul, d.</i>
F	7	<i>Translation of S. Thomas of Canterbury, M. D.</i>
G	8	<i>S. Elizabeth, Queen of Portugal, Widow, sem.</i>
A	9	
B	10	<i>Seven Brethren, M. M. sem. SS. Rufina &amp; Secunda, V. V. &amp; M. M.</i>
C	11	<i>S. Pius, P. &amp; M.</i>
D	12	<i>S. John Gualbert, Ab. d. SS. Nabor &amp; Felix, M. M.</i>
E	13	<i>S. Anacletus, P. &amp; M.</i>
F	14	<i>S. Bonaventure, B. C. &amp; Dr. d.</i>
G	15	<i>S. Swithin, Bp. of Winchester, d.</i>
A	16	<i>B. V. Mary of Mount Carmel, D.</i>
B	17	<i>S. O'nund, Bp. of Sarum, d.</i>
C	18	<i>S. Camillus, C. d. S. Symphorosa, and her 7 sons, M. M.</i>
D	19	<i>S. Vincentius a Paulo, C. d.</i>
E	20	<i>S. Jerome Emilian, C. d. S. Margaret, V. &amp; M.</i>
F	21	<i>S. Henry, Emp. C. sem. S. Praxedes, V.</i>
G	22	<i>S. Mary Magdalen, d.</i>
A	23	<i>S. Apollinaris, B. &amp; M. d. S. Liborius, B. &amp; C.</i>
B	24	<i>S. Alexius, C. sem. Vigil, S. Christina, V. &amp; M.</i>
C	25	<i>S. James, Ap. D. 2 Cl.</i>
D	26	<i>S. Ann, Mother of the B. V. Mary, D.</i>
E	27	<i>(S. Alexius, C. sem.) S. Pantaleon, M.</i>
F	28	<i>SS. Nazarius, Celsus, &amp;c. M. M. sem.</i>
G	29	<i>S. Martha, V. sem. SS. Felix, &amp;c. M. M.</i>
A	30	<i>SS. Abdon &amp; Sennen, M. M.</i>
B	31	<i>S. Ignatius, C. d.</i>

AUGUST hath XXXI Days.

C	1	<i>S. Peter's Chains, D. Holy Machabees, M. M.</i>
D	2	<i>S. Stephen, P. &amp; M.</i>
E	2	<i>Finding of S. Stephen the first Martyr's Body, sem.</i>
F	4	<i>S. Dominick, C. d.</i>
G	5	<i>Dedication of our Lady ad Nives, D.</i>
A	6	<i>Transfiguration of our Lord, D. SS. Xystus, &amp;c. M. M.</i>

# THE CALENDAR.

## AUGUST hath XXXI Days.

B	7	S. <i>Cajetan</i> , C. d. S. <i>Donatus</i> , B. & M.
C	8	SS. <i>Cyriacus</i> , <i>Largus</i> , and <i>Smaragdus</i> , M. M. sem.
D	9	<i>Vigil</i> , S. <i>Romanus</i> , M.
E	10	S. <i>Lawrence</i> , M. D. 2 Cl. with an <i>Octave</i> .
F	11	SS. <i>Tiburtius</i> and <i>Susanna</i> , M. M.
G	12	S. <i>Clare</i> , V. d.
A	13	S. <i>Hippolytus</i> and <i>Cassianus</i> , M. M.
B	14	<i>Vigil</i> , S. <i>Eusebius</i> , C. Fast.
C	15	ASSUMPT. of the B. V. <i>Mary</i> , D. 1 Cl. with an <i>Octave</i> .
D	16	S. <i>Hyacinth</i> , C. d.
E	17	<i>Octave</i> of S. <i>Lawrence</i> , d.
F	18	S. <i>Agapitus</i> , M.
G	19	On <i>Sunday</i> within the <i>Octave</i> of the <i>Assumption</i> , is kept the <i>Feast</i> of S. <i>Joachim</i> , C. D.
A	20	S. <i>Bernard</i> , Ab. d.
B	21	S. <i>Jane Frances of Chantal</i> , <i>Widow</i> , d.
C	22	<i>Octave</i> of the <i>Assumption</i> , d. SS. <i>Timothy</i> , &c. M. M.
D	23	S. <i>Philip Benitus</i> , C. d. <i>Vigil</i> .
E	24	S. <i>Bartholomew</i> , Ap. D. 2 Cl.
F	25	S. <i>Lewis K. of France</i> , C. sem.
G	26	S. <i>Zephyrinus</i> , P. & M.
A	27	S. <i>Joseph Calasanctius</i> , C. d.
B	28	S. <i>Augustin</i> , C. B. & Dr. d. S. <i>Hermes</i> , M.
C	29	<i>Beheading</i> of S. <i>John Baptist</i> , d. S. <i>Sabina</i> , M.
D	30	S. <i>Rosa of Lima</i> , V. d. SS. <i>Felix</i> & <i>Adauctus</i> , M. M.
E	31	S. <i>Aldun</i> , B. Ap. of the <i>Northumbrians</i> , d.

## SEPTEMBER hath XXX Days.

F	1	S. <i>Raymond</i> , C. d. S. <i>Giles</i> , Ab. and 12 <i>Brethren</i> , M. M.
G	2	S. <i>Stephen</i> , K. of <i>Hungary</i> , C. sem.
A	3	
B	4	
C	5	S. <i>Lawrence Justinian</i> , B. & C. sem.
D	6	
E	7	
F	8	<i>Nativity</i> of B. V. <i>Mary</i> , D. 2 Cl. with an <i>Octave</i> , S. <i>Adrian</i> , M.
G	9	S. <i>Gorgonius</i> , M.
A	10	S. <i>Nicholas of Tolentum</i> , C. d.



# THE CALENDAR.

SEPTEMBER hath XXX Days.

B	11	SS. <i>Protus and Hyacinthus</i> , M. M.
C	12	On <i>Sunday</i> within the Octave, The Office of the H. Name of the <i>B. V. Mary</i> , D.
D	13	
E	14	Exaltation of the Holy Cross, D.
F	15	Octave of the Nativity of <i>B. V. Mary</i> , d.
G	16	SS. <i>Cornelius and Cyprian</i> , M. M. sem.
A	17	The <i>Stigmas</i> of <i>S. Francis</i> , d.
B	18	<i>S. Joseph of Cupertino</i> , C. d.
C	19	SS. <i>Januarius</i> , &c. M. M. d.
D	20	SS. <i>Eustachius</i> , &c. M. M. d. <i>Vigil</i> .
E	21	<i>S. Matthew</i> , Ap. & Evang. D. 2 Cl.
F	22	<i>S. Thomas, of Villa Nova</i> , B. C. sem. SS. <i>Mau- rice</i> , &c. M. M.
G	23	<i>S. Linus</i> , P. & M. sem. <i>S. Thecla</i> , V. & M.
A	24	The <i>B. V. Mary de Mercede</i> , D.
B	25	
C	26	SS. <i>Cyprian and Justina</i> , M. M.
D	27	SS. <i>Cosmas and Damian</i> , M. M. sem.
E	28	<i>S. Wenceslaus</i> , M. sem.
F	29	Dedification of <i>S. Michael</i> , D. 2 Cl.
G	30	<i>S. Jerom</i> , Pr. C. & Dr. d.

OCTOBER hath XXXI Days.

		On the First Sunday, is kept the Solemnity of the <i>Rosary</i> .
A	1	<i>S. Remigius</i> , B. & C. sem.
B	2	<i>Angels Guardians</i> , d.
C	3	<i>S. Thomas, Bp. of Hereford</i> , d.
D	4	<i>S. Francis</i> , C. d.
E	5	SS. <i>Placidus</i> , &c. M. M.
F	6	<i>S. Bruno</i> , C. d.
G	7	<i>S. Mark</i> , P. & C. SS. <i>Sergius</i> , &c. M. M.
A	8	<i>S. Bridget</i> , Widow, d.
B	9	SS. <i>Dennis</i> , &c. M. M. sem.
C	10	<i>S. Paulinus, Archp. of York</i> , d.
D	11	<i>S. Francis Borgia</i> , C. sem.
E	12	<i>S. Wilfrid</i> , B. & Ap. of <i>Sussex</i> , d.
F	13	<i>S. Edward</i> , K. & C. D. 2 Cl. with an <i>Octave</i> .
G	14	<i>S. Callistus</i> , P. & M. sem.
A	15	<i>S. Teresa</i> , V. d.
B	16	
C	17	<i>S. Hedwige</i> , Wid. sem.
D	18	<i>S. Luke</i> , Evang. D. 2 Cl.

# THE CALENDAR.

OCTOBER hath XXXI Days.

E	19	S. Peter of Alcantara, C. d.
F	20	Octave of S. Edward, d.
G	21	SS. Ursula, &c. M. M. d.
A	22	S. John Cantius, C. d.
B	23	
C	24	
D	25	S. John of Beverley, B. & C. d. SS. Chrysanthus and Daria, M. M.
E	26	S. Evaristus, P. & M.
F	27	Vigil.
G	28	SS. Simon & Jude, App. D. 2 Cl.
A	29	Venerable Bede, C. d.
B	30	
C	31	Vigil. Fast.

NOVEMBER hath XXX Days.

D	1	ALL SAINTS, D. 1 Cl. with an Octave.
E	2	All Souls.
F	3	S. Winefride, V. M. d.
G	4	S. Charles, B. & C. d. S. Vitalis, M.
A	5	
B	6	
C	7	
D	8	Octave of All Saints, d. The iv. crowned, M. M.
E	9	Dedic. of the Church of our Saviour, d. S. Theodorus, M.
F	10	S. Andrew Avellin, C. sem. SS. Tryphon, &c. M. M.
G	11	S. Martin, B. & C. d. S. Mennas, M.
A	12	S. Martin, P. & M. sem.
B	13	S. Didacas, C. sem.
C	14	S. Erconwald, Bp. of London, d.
D	15	S. Gertrude, V. d.
E	16	S. Edmund Archp. of Canterbury, d.
F	17	S. Hugh, Bp. of Lincoln, d.
G	18	Dedic. of SS. Peter's and Paul's, Churches, d.
A	19	S. Elizabeth, Q. of Hungary, Wid. d. S. Pontianus, M.
B	20	S. Edmund, K. & M. D.
C	21	Presentation of B. V. Mary, D.
D	22	S. Cecily, V. & M. d.
E	23	S. Clement, P. & M. sem. S. Felicitas, M.
F	24	S. John of the Cross, C. d. S. Chrysogonus, M.

# THE CALENDAR.

NOVEMBER hath XXX Days.

G	25	S. Catharine, V. & M. d.
A	26	S. Felix Valois, C. d. S. Peter, B. & M.
B	27	S. Gregory Thaumaturgus, B. & M. sem.
C	28	
D	29	Vigil, S. Saturninus, M.
E	30	S. Andrew, Ap. D. 2 Cl.

DECEMBER hath XXXI Days.

F	1	
G	2	S. Bibiana, V. & M. sem.
A	3	S. Francis Xavier, C. d.
B	4	S. Peter Chrysologus, B. C. & Dr. d. S. Barbara, V. & M.
C	5	S. Birinus, B. & C. & Ap. of the West Saxons d. S. Sabbas, Ab.
D	6	S. Nicolas, B. & C. d.
E	7	S. Ambrose, B. C. & Dr. d.
F	8	Concept. of B. V. Mary, D. 2 Cl. with an Octave.
G	9	
A	10	S. Melchiades, P. & M.
B	11	S. Damasus, P. & C. sem.
C	12	
D	13	S. Lucy, V. & M. d.
E	14	
F	15	Octave of the Concept, d.
G	16	S. Eusebius, B. & M. sem.
A	17	
B	18	
C	19	
D	20	Vigil.
E	21	S. Thomas, Ap. D. 2 Cl.
F	22	
G	23	
A	24	Vigil. Fast.
B	25	The NATIVITY of our LORD JESUS CHRIST, D. 1 Cl.
C	26	S. Stephen, the first Martyr, D. 2 Cl.
D	27	S. John, Ap. & Evang. D. 2 Cl.
E	28	Holy Innocents, M. M. D. 2 Cl.
F	29	S. Thomas of Canterbury, B. & M. D. 1 Cl.
G	30	Sunday within the Octave.
A	31	S. Sylvester, P. & C. d.

*The Blessing and Sprinkling of the Water  
on Sundays before Mass.*

INSTRUCTION.

**T**HE use of water among mankind, whenever they had a mind to expiate their faults, to renew their solemn engagements, or to enter upon exercises of piety and religion, is one of those universal practices every where found, where there are any footsteps of an outward worship remaining. It was no invention of the heathen nations, but a practice that came to them, by primitive tradition, from our first father Adam, after his fall, as an acknowledgment of being defiled with sin, and expressive of that purity with which we ought to approach God. It was continued by Moses among other primitive practices preparatory to sacrifice; and is still found at the entrance of our churches, to remind us of our baptism, of the obligations we then took upon ourselves, and of the sanctity both of mind and body we ought to bring with us. Frequently on Sundays the officiating priest sprinkles both himself and the congregation therewith, as a preparation for the sacrifice, hoping to participate with the faithful all the blessings the church prayed for in blessing the water. Salt, as it preserves bodies which are sprinkled with it from putrefaction, is an emblem of the grace of God, which alone can preserve our souls from the corruption of sin, and it is mixt with the water to keep it sweet; and the one and the other are solemnly consecrated, that is to say, are withdrawn from all profane uses, to be applied only to those of religion. The Church attributes no supernatural effect to this sanctified water, but what it may please God to grant to it, in order to shew the efficacy of the prayers of his Church, or to recompence the faith of such as use it with the respect due to what hath been consecrated and set apart for the uses of religion. The faithful therefore are to receive this sprinkling of water with great humility, and a sorrow for their sins, reciting the 50th Psalm whole or in part: And afterwards to take some of the water home with them to use with faith and piety, according to the intention and very ancient

practice of the Church, at getting up, and going to bed ; in storms of thunder and lightning ; in times of temptation and sickness.

*V.* OUR help is in the name of the Lord. *V.* Adjutorium nostrum in nomine Domini.

*R.* Who made both heaven and earth. *R.* Qui fecit cœlum & terram.

### THE EXORCISM † OF THE SALT.

**I** Exorcise thee, O creature of salt, by † the living God, by † the true God, by † the holy God ; by † that God, who commanded the prophet Elizeus to cast thee into the water to cure the barrenness thereof ; that thou may'st, by this exorcism, become beneficial to the faithful, and healthful to the bodies and souls of all, who make use of thee ; and that in what place soever thou shalt be sprinkled, all the illusions, and wickedness, and crafty wiles of Satan may be chased away, and depart from that Place ; as also every unclean spirit, commanded in his name, who is to come to judge the living and the dead, and the world by fire. *R. Amen.*

Let us pray. *Immensam.*

**O** Almighty and everlasting God, we most humbly implore thy infinite mercy to vouchsafe to bless † and sanctify † this thy creature of salt, which thou madest for the use of mankind, that it may be to all, who take it, health both of body and soul : And that whatsoever shall be touched, or sprinkled therewith, may be freed from all uncleanness, and all assaults of wicked spirits. Thro' 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.*

### THE EXORCISM OF THE WATER.

**I** Exorcise thee, O creature of water, in the name ✠ of God the Father Almighty ; and in the name of ✠ Jesus Christ his Son, our Lord ; and by the power of the Holy Ghost ; that thou may'st by this exorcism receive efficacy to chase away all the power of the enemy, and be enabled to cast him out, and put him to flight together with his Apostate Angels, by the power of the

† *Expl.* By exorcism is meant a form of adjuration, or a religious ceremony, by which evil and malignant spirits are driven away.

same Jesus Christ our Lord, who is to come to judge the living and the dead, and the world by fire. R. *Amen.*

Let us pray. *Deus qui ad salutem.*

**O** God, who, for the benefit of mankind, makest use of the element of water in the greatest sacraments, mercifully hear our prayers, and impart the virtue † of thy blessing to this element prepared by various purifications: that this thy creature, made use of in thy mysteries, may receive the effects of thy divine favour for the chasing away Devils, and curing Diseases: And that whatsoever shall be sprinkled with this water in the houses or places of the faithful, may be freed from all uncleanness, and delivered from hurt: Let no pestilential spirit reside there, nor any infectious air: Let all the snares of our secret enemies be removed: And may whatever is contrary to the safety and repose of the inhabitants of that place, be put to flight by the sprinkling of this water: That the welfare we seek by calling on thy name, may be secured from all assaults. Thro'. R. *Amen.*

*At the mixing the Salt with the Water.*

**M**AY this salt and water be mixed together in the name † of the Father, and † of the Son, and † of the Holy Ghost. R. *Amen.*

V. May the Lord be V. *Domnus vobiscum,* with you.

R. And with thy spirit. R. *Et cum spiritu tuo.*

Let us pray. *Deus Invictæ.*

**O** God, the author of invincible power, king of an empire that cannot be overcome, and ever magnificently triumphant; who restrainest the forces of the adverse power; who defeatest the fury of the roaring enemy; who, by thy might, conquerest his malicious assaults: We beseech and pray thee, O Lord, with fear and humility, that thou wouldst look with a favourable countenance on this creature of salt and water, enlighten it with thy goodness, and sanctify it with the dew of thy bounty: That wheresoever it is sprinkled, by the invocation of thy holy name, all annoyance of the unclean spirit, all fear of the venomous serpent may be chased away: And the presence of thy holy spirit be always with us, who implore thy mercy. Thro'. R. *Amen.*

## At the Sprinkling.

Anth. Sprinkle me, O Lord, with hyssop†, and I shall be cleansed: Wash me, and I shall be whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

V. Glory.

Anth. Sprinkle me, &c.

V. Shew us, O Lord, thy mercy.

R. And grant us thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the Lord be with you.

R. And with thy spirit.

Let us pray. *Exaudi nos.*

**H**EAR us, O holy Lord, almighty Father, eternal God, and vouchsafe to send thy holy Angel from heaven, to guard, cherish, protect, visit, and defend all that are assembled in this place. Thro' Christ our Lord. R. *Amen.*

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THE BLESSING OF THE BREAD. †

V. **O**UR help is in the name of the Lord.

R. Who made both heaven and earth.

V. May the Lord be with you.

R. And with thy spirit.

V. **A**Djutorium nostrum in nomine Domini.

R. Qui fecit cœlum & terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

† Expl. Hyssop was used by the Jews as a sprinkler to throw on such as were unclean, water mixt with the ashes of the victim.

‡ At the Parochial-Mass slices of bread, cut into little pieces, are blessed, and distributed to the faithful in token of communion and charity.

Let us pray. *Domine Jesu.*

**O** Lord Jesus Christ, the bread of Angels, the living bread of eternal life, vouchsafe to † bless this bread, as thou blessedst the five loaves in the desert : That all who taste thereof, may receive from thence health of body and soul. Who livest and reignest world without end. R. *Amen.*

PRAYERS AT THE EXHORTATION OR PRONE. †  
PRAYERS FOR THE LIVING.

Ps. cxxii. *Ad te levavi.*

**T**O thee have I lifted up my eyes,\* thou who dwellest in the heavens.

Behold as the eyes of servants \* are on the hands of their masters.

As the eyes of a handmaid are on the hands of her mistress ;\* So are our eyes lifted up to the Lord our God, until he have mercy on us.

Have mercy on us, O Lord, have mercy on us :\* For we are filled with contempt exceedingly.

For our soul is exceedingly filled :\* We are a reproach to the rich, and a scoff to the proud.

V. Glory. R. As it was, &c.

V. Lord have mercy on us. R. Christ have mercy on us. V. Lord have mercy on us.

Our Father. *In Secret.*

V. And lead us not into temptation. R. But deliver us from evil. *Amen.* V. Save thy servants, O Lord. R. Who put their trust in thee, O my God. V. Be to us, O Lord, a tower of strength. R. From the face of the enemy. V. May peace be on thy ramparts. R. And plenty within thy walls. V. O Lord, hear my prayer. R. And let my cry come unto thee. V. May the Lord be with you. R. And with thy spirit.

Let us pray. *Deus refugium.*

**O** God our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of

† The prayers, publications, and familiar instructions used at the Parish-Mass, on Sundays, either immediately after the Gospel, or before the Lavabo, are called in France the Prone, from a Greek word signifying the Nave of the Church, the place where they are read to the people.



thy Church, and grant, that what we ask with faith, we may effectually obtain. Thro'.

PRAYERS FOR THE DEAD.

*Ps. cxxix. De profundis.*

**O**UT of the depths I have cried to thee, O Lord ; Lord hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord ; Lord, who shall endure it ?

Because with thee there is propitiation ; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word, my soul hath hoped in the Lord.

From the morning watch even until night, let *Israel* hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities, Glory, &c.

V. Eternal rest \* grant to them, O Lord. R. And may a perpetual light \* shine upon them. V. May they rest in peace. R. *Amen.* V. O Lord, hear my prayer. R. And let my cry come unto thee. V. May the Lord be with you. R. And with thy spirit.

*Then is said some of the following Prayers, as occasion requires.*

On the day of death or burial.

Let us pray. *Deus cui.*

**O** God, whose property it is always to have mercy and to spare, we humbly present our prayers to thee in behalf of the soul of thy servant N. which thou hast this day called out of this world ; beseeching thee not to deliver it into the hands of the enemy, nor forget it for ever ; but command it to be received by the holy Angels, and to be carried into Paradise ; that, as it believed and hoped in thee, it may be delivered from the pains of hell, and inherit life everlasting. Thro'.

On the third, seventh, or thirtieth day after the Decease.

Prayer. *Quæsumus.*

**A**DMIT, we beseech thee, O Lord, the soul of thy servant N. [the third, seventh, or thirtieth day

after] whose decease we commemorate, into the fellowship of thy saints, and refresh it with the perpetual dew of thy mercy. Thro'.

On an Anniversary day.

Prayer. *Deus Indulgentiarum.*

**O** God the Lord of mercy, give to the soul [or souls] of thy servant [or thy servants] whose anniversary we commemorate, a place of comfort, a happy rest, and the light of glory. Thro'.

For Relations, Friends, and Benefactors.

Prayer. *Deus veniæ largitor.*

**O** God, the author of mercy, and lover of the salvation of mankind; we address thy clemency in behalf of our brethren, relations, and benefactors, who are departed this life, that by the intercession of blessed Mary ever a Virgin, and of thy saints, thou would'st receive them into the enjoyment of eternal happiness. Thro'.

For all the Faithful departed.

Let us pray. *Fidelium.*

**O** God, the creator and redeemer of all the faithful, grant thy servants remission of all their sins: That by our pious supplications they may obtain that pardon, which they have ever desired. Thro' Christ our Lord. R. *Amen.*

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## THE ORDINARY OF THE MASS.

### INSTRUCTION.

**R**ELIGION cannot subsist without interior and exterior sacrifice, since it consists in uniting men by means of exterior marks which they ought to give to God of their dependence and love. The light of reason has taught mankind, that sacrifice was the first of the essential actions of religion. We learn from scripture that it has been offered from the commencement of the world. Cain and Abel offered to God the fruits of the earth and animals. Gen. 4. Noah no sooner left the ark, than he erected an altar, and offered upon it an holocaust of all pure animals, to the Lord. The written

law confirmed what nature had inspired ; and declared, that to withdraw men from sacrificing, or to sacrifice to any other but God only, were two enormous crimes.—The sin of the children of hell was very great before God, says the holy scripture, because they drew men away from the sacrifice, 1 Kings, 11, 17, and when men blinded by their passions, offered sacrifice through fear or reverence, to angels or devils, to give them a just horror of this sacrilege, the law declared : whoever shall sacrifice to gods, or to any other than God only, shall be put to death. Exod. 22, 20.—These sacrifices, though ordered by the divine law, were but empty signs, incapable of themselves to please God. They had no force, no virtue except in the faith of the offerers, who had in view the divine victim, the spotless Lamb, that taketh away the sins of the world, and which was *slain* (in the foreknowledge of God) *from the beginning of the world*: Rev. 13, 8. The sacrifices offered by the worthy servants of God, such as Abel, Abraham, Job, &c. &c. who lived in the constant expectation of the Messiah, were acceptable to God, whilst those that were offered by men, who attended barely to the exterior ceremony without the spirit, in which all their merit consisted, could never please God. This spirit diminished daily, when there were no more Prophets, till the coming of the Messiah. In effect, what could be expected of the Pharisees, who only attended to the dead letter of the law ? What of the Saducees, who denied the resurrection of bodies ? This was the period, when according to the royal Prophet, the sacrifices and oblations, which had been offered in the temple of Jerusalem alone, were to cease. Ps. 39.—A new sacrifice was necessary, one that should be offered in spirit and truth. This Jesus Christ promised the Samaritan woman, John 4, when he tells her that the hour cometh, when they shall have to sacrifice neither on the mountain of Garizim with the Samaritans, nor at Jerusalem with the Jews. This promise was the confirmation of the celebrated prophecy addressed by Malachy to the Jews. 1. 10. *I have no pleasure in you, saith the Lord of hosts, and I will not receive a gift of your hands, for from the rising of the sun, even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to my name a clean offering,*

*for my name is great among the Gentiles.* It cannot be denied that the primitive Fathers applied this prophecy to the eucharist, and they declare that the church learned of Jesus Christ and his apostles, to offer this sacrifice in every part of the world. Indeed, we know of no other, which has superseded all the ancient sacrifices, and is offered in every part of the globe, from the rising to the setting sun. St. Augustine expounding the prophecy of David, Ps. 39, *sacrifice and oblation thou didst not require*, exclaims: "What! are we then to be left without a sacrifice? God forbid. *For thou hast formed a body for me.* Behold here a new victim. What then does God reject! The figures. What does he give to fulfil the figures! That body which fulfils all figures, the adorable body of Jesus Christ on our altars; that body, which the faithful know, but all do not know. The body, which we who know it, receive; and which you (Catechumens) will know, tho' not as yet, God grant, that when you do know it, you may never receive it to your own condemnation; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the body of our Lord."

But, because Christ is a Priest according to the order of Melchisedeck, who offered in bread and wine, and suffered Abraham and his family to participate the sacrifice, so did Jesus Christ, says St. Cyprian ep 63 *ad Cecilian*, who is a Priest of the high God, offer sacrifice in bread and wine, i. e. his own body and blood, and distribute it to his own, the night before he went to suffer. Knowing, as S. John declares, c. xiii. that his hour was come, that he should pass out of this world to his Father, who had given him all things into his hands, having loved his own who were in the world, he loved them to the end. And certainly nothing less than infinite power and infinite love were requisite to change bread and wine into his own body and blood, and thus by anticipation to shed his blood mystically before his death, as we read in the greek text: *this is my body which is given for you. This is the chalice of the new testament in my blood which is shed for you.* Thus did he exercise his sacerdotal powers, which he did not take to himself, says St. Paul, Heb. v. 5, but received of his Father, to be a priest for ever according to the order of

Melchisedeck, and as his priesthood is eternal, he will continue for ever to offer this sacrifice and will have no successor. He will ever remain on our altars the Priest and the Victim, the offerer and the thing offered. But, that this sacrifice may be visible, he established the apostles and their successors for his ministers, to whom he gave the power of doing what himself had just done : *do this for a commemoration of me.* They have done it, and will continue to do it in his name throughout the world, and to shew that this sacrifice is never to end, we are commanded to participate it, and thus to shew the death of the Lord until he come.—The faithful should be taught that Jesus Christ in separately changing the bread into his body, and the wine into his blood, represents his blood as mystically spilled for us, and that he as really offers up his body in the mass, together with his Church, to his eternal Father, as he did on the altar of the cross. It is the same high Priest, the same God, the same victim, the same sacrifice, the only difference is in the manner of offering. On mount Calvary Christ was only offered; on our altars, he is both offered and received. *We have an altar, whereof they have no power to eat, who serve the Jewish tabernacle.* Heb. 13. 10. He also offers himself in the mass like at his *resurrection*, because he offers his body in its immortal and glorified state; and like at his *ascension*, because he ascends from our altars on earth, to the sublime altar in heaven, where he for ever sitteth on the right hand of God. Heb. 10. 12. Here then we have the reunion of all the different mysteries, and continuation of Christ's sacrifice on the cross, and what David with his prophetic spirit long before celebrated ps. 110. 4, *in giving food to them that fear him, he hath made a remembrance of his wonderful works.*

Religion can present nothing so excellent to her clients as the Blessed Eucharist. The virtue of all her other sacraments are a preparation for this, says St. Thomas, 3. p. q. 73, art. 3. The faithful find in this holy table the perfection and consummation of a spiritual life, as they feed upon God himself. It may be said that the sacrifice of the mass changes our temples into heaven. The Lamb of God is here immolated and adored, as represented by St. John, Rev. 7, 17, in the midst of the celestial Sanctuary; for the blessed spirits,

knowing what passes upon our altars, come down and attend with that awe and trembling, which the most profound respect inspires. St. Chrysostom b. 6. *on the priesthood* mentions well authenticated facts of this truth; and St. Gregory in his dial. b. h. c. 58 asks: "can any one of the faithful deny, that at the voice of the Priest during the sacrifice, the heavens open, and choirs of angels attend at the mysteries of Jesus Christ: that the highest with the lowest, celestial with terrestrial creatures, visible with invisible are united." Our occupation then is the same with that of the Saints in heaven. We adore the holy victim immolated in the hands of the Priests; and the Saints adore in heaven the same victim, the Lamb without spot, represented *standing, and as it were slain*, to signify both his immolated and glorious state. Rev. v. 6. All the prayers and all the merits of the Saints ascend as sweet incense before the throne of God from the hands of the angel. Rev. 8. 3, 4. The essential prayers and ceremonies of the mass come to us from Jesus Christ. Other prayers and ceremonies, such as were adapted to the circumstances of time and place, were added by the Apostles and other apostolic men. During the heat of persecution these though short and few, were of strict observance: *Let all things be done according to order.* 1 Cor. 14, 40. St. Justin who lived soon after the Apostles, anno 140, in his second *apology*, gives us to understand that the officiating Priest continued his prayers during the offering as long as circumstances would permit; and St. Cyprian in his book on the *unity of the Church*, informs us that there were stated prayers, which could neither be changed nor omitted. But it was not till the Church enjoyed profound peace at the commencement of the 4th century, that stately Temples were erected, and divine service performed with all the variety of prayers and ceremonies. The liturgies, which the Greek Church uses at this day, are called after St. Basil and St. Chrysostom, who composed them; as that of Milan was called the liturgy of St. Ambrose. Although the Church of Rome has ever delighted in uniformity, she has at different times thought it expedient to adopt whatever there was good and edifying in the practice of private Churches, and has inserted such additions into the *ordinary* of the mass, which, since the 13th century, has

been the same as at this day, and which merits the praises it has so uniformly received from all catholic Churches.—Not the prayers only, but the ceremonies which have been established with a view to promote edification, instruction and attention, should be carefully explained. The scriptures teach that Almighty God attaches particular graces to them. The prayer of Moses with his hands elevated towards heaven was a religious ceremony, to which God attached the victory of the Jews. Exod. 17, 11.—Great preparation is necessary to attend with fruit at these divine mysteries; for, if we are to prepare our souls for prayer, Eccl. 18. 28, what prayer can be more excellent, than that which renders Jesus Christ present on our altars, and makes us partakers of his adorable sacrifice? The 1st disposition is a good life. So live, say the holy Fathers, that you may be permitted to approach each day to the sacred banquet.—The 2d is a strong desire to approach the altar of God, as the source of all consolation. The Israelites were happy to approach their altars, which had no other merit, than as figurative of ours. In every difficulty Christians should pray with the Prophet Jonas in the midst of the raging ocean; *I shall behold thy holy temple.* Jonas 2. 11. Their faith should keep them attached to the sacrifice of our redemption, as St. Augustine says of his mother St. Monica, who never failed assisting daily at the altar, where she knew the holy victim was distributed. *Conf. b. 9. 12. 13.*—The 3d preparation is to bewail our unworthiness and to enter into the dispositions of the Publican, who was afraid to lift up his eyes as he entered the temple. Nothing is more respectable than the house of God; and if it were said of the tabernacle of the old law: *tremble before my sanctuary*, what respect ought not our temples to inspire, where the sacrifice of heaven and earth, the blood of a God-man is offered? Formerly a deacon used to proclaim in the words of St. John, Rev. 22. 15; *without are dogs and sorcerers and unchast and murderers, and servers of idols and every one that loveth and maketh a lie.* The last preparation is to offer ourselves with Jesus Christ and his catholic Church. We should ask of God, that like holocausts, which the fire purifies and consumes, the divine fire may consume all that is terrestrial and carnal in us, all that cannot be offer-

ed with Jesus Christ, that not only our souls, but our bodies, which are both to be offered, may both be purified by this divine fire, and that we may be able to say with St. Paul, since we have a *high-Priest over the house of God*; *let us draw near with a true heart, in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with the cleansing waters of baptism.* Heb. 10. 21. 22.—But altho' we may not find ourselves in these happy dispositions, which all Christians should desire, still let us hope in the mercies of God, and go with confidence to the foot of the altar, the true source of grace. *For we have not a high-Priest who cannot have compassion on our infirmities; but one tempted in all things like as we are, without sin. Let us go therefore with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid.* Heb. 4. 15, 16.

*While the Priest is vesting, say the following prayer:*

**P**ROSTRATE in spirit at the foot of thy holy altar, I adore thee, O Almighty God. I firmly believe that the Mass, at which I am going to assist, is the sacrifice of the body and blood of Jesus Christ thy son. Grant I may assist thereat with the attention, respect, and awe due to such august mysteries; and that by the merits of the victim there offered for me, I myself may become an agreeable sacrifice to thee, who livest and reignest with the same Son and Holy Ghost, one God world without end. *Amen.*



*The Priest, at the foot of the altar, makes the sign of the Cross, and says,*

**I**N the name of the Father, and of the Son, and of the Holy Ghost. *Amen*

Pr. I will go up to the altar of God.

Pr. Introibo ad altare Dei.

P. To God, who rejoiceth my youth.

P. Ad Deum, qui lætificat juventutem meam.

Psalm xlii.

Pr. **B**E thou, O God, my judge, and distinguish my cause from the nation that is not holy: From the unjust and deceit-

Pr. **J**UDICA me, Deus, et discerne causam meam de gente non sanctâ: Ab homine iniquo et doloso erue me.



ful man do thou deliver me.

P. Since thou, O God, art my strength, why hast thou cast me off? And why do I go sorrowful, while the enemy afflicteth me.

Pr. Send forth thy light, and fulfil thy promise †; they have led me on; and brought me to thy holy mount, and into thy tabernacles.

P. And I will go up to the altar of God, to God who rejoiceth my youth.

Pr. I will praise thee on the harp, O God, my God; why art thou sorrowful, O my soul, and why dost thou disturb me?

P. Hope in God, for him will I still praise: He is the Saviour I look for, and my God.

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

P. As it was in the beginning, now is, and evermore shall be, world without end. *Amen.*

Pr. I will go up to the altar of God.

P. To God, who rejoiceth my youth.

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

P. Who made both heaven and earth.

P. Quia tu es Deus fortitudo mea, quare me repulisti? Et quare tristis incedo, dum affligit me inimicus?

Pr. Emitte lucem tuam, et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

P. Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

Pr. Confitebor tibi in citharâ, Deus, Deus meus; quare tristis es anima mea, et quare conturbas me?

P. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Pr. Gloria Patri, et Filio, et spiritui sancto.

P. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

Pr. Introibo ad altare Dei.

P. Ad Deum qui lætificat juventutem meam.

Pr. Adjutorium nostrum in nomine Domini.

P. Qui fecit cælum et terram.

† Lit. Thy truth. This word truth, in the psalms particularly, is always taken for the certain accomplishment, or fulfilling of a promise.

*After the Priest hath said the Confiteor, the people answer.*

P. May Almighty God be merciful to thee, forgive thee thy sins, and bring thee to life everlasting.

Pr. *Amen.*

P. I confess to Almighty God, to blessed Mary ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, O Father, that I have grievously sinned in thought, in word, and in deed; † thro' my fault, thro' my fault, thro' my exceeding great fault. Therefore I beseech the blessed Mary ever a Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and thee, O Father, to pray to the Lord our God for me.

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

P. *Amen.*

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

P. *Amen.*

P. Misereatur tui omnipotens Deus, et dimissis peccatis tuis perducatur te ad vitam æternam.

Pr. *Amen.*

P. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere; meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

Pr. Misereatur vestri Omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam,

P. *Amen.*

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

P. *Amen.*

† Here all strike their breasts thrice, to express their sorrow and compunction for their sins.

Pr. O God, if thou turn to us, thou wilt give us life.

P. And thy people shall rejoice in thee.

Pr. Shew us, O Lord, thy mercy.

P. And grant us thy salvation.

Pr. O Lord, hear my prayer.

P. And let my cry come unto thee.

Pr. May the Lord be with you.

P. And with thy spirit.

Pr. Let us pray.

Pr. Deus, tu converstus, vivificabis nos.

P. Et plebs tua lætabitur in te.

Pr. Ostende nobis, Domine, misericordiam tuam.

P. Et salutare tuum da nobis.

Pr. Domine, exaudi orationem meam.

P. Et clamor meus ad te veniat.

Pr. Dominus vobiscum.

P. Et cum spiritu tuo.

Pr. Oremus.

*When the Priest goes up to the altar, say :*

**T**AKE away from us our iniquities, we beseech thee, O Lord, that we may be worthy to assist with pure minds at the celebration of these tremendous mysteries. Thro' Jesus Christ our Lord. *Amen.*

*When he bows down before the altar, say :*

**W**E beseech thee, O Lord, by the merits of thy Saints, whose relics are inclosed in this altar, and of all the Saints, that thou wouldst vouchsafe to forgive us all our sins. *Amen.*

*Here, at solemn Masses, the Priest incenses the altar, and then reads the INTROIT, which seek in its proper place.—Then the priest and people say alternately :*

Pr. Lord have mercy on us. P. Lord have mercy on us. Pr. Lord have mercy on us. P. Christ have mercy on us. Pr. Christ have mercy on us. P. Christ have mercy on us. Pr. Lord have mercy on us. P. Lord have mercy on us. Pr. Lord have mercy on us.

Pr. Kyrie eleison. P. Kyrie eleison. Pr. Kyrie eleison. P. Christe eleison. Pr. Christe eleison. P. Christe eleison. Pr. Kyrie eleison. P. Kyrie eleison. Pr. Kyrie eleison.

### THE GLORIA IN EXCELSIS.

**G**LORY be to God on high, and on earth

**G**LORIA in excelsis Deo, et in terrâ pax

peace to men of good will. † We praise thee. We bless thee. We adore thee. We glorify thee. We give thee thanks for thy great glory. O Lord God, King of heaven, God the Father Almighty. O Lord Jesus Christ, O only begotten Son. O Lord God, Lamb of God, Son of the Father. Thou, who takest away the sins of the world, have mercy on us. Thou, who takest away the sins of the world, receive our prayer. Thou, who sittest at the right hand of the Father, have mercy on us. For thou alone art the Holy one. Thou alone art the Lord. Thou alone art the Most High, O Jesus Christ, together with the Holy Ghost in the glory of God the Father. *Amen.*

Pr. May the Lord be with you. P. And with thy spirit.

hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine, Fili unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus. Tu solus Dominus. Tu solus Altissimus, Jesu Christe, cum Sancto Spiritu in gloriâ Dei Patris. *Amen.*

Pr. Dominus vobiscum. P. Et cum spiritu tuo.

*Then are said the COLLECT, EPISTLE, GRADUAL, or TRACT, all which seek in their proper places. At the end of the EPISTLE is answered:*

P. Thanks be to God. P. Deo gratias.

*Before the GOSPEL, while the Priest is bowing in the middle of the altar, say :*

**C**LEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal : and vouchsafe, thro' thy gracious mercy, so to purify me, that I may worthily read and attend to thy Holy Gospel. *Amen.*

† Expl. To mankind, which is the object of God's good will, favour, and kindness.

† May the Lord be in my mouth and on my lips, that I may worthily, and in the manner I ought, read and attend to his holy Gospel. *Amen.*

Pr. May the Lord be with you. P. And with thy spirit. Pr. Dominus vobiscum. P. Et cum spiritu tuo.

Pr. The continuation, or the beginning of the holy Gospel, according to N. Pr. Sequentia, or, initium sancti Evangelii secundum N.

*While the Priest says the foregoing words, he marks his forehead, lips, and breast with the sign of the cross: do you the same; and reverently bend your body, when you answer:*

P. Glory be to thee, O Lord. P. Gloria tibi, Domine:

*Seek the GOSPEL in its proper place, and stand up during the whole time it is reading. At the end of it, answer:*

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

*At the end of the Gospel, say with the Priest, when he kisses the book:*

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

### THE NICENE CREED.

**I** Believe in one God the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God, light of light, true God of the true God. Begotten, not made, con-

**C**REDO in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum,

† At solemn Masses the Deacon asks the Priest's blessing on his knees, with the book of the Gospels in his hands, before he goes to sing it, and the Priest says the blessing above, changing the person.

substantial to the Father; by whom all things were made. Who, for us men, and for our salvation, came down from heaven †; and became incarnate, by the Holy Ghost of the Virgin Mary, and WAS MADE MAN. He was also crucified for us, suffering under Pontius Pilate, and was buried. And the third day he rose again according to the scriptures †. And he ascended into heaven, sits at the right hand of the Father. And shall come again with glory to judge the living and the dead; of whose reign 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 spake by the prophets. § And one, holy, Catholic & Apostolic Church. I confess one baptism for the remission of sins, and I expect the resurrection of the dead, and the life of the world to come. *Amen.*

Pr. May the Lord be with you. P. And with thy spirit.

Pr. Let us pray.

non factum, consubstantiali-  
lem Patri; per quem omnia  
facta sunt. Qui propter nos  
homines, et propter nostram  
salutem descendit de cœlis;  
et incarnatus est de Spiritu  
Sancto, ex Maria Virgine,  
et HOMO FACTUS EST.  
Crucifixus etiam pro nobis,  
sub Pontio Pilato passus, et  
sepultus est. Et resurrexit  
tertia die, secundum scrip-  
turas. Et ascendit in cœ-  
lum, sedet ad dexteram  
Patris. Et iterum venturus  
est cum gloriâ judicare vi-  
vos et mortuos; cujus  
regni non erit finis. Et in  
Spiritu Sanctum, Domi-  
num et vivificantem, qui ex  
Patre, Filioque procedit;  
qui cum Patre et Filio si-  
mul adoratur, et conglori-  
ficatur; qui locutus est per  
Prophetas. Et unam, sanc-  
tam, Catholicam et Apos-  
tolicam Ecclesiam. Con-  
fiteor unum baptisma in re-  
missionem peccatorum. Et  
expecto resurrectionem  
mortuorum, Et vitam ven-  
turi sæculi. *Amen.*

Pr. Dominus vobiscum.  
P. Et cum spiritu tuo.

Pr. Oremus.

D 2

† From these words to: *was made man*: all kneel.

‡ Expl. As the Scriptures of the Old Testament had foretold.

§ Expl. Revealed to them what they foretold.

*Here follows the OFFERTORY, which seek in its proper place.*

### THE OBLATION OF THE HOST.

**A**CCEPT, O holy Father, Almighty and everlasting God this unspotted host †, which I thy unworthy servant offer thee, the living and true God, for my own innumerable sins, offences, and negligences: and for all here present: as also for all faithful Christians both living and dead, that it may avail both me and them to eternal life.—  
*Amen.*

*When the Priest puts the wine and water into the Chalice.*

**O** God, who, in creating human nature, didst wonderfully dignify it, and didst reform it again by a still greater wonder: grant that, by the mystery of this water and wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, namely Jesus Christ thy Son our Lord, who with thee and the Holy Ghost liveth and reigneth one God world without end. *Amen.*

**S**USCIPE, Sancte Pater, Omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentibus meis: et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. *Amen.*

**D**EUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus Divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus sancti Deus; per omnia, sæcula sæculorum. *Amen.*

### THE OBLATION OF THE CHALICE.

**W**E offer thee, O holy Lord, the chalice of **O**FFERIMUS tibi, Domine, Calicem saluta-

† Expl. The bread by anticipation is called an unspotted host, because all the prayers that go before, and follow the consecration have a reference to the moment of consecration, when the victim becomes present, and is offered to God.

salvation, beseeching thy clemency, that it may ascend before thy divine majesty, as a most sweet odour, for our salvation, and for that of the whole world. Amen.

ris, tuam deprecantes elementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius Mundi salute cum odore suavitatis ascendat. Amen.

*When the Priest bows before the altar.*

**A**CCCEPT us, O Lord, who come in the spirit of humility, and with a contrite and humble heart; & grant that the sacrifice we offer this day in thy sight, may be pleasing † to thee, O Lord God.

**I**N spiritu humilitatis, et in animo contrito suscipiamur a te, Domine, et sic fiat Sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

*When he makes the sign of the Cross on the bread and wine.*

**C**OME, O almighty and eternal God, the sanctifier, bless this sacrifice prepared for the glory of thy name.

**V**ENI, Sanctificator, omnipotens æterne Deus, et benedic hoc Sacrificium tuo sancto nomini præparatum.

*What is included within these [ ] is only said at Solemn or High Masses.*

[THE BLESSING OF THE INCENSE AT SOLEMN MASSES.

**B**Y the intercession of blessed Michael the Archangel, who standeth at the right side of the altar of perfumes, and of all his elect, may the Lord vouch-

**P**ER intercessionem beati Michaelis Archangeli stantis a dextris altaris incensi, et omnium Electorum suorum, incensum istud dignetur Dominus bene-

† Expl. The sacrifice of the Mass is necessarily pleasing to God of itself, since the victim there offered, is he, of whom the Father said: This is my beloved Son. But the oblation, which sinful man makes of this victim; the vows and prayers which accompany the oblation; and the communion, by which he partakes of what hath been offered, may be performed in a manner displeasing to God. And as the oblation, communion, and prayers make part of the sacrifice, it is no wonder we beg God's grace to go through with it, so as it may be pleasing to him.



safe to bless this incense, and receive it as an odour of sweetness. Thro' Christ our Lord.

dicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum.

### AT THE INCENSING OF THE BREAD AND WINE.

**M**AY this incense blessed by thee, O Lord, ascend to thee, and thy mercy descend upon us.

**I**NCENSUM, istud a te benedictum, ascendat ad te Domine, et descendat super nos misericordia tua.

### AT THE INCENSING OF THE ALTAR.

**L**ET my prayer, O Lord, ascend like incense in thy sight! and let the lifting up my hands be like the evening sacrifice. Place, O Lord, a guard upon my mouth, and a gate of prudence before my lips, that my heart may not wander after words of malice, to seek excuses in sin.

**D**IRIGATUR, Domine, Oratio mea, sicut incensum, in conspectu tuo! Elevatio manuum mearum Sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

*When the priest returns the Censer to the Deacon.*

**M**AY the Lord kindle in us the fire of his love, and the flame of everlasting charity. *Amen.*]

### AT THE LAVABO, OR WHEN THE PRIEST WASHES HIS FINGERS.

*Ps. xxv.*

**I** Will wash my hands among the innocent, and go up to thy altar, O Lord.

**L**AVABO inter innocentes manus meas; et circumdabo altare tuum, Domine.

That I may hear the voice of praise, and publish all thy wonderful works.

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

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

Domine, dilexi decorem domus tuæ, et locum habitationis Gloriæ tuæ.

Destroy not, O God, my soul with the impious: nor my life with men of blood.

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

But I have walked in my innocency: rescue me, and have mercy on me.

My foot hath stood in the right path: in the assembly will I bless thee, O Lord.

V. Glory† &c.

Ne perdas cum impiis animam meam; et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in Ecclesiis benedicam te Domine.

V. Gloria Patri, &c.

*When the Priest bows in the middle of the altar.*

**R**ECEIVE, O holy Trinity, this oblation, which we make thee in memory of the passion, resurrection, and ascension of Jesus Christ our Lord: and in honor of blessed Mary ever a Virgin, and of blessed John the Baptist, and of the holy Apostles Peter and Paul, and of all the Saints, that it may avail to their honor, and our salvation: and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Thro' the same Jesus Christ our Lord. *Amen.*

**S**USCIPE, sancta Trinitas, hanc oblationem, quam tibi, offerimus in memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem et illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum.

*Then the Priest turns towards the people, and says:*

Pr. Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty.

Pr. Orate Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

† This Glory is omitted in Masses of the Dead.

P. May the Lord receive the sacrifice from thy hands, to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

Pr. *Amen.*

P. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Pr. *Amen.*

*Then follows the SECRET, which seek in its proper place.*

Pr. World without end †;

P. *Amen.*

Pr. May the Lord be with you.

P. And with thy spirit.

Pr. Raise up your hearts on high.

P. We have them raised up to the Lord.

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

P. It is meet and just.

Pr. Per omnia sæcula sæculorum.

P. *Amen.*

Pr. Dominus vobiscum.

P. Et cum spiritu tuo.

Pr. Sursum corda.

P. Habemus ad Dominum.

Pr. Gratias agamus Domino Deo nostro.

P. Dignum et justum est.

### THE COMMON PREFACE.

*This Preface is said on all days, where no other is appointed, and in Masses for the Dead.*

**I**T is truly meet and just, right and available to salvation that we always, and in all places, should give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord. \* By whom the angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, and

**V**ERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere; Domine sancte, Pater omnipotens, æternæ Deus, per Christum Dominum nostrum: per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt potestates, cæli cœlorumque virtutes, ac beata

† Expl. These words are the conclusion of the SECRET. The Priest raises his voice to renew the attention of all present, that they may join with him in prayer.

heavenly hosts, and blessed Seraphim with common jubilee glorify it. Together with whom we beseech thee also to admit our voices of praise, with most humble acknowledgment saying:

**HOLY, HOLY, HOLY,** is the Lord God of Hosts. The heavens and the earth are full of thy glory. Hosanna to him who is on high. Blessed is he who cometh in the name of the Lord. Hosanna to him who is on high.

Seraphim, *socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:*

**SANCTUS, SANCTUS, SANCTUS, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloriâ tuâ: Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.**

### PARTICULAR PREFACES.

*From Christmas to the Epiphany, except on the Octave-day of St. John the Evangelist.*

**I**T is truly meet and just, right and available to salvation, that we always and in all places, should give thanks to thee, O Holy Lord, Father Almighty, Eternal God: because by the mystery of the word become flesh, a new light of thy glory hath shone on the eyes of our soul: that while we see God in a visible form, we may be drawn by him to the love of things invisible.— And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, ever saying: Holy, &c. as above.

### THE COMMUNICANTES.

*From Christmas to the Circumcision inclusively.*

**B**EING united in communion, and celebrating this most sacred day † on which the spotless Virginité of blessed Mary brought forth the Saviour of the world: moreover honouring in the first place the memory of the same glorious Mary ever a Virgin, the Mother of the same God and our Lord Jesus Christ: as also of the

† In the first Mass is said: this most sacred night.

blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thadee, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers, grant that we may on every occasion be defended by the help of thy protection. Thro' the same Jesus Christ our Lord. *Amen.*

*On the Epiphany, and during the Octave.*

**I**T is truly meet and just, right and available to salvation, that we always, and in all places, should give thanks to thee, O Holy Lord, Almighty Father, Eternal God: because when thy only begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly Host, we sing a hymn to thy glory, ever saying: Holy, &c. as p. 51.

#### THE COMMUNICANTES.

**B**EING united in communion, and celebrating that most sacred day on which thy only begotten Son, coeternal with thee in thy glory, appeared with a visible body in the reality of our flesh. Moreover honouring in the first place the memory of glorious Mary ever a Virgin, and mother of the same God and our Lord Jesus Christ: Also of the blessed Apostles and Martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thadee, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers, grant that we may on every occasion be defended by the help of thy protection. Thro' the same Jesus Christ our Lord. *Amen.*

*From Ash-Wednesday to Passion-Sunday.*

**I**T is truly meet and just, right and available to salvation, that we should always, and in all places give thanks to thee, O Holy Lord, Almighty Father, Eternal God, who by this bodily fast restrainest vice, raisest up the soul, givest virtue and rewardest it, thro' Christ our Lord. By whom the Angels praise thy majesty,

the Dominations adore it, the Powers tremble before it, the Heavens and heavenly Hosts, and blessed Seraphim with common jubilee glorify it. Together with whom we beseech thee also to admit our voices of praise, with most humble acknowledgment saying : Holy, &c. *as p. 50.*

*From Passion-Sunday to Maunday-Thursday.*

**I**T is truly meet and just, right and available to salvation, that we should always and in all places give thanks unto thee, O Holy Lord, Father Almighty, eternal God. Who appointedst the salvation of mankind to be brought about on the tree of the cross ; that from whence death had begun, 'from thence life might rise again ; and that he, who had overcome by the tree, might on the tree be overcome himself by Christ our Lord. By whom the Angels praise thy majesty, the Dominations adore it, the Powers tremble before it, the Heavens, and heavenly Hosts, and blessed Seraphim with common jubilee glorify it. Together with whom we beseech thee also to admit our voices of praise, with most humble acknowledgement saying : Holy, &c. *as p. 50.*

*On Easter-Eve.*

**I**T is truly meet and just, right and available to salvation, that we should at all times but more especially on this night, give praise to thee, O Lord, with more solemnity, when Christ our passover was sacrificed. For he is the true Lamb, who took away the sins of the world ; who by dying destroyed our death ; and by rising again restored our life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly Host, we sing a hymn to thy glory, ever saying : Holy, &c. *as p. 50.*

**THE COMMUNICANTES.**

**B**EING united in communion, and celebrating this most sacred night of the resurrection, according to the flesh, of our Lord Jesus Christ. Moreover honouring the memory, in the first place, of the glorious Mary ever a Virgin, and Mother of the same God, and our Lord Jesus Christ. As also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddee, Linus, Cletus, Clement, Xystus, Corne-

lius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints ; by whose merits and prayers, grant that we may on every occasion be defended by the help of thy protection, Thro' the same Jesus Christ our Lord. *Amen.*

### THE HANC IGITUR.

*Which is said also on Easter-Eve.*

**W**E therefore beseech thee, O Lord, graciously to accept this oblation of us thy servants, which is likewise that of thy whole family, and which we offer thee for those also, whom thou hast vouchsafed to bring forth to a new life by water and the Holy Ghost ; and to whom thou hast granted the remission of all their sins ; dispose moreover our days in peace, and rank us in the number of thine elect. Thro' Christ our Lord. *Amen.*

*On all Sundays throughout the year, when no particular Preface is appointed.*

**I**T is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O Holy Lord, Father Almighty, eternal God. Who, together with thy only begotten Son, and the Holy Ghost, art one God, and one Lord : not in a singularity of one person, but in a Trinity of substance. For what, according as thou hast revealed, we believe of thy glory, the same we believe of thy Son, the same we believe of the Holy Ghost, without any difference of distinction. So that, in the confession of the true and eternal Deity, we adore a distinction in the persons, an unity in the essence, and an equality in the majesty. Which the angels and archangels, the cherubim likewise and seraphim praise, and cease not daily to cry out with one voice, saying : Holy, &c. *as p. 50.*

*On the Feasts of the B. V. Mary.*

**I**T is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O Holy Lord, Father Almighty, eternal God : and that we should praise, bless, and give thee thanks on the \*\* of blessed Mary ever a Virgin ; who also conceived thy only begotten Son by the over-sha-

\*\* Annunciation, Visitation, Assumption, Nativity, Presentation, Conception, Venerable Festival, or Solemnity, according to the day.

dowing of the Holy Ghost ; and, without losing the glory of her virginity, brought forth the eternal light of the world, Jesus Christ our Lord. By whom the Angels, &c. as from this mark \* in the Common Preface, p. 50.

*On the Feasts of Apostles and Evangelists.*

**I**T is truly meet and just, right and available to salvation, humbly to beseech thee, O Lord, that thou, O eternal Shepherd, wouldst never abandon thy flock ; but continue to protect it by thy Apostles : to the end it may always be governed by those whom thou didst appoint its Pastors and thy Vicars. And therefore with the Angels and Archangels, with the thrones and dominations, and with all the heavenly host, we sing a hymn to thy glory, ever saying : Holy, &c. as p. 50.

THE CANON.

**T**HEREFORE, most merciful Father we humbly pray and beseech thee, thro' thy Son Jesus Christ our Lord, to accept these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer to thee for thy holy catholic Church, to which vouchsafe, we beseech thee, to grant peace ; as also to preserve, unite and govern her throughout the world, together with thy servant our chief Bishop N. and our Prelate N. and our King N. as also all orthodox believers, and professors of the catholic and Apostolic faith.

**T**E igitur, clementissime Pater, per Jesum Christum, Filium tuum Dominum nostrum supplices rogamus, ac petimus, uti accepta habeas, et benedicas, hæc dona, hæc munera, hæc sancta sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesia tua sancta catholica, quam pacificare, custodire, adunare, et regere digneris. toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N. et Rege nostro N. et omnibus orthodoxis, atque catholicæ et Apostolicæ fidei cultoribus.

*A Commemoration for the Living.*

Be mindful, O Lord, of thy servants, men and women. N. and N.

Memento, Domine, famulorum famularumque tuarum N. et N.



*Here mention those for whom you pray in particular ; then proceed as follows :*

**A**ND 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 for all theirs ; for the redemption of their souls, for the hope of their salvation and safety, and pay their vows to thee, the eternal, living and true God.

*If there be a particular COMMUNICANTES assigned, say it : if not, say what follows :*

**C**OMMUNICATING with and honouring the memory, in the first place, of ever-glorious Virgin Mary, mother of our Lord God Jesus Christ ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, Jacob, Bartholomew, Matthew, Simon and Thadde, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints ; by whose merits and prayers, grant that we may in all things be defended by the help of thy protection. Thro' the same Christ our Lord. *Amen.*

**E**T omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus ; vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ, tibi que reddunt vota sua æterno Deo vivo et vero.

**C**OMMUNICANTES, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, genetricis Dei et Domini nostri Jesu Christi ; sed et beatorum Apostolorum, et martyrum tuorum, Petri, et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, Thaddæi, Lini, Cleti, Clementis, Xisti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ, et Damiani, et omnium sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. *Amen.*

*The Priest spreading his hands over the oblation, says :*

**W**E therefore beseech thee, O Lord, gra-

**H**ANC igitur oblationem servitutis nos-

ciously to accept this oblation of our servitude, as also of thy whole family, and dispose our days in thy peace, and preserve us from eternal damnation, and rank us in the number of thy elect. Through Christ our Lord. *Amen.*

Which oblation do thou, O God, vouchsafe, we beseech thee, in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may be made to us the Body and Blood of thy most beloved Son our Lord Jesus Christ.

Who the day before he suffered, took bread into his holy and venerable hands, and having lifted up his eyes towards heaven to thee, God, his almighty Father, giving thanks to thee, he blessed, brake, and gave to his disciples, saying: *Take and eat ye all of this, FOR THIS IS MY BODY.*

*Kneeling, the Priest adores, and then elevates the sacred host.*

**I**N like manner after he had supped, taking also this excellent Chalice into his holy and venerable hands, giving thee also thanks, he blessed, and gave to his disciples, saying: *Take, and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD,*

*træ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.*

Quam oblationem tu, Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilem que facere digneris, ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cælum, ad te Deum Patrem suum omnipotentem, tibi gratias agens benedixit, fregit, deditque discipulis suis, dicens: *Accipite et manducate ex hoc omnes, HOC EST ENIM CORPUS MEUM.*

**S**IMILI modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles Manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens: *Accipite, et bibite ex eo omnes, HIC EST ENIM CALIX SANGUI-*

OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY TO THE REMISSION OF SINS.

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

*Here the Priest, kneeling, adores, and then elevates the Chalice.*

**WHEREFORE,** O Lord, we thy servants, as also thy holy people, being mindful of the blessed Passion of the same Christ thy Son our Lord and of his Resurrection; as also of his glorious Ascension into heaven, offer unto thy most excellent majesty of thy gifts bestow'd upon us, a pure Host, a holy Host, an immaculate Host; the holy Bread of eternal life, and Chalice of everlasting salvation.

Upon which vouchsafe to look down with a propitious and serene countenance, and to accept them, as thou wast pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high-Priest Melchisedec offered to thee, a holy sacrifice and immaculate host.

We most humbly beseech thee, almighty God, command these things to

NIS MEI, NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI, QUI PRO VOBIS, ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescunque feceritis, in mei memoriam facietis.

**UNDE** et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis necnon et ab inferis Resurrectionis, sed et in cælos gloriosæ Ascensionis, offerimus præclaræ majestati tuæ de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium Patriarchæ nostri Abraham, et quod tibi obtulit summus Sacerdos tuus Melchisedec, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus

be carried by the hands of thy holy Angel unto thy high altar, in the sight of thy divine majesty, that as many of us as by this participation of the altar, shall receive the most sacred Body and Blood of thy Son, may be filled with all heavenly blessing and grace. Through the same Christ our Lord. *Amen.*

sancti Angeli tui in sublimi altare tuum, in conspectu divinæ majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per eundem Christum Dominum nostrum. *Amen.*

*The Commemoration for the Dead.*

**B**E mindful, also, O Lord, of thy servants N. and N. who are gone before us, with the sign of faith, and rest in the sleep of peace.

**M**EMENTO, etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

*Here the Priest prays a-while in silence for such Dead as are recommended to his prayers. Then he goes on :*

**T**O whom, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, of light, and of peace. Through the same Christ our Lord. *Amen.*

**I**PSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas deprecamur. Per eundem Christum Dominum nostrum. *Amen.*

*The Priest, striking his breast, says :*

**T**O us, also, sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and society with thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia,

**N**OBIS quoque peccatoribus, famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus, cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia,

and all thy Saints; into whose company admit us, we beseech thee, not weighing our merit, but granting us pardon. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him, is to thee, God the Father almighty, in the unity of the holy Ghost, all honour and glory.

Pr. For ever and ever.

P. *Amen.*

*Let us pray.*

**I**NSTRUCTED by thy wholesome Precepts, and taught by thy divine Institution, we presume to say :

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

P. *Amen.*

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come : and by the inter-

Agnete, Cæcilia, Anastasia, et omnibus Sanctis, tuis, intra quorum nos consortium non æstimator meriti, sed veniæ quæsumus largitor admitte. Per Christum Dominam nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et prestas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus sancti, omnis honor et gloria.

Pr. Per omnia sæcula sæculorum.

P. *Amen.*

*Oremus.*

**P**RÆCEPTIS salutari-  
bus moniti, et divina  
Institutione formati, aude-  
mus dicere :

Pater noster, qui es in cælis : sanctificetur nomen tuum : adveniat Regnum tuum : fiat voluntas tua sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hodie : et demitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem : sed libera nos a malo.

P. *Amen.*

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris : et intercedente

cession of the blessed and ever glorious Virgin Mary, the mother of God, and of the holy Apostles Peter and Paul, and of Andrew, and of all the Saints, favourably grant us peace in our days; that through the assistance of thy mercy, we may be always free from sin, and secured from all disturbance. Through the same Lord Jesus Christ, thy Son, who with thee liveth and reigneth God, in the unity of the holy Ghost.

Pr. World without end.

P. *Amen.*

Pr. The peace of our Lord be always with you.

P. And with thy spirit.

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

Pr. Per omnia sæcula sæculorum.

P. *Amen.*

Pr. Pax Domini sit semper vobiscum.

P. Et cum spiritu tuo.

*Here, breaking the Host, he puts a particle thereof into the Chalice, saying:*

**M**AY this mixture and consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it, effectual to life everlasting. *Amen.*

*Then bowing, and striking his breast thrice, he says:*

**L**AMB of God, that takest away the sins of the world, have mercy† on us.

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

**H**ÆC commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. *Amen.*

**A**GNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

†At these words, every time they are repeated, all strike their breasts.

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

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

N. B. *In Masses of Requiem, or of the Dead, instead of: Miserere nobis: Have mercy on us: is said: Dona eis requiem: Grant them rest: And instead of: Dona nobis pacem: Grant us peace: is said: Dona eis requiem sempiternam: Grant them everlasting rest. Nor doth the Priest or people strike their breasts, as at other Masses. The following prayer is also omitted.*

*The Prayer before the Kiss of Peace.*

**L**ORD Jesus Christ, who saidst to thy Apostles, I leave peace to you, my peace I give to you; regard not my sins, but the faith of thy Church, and vouchsafe her that peace and unity which is agreeable to thy will, who livest and reignest God for ever and ever. *Amen,*

**D**OMINE Jesu Christe, qui dixisti Apostolis tuis, pacem relinquo vobis, pacem meam do vobis; ne respicias, peccata mea, sed fidem Ecclesiae tuae; eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus per omnia saecula saeculorum. *Amen.*

*At the giving the Kiss of Peace †.*

Pr. Peace be with thee.  
P. And with thy spirit.

Pr. Pax tecum. P. Et cum spiritu tuo.

**L**ORD Jesus Christ, Son of the living God, who according to the will of thy Father, the holy Ghost co-operating, hast, by thy death, given life to the world; deliver me by this thy most sacred

**D**OMINE Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab

† Here, according to the Rubric, and the practice of the Western Church, the Kiss of Peace is to be given, in token of that mutual charity, which all ought to bring with them to this mystery of charity. In solemn Masses the Deacon receives this kiss from the officiating Priest; he gives it the sub-deacon, from whom it goes through all the Clergy. In private Masses, the Clerk holds forth to the Priest an instrument called the Pax, to kiss, which he afterwards kisseth himself, and in some places it is handed to all present.

Body and Blood, from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me 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 participation of thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation; but let it, thro' thy mercy, be available to the safeguard and remedy both of the soul and body: who with God the Father, in the unity of the holy Ghost, livest and reignest God, for ever and ever. *Amen.*

omnibus iniquitatibus meis et universis malis; et fac me tuis semper. inhaerere mandatis, et a te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum.—  
*Amen.*

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis et ad medelam percipiendam: qui vivis et regnas cum Deo Patre, in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. *Amen.*

*Here, kneeling, rising, and taking the Host in his Hands, he says:*

**I** Will take the Bread of heaven, and will call upon the name of our Lord.

**P**ANEM cœlestem accipiam, & nomen Domini invocabo.

*He strikes his breast, saying thrice, humbly and devoutly:*

**L**ORD, I am not worthy, that thou shouldst enter under my roof; say but only the word, and my soul shall be healed.

**D**OMINE, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

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

Domine, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.



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

Domine, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

*Receiving reverently both parts of the Host he says :*

**T**HE Body of our Lord Jesus Christ preserve my soul to everlasting life. *Amen.*

**C**ORPUS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

*Taking the Chalice he says :*

**W**HAT shall I render to our Lord for all things that he hath given to me ?

**Q**UID retribuam Domino pro omnibus quæ retribuit mihi ?

I will take the Chalice of salvation, and I will call on the name of our Lord.

Calicem salutaris accipiam, et nomen Domini invocabo.

† Here, if duly disposed, go up to the rails to receive the holy Communion. For the Mass being the sacrifice of the People, as well as of the Priest, it is agreeable to the intention of the Church, that the people should partake thereof, before the assembly be dismissed by the : *Ite, Missa est.* Moreover the **POSTCOMMUNION**, which is the proper prayer of thanksgiving after communion, being common to Priest and People, it is to be wished they would communicate at the proper time, that is, immediately after the communion of the Priest. Join therefore with the Clerk in saying the Confiteor with a true sorrow, and compunction for your sins. Then the Priest having said: *May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting. R. Amen.* May the Lord, who is almighty and merciful, grant you pardon, absolution, and remission of your sins. *R. Amen.* He takes the Sacred Host in his hand, again turns about, and says: *Behold the Lamb of God : Behold him who taketh away the sins of the world. Lord I am not worthy, &c. thrice.* Repeat these last words with him thrice, striking your breasts in token of your unworthiness. Then having the towel spread on your hands, your eyes modestly closed, your head likewise raised up, and your mouth conveniently opened, receive the holy sacrament on your tongue resting on your under lip; then close your mouth, and say in your heart: *Amen: I believe it to be the body of Christ, and I pray it may preserve my soul to eternal life.* Then withdraw from the rails, and when the Priest receives the first and second ablution, or washing of the chalice, say such prayers as best suit your devotion.

I will call on our Lord, in praising him; and I shall be safe from my enemies.

Landans invocabo Dominum, et ab inimicis meis salvus ero.

*Receiving the Blood of our Saviour, he says :*

**T**HE Blood of our Lord Jesus Christ preserve my soul to everlasting life. *Amen.*

**S**ANGUIS Domini nostri Jesu Christi custodiat animam meam in vitam æternam. *Amen.*

*Taking the first Ablution, he says :*

**G**RANT, O Lord, that what we have taken with our mouth, we may receive with a pure mind, that of a temporal gift it may become to us an eternal remedy.

**Q**UOD ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

*Taking the second Ablution, he says :*

**M**AY thy Body, O Lord, which I have received, and thy Blood, which I have drunk, cleave to my bowels: And grant, that no stain of sin remain in me, who have been nourished by thy pure and holy sacraments. Who livest and reignest for ever and ever. *Amen.*

**C**ORPUS tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis; et præsta, ut in me non remaneat scelerum macula, quem pura et sancta referunt sacramenta. Qui vivis at regnas in sæcula sæculorum. *Amen.*

*When you do not go to Communion, instead of the two foregoing Prayers, say the following one.*

**I**T is my own unworthiness, O Lord, and not having subdued my unruly passions through my own sloth and indolence, that have deprived me of the happiness of partaking in reality of these sacred mysteries. But deprive me not entirely of the effects thereof; rather let some mites from thy holy table fall on my famished soul. In flame it with thy love, give it a spiritual hunger and thirst after this nourishment, and permit me not to pine away, through my own unworthiness, sloth and negligence, for want of this heavenly

food, which gives immortality. Thro' Jesus Christ our Lord. *Amen.*

*Then say the COMMUNION, as in its proper place.*

Pr. May the Lord be with you. Pr. Dominus vobiscum.

P. And with thy spirit. P. Et cum spiritu tuo.

Let us pray.

*Then is said the POSTCOMMUNION, which seek in its proper place : and add the following prayer :*

**D**EFEND also from all Adversity thy Servants Pope N. our Bishop N. George our King, Charlotte our Queen, and their Royal issue, together with the people and army committed to his care ; grant peace in our days, and drive from thy Church all wickedness, thro' our Lord Jesus Christ, thy Son, who lives and reigns with thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

From Candlemas-day till Passion Sunday, and from the III. Sunday after Pentecost, until Advent, except on Doubles, and within Octaves, after the proper POSTCOMMUNION the following is the

II. POSTCOM. (Mundet.) May the Oblation of this divine Sacrament, we beseech thee, O Lord, both cleanse and defend us : and by the intercession of the blessed Mary the Virgin-Mother of God, of the blessed Apostles Peter and Paul, of blessed N. and of all the Saints, free us from all sin, and deliver us from all adversity.

Pr. May the Lord be with you. P. And with thy spirit. Pr. Dominus vobiscum. P. Et cum spiritu tuo.

Pr. Go, you are dismissed, or, Let us bless the Lord. P. Thanks be to God. Pr. Ite, missa est, or, Benedicamus Domino. P. Deo gratias.

*In Masses of REQUIEM, or of the DEAD, instead of Ite, Missa est, is said :*

Pr. May they rest in peace. P. *Amen.* Pr. Requiescant in pace. P. *Amen.*

*When the Priest bows down before the altar, say :*

**L**ET the performance of my duty, O holy **P**LACEAT tibi, sancta Trinitas, obsequium

Trinity, 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 thro' thy mercy, be propitiatory to me, and to all those for whom I have offered it. Thro' Christ our Lord. *Amen.*

*servitutis meæ, et præsta, ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile; mihiq; et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.*

## THE BLESSING.

**A**LMIGHTY God, Father, Son, and holy Ghost, bless you.  
P. *Amen.*

Pr. Our Lord be with you.

P. And with thy spirit.  
Pr. The beginning of the holy Gospel, according to St. John.

P. Glory be to thee, O Lord.

**I**N the beginning was the word, and the word was with God: and the word was God. This was in the beginning with God. All things were made by him; and without him was made nothing which 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 testimony, to give testimony of the light, that all

**B**ENEDICAT vos omnipotens Deus, Pater, et Filius, et Spiritus sanctus.

P. *Amen.*

Pr. Dominus vobiscum.

P. Et cum spiritu tuo.  
Pr. Initium sancti Evangelii, secundum Joannem.

P. Gloria tibi, Domine.

**I**N principio erat verbum, et verbum erat apud Deum: et Deus erat verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes cre-

might believe through him. He was not the light; but to give testimony of the light. It was the true light, which enlightneth 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 to his own, and is own received him not. But as many as received him, he gave them power to be made the Sons of God; to those that believe in his name; who, not of blood, nor of the will of flesh, nor of the will of man, but of God are born: **AND THE WORD WAS MADE FLESH**, and dwelt in us. And we saw the glory of him; glory as it were of the only begotten of the Father, full of grace and verity.

P. Thanks be to God.

*The following V. R. and Prayer are to be said every Sunday and Holiday after Mass.*

V. O Lord, save George our King.

R. And hear us in the day we call upon thee.

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

R. As it was in the beginning, now is, and evermore shall be, world without end. *Amen.*

Let us pray. *Quæsumus.*

**W**E beseech thee, O Almighty God, that thy servant George our king, who by thy mercy hath

derent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem Filios Dei fieri; his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri; sed ex Deo nati sunt: **ET VERBUM CARO FACTUM EST**, et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi unigeniti a patre, plenum gratiæ et veritatis.

P. Deo gratias.

V. Domine, salvum fac Regem nostrum Georgium.

R. Et exaudi nos in die qua invocaverimus te.

V. Gloria Patri et Filio et Spiritui Sancto.

R. Sicut erat in principio et nunc et semper, et in sæcula sæculorum. *Amen.*

undertaken the government of these realms, may also receive an increase of all virtues, wherewith being adorned, he may avoid every enormity of sin, vanquish his enemies; and being rendered acceptable in thy sight, may, together with Charlotte our queen, and their royal issue, come at length to thee, who art the way, the truth and the life, through Christ our Lord.  
R. *Amen.*

*A Prayer for obtaining the effects of a Plenary or other Indulgences granted by the Church.*

### INSTRUCTION.

**A**N Indulgence is a favour granted by the Church to penitent sinners, whereby, in consideration of their performing some particular acts of religion, specified in the grant of the indulgence, the whole, or part of the canonical penance, formerly enjoined for particular sins, is relaxed and remitted. If the whole be remitted, the Indulgence is called *Plenary*; if only a part, it is called an indulgence of *seven years, four years, two years, or forty days*, according to the part of the Canonical penance to be remitted.

Hence it appears that an Indulgence is so far from being either a leave or permission to commit sin, that it is not so much as even a forgiving of sins, but only a relaxation of the punishment due to sins already forgiven in the sacrament of penance.

The following decree therefore of the Council of *Trent*, explains the doctrine of the Catholic Church, concerning her power in the grant of indulgences, and the use she wishes to be made of this power. *Sess. 24 de Re-form.* "As the power of bestowing Indulgences was granted by Christ to the Church, and as the Church, even in the most early ages, made use of this power, the holy Synod teacheth and appointeth the use of indulgences, so very salutary to Christian people, and approved of by the authority of the sacred Councils, to be retained in the Church; but desires that moderation should be used in the grant of them, according to the antient and approved use of the Church; lest, by too much ease, the discipline of the Church be enervated. But desiring likewise that the abuses that have crept therein may be corrected, she orders in general the abolishing all traffic for gaining

“the same. And desires all the Bishops to apply  
 “proper remedies to whatever abuses may have arisen  
 “from superstition, ignorance, and irreverence, in the  
 “use thereof.”

The conditions upon which alone we can receive the effects of any indulgence, are, 1. To be truly sorry for our sins. 2. To have a sincere desire of satisfying for them. 3. To satisfy as far as is in our power. 4. To have obtained the remission of sin as to the guilt of it. 5. To fulfil the acts of religion prescribed for the obtaining of the Indulgence; such as fasting, praying, visiting churches, giving alms, receiving the blessed Eucharist, &c.

### THE PRAYER.

**O** Almighty and everlasting God, it is with confusion of countenance and contrition of heart that I present myself in this posture of humility on my bended knees before thy divine Majesty, whom I have offended most grievously by my manifold crimes and offences. Great hath been their enormity, and such as thy justice would have punished with eternal torments, had not thy mercy interposed, and saved me from thy wrath by the blood of thy only Son, which hath been applied to my soul by thy minister in the sacrament of penance. Thou hast again therefore, in thy infinite goodness, admitted me into favour: thou hast placed me again at thy table with thy children, and fed me with the food of life, and the bread of Angels. But I can never forget my past ingratitude to thee, O my God, my Father, and my King. I detest again all the crimes I have ever committed against thy divine Majesty. I acknowledge, that tho' thou hast taken away my sins, there remaineth yet a punishment due to them. The discipline of thy Church, though ever unchangeable in the spirit that guides and directs it, requires no longer those external rigours of penance formerly practised, and which I know the enormity of my sins demand; but thy justice is still the same, and sin must still be satisfied for. This, my God, I have in some measure endeavoured to do; and I will still increase my efforts to the best of my power.

But do thou, O God, confirm and ratify what thy Vicar on earth hath done. He has opened the treasures of the Church, and I may now apply to my soul the

superabundant merits of J sus Christ, thy only son, and those of all his saints, which are his own gifts in them, to supply all the defects of my satisfaction for sin.

Accept therefore the alms, fasts, and prayers which I offer to thy divine Majesty. I pray not for myself only, but for the whole Catholic Church all over the world. For the supreme Pastor thereof, the successor of St. Peter, the chief of thy Apostles : for the Prelate, to whom thou hast committed the care of thy flock in this district, and for all the Pastors, who labour under him in the salvation of souls : for the Prince appointed by thee for the government of these realms. I pray also for all Christian Princes, that they may live in peace and perfect concord, and avoid all the profanations, horrors, and devastations of war. Look down also, in thy mercy, on all those unhappy souls that know not thee, the true and living God, or refuse to believe those truths thou hast revealed to thy holy Catholic Church, or obstinately remain separate therefrom, and by schism destroy that unity, which thy only-begotten Son appointed to be kept by all his disciples. Grant this my humble petition, I beseech thee, O almighty God, thro' the same Jesus Christ thy Son our Lord, who with thee and the Holy Ghost liveth and reigneth one God world without end. Amen.

### A. THANKSGIVING.

*Which may be said after Mass (except in the time of penance) or on occasion of any public or private thanksgiving.*

**T**HEE, sov'reign God,  
our grateful accents  
praise :

We own thee, Lord, and  
bless thy wond'rous ways.  
To thee, Eternal Father,  
earth's whole frame,  
With loudest trumpet  
sounds immortal fame.

Lord God of hosts ! to thee  
the heavenly powers,  
With sounding anthems,  
fill thy vaulted tow'rs.

**T**E Deum laudamus :

Te Dominum confitemur.

Te  ternum Patrem omnis  
terra veneratur.

Tibi omnes Angeli, tibi cos-  
li et univers e Potestates :



The Cherubim thrice Holy,  
 Holy, Holy, cry :  
 Thrice Holy all the Sera-  
 raphim reply,  
 And thrice returning echo's  
 endless songs supply.  
 Both heaven and earth thy  
 majesty display ;  
 They owe their beauty to  
 thy glorious ray :  
 Thy praises fill the loud  
 Apostles' choir :  
 The train of Prophets in  
 the song conspire.  
 Legions of Martyrs in the  
 chorus shine,  
 And vocal blood with vocal  
 music join.  
 By these thy church, in-  
 spired with heav'nly art,  
 Around the world main-  
 tains a second part ;  
 And tunes her sweetest  
 notes, O God, to thee  
 The Father of unbounded  
 majesty ;  
 The Son, ador'd co-partner  
 of thy Seat,  
 And equal everlasting Para-  
 clete.  
 Thou King of glory, Christ,  
 of the most High,  
 Thou co-eternal filial Dei-  
 ty :  
 Thou, who to save the  
 world's impending doom,  
 Vouchsaf'dst to dwell with-  
 in a virgin's womb :  
 Old tyrant Death disarm'd ;  
 before thee flew  
 The bolts of heav'n, and  
 back the foldings drew  
 To give access, and make  
 the faithful way ;  
 From God's right hand thy

Tibi Cherubim et Sera-  
 phim incessabili voce  
 proclamant :

Sanctus, Sanctus, Sanctus,  
 Dominus Deus Sabaoth.  
 Pleni sunt cœli et terra ma-  
 jestatis gloriæ tuæ.

Te gloriosus Apostolorum  
 chorus ;  
 Te Prophetarum laudabilis  
 numerus ;

Te Martyrum candidatus  
 laudat exercitus.

Te per orbem terrarum  
 sancta confitetur ecclesia,

Patrem immensæ majesta-  
 tis ;  
 Venerandum tuum verum,  
 et unicum Filium ;  
 Sanctum quoque Paracli-  
 tum spiritum.  
 Tu Rex gloriæ Christe.

Tu patris sempiternus es  
 Filius.

Tu ad liberandum suscep-  
 turus hominem, non  
 horruisti virginis uterum :

Tu, devicto mortis aculeo,  
 aperuisti credentibus reg-  
 na cœlorum.

Tu ad dexteram Dei sedes :

filial beams display.

Thou art to judge the living and the dead :

Then spare those souls for whom thy veins have bled.

O take us up among the blest above,

To share with them thy everlasting love.

Preserve, O Lord, thy people, and enhance

Thy blessing on thy own inheritance.

For ever raise their hearts, and rule their ways.

Each day we bless thee, and proclaim thy praise.

No age shall fail to celebrate thy name :

Nor hour neglect thy everlasting fame.

Preserve our souls, O Lord, this day from ill :

Have mercy on us, Lord, have mercy still.

As we have hop'd, do thou reward our pain ;

We've hop'd in thee, let not our hope be vain.

V. Let us bless the Father, the Son, and Holy Ghost. R. Let us praise and extol him for ever.

in gloriâ Patris.

Judex crederis esse venturus :

Te ergo quæsumus, tuis famulis subveni, quos pretioso sanguine redemisti.

Æternâ fac cum sanctis tuis in gloriâ numerari:

Salvum fac populum tuum, Domine : et benedic hæreditati tuæ.

Et rege eos, et extolle illos usque in æternum.

Per singulos dies benedicimus te.

Et laudamus nomen tuum in sæculum : et in sæculum sæculi.

Dignare, Domine, die isto : sine peccato nos custodire.

Miserere nostri, Domine : miserere nostri.

Fiat misericordia tua, Domine, super nos : quemadmodum speravimus in te.

V. Benedicamus Patrem et Filium, cum Sancto Spiritu. R. Laudemus et superexaltemus eum in sæcula.

Let us pray. *Deus cujus.*

**O** God, of whose mercies there is no number, and of whose goodness the treasure is infinite : We humbly thank thy most gracious majesty for the favours thou hast bestowed on us, ever beseeching thy clemency, that as thou grantest our request when we humbly ask thee, so thou wouldst not forsake us, but dispose us for the rewards of the life to come. Through Christ our Lord. *Amen.*

VESPERS, OR EVENING-SONG,  
ON SUNDAYS.

Our Father. Hail Mary *in silence.*

V. **O** God, come thou to my assistance. R. O Lord, make haste to help me.

Glory be to the Father, and to the Son,\* and to the Holy Ghost.

As it was in the beginning, is now, and evermore shall be,\* world without end. *Amen. Alleluia.*

*Alleluia is always said, except from the Complin of Saturday before Septuagesima Sunday to the Complin of Wednesday in Holy Week; during which time is said:*

Praise be to thee, O Lord, King of eternal glory.

Anth. The Lord said.

V. **D**EUS, in adiutorium meum intende. R. Domine, ad adjuvandum me festina.

Gloria Patri et Filio,\* et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper,\* et in sæcula sæculorum. *Amen. Alleluia.*

Laus tibi, Domine, Rex æternæ gloriæ.

Ant. Dixit Dominus.

*Psalm cix.*

**T**HE Lord said unto my Lord:\* sit thou on my right hand:

Until I make thy enemies\* the footstool of thy feet.

The Lord shall send forth the sceptre of thy might from Sion:\* rule thou in the midst of thy enemies.

Thine shall be the sovereignty in the day of thy might, in the brightness of the saints:\* from the womb before the day-star I begot thee.

The Lord hath sworn, and he will not repent:\* thou art a priest for ever according to the order of Melchisedec.

**D**IXIT Dominus Domino meo:\* sede a dextris meis:

Donec ponam inimicos tuos,\* scabellum pedum tuorum.

Virgam virtutis tuæ emit tet Dominus ex Sion:\* dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ, in splendoribus sanctorum:\* ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum:\* tu es sacerdos in æternum secundum ordinem Melchisedec.

The Lord on thy right hand\* hath crushed kings in the day of his wrath.

He shall judge the nations, he shall accomplish their ruin : \* he shall crush heads in the land of many.

Of the brook shall he drink in the way : \* therefore shall he raise up his head.

Dominus a dextris tuis : \* confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas : \* conquasabit capita in terrâ multorum.

De torrente in viâ bibet : \* propterea exaltabit caput.

*N. B.* Glory be to the Father, &c. is said at the end of every Psalm.

Anth. The Lord said unto my Lord : sit thou on my right hand.

Anth. True and lasting.

Ant. Dixit Dominus Domino meo : sede a dextris meis.

Ant. Fidelia.

*Psalm cx.*

I Will praise thee, O Lord, with my whole heart : \* in the assembly of the righteous, and in the congregation.

Great are the works of the Lord : \* exquisite, and agreeable to all his designs. †

His work is his praise and glory : \* and his justice remaineth for ever.

The merciful and gracious Lord hath appointed a memorial of his wonderful works : \* he hath given food to them that fear him.

He will for ever be mindful of his covenant : \* the greatness of his works will he publish to his people,

To give them the inheritance of the Gentiles : \* the

CONFITEBOR tibi, Domine, in toto corde meo : \* in concilio justorum et congregatione.

Magna opera Domini : \* exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus : \* et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors, et miserator Dominus : \* escam dedit timentibus se.

Memor erit in sæculum testamenti sui : \* virtutem operum suorum annuntiabit populo suo,

Ut det illis hæreditatem gentium : \* opera manuum

† Or, Sought after by all that take pleasure therein.

works of his hands are truth and justice.

True and lasting are all his ordinances, confirmed for ever and ever : \*made in truth and justice.

He hath sent redemption to his people : \*he hath appointed his covenant for ever.

Holy and awful is his name : \*the beginning of wisdom is the fear of the Lord.

All understand it aright who practise it : \*his praise endureth for ever and ever.

Anth. True and lasting are all his ordinances, confirmed for ever and ever.

Anth. In his commandments.

ejus veritas, et iudicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi : \*facta in veritate et æquitate.

Redemptionem misit populo suo : \*mandavit in æternum testamentum suum.

Sanctum et terribile nomen ejus : \*initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : \*laudatio ejus manet in sæculum sæculi.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

Ant. In mandatis.

*Psalm cxi.*

**B**LESSED is the man that feareth the Lord : \* who in his commandments taketh great delight.

Mighty on earth shall be his seed : \*the generation of the righteous shall be blessed.

Glory and wealth shall be in his house : \* and his righteousness endureth for ever and ever.

There is risen in darkness a light to the upright : \* the Lord is merciful, compassionate, and just.

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

**B**EATUS vir, qui timet dominum : \*in mandatis ejus volet nimis.

Potens in terra erit semen ejus : \*generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus : \*et justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : \*misericors, miserator, et justus.

Jucundus homo, qui miseretur, et commodat, disponet sermones suos in

words with judgment : \*  
and he shall never stagger.

In eternal remembrance  
shall be the righteous man :  
\* he shall not fear a bad  
report.

His heart is steady to  
hope in the Lord : his heart  
is strengthened : \* he shall  
not stagger till he despise  
his enemies.

He hath distributed, and  
given to the poor : his  
righteousness remaineth for  
ever : \* his power shall be  
exalted in glory.

The sinner shall see it,  
and be enraged : he shall  
gnash his teeth, and pine  
away : \* the desire of sinners  
shall come to nought.

Anth. In his command-  
ments he taketh great de-  
light.

Anth. Let the name of  
the Lord.

judicio : \* quia in æternum  
non commovebitur.

In memoria æterna erit  
justus , \* ab auditione mala  
non timebit.

Paratum cor ejus sperare  
in Domino : confirmatum  
est cor ejus : \* non commo-  
vebitur, donec despiciat  
inimicos suos.

Dispersit, dedit pauperi-  
bus : justitia ejus manet in  
sæculum sæculi : \* coram  
ejus exaltabitur in gloria.

Peccator videbit, et iras-  
cetur : dentibus suis fremet  
et tabescet : \* desiderium  
peccatorum peribit.

Ant. In mandatis ejus  
cupit nimis.

Ant. Sit nomen Domini.

*Psalm cxii.*

**P**RAISE the Lord, ye  
servants of the Lord : \*  
praise ye the name of the  
Lord.

Let the name of the Lord  
be blessed : \* now and for  
evermore.

From the rising of the  
sun to the setting thereof :  
\* worthy of praise is the  
name of the Lord.

High is the Lord above  
all the nations : \* and above  
the heavens is his glory.

Who is like unto the  
Lord our God, who dwell-

**L**AUDATE, pueri, Do-  
minum : \* laudate no-  
men Domini.

• Sit nomen Domini bene-  
dictum : \* ex hoc nunc et  
usque in sæculum.

A solis ortu usque ad oc-  
casum : \* laudabile nomen  
Domini.

Excelsus super omnes  
gentes Dominus : \* et super  
cælos gloria ejus.

Quis sicut Dominus De-  
us noster, qui in altis ha-

eth on high : \* and beholdeth  
what is below in heaven,  
and on earth.

Who from the earth  
raiseth up the needy one : \*  
and from the dunghill lift-  
eth up the poor one ;

To place him with the  
princes : \* with the princes  
of his people.

Who maketh the barren  
woman dwell in her house :  
\* the joyful mother of ma-  
ny children.

Anth. Let the name of  
the Lord be blessed for  
evermore.

Anth. We who are alive.

bitat : \* et humilia respicit  
in cœlo, et in terra.

Suscitans a terra ino-  
pem : \* et de stercore eri-  
gens pauperem ;

Ut collocet eum cum  
principibus : \* cum princi-  
pibus populî sui.

Qui habitare facit steri-  
lem in domo : \* matrem  
filiorum lætantem.

Ant. Sit nomen Domini  
benedictum in sæcula.

Ant. Nos qui vivimus.

*Psalm cxiii.*

**W**HEN Israel went  
out of Egypt : \*  
the house of Jacob from a  
barbarous people :

Judea became his sanctu-  
ary : \* Israel his empire.

The sea saw them, and  
fled : \* The Jordan ran  
back to its fountain-head.

The mountains skipped  
like rams : \* the hills like  
the lambs of ewes.

What ailed thee, O sea,  
that thou didst flee ? \* and  
thee, O Jordan, that thou  
didst run back to thy foun-  
tain head ?

Ye mountains, that ye  
skipped like rams ? \* and  
ye hills, like the lambs of  
ewes ?

At the presence of the

**I**N exitu Israel de  
Ægypto : \* domus Ja-  
cob de populo barbaro :

Facta est Judæa sanctifi-  
caatio ejus : \* Israel potestas  
ejus.

Mare vidit, et fugit : \*  
Jordanis conversus est re-  
trorsum ?

Montes evultaverunt ut  
arietes : \* et colles sicut ag-  
ni ovium.

Quid est tibi mare, quod  
fugisti ? \* et tu Jordanis,  
quia conversus es retror-  
sum ?

. Montes, exultastis sicut  
arietes ? \* et colles sicut agni  
ovium ?

A facie Domini mota est

Lord the earth trembled : \*  
at the presence of the God  
of Jacob.

Who changed the rock  
into pools of water : \* and  
the stony hill into fountains  
of water.

Not unto us, O Lord,  
not unto us : \* but unto  
thy own name give all the  
glory.

For thy mercy's sake,  
and for thy sure promise ; \*  
never let the Gentiles say :  
where now is their God ?

For our God is in hea-  
ven : \* he hath done all  
things whatsoever he pleas-  
ed.

The idols of the Gentiles  
are but silver and gold : \*  
the work of the hands of  
men.

They have mouths, but  
they shall not speak : \* they  
have eyes, but they shall not  
see.

They have ears, but they  
shall not hear : \* they have  
nostrils, but they shall not  
smell.

They have hands, but  
they shall not feel ; they  
have feet, but they shall  
not walk : \* neither shall  
they cry out with their  
throat.

Let those that make  
them, become like unto  
them : \* and all that put  
their trust in them.

The house of Israel hath  
hoped in the Lord : \* he is  
their help, and their pro-  
tector.

terra : \* a facie Dei Jacob.

Qui convertit petram in  
stagna aquarum ? \* et rupem  
in fontes aquarum.

Non nobis, Domine, non  
nobis : \* sed nomini tuo da  
gloriam.

Super misericordiâ tuâ, et  
veritate tuâ : \* ne quando  
dicant Gentes : ubi est  
Deus eorum ?

Deus autem noster, in cœ-  
lo : \* omnia, quæcumque  
voluit, fecit.

Simulachra Gentium ar-  
gentum et aurum : \* opera  
manuum hominum.

Oſ habent, et non loquen-  
tur : \* oculos habent, et non  
videbunt.

Aures habent, et non au-  
dient : \* nares habent, et  
non odorabunt.

Manus habent, et non  
palpabunt ; pedes habent,  
et non ambulabunt : \* non  
clamabunt in gutture suo.

Similes illis fiant, qui fa-  
ciunt ea : \* et omnes qui  
confidunt in eis.

Domus Israel speravit in  
Domino : \* adjutor eorum,  
et protector eorum est.



The house of Aaron hath hoped in the Lord : \* he is their help, and their protector.

They, who fear the Lord, have hoped in the Lord : \* he is their help, and their protector.

The Lord hath been mindful of us : \* and hath blessed us.

He hath blessed the house of Israel : \* he hath blessed the house of Aaron.

He hath blessed all, who fear the Lord : \* the little with the great.

May the Lord still heap his blessings on you : \* on you, and on your children.

Be ye the blessed of the Lord : \* who made both heaven and earth.

The heaven of heavens is the Lord's abode : \* but the earth he hath given to the sons of men.

The dead shall not praise thee, O Lord : \* nor any of those who are gone down to hell. †

But we, who are alive, bless the Lord : \* now, and for evermore.

Anth. We, who are alive, bless the Lord.

Domus Aaron speravit in Domino : \* adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino : \* adjutor eorum, et protector eorum est.

Dominus memor fuit nostri : \* et benedixit nobis.

Benedixit domui Israel : \* benedixit domui Aaron.

Benedixit omnibus, qui timent Dominum : \* pusillis cum majoribus.

Adjiciat Dominus super vos : \* super vos, et super filios vestros.

Benedicti vos a Domino : \* qui fecit cælum et terram.

Cælum cæli Domino : \* terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine : \* neque omnes qui descendunt in infernum.

Sed nos, qui vivimus, benedicimus Domino : \* ex hoc nunc, et usque in sæculum.

Ant. Nos, qui vivimus, benedicimus Domino.

### THE LITTLE CHAPTER.

**B**LESSED be the God, and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our troubles.

R. Thanks be to God.

R. Deo gratias.

† Or, The place of departed souls.

THE HYMN.

**C**REATOR of the radiant light,  
 Dividing day from sable night;  
 Who with the light's bright origin,  
 The world's creation didst begin.

Who of the morn and ev'ning ray  
 Didst measure light, and call it day:  
 Black night begins to cloud the spheres,  
 Vouchsafe to hear our vocal tears.

Whilst with our crimes we burden'd are  
 A fallen prey to Satan's snare;  
 Whilst fading pleasures us deceive,  
 Let not our souls our bodies leave.

Let us at heaven for mercy knock,  
 Let us the gates of life unlock;  
 Whatever's evil, let us fly,  
 And punish past iniquity.

Most clement Father, lend an ear,  
 Coequal Son, receive our prayer:

O holy Spirit, hear our cry,  
 Who reign all three eternally. *Amen.*

V. Let my prayer ascend, O Lord. R. Like incense in thy sight.

**L**UCIS Creator optime,  
 Lucem dierum proferens;

Primordiis lucis novæ

Mundi parans originem.

Qui mane junctum Vesper  
 Diem vocari præcipis:

Illabitur tetrum chaos,

Audi preces cum fletibus.

Ne mens gravata crimine,  
 Vitæ sit exul munere:

Dum nil perenne cogitat,

Seseque culpis illigat.

Cæleste pulset ostium,  
 Vitale tollat præmium,

Vitemus omne noxium,  
 Purgemus omne pessimum  
 Præsta, Pater piissime,

Patrique compar unice:

Cum Spiritu paraclito,  
 Regnans per omne sæculum. *Amen.*

V. Dirigatur, Domine, oratio mea. R. Sicut incensum in conspectu tuo.

*Then follows the Anthem at the Magnificat, which seek in its proper place.*

THE MAGNIFICAT. Luke i.

**M**Y soul\* doth magnify  
the Lord,

And my spirit hath re-  
joiced\* in God my Saviour.

Because he hath regarded  
the humility of his hand-  
maid : \* for behold from  
henceforth all generations  
shall call me blessed.

For he that is mighty  
hath done great things to  
me. \* And holy is his name.

And his mercy is from  
generation to generation,\*  
to them that fear him.

He hath shewed might  
in his arm ; \* he hath scat-  
tered the proud in the con-  
ceit of their heart.

He hath put down the  
mighty from their seat,\*  
and hath exalted the hum-  
ble.

He hath filled the hungry  
with good things,\* and the  
rich he hath sent empty  
away.

He hath received Israel  
his servant ; \* being mind-  
ful of his mercy.

As he spoke to our fa-  
thers ; \* to Abraham and to  
his seed for ever.

**M**AGNIFICAT\* ani-  
ma mea Dominum.

Et exultavit spiritus me-  
us\* in Deo salutari meo.

Quia respexit humilita-  
tem ancillæ suæ : \* ecce  
enim ex hoc beatam me  
dicent omnes generationes.

Quia fecit mihi magna,  
qui potens est : \* et sanc-  
tum nomen ejus.

Et misericordia ejus, à  
progenie in progenies,\* ti-  
mentibus eum.

Fecit potentiam in bra-  
chio suo : \* dispersit super-  
bos mente cordis sui.

Deposuit potentes de se-  
de : \* et exaltavit humiles.

Esurientes implevit bo-  
nis ; \* et divites dimisit in-  
anes.

Suscepit Israel puerum  
suum ; \* recordatus miseri-  
cordiæ suæ.

Sicut locutus est ad pa-  
tres nostros ; \* Abraham,  
et semini ejus in sæcula.

*After the Anthem is repeated, is said the proper Prayer,  
which is always the Collect of the Mass.*

*On all Sundays, from the second Sunday, after the  
Epiphany to Passion-Sunday (except on Doubles and  
within Octaves and during Advent) are said the fol-  
lowing Commemorations, called the Suffrages.*

THE SUFFRAGE

*Of the B. V. Mary.*

Anth. **H**OLY Mary, succour the miserable, assist the dejected, comfort those that mourn; pray for the people, intercede for the clergy, plead for the devout female sex: let all be sensible of thy aid, who celebrate thy holy memory.

V. Pray for us, O holy Mother of God. R. That we may be made worthy the promises of Christ.

Ant. **S**ANCTA Maria, succurre miseris, juva pusillanimes, refove flebiles; ora pro populo, interveni pro clero, intercede pro devoto femineo sexu: sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem.

V. Ora pro nobis, sancta Dei genitrix. R. Ut digni efficiamur promissionibus Christi.

*Prayer. Concede nos.*

**G**RANT, we beseech thee, O Lord God, that we, thy servants, may enjoy constant health both of body and mind, and, by the glorious intercession of blessed Mary ever a Virgin, be delivered from all temporal affliction, and come to those joys that are eternal.

*From the Octave-day of the Epiphany, to Candlemas.*

V. After child-birth thou didst remain a pure Virgin. R. O Mother of God, intercede for us.

V. Post partum Virgo inviolata permansisti. R. Dei genitrix, intercede pro nobis.

*Prayer. Deus, qui salutis.*

**O** God, who, by the fruitful virginity of blessed Mary, hast given mankind the rewards of eternal salvation: grant, we beseech thee, that we may experience her intercession, by whom we received the author of life, our Lord Jesus Christ thy Son.

*Of the Apostles.*

Anth. **P**ETER the Apostle, and Paul, the Doctor of the Gentiles, taught us thy law, O Lord.

Ant. **P**ETRUS Apostolus, et Paulus, Doctor Gentium, ipsi nos docuerunt legem tuam, Domine.

V. Thou wilt make them princes over all the earth. R. They shall be mindful of thy name, O Lord.

V. Constitues eos principes super omnem terram. R. Memores erunt nominis tui, Domine.

*Prayer. Deus, cujus:*

**O** God, whose right hand saved from drowning blessed Peter walking on the sea, and delivered his fellow-Apostle Paul, when the third time shipwrecked, from the bottom of the sea; mercifully hear us, and grant that, by both their merits, we may obtain a glorious eternity.

*Of St. George.*

Anth. **H**E that would come after me, let him deny himself, take up his cross, and follow me.

Anth. **Q**UI vult venire post me, abneget semetipsum, tollat crucem suam, et sequatur me.

V. The righteous man shall flourish like the palm-tree. R. He shall thrive like the cedar of Libanus.

V. Justus ut palma florebit. R. Sicut cedrus Libani multiplicabitur.

*Prayer. Deus, qui nos.*

**O** God, who, by the merits and prayers of blessed George the Martyr, fillest the hearts of thy people with joy; mercifully grant, that the blessings we ask in his name, we may happily obtain by thy grace.

*For Peace.*

Anth. **G**RANT peace, O Lord, in our days for there is no one to fight for us, but thee, our God.

Anth. **D**A pacem, Domine, in diebus nostris, quia non est alius, qui pugnet pro nobis, nisi tu, Deus noster.

V. May peace be on thy ramparts. R. And plenty within thy walls.

V. Fiat pax in virtute tua. R. Et abundantia in turribus tuis.

*Prayer. Deus, a quo.*

**O** God, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace, which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, thro' thy protection, may be peaceable. Thro'. R. *Amen.*

V. May the Lord, &c. R. And with, &c. V. Let us bless the Lord. R. Thanks

V. Dominus, &c. R. Et cum, &c. V. Benedicamus Domino. R. Deo gratias.

be to God. V. May the souls of the faithful departed, thro' the mercy of God, rest in peace. R. Amen.

V. Fidelium animæ per misericordiam Dei requiescant in pace. R. Amen.

*When Complin is not said immediately after Vespers; after the V. May the souls, and our Father in Secret, is said:*

V. May the Lord grant us his peace. R. And life everlasting. Amen.

V. Dominus det nobis suam pacem. R. Et vitam æternam. Amen.

*Then is said the proper Anthem of the B. V. Mary, as at the end of Complin.*



## COMPLIN.

*The Reader Begins :*

**P**RAY, Sir, give me your blessing.

**J**UBE, Domine, benedicere.

## THE BLESSING.

**M**AY the Lord Almighty grant us a quiet night, and a happy end. R. Amen.

## THE SHORT LESSON. 1 Pet. v.

**B**RETHREN: Be sober and watch; for your adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour; whom resist ye strong in faith. And thou, O Lord, have mercy on us.

R. Thanks be to God. R. Deo gratias.

V. Our help is in the name of the Lord. R. Who made both heaven and earth.

V. Adjutorium nostrum in nomine Domini. R. Qui fecit cælum et terram.

*After Our Father in Secret the Celebrant says the Confiteor; after which the Choir answers :*

V. May almighty God be merciful to thee, forgive thee thy sins, and bring thee to life everlasting. R. Amen.

V. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam. R. Amen.

*Then all say the Confiteor, as p. 41. After which the Celebrant says:*

V. May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting. R. *Amen.*

V. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. R. *Amen.*

V. **T**URN us to thee, O God, our Saviour, R. And turn away thy wrath from us.

V. O God, come thou to my assistance. R. O Lord, make haste to help me.

V. Glory. Alleluia. or, Praise be, &c.

Anth. Have mercy.

V. Miseratur vestri omnipotens Deus, et dimissi peccatis vestris, perducatur vos ad vitam æternam. R. *Amen.*

V. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens, et misericors Dominus. R. *Amen.*

V. **C**ONVERTE nos, Deus salutaris noster. R. Et averte iram tuam a nobis.

V. Deus, in adjutorium meum intende. R. Domine, ad adjuvandum me festina.

V. Gloria. Alleluia. or, Laus tibi, &c.

Ant. Miserere.

*Psalm iv.*

**W**HEN I called upon him, the God of my justice heard me; \* *when I was* in straits, thou didst set me at large.

Have mercy on me; \* and now hear my prayer.

O ye children of men, how long will you be dull of heart? \* Why do you love vanity, and seek after lies?

But know that the Lord hath made wonderful his holy one; \* the Lord will hear me, when I cry out to him.

Be angry and sin † not;

† Expl. Sin not in your anger.

**C**UM invocarem, exaudivit me Deus justitiæ meæ; \* in tribulatione dilatasti mihi.

Miserere mei; \* et exaudi orationem meam.

Filii hominum, usquequo gravi corde? \* Ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum; \* Dominus exaudivit me, cum clamavero ad eum.

Irascimini, & nolite pec-

\* be sorry on your beds, for the designs you form in your hearts.

Sacrifice a sacrifice of righteousness, and hope in the Lord; \* many say, who sheweth us good things?

The light of thy countenance, O Lord, is stamped upon us; \* thou hast given gladness to my heart.

In the fruit of their corn, their wine, and oil: \* are they grown rich.

In perfect peace: \* will I sleep and take my rest;

For singularly, † O Lord, in hope \* thou hast settled me.

care: \* quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, & sperate in Domino: \* multi dicunt, quis ostendit nobis bona?

Signatum est super nos lumen vultus tui, Domine \* dedisti lætitiã in corde meo.

A fructu frumenti, vini, & olei sui; \* multiplicati sunt.

In pace, in id ipsum; \* dormiam & requiescam.

Quoniam tu, Domine, singulariter in spe, \* constituisti me.

*Psalm xxx.*

**I**N thee, O Lord, have I hoped, never let me be confounded: \* *but* according to thy justice rescue me.

Turn to me thine ear; \* make haste to rescue me.

Be unto me a protecting God, and a place of refuge: \* that thou may'st save me.

For my strength and my refuge art thou *alone*: \* for the sake of thy own name wilt thou bring me out, and feed me.

Thou wilt bring me out of this snare, which they have hid for me: \* for thou art my protector.

Into thy hands I commend my spirit: thou hast

**I**N te, Domine, speravi, non confundar in æternum; \* in justitia tua libera me.

Inclina ad me aurem tuam; \* accelera ut eruas me.

Esto mihi in Deum protectorem, & in domum refugii: \* ut salvum me facias.

Quoniam fortitudo mea, & refugium meum es tu: \* propter nomen tuum educes me, & enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: \* quoniam tu es protector meus.

In manus tuas commendo spiritum meum: \* re-

† Or When I was abandoned and alone.



redeemed me, O Lord, the  
God of truth †.

demisti me, Domine, Deus,  
veritatis.

*Psalm xc.*

**H**E that taketh up his  
abode in the aid of  
the most high: shall re-  
main under the protection  
of the God of heaven.

**Q**UI habitat in adjuto-  
rio altissimi: \*in pro-  
tectione Dei cœli commo-  
rabitur.

He shall say to the Lord:  
Thou art my protector,  
and my refuge: \* he is my  
God, in him will I hope.

Dicet domino; suscep-  
tor meus es tu, refugium  
meum; \*Deus meus, spe-  
rabo in eum.

For it is he, who hath  
delivered me from the snare  
of those that hunted me: \*  
and from *their* threats.

Quoniam ipse liberavit  
me de laqueo venantium; \*  
& a verbo aspero.

With his shoulders will  
he *still* cover thee: \* and  
under his wings shalt thou  
*still* hope.

Scapulis suis obumbrabit  
tibi; \* & sub pennis ejus  
sperabis.

His truth † shall encom-  
pass thee with a shield: \*  
thou shalt not fear the ter-  
rors of the night,

Scuto circumdabit te ve-  
ritas ejus; \* non timebis à  
timore nocturno.

Nor the arrow flying in  
the day, nor the mischief  
stalking in the dark: \* nor  
an assault, or the noon-day  
devil §.

A sagittâ volante in die,  
a negotio perambulante in  
tenebris; \* ab incursu, &  
dæmonio meridiano.

A thousand shall fall on  
thy left, and ten thousand  
on thy right: \* but to thee  
he shall not approach.

Cadent a latere tuo mil-  
le & decem millia a dex-  
teris tuis; \* ad te autem  
non appropinquabit.

However thou shalt con-  
template with thine own  
eyes: and thou shalt see  
the reward of sinners.

Verumtamen oculis tuis  
concederabis; \* & retributio-  
nem peccatorum videbis.

Thou truly, O Lord, art  
my hope: \* very high hast  
thou placed thy place of  
refuge.

Quoniam tu es, Domine,  
spes mea; \* altissimum pe-  
suisti refugium tuum.

† Expl. Who art always true to thy word. † Expl. The effect of his promise shall be thy shield. § Expl. A raging pestilential air at noon-day.

*There* no evil shall come to thee: \* nor shall any scourge come near thy dwelling.

For to his angels hath he given a charge over thee: \* to guard thee in all thy ways.

They shall bear thee on their hands: \* lest perhaps thou hit thy foot against a stone.

On the asp and the basilisk shalt thou tread: \* and thou shalt trample on the lion and dragon.

Since he hath hoped in me, I will rescue him: \* I will protect him, since he hath known † my name.

He shall cry out to me, and I will hear him: \* with him I am in *his* distress: I will rescue him, and make him glorious.

With length of days will I fill him: \* and will shew him my salvation. ‡

*Psalm* cxxxiii.

**C**OME now, bless the Lord; \* all ye servants of the Lord.

Who stand in the house of the Lord, \* in the courts of the house of our God.

In the night stretch out your hands towards the sanctuary, \* and bless the Lord.

May the Lord bless thee

Non accedet ad te malum; \* & flagellum non appropinquabit tabernaculo tuo.

Quoniam angelis suis mandavit de te; \* ut custodiant te in omnibus viis tuis.

In manibus portabunt te; \* ne forte offendas ad lapidem pedem tuum.

Super aspidem & basilicum ambulabis; \* & conculcabis leonem & draconem.

Quoniam in me speravit, liberabo eum: \* protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum; \* cum ipso sum in tribulatione; eripiam eum, & glorificabo eum.

Longitudine dierum replebo eum; \* et ostendam illi salutare meum.

**E**CCE nunc benedicite Dominum; \* omnes servi Domini.

Qui statis in domo Domini, \* in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta, \* & benedicite Dominum.

Benedicat te Dominus

† Expl. Acknowledged me to be the true God, and respected my name. ‡ Expl. That I am his Saviour.

from Sion, \* who made both heaven and earth. ex Sion, \*qui fecit cœlum & terram.

*Anth.* Have mercy on me, O Lord, and hear my prayer. *Ant.* Miserere mei Domine, & exaudi orationem meam.

## HYMN.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                                          |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>T</b> O thee before the close of day,<br>Creator of the world, we pray,<br>With wonted mercy us direct,<br>And from nocturnal harms protect.<br>Let no vain dreams disturb our sleep,<br>And nightly phantoms from us keep;<br>Satan suppress, that by his wiles,<br>Our bodies know not what defiles.<br>In this, most gracious father, hear,<br>With Christ, thy equal son, our pray'r,<br>Who with the Holy Ghost and thee<br>Doth live and reign eternally. <i>Amen.</i> | <b>T</b> E, lucis ante terminum,<br>Rerum creator, poscimus,<br>Ut pro tua clementia,<br>Sis præsul, & custodia.<br>Procul recedant somnia,<br>Et noctium phantasmata,<br>Hostemque nostrum comprime,<br>Ne polluantur corpora.<br>Præsta, Pater piissime,<br>Patrique compar Unice,<br>Cum spiritu Paraclito,<br>Regnans per omne sæculum. <i>Amen.</i> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

LITTLE CHAPTER. *Jer. xi.*

**T**HOU, O Lord, art amongst us, and thy holy name hath been called † upon us; forsake us not, O Lord our God.

R. Thanks be to God.

R. Deo gratias.

V. Into thy Hands, O Lord,\* I commend my spi-  
V. In manus tuas, Domine, \* commendo spiri-

\* Or, We are called thy people, the people of God. So are christians in a more eminent manner called after Christ, who is the Lord God. \*

rit. Into thy hands. *V.* Thou has redeemed us, O Lord the God of truth. I commend. Glory be to the Father. Into thy hands. *V.* Preserve us, O Lord, as the apple of thine eye. *R.* Protect us under the shadow of thy wing.

tum meum. In manus tuas. *V.* Redemisti nos, Domine Deus veritatis. Commendo. Gloria Patri. In manus tuas. *V.* Custodi nos, Domine, ut pupillam oculi. *R.* Sub umbra alarum tuarum protege nos.

### THE SONG OF SIMEON. *Luke ii.*

*Anth.* Save us.

*Ant.* Salva nos.

**N**OW dost thou dismiss thy servant, O Lord,\* according to thy word, in peace.

Since my eyes have seen\* thy *promised* salvation;

Which thou hast now prepared,\* to shew unto all nations.

A light to enlighten the Gentiles; \*and the glory of thy people, Israel.

*Anth.* Save us, O Lord, waking, and guard us sleeping, that we may watch with Christ, and rest in peace.

**N**UNC dimittis servum tuum, Domine,\* secundum verbum tuum, in pace.

Quia viderunt oculi mei,\* salutare tuum;

Quod parasti,\* ante faciem omnium populorum.

Lumen ad revelationem Gentium;\* & gloriam plebis tuæ Israel.

*Ant.* Salva nos, Domine, vigilantes, custodi nos dormientes, ut vigilemus cum Christo, & requiescamus in pace.

*The following prayers are always said, except on Doubles, and within octaves.*

**L**ORD have mercy on us. Christ have mercy on us. Lord have mercy on us. Our Father. *In Secret.* *V.* And lead us not into temptation. *R.* But deliver us from evil. I believe in God. *In Secret.* *V.* The resurrection of the

**K**YRIE eleison. Christe eleison. Kyrie eleison. Pater noster. *In Secret.* *V.* Et ne nos inducas in tentationem. *R.* Sed libera nos a malo. Credo in Deum. *In Secret.* *V.* Carnis resurrectionem. *R.* Et vitam æternam. *Amen.*

flesh. *R.* And life everlasting, *Amen.* *V.* Blessed art thou, O Lord, the God of our forefathers. *R.* Thou art worthy of praise and glory for ever. *V.* Let us bless the Father and the Son, with the Holy Ghost. *R.* Let us praise, and extol him for ever. *V.* Thou art blessed, O Lord, in the heavens above. *R.* Thou art worthy of praise, and glory, and honour for ever. *V.* May the Almighty and merciful Lord, bless and preserve us. *R.* *Amen.* *V.* Vouchsafe, O Lord, this night. *R.* To preserve us from all sin. *V.* Have mercy on us, O Lord. *R.* Have mercy on us. *V.* May thy mercy, O Lord, be upon us. *R.* According to the trust we have put in thee. *V.* O Lord hear my prayer. *R.* And let my cry come unto thee. *V.* May the Lord be with you. *R.* And with thy spirit.

*Let us pray. Visita.*

**V**ISIT we beseech thee, O Lord, this abode, and drive far from it all the snares of the enemy; may thy holy angels abide therein to preserve us in peace; and may thy blessing be always on us. Thro'

*V.* May the Lord, &c.

*R.* And with, &c.

*V.* Let us bless the Lord.

*R.* Thanks be to God.

*V.* Benedictus es, Domine, Deus Patrum nostrorum. *R.* Et laudabilis & gloriosus in sæcula. *V.* Benedicamus Patrem, & Filium, cum Sancto Spiritu. *R.* Laudemus, & superexaltemus eum in sæcula. *V.* Benedictus es, Domine, in firmamento cœli. *R.* Et laudabilis, & gloriosus, & superexaltatus in sæcula. *V.* Benedicat, & custodiat nos omnipotens, & misericors Dominus. *R.* *Amen.* *V.* Dignare, Domine, nocte ista. *R.* Sine peccato nos custodire. *V.* Miserere nostri, Domine. *R.* Miserere nostri. *V.* Fiat misericordia tua, Domine, super nos. *R.* Quemadmodum speravimus in te. *V.* Domine, exaudi orationem meam. *R.* Et clamor meus ad te veniat. *V.* Dominus vobiscum. *R.* Et cum spiritu tuo.

*V.* Dominus, &c. *R.*

*Et cum, &c.*

*V.* Benedicamus Domino.

*R.* Deo gratias.

#### THE BLESSING.

**M**AY the almighty and merciful Lord, the Father, Son, and Holy Ghost, bless and preserve us. *R.* *Amen.*

*Then is said one of the following Anthems :*

*From the Vespers of Saturday before the first Sunday of Advent, to Candlemas-Day inclusively.*

**M**O<sup>T</sup>H<sup>E</sup>R of Jesus,  
heaven's open gate.

Star of ths sea, support the  
falling state

Of mortals; thou, whose  
womb thy maker bore,  
And yet, strange thing!  
a virgin, as before.

Who didst from Gabriel's  
hail! the news receive.

Repenting sinners by thy  
prayers relieve.

**A**L<sup>M</sup>A redemptoris  
Mater, quæ pervia  
cœli

Porta manes, & stella maris  
succurre cadenti,

Surgere qui curat populo,  
tu quæ genuisti,

Natura mirante, tuum  
sanctum genitorem.

Virgo prius ac posterius,  
Gabrielis ab ore

Sumens illud Ave, pecca-  
torum miserere.

IN ADVENT.

V. The angel of God  
delivered his message to  
Mary. R. And she con-  
ceived by the Holy Ghost.

V. Angelus Domini  
nunciavit Mariæ. R. Et  
concepit de spiritu sancto.

*Prayer. Gratiam tuam.*

**P**OUR forth, O Lord, we beseech thee, thy grace in-  
to our hearts, that we, to whom the incarnation of  
Christ, thy son, was made known by the message of an  
Angel, may by his cross and passion be brought to the  
glory of his resurrection. Thro' the same. R. *Amen.*

*From the first Vespers of Christmas is said :*

V. After child-birth thou  
didst remain a pure Virgin.  
R. Mother of God inter-  
cede for us.

V. Post partum Virgo  
inviolata permansisti. R.  
Dei Genitrix intercede pro  
nobis.

*Prayer. Deus qui salutis.*

**O** God, who by the fruitful Virginity of blessed Mary,  
hast given mankind the rewards of eternal salva-  
tion; grant, we beseech thee, that we may experience

her intercession, by whom we received the author of life, our Lord Jesus Christ thy Son, who liveth. R. *Amen.*

*From the Complin of Candlemas-Day inclusively, to Maundy-Thursday.*

**H**AIL Mary! Queen  
of heavenly spheres!  
Hail, whom th' Angelic  
host reveres!  
Hail fruitful root! Hail sa-  
cred gate,  
Whence the world's light  
derives its date!  
O glorious Maid, with  
beauty blest!  
May joys eternal fill thy  
breast!  
Thus crown'd with beauty  
and with joy,  
Thy prayers for us with  
Christ employ.

V. Vouchsafe, O sacred  
Virgin, to accept my praises.  
R. Give me strength against  
thy enemies.

**A**VA Regina cœlorum!  
Ave Domina Angelorum!

Salve radix! salve porta!  
Ex qua mundo lux est orta;

Gaude Virgo gloriosa,

Super omnes speciosa,

Vale, O valde decora,

Et pro nobis Christum ex-  
ora.

V. Dignare me laudare  
te, Virgo sacrata. R. Da  
mihi virtutem contra hostes  
tuos.

*Prayer. Concede misericors.*

**G**RANT us, O merciful God, strength against all  
our weakness; that we, who celebrate the me-  
mory of the holy Mother of God, may, by the help of  
her intercession, rise again from our iniquities. Thro'  
the same Jesus Christ our Lord. R. *Amen.*

V. May the divine as-  
sistance always remain with  
us.

R. *Amen.*

V. Divinum auxilium  
ma neat semper nobiscum.

R. *Amen.*

Our Father. Hail Mary. I believe. *In secret.*

## OTHER PSALMS

SAID OCCASIONALLY AT VESPERS.

*Psalm cxvi.*

**P**RAISE the Lord all ye nations : \* praise him all ye people ;

For his mercy is confirmed upon us ; \* and the truth † of the Lord remaineth for ever.

**L**AUDATE Dominum omnes gentes ; \* laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus ; \* et veritas Domini manet in æternum.

*Psalm cxv.*

**I**Hoped, therefore have I spoken ; \* though I was brought exceeding low.

I said in my surprize ; \* all mankind are liars.

What shall I render to the Lord, \* for all he hath done for me ?

I will take the cup † of salvation, \* and call on the name of the Lord.

I will pay my vows to the Lord before all his people ; \* precious in the sight of the Lord is the death of his saints.

O Lord, I am truly thy servant ; \* I am truly thy servant, and thy handmaid's son.

Thou hast broken my bonds asunder ; \* to thee

**C**REDIDI, propter quod locutus sum ; \* ego autem humiliatus sum nimis.

Ego dixi in excessu meo ; \* omnis homo mendax.

Quid retribuam Domino, \* pro omnibus, quæ retribuit mihi ?

Calicem salutaris accipiam, \* et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus ; \* pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus, \* ego servus tuus, et filius ancillæ tuæ.

Dirapisti vincula mea ; \* tibi sacrificabo hostiam lau-

† Expl. The Lord will be ever true to his promise.

‡ Expl. I will pour out a libation on his altar in thanksgiving for his having saved me.



will I sacrifice a sacrifice of praise, and call on the name of the Lord.

I will pay my vows to the Lord in the sight of all his people; \* in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

dis, et nomen Domini invocabo.

Vota mea Domino redam in conspectu omnis populi ejus; \* in atriis domus Domini, in medio tui, Jerusalem.

*Psalm cxxv.*

**W**HEN the Lord brings back the captives of Sion; \* we shall † be like men in comfort.

Then shall our mouth be filled with joy: \* and our tongue with exultation.

Then shall they say amongst the Gentiles; \* The Lord hath done great things for them.

The Lord hath done great things for us; \* we are now in joy.

Bring back, O Lord, our captive people, \* like a torrent in the south. §

They that sow in tears, \* shall reap in exultation.

Going they went and wept, \* when they cast their seeds.

But returning they shall come with joy, \* carrying their sheaves.

**I**N convertendo Dominus captivitatem Sion; \* facti sumus sicut consolati.

Tunc repletum est gaudio os nostrum; \* et lingua nostra exultatione.

Tunc dicent inter Gentes; \* magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum; \* facti sumus lætantes.

Converte, Domine captivitatem nostram, \* sicut torrens in austro.

Qui seminant in lacrymis, \* in exultatione mentent.

Euntes ibant, et flebant, \* mittentes semina sua.

Venientes autem venient cum exultatione, \* portantes manipulos suos.

† Lit. *We were.* But the context directs it to be in the future, and St. Augustin interprets the whole psalm of our future and final deliverance from the bondage of corruption.

§ Expl. Bring back thy people from their captivity, which will fill them with joy, as a torrent of fresh water doth the inhabitants of the hot, burnt-up countries of the south.

*Psalm cxxxviii.*

**L**ORD, thou hast tried me, and hast known me; \* thou hast known my sitting down, and rising up. †

Thou hast known my thoughts afar off; \* my path and my line ‡ hast thou examined.

And thou hast foreseen all my ways; \* when there was no speech on my tongue.

Behold, O Lord, thou knowest all things, the last, and those of old; \* thou formedst me, and laid'st thy hand upon me. §

Thy knowledge is too wonderful for me; \* it is great, and I cannot reach it.

Whither shall I go from thy spirit; \* And from thy face whither shall I fly?

If I ascend to heaven, thou art there; \* if I go down to hell, thou art also there.

If I take my wings in the morning, \* and dwell in the farthest *isles* of the sea;

Truly thy hand will lead me thither; \* and thy right hand support me.

And I said; perhaps darkness may conceal me; \* even night itself will shine on me in my pleasures.

**D**OMINE, probasti me, et cognovisti me; \* tu cognovisti sessionem meam, et resurrectionem meam.

Intellexisti cogitationes meas de longe: \* semitam meam, et funiculum meum investigasti.

Et omnes vias meas prævidisti; \* quia non est sermo in lingua mea.

Ecce, Domine, tu cognovisti omnia, novissima, et antiqua: \* tu formasti me, et postisti super me manum tuam.

Mirabilis facta est scientia tua ex me; \* confortata est, et non potero ad eam.

Quò ibo a spiritu tuo? \* et quò a facie tua fugiam?

Si ascendero in cælum, tu illic es; \* si descendero in infernum, ades.

Si sumpsero pennas meas diluculo, \* et habitavero in extremis maris;

Etenim illuc manus tua deducet me; \* et tenebit me dextera tua.

Et dixi; forsitan tenebræ conculcabunt me; \* et nox illuminatio mea in deliciis meis.

† Expl. Both at rest, and in action. ‡ My conduct of life, the rule of my actions. 'Tis an allusion to the line and plummet of the mason. § Expl. Even in the womb of my mother, as soon as I was formed, thou laid'st hold of me, as thy own.

For darkness shall not be dark to thee and the night shall be light as day; \* the darkness of the one and the light of the other are the same to thee.

For thou art in possession of my reins †; \* thou hast protected me from my mother's womb.

I will acknowledge to thee, that thou art awful in thy greatness; \* wonderful are thy works, and my soul knoweth it right well.

Not a bone of mine is hid from thee, which thou formedst in secret; \* and my whole substance in the lower parts of the earth §.

Thy eyes did see my imperfect being, and in thy book were all *parts* written; \* they were formed day by day, and none of them before. †

But to me, O God, thy friends are exceeding honourable; \* exceeding mighty is their power.

I will set about to number them, but they will be found more than the sands of the sea; \* I rose up, and am still with thee. ||

Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur; \* sicut tenebræ ejus, ita et lumen ejus.

Quia tu possedisti renes meos: \* suscepisti me de utero matris meæ.

Confitebor tibi, quia terribiliter magnificatus es; \* mirabilia opera tua, et anima mea cognoscit nimis.

Non est occultatum os meum a te, quod fecisti in occulto; \* et substantia mea in inferioribus terræ.

Imperfectum meum videntur oculi tui, et in libro tuo omnes scribentur; \* dies formabuntur, et nemo in eis.

Mihi autem nimis honorificati sunt amici tui, Deus; \* nimis confortatus est principatus eorum.

Dinumerabo eos, et super arenam multiplicabuntur; \* exurrexi, et adhuc sum tecum.

† Expl. Thou hast always known the most secret thoughts of my soul. § Expl. In the womb of my mother, as much secreted from the sight of man, as if in the bowels of the earth.

‡ Expl. Thou didst behold me, when I was still an embryo in the womb of my mother. Every part of my body was noted down, as it were in a book: the formation was progressive day after day, and no part completed before its appointed time.

|| Expl. I attempted it, but was still where I was, lost in the contemplation of thy power.

If thou, O God, wilt kill the wicked ; \* ye men of blood begone from me.

Because you say in your thoughts ; \* they shall receive thy cities in vain. §

Lord, have I not hated them that hated thee ? \* and pined away at thy enemies ?

I have hated them with a perfect hatred ; \* and they are become enemies to me.

Try me, O God, and know my heart ; \* examine me, and know my paths.

And see if a way of iniquity be in me ; and lead me in the everlasting way.

*Psalm cxxxi.*

**R**EMEMBER David, O Lord ; \* and all his meekness *in suffering*.

How he swore to the Lord ; \* and made a vow to the God of Jacob.

I will not enter the inner part of my house ; \* I will not go into the bed whereon I lie.

I will not grant sleep to my eyes ; \* nor slumber to my eye-lids.

Or rest to my temples ; till I find a place for the Lord ; \* an abode for the God of Jacob.

Behold we heard of it in Ephrata ; \* we have found it in the fields of the forest.

§ Expl. All the promises of an eternal abode in heaven are vain to the wicked.

Si occideris, Deus, peccatores ; \* viri sanguinum declinate a me.

Quia dicitis in cogitatione ; \* accipient in vanitate civitates tuas.

Nonne qui oderunt te, Domine, oderam ? \* et super inimicos tuos tabescebam ?

Perfecto odio oderam illos : \* et inimici facti sunt mihi.

Proba me, Deus, et scito cor meum ; \* interroga me, et cognosce semitas meas.

Et vide si via iniquitatis in me est ; \* deduc me in viam æternam,

**M**EMENTO, Domine David ; \* et omnis mansuetudinis ejus.

Sicut juravit Domino ; \* votum vovit Deo Jacob.

Si introiero in tabernaculum domus meæ ; \* si ascendero in lectum strati mei.

Si dedero somnum oculis meis ; \* et palpebris meis dormitationem.

Et requiem temporibus meis ; donec inveniam locum Domino ; \* tabernaculum Deo Jacob.

Ecce audivimus eam in Ephrata ; \* invenimus eam in campis sylvæ.

We will go into his tabernacle; \*we will adore in the place where his feet have stood. §

Arise, O Lord, go to the place of thy abode; \* thou and thy holy ark.

Let thy priests be clothed with righteousness; \* and let thy saints rejoice.

For the sake of David thy servant, \*turn not away the face † of thy anointed one.

The Lord hath sworn to fulfil his promise to David, and he will not make it void; \* of the fruit of thy womb will I place one on thy throne.

If thy children observe my covenant; \*and these my precepts, which I will teach them;

And their children also for ever, \*shall sit upon thy throne.

For the Lord hath chosen Sion; \*he hath chosen it for the place of his abode.

This is my abode for ever; \*here will I abide, because I have chosen it.

I will plentifully bless her widow; \*I will fill her poor ones with bread.

I will clothe her priests with salvation; \*and her holy ones shall rejoice exceedingly.

Introibimus in tabernaculum ejus; \* adorabimus in loco, ubi steterunt pedes ejus.

Surge, Domine, in requiem tuam; \* et arca sanctificationis tuæ.

Sacerdotes tui induantur justitiam; \*et sancti tui exultent.

Propter David servum tuum, \*non avertas faciem Christi tui.

Juravit Dominus David veritatem, et non frustrabitur eam; \*de fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum; \* et testimonia mea hæc, quæ docebo eos;

Et filii eorum usque in sæculum, \*sdebunt super sedem tuam.

Quoniam elegit Dominus Sion; \*elegit eam in habitationem sibi.

Hæc requies mea in sæculum sæculi; \*hic habitabo, quoniam elegi eam.

Viduam ejus benedicens benedicam; \*pauperes ejus saturabo panibus.

Sacerdotes ejus induam salutari; \*et sancti ejus exultatione exultabunt.

§ Expl. Where he hath settled, and taken up his abode.

† Expl. Refuse not to look upon him.

There will I shew the power of David ; \* I have prepared a lamp for my anointed one.

I will cover his enemies with confusion ; \* but on him shall my sanctification || flourish.

Illuc producam cornu David ; \* paravi lucernam Christo meo.

Inimicos ejus induam confusione ; \* super ipsum autem effloret sanctificatio mea.

*Psalm cxxi.*

**I** AM rejoiced at what hath been told me ; \* we are to go up to the house of the Lord.

Our feet have stood \* in thy courts, O Jerusalem.

Jerusalem, which is now building like a city ; \* all whose parts are joined together.

For thither it was the tribes went up, the tribes of the Lord ; \* according to the § ordinance given to Israel, to give praise to the name of the Lord.

For there were placed the judgment-seats ; \* the judgment-seats over the house of David.

Ask for what makes for the peace of Jerusalem ; \* and may plenty be to all that love thee.

May peace be on thy † ramparts ; \* and plenty within thy walls.

**L**ÆTATUS sum in his, quæ dicta sunt mihi : \* in domum Domini ibimus.

Stantes erant pedes nostri ; \* in atriis tuis, Jerusalem.

Jerusalem, quæ ædificatur ut civitas ; \* cujus participatio ejus in id ipsum.

Illuc enim ascenderunt tribus, tribus Domini ; \* testimonium Israel, ad confitendum nomini Domini.

Quia illuc sederunt sedes in judicio ; \* sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem ; \* et abundantia diligentibus te.

Fiat pax in virtute tua ; \* et abundantia in turribus tuis

|| Expl. I will shew I have chosen him for my holy one, and my anointing or consecrating him, viz. Christ, king of the whole world, shall have its effect. § Expl. Or to the testimony, that is, the ark of the testimony of Israel. † Lit. In thy strength, or fortifications. Mayest thou be secure from the attacks of foreign enemies, and may plenty be within thy walls.

For the sake of my brethren, and my relations ; \* have I spoken peace on thee.

For the sake of the house of the Lord, our God ; \* have I sought thy prosperity.

Propter fratres meos, et proximos meos ; \* loquebar pacem de te.

Propter domum Domini Dei nostri ; \* quæsiivi bona tibi.

*Psalm cxxvi.*

**U**NLESS the Lord himself shall build up the house ; \* in vain have laboured the builders thereof.

Unless the Lord shall guard the city ; \* in vain watcheth the sentinel thereof.

It is in vain for you to rise before the light ; \* rise, after you have taken your rest, you who eat the bread of sorrow ; §

Since he will give sleep to his beloved ones ; \* behold children are an inheritance from the Lord ; the fruit of the womb, a reward.

Like arrows in the hand of a man of might ; \* so shall be the children of those who have been shaken.

Blessed is the man, whose desire is filled with them ; \* he shall not be confounded, when he shall speak to his enemies at the gate.

**N**ISI Dominus ædificaverit domum ; \* in vanum laboraverunt, qui ædificant eam.

Nisi Dominus custodierit civitatem ; \* frustra vigilat, qui custodit eam.

Vanum est vobis ante lucem surgere \* surgite, postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum ; \* ecce hæreditas Domini, filii ; merces, fructus ventris.

Sicut sagittæ in manu potentis ; \* ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis ; \* non confundetur, cum loquetur inimicis suis in porta.

§ Expl. It is in vain for those in grief and under misfortunes to waste themselves with watchings and cares ; let them quietly use their lawful endeavours, and submit to the will of God ; since he will certainly afford rest and ease to his beloved ones.

*Psalm cxlvii.*

**P**RAISE the Lord, O Jerusalem; \* praise thy God, O Sion.

For strong hath he made the bolts of thy gates; \* he hath blessed thy children within thy walls.

It is he that hath settled peace within thy borders; \* with the || fat of wheat feedeth he thee.

'Tis he, who sendeth forth his orders to the earth; \* his orders go with speed.

'Tis he, who sendeth snow like *flocks* of wool; \* he sprinkleth his hoarfrost like ashes.

He sendeth down his hail like mouthfuls §; \* who can stand the cold thereof?

He will send forth his word, and it shall melt it away; \* his spirit will breathe, and the waters shall flow again.

'Tis he who maketh known his commandments to Jacob; \* his laws and ordinances to Israel.

He hath not done thus to every nation; \* nor hath he made known his law to them.

**L**AUDA, Jerusalem, Dominum; \* lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum; \* benedixit filiis tuis in te.

Qui posuit fines tuos pacem; \* et adipe frumenti satiat te.

Qui emittit eloquium suum terræ; \* velociter currit sermo ejus.

Qui dat nivem sicut lanam; \* nebulam, sicut cinerem, spargit.

Mittit chrysellum suum sicut buccellas; \* ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea; \* flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob; \* justitias, et judicia sua Israel.

Non fecit taliter omni nationi; \* et judicia sua non manifestavit eis.

|| Expl. The finest wheat flour. § Expl. Large hail-stones, as big as a mouthful of bread. We have frequent instances of the prodigious size of these stones, which destroy the blossoms of trees; cut the faces of travellers, &c.



*Psalm cxxix.*

**O**UT of the depths I have  
cried to thee, O Lord ;  
\* Lord, hear my voice.

Let thy ears be attentive  
\* to the voice of my sup-  
plication.

If thou wilt observe ini-  
quities, O Lord ; \* Lord,  
who shall endure it ?

Because with thee there is  
propitiation ; \* and by rea-  
son of thy law I have wait-  
ed for thee, O Lord.

My soul hath relied on  
his word ; \* My soul hath  
hoped in the Lord.

From the morning watch  
even until night ; \* Let  
Israel hope in the Lord.

Because with the Lord  
there is mercy ; \* and with  
him plentiful redemption.

And he shall redeem Is-  
rael \* from all his iniquities.

**D**E profundis clamavi  
ad te, Domine ; \* Do-  
mine, exaudi vocem meam.

Fiant aures tuæ intenden-  
tes, \* in vocem deprecationis  
meæ.

Si iniquitates observa-  
veris, Domine ; \* Domine,  
quis sustinebit ?

Quia apud te propitiationis  
est ; \* Et propter legem  
tuam sustinui te, Domine.

Sustinuit anima mea in  
verbo ejus : \* Speravit ani-  
ma mea in Domino.

A custodia matutina us-  
que ad noctem ; \* Speret  
Israel in Domino.

Quia apud Dominum  
misericordia ; \* Et copiosa  
apud eum redemptio.

Et ipse redimet Israel, \*  
ex omnibus iniquitatibus  
ejus.

---

**THE SOLEMN BENEDICTION,**

OR EXPOSITION OF THE BLESSED SACRAMENT.

*When the blessed Sacrament is taken out of the taber-  
nacle, is sung what follows :*

**O** Saving Host ! that  
heaven's gate  
Did'st open at so dear a  
rate :

Intestine wars invade our  
breast ;

**O** Salutaris hostia,  
Quæ coeli pandis ostium ;

Bella premunt hostilia,

|                                              |                         |
|----------------------------------------------|-------------------------|
| Be thou our strength, sup-<br>port and rest. | Da robur, fer auxilium. |
| To God the Father, and<br>the son,           | Uni Trinoque Domino,    |
| And holy Spirit, three in<br>one,            | Sit sempiterna gloria,  |
| Be endless praise : may he<br>above          | Qui vitam sine termino  |
| With life immortal crown<br>our love.        | Nobis donet in patria.  |
| <i>Amen.</i>                                 | <i>Amen.</i>            |

*Then is sung either the Te Deum, as p. 71, in public thanksgivings, or the Psalm Exaudiat, for the king, p. 107, or in the time of any public calamity the Psalm Qui habitat, p. 88, or the Psalm Miserere, as below, p. 108. After which follows the Hymn : Pange lingua ; or at least the latter part of it : Tantum ergo.*

## HYMN.

|                                                  |                               |
|--------------------------------------------------|-------------------------------|
| <b>S</b> ING, O my tongue, a-<br>dore and praise | <b>P</b> ANGE lingua gloriosi |
| The depth of God's mysteri-<br>ous ways ;        | Corporis mysterium ;          |
| How Christ the world's great<br>King bestow'd    | Sanguinisque pretiosi,        |
| His flesh conceal'd in hu-<br>man food,          | Quem in mundi pretium         |
| And left mankind the blood<br>that paid          | Fructus ventris generosi,     |
| The ransom for the souls he<br>made.             | Rex effudit Gentium.          |
| Giv'n from above, and<br>born for man,           | Nobis datus, nobis natus,     |
| From Virgin's womb his life<br>began :           | Ex intacta virgine,           |
| He liv'd on earth, and<br>preach'd to sow        | Et in mundo conversatus,      |
| The seeds of heavenly truth<br>below ;           | Sparso verbi semine,          |
| Then seal'd his mission from<br>above            | Sui moras incolatus           |
| With strange effects of<br>power and love.       | Miro clausit ordine.          |

Tw'as on that evening,  
 when the last  
 And most mysterious sup-  
 per past ;  
 When Christ with his dis-  
 ciples sat,  
 To close the law with legal  
 meat ;  
 Then to the twelve himself  
 bestow'd  
 With his own hands to be  
 their food.

The word made flesh for  
 love of man  
 By his word turns bread to  
 flesh again ;  
 And wine to blood, unseen  
 by sense,  
 By virtue of omnipotence ;  
 And here the faithful rest  
 secure,  
 Whilst God can vouch, and  
 faith insure.

**T**O this mysterious table  
 now.  
 Our knees, our hearts, and  
 sense we bow ;  
 Let antient rites resign their  
 place  
 To nobler elements of  
 grace :  
 And faith for all defects  
 supply,  
 Whilst sense is lost in mys-  
 tery.

To God the Father born  
 of none,  
 To Christ his co-eternal  
 Son,  
 And Holy Ghost, whose  
 equal rays  
 From both proceed one  
 equal praise :

In supremæ nocte cœnæ  
 Recumbens cum fratribus,  
 Observata lege plene  
 Cibis in legalibus ;  
 Cibum turbæ duodenæ  
 Se dat suis manibus.

Verbum caro panem ve-  
 rum  
 Verbo carnem efficit ;  
 Fitque sanguis Christi me-  
 rum,  
 Etsi sensus deficit :  
 Ad firmandum cor sin-  
 cerum  
 Sola fides sufficit.

**T**ANTUM ergo sacra-  
 mentum  
 Veneremur cernui ;  
 Et antiquum documentum  
 Novo cedat ritui ;  
 Præstet fides supplemen-  
 tum  
 Sensuum defectui.

Genitori, Genitoque  
 Laus et jubilatio ;  
 Salus, honor, virtus quoque  
 Sit et benedictio :

One honor, jubilee, and fame. *Procedenti ab utroque*

For ever bless his glorious name. *Amen.* *Compar sit laudatio Amen.*

V. Thou hast given them bread from heaven. Alleluia. R. Replenished with all sweetness and delight. Alleluia.

V. Panem de celo prestitisti eis, Alleluia. R. Omne delectamentum in se habentem, Alleluia.

*Prayer. Deus, qui nobis.*

**O** God who in this wonderful sacrament hast left us a perpetual memorial of thy passion: grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may always be sensible of the fruit of the redemption thou hast purchased for us. Who livest.

~~~~~  
**FOR THE KING.**

*Psalm xix.*

**M**AY the Lord hear thee in the day of tribulation: \*may the name of the God of Jacob protect thee.

May he send thee help from his sanctuary; \* and defend thee out of Sion.

May he be mindful of all thy sacrifices; \* and may thy whole burnt-offering be made fat.

May he give thee according to thy own heart: \* and confirm all thy counsels.

We will rejoice in thy salvation; \* and in the name of our God we shall be exalted.

The Lord fulfil all thy petitions: \* now have I

**E**XAUDIAT te Dominus in die tribulationis: \*protegat te nomen Dei Jacob.

Mittat tibi auxilium de sancto: \*et de Sion tueatur te.

Memor sit omnis sacrificii tui: \*et holocaustum tuum pingue fiat.

Tribuat tibi secundum cor tuum: \*et omne consilium tuum confirmet.

Lætabimur in salutari tuo: \*et in nomine Dei nostri magnificabimur.

Impleat Dominus omnes petitiones tuas: \*nunc cog-

known that the Lord hath saved his anointed.

He will hear him from his holy heaven : \* the salvation of his right hand is in powers.

Some trust in chariots, and some in horses ; \* but we will call upon the name of the Lord our God.

They are bound and are fallen : \* but we are risen, and are set upright.

O Lord save the King : \* and hear us in the day that we shall call upon thee : Glory, &c.

V. Lord save the king.

R. And hear us in the day that we shall call upon thee.

novi quoniam salvum fecit Dominus Christum suum.

Exaudiet illum de cœlo sancto suo : \* in potentatibus salus dexteræ ejus.

Hi in curribus et hi in equis : \* nos autem in nomine Domini Dei nostri invocabimus.

Ipsi obligati sunt, et ceciderunt : \* nos autem surreximus, et erecti sumus.

Domine salvum fac regem : \* et exaudi nos in die, qua invocaverimus te.

V. Domine, salvum fac Regem.

R. Et exaudi nos in die qua invocaverimus te.

*Prayer. Quæsumus. p. 68.*

*Psalm. 1.*

**H**AVE mercy on me, O God, \* according to thy great mercy.

And according to the multitude of thy tender mercies, \* blot out my iniquity.

Wash me yet more from my iniquity ; \* and cleanse me from my sin.

Because I know my iniquity ; \* and my sin is always before me.

To thee only have I sinned, and have done evil be-

**M**ISERERE mei Deus, \* secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, \* dele iniquitatem meam.

Amplius lava me ab iniquitate mea : \* et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco : \* et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci : \* ut jus-

fore thee,\* that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities,\* and in sins did my mother conceive me.

For behold thou hast loved truth;\* the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed;\* thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness;\* and the bones that have been stumbled shall rejoice.

Turn away thy face from my sins,\* and blot out all my iniquities.

Create a clean heart in me, O God,\* and renew a right spirit within my bowels.

Cast me not away from thy face;\* and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation,\* and strengthen me with a perfect spirit.

I will teach the unjust thy ways;\* and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation,\* and my tongue shall extol thy justice.

O Lord, thou wilt open

tificeris in sermonibus tuis, et viucas cum judicaris.

Ecce enim in iniquitatibus conceptus sum:\* et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti:\* incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor:\* lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiã:\* et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis:\* et omnes iniquitates meas dele.

Cor mundum crea in me, Deus:\* et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua:\* et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiã salutaris tui:\* et spiritu principali confirma me.

Docebo iniquos vias tuas:\* et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meae:\* et exultabit lingua mea justitiã tuam.

Domine, labia mea ape-

my lips ;\* and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it :\*with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit ;\* a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good-will with Sion, \*that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings ;\* then shall they lay calves upon thy altar.

V. O Lord, deal not with us according to our sins. R. Nor reward us according to our iniquities.

ries : \* et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique :\*holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus :\*cor contritum et humiliatum, Deus, non despicias.

Benigne fac, Domine, in bona voluntate tua Sion :\* ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes et holocausta :\*tunc imponent super altare tuum vitulos.

V. Domine, non secundum peccata nostra facias nobis. R. Neque secundum iniquitates nostras retribuas nobis

*Prayer. Deus, qui peccato.*

**O** God, who by sin art offended, and pacified by repentance mercifully regard the prayers of thy people, who make supplication to thee ; and turn away the scourges of thy anger, which we deserve for our sins. Thro'

## ADVENT.

### INSTRUCTION.

**T**HE church employs the four weeks that precede Christmas in preparing the faithful for that great solemnity ; and for this reason the beginning of the ecclesiastical year is called Advent, from a Latin word which signifies the arrival or coming, viz. of Jesus Christ. Our first parents, soon after their fall, were

comforted with the prediction of this great event, when God assured them that the time would come, in which the seed of the woman should crush the head of the serpent. This promise was renewed to Abraham, confirmed to Isaac, determined to the tribe of Juda, fixed in the house of David; and, lastly, the moment, as I may say, of its perfect accomplishment was exactly calculated by the prophet Daniel.

But the church of Christ contents not herself with the bare contemplation of this early and comfortable promise, and the exact accomplishment thereof; she wishes moreover to prepare her children to receive the happy effects of the coming of Jesus Christ in their souls. Hence, for several ages, this holy time was spent in an almost general fast, and the church still points it out to her children as a time of penance, by reciting in Advent those prayers which are usually said only on vigils and fast-days.

Let us therefore endeavour to enter into the pious views of the church. She desires that Jesus Christ, at his coming, may find our hearts ready to receive him. To obtain this mercy, we must remember that the hour is come for us to arise from the sleep of sin, as we are exhorted in the epistle of the first Sunday, to lament them, to expiate them by works of penance and mortification, and to make a humble confession of them during this holy time, that our hearts, being thus purified, may be made a habitation worthy of Jesus Christ at the approaching solemnity.

*On Saturday before the first Sunday in Advent,  
the commemoration.*

#### AT VESPERS.

Anth. Behold the name of the Lord cometh from afar off, and his brightness filleth the whole earth. V. Send down dew, O you heavens, from above, and let the clouds rain down the Just One. R. Let the earth open, and bud forth the Saviour.

Ant. Ecce nomen Domini venit de longinquo & claritas ejus replet orbem terrarum. V. Rorate cœli desuper, & nubes pluant Justum. R. Aperiat terra, & germinet Salvatorem.

*Prayer. Collect at Mass, as to-morrow.*



## I. SUNDAY OF ADVENT.

MASS. INTROIT, *Psalm xxiv.*

**T**O thee have I raised up my soul: O my God, in thee I trust, let me not be put to shame: neither let my enemies scoff at me: for none shall be disappointed, who wait for thee. *Ps.* Show to me, O Lord, thy ways: and thy paths do thou teach me. V. Glory, &c.

**A**D te levavi animam meam; Deus meus, in te confido, non erubescam: neque irrideant me inimici mei: etenim universi, qui te expectant, non confundentur. *Ps.* Vias tuas, Domine, demonstra mihi: et semitas tuas edoce me. V. Gloria &c.

*Then is repeated the INTROIT: To thee have I raised up &c. to Ps. And thus the INTROIT is always said.*

*Gloria in excelsis is not said from this Sunday till CHRISTMASS, unless on Feasts.*

COLLECT. *Excita, quæsumus.*

**E**XERT, we beseech thee, O Lord, thy power and come: that by thy protection, we may be freed from the imminent dangers of our sins, and be saved by thy mercy, who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end. R. *Amen.*

*From this day to Christmas Eve, after the Collect of the day are said the two following Collects.*

*Of the B. V. MARY. Deus, qui de beatæ.*

**O**GOD, who wast pleased that thy word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary; give ear to our humble petitions: and grant, that we who believe her to be truly the Mother of God, may be helped by her prayers.

*For the CHURCH. Ecclesie tuæ.*

**M**ERCIFULLY hear, O Lord, we beseech thee, the prayers of thy Church, that all oppositions and errors being removed, she may serve thee with a secure and undisturbed devotion. Thro' our Lord Jesus Christ, who with thee, and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

*Instead of the foregoing, may be said the following Collect for the POPE. Deus omnium.*

**O** God, the pastor and governor of all the faithful, look down in thy mercy on thy servant N. whom thou hast appointed pastor over thy church: and grant, we beseech thee, that, both by word and example, he may edify all those that are under his charge, and with the flock intrusted to him arrive, at length, at eternal happiness. Thro'.

EPISTLE. *Rom. xiii. 11, 14.*

**B**RETHREN: Know that it is now the hour for us to rise from sleep. For now our Salvation is nearer, than when we believed\*. The night is past, and the day is at hand: let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day-time: not in revelling and drunkenness: not in chambering and impurities: not in contention and envy: but put ye on the Lord Jesus Christ.

GRADUAL. *Psalm xxiv.*

None, O Lord, who wait for thee, shall be disappointed. V. Thy ways, O Lord, make known to me; and thy paths do thou teach me. Alleluia, Alleluia. V. *Psalm 84.* Shew us, O Lord, thy mercy, and grant us thy salvation †. Alleluia.

Universi, qui te expectant, non confundentur, Domine. V. Vias tuas, Domine, notas fac mihi; et semitas tuas edoce me. Alleluia, Alleluia. V. Ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis. Alleluia.

GOSPEL. *Luke xxi. 25, 33.*

**A**T that time: Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars: and on 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 the heavens shall be moved: and then shall they 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 raise your heads: because your redemption

† Expl. The salvation, or Saviour thou promisedst.

is at hand. And he spake unto them a parable: See the fig-tree and all the trees: when they now shoot forth their fruit †, you know the summer is nigh: so likewise when you 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 word shall not pass away. **CREDO.**

**OFFERTORY.** *Psalm xxiv:*

To thee have I raised up my soul: O my God, in thee I put my trust, let me not be put to shame: neither let my enemies scoff at me: for none shall be disappointed, who wait for thee.

Ad te levavi animam: Deus meus, in te confido, non erubescam: neque irideant me inimici mei: etenim universi, qui te expectant, non confundentur.

**SECRET.**

**G**RANT, O Lord, that these sacred mysteries may cleanse us by their powerful virtue, and bring us with greater purity to him, who was the author and institutor of them. Thro'

*Of the B. V. MARY.*

**S**TRENGTHEN, we beseech thee, O Lord, in our souls, the mysteries of the true faith: that we, who confess him, that was conceived of a Virgin, to be true God, and true man, may, by the power of his saving resurrection, deserve to come to eternal joys. Thro' the same, &c.

*For the CHURCH.*

**P**ROTECT us, O Lord, while we assist at thy sacred mysteries, that being employed in acts of religion, we may serve thee both in body and mind. Thro'.

*Or, for the POPE.*

**B**E appeased, O Lord, with the offerings we have made, and cease not to protect thy servant N. whom thou hast been pleased to appoint Pastor over thy Church. Thro'

**COMMUNION.** *Psalm lxxiv.*

The Lord will give his kind blessing, and our land shall yield its fruit.

Dominus dabit benignitatem, et terra nostra dabit fructum suum.

† Or, Leaves.

POSTCOMMUNION. *Suscipiamus.*

**M**AY we receive, O Lord, thy mercy in the midst of thy temple, that with due honour we may prepare for the approaching solemnity of our reparation. Thro'.

*Of the B. V. MARY.*

**P**OUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, who, by the message of an Angel, have known the incarnation of thy Son, the Christ, may, by his passion and cross, come to the glory of his resurrection. Thro' the same.

*For the CHURCH.*

**W**E beseech thee, O Almighty God, not to leave exposed to the dangers of human life, those whom thou permittest to partake of these divine mysteries. Thro'.

*Or, for the POPE.*

**M**AY the participation of this divine sacrament protect us, we beseech thee, O Lord: and always procure safety and defence to thy servant N. whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Thro'.

*Instead of Ite, Missa est, is said: Benedicamus Domino; which is always to be observed, when the Gloria in excelsis is omitted.*

*On the week days the MASS of the foregoing SUNDAY is said, unless there be a proper MASS for the day: (but the Alleluias, and V. following in the GRADUAL are omitted). And the same is to be observed with regard to the following SUNDAYS.*

## VESPERS.

PSALMS as on SUNDAYS, p. 74; with the following ANTHEMS.

**Anth.** **I**N that day the mountains shall drop sweetness, and the hills shall flow with milk and honey. Alleluia.

**Anth.** Be glad, O daughter of Sion, and rejoice exceedingly, O daughter of Jerusalem. Alleluia.

**Ant.** **I**N illa die stillabunt montes dulcedinem, et colles fluent lac et mel. Alleluia.

**Ant.** Jucundare, filia Sion, et exulta satis, filia Jerusalem. Alleluia.

**Anth.** Behold the Lord will come, and all his saints with him : and there shall be a great light in that day. Alleluia.

**Anth.** All you that are thirsty, come to the waters : seek the Lord, while he may be found. Alleluia.

**Anth.** Behold the great Prophet will come, and will himself renew Jerusalem. Alleluia.

**Ant.** Ecce Dominus, veniet, et omnes sancti ejus cum eo ; et erit in die illa lux magna. Alleluia.

**Ant.** Omnes sitientes, venite ad aquas : quærite Dominum, dum inveniri potest. Alleluia.

**Ant.** Ecce veniet Propheta magnus, et ipse renovabit Jerusalem. Alleluia.

**LITTLE CHAPTER.** Brethren : Know that it is now.  
*Beginning of the EPISTLE to\*, p. 113.*

### HYMN.

**B**RIGHT maker of the  
starry poles,  
Eternal light of faithful  
souls,

Christ, man's deliverer,  
espouse

Our cause, and hear our  
humble vows.

Who, lest the frauds of  
hell's black King

Should mankind to de-  
struction bring,

Didst, by an act of gene-  
rous love,

The fainting world's physi-  
cian prove ;

Who, that thou might'st  
our ransom pay,

And wash the stains of sin  
away,

Would'st from a virgin's  
womb proceed,

And on the cross a victim  
bleed.

Whose glorious pow'r,  
whose saving name,

**C**REATOR alme side-  
rum,  
Æterna lux credentium,

Jesu, redemptor omnium,

Intende votis supplicum.

Qui dæmonis ne fraudi-  
bus

Periret orbis impetu

Amoris actus, languidi

Mundi medela factus es ;

Commune qui mundi  
nefas

Ut expiaries, ad crucem

E Virginis sacrario

Intacta prodixit victima.

Cujus potestas gloriæ,

No sooner any voice can frame,	Nomenque cum primum sonat,
But heav'n and earth and hell agree	Et cœlites et inferi
To honour them with trem- bling knee.	Tremente curvantur genu.
Thee, of the last ac- counting day	Te deprecamur ultimæ
O sov'reign judge, we humbly pray,	Magnum diei iudicem,
Of heavenly grace such plenty send,	Armis supernæ gratiæ
As may thy Church from foes defend.	Defende nos ab hostibus.
Let endless times aloud proclaim	Virtus, honor, laus, glori- ria
The glory, power, praise and name	Deo Patri cum Filio,
Of God the Father, and the Son,	Sancto simul Paraclito,
And Holy Spirit, three in one. <i>Amen.</i>	In sæculorum sæcula. <i>Amen.</i>
V. Send down dew, O ye heavens, from above and let the clouds rain down the just one. R. Let the earth be opened, and bud forth the Saviour.	V. Rorate, cœli, de- super : et nubes pluant jus- tum. R. Aperiat terra, et germinet Salvatorem.

## AT THE MAGNIFICAT.

Anth. Fear not, Mary, for thou hast found favour with the Lord : behold thou shalt conceive, and bring forth a son. Alleluia.	Ant. Ne timeas Maria, invenisti enim gratiam apud Dominum ; ecce concipies, et paries filium. Alleluia.
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PRAYER. Collect at Mass, p. 112.

*The COMMEMORATIONS at VESPERs during the first Week.*

## ON MONDAY.

Anth. Lift up thine eyes, O Jerusalem, and see the power of the King : be- hold a Saviour cometh to free thee from chains.	Ant. Leva, Jerusalem, oculos tuos, et vide poten- tiam Regis : ecce Salvator venit solvere te a vinculo.
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V. and R. as p. 117. and they are said all the week.

PRAYER. Collect at Mass, p. 112.

ON TUESDAY.

Anth. Seek the Lord whilst he may be found : call on him, while he is near. Alleluia, Ant. Querite Dominum, dum inveniri potest : invocate eum, dum prope est. Alleluia.

ON WEDNESDAY.

Anth. There will come after me one more powerful than me, the latchets of whose shoes I am not worthy to untie. Ant. Veniet fortior me post me, cujus non sum dignus solvere corrigiam calceamentorum.

ON FRIDAY.

Anth. Out of Egypt I have called my son : he shall come to save his people. Ant. Ex Ægypto vocavi filium meum : veniet ut salvet populum suum,

ON SATURDAY.

Anth. Come, O Lord, and visit us in peace, that we may rejoice in thy presence with our whole heart. Ant. veni, Domine visitare nos in pace, ut lætemur coram te corde perfecto.

PRAYER. Collect of to-morrow.

## II. SUNDAY IN ADVENT.

MASS. INTROIT. *Psalm xxx.*

**P**EOPLE of Sion, behold the Lord will come to save the Gentiles : and the Lord will make the glory of his voice heard to the joy of your hearts. *Ps. 79.* Thou who rulest Israel, hearken : thou who leadest Joseph like a sheep. V. Glory.

**P**OPULUS Sion, ecce Dominus veniet ad salvandas Gentes ; & audiam faciet Dominus gloriam vocis sue in lætitia cordis vestri. *Ps. 79.* Qui regis Israel intende : qui deducis, velut ovem, Joseph. V. Gloria.

COLLECT. *Excita, Domine.*

**S**TIR up, O Lord, our hearts to prepare the ways of thy only-begotten son ; that by his coming we may be enabled to serve thee with pure minds. Who liveth.

EPISTLE. *Rom. xv. 4, 13.*

**B**RETHREN: Whatsoever hath been wrote, was wrote for our instruction, that by patience and the comfort of the scriptures we might have hope.\* And may the God of patience and comfort grant you to be of one mind one towards another, according to Jesus Christ; so that, being of one mind, you may with one mouth glorify God and the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ himself also received you to the honour of God. For I say, that Jesus Christ was minister of the circumcision † for the truth of God, to confirm the promises made to the fathers. And 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 sing to thy name. And again the same prophet 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 shall the Gentiles hope. Now may the God of hope fill you with joy and peace in believing, that you may abound in hope, and in the power of the Holy Ghost:

GRADUAL. *Psalm xlix and cxxi.*

He shall come in his comeliness and beauty from Sion: God will come visibly. V. Gather to him his saints, who have † observed his covenant more than sacrifice. Alleluia, Alleluia. V. I rejoiced at what was told me: we are to go up to the house of the Lord. Alleluia.

Ex Sion species decoris ejus: Deus manifeste veniet. V. Congregate illi sanctos ejus, qui ordinarunt testamentum ejus super sacrificia. Alleluia, Alleluia. V. Lætatus sum in his quæ dicta sunt mihi: in domum Domini ibimus. Alleluia.

GOSPEL. *Matt. xi. 2, 10.*

**A**T that time: When John in prison had heard the works of Christ, sending two of his disciples, he said to him; Art thou he who art to come, or are we

† Expl. Executed his office and ministry towards the circumcised Jews, to shew the veracity of God, and to accomplish the promises made to their fathers. † Or, Who have observed his ordinances concerning sacrifices.



still to look for another? And Jesus answering, said to them: Go and tell John what you have heard, and what you have seen. The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, and the gospel is preached to the poor: and blessed is he who shall not be scandalized in me. And when they were departed, Jesus began to say to the multitude 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 who are clothed in soft garments, are in the houses of kings. But what went you out to see? A prophet? Yea, I say to 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.

CREDO.

OFFERTORY. *Psalm lxxxiv.*

Turning to us, O God, thou wilt restore us to life, and thy people shall rejoice in thee. Shew us, O Lord, thy mercy, and grant us thy salvation.	Deus tu conversus vivificabis nos, & plebs tua lætabitur in te: ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.
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## SECRET.

**B**E appeased, O Lord, we beseech thee, by our humble prayers and sacrifices: and although we can alledge no deserts on our part, grant us thy protection. Thro'.

COMMUNION. *Bar iv.*

Arise, O Jerusalem, and stand on high, and see the joy that will come to thee from thy God.	Jerusalem, surge, et sta in excelso, & vide jucunditatem, quæ veniet tibi a Deo tuo.
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POSTCOMMUNION. *Repleti.*

**B**EING filled, O Lord, with this spiritual food, we humbly beseech thee to teach us, by partaking of this mystery, to despise earthly things, and to love such as are heavenly. Thro'.

## VESPERS.

*The Psalms as on Sundays, p. 74 with the following Anthems.*

Anth. <b>B</b> EHOLD the Lord will come	Ant. <b>E</b> CCE in nubibus cæli Dominus
--	--

in the clouds of heaven with great power. Alleluia.

Anth. Sion is our strong city, the Saviour shall be its wall and bulwark: open the gates, for God is with us. Alleluia.

Anth. Behold the Lord will appear, and will not deceive us. If he delay, still expect him, for he will soon come, and will not delay long. Alleluia.

Anth. The mountains and hills shall sing forth praises before God, and all the trees of the forest shall clap their hands: because the Lord the ruler will come to reign for ever. Alleluia, Alleluia.

Anth. Behold our Lord will come with power, and will enlighten the eyes of his servants. Alleluia.

LITTLE CHAPTER. Brethren: Whatsoever, *Beginning of the Epistle to this* \* p. 119.

HYMN, *V. and R. as p. 117.*

AT THE MAGNIFICAT.

Anth. Art thou he who is to come, or are we still to look for another? Tell John what you have seen: the blind recover their sight, the dead rise again, the Gospel is preached to the poor. Alleluia.

PRAYER. Collect at Mass, p. 118.

## THE COMMEMORATIONS AT VESPERS

*during the second week.*

ON MONDAY.

Anth. Behold the king the Lord of the earth will

veniet cum potestate magna. Alleluia.

Ant. Urbs fortitudinis nostræ Sion, Salvator potetur in eâ murus & antemurale: aperite portas, quia nobiscum Deus. Alleluia.

Ant. Ecce apparebit Dominus, & non mentietur: si moram fecerit, expecta eum: quia veniet, & non tardabit. Alleluia.

Ant. Montes et colles cantabunt coram Deo laudem, & omnia ligna silvarum plaudent manibus: quia veniet dominator Dominus in regnum æternum. Alleluia, Alleluia.

Ant. Ecce Dominus noster cum virtute veniet, & illuminabit oculos servorum suorum. Alleluia.

Ant. Tu es qui venturus es, an alium expectamus? Dicite Joanni quæ vidistis: ad lumen redeunt cæci, mortui resurgunt, pauperes Evangelizantur. Alleluia.

Ant. Ecce veniet Rex Dominus terræ, & ipse

come, and he will take off *auferet jugum captivitatis*  
the yoke of our captivity. *nostræ,*

*V. and R. as p. 117, and they are said all the week.*

PRAYER. Collect at Mass, p. 118.

ON TUESDAY.

Anth. A voice of one crying out in the desert : prepare the way of the Lord, make straight the paths of our God. Ant. *Vox clamantis in deserto : parate viam Domini, rectas facite semitas Dei nostri.*

ON WEDNESDAY.

Anth. O Sion, thou shalt be renewed, and shalt see thy righteous one, who is to come unto thee. Ant. *Sion, renovaberis, et videbis justum tuum, qui venturus est in te.*

ON THURSDAY.

Anth. He that is to come after me, was before me, whose shoes I am not worthy to untie. Ant. *Qui post me veniet, ante me factus est, cujus non sum dignus calceamenta solvere.*

III. SUNDAY IN ADVENT.

MASS. INTROIT. *Philip. iv. and Psalm lxxxiv.*

**R**EJOICE in the Lord always : again I say, rejoice : let your modesty be known to all men : for the Lord is at hand : be solicitous about nothing : but on every occasion let your petitions be made known to God by prayer. *Ps.* Thou, O Lord, hast blest thy land, thou hast brought back the captive children of Jacob. *V. Glory.*

**G**AUDETE in Domino semper : iterum dico, gaudete : modestia vestra nota sit omnibus hominibus : Dominus enim prope est : nihil solliciti sitis : sed in omni oratione petitiones vestræ innotescant apud Deum. *Ps.* Benedixisti, Domine, terram tuam, avertisti captivitatem Jacob. *V. Gloria.*

COLLECT. *Aurem tuam.*

**B**END thine ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by the grace of thy visitation. Who livest.

EPISTLE. *Philip iv. 4, 7.*

**B**RETHREN: Rejoice always in the Lord: I say again, rejoice. Let your modesty be known to all men: the Lord is at hand. \* Be solicitous about nothing: but on every occasion let your petitions be made known to God by prayer and supplication with thanksgiving. And may the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

GRADUAL. *Psalm lxxix.*

Lord, who sittest on the Cherubim, exert thy power, and come. V. Thou, who rulest Israel, hear-ken; thou, who leadest Joseph as a sheep. Alleluia, Alleluia. V. Exert, O Lord, thy power, and come to save us. Alleluia.

Qui sedes, Domine, super Cherubim, excita potentiam tuam, et veni. V. Qui regis Israel, intende; qui deducis velut ovem Joseph. Alleluia, Alleluia, V. Excita, Domine, potentiam tuam, et veni: ut salvos facias nos. Alleluia.

GOSPEL. *John i. 19, 28.*

**A**T that time: The Jews sent Priests and Levites from Jerusalem 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 a Prophet? And he answered: No. They said therefore to him: Who art thou, that we may give an answer to those who sent us? What say'st thou of thyself? He said: *I am the voice of one crying out in the desert: Make straight the way of the Lord, as Isaias the Prophet said.* And they who were sent, were of the Pharisees. And they asked him, and said: Why then dost thou baptize, if thou be neither the Christ, nor Elias, nor a Prophet? John answered them, saying: I baptize in water: but there hath stood one in the midst of you, whom you know not. He it is, who is to come after me, that is preferred before me: the latchet of whose shoe I am not worthy to loose. These things happened in Bethania beyond Jordan, where John was baptizing. **CREDO.**

OFFERTORY. *Psalm lxxxiv.*

Thou hast blessed, O Lord, thy land: thou hast

Benedixisti, Domine, terram tuam: avertisti capti-

brought back the captive children of Jacob: thou hast pardoned the iniquity of thy people.

vitatem Jacob: remisisti iniquitatem plebis tuæ.

## SECRET.

**M**AY we always, O Lord, offer thee this sacrifice of our devotion, both to comply with the institution of these sacred mysteries, and wonderfully to procure ourselves that salvation which thou designedst us. Thro'

COMMUNION. *Is. xxxv.*

Say, be comforted, O ye fearful of heart, and fear not: behold our God will come and save us.

Dicite, pusillanimes, confortamini, et nolite timere: ecce Deus noster veniet, et salvabit nos.

POSTCOMMUNION. *Imploramus.*

**W**E implore, O Lord, thy mercy, that these divine helps having cleansed us from sin, may prepare us for the ensuing solemnity. Thro'

## VESPERS.

*The PSALMS as on SUNDAYS, p. 74, with the following*

## ANTHEMS:

Anth. **T**HE Lord will come and will delay: he will bring to light those things that are hid in darkness, and he will shew himself to all nations. Alleluia.

Anth. **V**ENIET Dominus, et non tardabit, et illuminabit abscondita tenebrarum, et manifestabit se ad omnes gentes. Alleluia

Anth. Rejoice, O Jerusalem, with great joy, for thy Saviour will come. Alleluia.

Anth. Jerusalem, gaude gaudio magno, quia veniet tibi Salvator. Alleluia.

Anth. I will settle salvation in Sion, and my glory in Jerusalem. Alleluia.

Anth. Dabo in Sion salutem, et in Jerusalem gloriam meam. Alleluia.

Anth. All the mountains and hills shall be levelled: the crooked ways shall be made straight: and the rough ways smooth: come, O Lord, and do not delay, Alleluia.

Anth. Montes et omnes colles humiliabuntur: et erunt prava in directa, et aspera in vias planas: veni, Domine et noli tardare. Alleluia.

Anth. Let us live righte-

Anth. Juste et pie viva-

ously and piously, expectamus, expectantes beatam  
ing the blessed hope, and: spem, et adventum Domini.  
the coming of the Lord.

LITTLE CHAPTER. Brethren, rejoice. *Beginning of  
the Epistle to\**, p. 123.

HYMN, V. and R. as above, p. 117.

AT THE MAGNIFICAT.

<p>Anth. Blessed art thou Mary, who didst believe the Lord: whatever the Lord hath said to thee, will be fulfilled in thee. Alle- luia.</p>	<p>Ant. Beata es Maria; quæ credidisti Domino, perficientur in te, quæ dic- ta sunt tibi a Domino. Alleluia.</p>
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PRAYER. Collect at Mass, p. 123.

THE SOLEMN ANTHEMS, O.

INSTRUCTION.

**T**HESE solemn Anthems (which express and repre-  
sent the ardent desires and wishes of the holy Pro-  
phets for the coming of Christ, and which ought to ex-  
press the desire we have that Christ may be born in us  
by his grace) are begun on the 17th of December; and  
are said on every day before and after the Magnificat  
entire, as on Doubles, in the following order. But in  
the *first* and *second* Vespers of St. Thomas, they serve  
as the Commemoration of Advent.

*On the 17th. of December.*

<p>Anth. O wisdom, who didst proceed out of the mouth of the Most High, reaching from end to end with might and with sweet- ness disposing all things: come and teach us the way of prudence.</p>	<p>Ant. O sapientia, quæ ex ore Altissimi prodiisti, attingens, a fine usque ad finem fortiter, suaviterque disponens omnia: veni ad docendum nos viam pru- dentia.</p>
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*On the 18th.*

<p>Anth. O Adonai † and leader of the house of Is-</p>	<p>Ant. O Adonai et dux domus Israel, qui Moysi</p>
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† Expl. Lord.

rael, who didst appear to Moses in the fire of the flaming bush, and didst give him the law on Sinai : come and save us with a stretched forth arm.

in igne flammæ rubi apparuisti, et ei in Sinai legem dedisti: veni ad redimendum nos in brachio extento.

*On the 19th.*

**Anth.** O sucker of Jesse, who art a signal to the people, in whose presence Kings shall be silent, and to whom the Gentiles shall pray : come and deliver us now, and delay not.

O radix Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem Gentes deprecabuntur: veni ad liberandum nos, jam noli tardare.

*On the 20th.*

**Anth.** O key of David, and sceptre of the house of Israel, who openest and no man shutteth; who shuttest, and no man openeth: come and take out of prison him that is in fetters, and who sitteth in darkness, and the shades of death.

Ant. O clavîs David, et sceptrum domus Israel, qui aperis et nemo claudit; claudis et nemo aperit: veni et educ vincitur de domo carceris, sedentem in tenebris, et umbra mortis.

*On the 21st.*

**Anth.** O orient brightness of eternal light, and sun of righteousness: come and enlighten those that sit in darkness, and in the shades of death.

Ant. O oriens splendor lucis æternæ, et sol justitiæ: veni et illumina sedentes in tenebris et umbra mortis.

*On the 22d.*

**Anth.** O King of the Gentiles, and their desired one, the corner stone that joinest the two walls: come and save man, whom thou formedst out of slime.

Ant. O Rex Gentium, et desideratus earum, lapisque angularis, qui facis utraque unum: veni et salva hominem, quem de limo formasti.

*On the 23d.*

**Anth.** O Emmanuel, our King and Law-giver, the

Ant. O Emmanuel Rex et Legifer noster, expecta-

expectation of the Gentiles, *in Gentium et Salvator*  
and their Saviour: come *eorum: veni ad salvandum*  
and save us, O Lord our *nos, Domine Deus noster.*  
God.

~~~~~  
EMBER-DAYS.

INSTRUCTION.

**T**HE Ember-days (so called from the custom of our forefathers: fasting on those days in sackcloth and ashes, or from their eating nothing but cakes baked under the embers) are the Wednesday, Friday, and Saturday of the first Week of Lent, of Whitsun-Week, of the third Week in September, and of the third Week in Advent. The spirit of the Church is to engage her children, at these stated times, to pray, fast, and perform such other good works, as may prevail with God to furnish his Church with good Pastors; Saturday in Ember-Week being the appointed day for ordaining and consecrating persons to the sacred Ministry. We are likewise to beg God's blessing on the fruits of the earth, and give him thanks for those we have already received,

MASS. INTROIT. *Is. lv. Ps. xviii.*

**D**ROP down dew, O you heavens from above, and let the clouds rain down the just one; let the earth be opened and bring forth a saviour. *Psalm.* The heavens publish the glory of God: and the firmament declareth the works of his hands. *V. Glory.*

*After the Kyrie eleison, is said:*

Let us pray. Let us kneel down †. R. Stand up again.

COLLECT. *Præsta, quesumus.*

**G**RANT, we beseech thee, O Almighty God, that the approaching solemnity of our redemption may afford us the succours of this present life, and heap on us the rewards of eternal happiness. *Thro.*

† At solemn Masses this is sung by the Deacon; when all are to kneel, till the Subdeacon; after a little pause; (during which all remain in silence) bids them stand up again to join with the Priest when he says the Collect.



LESSON. *Is. ii. 2, 5.*

**I**N those days the Prophet Isaias said: In the last days the mountain of the house of the Lord shall be settled on the top of the mountains, and it shall be raised above the hills, and all nations shall flow unto it. And many people shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths. For the law shall come forth from Sion, and the word of the Lord from Jerusalem; and he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into plow-shares, and their spears into sickles: nation shall not lift up the sword against nation, neither shall they be trained up any more to battle. Come, you house of Jacob, and let us walk in the light of the Lord our God.

**GRADUAL.** *Psalm 23.* Lift up your gates, O you princes; and be you lifted up, O Eternal gates, and the King of glory shall enter in. V. Who shall go up to the mountain of the Lord; or who shall abide in his sanctuary? The man whose hands are innocent, and whose heart is clean.

May the Lord be with you. *R.* And with thy spirit.

**COLLECT.** *Festina.*

**M**AKE haste, we beseech thee, O Lord, and delay not: but grant us the assistance of thy heavenly grace; that they who trust in thy goodness, may be relieved by the comfort of thy coming. Who livest.

*Here are said the other Collects, as directed, p. 112.*

LESSON. *Is. vii.*

**I**N 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 heavens 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 not enough for you to be troublesome to men; but you must be troublesome 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 evil, and to choose good.

‡ Expl: Butter and honey, or rather cream and honey, was the first food given to children; and the meaning is, that Christ should

**GRADUAL.** *Psalm 144.* The Lord is near all those that call upon him, all that call upon him in truth. V. My mouth shall declare the praise of the Lord, and let all flesh bless his holy name.

**GOSPEL.** *Luke i. 26, 38.*

**A**T that time: The Angel Gabriel was sent from God to 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 to her, Hail, full of grace, the Lord is with thee; blessed art thou amongst women. And when she had heard *this*, she was troubled at his words, and thought with herself, what manner of salutation this should be. And the Angel said to her, Fear not, Mary, for thou hast found favour 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 reign there shall be no end. And Mary said to the Angel; How shall this be, since I know not man? And the Angel answering, said to her; The Holy Ghost shall come down upon thee, and the power of the Most High shall overshadow thee. And therefore the Holy one, who shall be born of thee, shall be called the Son of God. And behold thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who is called the barren woman; for with God nothing shall be impossible. And Mary said, Behold I am the handmaid of the Lord; be it unto me according to thy word.

**OFFERTORY.** *Is, 35.* Take courage, and now fear not: for behold our God will do justice; he will come himself, and save us.

**SECRET.**

**L**ET our fasts, we beseech thee, O Lord, be acceptable to thee, that by atoning for our sins, they may both make us worthy of thy grace, and bring us to the everlasting effects of thy promises. Thro'.

be as really Man, as he was God, the true Emmanuel, or the Person, in whom the divine nature should be united to that of man.

COMMUNION. *Is. vii.*

Behold, a Virgin shall conceive, and bring forth a Son: and his name shall be called Emmanuel. *Ecce Virgo concipiet, et pariet Filium: et vocabitur nomen ejus Emmanuel.*

POSTCOMMUNION. *Salutaris.*

**B**EING filled, O Lord, by the participation of thy saving mysteries, we humbly beseech thee, that as we rejoice in the taste thereof, we may be renewed by their effects. Thro'.

## FRIDAY IN EMBER-WEEK.

## MASS.

**I**NTROIT. **T**HOU art at hand, O Lord, and all thy ways are truth: in the beginning I knew from thy law, that thou art for ever. *Ps.* Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory.

COLLECT. *Excita, quæsumus.*

**E**XERT, O Lord, we beseech thee, thy power and come: that they who trust in thy goodness, may speedily be delivered from all adversity. Who livest.

LESSON. *Is. xi. 1, 3.*

**T**HUS saith the Lord God: There shall come forth a sucker from the root of Jesse, and a flower shall spring from his root. And the spirit of the Lord shall rest upon him; the spirit of wisdom and of understanding; the spirit of counsel and of fortitude; the spirit of knowledge and of godliness, and he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, neither shall he condemn according to the hearing of the ears; but he shall judge the poor according to justice, and defend the meek of the earth according to equity; and he shall strike the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and justice shall be the girdle of his loins; and faith the girdle of his reins.

**GRADUAL.** *Ps. 84.* Shew us, O Lord, thy mercy, and grant us thy salvation. V. Thou hast blessed, O Lord, thy land; thou hast brought back the captive children of Jacob.

GOSPEL. *Luke i. 39, 47.*

**A**T that time: Mary rising up, went in haste to the hilly country to a city of Juda; and going into the house of Zacharias, saluted Elizabeth. And it came to pass, as soon as Elizabeth heard the salutation of Mary, the infant leapt in her womb; and Elizabeth was filled with the Holy Ghost; and she cried out with a loud voice, and said, Blessed art thou amongst women, and blessed is the fruit of thy womb. And how happened 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 leapt for joy in my womb. And blessed art thou, that hast believed; for the things that have been told thee from the Lord, shall be accomplished. And Mary said, My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

**OFFERTORY.** *Ps. 84.* Turning to us, O God, thou wilt restore us to life, and thy people shall rejoice in thee. Shew us, O Lord, thy mercy, and grant us thy salvation.

## SECRET.

**H**AVING received, O Lord, our offerings and prayers, cleanse us, we beseech thee, by these heavenly mysteries, and mercifully hear us. Thro'.

**COMMUNION.** *Zach. 14.* Behold the Lord will come, and all his saints with him; and in that day there shall be a great light.

POSTCOMMUNION. *Tui nos.*

**M**AY the receiving, O Lord, of thy sacrament give us a new life, that by putting aside the old man, it may bring us to the participation of this saving mystery. Thro'.

## SATURDAY IN EMBER-WEEK.

## MASS.

**INTROIT.** **C**OME, and shew us thy face, O Lord, *Ps. lxxix.* who sittest on the cherubim; and we shall be saved. *Ps.* Thou who rulest Israel, hearken; who ledest Joseph as a sheep. V. Glory.

*After the Kyrie eleison, is said:*

Let us pray, Let us kneel down. R. Stand up again.

I. COLLECT. *Deus, qui conspicias.*

**O** God, who seest us afflicted through our own wickedness; mercifully grant, that by thy coming, we may be comforted. Who livest.

I. LESSON. *Isaias, xix, 20, 22.*

**I**N those days: They shall cry unto the Lord from the face of the oppressor, and he shall send them a saviour and a defender to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day; and shall worship him with sacrifices and oblations; and they shall make vows to the Lord, and perform them. And the Lord shall strike Egypt with a scourge, and shall heal it; and they shall return to the Lord, and he shall be pacified towards them, and the Lord our God shall heal them.

GRADUAL, *Ps. 18.* His setting out is from one extremity of the heavens, and his course is to the other. V. The heavens publish the glory of God; and the firmament declareth the works of his hands.

Let us pray. Let us kneel down. R. Stand up again.

II. COLLECT. *Concede, quæsumus.*

**G**RANT, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed by the new birth of thy only son, which we are preparing for. Who liveth.

II, LESSON. *Isaias xxxv. 1, 7.*

**T**HUS saith the Lord: The desert and solitary land shall be glad, and the wilderness shall rejoice and flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise; the glory of Libanus is given to it, the beauty of Carmel and of Saron; they shall see the glory of the Lord, and the beauty of our God. Encourage the hands that are weakened, and strengthen the knees that are feeble. Say to the faint-hearted: Take courage and fear not: behold our God will come and revenge our cause according to justice: God himself will come and save us. Then shall be opened the eyes of the blind, and the ears of the deaf unstopped. Then shall the lame man leap as the hart, and the tongue of those that are dumb, shall be loosened: for waters spring out of the desert, and streams in the wilderness. And that which was dry land, shall

become as a pool, and the thirsty ground as fountains of water, saith the Lord Almighty.

GRADUAL. *Ps. 18.* He hath placed his tent in the sun, and is like a bridegroom coming out of his nuptial chamber. V. His setting out is from one extremity of the heavens, and his course is to the other.

Let us pray. Let us kneel down. R. Stand up again.

III. COLLECT. *Indignos nos.*

COMFORT us, O Lord, thy unworthy servants, who lie dejected under the horror of our crimes; by the coming of thy only Son. Who liveth.

III. LESSON. *Isaias xl. 9. 11.*

THUS saith the Lord: Get up on a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, who bringest good tidings to Jerusalem: lift up thy voice, fear not. Say to the cities of Juda: Behold your God. Behold the Lord God shall come with power, and his arm shall rule; behold his recompence is with him, and his work before him. He shall feed his flock as a shepherd; and the Lord our God in his arms shall gather the lambs, and carry them in his bosom.

GRADUAL. *Ps. 79.* Lord God of Hosts bring us back: shew thy face, and we shall be saved. V. Exert thy power, O Lord, and come to save us.

Let us pray. Let us kneel down. R. Stand up again.

IV. COLLECT. *Præsta, quæsumus.*

GRANT, we beseech thee, O Almighty God, that the approaching solemnity of thy son's birth may afford us the remedies of this present life; and obtain for us the rewards of eternal happiness. Thro' the same.

IV. LESSON. *Isaias xlv. 1, 9.*

THUS saith the Lord to Cyrus my anointed one, whom I have taken by the right hand, to subdue nations before his face, to put kings to flight; and I will open the doors before him, and the gates shall not be shut. I will go before thee; and I will humble the great ones of the earth; I will dash in pieces the gates of brass, and I will break asunder the bars of iron. And I will give thee hidden treasures, and riches concealed in secret places; that thou mayst know that I am the Lord, who call thee by thy name, the God of Israel.

For the sake of Jacob my servant, and of Israel my chosen one, I have called thee by thy name; I have made thee resemble my anointed†, and thou hast not known me. I am the Lord, and there is none else; there is no other God besides me; I have girded on thy arms, and thou hast not known me; that both those in the east, and those in the west may know there is no other God besides me. I am the Lord, and there is no other: 'tis I that form the light, and create darkness; I make peace, and create evil. I, the Lord, do all these things. Send down dew, O you heavens, from above, and let the clouds rain down the righteous one; let the earth be opened and bring forth a Saviour; and let righteousness arise at the same time; I am the Lord that created him.

GRADUAL. *Psalm 79.* Exert, O Lord, thy power, and come to save us. V. Hearken, O Ruler of Israel, who leadest Joseph like a sheep; thou who sittest on the Cherubim, shew thyself to Ephraim, Benjamin, and Manasse.

Let us pray. Let us kneel down. R. Stand up again.

V. COLLECT. *Preces populi.*

MERCIFULLY hear, O Lord, we beseech thee, the prayers of thy people, that we, who are justly afflicted for our sins, may receive comfort from thy kind visit. Who livest.

V. LESSON. *Dan. iii. 49.*

IN those days: The Angel of the Lord went down with Azarias and his companions into the furnace, and he drove the flame of the fire from out of the furnace, and he made the midst of the furnace as a breeze of wind with dew. But the flame spread all above the furnace nine and forty cubits; and it broke forth and burnt those of the Chaldees, the servants of the king, whom it found near the furnace, who had kindled it: and the fire touched not Azarias and his companions; it troubled them not, neither did it do them any hurt. Then those three, as with one mouth, praised, glorified, and blessed God in the furnace, saying:

† Heb. I have given thee a surname; viz. that of my Christ or anointed one. § Expl. An evening breeze, when the dew falls.

## CANTICLE.

**BLESSED** art thou, O Lord, the God of our forefathers; and worthy of praise and glory for ever.

And blessed is the name of thy glory, which is holy<sup>§</sup>; and worthy of praise and glory for ever.

Blessed art thou in the holy temple of thy glory; and worthy of praise and glory for ever.

Blessed art thou upon the sacred throne of thy kingdom; and worthy of praise and glory for ever.

Blessed art thou *leaning* on the sceptre of thy divinity; and worthy of praise and glory for ever.

Blessed art thou, who sittest on the Cherubim, beholding the deep; and worthy of praise and glory for ever.

Blessed art thou who walkest on the wings of the winds, and on the waves of the sea; and worthy of praise and glory for ever.

May all the angels and thy holy ones bless thee; may they praise and glorify thee for ever.

May the heavens, earth, sea, and all therein bless thee; may they praise and glorify thee for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost; who is worthy of praise and glory for ever.

As it was in the beginning, now is, and evermore shall be, world without end, Amen. Who is worthy of praise and glory for ever.

Blessed art thou, O Lord, the God of our forefathers; and worthy of praise and glory for ever.

May the Lord be with you. R. And with thy spirit.

VI. COLLECT. *Deus qui tribus.*

**O** God, who, in behalf of the three young men, didst render harmless the flames of fire: mercifully grant, that we thy servants may not be burnt by the flames of vice. *Thro'.*

*Here are said the other Collects, as directed, p. 112.*

EPISTLE. *2 Thess. ii. 1, 8.*

**BRETHREN:** We beseech you by the coming of our Lord Jesus Christ, and by our meeting him all to-

§ Or, which is the Holy one.



gether, that you be not soon moved from your judgment, nor terrified, either by any spirit, or by any words, or by any epistle, as sent by us, as if the day of the Lord was at hand. Let none deceive you by any means; for *that shall not come*, unless there first come the revolt, and the man of sin be revealed, the son of perdition, who opposeth, and is extolled above all that is called God, or that is worshipped, so as to sit in the temple of God, shewing himself, as if he were God. Do you not remember, that when I was with you, I told you these things? And now you know what hindereth his coming, that he may be revealed in his due time. For the mystery of iniquity worketh already; only that he who now holdeth, do hold on, till he be taken out of the way. And then shall that wicked one be revealed, whom the Lord Jesus will kill with the breath of his mouth, and destroy with the lustre of his coming.

GRADUAL. *Ps, 79.* Thou, who rulest Israel, hearken; thou who leadest Joseph as a sheep. V. Thou, who sittest on the Cherubim, shew thyself to Ephraim, Benjamin, and Manasse. V. Exert thy power, O Lord, and come to save us.

GOSPEL. *Luke iii. as on next SUNDAY, p. 138.*

OFFERTORY. Rejoice exceedingly, O daughter of Sion, publish it, O daughter of Jerusalem; behold thy holy King and Saviour cometh to thee.

SECRET.

HEAR us, O Lord, we beseech thee, and, being appeased by these offerings, grant they may increase our devotion, and advance our salvation. Thro'.

COMMUNION. *Ps. 18.* He sprung up like a giant to run his course; his setting forth is from one extremity of the heavens, and his course is to the other.

POSTCOMMUNION. *Quæsumus.*

WE beseech thee, O Lord our God, that thou would'st make these sacred mysteries, which thou hast given us, strengthen in us the effects of our reparation, and be a remedy to us, both now and hereafter. Thro'.

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## IV. SUNDAY IN ADVENT.

### INSTRUCTION.

**T**HE nearer we approach to Christmas, the more fervent should be our supplications that the Lord would descend, and be born not only for us, but in us. All Advent was formerly observed as Lent. St Charles Borromeo would not touch flesh-meat himself, nor suffer any one in his Palace during Advent to eat it. He orders his Priests to use all their influence to promote frequent communion, and to adopt in practice the statute of Pope Silvester, "that such as do not communicate oftener, should at least communicate every Sunday in Advent and Lent."

MASS. INTROIT. *Is. lv. Ps. xviii.*

**D**ROP down dew, O you heavens from above, and let the clouds rain down the just one; let the earth be opened and bring forth a Saviour. *Ps. 18.* The heavens publish the glory of God: and the firmament declareth the works of his hands. *V. Glory.*

**R**ORATE cœli desuper, et nubes pluant justum: aperiatur terra, et germinet salvatorem. *Ps. 18.* Cœli enarrant gloriam Dei: et opera manuum ejus annuntiat firmamentum. *V. Gloria.*

COLLECT. *Excita, quæsumus.*

**E**XERT, we beseech thee, O Lord, thy power and come: and succour us by thy great might; that by the assistance of thy grace, thy indulgent mercy may hasten, what is delayed by our sins. Who livest.

EPISTLE. *1 Cor. iv. 1.*

**B**RETHREN: Let man consider us as the Ministers of Christ, and dispensers of the mysteries of God. Now that which is required of dispensers, is that a man be found faithful.\* But with me, it is a thing of the least account to be judged by you, or by man's day: but neither do I judge myself. For I am not indeed conscious to myself of any thing: but I am not justified for that; but it is the Lord who is my judge. Judge

not, therefore, before the time, till the Lord cometh ; who will bring to light the things hid in darkness, and manifest the councils of hearts : and then shall every one receive praise from God according to his works.

GRADUAL. *Psalm cxliv.*

The Lord is near all those that call upon him, all that call upon him in truth. V. My mouth shall declare the praise of the Lord, and let all flesh bless his holy name. Alleluia, Alleluia. V. Come, O Lord, and delay not : release thy people Israel from their sins. Alleluia.

Prope est Dominus omnibus invocantibus eum, omnibus, qui invocant eum in veritate. V. Laudem Domini loquetur os meum : et benedicat omnis caro nomen sanctum ejus. Alleluia, Alleluia. V. Veni, Domine, et noli tardare : relaxa facinora plebis tuæ Israel. Alleluia.

GOSPEL. *Luke iii. 1, 6.*

**I**N the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judea, and Herod Tetrarch of Gallilee, and his brother Philip Tetrarch of Iturea, and of the province of Trachonitis, Lysanias Tetrarch of Abilene, under the high Priests Annas and Caiphas) the word of the Lord came to John the son of Zacharias in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it is written in the book of the words of Isaias the Prophet ; " The voice of one crying out in the desert ; prepare the way of the Lord ; make his paths straight ; every valley shall be filled up, and every mountain and hill shall be levelled ; and the crooked ways shall be made straight, and the rough ways made plain ;" and all flesh shall see the salvation of God. Credo.

OFFERTORY. *Luke i.*

Hail, Mary, full of grace the Lord is with thee : blessed art thou amongst women ; and blessed is the fruit of thy womb.

Ave, Maria, gratia plena Dominus tecum : benedicta tu in mulieribus ; et benedictus fructus ventris tui.

SECRET.

**H**EAR us, O Lord, we beseech thee, and being appeased by these offerings, grant they may increase our devotion, and advance our salvation. Thro'.

COMMUNION. *Is. vii.*

Behold a virgin shall conceive and bring forth a Son; and his name shall be called Emmanuel. *Ecce Virgo concipiet, et pariet Filium; et vocabitur nomen ejus Emmanuel.*

POSTCOMMUNION. *Sumptis.*

**H**AVING received what has been offered to thee, O Lord, grant, we beseech thee, that the more frequently we partake of these sacred mysteries, the more our devotion may increase. *Thro'.*

## VESPERS.

*The PSALMS as on SUNDAYS, p. 74. with the following ANTHEMS.*

Anth. **S**OUND the trumpet in Sion, for the day of the Lord is nigh: behold he will come to save us, Alleluia, Alleluia. *Ant CANITE tuba in Sion, quia prope est dies Domini; ecce veniet ad salvandum nos. Alleluia, Alleluia.*

Anth. Behold the Desire of all nations will come: and the house of the Lord shall be filled with glory, Alleluia. *Ant. Ecce veniet Desideratus cunctis gentibus; et replebitur gloria domus Domini, Alleluia.*

Anth. The crooked ways shall be made straight, and the rough ways smooth; come, O Lord, and delay not, Alleluia. *Ant. Erunt prava in directa, et aspera in vias planas; veni, Domine, et noli tardare, Alleluia.*

Anth. The Lord will come, go meet him and say; great is his empire, and his reign shall never have an end; he is the strong God, the Ruler, the Prince of peace, Alleluia, Alleluia. *Ant. Dominus veniet, occurrere illi dicentes; magnum principium, et regni ejus non erit finis; Deus fortis, Dominator, Princeps pacis, Alleluia, Alleluia.*

Anth. Thy almighty word, O Lord, shall come from thy royal throne, Alleluia. *Ant. Omnipotens sermo tuus, Domine, a regalibus sedibus veniet, Alleluia.*

**LITTLE CHAPTER.** Brethren: let man. *Beginning of the Epistle to \**, p. 137, **HYMN V.** and R. *as above*, p. 117.

*At the MAGNIFICAT. Anth. O, according as the SUNDAY falls.*

PRAYER. Collect at Mass, p. 137.

CHRISTMAS-EVE.

MASS. INTROIT. *Exod. xvi. Ps. xxiii.*

**T**HIS day shall you know that the Lord will come and save us: and in the morning you shall see his glory. *Ps.* The earth is the Lord's, and all that it containeth; the whole world and all that dwell therein. *V. Glory.*

**H**ODIE sciētis, quia veniet Dominus, & salvabit nos: & mane videbitis gloriam ejus. *Ps.* Domini est terra & plenitudo ejus; orbis terrarum, & universi qui habitant in eo. *V. Gloria.*

COLLECT. *Deus, qui nos.*

**O** God, who makest us rejoice in the yearly expectation of the feast of our redemption; grant that we who cheerfully receive thy only begotten son as a Redeemer, may behold, without fear, the same Lord Jesus Christ, thy Son, coming as our judge. Who liveth.

*This collect alone is said to-day, unless it be Sunday.*

EPISTLE. *Rom. i. 1, 6.*

**P**AUL the servant of Jesus Christ, called to be an apostle, chosen to preach the gospel of God, which he had before promised by his prophets in the holy scriptures, concerning his son, who was made to him according to the flesh of the seed of David, and was predestinated the Son of God in power, according to the spirit of holiness, by the resurrection from the dead, of our Lord Jesus Christ, by whom we have received grace and the apostleship, to preach obedience to the faith in all nations in his name, amongst whom you also are, being called by our Lord Jesus Christ.

GRADUAL.

This day shall you know that the Lord will come and save us; and in the morning you shall see his glory. *V. Thou who rul-*

*Hodie sciētis, quia veniet Dominus, & salvabit nos; & mane videbitis gloriam ejus. V. Qui regis Israel, intende, qui dedu-*

est Israel, hearken, thou who leadest Joseph like a sheep; thou who sittest on the cherubim, shew thyself to Ephraim, Benjamin, and Manasse.

cis velut ovem Joseph; qui sedes super cherubim, appare coram Ephraim, Benjamin, & Manasse.

*If it be a Sunday, add :*

Alleluia, Alleluia. V. To morrow shall be cancelled the sins of the earth; and the Saviour of the world shall reign over us. Alleluia.

Alleluia, Alleluia. V. Crastina die delebitur iniquitas terræ; & regnabit super nos Salvator mundi. Alleluia.

GOSPEL. *Matt. i. 18, 21.*

**W**HEN Mary the mother of Jesus was espoused to Joseph, before they came together, she was found with child by the Holy Ghost. And Joseph her husband, being a righteous man, and unwilling to expose her, thought to dismiss her secretly. But while he was thinking on these things, behold an angel of the Lord appeared to him in his sleep, saying; Joseph, son of David, fear not to take Mary thy wife, for that which is born 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.

OFFERTORY. *Ps. xxiii.*

Lift up your gates, O you princes; and be you lifted up, O you eternal gates, and the king of glory shall enter in.

Tollite portas, principes, vestras: & elevamini, portæ æternales, & introibit Rex gloriæ.

SECRET.

**G**RANT, we beseech thee, O Almighty God, that as we celebrate the eve of the adorable birth of thy Son, we may one day receive with joy his eternal rewards, Who liveth.

COMMUNION. *Is. xl.*

The glory of the Lord will appear, and all flesh shall see the salvation of our God.

Revelabitur gloria Domini, et videbit omnis caro salutare Dei nostri.

POSTCOMMUNION. *Da nobis.*

**G**RANT us, we beseech thee, O Lord, relief by celebrating the birth of thy only Son, whose

sacred mysteries are our meat and drink. Thro' the same.

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## CHRISTMAS-DAY.

A DOUBLE OF THE FIRST RANK:

### INSTRUCTION,

**T**HE custom of spending a considerable part of the night in prayer, was not peculiar to the Eve of this great solemnity: it is what was usually done on the Eves of all the greater solemnities. We are therefore to look upon the assembly and prayers of this night as a precious relic of the fervour of the primitive Christians; and if we have any share of their piety, we shall not easily dispense with ourselves from assisting at the office of this sacred night.

We should endeavour to warm our hearts with the sentimental effusions of a Fenelon: "I adore thee O  
 " dear infant Saviour, all naked and in tears and laid in  
 " a manger. Thy infancy and poverty is my sole delight,  
 " Oh, that I were as little and as poor as thee, O eter-  
 " nal wisdom, reduced to a state of helpless infancy,  
 " take from me all vain and presumptuous wisdom.  
 " Make me to become a child with thee! May the  
 " Sages of the earth be silent! I wish to be nothing, to  
 " know nothing, to believe all, to suffer all, to lose all,  
 " but my infant Saviour Jesus. The word made flesh,  
 " the omnipotent word of the Father is silent; he lisps  
 " and crys like an infant, and shall I glory in any wis-  
 " dom? shall I pride myself with intellectual excellence?  
 " shall I fear for a worldly reputation? no; no; all my  
 " delight shall be to grow little, to conceal myself, to  
 " be silent, to participate the infamy of my crucified  
 " Jesus at Calvary, and to imitate the annihilated state  
 " of my helpless and stammering Redeemer at Bethle-  
 " hem." Oh how sweetly and how forcibly does our  
 little Infant Saviour preach here by example, what he  
 will afterwards preach to us by his instructions; *unless  
 ye become as little children, ye shall not enter into the  
 kingdom of heaven.*

But what we give to piety and devotion during the night, we ought not to take by sleep or intemperance.

from the sanctification of the day. The church hath appointed three Masses on the Feast of Christmas, her intention therefore is, that the faithful should return to Church again in the morning to hear a second; and also a third at the proper hour; and that they should endeavour to spend the rest of the day in exercises of piety, by assisting at the afternoon service.

## I. VESPERS.

*The PSALMS as on SUNDAYS, p. 74, except the last.*

Anth. **T**HE King of peace, whom the whole earth desireth to see, hath shown his greatness.

Anth. The King of peace hath shown his greatness above all the kings of the whole earth.

Anth. The time of Mary was come for her to bring forth her first-born Son.

Anth. Know that the kingdom of God is at hand: Verily, I say to you, it shall not be delayed.

Anth. Raise up your heads, behold your redemption is at hand.

Ant. **R**EX pacificus magnificatus est, cuius vultum desiderat universa terra.

Ant. Magnificatus est Rex pacificus super omnes Reges universæ terræ.

Ant. Completi sunt dies Mariæ, ut pareret Filium suum primogenitum.

Ant. Scitote quia prope est regnum: Amen, dico vobis, quia non tardabit.

Ant. Levate capita vestra: ecce appropinquat redemptio vestra.

LITTLE CHAPTER. *Titus iii.*

**T**HE goodness and kindness of God our Saviour hath appeared. Not for the works of righteousness, which we have done, but according to his mercy hath he saved us.

## HYMN.

**J**ESUS, the Ransomer of man,  
Who, e'er created light began,  
Did'st from the sov'reign Father spring,  
His pow'r and glory equaling.

**J**ESU, Redemptor omnium,  
Quem lucis ante originem  
Parem Paternæ gloriæ  
Pater supremus edidit.



Thou Brightness of thy  
Father's rays,  
The hope and end of all our  
ways;

With gracious ears the  
prayers attend,  
Which round the world to  
thee ascend.

Remember, Lord, that  
heretofore,  
When thee thy Virgin-mo-  
ther bore,  
Thou, from her womb, didst  
breathe our air,  
And human nature for us  
wear.

To thee, this present so-  
lemn day,  
We yearly adorations pay ;

The world's Redeemer thee  
we own,  
Descending from thy Fa-  
ther's throne.

The joyful Heavens,  
earth, and main,  
With whatsoever they con-  
tain,  
In new harmonious ac-  
cents sing  
New life restor'd by th'  
new-born King.

We, ransom'd by that  
bloody tide  
That issu'd from thy sacred  
side,  
With double hymns of heart  
and voice  
For this thy birth-day now  
rejoice.

Jesus, to thee the Vir-  
gin's Son,  
Be everlasting homage  
done ;

Tu lumen et splendor  
Patris,  
Tu spes perennis omnium ;

Intende, quas fundunt pre-  
ces,  
Tui per orbem servuli.

Memento, rerum Condi-  
tor,  
Nostri quod olim corporis  
Sacrata ab alvo Virginis,  
Nascendo, formam sump-  
seris.

Testatur hoc præsens dies  
Currens per anni circulum,

Quod solus è sinu Patris,  
Mundi salus adveneris.

Hunc Astra, tellus, æquo-  
ra,  
Hunc omne quod cælo sub-  
est,  
Salutis auctorem novæ,  
Novo salutat cantico.

Et nos beata quos sacri  
Rigavit unda sanguinis,

Natalis ad diem tui  
Hymni tributum solvimus.

Jesu, tibi sit gloria,  
Qui natus es de Virgine,

To God the Father we re- Cum Patre et almo Spiritu  
peat  
The same, and to the Para- In sempiterna sæcula. Amen.  
clete. Amen.

*All Hymns of the same measure are thus concluded from this day to the EPIPHANY.*

V. To-morrow shall be cancelled the sins of the earth. R. And the Saviour of the world shall reign over us. V. Crastina die delebitur iniquitas terræ. R. Et regnabit super nos Salvator mundi.

*At the MAGNIFICAT.*

Anth. When the sun shall rise in the heavens, you shall see the King of Kings proceeding from his Father, like a Bridegroom from his nuptial chamber. Ant. Cum ortus fuerit sol de cœlo, videbitis Regem Regum procedentem. a Patre, tanquam sponsum de thalamo suo.

PRAYER. Collect of the third Mass, p. 150.



I. MASS, at Midnight. INTROIT, Psalm ii.

THE Lord said to me; Thou art my Son, this day have I begotten thee. Ps. Why have the Gentiles raged, and the nations formed vain designs? V. Glory. DOMINUS dixit ad me; Filius meus es tu, ego hodie genui te. Ps. Quare fremuerunt Gentes; et populi meditati sunt inania? V. Gloria.

COLLECT. *Deus, qui hanc.*

O God, who hast enlightened this most sacred night by the brightness of him, who is the true light; grant, we beseech thee, that we who have known the mysteries of this light on earth, may likewise come to the enjoyment of it in heaven. Who liveth.

EPISTLE. Tit. ii. 11, 15.

DEARLY beloved; The grace of God our Saviour hath appeared to all men, teaching us, that, renouncing impiety and worldly desires, we should live soberly, justly, and piously in this world\*, looking for that blessed hope, and the glorious coming of the great

God, and our Saviour Jesus Christ; who gave himself up for us, that he might redeem us from all iniquity, purify us, and make us an acceptable people to himself, zealous of good works. Speak these things and exhort in Jesus Christ our Lord.

GRADUAL. *Psalm* cix.

Thy sovereignty shall be displayed in the day of thy power; in the brightness of the saints from the womb before the day-star I begot thee. V. The Lord said to my Lord; Sit thou on my right hand, until I make thy enemies a foot stool for thy feet.

Alleluia, Alleluia. V. *Ps.* 2. The Lord said to me; Thou art my Son, this day have I begotten thee. Alleluia.

Tecum Principium in die virtutis tuæ; in splendoribus sanctorum; ex utero ante luciferum genui te. V. Dixit Dominus Domino meo; Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.

Alleluia, Alleluia. V. Dominus dixit ad me; Filius meus es tu, ego hodie genui te. Alleluia.

GOSPEL. *Luke* ii. 1. 14.

**A**T that time; A decree was published by Augustus Cæsar, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria; all went to give in their names, every one to his own city. And Joseph also went 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 registered with Mary his espoused wife, who was with child. And it came to pass while they were there, that her time was come to be delivered. And she brought forth her first-born son, and wrapped him in swaddling cloaths, and laid him in a manger; because there was not room for them in the inn. And there were shepherds in the same country, who were keeping the night-watches over their flocks. And behold an Angel of the Lord stood near them, and the brightness of God shone round about them, and they were seized with great fear. And the Angel said to them, Fear not; for behold I bring you tidings of great joy, which shall be so for all people. For this day is born to you in the city of David, a Saviour, who is the

Christ the Lord. And this shall be the token to you; you will find the infant wrapped in swaddling cloaths, and laid in a manger. And in an instant there was a multitude of the host of Heaven, praising God, and saying; "Glory be to God in the highest, and peace on earth to men of good-will." **CREDO.**

**OFFERTORY.** *Psalm xcvi.*

Let the heavens be glad,      *Lætentur cœli, et exul-*  
and the earth rejoice in the      *tet terra ante faciem Domini;*  
presence of the Lord, for      *quoniam venit.*  
that he is come.

**SECRET.**

**R**ECEIVE, O Lord, the offerings we make to thee on this present solemnity, that, by thy grace, thro' the intercourse of these sacred mysteries, we may be conformable to him, in whom our nature is united to thine. Who liveth.

*The PREFACE and COMMUNICANTES of CHRISTMAS, p, 51. and they are said to the EPIPHANY.*

**COMMUNION.** *Psalm cix.*

In the brightness of the      *In splendoribus sancto-*  
saints, from the womb I      *rum, ex utero ante lucife-*  
begot thee before the day-      *rum genui te.*  
star.

**POSTCOMMUNION.** *Da, nobis.*

**G**RANT, we beseech thee, O Lord our God, that we who celebrate with joy the birth of our Lord Jesus Christ, by partaking several times of these sacred mysteries, may, by a worthy conduct of life, come to be united to him. Who liveth.

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## THE II. MASS, AT BREAK-OF-DAY.

**INTROIT.** *Is. ix.*

**A** Light shall shine upon us this day; because the Lord is born for us; and his name shall be the **WONDERFUL ONE, the PRINCE OF PEACE, the FATHER of the WORLD TO COME,** of whose reign there

**L**UX fulgebit hodie super nos; quia natus est nobis Dominus; et vocabitur **ADMIRABILIS, DEUS, PRINCEPS PACIS, PATER FUTURI SÆCULI;** cujus regni non erit finis. *Ps. 92. Dominus regnavit,*

shall be no end. *Ps.* 92. The Lord hath begun his reign, he hath clothed himself with glory; the Lord hath clothed himself with strength, and put on his armour. V. Glory.

decorem indutus est; indutus est Dominus fortitudinem et præcinxit se. V. Gloria.

COLLECT. *Da, nobis.*

**G**RANT, we beseech thee, O Almighty God, that as we are enlightened by the new light of thy Word become flesh, we may show in our actions the effects of that faith that shineth in our minds. Thro' the same.

OF ST. ANASTASIA.

COLLECT. *Da, quæsumus.*

**G**RANT, we beseech thee, O Almighty God, that as we celebrate the solemnity of blessed Anastasia thy martyr, we may be sensible of the effects of her prayers to thee in our behalf. Thro'.

EPISTLE. *Tit.* iii. 4.

**M**OST dearly beloved: The goodness and kindness of God our Saviour hath appeared. Not for the works of righteousness, which we have done, but according to his mercy hath he saved us, by the laver of regeneration, and renewal of the Holy Ghost, whom he hath poured forth abundantly, through Jesus Christ our Saviour; that being justified by his grace, we may be heirs according to our hopes, of eternal life, thro' Jesus Christ our Lord.

GRADUAL. *Psalm* cxvii.

Blessed be he that cometh in the name of the Lord. The Lord is our God, and he hath shone upon us. V. This is the work of the Lord; and our eyes see it with astonishment, Alleluia, Alleluia. V. The Lord hath begun his reign; he hath clothed himself with strength, and armed himself with might. Alleluia.

Benedictus qui venit in nomine Domini; Deus Dominus, et illuxit nobis. V. A Domino factum est istud; et est mirabile in oculis nostris. Alleluia, Alleluia. V. Dominus regnavit; decorem induit; induit Dominus fortitudinem et præcinxit se virtute Alleluia.

GOSPEL. *Luke ii. 15. 20.*

**A**T this time : the shepherds said to one another ; let us go on to Bethlehem, and let us see this word which hath happened, which the Lord hath made known to us. And they came with speed ; and they found Mary and Joseph, and the infant laid in a manger. And seeing it, they knew that this was what had been told them concerning this child. And all that heard it, wondered, as also at what had been told them by the shepherds. But Mary laid up all these things, considering them in her mind. And the shepherds returned, glorifying and praising God for all those things which they had heard and seen, just as it had been told them. **CREDO.**

OFFERTORY. *Psalm xcii.*

God hath settled the globe of the earth, which shall not be shaken out of its place ; thy throne, O God, was placed from that time, thou art for ever.	<i>Deus firmavit orbem terræ, qui non commovebitur ; parata sedes tua, Deus, ex tunc, a seculo tu es.</i>
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## SECRET.

**M**AY the offerings, O Lord, we make, be agreeable to the mystery of this day's birth, and always pour forth peace upou us ; that as he, who though born man, shewed himself also God : so may this earthly substance give us that which is divine.

## SECRET of ST. ANASTASIA.

**G**RACIOUSLY receive, O Lord, we beseech thee, our offerings, and grant, by the merits of blessed Anastasia thy Martyr, that they may avail to our salvation. Thro'.

COMMUNION. *Zach. ix.*

Rejoice, O daughter of Sion, sing praises, O daughter of Jerusalem ; behold thy King cometh, the Holy one, and the Saviour of the world.	<i>Exulta, filia Sion, lauda, filia Jerusalem ; ecce Rex tuus venit sanctus, &amp; Salvator mundi.</i>
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POSTCOMMUNION. *Hujus nos.*

**M**AY we, O Lord, always receive new life from this sacrament, which reneweth to us the memory of that wonderful birth, which destroyed the old man. Thro' the same.

POSTCOMMUNION. *Satiasti.*

**T**HOU hast fed, O Lord, thy family, with these sacred oblations; ever therefore comfort us with her intercession, whose feast we celebrate.. Thro'.

## III. MASS IN THE DAY TIME.

INTROIT. *Isaias ix.*

**A** Child is born for us, and a son is given to us, whose empire is on his shoulder: and his name shall be called the **ANGEL OF THE GREAT COUNSEL.** *Ps. 97.* Sing to the Lord a new canticle, for he hath done wonderful things. V. Glory.

**P**UER natus est nobis, et Filius datus est nobis; cujus imperium super humerum ejus, et vocabitur nomen ejus **MAGNI CONSILII ANGELUS.** *Ps. 97.* Cantate Domino canticum novum; quia mirabilia fecit. V. Gloria.

COLLECT. *Concede, quæsumus.*

**G**RANT we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thy only begotten Son. Thro' the same.

EPISTLE. *Heb. i. 1. 12.*

**G**OD who heretofore spoke to our forefathers on various occasions, and in various manners by the Prophets: hath now in these days spoke to us by his Son, whom he hath appointed heir of all, by whom also he made the world. \* Who being the brightness of his glory, and the figure of his substance, and supporting all things by the word of his might, having cleansed away our sins, sitteth at the right hand of Majesty in the highest heavens; being made much better than the Angels, as he hath inherited a more excellent name than they. For to which of the Angels hath He at any time said, "Thou art my Son, this 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 his first begotten Son into the world, he saith, "And let all the Angels of God adore him." And of the Angels indeed he saith: "Who maketh his Angels spirits, and his ministers a flame of fire." But to his Son he saith: "Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore,

God, thy God, hath anointed thee with the oil of gladness above thy fellows." And, "Thou, O Lord, in the beginning didst lay the foundation of the earth: and the heavens are the works of thy hands. They shall perish, but thou shalt remain; and they shall all grow old as a garment; and as a garment thou shalt change them, and they shall be changed; but thou art the very same, and thy years shall not fail."

GRADUAL. *Psalm xcvi.*

All the earth hath seen the salvation of our God: sing to the Lord, all the earth. V. The Lord hath made known his salvation: and hath displayed his justice before the Gentiles. Alleluia, Alleluia. V. A sanctified day hath shone upon us; come, ye Gentiles, and adore the Lord, for this day a great light is come down upon the earth. Alleluia.

Viderunt omnes fines terræ salutare Dei nostri; jubilate Deo omnis terra. V. Notum fecit Dominus salutare suum; ante conspectum Gentium revelavit justitiam suam. Alleluia. Alleluia. N. Dies sanctificatus illuxit nobis; venite, Gentes, et adorate Dominum, quia hodie descendit lux magna super terram. Alleluia.

GOSPEL. *John i. as p. 67.*

OFFERTORY. *Psalm lxxxviii.*

Thine are the heavens, and thine is the earth. Thou didst form the globe of the earth, and all therein; justice and equity are the supporters of thy throne.

Tui sunt cæli, et tua est terra. Orbem terrarum, et plenitudinem ejus tu fundasti: justitia, et iudicium præparatio sedis tuæ,

SECRET.

SANCTIFY, O Lord, our offerings, by the new birth of thy only-begotten Son, and cleanse us from the stains of our sins. Thro' the same.

COMMUNION. *Psalm xcvi.*

The whole earth hath seen the salvation of our God.

Viderunt omnes fines terræ salutare Dei nostri.

POSTCOMMUNION. *Præsta, quæsumus.*

GRANT, we beseech thee, O Almighty God, that as the Saviour of the world, who was born this day, procured for us a divine birth, he may also bestow on us immortality. Who liveth.

*The last GOSPEL is the same as on the EPIPHANY.*



## II. VESPERS.

Anth. **T**HY sovereignty shall be displayed in the day of thy power, in the brightness of the saints; from the womb before the day-star, I begot thee.

*Psalm cix.* Dixit Dominus, p. 74.

Anth. The Lord hath redeemed his people; he hath made his covenant with them for ever.

*Psalm cx.* Confitebor, p. 75.

Anth. A light is risen in the midst of darkness upon the upright of heart; the Lord is merciful, compassionate, and just.

*Psalm cxi.* Beatus vir qui timet, p. 76.

Anth. The Lord is merciful, and he can abundantly purchase our redemption.

*Psalm cxxix.* De profundis, p. 104.

Anth. I will settle on thy throne a Son that shall be born of thee.

*Psalm cxxxi.* Memento, p. 99.

LITTLE CHAPTER. God, who heretofore. *Beginning of the EPISTLE of the third MASS to\**, p. 150.

*The HYMN, as at the first VESPERS*, p. 143.

V. The Lord hath made known. Alleluia. R. His salvation. Alleluia.

Anth. **T**ECUM Principium in die virtutis tuæ, in splendoribus sanctorum; ex utero ante luciferum genui te.

Anth. Redemptionem misit Dominus populo suo; mandavit in æternum testamentum suum.

Anth. Exortum est in tenebris lumen rectis corde: misericors et miserator et justus Dominus.

Anth. Apud Dominum misericordia, et copiosa apud eum redemptio.

Anth. De fructu ventris tui ponam super sedem tuam.

V. Notum fecit Dominus. Alleluia. R. Salutare suum. Alleluia.

## AT THE MAGNIFICAT.

Anth. On this day was Christ born; on this day the Saviour appeared; on this day the Angels sing on earth, the Archangels rejoice; on this day the just are transported with joy, saying: Glory be to God in the highest heavens. Alleluia.

Anth. Hodie Christus natus est; hodie Salvator apparuit; hodie in terra canunt Angeli, lætantur Archangeli: hodie exultant justi, dicentes; Gloria in excelsis Deo. Alleluia.

PRAYER. Collect of the third MASS, p. 150.

THE COMMEMORATION OF ST. STEPHEN.

Anth. But Stephen being full of grace and fortitude, did great miracles among the people. V. Thou hast crowned him with glory and honour, O Lord. R. And hast placed him over the works of thy hands.

Ant. Stephanus autem plenus gratia et fortitudine, faciebat prodigia et signa magna in populo. V. Gloria et honore coronasti eum, Domine. R. Et constituisti eum, super opera manuum tuarum.

PRAYER. Collect at Mass, as below.

ST. STEPHEN, THE FIRST MARTYR.

*A Double of the second Rank.*

MASS. INTROIT. *Psalm cxviii.*

PRINCES sat and spake against me: and sinners persecuted me: help me, O Lord my God, for thy servant hath practised thy commandments. *Ps.* Blessed are the undefiled in the way who walk in in the law of the Lord. V. Glory.

SEDERUNT Principes, et adversum me loquebantur: et iniqui persecuti sunt me; adjuva me, Domine Deus meus, quia servus tuus exercebatur in tuis justificationibus. *Ps.* Beati immaculati in via; qui ambulant in lege Domini. V. Gloria.

COLLECT. *Da, nobis.*

GRANT, O Lord, we beseech thee, that we may imitate him, whose memory we celebrate, so as to learn to love even our enemies, because we now solemnize his martyrdom, who knew how to pray, even for his persecutors, to our Lord Jesus Christ, thy Son. Who liveth.

COMMEMORATION OF CHRISTMAS.

COLLECT, SECRET, and POSTCOMMUNION of the third MASS, p. 150.

LESSON. *Acts vi. 8: vii. 54, 59.*

IN those days; Stephen, full of grace and fortitude, wrought great wonders and miracles among the people. And there arose certain men of that which is called the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and of those who were of Cilicia and Asia, who disputed with Stephen: and they were not

able to stand against the wisdom and spirit, with which he spoke. \* Chap. vii. 54. And hearing these things, they were cut to the heart, and gnashed their teeth at him. But Stephen, full of the Holy Ghost, looking up 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 at the right hand of God. But they, crying out with a loud voice, stopped their ears, and, with one accord, ran furiously upon him: And casting him out of the city, they stoned him; and the witnesses laid down their clothes at the feet of a young man, whose name was Saul. And they stoned Stephen, calling upon and saying: Lord Jesus, receive my spirit. Then falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And having said this, he fell asleep in the Lord.

GRADUAL. *Psalm cxviii.*

Princes sat and spake against me, and the wicked persecuted me. V. Help me, O Lord, my God, save me for thy mercy's sake, Alleluia, Alleluia.

V. I see the heavens opened and Jesus standing at the right hand of the power of God, Alleluia.

Sederunt Principes et adversum me loquebantur, et iniqui persecuti sunt me. V. Adjuva me, Domine Deus meus, salvum me fac propter misericordiam tuam, Alleluia.

V. Video cœlos apertos et Jesum stantem a dextris virtutis Dei, Alleluia.

GOSPEL. *Matt. xxiii. 34. 39.*

**A**T that time: Jesus said to the Scribes and Pharisees: Behold I send to you Prophets and Wise men, and scribes: and of them some you will kill and crucify; and others you will scourge in your synagogues, and persecute from city to city: that all the innocent blood may come upon you, that hath been shed on the earth, from the blood of the righteous Abel, even to the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar. Amen, I say unto you, all these things shall come to pass upon this generation. O Jerusalem, Jerusalem, who killest the Prophets, and stonest those who are sent to thee, how often would I have gathered thy children, as a hen gathereth 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 from this time, till you say : " Blessed is he that cometh in the name of the Lord." **CREDO.**

**OFFERTORY.** *Acts vi. 7.*

The Apostles chose Stephen a Levite, full of faith and of the holy Ghost, whom the Jews stoned, praying and saying : Lord Jesus, receive my spirit. Alleluia.

Elegerunt Apostoli Stephanum Levitam, plenum fide et Spiritu Sancto, quem lapidaverunt Judæi, orantem et dicentem : Domine Jesu, accipe spiritum meum. Alleluia.

**SECRET.**

**R**ECEIVE, O Lord, these offerings in memory of thy saints ; that as their sufferings have made them glorious, so our devotion may render us free from sin. Thro'.

**COMMUNION.** *Acts. vii.*

I see the heavens opened, and Jesus standing on the right hand of the power of God : Lord Jesus receive my spirit, and lay not this sin to their charge.

Video cœlos apertos, et Jesum statem a dextris virtutis Dei : Domine Jesu, accipe spiritum meum, et ne statuas illis hoc peccatum.

**POSTCOMMUNION.** *Auxilientur.*

**M**AY the mysteries we have received, O Lord, be a help to us, and, by the intercession of thy blessed Martyr Stephen, strengthen us with thy perpetual protection. Thro'.

## VESPERS.

*The ANTHEMS and PSALMS as in the second VESPERS of CHRISTMAS, p. 152. LITTLE CHAPTER.* Stephen full. *Beginning of the EPISTLE, to\*, p. 153. HYMN* O God. **COMMON, p. vii.**

V. Stephen saw the heavens opened. R. He saw and entered : blessed is the man to whom the heavens are opened.

V. Stephanus vidit cœlos apertos. R. Vidit et introivit : beatus homo, cui cœli patebant.

*At the MAGNIFICAT.*

Anth. Some devout people buried Stephen, and made great mourning for him.

Ant. Sepelierunt Stephanum viri timorati, et fecerunt planctum magnum super eum.

PRAYER. Collect at Mass, p. 153.

*The* COMMEMORATION of St. JOHN.

Anth. This is John, who at the supper leaned on the breast of the Lord: the blessed Apostle to whom the secrets of heaven were revealed!

Ant. Iste est Joannes, qui supra pectus Domini in cæna recubuit: beatus Apostolus, cui revelata sunt secreta cœlestia!

V. Blessed John is much to be honoured. R. Who at the supper leaned on the breast of our Lord.

V. Valde honorandus est beatus Joannes. R. Qui supra pectus Domini in cæna recubuit.

PRAYER. Collect at Mass, as below.

*Of* CHRISTMAS.

Anth. On this day, p. 152. V. The Lord hath made known, *ib.* PRAYER. Concede, quæsumus, p. 150.



## St. JOHN THE APOSTLE AND EVANGELIST.

*A Double of the second Rank.*

MASS. INTROIT. He opened. COMMON, p. xxxiv.

COLLECT. *Ecclesiam.*

**M**ERCIFULLY, O Lord, enlighten thy Church, that being taught by blessed John thy Apostle and Evangelist, she may come to thy eternal rewards. Thro'

*The* COMMEMORATION of CHRISTMAS, and of St. STEPHEN, are the COLLECTS, SECRETS, and POST-COMMUNION of their respective days.

LESSON. *Eccles. xv. 1, 6.*

**H**E that feareth God, will do good things; and he that followeth righteousness, will possess her, and she will meet him as an honorable mother. \*She will feed him with the bread of life and understanding, and give him the water of saving wisdom to drink. She shall be strengthened in him, and he shall not yield; she shall hold him fast, and he shall not be confounded: and she shall raise him high amongst his neighbours, and open his mouth in the middle of the Church, and fill him with the spirit of wisdom and understanding, and clothe him with a robe of glory. She shall heap joy and gladness upon him, and our Lord God shall make him inherit an eternal name.

GRADUAL. *John xxi.*

A report was spread among the brethren, that that disciple should not die; but Jesus said not, he should not die. V. But, so will I have him remain till I come: follow thou me. Alleluia, Alleluia. V. This is the Disciple that beareth testimony of these things; and we know his testimony is true, Alleluia.

Exiit sermo inter fratres, quod discipulus ille non moritur: et non dixit Jesus, non moritur. V. Sed sic eum volo manere donec veniam: tu me sequere. Alleluia, Alleluia. V. Hic est discipulus ille, qui testimonium perhibet de his: et scimus quia verum est testimonium ejus. Alleluia.

GOSPEL. *John xxi 19. 24.*

**A**T that time: Jesus said to Peter: follow me. Peter turning about saw that disciple following whom Jesus loved, who also at the supper leaned on his breast and said; Lord who is it that will betray thee? Then Peter seeing him, said to Jesus: Lord, and this man, what is he to do? Jesus saith to him; So will I have him remain till I come, what is it to thee? Follow thou me! Then this saying went out amongst the brethren that that disciple should not die; but Jesus did not say he should not die: but so will I have him to remain till I come, what is it to thee? This is the disciple who beareth testimony of these things, and hath wrote them; and we know his testimony is true. Credo.

OFFERTORY. *Psalm xci.*

The righteous man shall flourish like the palm tree; he shall thrive like the cedar on Libanus. Justus ut palma florebit; sicut cedrus, quæ in Libano est, multiplicabitur.

## SECRET.

**R**ECEIVE, O Lord, the offerings we make to thee on his feast, by whose intercession we hope to be delivered. Thro'.

COMMUNION. *John xxi.*

A report was spread among the brethren, that that disciple should not die. But Jesus said not, he should not die; but so will I that he remain till I come.

Exiit sermo inter fratres, quod discipulus ille non moritur. Et non dixit Jesus, non moritur; sed sic eum volo manere donec veniam.

POSTCOMMUNION. *Refecti cibo.*

**B**EING refreshed, O Lord, with this heavenly meat and drink we humbly beseech thee, that we may be assisted by his prayers, on whose feast we have received these sacred mysteries. Thro'.

## VESPERS.

*The ANTHEMS and PSALMS, as in the second Vespers of Christmas, p. 152.* LITTLE CHAPTER. He that feareth God. *Beginning of the LESSON to \* p. 156.* HYMN. Throughout the world. COMMON, p. iii.

V. Blessed John is very much to be honored. R. Who at supper leaned on the breast of the Lord. V. Valde honorandus est beatus Joannes. R. Qui supra pectus Domini in cœna recubuit.

*At the MAGNIFICAT.*

A report was spread among the brethren, that that disciple should not die. But Jesus said not, he should not die; but so will I that he remain till I come. Exiit sermo inter fratres, quod discipulus ille non moritur. Et non dixit Jesus, non moritur; sed sic eum volo manere donec veniam.

PRAYER. Collect at Mass, p. 156. :

## COMMEMORATION of the HOLY INNOCENTS.

Anth. These are they, who were never defiled with women; for they are Virgins, and follow the Lamb wheresoever he goeth. Ant. Hi sunt, qui cum mulieribus non sunt coinquinati; Virgines enim sunt, et sequuntur Agnum quocumque ierit.

V. Herod in his rage killed many children. R. In Bethlehem of Juda the city of David. V. Herodes iratus occidit multos pueros. R. In Bethlehem Judæ, civitate David.

PRAYER. Collect at Mass, p. 159.

Of CHRISTMAS. Anth. On this day, p. 152. V. The Lord hath made known, *ib.* PRAYER. Concede, quæsumus, p. 150 Of St. STEPHEN. Anth. Some devout people. V. Stephen saw, p. 155. PRAYER. Da, nobis, p. 153.

## THE HOLY INNOCENTS.

*A Double of the second Rank.*

MASS. INTROIT. *Psalm viii.*

**O**UT of the mouths of infants and sucklings thou hast produced perfect praise to confound thy enemies. *Ps.* O Lord, our Lord, how wonderful is thy name over the whole earth! *V.* Glory.

*Gloria in excelsis, and consequently Alleluia, and the Ite Missa est, are not said, except it be Sunday; but are always said on the Octave-day.*

*COLLECT. Deus, cujus.*

**O** God, whose praise the Holy Martyrs, the Innocents, published this day, not by speaking, but by dying, mortify in us all our vicious inclinations, that we may shew forth in our actions thy faith, which we profess with our lips. *Thro'.*

*The COMMEMORATIONS of CHRISTMAS, St. STEPHEN, and St JOHN, are their respective COLLECTS, SECRETS, and POSTCOMMUNIONS, as above.*

*LESSON. Rev. xiv. 1. 5.*

**I**N those days; I saw the Lamb standing on mount Sion, and with him a hundred and forty-four thousand. having his name, and the name of his Father, written on their fore-heads. And I heard a noise from heaven, as the noise of many waters, and as the noise of great thunder. And the noise I heard, was as it were, of harpers playing on their harps. And they sung, as it were a new song, before the throne, and before the four living creatures and the Elders; and none could say the song, but the hundred and forty-four thousand, who were bought from the earth. These are they that have not been defiled with women; for they are virgins. These follow the Lamb wheresoever he goeth. These were bought from among men, being the first fruits to God and the Lamb; and in their mouth was found no lie, for they are without spot before the throne of God.

*GRADUAL. Psalm cxxxiii.*

Our soul like the sparrow, hath escaped from the hunters' snare. *V.* The snare is broken, and we are at liberty; our help is in the name of the Lord,

**E**X ore infantium, Deus, et lactentium perfecisti laudem propter inimicos tuos. *Ps.* Domine, Dominus noster, quam admirabile est nomen tuum in universa terra! *V.* Gloria.

*Gloria in excelsis, and consequently Alleluia, and the Ite Missa est, are not said, except it be Sunday; but are always said on the Octave-day.*

*COLLECT. Deus, cujus.*

**O** God, whose praise the Holy Martyrs, the Innocents, published this day, not by speaking, but by dying, mortify in us all our vicious inclinations, that we may shew forth in our actions thy faith, which we profess with our lips. *Thro'.*

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*GRADUAL. Psalm cxxxiii.*

Our soul like the sparrow, hath escaped from the hunters' snare. *V.* The snare is broken, and we are at liberty; our help is in the name of the Lord,

Anima nostra, sicut passer, erepta est de laqueo venantium. *V.* Laqueus contritus est, et nos liberati sumus; adjutorium nostrum in nomine Domini, qui fe-



who made both heaven and earth. *ciꝛ cœlum et terram.*

Alleluia, Alleluia. V. Alleluia, Alleluia. V.  
Praise the Lord, you his servants, praise ye the name of the Lord. Alleluia. Alleluia. *Laudate pueri Dominum laudate nomen Domini.*

*If this Feast come not on a SUNDAY, the Alleluias and V. following them are omitted; and instead of them is said the*

TRACT. *Psalm lxxviii.*

They have spilt the blood of thy saints, like water about Jerusalem. V. And there was none to bury them. V. Revenge, O Lord, the blood of thy saints, which hath been spilt on the earth. *Effuderunt sanguinem sanctorum, velut aquam in circuitu Jerusalem. V. Et non erat qui sepeliret. V. Vindica, Domine, sanguinem sanctorum tuorum, qui effusus est super terram,*

GOSPEL. *Matt. ii. 13. 18.*

**A**T the same time: An Angel of the Lord appeared to Joseph in his sleep, saying: Arise, take the child and his mother, and fly into Egypt, and abide there till I give thee notice. For it will come to pass, that Herod will look for the child to destroy him. And he arose and took the child and his mother by night, and went into Egypt, and staid there till the death of Herod; that that might be fulfilled, which the Lord had spoken of by the Prophet, saying: "Out of Egypt have I called my Son." Then Herod, perceiving that he had been deluded by the Wise-men, was much enraged, and sending, he murdered all the male children in Bethlehem, and all the places round about, from two years old and under, according to the time, of which he had diligently enquired of the Wise-men. Then was fulfilled, what had been spoken by Jeremy the Prophet, saying: "A noise was heard in Rama, there was lamentation and great mourning. Rachel was bewailing her children, and she would not be comforted, because they are not." Credo.

OFFERTORY. *Psalm cxxiii.*

Our soul like the sparrow hath escaped from the hunters' snare. The snare is broken, and we escaped. *Anima nostra, sicut passer crepta est de laqueo venantium. Laqueus contritus est, et nos liberati sumus.*

## SECRET.

**M**AY the pious prayers of thy saints, O Lord, be never wanting to us, both to make our offerings acceptable, and to obtain for us thy mercy. Thro'.

COMMUNION. *Matt. ii.*

A noise was heard in Rama, *there was* weeping and great mourning: Rachel was bewailing her children, and would not be comforted, because they are not.

Vox in Rama audita est, ploratus et ululatus: Rachel plorans filios suos, et noluit consolari, quia non sunt.

POSTCOMMUNION. *Votiva, Domine.*

**N**OW we have partaken, O Lord, of the votive offerings, grant, we beseech thee, that they, by the prayers of thy saints, may procure us the helps of this present life, and those of that which is to come. Thro'.

## VESPERS.

*The ANTHEMS and PSALMS as in the second VESPERS of CHRISTMAS DAY, p. 152. From the LITTLE CHAPTER, the Office is of St. THOMAS, as in the COMMON, p. vi. PRAYER. Collect at Mass, p. 162.*

*The COMMEMORATION of the HOLY INNOCENTS.*

Anth. Innocent children were killed for Christ: sucking babes were murdered by a wicked King: they follow the Lamb without spot, and always say: Glory be to thee, O Lord.

Ant. Innocentes pro Christo infantes occisi sunt: ab iniquo rege lactentes interfecti sunt; ipsum sequuntur Agnum sine macula, et dicunt semper: Gloria tibi, Domine.

V. The saints cry out from under the throne of God. R. Revenge our blood, O God.

V. Sub throno Dei omnes sancti clamant. R. Vindica sanguinem nostrum, Deus noster.

PRAYER. Collect at Mass, p. 159,

*Of the SUNDAY; if the Feast of St. THOMAS fall on a Sunday.*

Anth. Whilst a deep silence dwelt on all things, and the night was in the midst of its course, thy Almighty Word, O Lord,

Ant. Dum medium silentium tenerent omnia, et nox in suo cursu medium iter perageret, omnipotens sermo tuus, Domine, a re-

came down from his royal throne, Alleluia, V. The word was made flesh. Alleluia. R. And dwelt among us. Alleluia.

galibus sedibus venit Alleluia. V. Verbum caro factum est. Alleluia. R. Et habitavit in nobis. Alleluia.

PRAYER. Collect of the SUNDAY within the Octave of Christmas. p. 164. CHRISTMAS. Anth. On this day, p. 152. V. The Lord hath made known, *ib.* PRAYER. Concede, quæsumus, p. 150.

ST. THOMAS OF CANTERBURY, BISHOP AND MARTYR.

*A Double of the first Rank.*

MASS. INTROIT.

**L**ET us all rejoice in the Lord, and celebrate this festival in honor of blessed Thomas the Martyr, for whose martyrdom the Angels rejoice, and praise the Son of God. *Ps.* Rejoice, ye righteous ones, in the Lord; it becometh the upright to join in his praises. V. Glory.

**G**AUDEAMUS omnes in Domino, diem festum celebrantes sub honore beati Thomæ Martyris; de cuius passione gaudent Angeli, et collaudant Filium Dei. *Ps.* Exultate justi in Domino: rectos decet collaudatio. V. Gloria.

COLLECT. *Deus, pro cuius.*

**O** God, in defence of whose Church the glorious Prelate THOMAS fell by the swords of wicked men; grant, we beseech thee, that all who implore his assistance, may find comfort in the grant of their petitions. Thro'.

*The COMMEMORATION of CHRISTMAS is the COLLECT, SECRET, and POSTCOMMUNION, p. 150.*

EPISTLE. *Heb. v. 1, 6.*

**B**RETHREN: Every high priest taken from amongst men, is appointed for men in those things that appertain to God, that he may offer gifts and sacrifices for sins: who may have compassion of those that are in ignorance and error: because he himself is also encompassed with infirmity: and therefore he ought, as for the people, so also for sin himself, to offer for sins. Nither doth any man take this honor upon himself, but

he, who like Aaron, is called by God. So Christ glorified not himself, by taking upon himself the office of high priest; but he that said to him: Thou art my Son, this day have I begotten thee. He saith also in another place: "Thou art a priest for ever according to the order of Melchisedec."

GRADUAL. *Ecclus. xlv.*

Behold a great Prelate, who in his days pleased God. V. There was none found like him in keeping the law of the Most High.

Alleluia, Alleluia. V. I am the good shepherd, and I know my sheep, and my sheep know me. Alleluia.

Ecce sacerdos magnus, qui in diebus suis placuit Deo. V. Non est inventus similis illi, qui conservaret legem Excelsi.

Alleluia, Alleluia. V. Ego sum pastor bonus, et cognosco oves meas, et cognoscunt me meæ. Alleluia.

GOSPEL. *John x. 11. 16.*

**A**T that time: Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for the sheep, But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling; and he hath no care for the sheep. I am the good shepherd and I know mine, and mine know me. As the Father knoweth me, I also 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.

CREDO.

OFFERTORY, *Ps. xx.* Thou hast set on his head, O Lord a crown of precious stones; he asked of thee life, and thou didst grant him it. Alleluia.—*See the Latin, p. xvi.*

SECRET.

**S**ANCTIFY, O Lord. the offerings consecrated to thee, and being appeased thereby, mercifully look upon us, by the intercession of blessed N. thy Martyr and Bishop. Thro'.

COMMUNION. *John x.*

I am the good shepherd and I know my sheep, and my sheep know me.

Ego sum pastor bonus, et cognosco oves meas, et cognoscunt me meæ.

POSTCOMMUNION. *Hæc, nos commemoratio.*

**M**AY this communion, O Lord, cleanse us from sin, and, by the intercession of blessed N. thy Martyr and Bishop, make us effectually partakers of this heavenly remedy. Thro'.

VESPERS.

The ANTHEMS and PSALMS, as on CHRISTMAS-DAY, p. 152. The rest as COMMON. p. vi.

If the Feast of St. THOMAS fall on a SUNDAY. then is the COMMEMORATION.

Anth. The child Jesus Ant. Puer Jesus profi-  
advanced in age and wis- ciebat ætate et sapientia  
dom before God and man. coram Deo et hominibus.

V. and R. The word, as p. 162. PRAYER. Col-  
lect, as below, p. 164.

N. B. If this Feast fall on any day but FRIDAY, the COMMEMORATION of SUNDAY is: Anth. Whilst a deep silence, p. 161. And if it come on a FRIDAY, there is no Commemoration made, but of CHRISTMAS. Anth. On this day, p. 152; V. The Lord hath made known, *ib.* PRAYER. Concede, *qæsumus*, p. 150.

SUNDAY WITHIN THE OCTAVE OF CHRIST-  
MAS.

MASS. INTROIT. *Eccl. xviii. and Ps. xcii.*

**W**HILST a deep si-  
lence dwelt on all  
things, and the night was  
in the midst of its course,  
thy Almighty Word, O  
Lord, came down from thy  
royal throne in heaven.  
*Ps. 92.* The Lord hath be-  
gun his reign, he hath clo-  
thed with beauty; the  
Lord hath clothed himself  
with strength, and put on  
his armour. V. Glory.

**D**UM medium silenti-  
um tenerent omnia,  
et nox in suo cursu me-  
dium iter haberet, Omni-  
potens sermo tuus, Domi-  
ne, de cœlis a regalibus  
sedibus venit. *Ps. 92.*  
Dominus regnavit, deco-  
rem indutus est: indutus  
est Dominus fortitudinem,  
et præcinxit se. V. Gloria.

COLLECT. *Omnipotens.*

**O** Almighty, and eternal God, regulate our actions according to thy divine will, that in the name of thy beloved Son, we may abound in good works.

A COMMEMORATION is made of CHRISTMAS, St THOMAS; &c. by their respective COLLECTS, SECRETS, and POSTCOMMUNIONS, as above.

EPISTLE. Gal. iv. 1. 7.

**B**RETHREN: As long as the heir is a child he differeth in nothing from a servant, tho' he be Lord of all: but he is under tutors, and governors, till the time appointed by his father. So also we, when we were children, served under the elements of the world. But the fulness of time being come, God sent his Son made of a woman, and subjected to the law, that he might redeem those who were under the law, and that we might receive the adoption of children. And because you are his children, God has sent the spirit of his Son into your hearts, crying out: Abba, Father. None of you therefore, is any longer a servant, but a son: and if he be a son, he is likewise an heir thro' God.

GRADUAL. Psalm xlv. and xcii.

Thou art beautiful above the sons of men, grace is spread on thy lips. V. My heart hath uttered a good word, I address my works to the King. My tongue is as the pen of a swift writer. Alleluia, Alleluia. V. The Lord hath begun his reign, he hath clothed himself with beauty: he hath clothed himself with strength, and armed himself with might. Alleluia.

Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis. V. Eructavit cor meum verbum bonum, dico ego opera mea Regi. Lingua mea calamus scribæ velociter scribentis. Alleluia, Alleluia. V. Dominus regnavit, decorem induit: induit Dominus fortitudinem et præcinxit se virtute. Alleluia.

GOLPEL. Luke ii. 33, 40.

**A**T that time: Joseph, and Mary the Mother of Jesus, wondered at the things that were said of him. And Simon blessed them, and said to Mary his Mother: Behold this child is set for the ruin and raising of many in Israel; and for a butt of contradiction: (and a sword shall pierce thy soul) that the thoughts of many hearts may be discovered. And there was a Prophetess called Anna, the daughter of Phanuel, of the tribe of Aser.--- She was of a great age, and had lived with her husband seven years from her Virginity. And she was a widow, being then aged fourscore and four years, and she departed not from the temple, serving God there day and night,

in fasting and praying. And coming up at that very time, she glorified God; and spoke concerning him to all that were expecting the redemption of Israel. And having performed all things according to the law of God, they returned to Galilee into their own city of Nazareth. And the child grew and gained strength, being full of wisdom; and the grace of God was in him.

CREDO.

OFFERTORY. *Ps. xcii.* God hath settled the globe of the earth, which shall not be shaken out of its place: thy throne O God, was placed from that time, thou art for ever.—See the Latin, p. 149.

SECRET.

GRANT, we beseech thee, O Almighty God, that this sacrifice offered to thy divine Majesty, may obtain for us the grace of true devotion, and a happy eternity. Thro'.

COMMUNION. *Matt. ii.*

Take the child and his Mother, and go into the land of Israel; for they are dead, who sought the child's life.

Tolle puerum et Matrem ejus, & vade in terram Israel: defuncti sunt enim, qui quæribant animam pueri.

POSTCOMMUNION. *Per hujus.*

MAY the efficacy of this sacrament, O Lord, cleanse us from our sins, and obtain for us the accomplishment of our just desires. Thro'.

When the 30th of December happens on a Sunday, the VESPERS are the first VESPERS of the following Feast:

The MASS within the Octave of CHRISTMAS is thus: The EPISTLE and GOSPEL as in the second MASS, p. 148 and 149. The rest as in the third, p. 151, with Commemorations of the foregoing Feasts.

ST. SYLVESTER, POPE and C. A Double.

I. VESPERS.

The Anthems and Psalms, as on Christmas-Day, p. 152. The rest as Common, p. xxviii. Prayer. *Da quasumus*, ib. p. xxx.—Of the Sunday within the Octave. *Anth.* The child Jesus, p. 164. *V.* The Word, p. 162. Prayer. Omnipotens, p. 164.—Of Christmas. *Anth.* On this day, p. 152. *V.* The Lord hath made

known, *ib.* Prayer. *Concede quæsumus*, p. 150.—*Of St. Thomas.* *Anth.* He that is willing. *V.* The righteous man. Common, p. viii. Prayer. Deus, pro cuius, p. 162.—*Of St. Stephen.* *Anth.* Some devout people. *V.* Stephen saw, p. 155. Prayer. *Da nobis*, p. 153.—*Of St. John.* *Anth.* A report. *V.* Blessed John, p. 157. Prayer. *Ecclesiam*, p. 156.—*Of the Holy Innocents.* *Anth.* Innocent Children. *V.* The saints cry, p. 161. Prayer. Deus, cuius, p. 159.

MASS. INTROIT. Let thy Priests. COMMON, p. xxxii. COLLECT. *Da quæsumus*, *ib.*

Here, at the SECRET and POSTCOMMUNION, are made COMMEMORATIONS of all the foregoing festivals.

EPISTLE. 2 Tim. iv. COMMON, p. xxxv.

GRADUAL. *Eccl.* xlv.

Behold a great Prelate, who in his days pleased God. *V.* There was none found like him, in keeping the law of God. Alleluia, Alleluia. *V.* Ps. 88. I have found my servant David; I have anointed him with my holy oil. Alleluia.

Ecce sacerdos magnus qui in diebus suis placuit Deo. *V.* Non est inventus similis illi, qui conservaret legem excelsi. Alleluia, Alleluia. *V.* Ps. 88. Inveni David servum meum; oleo sancto meo unxi eum. Alleluia.

GOSPEL. *Luke* xii. 35. COMMON, p. xxxviii.

OFFERTORY. *Psalms* lxxxviii. See Latin, p. xxxi.

I have found David my servant; with my holy oil have I anointed him. My hand shall help him, and my arm shall strengthen him.

SECRET.

**M**AY thy saints, O Lord, we beseech thee, cause joy to all thy people; that while we celebrate their merits, we may experience their patronage. Thro'.

COMMUNION. See Latin, p. xxxiv. Blessed is the servant whom the Lord, when he cometh, shall find watching. Verily, I say to you, he shall set him over all he hath.

POSTCOMMUNION. *Presta quæsumus.*

**G**RANT, we beseech thee, O Almighty God, that while we return thee thanks for what we have partaken of, we may, by the intercession of blessed N. thy Confessor and Bishop, receive still greater favours. Thro'.



*The second VESPERS are of the following feast without any Commemoration.*

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## THE CIRCUMCISION OF THE LORD.

### INSTRUCTION.

**C**IRCUMCISION was a Precept of the old law, *Gen. xvii.* But as this yoke was only imposed on the carnal Jews and sinners, Jesus Christ, the master of the law, and innocence and sanctity itself, needed not to have submitted to it. But his design was to shew us, that he had taken on himself true flesh, like ours; and that the Jews might not have a pretext to reject him, as one not circumcised, and consequently not a descendent of Abraham, and therefore not the promised Messiah. And thus, by a voluntary obedience to the law, he has taught us to submit to the laws appointed by God and his Church for our sanctification; from the observing of which we so often dispense with ourselves through sloth or pride, and to become spiritually circumcised children.

It was on this day also he received the name of Jesus, that is, Saviour. It is this name, which we cannot pronounce as we ought to do, according to the Apostle, but by the grace of the Holy Ghost; for to do it to any advantage, we must hate sin, and ardently desire that salvation, which our Lord was desirous to procure for us, when he received that sacred name.

After we have consecrated the beginning of the year to God, by a strict compliance with the duties of religion, we may make such visits, as charity and Christian prudence may require of us in our respective states of life. But we ought to confine ourselves to what necessity, or decency, demands; or as far as may tend to keep up union, friendship, and peace; and carefully avoid whatever is contrary to modesty, temperance, and piety. If we make any presents, let us begin with the poor, that they may become our advocates with Jesus Christ, to whom we should consecrate ourselves with all that we have, or are, as to our first beginning and last end.

### I. VESPERS.

**Anth.** **O** Wonderful communication! the Creator of mankind, taking on himself a body animated

**Ant.** **O** Admirabile commercium! Creator generis humani, animatum corpus sumens, de

with a soul, was pleased to be born of a Virgin; and becoming man, without the concurrence of man, made us partakers of his divine nature.

*Psalm cix. Dixit Dominus, p. 74.*

**Anth.** When, after an unspeakable manner, thou wast born of a Virgin, the Scriptures were fulfilled; like rain upon a fleece thou camest down to save mankind; we give thee praise, O our God.

Virgine nasci dignatus est: & procedens Homo sine semine, largitus est nobis suam Deitatem.

**Ant.** Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ; sicut pluvia in vellus descendisti, ut salvum faceres genus humanum; te laudamus, Deus noster.

*Psalm cxii. Laudate pueri, p. 77.*

**Anth.** In the bush which Moses saw burn without consuming, we acknowledge the preservation of thy glorious Virginity; O Mother of God, make intercession for us.

**Ant.** Rubum quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem Virginitatem; Dei Genitrix, intercede pro nobis.

*Psalm cxxi. Lætatus sum, p. 101.*

**Anth.** The sucker of Jesse hath budded; a star hath arisen out of Jacob; a Virgin hath brought forth the Saviour; we give thee praise, O our God.

**Ant.** Germinavit radix Jesse; orta est stella ex Jacob; Virgo peperit Salvatorem; te laudamus, Deus noster.

*Psalm cxxvi. Nisi Dominus, p. 102.*

**Anth.** Behold Mary hath brought forth for us the Saviour, whom John seeing, cried out, saying, Behold the Lamb of God, behold him that taketh away the sins of the world. Alleluia.

**Ant.** Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens; Ecce agnus Dei, ecce qui tollit peccata mundi. Alleluia.

*Psalm cxlvii. Lauda Jerusalem, p. 103.*

**The LITTLE CHAPTER.** The grace of God. *Beginning of the EPISTLE, to \* p. 145, HYMN.* Jesus the ransom, as p. 143.

**V.** The Word was made flesh. Alleluia.

**V.** Verbum caro factum est. Alleluia.

R. And dwelt amongst us. Alleluia.

R. Et habitavit in nobis. Alleluia.

*At the MAGNIFICAT.*

Anth. Out of that excessive love, with which God loved us, he sent his only Son in the likeness of sinful flesh. Alleluia.

Ant. Propter nimiam charitatem suam, qua dilexit nos Deus, Filium suum misit in similitudinem carnis peccati. Alleluia.

PRAYER. COLLECT at Mass.

MASS. INTROIT. *Isaias ix.*

**A** Child is born for us, and a son is given to us, whose empire is on his shoulder; and his name shall be called the ANGEL OF THE GREAT COUNSEL. *Ps.* Sing to the Lord a new canticle, for he hath done wonderful things. V. Glory.

**P**UER natus est nobis, & Filius datus est nobis; cujus imperium super humerum ejus, & vocabitur nomen ejus MAGNI CONSILII ANGELUS, *Ps.* 97. Cantate Domino canticum novum; quia mirabilia fecit. V. Gloria.

COLLECT. *Deus, qui salutis.*

**O** God, who by the fruitful Virginity of blessed Mary, hast given mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience her intercession, by whom we received the author of life, our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

EPISTLE. *Titus ii. p. 145.*

GRADUAL. *Psalm xcvi.*

All the earth hath seen the salvation of our God; sing to the Lord all the earth. V. The Lord hath made known his salvation; and hath displayed his justice before the Gentiles. Alleluia, Alleluia. V. A sanctified day hath shone upon us; come ye Gentiles, and adore the Lord; for this day a great light is come down upon the earth. Alleluia.

Viderunt omnes fines terræ salutare Dei nostri; jubilate Deo omnis terra. V. Notum fecit Dominus salutare suum; ante conspectam Gentium revelavit justitiam suam. Alleluia, Alleluia. V. Dies sanctificatus illuxit nobis; venite, Gentes, & adore Dominum, quia hodie descendit lux magna super terram. Alleluia.

Alleluia, Alleluia. V. Alleluia, Alleluia. V.  
 God, who heretofore spoke *Heb. ii.* Multifarie olim  
 various ways to our fore- Deus loquens patribus in  
 fathers by the Prophets, Prophetis, novissime diebus  
 hath now lately, and in our istis locutus est nobis in Fi-  
 time, spoke to us by his lio. Alleluia.  
 Son. Alleluia.

GOSPEL. *Luke ii. 21, 22.*

**A**T that time: After eight days were expired, when  
 the child was to be circumcised; his name was  
 called Jesus, which the Angel had given him, before he  
 was conceived in the womb. CREDO.

OFFERTORY. *Psalm lxxxviii. See Latin, p. 151.*

Thine are the heavens, and thine is the earth. Thou  
 didst form the globe of the earth, and all therein; jus-  
 tice and equity are the supporters of thy throne.

SECRET.

**R**ECEIVE, O Lord, our offerings and prayers;  
 cleanse us by these heavenly mysteries, and mercif-  
 fully hear us. Thro'.

COMMUNION. *Psalm xcvi. See Latin, p. 151.*

The whole earth hath seen the salvation of our God.

POSTCOMMUNION. *Hæc nos.*

**M**AY this communion, O Lord, cleanse us from sin,  
 and by the intercession of blessed Mary the Vir-  
 gin-mother of God, make us partakers of thy heavenly  
 remedy. Thro' the same.

## II. VESPERS.

*All as at the first Vespers, p. 168, Except:*

V. The Lord hath made V. Notum fecit Domi-  
 known. Alleluia. R. His nus. Alleluia. R. Salu-  
 salvation. Alleluia. tare suum. Alleluia.

*At the MAGNIFICAT.*

Anth. Great is the mys-  
 tery of our inheritance;  
 the womb of a pure Vir-  
 gin became the temple of  
 God; he that took flesh of  
 her, was not defiled; all  
 nations shall come and  
 say: Glory be to thee, O  
 Lord.

Ant. Magnum hæredita-  
 tis mysterium: templum  
 Dei factus est uterus nes-  
 cientis virum; non est pol-  
 lutus ex ea carnem as-  
 sumens; omnes gentes ve-  
 nient dicentes; Gloria tibi,  
 Domine.

PRAYER. COLLECT at Mass, p. 170.

COMMEMORATION of St. Stephen.

Anth. But Stephen, p. 153. V. Stephen saw, p. 155.  
PRAYER. Collect at Mass, as below.

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THE OCTAVE-DAY OF ST STEPHEN. *Double.*

MASS. *The same as on the day, p. 153, except :*

COLLECT. *Omnipotens.*

**O** Almighty and Eternal God, who didst consecrate the first fruits of martyrdom in the blood of the blessed Levite Stephen ; grant, we beseech thee, that he may intercede for us, who begged mercy, even for his persecutors, of our Lord Jesus Christ thy Son. Who liveth.

*Here, at the SECRET and POSTCOMMUNION, are made Commemorations of SS THOMAS, JOHN, and HOLY INNOCENTS, as on their respective Feasts.*

VESPERS.

*The PSALMS are as on SUNDAYS, p. 74: except the last, which is : Credidi, p. 95.*

Anth. **T**HEY stoned Stephen, and he called upon the Lord, saying, Lay not this sin to their charge.

Anth. The stones of the torrent were sweet to him ; all the righteous souls followed him.

Anth. My soul hath stuck to thee, because my body hath been stoned for thee, O my God.

Anth. Stephen saw the heavens opened ; he saw and entered in ; blessed is the man to whom the heavens were opened.

Anth. Behold I see the heavens opened, and Jesus standing at the right hand of the majesty of God.

*From hence the office is of St. John. The Little Chapter. He that feareth the Lesson to \* p. 156. world. Common, p. iii.*

Ant. **L**APIDAVE-  
**R**UNT Stephanum, & ipse invocabat Dominum, dicens: Ne statuas illis hoc peccatum.

Ant. Lapides torrentis illi dulces fuerunt: ipsum sequuntur omnes animæ justæ.

Ant. Adhæsit anima mea post te, quia caro mea lapidata est pro te, Deus meus.

Ant. Stephanus vidit cœlos apertos ; vidit & introivit ; beatus homo, cui cœli patebant.

Ant. Ecce video cœlos apertos, & Jesum stantem a dextris virtutis Dei.

*The beginning of Hymn. Throughout the V. Blessed John, p. 156.*

*At the Magnificat. Anth. This is John, ib. Prayer. Ecclesiam tuam, ib.*

*The COMMEMORATIONS.*

*Of St. Stephen. Anth. Some devout people. V. Stephen saw, p. 155. Prayer. Omnipotens, p. 172. Of St. Thomas. Anth. He that is willing. V. The righteous man. Common, p. viii. Prayer. Deus, pro cuius, p. 162. Of the Holy Innocents. Anth. Innocent children. V. The saints cry out, p. 161. Prayer. Deus pro cuius, p. 162.*

*The OCTAVE DAY of ST. JOHN the EVANGELIST. Double.*

*Mass. The same as on the Feast, p. 156. Except the Preface, which is that of the Apostles, p. 55. With Commemorations of St. Thomas, and Holy Innocents, by their respective Collects, Secrets, and Postcommunions, as on their Feasts.*

**VESPERS.**

*The Psalms as in the second Vespers of Apostles, Common, p. v.*

*Anth. BLESSED John is very much to be honoured, who at the supper leaned on the Lord's breast.*

*Anth. This is the Disciple, who beareth witness of these things, and we know his testimony is true.*

*Anth. This is my Disciple; so will I have him remain till I come.*

*Anth. There are some here standing, who shall not taste death, till they see the Son of Man in his kingdom.*

*Anth. Behold my chosen servant, whom I have chosen; I have put my spirit in him.*

*Ant. VALDE honorandus est beatus Joannes, qui supra pectus Domini in cæna recubuit.*

*Ant. Hic est Discipulus ille, qui testimonium perhibet de his, et scimus quia verum est testimonium ejus.*

*Ant. Hic est Discipulus meus; sic eum volo manere, donec veniam.*

*Ant. Sunt de hic stantibus, qui non gustabunt mortem, donec videant Filium Hominis in regno suo.*

*Ant. Ecce puer meus electus quem elegi; posui super eum spiritum meum.*

*The Little Chapter, Hymn, V. and Anthem at the Magnificat, with a Commemoration of the Holy Innocents, as p. 158, and of St. Thomas. Anth. He that is willing. V. The righteous man. Common, p. viii. Prayer. Deus, pro cuius, p. 162.*

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### THE OCTAVE OF THE HOLY INNOCENTS. d.

*Mass. The same as on the Feast, p. 158, except that the Gloria in excelsis, the Alleluias, and the Ite Missa est, are said. The Credo is not said, unless it fall on a Sunday. There is likewise a Commemoration of St. Thomas, by the Collect, Secret, and Postcommunion of his Feast, p. 162.*

#### VESPERS.

*The PSALMS as on SUNDAYS, p. 74, except the last, which is: Credidi, p. 95.*

*Anth. HEROD in his rage killed many children in Bethlehem of Juda, the city of David.*

*Anth. Herod killed many children from two years old and under, in hatred of the Lord.*

*Anth. Their Angels always see the face of the Father.*

*Anth. A noise was heard in Rama; there was weeping and howling, Rachel was bewailing her children.*

*Anth. All the Saints cry out from under the throne of God. Revenge our blood, O our God.*

*From the Little Chapter the office of St. Thomas, as in the Common, p. vi. Prayer. Deus, pro cuius, p. 162. With Commemorations of the Holy Innocents, as p. 161. Prayer. Deus, pro cuius, p. 162, and of the Eve of the Epiphany. Anth. The child Jesus, p. 164. V The Lord hath made known, p. 152. Prayer. Omnipotens, p. 164.*

*Anth. HERODES iratus occidit multos pueros in Bethlehem Judæ, civitate David.*

*Anth. A bimatu & infra occidit multos pueros Herodes propter Dominum.*

*Anth. Angeli eorum semper vident faciem Patris.*

*Anth. Vox in Rama audita est; ploratus & ululatus, Rachel plorans filios suos.*

*Anth. Sub throno Dei omnes Sancti clamant; Vindica sanguinem nostrum, Deus noster.*

## Of ST. TELESOPHUS.

**Anth.** He that hateth his soul in this world, keepeth it for life everlasting. **Ant.** Qui odit animam suam in hoc mundo, in vitam æternam custodit eam.

**V.** The righteous man, **COMMON**, p. viii. **PRAYER.** Deus, qui nos beati, *ib.* p. xi.

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**THE OCTAVE-DAY OF ST. THOMAS OF CANTERBURY. Double.**

*Mass, as on the Feast. p. 162. Except the Commemorations; instead of which are said the Commemotions of the Eve of the Epiphany, by the Collect, Secret, and Postcommunion of the Sunday within the Octave of Christmas, p. 164. And of St. Telesphorus, by the Collect, Deus, qui nos beati. Common, p. xi. Secret. Sanctify, ib. p. xii. Postcommunion. Refecti, p. x. At the end of the Mass is read the Gospel of the Eve of the Epiphany, as follows.*

**GOSPEL.** *Matt. ii. 19. 23.*

**A**T that time: When Herod was dead, behold an Angel of the Lord appeared to Joseph in his sleep in Egypt, saying: Arise, and take the Child and his Mother, and go into the land of Israel; for they, who sought the life of the Child, are dead. And he arose, and taking the Child and his Mother, came into the land of Israel. But hearing that Archelaus reigned in Judea, in the place of his father Herod, he was afraid to go thither; and having notice given him in his sleep, he retired into Galilee, and came and dwelt in a city called Nazareth; to the end that what the Prophets had foretold might be fulfilled: That he should be called a Nazarean.

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**THE EPIPHANY OF OUR LORD.**

**INSTRUCTION.**

**E**PIPHANY comes from a Greek word; which signifies the manifestation, or the making any thing known: and the Church, on this festival, celebrates three different mysteries, by which Jesus Christ made himself known to mankind, and manifested his glory. These mysteries are, 1. The adoration and homage the Wise-men paid to the infant Jesus. 2. The baptism he



vouchsafed to receive from the hands of John the Baptist. 3. The miracle performed at Cana in Galilee, by the change of water into wine.

But the Church is chiefly taken up with celebrating the first of these mysteries; and considering the Wisemen as the first fruits of the Gentiles, that were converted to the faith, she exhorts us to join with them in adoring Jesus Christ, and giving him thanks for having called us to the true faith, and having made known his Gospel to us.

The Eve of the Epiphany was formerly like the Eves of other great solemnities, a fast-day, consecrated to penance and prayers: and a great part of the night was, by our pious forefathers, spent in the Church. If we cannot imitate their fervour in that practice, never let us degenerate so far from them, as to spend that night in excess, which they spent in the service of God, and in preparing themselves worthily to celebrate the ensuing great solemnity, the Christmas day of the Gentiles.

### I. VESPERS.

*The PSALMS as on SUNDAYS, p. 74, except the last, which is: Laudate Dominum omnes, p. 95.*

**Anth.** **T**HE Lord our Saviour, who was begotten before the morning-star, and before all time, on this day appeared to the world.

**Anth.** Thy light is come, O Jerusalem, and the glory of the Lord is risen upon thee, and the Gentiles shall walk by thy light. Alleluia.

**Anth.** The Wise-men having opened their treasures offered to the Lord gold, frankincense, and myrrh. Alleluia.

**Anth.** Ye seas and rivers, bless the Lord; ye fountains, sing an hymn to the Lord. Alleluia.

**Anth.** That star shineth

**Ant.** **A**NTE luciferum genitus, & ante sæcula, Dominus Salvator noster hodie mundo apparuit.

**Ant.** Venit lumen tuum, Jerusalem, & gloria Domini super te orta est, & ambulabunt Gentes in lumine tuo. Alleluia.

**Ant.** Apertis thesauris suis, obtulerunt Magi Domino aurum, thus, & myrrham. Alleluia.

**Ant.** Maria & flumina, benedicite Domino; hymnum dicite fontes Domino. Alleluia.

**Ant.** Stella ista sicut

like a blaze, and discover  
eth God the King of Kings;  
the Wise-men saw it, and  
made their offerings to the  
great King.

flamma coruscat, et Regem  
Regum Deum demonstrat;  
Magi eam viderunt, et  
magno Regi munera obtu-  
lerunt.

*The LITTLE CHAPTER.*  
SON to \* p. 178.

*The beginning of the LES-*

## HYMN.

**W**HAT makes thee,  
cruel Herod shake,  
For fear that Christ, thy  
crown should take?

He will not seize an earth-  
ly throne,

Who heav'nly kingdoms  
makes our own.

The sages coming from  
afar

Follow the new-appearing  
star;

With light they seek a  
better light:

Their gifts confess the God  
of might.

The heav'nly Lamb in  
Jordan stood

To sanctify the crystal  
flood;

Our sins with that bap-  
tismal dew

Were wash'd in him, who  
sin ne'er knew.

A strange, unusual pow'r  
is shewn,

The water-pots are ruddy  
grown,

Whose waters, by com-  
mand divine,

Their nature change, and  
run pure wine.

To Christ, who did the  
Gentiles call,

Be endless glory giv'n by  
all;

**C**RUDELIS Herodes  
Deum  
Regem venire quid times?

Non eripit mortalis,

Qui regna dat cœlestia.

Ibant Magi quam vide-  
rant

Stellam sequentes prævi-  
am;

Lumen requirant lumine;

Deum fatentur munere.

Lavacra puri gurgitis,

Cœlestis Agnus attigit;

Peccata, quæ non detulit,

Nos abluendo sustulit.

Novum genus potentiaë;

Aquæ rubescunt hydris,

Vinumque jussa fundere,

Mutavit unda originem.

Jesu tibi sit gloria,

Qui apparuisti Gentibus,

To God the Father we re- Cum Patre & Almo Spi-  
peat ritu,  
The same, and to the Pa- In sempiterna sæcula. A-  
raclate. Amen. men.

N. B. Thus are ended all the Hymns of the same metre during the Octave.

V. The Kings of Thar- V. Reges Tharsis, & In-  
sis, and the Islands shall sulæ munera offerent. R.  
make their offerings. R. Reges Arabum & Saba do-  
The Kings of Arabia and na adducent.

Saba shall bring presents.

At the MAGNIFICAT.

Anth. The Wise-men Ant. Magi videntes stel-  
seeing the star, said one to lam dixerunt ad invicem:  
another: This is the sig- Hoc signum magni Regis  
nal of the great King; let est; eamus & inquiramus  
us go and enquire after eum, et offeramus ei mu-  
him, and make him offer- nera aurum, thus, & myrr-  
ings of gold, frankincense ham. Alleluia.

and myrrh. Alleluia.

PRAYER. Collect at Mass.

MASS. INTROIT. Mal. iii. Psalm lxxi.

BEHOLD the Lord the ECCE advenit domina-  
ruler is come; and tor Dominus: & reg-  
dominion, power, and em- num in manu ejus, & po-  
pire are in his hand. Ps. testas & imperium. Ps.  
O God, give thy judgment Deus judicium tuum Regi  
to the King, and thy jus- da; & justitiam tuam filio  
tice to the King's son. V. Regis. V. Gloria.

Glory.

COLLECT. Deus, qui hodierna.

O God, who by the direction of a star didst this day manifest thy only Son to the Gentiles; mercifully grant that we, who now know thee by faith, may come at length to see the glory of thy majesty. Thro' the same.

LESSON. Isaias ix. 1, 9.

ARISE, Jerusalem, he enlightened; for thy light is come, and the glory of the Lord is risen upon thee. \* For behold darkness shall cover the earth, and a thick mist the people thereof; but the Lord shall arise upon thee, and his glory shall be seen in thee. The Gentiles shall walk by the light, and Kings by the brightness of thy rising. Lift up thy eyes around and see; all these are assembled together, they are come to

thee; thy sons shall come from far off, and thy daughters shall rise from thy side. Then shalt thou see, and abound; thy heart shall wonder and rejoice, when the multitude of the sea shall be converted unto thee, and the strength of the Gentiles come to thee. A deluge of camels shall cover thee, and dromedaries from Madian and Epha; all shall come from Saba, bringing gold and frankincense, and publishing the praises of the Lord.

GRADUAL. *Isaiah lx. Matthew ii.*

All shall come from Saba, bringing gold and frankincense, and publishing the praises of the Lord. V. Arise, Jerusalem, be enlightened, for the glory of the Lord is risen upon thee.

Alleluia, Alleluia. V. We have seen his star in the east: and we are come with our offerings to adore the Lord. Alleluia.

Omnes de Saba venient, aurum & thus deferentes, & laudem Domino annuntiantes. V. Surge, & illuminare, Jerusalem, quia, gloria Domini super te orta est.

Alleluia, Alleluia. V. Vidimus stellam ejus in oriente; & venimus cum muneribus adorare Dominum. Alleluia.

GOSPEL. *Matthew ii. 1, 12.*

**W**HEN Jesus was born in Bethlehem of Juda, in the days of Herod the King, behold there came Wise-men out of the east to Jerusalem, saying: Where is he, who is born King of the Jews? For we have seen his star in the east, and are come to adore him. Which when Herod the King had heard, he was troubled, and all Jerusalem with him. And calling together all the chief Priests, and the scribes of the people, he enquired of them where the Christ was to be born? And they said to him; in Bethlehem of Juda; for so it is written by the Prophet: "And thou Bethlehem, land of Juda, art not the least among the princes of Juda; for out of thee shall come a Chief, who shall rule my people Israel." Then Herod, having privately called the Wise-men, diligently enquired of them the time the star had appeared to them; and sending them to Bethlehem, he said: Go and make an exact enquiry after the child; and when you have found him, let me know it, that I may also come and adore him. Who when they had heard the King, departed. And, behold the star they had seen in the east, went before them, till coming, it stood over the place where the child was. When they saw the star

they were transported with great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him. And opening their treasures, they there offered him gifts, gold, frankincense, and myrrh. And being admonished in their sleep not to return to Herod, they went back to their own country another way. **CREDO.**

**OFFERTORY,** *Psalm lxxi.*

The Kings of Tharsis and the Islands shall make their offerings: the Kings of the Arabians and of Saba shall bring their presents; all the Kings of the earth shall adore him, and all nations shall serve him.

Reges Tharsis & Insulæ munera offerent: Reges Arabum & Saba dona adducent: & adorabunt eum omnes Reges terræ, omnes gentes servient ei.

**SECRET.**

**MERCIFULLY** look down, O Lord, we beseech thee, on the offerings of thy Church: among which gold, frankincense, and myrrh are no longer offered; but what was signified by those offerings is sacrificed and received, Jesus Christ thy Son, our Lord. Who liveth.

**PREFACE and COMMUNICANTES.** Ordinary, p 52. *And they are said during the whole Octave.*

**COMMUNION.** *Matt. ii.*

We have seen his star in the East, and are come with offerings to adore the Lord.

Vidimus stellam ejus in Oriente: & venimus cum muneribus adorare Dominum

**POSTCOMMUNION.** *Præsta, quasumus.*

**G**RANT, we beseech thee, O Almighty God, that our minds may be so purified, as to understand what we celebrate on this great solemnity, Thro'.

*Within the Octave, the same Mass is said as on the day. But the second Collect is: Deus, qui salutis, p. lxix. the third: Ecclesiæ tuæ, p. lxxiii. or Deus omnium, ib. with their respective SECRETS and POSTCOMMUNIONS. And these Collects. &c. are continued till CANDLEMAS.*

## II. VESPERS.

*The PSALMS as on SUNDAYS, p. 74. The ANTHEMS, LITTLE CHAPTER, HYMN, and V. as in the first Vespers p. 177.*

*At the MAGNIFICAT.*

**Anth.** We celebrate this holy day in memory of three miracles performed on it. On this day a star led the Wise-men to the manger : on this day water was turned into wine at a marriage feast : on this day Christ vouchsafed to be baptized by John in the Jordan for our salvation. Alleluia.

**Ant.** Tribus miraculis ornatum diem sanctum colimus : hodie stella Magos duxit ad præsepium : hodie vinum ex aqua factum est ad nuptias : hodie in Jordane a Joanne Christus baptizari voluit, ut salvaret nos. Alleluia.

**PRAYER.** Collect at Mass, p. 178.

*The COMMEMORATION on the SATURDAY within the OCTAVE.*

**Anth.** The Child Jesus staid behind in Jerusalem, and his parents knew it not, thinking him to be in the company : and they sought him among their kindred and acquaintance.

**V.** All shall come from Saba. Alleluia. **R.** Bringing gold and frankincense. Alleluia.

**Ant.** Remansit puer Jesus in Jerusalem, & non cognoverunt parentes ejus, existimantes illum esse in comitatu : & requirebant eum inter cognatos & notos.

**V.** Omnes de Saba venient. Alleluia. **R.** Aurum & thus deferentes. Alleluia.

**PRAYER.** Collect of *To-morrow.*

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**I. SUNDAY AFTER THE EPIPHANY, WHICH FALLS WITHIN THE OCTAVE.**

**MASS. INTROIT.** *Is. vi. Psalm xcix*

**I** Saw a man seated on a high throne, whom a multitude of Angels adored, singing all together : Behold him, whose name and empire are to last for ever. *Ps.* Sing to the Lord with joy all the earth : serve the Lord in gladness. **V.** Glory.

**I**N excelso throno vidi sedere virum quem adorant multitudo Angelorum psallentes in unum ; Ecce cujus imperii nomen est in æternum. *Ps.* Jubilate Deo omnis terra : servite Domino in lætitia. **V.** Gloria.

COLLECT. *Vota, quæsumus.*

**A**CCORDING to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee: that they may know what their duty requireth of them, and be able to comply with what they know. Thro'.

*Here, and at the SECRET and POSTCOMMUNION is made a Commemoration of the EPIPHANY, by the COLLECT, &c. of that Feast, as, p. 178.*

EPISTLE. *Rom. xii. 1, 5.*

**B**RETHREN: I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy and acceptable to God, your rational worship.\* And be not conformable to this world, but be reformed by a newness of mind; that you may prove what is the good, acceptable, and perfect will of God. For I charge all among you, by the grace which is given to me, not to be wiser than you ought to be, but to be wise to sobriety, and according to the measure of faith God hath distributed to each one. For as in one body we have many members, and all these members have not the same functions: so we, being many, are one body in Christ, and every one the members one of another, in Jesus Christ our Lord.

GRADUAL. *Psalm lxxi.*

Blessed be the Lord God of Israel, who alone hath done great wonders from the beginning. V. Let the mountains receive peace for thy people, and the hills righteousness.

Alleluia, Alleluia. V. Sing to the Lord with joy all the earth, and serve him with gladness. Alleluia.

Benedictus Dominus Deus Israel, qui facit mirabilia magna solus a sæculo. V. Suscipiant montes pacem populo tuo: & colles justitiam.

Alleluia, Alleluia. V. Jubilate Deo omnis terra: servite Domino in lætitia. Alleluia.

GOSPEL. *Luke ii. 42. 52.*

**W**HEN Jesus was twelve years old, his Parents went up to Jerusalem according to the custom of the festival. And the days of the festival being expired, when they returned, the child Jesus staid behind in Jerusalem, and his parents knew it not; but thinking he was in the company, they went on that day's journey, and

sought him among their kindred and acquaintance. And not finding him, they returned to Jerusalem in search of him. And it came to pass, that after three days they found him in the temple, sitting among the doctors, hearing them and asking them questions. And all that heard him, were filled with admiration at his prudence and his answers. And when they saw him, they were surprised; and his mother said to him; Son, why hast thou done so with us? Behold thy Father and I have sought thee with sorrow. And he said to them; Why did you seek me? Did not you know, I must be about the concerns of my Father? But they understood not the word that he spoke unto them. Then 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 increased in wisdom, in age, and in grace, before God and man. **CREDO.**

**OFFERTORY.** *Psalm xcix.*

Sing with joy to God all the earth, serve the Lord in gladness; present yourselves to him with transports of joy, for the Lord is God.

Jubilate Deo omnis terra, servite Domino in lætitia; intrate in conspectu ejus in exultatione, quia Dominus ipse est Deus.

**SECRET.**

**M**AY the sacrifice we have offered to thee, O Lord, always enliven us and defend us. Thro'.

**COMMUNION.** *Luke ii.*

Son, why hast thou done so with us? I and thy Father have sought thee with sorrow. And why did you seek me? Did you not know that I must be about the concerns of my Father?

Fili, quid fecisti nobis sic? Ego & Pater tuus dolentes quærebarum te. Et quid est quod me quærebatis? Nesciebatis, quia in his quæ Patris mei sunt oportet me esse?

**POSTCOMMUNION.** *Supplices.*

**G**RANT, we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy sacraments, may, by a life well pleasing to thee, worthily serve thee. Thro'.

**VESPERS.**

*All as in the second Vespers, of the EPIPHANY, p. 180, except the LITTLE CHAPTER.* Brethren, I beseech you, to \*p. 182. *At the MAGNIFICAT.* Anth. Son,



as in the COMMUNION. PRAYER. Collect at Mass. p. 182. COMMEMORATION of the EPIPHANY. Anth. We celebrate, p. 181. V. All shall come, *ib.* PRAYER. Deus, qui hodierna, p. 178.

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## THE OCTAVE-DAY OF THE EPIPHANY.

### I. V E S P E R S.

All as on the Feast, p. 176. except the PRAYER. Collect at Mass below.

#### MASS.

All as on the Feast, p. 178, except what follows.

#### COLLECT. Deus, cujus.

**O** God whose only begotten Son did appear in the substance of our flesh; grant, we beseech thee, that by him we may be reformed inwardly, whom we confess to have taken on himself our flesh outwardly. Who liveth.

#### GOSPEL. John i. 29.

**A**T that time: John saw Jesus coming to him, and said: Behold the Lamb of God, behold him, who taketh away the sins of the world. This is he, of whom I said: There cometh a man after me, who is preferred to me, because he was before me. And I knew him not: but therefore came I baptizing in water, that he might be made known in Israel. And John gave testimony, saying: I saw the Spirit descending from heaven, as a dove, and it settled upon him. And I knew him not: but he who sent me to baptize in water, said to me: He, on whom thou shalt see the Spirit coming down, and settling on him, he it is, who baptizeth in the Holy Ghost. And I saw, and bare witness, that this is the Son of God. **CREDO.**

#### SECRET.

**W**E offer sacrifices to thee, O Lord, in remembrance of the manifestation of thy Son; humbly beseeching thee, that as he is the author of what we offer, so he may mercifully receive the same, our Lord Jesus Christ. Who liveth.

#### POSTCOMMUNION. Cœlesti lumine.

**M**AY thy heavenly light, we beseech thee, O Lord, go before us at all times and in all places; that we may contemplate with a clear sight, and receive with due affection the mystery whereof thou hast been pleased we should partake. Thro.'

After the Octave of the Epiphany to Candlemas, the second Collect is ; *Deus, qui salutis, p. lxxix.* The third: *Ecclesiæ tuæ, p. lxxiii.* Or, *Deus omnium, ib.* And their respective Secrets and Postcommunions are said in their proper places.

II. VESPERS.

All as on the Epiphany, p. 183, with a Commemoration of St. Hilary, as directed January 14th.

II. SUNDAY AFTER THE EPIPHANY.

MASS. INTROIT. *Psalm lxxv.*

LET all the earth adore thee, O God, and publish thy praises, and sing an hymn to the glory of thy name, O thou most high. *Ps.* Sing with joy to God all the earth, sing a psalm to his name : glorify and praise him. V. Glory.

COLLECT. *Omnipotens.*

O Almighty and eternal God, supreme Ruler both of heaven and earth, mercifully give ear to the prayers of thy people, and grant us peace in our time. Thro.

EPISTLE. *Rom. xii. 6.*

BRETHREN ; Having different gifts, according to the grace that is given us, whether prophecy according to the measure of faith, or ministry in ministering, or he that instructeth in teaching, or he that exhorteth in exhortation, or he that giveth in simplicity, he that ruleth in solicitude, or he that sheweth compassion in cheerfulness. Let love be without dissimulation. Hating that which is evil, keeping close to that which is good. Be affected to one another with a brotherly love, being forward to give respect to one another ; not slothful in your charge ; but zealous in spirit ; serving the Lord : rejoicing in hope : patient in tribulation : fervent in prayer : contributing to the necessities of the saints, loving hospitality. Bless those that persecute you ; bless and curse them not. Rejoice with those that rejoice, weep with those that weep : being of the same mind one towards another. Not aiming at high things, but consenting to what is humble.

GRADUAL. *Psalm cvi.*

THE Lord sent forth his word, and healed them : and rescued them from their destruction. V. Let

the mercies of the Lord be acknowledged : and his wonderful works in behalf of the children of men. Alleluia, Alleluia. V. Praise the Lord all his Angels, all ye his powers praise him. Alleluia.

GOSPEL. *John ii. 1, 11.*

**A**T that time: There was a marriage at Cana in Galilee, and the mother of Jesus was there. And Jesus also and his disciples were invited to the marriage. And the wine falling short, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and thee? My hour is not yet come. His mother saith to the waiters; Whatever he shall say to you, do it. Now there were set six water-pots of stone, according to the manner of purification among the Jews, holding each two or three measures. Jesus saith to them; Fill the pots with water. And they filled them to the very brim. And Jesus saith to them; Pour out some now, and carry it to the master of the feast. And they carried it. As soon as the master of the feast had tasted the water that was made wine, (and he knew not from whence it came, but the servants knew, who had drawn the water) the master of the feast, called the bridegroom, and saith to him: Every man serveth up the best wine first, and when they have drank plentifully, then that which is worse; but thou hast reserved the best wine till now. This Jesus made the beginning of his miracles in Cana of Galilee; and thus he manifested his glory, and his disciples believed in him. **CREDO.**

OFFERTORY. *Psalm lxxv.*

**S**ING with joy to God, all the earth; sing a psalm to his name. Come and hear, and I will relate to all you, who fear God, what great things the Lord hath done for my soul. Alleluia.

SECRET.

**S**ANCTIFY, O Lord, our offerings, and cleanse us from the stains of our sins. Thro'.

COMMUNION. *John ii.*

**T**HE Lord saith; Fill the water-pots with water, and carry some to the master of the feast. When the master of the feast had tasted the water that was made wine, he saith to the bridegroom; Thou hast reserved the best wine until now; this first miracle did Jesus in the presence of his disciples.

POSTCOMMUNION. *Augeatur.*

**M**AY the efficacy of thy power, O Lord, be increased in us, that being fed with thy divine sacraments, we may, thro' thy bounty, be prepared to receive what they promise. Thro'.

The FEAST of the HOLY NAME JESUS kept on the  
II. SUNDAY after the EPIPHANY.

MASS: INTROIT. *Phil. ii. Psalm viii.*

**A**T the name of Jesus let every knee bend both in heaven, on earth, and under the earth; and let every tongue confess, that the Lord Jesus Christ is in the glory of God the Father. *Ps.* O Lord our Lord, how wonderful is thy name over the whole earth! V. Glory.

**I**N nomine Jesu omne genu flectatur cœlestium, terrestrium, & infernorum; & omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris. V. Domine Dominus noster, quam admirabile est nomen tuum in iniversa terra! V. Gloria.

COLLECT. *Deus, qui unigenitum.* O God, who didst appoint thy only begotten Son the Saviour of mankind, and commandest that his name should be called Jesus: mercifully grant, that we who venerate his holy name on earth, may also enjoy his sight in heaven. Thro' the same.

*Here, at the Secret and Postcommunion, is made a Commemoration of the second Sunday after the EPIPHANY by the Collect, &c. as above, p. 185.*

LESSON. *Acts iv. 8. 12.*

**I**N those days: Peter being filled with the Holy Ghost, said: Hear, O ye Chiefs of the people and Elders. Since we are this day tried for a good deed done to a lame man, by which he hath been made whole; be it known to you all, and to all the people of Israel; that, in the name of Jesus Christ of Nazareth, our Lord, whom you crucified, whom God raised from the dead, this man now standeth whole before you. This is the stone, that was rejected by you the builders, which is now made the chief corner-stone; and there is no salvation in any other. For neither is there any other name under heaven, given unto men, whereby we must be saved.

**GRAD.** *Ps. cv.* Save us, O Lord our God, and gather us together from amidst the nations, that we may praise thy holy name, and rejoice in thy praise. *V. Is. vi.* Thou, Lord, art our Father and our Redeemer, thy name is from all eternity. Alleluia, Alleluia. *V.* My mouth shall publish the praises of the Lord: and let all flesh bless his holy name. Alleluia.

*If this Feast should be kept after Septuagesima, instead of the Alleluias and V. following, is said the*

**TRACT.** Bring us back, O Lord, God of hosts, shew us thy face, and we shall be saved: let thy voice sound in my ears. *V.* For sweet is thy voice, and very beautiful is thy countenance. *V.* Thy name, O Jesus, is as a sweet perfume; therefore have virgins loved thee.

**GOSPEL**, as on the Circumcision, *p. 171.*

**OFFERT.** *Ps. lxxxv.* I will praise thee, O Lord my God, with my whole heart, and I will give glory to thy name for ever; because, O Lord, thou art good and gracious, and full of mercy towards all that call upon thee. Alleluia.

**SECRET.** May thy blessing, O most merciful God, by which every creature is enlivened and subsists, sanctify this our sacrifice, which we offer thee in honour of the name of thy Son our Lord Jesus Christ; that it may be acceptable to the praise of thy majesty, and available to our salvation. Thro' the same.

**PREFACE of CHRISTMAS, p. 51.**

Salvos nos fac, Domine, Deus noster; & congrega nos de nationibus: ut confiteamur nomini sancto tuo, & gloriemur in laude tua. *V. Tu, Domine, Pater noster & Redemptor noster, a sæculo nomen tuum. Alleluia, Alleluia. V. Laudem Domini loquetur os meum, & benedicat omnis caro nomen sanctum ejus. Alleluia.*

*Domine Deus virtutum converte nos: & ostende faciem tuam, & salvi erimus: sonet vox tua in auribus meis. V. Vox enim tua dulcis, & facies tua decora nimis. V. Oleum effusum nomen tuum, Jesu, ideo adolescentulæ dilexerunt te.*

*Confitebor tibi, Domine, Deus meus, in toto corde meo, & glorificabo nomen tuum in æternum; quoniam tu, Domine, suavis & mitis, & multæ misericordiæ omnibus invocantibus te. Alleluia.*

**COMM.** *Ps. lxxxv.* Omnes gentes quascunque fecisti, venient & adorabunt coram te, Domine, & glorificabunt nomen tuum; quoniam magnus es tu, & faciens mirabilia; tu es Deus solus. Alleluia.

All nations whom thou hast created, shall come and fall down before thee, O Lord, and shall glorify thy name; for thou art truly great, and performest wonders: thou alone art God. Alleluia.

**POSTCOMM.** *Omnipotens.* O Almighty and eternal God, who didst both create and redeem us, mercifully hear our prayers, and vouchsafe with a pleasing and kind countenance to receive the sacrifice of this victim of our salvation, which we have offered to thy majesty, in honour of the name of thy Son, our Lord Jesus Christ, that thy grace being poured on us, thro' the glorious name of Jesus, as a pledge of our eternal predestination, we may rejoice that our names are written in heaven. Thro' the same.

### VESPERS.

*The PSALMS as on SUNDAYS, p. 74: except the last, which is: Credidi, p. 95.*

*Anth.* **W**H O E V E R shall call on the name of the Lord, shall be saved.

*Anth.* Awful and holy is his name; the fear of the Lord is the beginning of wisdom.

*Anth.* I will rejoice in the Lord; I will rejoice exceedingly in God, my Saviour.

*Anth.* From the rising of the sun to the setting thereof, the name of the Lord is worthy of praise.

*Anth.* I will offer a sacrifice of praise, and call on the name of the Lord.

**LITTLE CHAPTER.** *Phil. ii.* Brethren: Christ humbled himself, becoming obedient unto death, even

*Ant.* **O**MNIS qui invocaverit nomen Domini, salvus erit.

*Ant.* Sanctum & terribile nomen ejus; initium sapientiae timor Domini.

*Ant.* Ego autem in Domino; gaudebo & exultabo in Deo Jesu meo.

*Ant.* A solis ortu usque ad occasum laudabile nomen Domini.

*Ant.* Sacrificabo hostiam laudis, & nomen Domini invocabo.

the death of the cross. Therefore God raised him, and gave him a name, which is above all names ; that at the name of Jesus every knee shall bend.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
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| HYMN—Jesus, the only<br>thought of thee,<br>With sweetness fills my<br>breast ;<br>But sweeter far is it to see,<br>And on thy beauty feast.<br>No sound, no harmony<br>so gay<br>Can art of music frame :<br>No thought can reach, no<br>words can say<br>The sweets of that bless'd<br>name.<br>Jesus, our hope, when<br>we repent,<br>Sweet source of all our<br>grace,<br>Sole comfort in our banish-<br>ment,<br>O ! what, when face to<br>face !<br>No art, no eloquence of<br>man,<br>Can tell the joys of love ;<br>Only the saints can under-<br>stand<br>What they in Jesus prove.<br>Be thou the object of our<br>joy,<br>Who our reward wilt be ;<br>Be it our glory, our em-<br>ploy<br>To praise and honour thee.<br>Amen.<br>V. Let the name of the<br>Lord be blessed. Alleluia.<br>R. Now, and for evermore.<br>Alleluia. | Jesu, dulcis memoria,<br>Dans vera cordi gaudia,<br>Sed super mel & omnia<br>Ejus dulcis præsentia.<br>Nil canitur suavius,<br>Nil auditur jucundius,<br>Nil cogitatur dulcius<br>Quam Jesus Dei Filius.<br>Jesu spes pœnitentibus,<br>Quam pius es petentibus !<br>Quam bonus te quærenti-<br>bus !<br>Sed quid invenientibus ?<br>Nec lingua valet dicere,<br>Nec littera exprimere ;<br>Expertus potest credere,<br>Quid sit Jesum diligere.<br>Sis Jesu nostrum gaudi-<br>um,<br>Qui es futurus præmium ;<br>Sit nostra in te gloria,<br>Per cuncta semper sæcula.<br>Amen.<br>V. Sit nomen Domini<br>benedictum, Alleluia. R.<br>Ex hoc nunc, & usque in<br>sæculum. Alleluia. |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

*At the* MAGNIFICAT.

*Anth.* Thou shalt call his name Jesus, for he shall  
*Ant.* Vocabis nomen ejus Jesum, ipse enim salvum

save his people from their faciet populum suum a peccatis eorum. Alleluia.

PRAYER. Collect at Mass, p. 187.

*The Commemoration of the Sunday.*

*Anth.* When the wine fell short, Jesus ordered the water-pots to be filled with water, which was changed into wine. Alleluia. *Ant.* Deficiente vino, jussit Jesus impleri hydrias aqua, quæ in vinum conversa est. Alleluia.

PRAYER. Omnipotens, p. 185.



III. SUNDAY AFTER THE EPIPHANY.

MASS. INTROIT. *Psalm xcvi.*

**A**DORE God all ye his Angels: Sion hath heard of his judgments, and rejoiced, and all the cities of Juda have rejoiced exceedingly. *Ps.* The Lord hath begun his reign, let the earth be glad, and the islands rejoice. V. Glory.

**A**DORATE Deum omnes Angeli ejus: audivit & lætata est Sion: & exultaverunt filiæ Judæ. *Ps.* Dominus regnavit, exultet terra, lætentur insulæ multæ. V. Gloria.

COLLECT. *Omnipotens.* O Almighty and eternal God, mercifully regard our weakness, and stretch forth the right hand of thy majesty to protect us. Thro'.

EPISTLE. *Rom. xii. 16.*

**B**RETHREN: Be not wise in your own conceits: render to no man evil for evil: carefully do that which is good, not only in the sight of God, but in the sight of all men. Live in peace, if it be possible, and, as far as in you lieth, with all men. Revenge not yourselves, my dearly beloved, but give place to wrath; for it is written "Revenge is mine; and I will repay," saith the Lord. "But if thy enemy be hungry, give him to eat: if he be thirsty, give him to drink; for doing thus, thou shalt heap coals of fire on his head." Be not overcome by evil, but overcome evil with good.

GRAD. *Ps. ci. and xcvi.* Timebunt Gentes nomen tuum, Domine, & omnes Reges terræ glori-



Kings of the earth shall revere thy majesty. V. For the Lord hath built up Sion, and there shall he be seen in his glory. Alleluia, Alleluia.

V. *Ps.* The Lord hath begun his reign, let the earth be glad, and all the islands rejoice. Alleluia.

V. *Ps.* *xcvi.* Dominus regnavit, exultet terra; lætentur insulæ multæ. Alleluia.

GOSPEL. *Matt.* viii. 1. 15.

**A**T that time; When Jesus was come down from the mountain, a very great multitude followed him. And behold a leper came and adored him, saying; Lord, if thou wilt, thou canst 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 said to him; See that thou tell nobody of this; but go, shew thyself to the Priest, and offer the gift which Moses commanded for a testimony to them. And when he had entered Capernaum, a Centurion came to him, beseeching him, and saying; Lord, my servant lieth sick at home of a palsy, and is grievously tormented. And Jesus said to him; I will come and heal him. And the Centurion answering, said; Lord, I am not worthy that thou shouldst enter under my roof; but speak only the word, and my servant shall be healed. For I also am a man under authority, having soldiers under me; and I say to this man; Go, and he goeth; and to another; Come, and he cometh; and to my servant; Do this, and he doth it. And when Jesus heard this, he marvelled, and said to those who followed him; Amen, I say to you, I have not found such great faith in Israel. And I say to you; That many shall come from the east and from the west; and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast forth into exterior darkness, where there shall be weeping and gnashing of teeth. And Jesus said to the Centurion; Go, and as thou hast believed; so be it unto thee. And his servant was cured at the same hour. **CREDO.**

OFFERT. *Ps.* *cxvii.* *Dextera Domini fecit*  
The right hand of the virtutem, *dextera Domini*

Lord hath shewn its power: exaltavit me; non moriar,  
 the right hand of the sed vivam, & narrabo ope-  
 Lord hath raised me up; ra Domini.  
 I shall not die, but live, and  
 I will publish the works of  
 the Lord.

SECRET. May this offering, O Lord, we beseech  
 thee cleanse away our sins; and sanctify the bodies and  
 souls of thy servants to prepare them for worthily cele-  
 brating this sacrifice. Thro'.

COMM. *Luke* iv. Mirabantur omnes de  
 22. All wondered at the his quæ procedebant de  
 words that came from ore Dei.  
 the mouth of God.

POSTCOMM. *Quos tantis.* We beseech thee  
 O Lord, that we to whom thou vouchsafest the use of  
 these great mysteries, may be, made truly worthy to  
 receive the benefits thereof. Thro'.

*At the* MAGNIFICAT.

*Anth.* Lord, if thou *Ant.* Domine, si vis, po-  
 wilt, thou canst make me tes me mundare; et ait Je-  
 clean; and Jesus said; I sus; Volo; mundare.  
 will; be thou made clean.

PRAYER. Collect at Mass, p. 191.

*The* COMMEMORATION on the SATURDAY before the  
 IVth SUNDAY.

*Anth.* God hath uphold- *Ant.* Suscepit Deus, Is-  
 en Israel his servant, ac- rael puerum suum, sicut  
 cording to the promise locutus est ad Abraham &  
 made to Abraham and his semenejus, exaltare humiles  
 seed, to raise up the hum- usque in sæculum.  
 ble for ever.

V. May our evening *V.* Vespertina oratio as-  
 prayer ascend to thee, O cendat ad te, Domine. R.  
 Lord, R. And may thy Et descendat super nos mi-  
 mercy descend upon us. sericordia tua.

PRAYER. Collect of To-morrow.

THE IV. SUNDAY AFTER THE EPIPHANY.

MASS. *The* INTROIT, GRADUAL, OFFERTORY, and  
 COMMUNION, as on last SUNDAY.

COLLECT. *Deus, qui nos.* O God, who knowest,  
 that thro' human frailty we are not able to subsist

amidst so many dangers ; grant us health of soul and body ; that whatsoever we suffer for our sins, we may overcome by thy assistance. Thro'.

*After Candlemas the second Collect is as follows ; and it is continued till Ash-Wednesday. The Third is at the choice of the Priest. And they continued till Ash-Wednesday, with their respective Secrets and Post-communions.*

II. COLLECT. *A cunctis.* Preserve us, O Lord, we beseech thee, from all dangers of body and soul ; and by the intercession of ever glorious and blessed Mary, the ever Virgin-Mother of God, of thy blessed Apostles, Peter and Paul, of blessed George, and of all the saints ; grant us, in thy mercy, health and peace ; that all adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion.

EPISTLE. *Rom. viii. 8. 10.*

**B**RETHREN ; 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. viii. 23. 27.*

**A**T that time ; when Jesus entered into the ship, his disciples followed him ; and behold a great tempest arose in the sea, so that the ship was covered with waves, but he was asleep. And his disciples came to him and awaked him, saying ; Lord, save us, we perish. And Jesus saith to them ; Why are ye fearful, O ye of little faith : Then rising up, he commanded the winds and the sea ; and there came a great calm. But the men wondered, saying : What manner of man is this, for the winds and the sea obey him. **CREDO.**

SECRET. Grant, we beseech thee, O Almighty God, cleanse that the offering of this sacrifice may always our frailty from all evil, and be a protection to us. Thro'.

II. SECRET. Graciously hear us, O God our Saviour ; that by virtue of this sacrament, thou may'st defend us from all enemies both of body and soul ; give us grace in this life, and glory in the next.

POSTCOMM. *Munera tua.* May thy gifts, which we have partaken of, O God, detach us from all earthly pleasures, and ever refresh and strengthen us with heavenly food. Thro'.

II. POSTCOMM. *Mundet.* May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse us, and defend us; and by the intercession of blessed Mary the Virgin-mother of God, together with that of thy blessed Apostles Peter and Paul, as likewise of Blessed George, and of all the saints, free us from all sin, and deliver us from all adversity.

At the MAGNIFICAT.

*Anth.* Lord, save us, we *Ant.* Domine, salvanos, perish; give thy orders, O *perimus; impera & fac,* God, and make a calm. *Dens, tranquillitatem.*

PRAYER. Collect at Mass, p. 203.

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### THE V. SUNDAY AFTER THE EPIPHANY.

MASS. *The* INTROIT, GRADUAL, OFFERTORY, and COMMUNION, as on the third SUNDAY.

COLLECT. *Familiam tuam.* Preserve we beseech thee, O Lord, thy family by thy constant mercy; that we, who confide solely in the support of thy heavenly grace, may be always defended by thy protection. Thro'.

EPISTLE. *Colos.* iii. 12. 17.

**B**RETHREN: Put you on therefore, as the elect of God, holy and well-beloved, the bowels of mercy, goodness, humility, modesty and 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 thro' Jesus Christ our Lord.

GOSPEL. *Matt. xiii. 24: 30.*

**A**T that time : Jesus spoke this parable to the multitude : The kingdom of heaven is likened to a man, who 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 brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him : Sir, didst thou not sow good seed in thy field ? From 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 while you gather up the cockle, you root up the wheat also together with it. Let both 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 gather the wheat into my barn.

**SECRET.** We offer thee, O Lord, this sacrifice of propitiation ; that thou wouldst mercifully forgive us our sins, and guide our tottering hearts. Thro'.

**POSTCOMM.** *Quæsumus.* We beseech thee, O Almighty God, that we may one day receive the effects of that salvation, of which we have received the pledge in these mysteries. Thro'.

*At the* **MAGNIFICAT.**

<i>Anth.</i> Gather first the tares, and tie them up in bundles to be burnt : but gather the wheat into my barn, saith the Lord.	<i>Ant.</i> Colligie primum zizania, & alligate ea in fasciculos ad comburendum : triticum autem congregare in horreum meum ; dicit Dominus.
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**PRAYER.** Collect at *Mass*, p. 193.

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**THE VI. SUNDAY AFTER THE EPIPHANY.**

**MASS.** *The* **INTROIT, GRADUAL, OFFERTORY, and COMMUNION, as on the third Sunday.**

**COLLECT.** *Præsta, quæsumus.* Grant we beseech thee, O Almighty God, that being always intent upon what is reasonable and just, we may, both in word and deed, perform what is acceptable to thee. Thro'.

**EPISTLE.** *1 Thess. i. 2. 10.*

**B**RETHREN : 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 to 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 had delivered us from the wrath to come.

GOSPEL. *Matt. xiii. 31. 35.*

**A**T that time; Jesus spoke to the multitude this parable; The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. Which indeed is the least of all seeds; but when it is grown up, it is greater than any 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 the word 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." **CREDO.**

**SECRET.** May this oblation, O God, we beseech thee, cleanse, renew, govern, and protect us. **Thro'.**

**POSTCOMM. *Cælestibus.*** Being fed, O Lord, with heavenly dainties, we beseech thee, that we may always hunger after them, as they preserve our life. **Thro'.**

*If there be not six Sundays between the EPIPHANY*

and SEPTUAGESIMA, what remain are omitted, and taken in after the twenty-third Sunday, after Pentecost.

At the MAGNIFICAT.

*Anth.* The Kingdom of heaven is like to a piece of leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

*Ant.* Simile est regnum cœlorum fermento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum.

PRAYER. Collect at Mass, p. 196.

The COMMEMORATION on the SATURDAY before SEPTUAGESIMA.

*Anth.* The Lord said to Adam: Eat not of the tree which is in the middle of Paradise; for whenever thou shalt eat thereof, thou shalt die.

*Ant.* Dixit Dominus ad Adam: De lingo quod est in medio Paradisi, ne comedas; in qua hora comederis, morte morieris.

V. and R. as above p. 193. PRAYER. Collect of SEPTUAGESIMA-SUNDAY.

At the end of Vespers, is said:

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

V. Benedicamus Domino, Alleluia, Alleluia. R. Deo Gratias. Alleluia, Alleluia.

And from this day to Holy Saturday, Alleluia, is said no more. And if a Double or Semidouble fall on any Sunday from Septuagesima till Low-Sunday, it is transferred to the first vacant day.

## SEPTUAGESIMA-SUNDAY.

### INSTRUCTION.

SEPTUAGESIMA is a Latin word, which signifies the seventieth, and is said to be applied to this Sunday, from its being the seventieth day before the Octave-day of Easter. Or, perhaps, as the first Sunday in Lent is called Quadragesima, or the fortieth day; so the three Sundays immediately preceding, (to distinguish them from others, as they serve for a preparation to Lent) have the name of the three tens that follow Forty; hence they are called Quinquagesima, or the Fiftieth, Sexagesima, or the Sixtieth, and Septuagesima, or the Seventieth.

But whatever may be the origin of the name, it is cer-

tain the Church begins on this day to enter into those sentiments of penance, which ought to accompany and sanctify the fast of Lent. It is for this reason she lays aside her joyful notes of Alleluia, Te Deum, and Gloria in excelsis; and instead of the Alleluias at Mass, she uses the Tract, so called, because it was sung in a slow, mournful tone. It is thus the Church of Christ prepares us, as it were by degrees, for the penance of Lent, during which time we are to take part in the sufferings of Christ, that we may partake of his glorious resurrection.

MASS. INTROIT. *Psalm xvii.*

**T**HE pangs of death, and the sorrows of hell have encompassed me; in my distress I called upon the Lord, and he heard my voice from his holy temple. *Ps.* I will love thee, O Lord, my strength; the Lord is my support, my refuge, and my deliverer. V. Glory.

**C**IRGUMDEDE- runt me gemitus mortis, dolores inferni circumderunt me; & in tribulatione mea invocavi Dominum, & exaudivit de templo sancto suo vocem meam. *Ps.* Diligam te, Domine, fortitudo mea; Dominus firmamentum meum, et refugium meum, et liberator meus. V. Gloria.

COLLECT. *Preces populi.* Mercifully hear, we beseech thee, O Lord, the prayers of thy people; that we, who are justly afflicted for our sins, may mercifully be delivered for the glory of thy name. Thro'.

EPISTLE. *1 Cor. ix. 24. x. 1.*

**B**RETHREN: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run ye 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 baptised in a 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 the most of them God was not well pleased.

GRAD. *Ps. ix.* Thou art our timely help in distress. Let all that know thee, put their trust in thee; for thou forsakest not those that seek thee, O Lord. V. The poor man will not be forgotten for ever; the patience of the poor-man will not for ever be in vain. Arise, O Lord, let not man prevail.

TRACT. *Ps. cxxix.* From the deep have I cried to thee, O Lord; Lord, hear my voice. V. Let thy ears be attentive to the prayer of thy servant. V. If thou shouldst observe iniquities, O Lord, Lord, who shall stand it? V. But with thee is propitiation, and because of thy law, I waited for thee, O Lord.

*From Septuagesima to Ash-Wednesday, the TRACT is said only on SUNDAYS and FEASTS, not on weekdays.*

GOSPEL. *Matt. xx. 1. 16.*

**A**T that time; Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place. 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

Adjutor in opportunitatibus, in tribulatione. Spere in te, qui noverunt te; quoniam non derelinquis quærentes te, Domine. V. Quoniam non in finem oblivio erit pauperis; patientia pauperum non peribit in æternum. Exurge, Domine, non prævaleat homo.

De profundis clamavi ad te, Domine; Domine, exaudi vocem meam. V. Fiant aures tuæ intendentes in orationem servi tui. V. Si iniquitates observaveris, Domine, Domine, quis sustinebit? V. Quia apud te propitiatio est, et propter legem tuam, sustinui te, Domine.

to them; Go you 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 have received more; and they likewise received every man a penny. And when they received 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 answered one of them, and said; Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way; I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first, last. For many are called, but few are chosen. **CREDO.**

**OFFERT.** *Ps. xci.* Bonum est confiteri Domino, et psallere nomini Lord, and sing to thy name, O thou the Most High.

**SECRET.** Having received, O Lord, our offerings and prayers, cleanse us, we beseech thee, by these heavenly mysteries, and mercifully hear us. Thro'.

**COMM.** *Ps. xxx.* Illumina faciem tuam super servum tuum, & salvum me fac, in tua misericordia; Cast a favourable look on thy servant, and save me by thy mercy; let me not be disappointed, O Lord, since I have called upon thee.

**POSTCOMM.** *Fideles tui.* May thy faithful, O God, be strengthened by these thy mysteries; that receiving them, they may still desire them; and desiring them, may eternally receive them. Thro'.

### VESPERS.

**LITTLE CHAPTER.** *Beginning of the EPISTLE to \*,* p. 199.

### At the MAGNIFICAT.

*Anth.* The master of the family said to his labourers. Why do you *Ant.* Dixit Pater-familias operariis suis; Quid hic statis tota die otiosi? At

stand here all the day idle? illi respondentēs dixerunt;  
 And they answering, said; Quia nemo nos conduxit.  
 Because no one hath hired Ite & vos in vineam meam,  
 us. Go you also into my. & quod justum fuerit, dabo  
 vineyard, and I will give vobis.  
 you what shall be reason-  
 able.

PRAYER. Collect at Mass, p. 199.

The COMMEMORATION, on the SATURDAY before  
 SEXAGESIMA.

*Anth.* The Lord said to  
 Noah: The end of all flesh  
 is now come before me;  
 make thee an Ark of planed  
 boards, that the seed of all  
 things may be saved in it.

*Ant.* Dixit Dominus ad  
 Noe: Finis universæ car-  
 nis venit coram me; fac  
 tibi Arcam de lignis lævi-  
 gatis, ut salvetur universum  
 semen in ea.

V. and R. as above, p. 193. PRAYER. Collect of  
 next Sunday.

SEXAGESIMA-SUNDAY.

MASS. INTROIT. Ps. xliii.

**A**RISE, why dost thou  
 sleep, O Lord? Arise,  
 and cast us not off for  
 ever: Why dost thou turn  
 away thy face? Dost thou  
 forget our distress? Our  
 belly hath cleaved to the  
 earth: Arise, O Lord,  
 help us, and deliver us. Ps.  
 We have heard, O God,  
 with our ears; our Fathers  
 have related to us thy won-  
 ders. V. Glory.

**E**XURGE, quare ob-  
 dormis, Domine?  
 Exurge, & ne repellas in  
 finem: Quare faciem tu-  
 am avertis? Oblivisceris  
 tribulationem nostram? Ad-  
 hæsit in terra venter nos-  
 ter: Exurge, Domine, ad-  
 juva nos, & libera nos.  
 Ps. Deus, auribus nostris  
 audivimus; Patres nostri  
 annuntiaverunt nobis. V.  
 Gloria.

COLLECT. *Deus, qui conspicias.* O God, who  
 seest that we place no confidence in any thing we do;  
 mercifully grant that, by the protection of the Doctor of  
 the Gentiles, we may be defended against all adversity.  
 Thro'.

EPISTLE. 2 Cor. xi. 19. and xii. 1. 9.

**B**RETHREN: You gladly suffer the foolish; where-  
 as 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 speak according to dishonour,

as if we had been weak in this part. Wherein if any man is bold (I speak foolishly) I am bold 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 death 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 water, 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 watching often, in hunger and thirst, in fasting often, in cold and nakedness. Besides those things that are without ; my daily instances, the solicitude of all the churches. Who is not weak, and I am not weak ? Who is scandalized, and I am not on fire ! If I must needs glory ; I will glory of 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 cannot tell, God knoweth) how he was caught up into paradise ; and heard secret words, which is not granted to man to utter. Of such a one I will glory, but for myself I will glory in nothing, but in my infirmities. For even if I would glory, I should not be foolish ; for I shall 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 revelation should lift me up, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which things I thrice besought the Lord, that it might depart from me ; and he said to me : My grace is suffi-

cient for thee ; for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

GRAD. *Ps.* lxxxii. Let the Gentiles know that God is thy name ; that thou art the Most High over all the earth. V. Make them turn about, O my God, like a wheel, and scatter them like chaff before the wind.

TRACT. *Ps.* lix. Thou hast shaken the earth, O Lord, and made it tremble. V. Heal its wounds, for it is shaken. V. Make thy chosen people retire from before thy bow, that they may be safe.

Sciant Gentes quoniam nomen tibi Deus ; tu solus Altissimus super omnem terram. V. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

Commovisti, Domine, terram, & conturbasti eam. V. Sana contritiones ejus, quia mota est. V. Ut fugiant a facie arcus ; ut liberentur electi tui.

GOSPEL. *Luke* viii. 4. 16.

**A**T that time : A very great multitude was gathered together, and hastened out of the cities to him, he spoke by a similitude. A 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 sprung up, and yielded fruit a hundred fold. Saying these things he cried out : He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said : To you it is given to know the mystery of the kingdom of God ; but to the rest in parable ; that seeing they may not see, and hearing they 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 hearts, 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, who believe for a while, and in time of temptation 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.

**OFFERT.** *Ps. xvi.* Settle my steps in thy paths, that my feet may not slip; bend thine ear, and hear my words; display the wonders of thy mercy, O Lord, who savest those that hope in thee.

*Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea; inclina aurem tuam, & exaudi verba mea; mirifica mesericordias tuas, qui salvos facis sperantes in te Domine.*

**SECRET.** May the sacrifice we have offered to thee, O Lord, always enliven us and defend us. Thro'.

**COMM.** *Ps. xlii.* I will go up to the altar of God, to God, who rejoiceth my youth.

*Introibo ad altare Dei, ad Deum qui lætificat juventutem meam.*

**POSTCOMM.** *Supplices.* Grant, we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy sacraments, may, by a life well pleasing to thee, worthily serve thee. Thro'.

### VESPERS.

**LITTLE CHAPTER.** *The beginning of the EPISTLE to*  
\* *p. 202.*

#### *At the* MAGNIFICAT.

*Anth.* It is granted you to know the mystery of the kingdom of God; but to others it is proposed in parables, said Jesus to his disciples.

*Ant.* *Vobis datum est nosse mysterium regni Dei; cæteris autem in parabolis, Dixit Jesus Discipulis suis.*

**PRAYER.** Collect at Mass, *p. 202.*

*The* **COMMEMORATION** *on the* **SATURDAY** *before*  
**QUINQUAGESIMA.**

*Anth.* Abraham the great father of our faith offered a holocaust on the altar for his son.

*Ant.* *Pater fidei nostræ Abraham summus obtulit holocaustum super altare pro filio.*

**V. and R.** *as p. 193.*  
*tomorrow.*

**PRAYER.** Collect of *to-*

## QUINQUAGESIMA-SUNDAY.

MASS. INTROIT. *Psalm xxx.*

**B**E to me a protecting God, and a place of refuge to save me : for thou art my strength, and my refuge ; and for the glory of thy name thou thyself wilt be my guide, and wilt feed me. *Ps.* In thee, O Lord, have I hoped, let me never be put to shame ; by thy justice deliver me and rescue me. *V.* Glory.

**E**STO mihi in Deum protectorem, & in locum refugii, ut salvum me facias ; quoniam firmamentum meum, & refugium meum es tu ; & propter nomen tuum dux mihi eris, & enutries me. *Ps.* In te, Domine, speravi, non confundar in æternum ; in justitia tua libera me, & eripe me. *V.* Gloria.

**COLLECT.** *Preces nostras.* Mercifully hear our prayers, we beseech thee, O Lord, and having freed us from the chains of our sins, preserve us from all adversity. *Thro'.*

**EPISTLE.** *1 Cor. xiii. 1. 13.*

**B**RETHREN : If I speak with the tongues of men and of angels, and have not charity, I am become assounding 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 prophecy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner ; but then face to face. Now I know in part ; but then I shall know even as I am known. And now there

remain, faith, hope, charity, these three ; but the greatest of these is charity.

**GRAD.** *Ps.* lxxvi. Thou art the God, who alone dost wonders ; thou hast made known thy power among the Gentiles. *V.* Thou hast delivered thy people, thy children of Israel and Joseph, by the strength of thy arm.

**TRACT.** *Ps.* xcix. Praise the Lord all ye people of the earth ; serve the Lord with joy. *V.* Come before him with gladness ; and know that the Lord is God. *V.* 'Tis he that made us, we did not make ourselves ; we are his people, and the sheep of his pasture.

**GOSPEL.** *Luke* xviii. 31. 43.

**A**T 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, that when he drew nigh to Jericho, 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

Tu es Deus, qui facis mirabilia solus ; notam fecisti in Gentibus virtutem tuam. *V.* Liberasti in brachio tuo populum tuum, filios Israel & Joseph.

Jubilate Deo omnis terra ; servite Domino in lætitia. *V.* Intrate in conspectu ejus in exultatione ; scitote quod Dominus ipse est Deus. *V.* Ipse fecit nos, & non ipsi nos ; nos autem populus ejus, & oves pascuæ ejus.



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. **CREDO.**

**OFFERT.** *Ps. cxviii.*  
Blessed art thou, O Lord,  
teach me thy law: with  
my lips have I pronounced  
all the commandments of  
thy mouth.

*Benedictus es, Domine;  
doce me justificationes tuas,  
in labiis meis pronuntiavi  
omnia judicia oris tui.*

**SECRET.** May this offering, *as above, p. 193.*

**COMM.** *Ps. lxxvii.*  
They have eaten and have  
been filled, the Lord hath  
granted them their desire;  
they have not been disap-  
pointed of their desires.

*Manducaverunt, et sa-  
turati sunt nimis, et desi-  
derium eorum attulit eis  
Dominus: non sunt frau-  
dati a desiderio suo.*

**POSTCOMM.** *Quæsumus.* We beseech thee, O Almighty God, that we who have taken this heavenly food, may by it be defended from all adversity. Thro'.

### VESPERS.

**LITTLE CHAPTER.** *The beginning of the EPISTLE to\*, p. 206.*

#### *At the* **MAGNIFICAT.**

*Anth.* But Jesus stopping, ordered the blind man to be brought to him, and said to him; What wouldst thou have me to do for thee? Lord make me receive my sight. Jesus said to him: receive thy sight, thy faith hath made thee whole. And immediately he received his sight and followed him, giving glory to God.

*Ant.* Stans autem Jesus jussit cæcum adduci ad se, & ait illi; Quid vis ut faciam tibi? Domine, ut videam. Et Jesus ait illi: Respice, fides tua te salvum fecit. Et confestim vidit, & sequebatur illum, magnificans Deum.

**PRAYER.** Collect at Mass, p. 206.

### ASH-WEDNESDAY.

#### INSTRUCTION.

**T**HE ceremony of putting ashes on the heads of the faithful on this day is a relic of the ancient disci-

pline of the Church, which, at the beginning of Lent, subjected public and scandalous sinners to a public and canonical penance. The priests, having first received their confessions, put on them sackcloth, laid ashes on their heads, sprinkled them with holy water, and recited aloud over them the Seven Penitential Psalms, assisted therein by all the Clergy prostrate on the ground. After the procession, in which they walked bare-foot in the penitential dress above described, they were dismissed the Church, not to be re-admitted to assist at the sacred misteries, till Maunday-Thursday. The Church doors were shut, and the Mass of the faithful began.

Though public penances are not so frequent as they formerly were, the Council of Trent expressly orders them for public crimes. *Sess. xxiv. c. 8. de Reform.* And the directions given in the *Roman Ritual, de Sacram. Pœnit.* are: "Let not the Priest absolve those who have given public scandal, till they have made public satisfaction, and removed the scandal."

We are therefore to perform this holy ceremony with a humble and contrite soul, with a firm resolution of entering upon penitential practices in order to punish our sins, and to satisfy for them in a manner that may bear some proportion to the enormity of our offences.

### THE BLESSING OF THE ASHES.

**ANTHEM.** *Ps. lxxviii.* Hear us, O Lord, for thy mercy is kind; look on us, O Lord, according to the multitude of thy mercies. *Ps.* Save me, O God; for the waters have reached my soul. *V. Glory.*

*Anth.* Hear us, &c. to *Ps.* May the Lord be with you.

Let us pray.

**O** Almighty and Eternal God, spare those that repent, and vouchsafe to send from heaven thy holy angel, to † bless, and † sanctify these ashes, that they may be a wholesome remedy to all who humbly call upon thy holy name, and conscious of their sins, accuse them-

*Exaudi nos, Domine, quoniam benigna est misericordia tua; secundum multitudinem miserationum tuarum respice nos, Domine. Ps. Saluum me fac, Deus; quoniam intraverunt aquæ usque ad animam meam. V. Gloria.*

*Ant.* Exaudi nos, &c. to *Ps.*

*R.* And with thy spirit.

*Omnipotens.*

selves, and deplore their crimes in the sight of thy divine majesty, or humbly and earnestly have recourse to thy sovereign bounty; and grant, by our calling on thy most holy name, that whoever shall be touched by these ashes for the remission of their sins, may receive health of body; and defence of soul. Thro' Christ our Lord. R. Amen.

Let us pray. *Deus, qui non mortem.*

**O** God, who desirest the conversion, and not the death of sinners, graciously consider the weakness of human nature, and mercifully vouchsafe to † bless these ashes, which we design to receive on our heads, in token of our humiliation, and to obtain forgiveness; that we, who know we are but ashes, and must return to dust because of our wickedness, may obtain, through thy mercy, pardon of all our sins, and the recompence promised to penitents. Thro' Christ our Lord. R. Amen.

Let us pray. *Deus, qui humiliatione.*

**O** God, who art appeased by humiliation, and pacified by satisfaction, incline to our prayers the ears of thy mercy: and pour upon the heads of thy servants, covered with these ashes, the grace of thy blessing; so as both to fill them with the spirit of compunction, and to grant them the effects of their just desires, and when granted, to remain stable and untouched for ever. Thro' Christ our Lord. R. Amen.

Let us pray. *Omnipotens.*

**O** Almighty and Eternal God, who forgavest the Ninivites, when they did penance in sackcloth and ashes; mercifully grant us so to imitate their penance, that we may obtain pardon of our sins. Thro' Christ our Lord. R. Amen.

*The Priest having sprinkled the ashes with holy water, saying the Anthem, Thou shalt sprinkle, p. 30, without the Psalm, and incensed them thrice, receives or gives them to himself; then he lays them on the head of every one, saying to each:*

*Pr. Remember, O man, thou art dust, and shalt return to dust again.*

*In the mean time, the following Anthems are sung by the Choir.*

**ANTHEM.** Joel ii. Let us change our dress for ashes and sackcloth; let us fast and weep in the pre-

Immutemur habitu in cinere & cilicio; jejunemus, & ploremus ante Dominum; quia multum mise-

sence of the Lord ; for our God is very merciful to forgive us our sins.

*Another.* The priests, the ministers of the Lord, shall weep between the porch and the altar, and say : Spare, O Lord, O spare thy people, and shut not the mouths of those, who praise thee, O Lord.

*RESP. Esther xiii. Joel ii.* Let us amend of the sins we have committed through ignorance ; lest suddenly overtaken by the day of our death, we seek for time to do penance, and be not able to find it.\* Look down on us, O Lord, and take pity ; for we have sinned against thee. V. Help us, O God, our Saviour, and deliver us for the glory of thy name, O Lord.\* Look down on us, &c. to V. Glory, &c.\* Look down on us, &c. to V.

May the Lord be with you. R. and with thy Spirit.

Let us pray. *Concede nobis.*

**G**RANT us, O Lord, to begin with holy fasting our Christian warfare ; that being to fight against spiritual wickedness, we may be aided therein by temperance. Thro' Christ our Lord. R. Amen.

*MASS. INTROIT. Wisd. xi. Psalm lvi.*

**T**HOU, O Lord, hast mercy on all, and hatest none of those things, which thou hast created ; thou winkest at the sins of men to draw them to repentance, and thou pardonest them because thou art the Lord our God. *Ps.* Have mercy on me, O God,

ricors est dimittere peccata nostra Deus noster.

Inter vestibulam & altare plorabunt sacerdotes ministri Domini, & dicent ; Parce, Domine, parce populo tuo, & ne claudas ora canentium te, Domine,

Emendemus in malitia quæ ignoranter peccavimus ; ne subito præoccupati die mortis, quaeramus spatium pœnitentiæ, & invenire non possimus.\* Attende, Domine, & misere-re ; quia peccavimus tibi. V. Adjuva nos, Deus Salutaris noster ; & propter honorem nominis tui, Domine, libera nos.\* Attende, Domine, &c. to V. Gloria, &c.\* Attende, &c. to V.

**M**ISERERIS omnium, Domine, & nihil odisti eorum, quæ fecisti, dissimulans peccata hominum propter pœnitentiam, & parcens illis ; quia tu es Dominus, Deus noster. *Ps.* Miserere mei, Deus, miserere mei ; quoniam in te confidit anima mea. V.

have mercy on me; for Gloria.  
my soul trusteth in thee.

V. Glory.

COLLECT. *Præsta Domine.* Grant, O Lord, that thy faithful may enter on this solemn fast with suitable piety, and go thro' it with unmolested devotion. Thro'.

*From this day to Passion-Sunday the second COLLECT is: A cunctis, as above, p. 194. The third; O Almighty, p. clv.*

LESSON. *Joel ii. 12. 19.*

**T**HUS saith the Lord. Return to me with your whole heart, in fasting, in weeping, and in mourning, And rend your hearts, and not your garments, and be converted to the Lord your God; for he is good and compassionate, patient, and very merciful, and willing to be reconciled after sin. Who knoweth but he may turn to us, and forgive us, and leave a blessing behind him; a sacrifice and libation to the Lord our God? Sound the trumpet in Sion, appoint a holy fast, call an assembly, summon the people, purify the congregation, assemble the elders, gather together the little ones, and those that suck the breast; let the bridegroom go out of his chamber, and the bride from her nuptial bed. Between the porch and the altar let the priests, the ministers of the Lord, weep and say: Spare, O Lord, spare thy people, and let not thy inheritance fall into reproach, for the Gentiles to insult over them. Why do they say among the nations: Where is their God? The Lord hath been moved with zeal for his land, and spared his people. And the Lord spoke to his people, and said: Behold I will send you corn and wine, and oil, and you shall be filled with them; and I will let you no longer be a reproach among the Gentiles, saith the Lord Almighty.

GRAD. *Ps. lvi.* Have mercy on me, O God, have mercy on me; for my soul hath trusted in thee. V. He hath stretched forth his hand from heaven, and hath delivered me; he hath given up to reproach those who trampled on me.

*Miserere mei, Deus, miserere mei; quoniam in te confidit anima mea: V. Misit de cælo, & liberavit me; dedit in opprobrium conculcantes me.*

TRACT. *Ps. cii. and lxxviii.* Deal not with

*Domine, non secundum peccata nostra, quæ feci-*

us, O Lord, according to our sins, which we have committed, nor punish us according to our iniquities. V. Remember not, O Lord, our past offences; let thy mercy soon overtake us, for we are reduced to the greatest misery. V. \* Help us, O God our Saviour; and for the glory of thy name deliver us. O Lord, and for the glory of thy name pardon us our sins

mus nos, neque secundum iniquitates nostras retribuas nobis. V. Domine, ne memineris iniquitatum nostrarum antiquarum; cito anticipent nos misericordie tue, quia pauperes facti sumus nimis. V. \* Adjuva nos, Deus salutaris noster: & propter gloriam nominis tui, Domine, libera nos; & propitius esto peccatis nostris propter nomen tuum.

*The TRACT is said every MONDAY, WEDNESDAY, and FRIDAY, till Wednesday in Holy-week, except there is a proper one appointed.*

GOSPEL. *Matt. vi. 16. 21.*

**A**T that time: Jesus said to his disciples: When you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; That thou appear not to men to fast, but to thy Father who is in secret; and thy Father, who is in secret, will reward thee. Lay not up for yourselves treasures on earth; where the rust and moth consumes, and where thieves break through and steal. But lay up for yourselves treasures in heaven; where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

OFFERT. *Ps. xxix. 1* will extol thee, O Lord, because thou hast upholden me; nor hast thou let my enemies triumph over me. O Lord, to thee I cried out, and thou didst heal me.

Exaltabo te, Domine, quoniam suscepisti me; nec delectasti inimicos meos super me. Domine, clamavi ad te, & sanasti me.

**I. SECRET.** Grant, O Lord, that we may be duly prepared to present these our offerings, by which we celebrate the institution of this venerable mystery. Thro'.

II. SECRET. Graciously, *as above*, p. 194.

III. SECRET. O God, to whom alone is known the number of thine elect to be placed in eternal bliss; grant, we beseech thee, by the intercession of all thy saints, that the book of predestination may contain the names of all those, whom we have undertaken to pray for, as well as those of all the faithful. Thro'.

PREFACE of Lent. ORDINARY, p. 52.

COMM. *Ps. i.* He Qui meditabitur in lege  
that meditateth night and Domini die ac nocte, dabit  
day on the law of the Lord, fructum suum in tempore  
shall yield his fruit in due suo.  
season.

POSTCOMM. *Precepta nobis.* May the mysteries we have received, O Lord, afford us help, that our fasting may be acceptable to thee, and become a remedy to us. Thro'.

II. POSTCOMM. *Mundet, as above*, p. 195.

III. POSTCOMM. *Purificent.* May the mysteries we have received, purify us, we beseech thee, O Almighty and merciful God; and grant, by the intercession of all thy saints, that this thy sacrament may not increase our guilt to punishment, but be a means of obtaining pardon in order to salvation; may it wash away sin, strengthen our frailty, secure us against all dangers of the world; and procure forgiveness for all the faithful both living and dead. Thro'.

*The PRAYER over the People.*

Let us pray. Bow down your heads to God.

PRAYER. *Inclinantes.*

MERCIFULLY look upon us, O Lord, bowing down before thy divine Majesty, that they who have been refreshed with thy divine mysteries, may always be supported by thy heavenly aid. Thro'.

*And such a Prayer is said over the people every day, except on Sundays and Feasts, till Wednesday in Holy-Week.*

THURSDAY BEFORE THE I. SUNDAY IN LENT.

MASS. INTROIT. *Psalm liv.*

WHEN I cried out to the Lord, he heard my voice against those that were coming upon me; he that is before all ages and will be for ever, humbled them; cast thy care on the Lord, and he will feed thee.

*Ps.* Hear, O God, my prayer, and despise not my petition; hearken to me, and graciously hear me. V. Glory.

**COLLECT.** *Deus qui culpa.* O God, who by sin art offended, and pacified by repentance, mercifully regard the prayers of thy people, who make supplication to thee: and turn away the scourges of thy anger, which we deserve for our sins. Thro'.

**LESSON.** *Isaiah xxxviii.* 1. 6.

**I**N those days Ezechias was sick even to death; and Isaiah the Prophet, the son of Amos, came to him and said: Thus saith the Lord: Set thy house in order, for thou shalt die, and not live. And Ezechias turned his face to the wall, and prayed to the Lord, saying: Remember, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done what was good in thy sight. And Ezechias wept exceedingly. And the word of the Lord came to Isaiah, saying: Go, and say to Ezechias: Thus saith the Lord, the God of David thy Father; I have heard thy prayer, and seen thy tears; behold I will add to thy days fifteen years; and I will deliver thee and this city out of the hands of the King of Assyria, and protect it, saith the Lord Almighty.

**GRAD.** *Psalm 54.* Cast thy care on the Lord, and he will feed thee. V. When I cried out to the Lord, he heard me, and defended me against those that were coming upon me.

**GOSPEL.** *Matt. viii. p. lxxv.*

**OFFERT.** *Psalm 24.* To thee, O Lord, have I raised up my soul: my God, in thee is my trust, let me not be confounded; neither let my enemies scoff at me; for none, who look for thee, shall be disappointed.

**SECRET.** Hear us, O Lord, we beseech thee, and being appeased by these offerings, grant they may increase our devotion, and advance our salvation. Thro'.

**COM.** *Psalm 50.* Thou wilt accept a sacrifice of righteousness, oblations, and whole-burnt-offerings on thy altar, O Lord.

**POSTCOMM.** *Cælestis doni.* Having partaken of the blessing of these heavenly mysteries, we humbly beseech thee, O Almighty God, that we may receive by them both the sacrament and eternal salvation. Thro'.

Let us pray. Bow down your heads to God.



PRAYER. *Purce, Domine.* Spare, O Lord, spare thy people: that having been justly chastized, they may find comfort in thy mercy. Thro'.

FRIDAY BEFORE THE I. SUNDAY IN LENT.

MASS. INTROIT. *Psalm xxix.*

**T**HE Lord hath heard me, and taken pity on me; the Lord hath become my helper. *Ps.* I will extol thee, O Lord, because thou hast protected me; neither hast thou let my enemies triumph over me. V. Glory.

COLLECT. *Inchoata jejunia.* Graciously favour us, O Lord, we beseech thee, in the fast we have undertaken that what we observe outwardly, we may perform with sincere minds. Thro'.

LESSON. *Isaiah lviii. 1. 9.*

**T**HUS saith the Lord God; Cry aloud, cease not; raise thy voice like a trumpet, and declare to my people their wickedness, and to the house of Jacob their sins. For they seek me daily, and ask to know my ways, as they were a people that had done righteously, and had not abandoned the law of their God. They consult me about the precepts of righteousness, and are willing to approach to God. Why have we fasted; say they, and thou hast not regarded us? Why have we humbled our souls, and thou hast not known it? Behold in the day of your fast is found your own will, and you are exacting on all your debtors. Behold you fast for law-suits and strife, and you wickedly strike one another with your fists. Fast not as you have done hitherto, making your voice to be heard aloud. † Is this the fast I have chosen? *Doth it consist* in a man's afflicting his soul a day, or turning his head round, ‡ as it were in a circle, or spreading sackcloth and ashes under him? Will thou call this a fast and a day acceptable to the Lord? Is not this rather the fast I have chosen? Break the bonds of wickedness, loose the Burdens that are oppressing, set the distressed at liberty, and undo every burden. Deal thy bread to the hungry, and bring the poor and harbourless into thy house. When thou seest any one naked, clothe him; and despise not thy own flesh. Then shall thy light break forth as the morning, and thy

† Expl. In quarrelling and noise. ‡ Expl. Shaking his head in a ceremonial manner, in token of grief which he hath not.

health shall soon appear, and thy righteousness shall go before thee, and the glory of the Lord shall protect thee. Then shalt thou pray, and the Lord will hear thee; thou shalt cry out to him, and he will say; Behold here I am. For I the Lord thy God am merciful.

GRAD. *Ps.* 26. One thing have I asked of the Lord, and that I will continue to ask, that I may dwell in the house of the Lord. V. That I may contemplate the beauty of the Lord, and be protected in his holy temple.

TRACT. Deal not, as *p.* 212.

GOSPEL. *Matt.* v. 43. vi. 1. 5.

**A**T that time; Jesus said to his disciples; You have heard that it was said: Thou shalt love thy neighbour and hate thy enemy. But I say to you, Love your enemies, do good to those that hate you, and pray for those who persecute and calumniate you; that you may be the children of your Father, who is in heaven, who maketh his sun rise on the good and bad, and his rain fall on the just and the unjust. For if you love only those that love you, what reward shall you have? Do not the very Publicans do the same? And if you salute your brethren only, what do you more? Do not the Heathens do as much? Be you therefore perfect, as your heavenly Father is perfect.—*Chap.* vi. Take heed you perform not your good works before men, to be seen by them: otherwise you shall receive no reward from your Father, who is in heaven. When therefore thou givest alms, sound not a trumpet before thee, as the hypocrites do in the Synagogues and in the streets, that they may be honoured by men. Verily I say to you, they have already received their reward. But when thou givest alms, let not thy left hand know what thy right hand doth, that thy alms may be in secret; and thy Father, who seeth in secret, will reward thee.

OFFERT. *Ps.* 118. Preserve my life, O Lord, according to thy promise, that I may know thy commandments.

SECRET. Grant, we beseech thee, O Lord, that the sacrifice we offer in this holy time of Lent, may render our soul acceptable to thee, and make us more ready in the practise of fasting. Thro'.

COMM. *Ps.* 2. Serve the Lord with fear, and rejoice in him with trembling: embrace instructions, lest you perish from the right way.

**POSTCOMM.** *Spiritus nobis.* Give us, O Lord, the spirit of thy charity, that thou mayst, by thy mercy, make those unanimous, whom thou hast fed with and the same heavenly bread. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Tuere, Domine.* Defend, O Lord, thy people, and mercifully cleanse them from all their sins; for no misfortune can hurt them, if no wickedness rule over them. Thro'.



## SATURDAY BEFORE THE I. SUNDAY IN LENT.

*The INTROIT, GRADUAL, OFFERTORY, and COMMUNION, as yesterday.*

**COLLECT.** *Adesto, Domine.* Give ear, O Lord, to our prayers, and grant that we may, with true devotion, observe this solemn fast, which was wholesomely instituted for giving health to both our souls and bodies. Thro'.

**LESSON.** *Isaias. lv. 9, 14.*

**T**HUS saith the Lord God; if thou take the chain† from the midst of thee, and stretch no more out thy finger, nor speak that which profiteth not. If thou pour forth thy soul to the hungry, and satisfy the soul that is afflicted, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee continual rest, and fill thy soul with brightness, and deliver thy bones; and thou shalt become as a well watered garden, and as a fountain, whose waters never dry up. And the places that have been deserted for many ages, shall be built up in thee, and thou shalt raise up foundations for many ages; and thou shalt be called the repairer of the fences, and the restorer of trodden paths into fixt dwellings, If thou turn away thy foot from the Sabbath, and do not thy own will on my holy day, and call the Sabbath a delight, the holy and honourable day of the Lord, and shalt glorify him, not following thy own ways, nor doing thy own will, to speak words‡; Then shall thy delight be in the Lord, and I will raise thee above whatever is high on earth,

† Expl. If thou cease to oppress, grieve, or calumniate thy neighbour.

‡ Expl. To spend it in idle discourse.

and I will give thee to feed on the inheritance of thy father Jacob ; for the mouth of the Lord hath spoke it.

GOSPEL. *Mark vi. 47. 56.*

**A**T that time ; It being late in the evening, the ship was in the middle of the sea, and Jesus alone on the land. And seeing his disciples labour in rowing (for the wind was against them) about the fourth watch of the night, he came to them, walking on the sea ; and he would have passed by them. But they seeing him walking on the sea, thought it was a spirit ; and they cried out. For they all saw him, and were frightened. And immediately he spoke to them, and said ; Take heart, 'tis I, be not afraid. And he went up to them into the ship, and the wind ceased : which increased their surprise, for they had not reflected on the miracle of the loaves, because their hearts were blinded. And having crossed over, they came to the land of Genezareth, and put to shore. And being come out of the ship, they of the country presently knew him ; and running through the whole country, they began to carry about in beds those that were sick, wheresoever they heard he was. And when he entered into any village, town or city, they laid the sick in the streets, and besought him that they might but touch the hem of his garment and as many as touched him, were made whole.

SECRET. Receive, O Lord, the sacrifice, by the immolation of which thou vouchsafest to be appeased ; and grant, we besech thee, that being purified by its efficacy, we may offer the affections of our minds well pleasing to thee. Thro'.

POSTCOMM. *Cælestis vitæ.* Being strengthened, O Lord, by the gift of a heavenly life, we besech thee, that what is a mystery to us in this life, may help us to obtain that which is eternal. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Fideles tui.* May thy faithful, O God, be strengthened by thy gifts ; that by receiving them, they may ever hunger after them, and hungering after them have their desires satisfied in the everlasting possession of them. Thro'.

~~~~~  
FIRST SUNDAY IN LENT.

I N S T R U C T I O N.

**S**INCE, according to the council of Trent, the whole life of a Christian ought to be a continual penance,

we ought to embrace with fervour that, at least, which is prescribed during the time of Lent, by fasting with all the exactness the Church requires of such, as are not incapable thereof through age, infirmity, or other lawful excuse. To animate ourselves the more to this, we ought often to call to mind the universal practice of our pious ancestors in the faith of Christ, (and which subsisted near twelve hundred years) of taking only one meal a day during the time of Lent, except on Sundays, and that not till after Evening-song, which was always said towards the evening.

We must carefully avoid seeking to please our taste in the choice and seasoning of such meats as are allowed in Lent; for to do that, according to the holy Fathers, would be only *changing* dainties, and not *retrenching* them: It would be nourishing sensuality instead of extinguishing it: And it may be said, that it would not be satisfying the obligation of Lent, as it would be no longer mortifying the body or doing penance.

This first fast regards only those, who have attained to a certain age of life, and who can go through withit, without prejudice of their health. But there is another fast, from which no one is exempt, and which admits of no dispensation. This consists in avoiding, with a particular care, whatever may lead to sin. It is for this great and important end, that we must strive against our bad habits with fresh zeal: We must mortify ourselves, and be temperate in every thing, by retrenching from our ordinary conversation, sleep, and most innocent diversions, that we may be able to spend more time in prayer, retirement, and the exercises of acts of charity.

Such are the intentions, such the desires of the Catholic Church. Can there therefore be a greater absurdity than to hear Christians talking in their public prayers of *macerating* their bodies, of *sighing*, and groaning under the weight of their sins, of being *terrified* with the judgments of God, while they content themselves with complying outwardly (and that too often very *imperfectly* with the ceremony of a bodily fast; notwithstanding there is the same mirth, jollity, good cheer, diversions, and recreations going on, as in other parts of the year. This is not the fast the Lord hath chosen, as appears from the express declaration of God himself in the *Lesson of Ash-Wednesday*, and that of *Friday* before the first *Sunday in Lent*

In order therefore not only to use the language of the Church, but likewise to follow its spirit and directions, we must join to our fasting, prayer, retirement, and the avoiding whatever leads to sin, the virtues of continency and alms deeds, which were formerly looked on as inseparable from Lent, and other fasts. We frequently beg the grace of continency in the public prayers of the Church during that holy time, and the practice of it was formerly imposed as a precept. With regard to alms, the holy Fathers look on them so necessary, that they say our fasts will avail nothing without them; and the design of the Church is, and the practice from the most early time was, that we should live so in Lent and other Fasting-days, as to be able to retrench considerably from the expences of our tables, in order to bestow, what was so retrenched, on the poor.

Those that are entangled in any habitual mortal sin, can do nothing better for their salvation, or more agreeable to the spirit of the Church, than to approach the sacrament of penance at the beginning of Lent; that after having taken time to become sensible of the enormity of their sins, to sigh and weep before God, and to satisfy, as far as they are able, his justice, they may hope to obtain at the end of Lent, the grace of reconciliation, which the Church grants to contrite and humble sinners.

MASS. INTROIT. *Psalm xc.*

**H**E shall call upon me, and I will hear him: I will rescue him, and glorify him; I will fill him with length of days. *Ps.* 90. He that taketh up his abode in the aid of the most high, shall remain under the protection of the God of heaven.

**I**NVOCABIT me, et ego exaudiam eum; Eripiam eum, et glorificabo eum; Longitudine dierum adimplebo eum. *Ps.* 90. Qui habitat in adjutorio altissimi, in protectione Dei cœli commorabitur.

V. Glory.

V. Gloria.

**I. COLLECT.** *Deus qui Ecclesiam.* O God, who purifiest thy Church by the yearly observation of Lent; grant that what thy children endeavour to obtain of thee by abstinence, they may put in execution by good works. Thro.'

## EPISTLE. 2 Cor. vi. 1. 10.

**B**RETHREN: We exhort you, that you receive not the grace of God in vain. For he saith: "In an accepted time have I heard thee; and in the day of salvation have I helped thee." \* Behold, now is the acceptable time; 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 long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand, and on the left; by honour, and dishonour, by evil report, and good report: as deceivers, and yet true; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, and possessing all things.

**GRAD.** *Ps. xc.* God hath given his Angels a charge over thee, to guard thee in all thy ways. *V.* They shall bear thee up on their hands, lest at any time thou hit thy foot against a stone.

**TRACT.** *Ps. xc.* He that taketh up his abode in the aid of the most high, shall remain under the protection of the God of heaven. *V.* He shall say to the Lord, Thou art my protector and my refuge; He is my God, in him will I hope. *V.* For it is he, who hath delivered me from the snare of those that hunted me, and from their threats. *V.* He shall cover thee with his shoulders, and thou shalt hope under

*Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis. V. In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum.*

*Qui habitat in adjutorio altissimi, in protectione Dei cœli commorabitur. V. Dicet Domino, susceptor meus es tu, et refugium meum; Deus meus, sperabo in euni. V. Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero. V. Scapulis suis obumbrabit tibi, et sub pennis ejus sperabis. V. Scuto circumdabit te veritas ejus; Non timebis a timore nocturno. V. A sagitta volante per diem, a*

his wings. V. His truth shall compass thee with a shield : Thou shalt not fear the terrors of the night. V. Nor the arrow flying by day, nor the mischief stalking in the dark, nor a fall, nor the noon-day devil. V. A thousand shall fall on thy side, and ten thousand on thy right hand : But *evil* shall not approach thee. V. For he hath given his Angels charge over thee, to guard thee in all thy ways. V. They shall bear thee up on their hands, lest at any time thou hit thy foot against a stone. V. Thou shalt tread on the asp and the basilisk, thou shalt trample on the lion and the dragon. V. Since he hath hoped in me, I will deliver him ; I will protect him, since he hath known my name. V. He shall call upon me, and I will hear him ; I am with him in distress. V. I will rescue him, and glorify him ; I will fill him with length of days, and shew him my salvation.

GOSPEL. *Matt.* iv. 1. 11.

**A**T 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, he was afterwards hungry. And the tempter coming, said to him: If thou be the Son of God, command that these stones be made bread. But he answered and said : It is written, "Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God." Then the Devil took him into the holy city, and set him up on the pinnacle of the Temple, and said to him : If thou be the Son of God, cast thyself down ; for it is written :

negotio perambulante in tenebris, a ruina et dæmonio meridiano. V. Cadent a latere tuo mille, et decem millia a dextris tuis : Tibi autem non appropinquabit. V. Quoniam Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis. V. In manibus portabunt te, ne unquam offendas ad lapidem pedem tuum. V. Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem. V. Quoniam in me speravit, liberabo eum ; protegam eum, quoniam cognovit nomen meum. V. Invocabit me, et ego exaudiam eum ; Cum ipso sum in tribulatione. V. Eripiam eum, et glorificabo eum ; Longitudine dierum adimplebo eum, et ostendam illi salutare meum.



He hath given his Angels charge over thee, and on 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 said 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. **CREDO.**

**OFFERT.** *Ps. xc.* The Lord shall cover thee with his shoulders, and thou shalt hope under his wings; his truth shall compass thee with a shield.

*Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis; scuto circumdabit te veritas ejus.*

**SECRET.** We offer thee, O Lord, in the most solemn manner, this sacrifice at the beginning of Lent, humbly beseeching thee, that as we retrench from the food of our bodies, we may also refrain from all noxious pleasures. *Thro.*

**COMM.** *Ps. xc.* The Lord shall cover thee with his shoulders, and thou shalt hope under his wings; his truth shall compass thee with a shield.

*Scapulis suis obumbrabit tibi Dominus, et sub pennis ejus sperabis: scuto circumdabit te veritas ejus.*

**POSTCOMM.** *Tui nos.* May the holy oblation, O Lord, of thy sacrament give us a new life, that, by laying aside the old man, it may bring us to the participation of this saving mystery. *Thro.*

### VESPERS.

*The LITTLE CHAPTER. Beginning of the EPISTLE to \*, p. 222.*

### HYMN.

**O** GRACIOUS Lord,  
incline thine ears,  
To th' humble prayers join'd  
with tears;  
Which in this sacred fast  
of Lent  
Are offer'd by the penitent.

**A**UDI, benigne conditor,  
*Nostras preces cum fletibus*  
In hoc sacro jejunio  
*Fusas quadragenario.*

Searcher of hearts, whose  
piercing eyes  
See clearly man's infirmi-  
ties :

To contrite sinners grant  
the grace

Of pardon, and their sins  
efface.

Our crimes are grievous  
to excess,

But spare us, who our guilt  
confess,

And for thy greater praise  
apply

To our sick souls a remedy.  
May saving fasts observ'd  
this Lent

Become the bodies punish-  
ment :

That sin may thus unfe-  
der remain,

And so the heart from sin  
abstain.

Grant, O most sacred  
Trinity,

Grant, O most perfect  
Unity,

That this our solemn absti-  
nence

May fruitful prove to mind  
and sense. Amen.

V. God hath given his  
Angels a charge over thee.

R. To guard thee in all  
thy ways.

Scrutator alme cordium,

Infirma tu scis virium :

Ad te reversis exhibe

Remissionis gratiam.

Multum quidem pecca-  
vimus,

Sed parce confitentibus ;

Ad nominis laudem tui

Confer medelam criminis.

Concede nostrum conteri :

Corpus per abinentiam ;

Culpæ ut relinquunt pabu-  
lum

Jejuna corda criminum.

Præsta, beata Trinitas,

Concede simplex Unitas,

Vt fructuosa sint tuis

Jejuniorum munera. Amen.

V. Angelis suis Deus  
mandavit de te. R. Ut

custodiant te in omnibus  
viis tuis.

### At the MAGNIFICAT.

*Anth.* Behold now an  
acceptable time : behold  
now the day of salvation :  
in these days therefore let  
us behave ourselves like  
servants of God, with much  
patience in fasting, in

*Ant.* Ecce nunc tempus  
acceptabile ; ecce nunc dies  
salutis : in his ergo diebus  
exhibeamus nosmetipsos  
sicut Dei ministros, in mul-  
ta patientia, in jejuniis, in  
vigiliis, et charitate non

watching, and in an unfeigned charity.

PRAYER. COLLECT at Mass, as above p. 221.

MONDAY. I. WEEK IN LENT.

MASS. INTROIT. *Psalm 122.*

**A**S the eyes of servants are on the hands of their masters, so are our eyes on the Lord our God, until he have mercy on us : have mercy on us, O Lord, have mercy on us. *Ps.* To thee have I lifted up my eyes, thou that dwellest in the heavens. *V.* Glory.

COLLECT. *Converte nos.* Convert us, O God our Saviour, and instruct our minds with thy heavenly doctrine, that this fast of Lent may be beneficial to us. *Thro'.*

LESSON. *Ezek. xxxiv. 11. 16.*

**T**HUS saith the Lord God: Behold, I myself will seek my sheep and I will visit them. As the shepherd goeth to seek his flock in the day, when he is among his sheep that are scattered; so will I visit my sheep, and deliver them out of all the places, where they have been scattered in the cloudy and dark day. And I will bring them from amidst the nations, and gather them from different countries, and bring them into their own land, and feed them on the mountains of Israel, along the river sides, and in every inhabited part of the country. In the richest pastures will I feed them: and on the high mountains of Israel shall their pastures be: there shall they rest on the green grass, and in the fat pastures shall they be fed on the mountains of Israel. I myself will feed my sheep, and I will make them lie down, saith the Lord God. I will seek what was lost, I will bring back what was strayed; I will bind up the wounds of such as were hurt, and strengthen such as were weak; and such as are fat and strong I will keep, and I will feed † them with judgment, saith the Lord Almighty.

GRAD. *Ps. 83.* Cast an eye upon us, O God, our Protector, look down upon thy servants. *V.* O Lord God of armies, hear the prayers of thy servants.

TRACT. *Ps. 102.* Deal not, &c. as above, p. 212.

† Expl. I will govern them with justice.

GOSPEL. *Matt. xxv. 31.*

**A**T that time: Jesus said to his disciples: When the Son of Man shall come in his majesty, and all the Angels with him, then shall he sit on the throne of his glory: and all nations shall be gathered together before him, and he shall separate them one from another, as a shepherd separateth the sheep from the goats; and he shall place the sheep on his right hand, and the goats on his left. Then shall the King say to them on his right hand: Come you blessed of my Father, take possession of the kingdom prepared for you from the creation of the world: for I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you entertained me; naked, and you clothed me; sick, and you visited me; I was in prison, and you came to see me. Then shall the righteous answer him, saying: Lord, when did we see thee hungry, and fed thee? Or thirsty, and gave thee drink? And when did we see thee a stranger, and entertained thee? Or naked, and clothed thee? Or when did we see thee sick or in prison, and visited thee? And the King shall answer, and say to them: Verily, I say to you, inasmuch as you have done it to one of the least of these my brethren, you have done it to me. Then he shall say to them also on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the Devil and his Angels; for I was hungry, and you gave me not to eat; I was thirsty, and ye gave me not to drink; I was a stranger, and you entertained me not; naked, and you clothed me not; sick, and in prison, and you did not visit me. Then shall they also answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not assist thee? Then he shall answer them, saying: Verily, I say to you, inasmuch as you did it not to one of the least of these, you did it not to me. And these shall go into everlasting punishment; but the righteous into everlasting life.

**OFFERT.** *Ps. 118.* I will lift up my eyes, and consider thy wonders, O Lord, that thou may'st teach me thy law: give me understanding, and I will learn thy commandments.

**SECRET.** Sanctify, O Lord, the offerings we have made, and cleanse us from the stains of our sins.  
Thro.

COMM. *Matt. 25.* Verily, I say to you; What you have done to one of the least of mine, you have done to me; come ye blessed of my Father, take possession of the kingdom prepared for you from the beginning of the world.

POSTCOMM. *Salutaris.* Being filled, O Lord, by the participation of thy saving mysteries, we humbly beseech thee, that as we rejoice in the taste thereof, we may be renewed by their effects. Thro'.

*The PRAYER over the people.*

Let us pray. Bow down your heads to God.

PRAYER. *Absolve.* Loosen, O Lord, we beseech thee, the bonds of our sins; and mercifully turn away from us, whatever we deserve for them. Thro'.



## TUESDAY.

MASS. INTROIT. *Psalm 89.*

**T**HOU, O Lord, hast been our refuge from generation to generation; thou art from all eternity, and wilt be throughout all ages. *Ps.* Before the mountains were made, and before the globe of the earth was formed, thou art God from all eternity and throughout all ages. V. Glory.

COLLECT. *Respice.* Look down, O Lord, on thy children, and grant that, while we chastise ourselves by mortifying the flesh, our minds may be inflamed with the love and desire of thee. Thro'.

LESSON. *Isaias. lv. 6. 11.*

**I**N those days: Isaias the Prophet spake, saying: Seek the Lord, while he may be found; call on him while he is near. Let the wicked man forsake his way, and the unjust man his designs, and let him return to the Lord, and he will have mercy on him; and to our God, for he is full of mercy to forgive: for my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as much, as the heavens are above the earth, so are my ways from your ways, and my thoughts from your thoughts. And as the rain and the snow fall down from heaven, and return thither no more, but soak the earth, and water it, and make it bring forth, and afford seed to the sower, and bread to him that eateth; so shall my word be, that shall go out of my mouth; it shall not return to me empty; but it shall accomplish whatsoever I please, and it shall prosper

in those things, for which I sent it, saith the Lord Almighty.

GRAD. *Ps.* 140. Let my prayer ascend like incense in thy sight, O Lord. V. And let the lifting up my hands be to thee like the evening sacrifice.

GOSPEL. *Matt.* xxi. 10. 17.

**A**T that time: When Jesus was come into Jerusalem, all the city was in an uproar, saying: Who is this? And the people said: This is Jesus the Prophet from Nazareth in Galilee. And Jesus went into the temple of God, and cast out all that sold and bought in the temple; and he overthrew the bankers' tables, and the seats of those that sold doves; saying to them: It is written: My house shall be called the house of prayer, but you have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things he did, and the children crying out in the temple, and saying: Hosanna to the son of David; they were moved with indignation, and said to him: Dost thou hear what these say? And Jesus said to them, Yes. Have ye never read: Out of the mouths of babes and sucklings thou hast drawn perfect praise? And leaving them, he went out of the city into Bethania, and remained there.

OFFERT. *Ps.* 30. In thee, O Lord, have I hoped; I have said: Thou art my God, my life is in thy hands.

SECRET. Be appeased, O Lord, with the offerings we have made, and defend us from all danger. Thro'.

COMM. *Ps.* 4. When I called on thee, thou didst hear me, O my just God; thou didst assist me in tribulation; have mercy on me, O God, and graciously hear my prayer.

POSTCOMM. *Quæsumus.* We beseech thee, O Almighty God, that we may one day receive the effects of that salvation, of which we have received the pledge in these mysteries. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Ascendant.* May our prayers, O Lord, ascend to thee, and deliver thy Church from all wickedness. Thro'.

## EMBER-WEDNESDAY.

MASS. INTROIT. *Psalm. 24.*

**R**EMEMBER, O Lord, the many instances of thy compassion and mercy from the beginning. Let not our enemies ever rule over us: deliver us, O God of Israel, from all our distress. *Ps.* To thee, O Lord, have I raised up my soul, let me not be put to shame. V. Glory.

*Immediately after the Kyrie eleison, is said;*

Let us pray,

Let us kneel down. R. Flectamus genua. R. Stand up again. Levate.

I. COLLECT. *Preces nostras.* Mercifully hear our prayers, O Lord, we beseech thee, and stretch forth the right hand of thy power against every thing that opposeth us. Thro'.

I. LESSON. *Exod.. xxiv. 12. 18.*

**I**N those days; The Lord said to Moses: Come up to me on the mountain, and stay there: and I will give thee tables of stone, and the law and the commandments, which I have written, that thou mayst teach them the children of Israel. Then Moses rose up and Josue his minister. And Moses going up to the mountain of God, said to the Elders; Stay here, till we return to you. You have with you Aaron and Hur; if any debate shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount, and the glory of the Lord abode on Sinai, covering it with a cloud for six days; and on the seventh day he called Moses out of the midst of the cloud. And the appearance of the glory of the Lord was as it were fire burning on the top of the mount, in the sight of the children of Israel. And Moses going in the midst of the cloud, went up into the mount, and was there forty days and forty nights.

GRAD. *Ps. 24.* The distress of my soul is increased; deliver me, O Lord, from the evils that surround me. V. See, O Lord, to what I am reduced. See what I suffer, and forgive me all my sins.

II. COLLECT. *Devotionem.* We beseech thee, O Lord, mercifully to regard the devotion of thy people; that mortifying their bodies by fastings, their minds may be refreshed by good works. Thro'.

## II. LESSON. 3 Kings x. 3. 8.

**I**N those days ; Elias came into Bersabee of Juda, and left his servant there : but he himself went forward a day's journey into the wilderness. And being come thither, he sat under a Juniper-tree, and made it his request that he might die, saying : it is enough for me †, O Lord, take my life, for I am not better than my fathers. And he cast himself down, and fell asleep in the shade of the Juniper ; when behold an Angel of the Lord touched him, and said to him : Arise and eat. He looked, and behold at his head there was a cake baked in the embers, and a pot of water ; and he eat and drank, and again laid himself down to sleep. And the Angel of the Lord came again the second time, and touched him, saying ; Arise, and eat, for thou hast yet a long journey to go. And he arose, and eat and drank, and travelled by the strength of that food forty days and forty nights, as far as Horeb the mountain of God.

TRACT. *Ps.* 24. Deliver me from my necessities, O Lord ; see my distress and affliction, and forgive me all my sins. V. To thee, O Lord, have I lifted up my soul, in thee, O my God, do I put my trust, let me not be put to shame. Neither let my enemies scoff at me. V. For none that trust in thee shall ever be confounded ; let those be confounded, who do what is vain.

GOSPEL. *Matt.* xii. 38.

**A**T that time : Some of the Scribes and Pharisees spoke to Jesus, saying ; Master, we would see a sign § from thee. But he answering, said to them ; A wicked and adulterous generation seeketh after a sign ; and there shall be no other sign given it, but the sign of Jonas the Prophet. For as Jonas was three days and three nights in the whale's belly ; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Ninive shall rise in judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas ; and behold one greater than Jonas is here. The Queen of the south shall rise in judgment with this generation, and condemn it ; because she came from the farthest part of the earth to hear the wisdom of Solomon ; and behold one greater

† Expl. I have lived long enough. § Expl. We should be glad to see thee perform a miracle.



than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest †, and findeth none. Then he saith; I will return into my house from whence I came. And coming he findeth it empty, swept, and furnished. Then he goeth, and taketh with him seven other spirits more wicked than himself; and going in, they settle there: and the latter condition of that man becometh worse than his former, So shall it also be to this wicked generation. While he was yet speaking to the multitude, behold his mother, and his brethren stood without, desiring to speak with him. And one said to him; Behold thy mother and thy Brethren stand without, waiting for thee. But he answering him that spake to him, said; Who is my mother, and who are my brethren? And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren: for whosoever shall do the will of my Father, who is in heaven, he is my brother, my sister, and my mother.

OFFERT. *Ps.* 118. I will meditate on thy law which I have loved exceedingly: and I will put in practice thy commandments, which I have loved.

SECRET. We offer thee, O Lord, this sacrifice of propitiation, that thou wouldst mercifully forgive us our sins, and guide our tottering hearts. Thro'.

COMM. *Ps.* 5. Hear my prayer: attend to the words of my prayer, O my King, and my God: for 'tis to thee, O Lord, I will address my prayer.

POSTCOMM. *Tui, Domine.* May the receiving of this thy sacrament, O Lord, both cleanse us from our hidden sins, and deliver us from the snares of our enemies. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Mentes nostras.*

**E**NLIGHTEN, we beseech thee, O Lord, our minds with the light of thy brightness; that we may discern what is to be done, and be able to do it. Thro',

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THURSDAY.

MASS. INTROIT. *Psalm* 95.

**G**LORY and majesty are in his presence; holiness and grandeur in his sanctuary. *Ps.* Sing to the Lord a new song, sing to the Lord all the earth. V. Glory,

† Expl. An abiding place.

**COLLECT.** *Devotionem.* We beseech thee, O Lord, mercifully to regard the devotion of thy people; that mortifying their bodies by fasting, their minds may be refreshed by good works. *Thro.'*

**LESSON.** *Ezekiel' xviii. 1. 9.*

**I**N those days: The word of the Lord came to me, saying: Why do you make use of this parable, and turn it into a proverb in Israel, saying: *Our fathers have eat sour grapes, and the teeth of their children are set on edge?* As I live, saith the Lord God, this parable shall be no longer a proverb amongst you in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, the same shall die. But if a man be righteous, and do judgment and justice; and hath not eat on the mountains, † nor lifted up his eyes to the idols of the house of Israel; nor defiled his neighbour's wife; nor approached a menstruous woman; nor made any man sorrowful; but hath restored the debtor his pledge; hath taken nothing away by force; hath given his bread to the hungry, and covered the naked with a garment; hath not let his money to usury, nor received any thing more *than he let*; hath withdrawn his hand from iniquity, and given true judgment between man and man; hath walked in my precepts, and observed my ordinances to perform the truth; this man is righteous, and he shall certainly live, saith the Lord Almighty.

**GRAD.** *Ps. 16.* Preserve me, O Lord, as the apple of thine eye; protect me under the shadow of thy wings. **V.** Let me be tried in thy presence; let thy eyes see justice done.

**GOSPEL.** *Matt. xv. 21. 28.*

**A**T that time: Jesus going thence, went towards Tyre and Sidon. And behold a woman of Canaan coming from those parts, cried out, saying to him: Have mercy on me, O Lord, O Son of David; my daughter is grievously tormented by the Devil. But he answered her not a word. And his disciples came and entreated him, saying: Send her away, for she crieth out after us. But he answering, said: I was sent only to the lost sheep of the house of Israel. But she came up to him, and adored him, saying: Lord, help me. Who

† Expl. Where sacrifice was offered to idols.

answering, said: It is not fit to take the children's bread, and cast it to the dogs. And she said: It is true, Lord; but the dogs also eat the scraps which fall from their master's table. Then Jesus answering, said to her: O woman, great is thy faith; be it done to thee according as thou desirest. And her daughter was healed at that very hour.

**OFFERT.** *Ps.* 30. The Angel of the Lord will guard on every side those that fear him, and he will deliver them; taste and see how sweet is the Lord.

**SECRET.** We beseech thee, O Lord, that the offerings which accompany this wholesome fast, may, through thy mercy, save us. Thro'.

**COMM.** *John* 6. The bread, which I will give, is my flesh for the life of the world.

**POSTCOMM.** *Tuorum nos.* By the free grant of these thy gifts, O Lord, augment our temporal, and renew our eternal helps. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Da, quæsumus.* Grant, O Lord, we beseech thee, that all Christian people may acknowledge what they profess, and love the heavenly mystery, they so often approach. Thro'.

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### EMBER-FRIDAY.

**MASS. INTROIT.** *Psalm* 24.

**D**ELIVER me from my necessities, O Lord; see my distress and affliction, forgive me all my sins. *Ps.* To thee have I raised up my soul, O Lord: O my God, in thee I trust, let me not be put to shame. V. Glory.

**COLLECT.** *Esto, Domine.* Be propitious, O Lord, to thy people, and mercifully strengthen them by thy aid, whom thou fillest with devotion to thee. Thro'.

**LESSON.** *Ezekiel* xviii. 20. 28.

**T**HUS saith the Lord God: The soul that sinneth the same shall die: the son shall not bear the iniquity of the father, nor the father the iniquity of the son. The righteousness of the righteous man shall be upon himself, † and the wickedness of the wicked man upon himself. But if the wicked man shall repent of all

† Expl. The righteous man shall be rewarded for his righteousness, and the wicked man punished for his wickedness.

the sins he hath committed, and observe all my precepts, and do judgment and righteousness, he shall certainly live, and not die. All the wickedness he hath wrought, I will not remember: by the righteousness he hath done, shall he live. Is it my will that the sinner should die, saith the Lord God? Is it not rather that he be converted from his ways and live? But if the righteous man shall turn away from his righteousness, and commit iniquity according to all the abominations commonly practised by the wicked, shall he live? All the righteousness he hath done, shall be forgotten; in the transgression he hath fallen into, and in the sin he hath committed, shall he die. But you have said: The way of the Lord is not just. Hearken therefore, O house of Israel: Is it my way that is not just; or, are they not rather your ways that are wicked? For, when the righteous man shall depart from his righteousness, and work iniquity, in it shall he die; in the unrighteousness he hath wrought, shall he die. And when the wicked man shall forsake the iniquity he hath committed, and do judgment and righteousness, he shall restore life to his soul. For when he reflecteth, and departeth from all the iniquities he had committed, he shall certainly live, and not die, saith the Lord Almighty.

GRAD. *Ps.* 85. Save, O Lord, thy servant, who hopeth in thee. V. Give ear, O Lord, to my prayer.

TRACT. Deal not with us, *as above*, p. 212.

GOSPEL. *John* v. 1. 15.

**A**T that time: There was a festival of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem by the Sheep-gate a pool, called in the Hebrew tongue, Bethesda, that hath five porches. In these lay great numbers of sick, of blind, lame, and withered, waiting for the moving of the water. For an Angel of the Lord at a certain time descended into this pool, and the water was put in motion. And he who first went in, after the water was put in motion, was healed of his infirmity, whatsoever it was. Now there was a man there, who had been eight and thirty years under his infirmity. Whom when Jesus saw lying, and knew he had been a long time ill, he saith to him: Wouldst thou be made whole? The sick man answered him; Lord I have no one to put me into the pool, when the water is put in

motion; so that while I am coming, another steppeth in before me. Jesus saith to him: Rise, take up thy bed, and walk. And forthwith the man was made whole, and took up his bed and walked. And that day was the Sabbath. The Jews therefore said to him that was cured: It is the Sabbath-day; it is not therefore lawful for thee to carry thy bed. He answered them: He, who healed me, said to me: Take up thy bed and walk. Then they asked him: Who is that man, that said to thee: Take up thy bed and walk? But he that was healed knew not who it was; for Jesus had withdrawn himself from the crowd that was standing in the place. Afterwards Jesus found him in the temple, and said to him: Behold thou art made whole; sin now no more, lest something worse befall thee. The man went away and told the Jews, that it was Jesus, who had made him whole.

OFFERT. *Ps.* 102. Bless the Lord, O my soul, and forget not what he hath done for thee; and thou shalt grow young like an eagle.

SECRET. Receive, O Lord, we beseech thee, the offerings of our homage, and mercifully sanctify thy own gifts. Thro'.

COMM. *Ps.* 6. Let all my enemies be put to shame, and be dismayed; let them be put to flight and shame very speedily.

POSTCOMM. *Per hujus.* May the efficacy of this sacrament, O Lord, cleanse us from our sins, and obtain for us the accomplishment of our just desires. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Exaudi nos.* Graciously hear us, O merciful God, and manifest the light of thy grace to our souls. Thro'.



### EMBER-SATURDAY.

MASS. INTROIT. *Psalm 87.*

**L**ET my prayer come before thee, O Lord; give ear, O Lord, to my petition. *Ps.* O Lord God, my Saviour, to thee have I cried out night and day. V. Glory.

*Immediately after the Kyrie eleison, is said:*

Let us pray.

Let us kneel down. R. Flectamus genua. R.  
Stand up again. Levate.

I. COLLECT. *Populum tuum.* Mercifully, O Lord, look down on thy people, and in thy clemency turn away from them the scourges of thy wrath. Thro'.

I. LESSON. *Deut. xxvi. 13.*

**I**N those days Moses spoke to the people, saying: When thou hast fully paid the tithes of all thy fruit, thou shalt thus speak in the presence of the Lord thy God. I have removed out of my house whatever was consecrated to thee, and I have given it to the Levite, and to the stranger, and to the orphan, and the widow, as thou commandedst me; neither have I transgressed thy precepts, nor forgotten thy ordinance. I have obeyed the voice of the Lord my God, and I have performed all things as thou commandedst me. Look down therefore from thy sanctuary, and from the place of thy abode in the highest heavens, and bless thy people Israel, and the land thou hast given us, as thou didst swear to our forefathers, a land flowing with milk and honey. This day the Lord thy God hath commanded thee to observe these precepts and ordinances, and to keep and fulfil them with all thy heart, and with all thy soul. Thou hast chosen this day the Lord to be thy God, and to walk in his ways, and observe his ceremonies and precepts, and ordinances, and obey his commands. And the Lord hath made choice of thee this day to be his peculiar people, as he promised thee, that thou may'st keep all his precepts; and to raise thee above all the nations which he hath created for his praise, for his name, and for his glory; that thou may'st be the holy people of the Lord thy God, as he promised thee.

GRAD. *Ps. 78.* Forgive us, O Lord, our offences, lest the Gentiles say; Where is now their God. V. Help us, O God, our Saviour, and for the glory of thy name deliver us, O Lord.

Let us pray. Let us kneel down. R. Stand up again.

II. COLLECT. *Protector noster.* Look on us, O God, our Protector, that we who labour under the weight of our own evils, may be rescued by thy mercy, and serve thee with a free mind. Thro'.

II. LESSON. *Deut. xi. 22. 25.*

**I**N those days; Moses said to the children of Israel; If you will keep the commandments I give you, and perform them, viz. if you will love the Lord your God, and walk in all his ways, and cleave to him, then will the Lord destroy from before your face all these nations, and you shall overcome them, that are greater and stronger than you. Every place, where your foot shall tread, shall be yours. From the desert, and from Libanus, and from the great river Euphrates unto the Western Sea shall be your bounds. None shall stand against you. The Lord your God shall strike with dread and terror of you, all the land you shall tread on, as the Lord your God hath promised you.

GRAD. *Ps. 83.* Cast an eye upon us, O God our protector, look down upon thy servants. V. Lord God of armies, hear the prayers of thy servants.

Let us pray. Let us kneel down. R. Stand up again.

III. COLLECT. *Adesto.* Give ear, O Lord, we beseech thee, to our prayers; that, through the assistance of thy grace, we may be humble in prosperity, and without fear in adversity. Thro'.

III. LESSON. *2 Macch. i. 23. 37.*

**I**N those days: All the priests were in prayer, while the sacrifice was offering, Jonathan beginning, and the rest answering. And the prayer of Nehemias was after this manner; O Lord God, creator of all things, dreadful and strong, just and merciful, who alone art the good King, alone art excellent, alone just, and almighty, and eternal, who deliverest Israel from all evil, who didst make choice of our forefathers, and didst sanctify † them; receive this sacrifice in behalf of all thy people Israel, and preserve and sanctify thy inheritance; that the Gentiles may know, that thou art our God.

GRAD. *Ps. 89.* Turn to us, O Lord, a little, and be reconciled with thy servants. V. Thou, O Lord, hast been our refuge from generation to generation.

Let us pray. Let us kneel down. R. Stand up again.

IV. COLLECT. *Preces.* Mercifully hear, we beseech thee, O Lord, the prayers of thy people; that we, who are justly afflicted for our sins, may mercifully be delivered for the glory of thy name. Thro'.

† Expl. Consecrated them to thyself.

IV. LESSON. *Ecclus. xxxvi. 1. 10.*

**O** God, of all, have mercy on us, and look upon us, and shew us the light of thy mercies; and send thy terror on the nations, who have not sought after thee, that they may know there is no God besides thee, and that they may publish thy wonders. Lift up thy hand over the foreign nations, that they may see thy power. For as in their sight thou hast been sanctified † in us; so in our sight shalt thou be magnified in them, that they may know thee, even as we have known, that there is no God, besides thee, O Lord. Renew thy prodigies, and change thy wonders; glorify thy hand, and thy right arm. Exert thy fury, and pour forth thy wrath. Destroy the adversary, and crush the enemy. Hasten the time, and remember the end, that they may publish thy wonders, O Lord our God.

GRAD. *Ps. 140.* Let my prayer ascend like incense in thy sight, O Lord. V. and let the lifting up my hands be to thee like the evening sacrifice.

Let us pray. Let us kneel down. R. Stand up again.

V. COLLECT. *Actiones nostras.* Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may always begin from thee, and by thee be happily ended.

V. LESSON; *with the Canticle and VI. Collect; as p. 134.* Here are said the second and third COLLECT, as directed, p. 212.

EPISTLE. *1 Thess. v. 14.*

**B**RETHREN: We beseech you, reprehend such as are unquiet, comfort the dejected, support the weak, be patient towards all. See that none of you render evil for evil: but do always that which is good both to one another, and to all men. Rejoice always. Pray without intermission, giving thanks § in all things: for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. Prove all things; hold to that which is good. Abstain from all appearance of evil. And may the God of peace sanctify you in all things, that your spirit may be

† Expl. As thou hast let them see that thou art our Holy One, our God: so shall we see the effects of thy might in the punishment of them.

§ Or for all things, on every occasion.



perfect your soul and body blameless, at the coming of our Lord Jesus Christ.

TRACT. *Ps.* 116. Praise the Lord all ye Gentiles ; praise him all nations. V. For his mercy is confirmed upon us : and the truth of the Lord abideth for ever.

GOSPEL. *Matt.* xvii. as *Sunday next*, p. 241.

OFFERT. *Ps.* 87. O Lord God, my Saviour, to thee have I cried out by day and night ; let my prayer to come thee, O Lord.

SECRET. Sanctify, O Lord, we beseech thee, our fast by this holy sacrifice, that what we outwardly profess by the observance of this fast, may be inwardly effected in us. Thro'.

COMM. *Ps.* 7. In thee, O Lord my God, have I put my trust, deliver me from all my persecutors, and rescue me.

POSTCOMM. *Sanctificationibus.* May this holy sacrifice, O Lord, cure us of al our sins, and become an eternal remedy to us. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Fideles tuos.*

**M**AY thy much-desired blessing, O God, give strength to thy people, and hinder them from ever swerving from thy will, and make them always enjoy thy blessing. Thro'.

COMMEMORATION at VESPERS as in the VESPERS of to-morrow. PRAYER. Collect of to-morrow.

## II. SUNDAY IN LENT.

MASS. INTROIT. *Psalm* xxiv.

**R**EMEMBER, O Lord, the many instances of thy compassion and mercy from the beginning. Let not our enemies ever rule over us : deliver us, O God of Israel, from all our distress. *Ps.* To thee, O Lord, have I raised up my soul : in thee I trust, O my God : let me not be put to shame. V. Gloria.

**R**EMINISCERE miserationum tuarum, Domine, et misericordiae tuae, quae a saeculo sunt. Ne unquam dominantur nobis inimici nostri ; libera nos. Deus Israel, ex omnibus angustiis nostris. *Ps.* Ad te, Domine, levavi animam meam ; Deus meus in te confido, non erubescam. V. Gloria.

COLLECT. *Deus, qui conspicias.* O God, who seest how destitute we are of all strength, preserve us

both within and without, that our bodies may be free from all Adversity, and our souls purified from all evil thoughts. Thro'.

EPISTLE. 1 *Thess.* iv. 1. 7.

**B**RETHREN: We request and beseech you by our Lord Jesus, that having learned from us how you ought to walk in order to please God, you would walk so as to advance more and more.\* For you know what precepts I gave you in the name of the Lord Jesus. For this is the will of God, that you be holy; that you refrain from fornication; and that every one of you know how to keep his vessel † with holiness and respect, and not be hurried away with lust, as the heathens are, who know not God. Let no one over-reach or deceive his brother in his dealings; for the Lord is the revenger of all these things, as we have declared to you, and assured before you. For God did not call us to be unclean, but to be holy, in Christ Jesus our Lord.

GRAD. *Ps.* xxiv.

The distress of my soul is increased; deliver me, O Lord, from the evils that surround me. V. See, O Lord, to what I am reduced; see what I suffer; and forgive me all my sins.

Tribulationes cordis mei dilatatae sunt: de necessitatibus meis eripe me, Domine. V. Vide humilitatem meam et laborem meum: et dimitte omnia peccata mea.

TRACT. *Ps.* cv. Praise

the Lord, for he is good; and his mercies abide forever. V. Who will relate the wonderful works of the Lord: who will publish all his praises? V. Happy are they who observe his law, and at all times do that which is just. V. Remember us, O Lord, according to the good will thou bearest thy people: visit and save us.

Confitemini Domino quoniam bonus: quoniam in saeculum misericordia eius. V. Quis loquetur potentias Domini; auditas faciet omnes laudes eius? V. Beati qui custodiunt iudicium, et faciunt justitiam in omni tempore. V. Memento nostri, Domine, in beneplacito populi tui; visita nos in salutari tuo.

GOSPEL. *Matt.* xvii. 1. 9.

**A**T that time: Jesus taketh unto him Peter, and James, and John his brother, and bringeth them

† Expl. His body.

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 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 much afraid. And Jesus came and touched them ; and said to them ; Arise, and be not afraid. And when they lifted up their eyes, they 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.

**CREDO.**

**OFFERT.** *Ps. cxviii.*  
I will meditate on thy law,  
which I have loved exceedingly ;  
and I will practise thy commandments,  
which I have loved.

*Meditabitur in mandatis tuis, quæ dilexi valde : & levabo manus meas ad mandata tua, quæ dilexi.*

**SECRET.** Look down, O Lord, we beseech thee, on this our sacrifice, that it may increase our devotion, and procure our salvation. *Thro'.*

**COMM.** *Ps. v.* Hear my cry ; attend to the words of my prayer, O my King, and my God ; for 'tis to thee, O Lord, I will address my prayer.

*Intellige clamorem meum ; intende voci orationis meæ, Rex meus, & Deus meus ; quoniam ad te orabo, Domine.*

**POSTCOMM.** *Supplices.* Grant, we humbly beseech thee, O Almighty God, that those, whom thou hast refreshed with thy sacraments, may worthily serve thee in the conduct of their lives. *Thro'.*

**VESPERS.**

**LITTLE CHAPTER.** Brethren ; We request. *Beginning of the EPISTLE to\*, p. 241. HYMN. V. and R. as above, p. 224.*

*At the MAGNIFICAT.*

*Anth.* Tell not the vision you have seen to any body,

*Ant.* Visionem quam vidistis, nemini dixeritis, do-

\*till the Son of Man rise again from the dead. nec a mortuis resurgat Filius hominis.

PRAYER. Collect at Mass, p. 240.

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MONDAY.

MASS. INTROIT. *Psalm 25.*

**D**ELIVER me, O Lord, and take pity on me; for my foot hath stood in the right path; in the assemblies will I bless the Lord. *Ps.* Be thou, O Lord, my judge for I have walked in my innocency; and trusting in thee, I shall not be weakened. V. Glory.

COLLECT. *Præsta, quesumus.* Grant, we beseech thee, O Almighty God, that thy people, who mortify themselves by abstinence from meat, may fast likewise from sin, and follow righteousness. Thro'.

LESSON. *Dan. ix. 15. 19.*

**I**N those days: Daniel prayed to the Lord, saying; O Lord our God, who didst bring forth thy people out of the land of Egypt with a mighty hand, and didst make thy name famous, as it is to this day; we have sinned, we have done wickedly, O Lord, against all thy commandments; but let thy wrath be turned away, I beseech thee, and thy fury from Jerusalem thy city, and from thy holy mountain. For it is for our sins, and for the iniquity of our Forefathers that Jerusalem and thy people are become a scoff to all round about us. But graciously hear now, O our God, the prayer of thy servant, and his request and for thy own sake, look upon thy sanctuary, which is become abandoned. Bend thine ear, O my God, and hearken; open thine eyes, and see our distress, and that of the city, upon which thy name hath been called.† For we rely not on our own righteousness, while we prostrate pour forth our prayers to thee, but on thy great mercy. Graciously hear us, O Lord; be appeased, O Lord: be attentive, and grant my request. Delay not, O my God, for thy own sake, for thy name hath been called. ‡ upon thy city and thy people, O Lord our God.

GRAD. *Ps. 69.* Be thou my helper and my deliverer; O Lord, delay not. V. Let my enemies, who seek my soul, be put to confusion and shame.

TRACT. *Ps. 102.* Deal not with us, as above p. 212.

† Or, Which hath been called by thy name. ‡ Or, Thy city and people have been called by thy name.

GOSPEL. *John* viii. 21. 29.

**A**T that time : Jesus said to the multitude of the Jews : I go, and you shall seek me, and you shall die in your sin. Whither I go you cannot come. The Jews therefore said : Will he kill himself ; because he saith : Whither I go you cannot come : And he said to them : You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you : You shall die in your sin : for, if you believe not that I am, you shall die in your sin. Then they said to him : Who art thou ? Jesus said to them : *I am* the beginning, I that am speaking to you. I have many things to say about you, and condemn in you ; but he that sent me is true ; and I speak in the world the things I have heard from him ; and they understood not that he said that God was his Father. Jesus therefore said to them : When you shall have raised on high the son of man, then you will know that I am, and that I do nothing of myself : but whatever my Father hath taught me, that I spake. And he that sent me, is with me, and he hath not left me alone ; for I always do what is pleasing to him.

**OFFERT.** *Ps.* 15. I will bless the Lord, who hath given me understanding : I always had the Lord before my eyes ; for he is at my right hand, that I may not fall.

**SECRET.** May this sacrifice of propitiation and praise make us, O Lord, worthy of thy protection. Thro'.

**COMM.** *Ps.* 8. O Lord our God, how wonderful is thy name over the whole earth !

**POSTCOMM.** *Hæc nos.* May this communion, O Lord, cleanse us from sin ; and make us partakers of the heavenly remedy. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Adesto.* Hear our prayers and intreaties, O Almighty God ; and grant that those, to whom thou givest hopes of thy mercy, may experience the effects of thy usual clemency. Thro'.

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TUESDAY.

MASS. INTROIT. *Ps.* 26.

**M**Y heart hath said to thee ; I have sought thy presence ; I will continue to seek thy presence, O Lord : turn not away thy face from me. *Ps.* The Lord

is my light and my salvation ; whom shall I fear ? V. Glory.

COLLECT. *Perfice.* Grant us, O Lord, we beseech thee, thy assistance, whereby we may go through the observance of this holy fast, that what we have undertaken by thy appointment, we may accomplish by thy grace. Thro'.

LESSON. 3 *Kings.* xvii. 8. 16.

**I**N those days : The word of the Lord came to Elias the Thesbite, saying : Arise, go to Sarephta in the territory of the Sidonians, and abide there : for I have commanded the widow woman to give thee food. He arose, and went to Sarephta. And when he came to the gate of the city, he saw the widow woman gathering sticks : and calling her, he said : Give me a little water in a vessel to drink. And as she went to fetch it, he called after her, saying : Bring me likewise, I pray thee, a morsel of bread in thy hand. And she answered : As the Lord thy God liveth, I have no bread, but only a handful of meal in a vessel, and a little oil in a pot ; and behold I am gathering two sticks, that I may go home, and dress it for me and my son, that we may eat it, and die. Elias said to her : fear not, but go and do what thou hast said : but first make for me of that little meal a small cake on the embers, and bring it to me : and afterwards thou shalt make some for thyself and thy son. For thus saith the Lord God of Israel : The vessel of meal shall not waste, nor the pot of oil be diminished, till the day, in which the Lord shall send rain upon the earth. She went, and did as Elias had bid her ; and he, and she, and her family did eat ; and from that day the vessel of meal wasted not, neither was the pot of oil diminished, according to the word of the Lord spoken by Elias.

GRAD. *Ps.* 54. Cast thy solicitude on the Lord, and he will feed thee. V. When I cried out to the Lord, he heard my voice against those who were coming upon me.

GOSPEL. *Matt.* xxiii. 1. 12.

**A**T that time ; Jesus spoke to the multitude and to his disciples, saying ; The Scribes and Pharisees sit in the chair of Moses ; and therefore, whatever they say to you, observe and do it ; but do not according to

their works; for they say, and do not. For they bind heavy and insupportable burdens, and they lay them on men's shoulders; but they will not move them with a finger of their own. And they do all their works to be seen by men; for they wear broad phylacteries, and long fringes. And they love the highest places at feasts, and the first chairs in the synagogues, and to be saluted in the market-place, and to be called by men, Rabbi. But be not you called Rabbi, for you have only one Master, and you are all brethren. And call no man your father on earth, for you have only one Father, who is in heaven. Neither be you called masters, for you have only one Master, who is the Christ. He that is the greatest among you, shall be your servant; and whosoever exalteth himself shall be humbled; and he that humbleth himself, shall be exalted.

**OFFERT.** *Ps. 50.* Have mercy on me, O Lord, according to thy great mercy; O Lord, blot out my iniquity.

**SECRET.** Mercifully sanctify us, O Lord, by these mysteries; and let them cleanse us from all earthly vice, and bring us to the enjoyment of thy heavenly gifts. Thro'.

**COMM.** *Ps. 9.* I will publish all thy wonders; I will rejoice in thee, and be transported with joy; I will sing to the glory of thy name, O thou the Most High.

**POSTCOMM.** *Ut sacris.* Make us always, we beseech thee, O Lord, obedient to thy commandments, that we may be worthy of thy gifts, which we have partaken of. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Propitiare.* Be appeased, O Lord, by our prayers, and heal the infirmities of our souls; that our sins being forgiven, we may ever rejoice in thy blessings. Thro'.

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WEDNESDAY.

**MASS. INTROIT.** *Psalm 37.*

**F**ORSAKE me not, O Lord my God, depart not from me; come to my assistance, O Lord the God of my salvation. *Ps.* Lord rebuke me not in thy fury; nor chastise me in thy wrath. V. Glory.

**COLLECT.** *Populum tuum.* Mercifully regard thy people, O Lord, we beseech thee, and grant that those whom thou commandest to abstain from flesh, may likewise cease from all sin. Thro'.

**LESSON.** *Esther xiii. 8. 17.*

**I**N those days: Mardocheus prayed to the Lord, saying; O Lord the Almighty King, for all things are under thy power; and there is none that can withstand thy will, if thou determine to save Israel. Thou didst make heaven and earth, and whatsoever is under the cope of the heavens. Thou art the Lord of all, neither can any resist thy Majesty. And now Lord, King of Kings, God of Abraham, take pity on thy people, for our enemies design our destruction, and the ruin of thy inheritance. Despise not thy lot which thou didst purchase for thyself out of Egypt. Hear my prayer, and be merciful to thy lot and possession, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of those that sing thy praises, O Lord our God.

**GRAD.** *Ps. 27.* Save thy people, O Lord, and bless thy inheritance. V. To thee, O Lord, have I cried out; answer me, O my God, lest I become like those that go down into the pit.

**TRACT.** Deal not with us, O Lord, *p. 212.*

**GOSPEL.** *Matt. xx. 17. 28.*

**A**T that time: Jesus going up to Jerusalem, took the twelve disciples aside, and said to them; Behold we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes, and they will condemn him to death, and deliver him up to the Gentiles to be insulted, scourged, and crucified; and the third day he shall rise again. Then came to him the mother of the sons of Zebedee, with her sons, worshipping him, desiring something of him: Who said to her: What dost thou desire? She saith to him: Appoint that these my two sons may sit, 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 cup which I am to drink? They say to him, we can: He saith to them: My cup indeed you shall drink; but to sit on my right hand, or on my left, is not mine to give you; but it is for those, for whom it is prepared by my Father. And the other ten disciples hearing this, were moved with



indignation against the two brothers. But Jesus calling them to him, said: You know that the princes of the Gentiles lord it over them, and that the great ones exercise over them their power. It shall not be so among you; but whosoever would be a great one among you, let him wait on you; and whosoever would be a great one among you, let him wait on you; and whosoever would be a chief among you, shall be your servant: even as the Son of Man came not to be served, but to serve, and to give his life for the redemption of many.

OFFERT. *Ps. 24.* To thee, O Lord, have I raised up my soul; in thee, O my God, I put my trust; let me not be put to shame; neither let my enemies scoff at me; for none that wait for thee shall be put to shame.

SECRET. Mercifully look down, O Lord, on the offerings we make thee, and by the intercourse of these sacred mysteries, release us from the bonds of our sins. Thro'.

COMM. *Ps. 10.* The Lord is just, and loveth justice; he hath regard to what is right.

POSTCOMM. *Sumptis.* We beseech thee, O Lord, that the receiving this sacrament may forward our eternal redemption. Thro.

Let us pray. Bow down your heads to God.

PRAYER. *Deus innocentia.* O God, the restorer and lover of innocence, draw to thyself the hearts of thy servants, that being inflamed by thy Holy Spirit, they may be constant in faith, and zealous in good works. Thro'.

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### THURSDAY.

MASS. INTROIT. *Ps. 69.*

**O** GOD, come thou to my assistance; O Lord, make haste to help me; let my enemies, who seek my life, be put to confusion and shame. *Ps.* May they be put to flight, and ashamed, who seek me hatm. V. Glory.

COLLECT. *Prasta nobis.* Grant us, we beseech thee, O Lord, the assistance of thy grace; that whilst we duly apply ourselves to fasting and prayer, we may be delivered from all enemies both of soul and body. Thro'.

LESSON. *Jer. xvii. 5. 10.*

**T**HUS saith the Lord God ; Cursed is he, that putteth his trust in man, and maketh flesh his arm, † and whose heart departeth from the Lord. For he shall be as a tamerisk in the desert, and not see when good cometh ; but shall dwell in dryness in the desert, in a salt-land, and not inhabitable. Blessed is the man that trusteth in the Lord, and whose only confidence is in God. And he shall be as a tree that is planted by the water-side, that sendeth out its roots towards the moisture : and it shall not fear, when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be uneasy, neither shall it cease at any time to bring forth fruit. The heart of man is perverse and unsearchable, who can know it ? I am the Lord that search the heart, and try the reins : who reward every one according to his way, and according to the fruit of his devices : saith the Lord Almighty.

GRAD. *Ps. 78.* Forgive us, O Lord, our offences, lest the Gentiles say : Where is now their God ? V. Help us, O God our Saviour, and for the glory of thy name deliver us, O Lord.

GOSPEL. *Luke xvi. 19. 31.*

**A**T that time : Jesus said to the Pharisees : There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate full of sores, desiring to be fed with the crumbs which fell from the rich man's table ; but no one would give them to him ; but even the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. And the rich man also died, and was buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And crying out, he said : Father Abraham, take pity on me, and send Lazarus to dip the tip of his finger in water, that he may cool my tongue, for I suffer extreme torments in this flame. And Abraham said to him : Son, remember in thy life-time thou didst receive good things, and Lazarus evil ; but now he is comforted, and thou art tormented. Moreover, there is a great chaos

† Expl. Relies on the strength of man.

between you and us; so that they, who would pass hence to you, cannot, nor return hither from thence.<sup>1</sup> And he said: Then I beseech thee, O Father, send him to my Father's house, for I have five brethren, that he may admonish them, lest they also come into this place of torment. And Abraham said to him: They have Moses and the Prophets; let them hear them. And he said: No, Father Abraham; but if one go to them from the dead, they will do penance. But he said to him: If they will not hear Moses; nor the Prophets; neither will they believe, though one should rise from the dead.

**OFFERT.** *Exod. 32.* Moses prayed in the presence of the Lord his God, and said: Why, O Lord, art thou angry with thy people? Let the wrath of thy soul be appeased; remember Abraham, Isaac, and Jacob, to whom thou didst swear to give a land flowing with milk and honey. And the Lord was appeased, and did not the evil, with which he threatened his people.

**SECRET.** May the fast consecrated to thy name, O Lord, sanctify us by this present sacrifice, that we may experience inwardly the effects of what we outwardly profess by our fast. Thro'

**COMM.** *John 6.* He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, saith the Lord.

**POSTCOMM.** *Gratia tua.* May thy grace, O Lord, we beseech thee, never abandon us; but always make us intent on thy holy service, and always procure us thy help. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Adesto.* Be favourable, O Lord, to thy servants, and hear their prayers in the grant of everlasting mercy; that glorying in thee their creator and governor, they may have all things perfected and perpetuated to them. Thro'.

#### The COMMEMORATION at VESPERS.

*Anth.* That rich man *Ant.* Dives ille guttam begged for a drop of water, aquæ petiit, qui micas pa- who denied Lazarus some nis Lazaro negavit. crumbs of bread.

V. and R. as p. 225. **PRAYER.** *Adesto, as above.*

## FRIDAY.

MASS. INTROIT. Ps. 16.

**B**UT I will appear with the justice of my cause in thy sight ; I shall be satisfied, when thy glory shall appear. Ps. Hear, O God, the justice of my cause ; hearken to my prayer. V. Glory.

COLLECT. *Da, quæsumus.* Grant, O Almighty God, that, being purified by this fast, we may come to the approaching solemnity with clean hearts. Thro'.

LESSON. *Gen. xxxvii. 6. 22.*

**I**N those days : Joseph said to his brethren : Hear my dream, which I saw : I thought we were binding sheaves in the field ; and that my sheaf arose, as it were, and stood upright, and your sheaves standing round about it, adored my sheaf. His brethren answered : Art thou to be our king ? Or are we to be subject to thy power ? These dreams, therefore, and discourses furnished the fuel of their envy and hatred. He had also another dream, which he told his brethren, saying : I saw in a dream the sun, and the moon, and eleven stars, as it were, adoring me. And when he had told this to his father, and brethren, his father rebuked him, and said : What is the meaning of this dream which thou hast seen ? Am I, and thy mother, and thy brethren to adore thee upon earth ? His brethren therefore envied him ; but his father considered the thing with himself in silence. And when his brethren were in Sichem feeding their father's flocks, Israel said to him : Thy brethren are feeding the sheep in Sichem ; come, I will send thee to them. And when he answered I am ready, he said to him : Go, and see if all things be well with thy brethren and the flocks ; and bring me word again what is doing. Being sent therefore from the vale of Hebron, he came to Sichem ; and a man found him wandering in the field, and asked him, what he sought ; and he answered : I seek my brethren ; tell me where they are feeding their flocks. And the man said to him : They are gone from hence ; but I heard them say, Let us go to Dothain. Joseph therefore went after his brethren, and found them in Dothain. Who, when they saw him afar off, before he came nigh them, they resolved to kill him ; and said one to another : Behold, here cometh the dreamer ; come, let us kill him, and cast him into an old pit ; and we will say : some wild

beast hath devoured him ; and then it will appear what his dreams will avail him. But Ruben hearing this, endeavoured to deliver him out of their hands, and said : Do not take away his life, nor shed his blood ; but cast him into this pit ; which is in the desert, and keep your hands guiltless. Now he said this, being desirous to rescue him out of their hands, and to restore him to his father.

GRAD. *Ps.* 119. I cried out to the Lord in my distress, and he heard me. V. Deliver my soul, O Lord, from wicked lips, and from a deceitful tongue.

TRACT. Deal not with us, O Lord, *p.* 212.

GOSPEL. *Matt.* xxi. 33. 46.

**A**T that time ; Jesus spoke to the multitude of the Jews, and to the chief priests this parable : There was a certain housholder who planted a vineyard, and hedged it about, and fixed in it a wine press, and built a tower, and letting it out to some husbandmen, went to a far country. And when the season for fruit drew near, he sent his servants to the husbandmen, to receive the fruit of his vineyard. And the husbandmen laying hold of his servants, one they beat, another they killed, and another they stoned: He sent again other servants more in number than the former, and they treated them in like manner. And last of all, he sent to them his Son, saying ; They will have respect for my Son. But the husbandmen, seeing the Son, said among themselves : This is the heir, come, let us kill him, and we shall have his inheritance. And seizing him, they dragged him out of the vineyard, and killed him. When the Master therefore of the vineyard, cometh, what will he do to these husbandmen ? They say to him : He will miserably destroy those wicked men, and let out his vineyard to other husbandmen, who shall give him the fruit in their seasons. Jesus saith to them : Have you never read in the scriptures : The stone which the builders rejected, is become the chief corner stone ; this is done by the Lord, and it is wonderful in our eyes ? Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation, that will bring forth the fruits thereof. And whoever shall fall on this stone, shall be broken ; and on whomsoever it shall fall, it shall crush him. And when the chief priests and Pharisees had heard his parables, they knew he spoke of them. And seeking to lay hands on him,

they feared the people, because they held him for a prophet.

OFFERT. *Ps. 39.* Look down to my aid, O Lord, let them be put to confusion and shame, who seek my life; look down to my aid, O Lord.

SECRET. May the effects of this sacrifice, O Lord, remain in us, and be increased by good works. Thro'.

COMM. *Ps. 11.* Thou wilt defend us, O Lord, and protect us both now and for evermore.

POSTCOMM. *Fac nos.* Grant, we beseech thee, O Lord, that, having received this pledge of our eternal salvation, we may so direct our course thereto, as happily to arrive at it. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da quæsumus.* Grant, we beseech thee, O Lord, to thy people health both of soul and body; that by the continual practice of good works, they may always be defended by thy powerful protection. Thro'.

The COMMEMORATION at VESPERS.

*Anth.* Designing to apprehend him, they were afraid of the multitude, because they esteemed him as a prophet. *Ant.* Quærentes eum tæneretimmerunt turbam, quia sicut prophetam eum habebant.

V and R. as above, p. 225. PRAYER. *Da quæsumus,* as above.

## SATURDAY.

MASS. INTROIT. *Psalm 18.*

THE law of the Lord is without reproof, and converteth souls; the testimony of the Lord is true, and bestoweth wisdom on little ones. *Ps.* The heavens publish the glory of God; and the firmament declareth the works of his hands. V. Glory.

COLLECT. *Da, quæsumus.* Grant, O Lord, we beseech thee, this saving effect of our fast, that the chastisement of the flesh, which we have undertaken, may become the improvement of our souls. Thro'.

LESSON. *Gen. xxvii. 5. 39.*

IN those days; Rebecca said to her son Jacob; I heard thy father speak to thy brother Esau, and say to him; bring me in something of thy hunting, and make it ready for me, that I may eat and bless thee in

the sight of the Lord, before I die. Now, therefore, my son, take my counsel ; and going to the flock, bring me two of the best kids, that I may make thereof for thy father meat such as he liketh ; which thou shalt carry in, that when he hath eaten he may bless thee before he dieth. To whom Jacob answered ; Thou knowest my brother Esau is a hairy man, and I am smooth. If my father should touch me, and perceive it, I fear he will think, I would have deceived him, and I shall bring a curse upon me, instead of a blessing. His mother said to him ; Let this curse fall upon me, my son ; obey thou only my voice, and go, fetch me what I told thee. He went, and brought them, and gave them to his mother. And she dressed them, as she knew his father liked them. And she put him on the best garments of Esau, which she had at home by her ; and covered his hands and the bare of his neck with the skins, of the kids. And she gave him the meat, and delivered to him the bread, she had made. Which he carried in, and said : My father. And he answered : I hear. Who art thou, my son ? And Jacob answered, I am Esau thy first born : I have done as thou commandest me ; arise, sit, and eat of my hunting, that thy soul may bless me. Then Isaac said to his son : How couldst thou find it so quickly, my son ? Who answered : It was the will of God, that what I wanted, came presently in my way. And Isaac said come near me, that I may touch thee, my son, and feel, whether thou art my son Esau, or no. And he came near his father, and Isaac having felt him, said : The voice indeed is the voice of Jacob, but the hands are the hands of Esau. And he knew him not, because his hairy hands resembled those of his elder brother. Blessing him therefore he said ; Art thou my son Esau ? He answered ; I am. And he said ; Bring me the meat of thy hunting, my son, that my soul may bless thee. Which when he had eat, he gave him wine also : and having drunk it, he said to him : Come near, and kiss me, my son : and he came near and kissed him. And as soon as he perceived the perfume of his clothes, he blessed him, and said ; Behold the perfume of my son is as the smell of a plentiful field, which the Lord hath blessed. May God give thee of the dew of heaven, and of the fatness of the earth, plenty of corn and wine. May people serve thee, and tribes adore thee : be thou Lord over thy

brethren, and let thy mother's sons bow down before thee. Be he cursed, that curseth thee; and may he be filled with blessings, who blesseth thee. Isaac had scarce made an end of speaking, when Jacob being gone out, Esau came, and brought into his father meat, which he had taken in hunting; and he said to him; Arise, my father, and eat of thy son's hunting; that thy soul may bless me. Isaac said to him; Who art thou? Who answered, I am Esau thy first-born. Isaac was strangely surprised; and, being seized with admiration beyond all that can be believed, said; Who is he then, that hath already brought me of his hunting, and I have eaten of all before thou didst come? And I blessed him, and he shall be blessed. When Esau, heard what his father said, he broke out into a bitter cry, and being struck said; Bless me also, my father. And he answered; Thy brother came deceitfully, and took thy blessing. Esau replied; With good reason is he called Jacob †; for behold he hath supplanted me now a second time. He first took away my birth-right; and now the second time he hath robbed me of my blessing. He said then again to his father; Hast thou not reserved also a blessing for me? Isaac answered † I have appointed him thy Lord, and all his brethren I have given him for servants; I have settled him in plenty of corn and wine; and after this, what more shall I do for thee, my son? To whom Esau said: Father, hast thou but one blessing? Bless me also, I beseech thee. And he wept with a loud voice: at which Isaac being moved, said to him: In the fatness of the earth, and in the dew of heaven from above, shall thy blessing be.

GRAD. *Ps.* 91. It is good to praise the Lord, and sing to thy name, O thou the Most High. V. To publish thy mercy in the morning, and thy truth in the night.

GOSPEL. *Luke* xv. 11.

**A**T that time; Jesus spoke to the Scribes and Pharisees this parable: A certain man had two sons: the younger of them said to his father: give me the

† Expl. The word Jacob signifies one that takes another by the heel in order to throw him down, and was given to the Patriarch, because he caught his brother by the heel, when he came out of the womb. It signifies therefore to deceive, beguile, or supplant. He was a figure of Christ, who deceived the Devil by the humble appearance of man.



portion of the estate that falleth to me. And he divided his estate between them. And not many days after, the younger son, having got together all he had, took a journey into a far country, and there wasted his substance in riotous living. And having spent all, there happened a great famine in that land, and he began to be in want. And he went and put himself to serve to a man of that country, who sent him to his farm to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and nobody would give them him. But coming to himself, he said : How many hired servants in my father's house have plenty of bread, while I am perishing here with hunger ? I will rise and go to my Father, and say to him : Father, I have sinned against heaven and before thee : and I am not now worthy to be called thy son ; make me as one of thy hired servants. He rose then, and came to his father. And while he was yet afar off, his father saw him, and, moved with compassion, he ran, and, falling on his neck, kissed him. And his son said to him ; father, I have sinned again heaven and before thee ; and I am no more worthy to be called thy son. But the father said to his servants : Bring hither quickly the best robe, and put it on him ; and give him a ring on his hand, and shoes on his feet ; and bring out the fatted calf, and kill it, and let us eat and be merry : for this my son was dead, and is alive again ; he was lost and is found. And they began to be merry. Now his elder son was in the field ; and as he came, and drew near to the house, he heard music and dancing ; and calling one of the servants, he asked him what it meant ? And he said to him : Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry and would not go in. His father therefore went out, and began to entreat him. But he answering said to his father ; Behold I have served thee so many years, neither have I at any time transgressed thy command ; and yet thou never gavest me a kid to make merry with my friends ; but as soon as this thy son, who has spent his estate with harlots, is come, thou hast killed for him the fatted calf. And he said to him ; Son, thou art always with me, and all I have is thine ; but it is fit we should make merry and be glad ; for this thy brother was dead, and is alive again ; he was lost, and is found.

OFFERT. *Ps.* 12. Enlighten my eyes that I sleep not in death ; that my enemy may never say : I have overcome him.

SECRET. Mercifully grant us, O Lord, by this holy sacrifice, that we, who desire to be freed from our sins, may not be burdened with those of others. Thro'.

COMM. *Luke* 15. Son, thou oughtest to rejoice because thy brother was dead, and is come to life again ; he was lost and is found.

POSTCOMM. *Sacramenti.* May the sacred taste of this thy sacrament, O Lord, penetrate the innermost recesses of our hearts, and make us plentifully partakers of its effects. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Familiam tuam.* Protect, O Lord, we beseech thee, thy family by thy continual goodness, that as it relieth on the hopes of thy heavenly grace, so it may be defended by thy heavenly aid. Thro'.

*The COMMEMORATION at VESPERS.*

<p><i>Anth.</i> The father said to the servants ; bring out presently the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet.</p>	<p><i>Ant.</i> Dixit autem pater ad servos suos ; cito proferre stolam primam, &amp; induite illum, &amp; date annulum in manu ejus, &amp; calceamenta in pedibus ejus.</p>
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V. and R. as p. 225. PRAYER, *Familiam tuam, as above.*

### III. SUNDAY IN LENT.

MASS. INTROIT. *Ps.* xxiv.

<p><b>M</b>Y eyes are always on the Lord, because he will draw my feet out of the snare ; look down on me, and pity me, for I am forlorn and poor. <i>Ps.</i> To thee, O Lord, have I raised up my soul ; in thee, O my God, I put my trust, let me not be put to shame. V. Glory.</p>	<p><b>O</b>CULI mei semper ad Dominum, quia ipse evellet de laqueo pedes meos ; respice in me, &amp; miserere mei, quoniam unicus &amp; pauper sum ego. <i>Ps.</i> Ad te, Domine, levavi animam meam ; Deus meus, in te confido, non erubescam. V. Gloria.</p>
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COLLECT. *Quæsumus.* Be attentive, we beseech thee, O Almighty God, to the prayers of thy servants ;

and stretch forth the arm of thy divine majesty in our defence. Thro'.

EPISTLE. *Ephes. v. 1. 9.*

**B**RETHREN: 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 sacrifice to God, for an odour of sweetness. \* But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks. For know ye this and understand that no fornicator, or unclean, or covetous person (which is 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 not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light. For the fruit of the light is in all goodness, and justice, and truth.

GRAD. *Ps. ix.* Arise, O Lord, let not man prevail; let the nations be judged in thy sight. V. When thou shalt put my enemies to flight, then shall they be weakened, and perish from thy sight.

TRACT. *Ps. cxxii.* To thee have I raised up my eyes, O thou, who dwellest in the heavens. V. Behold as the eyes of servants are on the hands of their masters. V. And as the eyes of the hand-maid are on the hands of her mistress; so are our eyes on the Lord, until he have mercy on us. V. Have mercy on us, O Lord, have mercy on us.

Exurge, Domine, non prævaleat homo; judicentur gentes in conspectu tuo. V. In convertendo inimicum meum retrorsum, infirmabuntur, & peribunt a facie tua.

Ad te levavi oculos meos, qui habitas in cælis. V. Ecce sicut oculi servorum in manibus dominorum suorum. V. Et sicut oculi ancillæ in manibus dominæ suæ; ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri. V. Miserere nobis, Domine, miserere nobis.

GOSPEL. *Luke xi. 14. 28.*

**A**T that time : Jesus was casting out a devil, and the same was dumb, and when he had cast out the devil, the dumb spoke, and the multitude were in admiration at it. But some of them said : He casteth out devils, by Belzebub, the prince of devils. And others tempting him, 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 shall be divided against himself, how shall his kingdom stand ? because you say, that through Belzebub I cast out devils. Now if I cast out devils by Belzebub ; by whom do your children cast them out ? Therefore they shall be your judges. But if I by the finger of God cast out devils ; doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court ; those things which he possesseth are in peace. But if a stronger than he come upon him and overcome him ; he will take away all his armour wherein he trusted, and will distribute his spoil. 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 becometh 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. **CREDO.**

**OFFERT.** *Ps. xviii.*  
The laws of the Lord are just, and give joy to the heart ; his ordinances are sweeter than honey and the honey-comb ; therefore thy servant observeth them.

*Justitiæ Domini rectæ,  
lætificantes corda, et judi-  
cia ejus dulciora super mel  
et favum ; nam et servus  
tuus custodit ea.*

**SECRET.** May this offering, O Lord, we beseech thee, cleanse us from our sins, and sanctify the bodies and souls of thy servants for the celebrating of this sacrifice. Thro'.

**COMM.** *Ps. lxxxiii.* The sparrow hath found itself a house, and the turtle-dove a nest to put her young ones in; in like manner, O Lord of armies, my King and my God, let my abode be near thy altar; blessed are they that dwell in thy house, they shall praise thee for ever and ever.

*Passer invenit sibi domum et turtur nidum, ubi reponat pullos suos: altaria tua, Domine virtutum, Rex meus, et Deus meus; beati qui habitant in domo tua, in sæculum sæculi laudabunt te.*

**POSTCOMM.** *A cunctis nos.* Mercifully, O Lord, we beseech thee, deliver us from all guilt and danger, since thou admittest us to be partakers of this great mystery. Thro'.

### VESPERS.

**LITTLE CHAPTER.** Brethren, be followers. *Beginning of the EPISTLE \* p. 258. HYMN, V. and R. as above. p. 224.*

#### *At the MAGNIFICAT.*

*Anth.* A certain woman in the crowd raising her voice said; Blessed is the womb that bare thee, and the breasts that gave thee suck. But Jesus said to her: Yea rather, blessed are they that hear the word of God, and keep it.

*Ant.* Extollens vocem quædam mulier de turba, dixit; Beatus venter qui te portavit et ubera quæ sustisti. At Jesus ait illi; Quinimo beati qui audiunt verbum Dei, et custodiunt illud.

**PRAYER.** Collect at Mass, p. 257.

### MONDAY.

**MASS. INTROIT.** *Psalm 55.*

**I** Will praise God for the promise he hath made me, I will praise the Lord for the assurances he hath given me; I will hope in God, and will not fear what man may do to me. *Ps.* Take pity on me, O God, for man

hath trampled me under foot ; he hath attacked me the whole day and distressed me. V. Glory.

COLLECT. *Cordibus nostris.* We beseech thee, O Lord, mercifully to pour forth thy grace into our hearts ; that, as we abstain from flesh, so we may keep our senses from all noxious excesses. Thro'.

LESSON. 4 *Kings* v. 1. 15.

**I**N those days : Naaman, the general of the army of the King of Syria, was a man in great esteem with his master, and highly honoured, because, by his means, the Lord had saved Syria : and he was a valiant man and rich, but a leper. Now there had gone out a party from Syria, and had brought away captive from Israel, a little maid, and she waited on Naaman's wife. And she said to her mistress : I wish my master had gone to the prophet in Samaria ; he certainly would have cured him of his leprosy. Naaman therefore went to his lord, and spoke to him, saying : Thus and thus said the maid that is of the land of Israel. And the King of Syria said to him : Go, and I will give thee a letter to the King of Israel. And he set out, taking with him ten talents of silver, and six thousand pieces of gold, and ten suits of clothes, and delivered a letter to the King of Israel in this form : When thou hast received this letter, know that I have sent to thee my servant Naaman, that thou may'st cure him of his leprosy. When the King of Israel had read the letter, he rent his clothes, and said : Am I God, that I should be able to kill and to give life, that he sendeth me to cure this man of his leprosy ? Consider and see, how he seeketh occasions of quarrel with me. But when Elizeus the man of God had heard, that the King of Israel had rent his clothes, he sent to him, saying : Why hast thou rent thy clothes ? Let him come to me, and let him see that there is a prophet in Israel. Then Naaman came with his horses and his chariots, and stood at the door of Elizeus's house ; and Elizeus sent a message to him, saying : Go, and wash seven times in the Jordan, and thy flesh shall be healed, and thou shalt be clean. At which Naaman went away angry, saying : I expected he would have come out to me, and that standing and calling on the name of the Lord his God, he would have touched with his hand the place of the leprosy, and cured me. Are not Abana and Pharpar,

rivers of Damascus, better than all the waters of Israel, to wash in and be clean? Turning about therefore, and going away in a rage, his servants came to him, and said: Father, if the prophet had commanded thee some great thing, certainly thou oughtest to have done it: how much rather now, when he hath said only to thee: Wash, and thou shalt be clean. He went down then, and washed himself in the Jordan seven times, according to the directions of the man of God; and his flesh came again, even as the flesh of a child, and he was healed. And returning to the man of God, he came with all his retinue, and stood before him, saying: Now I know for certain, there is no other God in the whole earth, but only in Israel.

GRAD. *Psalm 55.* I have laid open to thee, O God, my life; and thou hast considered my tears. V. Take pity on me, O Lord, for man hath trampled me under-foot; he hath attacked me the whole day, and distressed me.

TRACT. Deal not with us, *as above*, p. 212.

GOSPEL. *Luke iv. 23. 30.*

**A**T that time: Jesus said to the Pharisees: You will certainly tell me this proverb: Physician, cure thyself. As great things as we have heard of, done by thee in Capharnaum, do also here in thy own country. And he said: Verily I say unto you: No prophet is regarded in his own country. I tell you with truth: there were many widows in Israel in the days of Elias, when heaven was shut for three years and six months, and there was a great famine throughout the whole land; and Elias was sent to none of them, but only to a widow in Sarephta of Sidon. And there were many lepers in Israel in the time of Elizeus the Prophet, and none of them was cleansed, except Naaman the Syrian. And all in the synagogue, when they heard these things, were filled with indignation; and rising up, drove him out of the city, and led him to the steep of the hill, whereon their city was built, to throw him down headlong. But he passing thro' the midst of them, went his way. \

OFFERT. *Psalm 54.* Hear my prayer, O God, and despise not my petition; look down upon me, and graciously hear me.

**SECRET.** Grant, O Lord, that the offering we make to thee, as a mark of our homage, may become to us a sacrament available to our salvation. Thro'.

**COMM.** *Psalm 13.* Who will send out from Sion the salvation of Israel? When the Lord shall put an end to the captivity of his people, Jacob shall leap for joy, and Israel shall rejoice.

**POSTCOMM.** *Præsta, quæsumus.* Grant, we beseech thee, O Almighty and merciful God, that what we take with our mouths, we may receive with pure minds. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Subveniat nobis.* May thy mercy, O Lord, assist us, that, by thy protection, we may be delivered from the dangers of sin that surround us, and so brought to eternal happiness. Thro'.

THE COMMEMORATION AT VESPERS.

*Anth.* But Jesus passing thro' the midst of them, went away. *Ant.* Jesus autem transiens per medium illorum, ibat.

V. and R. p. 225. **PRAYER.** *Subveniat nobis, as above.*

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TUESDAY.

**MASS.** **INTROIT.** *Psalm 16.*

**I** Have cried out to thee, O God, because thou hast heard me; lend therefore thine ear now, and hear my prayer. Keep me, O Lord, as the apple of thine eye, and protect me under the shadow of thy wings. *Ps.* Hear, O Lord, the justice of my cause, and hearken to my petition. V. Glory.

**COLLECT.** *Exaudi nos.* Graciously hear us, O Almighty and merciful God, and grant us the gift of salutary continency. Thro'.

**LESSON.** *4 Kings iv. 1. 7.*

**I**N those days: A certain woman cried out to Elizeus the Prophet, saying: Thy servant my husband is dead, and thou knowest that he thy servant feared the Lord. And behold his creditor is now come to take away my two Sons to be his slaves. Elizeus said to her: What would'st thou have me do for thee? Tell me; what hast thou in thy house? And she answered: I, thy hand-maid, have nothing in my house, but a little oil to anoint myself. He said to her; Go, and borrow of all thy neighbours a great many empty vessels. And



go in, and shut the door upon thee and thy sons ; and pour out of the oil into all the vessels ; and when they are full, take them away. The woman went, and shut the door upon herself and her sons : they gave her the vessels and she poured in the oil. And when they were full, she said to one of her sons : Bring me another vessel : but he said to her : I have no more ; and the oil stopped. Then she came and told the man of God ; and he said : Go, and sell the oil, and pay thy creditor ; and live thou and thy children of the rest.

GRAD. *Ps.* 18. Cleanse me, O Lord, from my hidden sins ; and preserve thy servant from those of other men. V. If these rule not in me, then shall I be without spot ; and cleansed from enormous guilt.

GOSPEL. *Matt.* xviii. 15. 22.

**A**T that time : Jesus said to his disciples : If thy brother offend against thee, go, and tell him of his fault between thee and him alone. If he give ear to thee, thou wilt gain thy brother. But if he will not hearken to thee, take with thee one or two more, that every thing may be testified by two or three witnesses. And if he will not hear them ; tell the church. And if he will not hear the Church, let him be to thee as the heathen or Publican. Verily, I say to you : Whatsoever you shall bind on earth, shall be bound also in heaven ; and whatsoever you shall loose on earth, shall be loosed also in heaven. Again I say to you : If two of you shall agree on earth, concerning whatsoever thing they shall ask, it shall be granted them by my Father, who is in heaven. For where two or three are gathered together in my name, there I am in the midst of them. Then Peter drew near him, and said ; Lord, how often shall my brother offend against me, and I forgive him ? Till seven times ? Jesus saith to him ; I say not to thee till seven times ; but till seventy times seven.

OFFERT. *Ps.* 117. The right hand of the Lord hath exerted its strength, the right hand of the Lord hath raised me up : I shall not now die, but live ; and publish the works of the Lord.

SECRET. May we receive, we beseech thee, O Lord, by these sacraments, the effect of our redemption ; so that, by means thereof, we may withdraw from all human excesses, and thou may'st bestow upon us the gift of salvation. Thro'.

COMM. *Ps.* 14. Who is it, O Lord, that is to dwell in thy tabernacle? Or who is it, that is to abide on thy holy mountain? He that walketh without blemish, and doth righteousness.

POSTCOMM. *Sacris, Domine.* Being now cleansed, O Lord, by these holy mysteries, grant us, we beseech thee, both pardon and grace. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Tua nos.* Defend us, O Lord, by thy protection, and always preserve us from all iniquity. Thro'.

*The COMMEMORATION at VESPERS.*

*Anth.* Where two or *Ant.* Ubi duo vel tres three meet together in my congregati fuerint in no-name, I am in the midst of mine meo, in medio eorum them saith the Lord. sum, dicit Dominus.

*V. and R. as p. 225.* PRAYER. *Tua nos, as above.*

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WEDNESDAY.

MASS. INTROIT. *Ps.* 30.

**B**UT I will hope in the Lord: I will leap for joy, and rejoice at thy mercy: for thou hast considered my distress: *Ps.* In thee, O Lord, have I put my trust, let me never be put to shame: deliver me according to thy justice, and rescue me. *V.* Glory.

COLLECT. *Præsta nobis.* Grant, O Lord, we beseech thee, that being improved by this wholesome fast, we may abstain from all pernicious vice, and, by that means, more easily obtain thy mercy. Thro'.

LESSON. *Exod.* xx. 12. 24.

**T**HUS saith the Lord God: Honor thy father and thy mother, that thou may'st live long in the land, which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house; neither shalt thou covet his wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his. And all the people perceived the voices, and the lightening, and the sound of the trumpet, and the mountain smoking; and, being affrighted and struck with terror, they stood afar off, and said to Moses: Speak thou to us, and we will hear thee; but let not the Lord speak to us; lest, perchance, we die.

And Moses said to the people : Fear not ; for God is come to try you, and to make you fear him, that you may sin no more. And the people stood afar off, and Moses drew near the dark cloud, where God was. And the Lord said to Moses ; Thus shalt thou speak to the children of Israel ; You have seen that I have spoken to you from heaven. You shall not make Gods of silver, neither shall you make to yourselves Gods of gold. You shall raise to me an altar of earth, and sacrifice thereon your holocausts and peace-offerings ; your sheep and your oxen in every place, where there shall be a memorial of my name.

GRAD. *Ps.* 6. Take pity on me, O Lord for I am weak ; heal me, O Lord. V. All my bones are shaken, and my soul is in great distress.

TRACT. Deal not with us, O Lord, *as above*, p. 212.

GOSPEL. *Matt.* xv. 1. 20.

**A**T that time ; The Scribes and Pharisees came from Jerusalem to Jesus, and said to him ; Why do thy disciples transgress the traditions of the elders ? For they wash not their hands, when they eat bread. And he answering, said to them ; Why do you transgress even the commandment of God for your tradition ? For God hath said ; Honor thy father and mother. And ; He that curseth father or Mother, let him be put to death. But you say ; Whosoever shall say to Father or mother ; Whatsoever I shall offer, shall profit thee ; and thus shall neglect to honor his father or mother ; and then you have made void the commandment of God for your tradition. O ye hypocrites ! Well did Isaias prophesy of you, saying ; This people honor me with their lips ; but their heart is far from me. But they worship me in vain, teaching the doctrines and commandments of men. And, having called the people to him, he said to him ; Hear, and understand. That which goeth into the mouth defileth not a man ; but that defileth a man, which cometh out of the mouth. Then his disciples came, and said to him ; Knowest thou that the Pharisees have been scandalized at hearing what thou hast said ? And he answering, said ; Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone ; blind they are, and leaders of the blind. And if one blind man lead another blind man, they both fall into the ditch. Then Peter answering, said to him ; Expound to us this parable. And he said ;

Are you also as yet without understanding? Know you not, that whatever goeth into the mouth, passeth into the belly, and is cast out into the privy? But the things that proceed out of the mouth, come from the heart, and these defile a man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witnessings, blasphemies. These are the things that defile a man; but to eat with unwashed hands, doth not defile a man.

**OFFERT.** *Ps.* 108. Shew me, O Lord, thy mercy, for the glory of thy name; for thy mercy is sweet.

**SECRET.** Receive, O Lord, we beseech thee, the prayers of thy people together with the offerings of these hosts; and while we celebrate these thy mysteries, defend us from all dangers. Thro'.

**COMM.** *Ps.* 15. Thou hast made known to me the ways of life; the sight of thee will fill me with joy, O Lord.

**POSTCOM.** *Sanctificet nos.* May the heavenly food, which we have taken, sanctify us, O Lord; and freeing us from all errors, make us worthy of thy heavenly promises. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Concede.* Grant, we beseech thee, O Almighty God, that we who beg the favour of thy protection, being delivered from all evils, may serve thee with a secure mind. Thro'.

*The COMMEMORATION at VESPERS.*

*Anth.* To eat with unwashed hands doth not defile a man. *Ant.* Non lotis manibus manducare, non coinquinat hominem.

*V. and R. as p. 225.* **PRAYER.** *Concede, as above.*

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THURSDAY.

**MASS. INTROIT.** *Ps.* 77.

**I** Am the salvation of my people, saith the Lord; in whatever tribulation they cry out to me, I will hear them; and I will be their Lord for ever. *Ps.* Be attentive, O my people, to my law; give ear to the words of my mouth. *V.* Glory.

**COLLECT.** *Magnificet.* May this sacred solemnity of thy holy servants, Cosmas and Damian, shew thy greatness, O Lord; on which, by thy unspeakable providence, thou hast bestowed on them eternal glory, and granted us the aid of their prayers. Thro'.

LESSON. *Jer. vii. 1. 7.*

**I**N those days : The word of the Lord came to me, saying : Stand in the gate of the house of the Lord, and publish what I tell thee, saying : Hear the word of the Lord all you of Juda, who go in at these gates to adore the Lord. Thus saith the Lord of armies, the God of Israel : Amend your ways, and your inclinations, and I will dwell with you in this place. Trust not in lying words, saying : This is the temple of the Lord, the temple of the Lord, the temple of the Lord. For if you direct your ways and inclinations right ; if you do justice between a man and his neighbour ; if you injure not the stranger, the fatherless and the widow, and shed not innocent blood in this place, and follow not strange Gods to your own prejudice, I will dwell with you in this place, in the land I have given to your fathers for ever and ever, saith the Lord Almighty.

GRAD. *Ps. 144.* The eyes of all hope in thee, O Lord, and thou givest them their food in due season. V. Thou openest thy hand, and fillest every animal with thy blessing.

GOSPEL. *Luke iv. 38. 44*

**A**T that time : Jesus going out of the synagogue, entered the house of Simon. And Simon's wife's mother was ill of a great fever ; and they besought him in her behalf ; and he standing near her, commanded the fever, and it left her. And getting up immediately she waited on them. And when it was sun-set, all that had any sick of various distempers, brought them to him ; and he laying his hands on each of them, cured them. And the devils went out of them, crying aloud and saying ; Thou art the Son of God ; and he rebuking them, suffered them not to speak, because they knew he was the Christ. And when it was day, he went away to a solitary place, and the people sought for him, and coming up to him, they laid hold of him, that he might not depart from them. To whom he said ; I must publish the kingdom of God to other cities also : for I was sent for that purpose. And he preached in the synagogues of Galilee.

OFFERT. *Psalm 137.* If I walk in the midst of tribulation, thou wilt preserve my life, O Lord ; and thou wilt stretch forth thy hand against the wrath of my enemies, and thy right hand shall save me.

**SECRET.** We offer thee, O Lord, on occasion of the precious death of thy holy servants, this sacrifice, from which their martyrdom, and that of all others took its beginning. Thro'.

**COMM.** *Ps.* 118. Thou hast ordered thy commandments to be strictly kept, O that my steps may be always directed so as to keep thy law!

**POSTCOMM.** *Sit nobis.* May this thy sacrament, O Lord, procure for us that salvation which we beg for by the merits of thy blessed Martyrs Cosmas and Damian. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Subjectum.* May thy heavenly mercy, O Lord, perpetually increase thy people, and make them always obedient to thy commandments. Thro'.

*The* **COMMEMORATION at VESPERS.**

*Anth.* All that had any sick persons, brought them to Jesus, and they were healed. *Ant.* Omnes qui habebant infirmos, ducebant illos ad Jesum, & sanabantur.

*V and R.* as p. 225. **PRAYER.** *Subjectum, as above.*

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FRIDAY.

**MASS. INTROIT.** *Ps.* 85.

**S**HEW me, O Lord, a mark of thy favour; that those that hate me, may see it, and be confounded: for thou, O Lord, hast helped me, and comforted me. *Ps.* Lend thine ear, O Lord, and hear me, for I am poor and needy. *V.* Glory.

**COLLECT.** *Jejunia nostra.* Let thy kind favour, O Lord, accompany our fast, that as we abstain from corporal food, so we may likewise refrain from all vice. Thro'.

**LESSON.** *Numb.* xx. 2. 13.

**I**N those days: The children of Israel assembled together against Moses and Aaron, and mutinied, saying: Give us water to drink. And Moses and Aaron going from the people, went into the tabernacle of the covenant, and, falling prostrate on the ground, cried out and said: Lord God, hear the cry of this people, and open to them thy treasure, a fountain of living water, that, being satisfied, they may leave off their murmuring. And the glory of the Lord appeared over them,

And the Lord spoke to Moses, saying : Take thy rod, and do thou and Aaron thy brother assemble the people together, and speak to the rock in their presence, and it shall yield water. And when thou hast brought forth water out of the rock, all the people shall drink, as likewise their cattle. Moses therefore took the rod which was before the Lord, as he had commanded him, and having assembled the people before the rock, he said to them : Hear, you rebellious and incredulous people ; shall we be able to bring forth water for you out of this rock ? And when Moses had lifted up his hand and struck twice, with the rod, water came forth in great plenty, so that both the people and their cattle drank. And the Lord said to Moses and Aaron : Because you have not believed me, to sanctify me before the children of Israel, you shall not bring this people into the land, which I will give them. This is the water of contradiction, where the children of Israel murmured against the Lord, and he was sanctified in them.

GRAD. *Ps.* 27. My heart trusted in the Lord, and I found relief : my flesh is healed, and I will with pleasure return him thanks. V. To thee, O Lord, have I cried out : answer me, O my God, and depart not from me.

TRACT. Deal not, *as above*, p. 212.

GOSPEL. *John* iv. 5. 42.

**A**T that time : Jesus came to a city of Samaria, called Sichar, near the parcel of ground which Jacob gave to his son Joseph. And Jacob's well was there. Jesus therefore being wearied with his journey, sat down on the well : and it was about the sixth hour. Then a woman of Samaria came to draw water. Jesus saith to her : Give me to drink, (for his disciples were gone into the city to buy meat) Then that Samaritan woman saith to him ; How is it that thou, who art a Jew, askest to drink of me, who am a Samaritan woman ? For the Jews have no communication with the Samaritans. Jesus answered, and said to her : If thou didst know the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst perhaps have asked him, and he would have given thee living water. The woman saith to him : Lord, thou hast nothing wherein to draw any, and the well is deep ; whence then canst thou have any living water ? Art thou greater than our father Jacob, who gave us this well, and drank

of it himself, and his children, and all his cattle? Jesus answered, and said to her: Whoever drinketh of this water, shall thirst again; but whoever drinketh of the water that I shall give him, shall never thirst again; but the water I will give him, shall become in him a fountain of water springing up to eternal life. The woman saith to him: Lord give me that water, that I may never thirst, nor come hither to draw any. Jesus saith to her: Go, call thy husband, and come hither again. The woman answered and said; I have no husband. Jesus saith to her: Thou hast said right, in saying, I have no husband; for thou hast had five husbands, and he whom thou now hast, is not thy husband; in this thou hast spoke the truth. The woman saith to him: Lord, I perceive thou art a prophet; our forefathers adored on this mountain, and you say that Jerusalem is the place, where we ought to adore. Jesus saith to her; Woman, believe me, the hour cometh, when you shall adore the Father neither on this mountain, nor in Jerusalem. You adore what you know not; we adore what we know, for salvation cometh from among the Jews. But the hour cometh, and is already come, when the true worshipers shall adore the Father in spirit and truth: for the Father seeketh such to adore him. God is a Spirit; and they who adore him, must adore him in spirit and truth. The woman saith to him: I know the Messiah (who is called the Christ) is coming; and when he cometh, he will tell us all things. Jesus saith to her; I, who am talking to thee, am he. And immediately his disciples came, and wondered to see him talking with the woman. Yet no one said; What dost thou want, or what art thou talking about with her? The woman then left her pitcher, and going into the city, saith to the men there; Come and see a man, who hath told me all that ever I did; Is he the Christ? They went then out of the city; and came to him. In the mean time his disciples intreated him, saying: Master, eat. But he saith to them: I have food to eat, which you know nothing of. The disciples therefore said to one another: Hath any one brought him any food? Jesus saith to them; My food is to do the will of him that sent me, and to perfect his work. Don't you say, There are yet four months, and then cometh the harvest? Behold I say to you, lift up your eyes, and see the fields, for they are white already for harvest. And he that reapeth re-



ceiveth wages, and gathereth fruit for life everlasting; that both he who soweth, and he who reapeth, may rejoice together. For in this is that saying true; 'Tis one that soweth, and another that reapeth; I sent you to reap that for which you laboured not; others took pains and you have entered upon their labours. And many of the Samaritans of that city believed in him on the word of the woman, who assured them: He told me all whatever I did. And when the Samaritans were come to him, they besought him to stay there. And he continued there two days. And many more believed in him upon his own word. And they said to the woman: We believe now, not upon thy word: for we have heard him ourselves and know that he is indeed the Saviour of the world.

OFFERT. *Ps. 5.* My King and my God, hear the words of my prayer, for it is to thee I will pray.

SECRET. We beseech thee, O Lord, mercifully regard the offerings we consecrate to thee, so that they may become acceptable to thee, and always advance our salvation. Thro'.

COMM. *John 4.* He who shall drink the water, which I shall give him, saith the Lord, it shall become in him a fountain of water springing up to eternal life.

POSTCOMM. *Hujus nos.* May the receiving of this sacrament, O Lord, cleave us from sin, and bring us to the kingdom of heaven. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Præsta, quæsumus.* Grant, we beseech thee, O Almighty God, that we who confide in thy protection, may, thro' thy grace, overcome all the enemies of our salvation. Thro'.

*The COMMEMORATION at VESPERS.*

*Anth.* Lord, I perceive      *Ant.* Domine, ut video,  
thou art a Prophet: our      Propheta es tu: patres nos-  
forefathers worshiped on      tri in monte hoc ado-ave-  
this mountain.                      runt.

V. and R. as p. 225. PRAYER. *Præsta, quæsumus,*  
*as above.*

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SATURDAY.

MASS. INTROIT. *Ps. 5.*

**H**EAR, O Lord, my words, attend unto my cry; hearken to the voice of my prayer, O my King

and my God. *Ps.* For to thee, O Lord, will I pray ; and in the morning thou wilt hear my voice. *V.* Glory.

**COLLECT.** *Præsta, quæsumus.* Grant we beseech thee, O Almighty God, that they who mortify themselves by abstinence from food, may by observing thy holy law, also fast from all sin. *Thro'.*

**LESSON.** *Dan.* xiii. 1. 62.

**I**N those days : There was a man dwelt in Babylon, whose name was Joachim ; and he married a woman called Susanna, the daughter of Helcias, very beautiful and fearing God. For her parents being righteous, had brought up their daughter according to the law of Moses. Now Joachim was very rich, and he had an orchard adjoining to his house ; and the Jews resorted to him, because he was of great esteem among them. In that year two Elders were appointed judges over the people, concerning whom the Lord had said : Iniquity is come out of Babylon from the Elders the Judges, who seemed to govern the people. These men frequented Joachim's house ; and all, who had any business to be decided, came to them. And when the people were gone, about noon, Susanna went and walked about in her husband's orchard. And the Elders saw her go and walk there every day ; and they burnt with lust after her ; and they perverted their understanding, and turned away their eyes, that they might not see heaven, nor remember righteous judgments. And it came to pass, that, when they had pitched on a fit day, she went in, as she had done yesterday and the day before, only with two maids, and had a mind to bathe in the orchard, for the weather was hot. And no body was there but the two Elders, who lay hid, and beheld her. Then she said to the maids : Fetch me the oils and washbals, and shut the orchard doors, that I may bathe. And when the maids were gone out, the two Elders arose, and running to her, said : Behold the orchard-doors are shut, and nobody seeth us, and we are in love with thee ; therefore yield to us, and lye with us. And if thou wilt not, we will bear witness against thee, that there was a young man with thee, and therefore thou sendest away thy maids. Susanna sighed, and said : I am distressed on every side ; for if I do this, I die : and if I do it not, I shall not escape your hands. But it is better for me

without sin to fall into your hands, than to offend in the sight of God. And Susanna cried out with a loud voice, and the Elders also cried out against her ; and one ran to the orchard door and opened it. And when the servants of the house heard the noise in the orchard, they made haste through a back door to see what was the matter. But when the Elders had told, the servants were ashamed very much, because never any such thing had been said of Susanna. And the next day, when the people came to Joachim her husband, the two Elders also came full of malice against Susanna, resolving to put her to death. And they said before the people : Send for Susanna the daughter of Helcias, Joachim's wife. And they forthwith sent for her. And she came with her parents and children and all her relations. And her friends wept, and all that knew her. Then the two Elders rising up in the midst of the people, put their hands upon her head ; and she weeping lifted up her eyes to heaven, for her heart trusted in God. And the Elders said : As we two were walking alone in the orchard, this woman came in with two maids ; and shutting the orchard-door, she sent the maids away. And a young man, who was hid, came to her, and lay with her. But we being in the corner of the orchard, and beholding the wickedness, ran to them, and saw them lye together. But we could not hold the young man, because he was too strong for us ; but opening the doors, he made his escape. But when we had laid hold of this woman, we asked her, who the young man was ; but she would not tell us ; of all this we are witnesses. The multitude gave credit to them, as to Elders and Judges of the people, and condemned her to death. Then Susanna cried out with a loud voice, and said : O Eternal God, who knowest what is hidden, who knowest all things even before they come to pass, thou knowest they have borne false witness against me ; and behold I am to die, although I have done nothing of all that, which they have maliciously forged against me, And the Lord heard her voice. And as she was led to execution, the Lord raised up the holy spirit of a youth whose name was Daniel ; and he cried out aloud ; I am clear of this woman's blood. And all the people turning towards him, said : What is that which thou hast said ? Who standing in the midst of them, said : Are you so foolish, you children of Israel,

that, without judging aright, or discovering the truth, you have condemned a daughter of Israel? Return back to judgment, for they have borne false witness against her. Then the people went back in haste. And Daniel said to them: Separate them one from another, and I will examine them. And when they were separated from one another, he called one of them, and said to him: O thou who art grown old in wickedness, thy sins are now come out, which thou hast heretofore committed in giving unjust judgments, oppressing the innocent, and discharging the guilty: though the Lord hath said thou shalt not put to death the innocent, nor the righteous man. Now therefore, if thou sawest her, tell me under what tree thou didst see them talking together? Who answered, under a mastick tree. Then Daniel said: Thou hast justly lied against thy own life. Behold the angel of the Lord, according to the sentence passed by him, shall cut thee in two. Then, he being put aside, he commanded the other to come, and said to him: Thou offspring of Canaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart; thus have you done before now with the daughters of Israel, and they through fear, have conversed with you; but this daughter of Juda could not bear with your wickedness. Now therefore, tell me under what tree didst thou find them talking together? Who said, under an holm. Then Daniel said to him: Thou hast also lied justly against thy own life; for the Angel of the Lord is waiting with a sword to cut thee in two and kill thee. Upon this all the assembly cried out with a loud voice, and blessed God, who saveth those that hope in him. And they arose against the two Elders; for Daniel had proved them guilty, from their own words, of having borne false witness. And they did to them, even as they had maliciously intended against their neighbour, and put them to death; and innocent blood was saved on that day.

GRAD. *Ps. 22.* Though I should walk in the midst of the shades of death, I will fear no harm, because thou O Lord, art with me. V. Thy crook and thy staff have been my comfort.

GOSPEL. *John viii. 1. 11.*

**A**T that time; Jesus went to mount Olivet; and, early in the morning, came again into the temple, and all the people came to him, and sitting down he

taught them. And the Scribes and Pharisees bringing to him a woman taken in adultery, and setting her in the middle, they said to him; Master, this woman hath just now been taken in adultery. And Moses in the law hath commanded us to stone such a one. What therefore sayest thou? This they said tempting him, that they might have something to accuse him of. But Jesus stooping down, writ with his finger on the ground. But they continuing to ask him, he lifted himself up, and said to them: He that is without sin among you, let him throw the first stone at her. And again stooping down, he wrote on the ground. When they heard this, they went away one after another, beginning from the eldest: and Jesus remained alone, and the woman standing in the middle. Then Jesus lifting himself up, said to her: Woman, where are they that accused thee? Hath nobody condemned thee? Who said: Nobody, Lord. And Jesus said: Neither will I condemn thee: Go, and now sin no more.

OFFERT. *Psalm 118.* Direct my steps according to thy law, that no injustice may reign in me, O Lord.

SECRET. Grant, we beseech thee, O Almighty God, that the offering of this sacrifice may cleanse and protect our frail nature from all evil. Thro'.

COMM. *John 8.* Woman, hath nobody condemned thee? Nobody, O Lord. Neither will I condemn thee; now sin no more.

POSTCOMM. *Quæsumus.* We beseech thee, O Almighty God, that we may be reckoned among his members, whose body and blood we partake of. Who liveth, &c.

Let us pray. Bow down your heads to God.

PRAYER. *Prætende, Domine.* Stretch forth, O Lord, over thy people, the right hand of thy heavenly aid, that they may seek thee with their whole heart, and mercifully obtain what they ask for as they ought. Thro'.

THE COMMEMORATION AT VESPERS.

*Anth.* Woman, hath nobody condemned thee? Nobody, O Lord; neither will I condemn thee; sin now no more.

*Ant.* Nemo te condemnavit, mulier? Nemo, Domine; nec ego te condemnabo; jam amplius noli peccare.

V. and R. at p. 225. PRAYER. Collect of to-morrow.

IV. SUNDAY IN LENT.

INSTRUCTION.

**T**HE Church seems to forget, in the Mass of this day, the sentiments of penance and of sorrow, with which she hath been taken up from the beginning of Lent. The reason of this is, that formerly such as were to receive baptism at Easter, were enregistered after having been examined this week. Besides, she saw the time now approaching for the reconciliation of the Penitents, whom she had subjected to public penance on Ash-Wednesday. The future birth therefore of those, who were judged worthy of the grace of baptism; and the resurrection to a new life of several of her children, who, after having gone astray, return to God by a sincere conversion, is the subject of the Church's joy on this day.

MASS. INTROIT. *Isaias lxvi. Psalm cxxi.*

**R**EJOICE, O Jerusalem; and meet together all you who love her. Rejoice exceedingly, you who have been in sorrow, that you may leap for joy, and suck plentifully from her breasts your comfort. *Ps. 121.* I have rejoiced at what hath been told me: we are to go up to the house of the Lord, V. Glory.

**L**ÆTARE, Jerusalem, et conventum facite omnes qui diligitis eam; gaudete cum lætitia, qui in tristitia fuistis, ut exultetis, et satiemini ab uberibus consolationis vestræ. *Ps. 121.* Lætatus sum in his, quæ dicta sunt mihi: in domum Domini ibimus. V. Gloria.

COLLECT. *Concede.* Grant, we beseech thee, O Almighty God, that we, who are justly afflicted according to our demerits, may be relieved by thy comforting grace. Thro.'

EPISTLE. *Gal. iv. 22. 31.*

**B**RETHREN: It is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he that was of the bond-woman, was born according to the flesh: but he by the free woman, in virtue of a promise; now these things were said by way of allegory.\* For these are the two covenants.

One made on mount Sinai, which bringeth forth to bondage ; and this is Agar. For Sinai is a mountain of Arabia, and hath a reference to Jerusalem, that now is, and is in bondage with her children. But that Jerusalem, which is above, is free, and is our mother. For it is written : Rejoice thou, who art barren, and that bearest not : break forth, and cry out, thou that bringest not forth ; for she that had no husband, hath more children than she that hath a husband. But we, brethren, are the children of the promise, as Isaac was. But, as then, he who was born according to the flesh, persecuted him that was born according to the spirit ; so it is also now. But what saith the scripture ? Cast out the bond-woman and her son ; for the son of the bond-woman shall not be heir with the son of the free-woman. Therefore, brethren, we are not the children of the bond-woman, but of the free-woman ; and it was Christ that purchased us that freedom.

GRAD. *Ps. cxxi.* I rejoiced at what had been told me ; we are to go up to the house of the Lord : V. May peace be on thy ramparts ; and plenty within thy walls.

TRACT. *Ps. cxxiv.* They, who trust in the Lord, are as mount Sion ; he who dwelleth in Jerusalem, shall never be moved. V. There are mountains on every side of it, and the Lord encompasseth his people both now and for ever more.

Lætatus sum in his quæ dicta sunt mihi ; in domum Domini ibimus. V. Fiat pax in virtute tua ; et abundantia in turribus tuis.

Qui confidunt in Domino, sicut mons Sion ; non commovebitur in æternum, qui habitat in Jerusalem. V. Montes in circuitu ejus, et Dominus in circuitu populi sui, ex hoc nunc et usque in sæculum.

GOSPEL. *John vi. 1. 15.*

**A**T that time ; Jesus crossed over the sea of Galilee, which is that of Tiberias ; and a great multitude followed him, because they saw the miracles he wrought on those that were diseased. Jesus therefore went up a mountain ; and sat there with his disciples. And the passover, a feast of the Jews, was near. When Jesus therefore had lifted up his eyes, and saw that a very great multitude was coming to him, he said to Philip : Where shall we buy bread for these people to eat ? And

this he said to try him, for he knew what he was going to do. Philip answered him: Two hundred pennyworth of bread is not enough for them, for every one to have only a little piece. One of his disciples, Andrew the brother of Simon Peter, saith to him: Here is a boy that hath five barley loaves, and two fishes: but what are these among so many? Then Jesus said: Make the men sit down; for there was a great deal of grass in that place. Then the men sat down, being in number about five thousand. Then Jesus took the loaves; and having given thanks, he distributed them to those that were sat down; as likewise of the fishes, as much as they had a mind for. And when they had eaten enough, he said to his disciples; Gather up the fragments, which are left, that they may not be lost. They gathered them up therefore, and filled twelve baskets with the fragments of the five barley loaves, which were left by those who had eaten. Then those men, having seen the miracle wrought by Jesus, said: This is certainly the Prophet, who is to come into the world. And when Jesus perceived that they were about to come and take him by force to make him King, he withdrew again alone into the mountain. **CREDO.**

**OFFERT.** *Ps. cxxxiv.* Laudate Dominum, quia Praise the Lord, for he is good; sing to his name, for he is sweet; he hath done whatever he pleased, both in heaven and on earth. *benignus est; psallite nomini ejus, quoniam suavis est; omnia quæcumque voluit, fecit in cælo et in terra.*

**SECRET.** We beseech thee, O Lord, mercifully regard this present sacrifice, that it may both increase our devotion, and advance our salvation. Thro'.

**COMM.** *Ps. cxxi.* Jerusalem, which is built like a city, all whose parts are joined together; for it was thither the tribes went up, the tribes of the Lord, to praise thy name, O Lord, *Jerusalem, quæ ædificatur ut civitas, cujus participatio ejus in idipsum; illuc enim ascenderunt tribus, tribus Domini, ad confitendum nomini tuo, Domine.*

**POSTCOMM.** *Da nobis.* Grant, we beseech thee, O merciful God; that we may sincerely respect, and receive with faith thy holy mysteries, with which thou daily feedest us. Thro'.



## VESPERS.

LITTLE CHAPTER. *Beginning of the* EPISTLE to \*,  
p. 277. HYMN, V. and R. as p. 224.

*At the* MAGNIFICAT.

*Anth.* Jesus therefore *Ant.* Subiit ergo in mon-  
went up the mountain, and tem Jesus, et ibi sedebat  
there sat with his disciples. cum discipulis suis.

PRAYER. Collect at Mass, p. 277.

## MONDAY.

MASS. INTROIT. *Psalm 53.*

SAVE me, O God, by thy name, and rescue me by  
thy power; O God, hear my prayer; be attentive  
to the words of my mouth. *Ps.* For strangers have risen  
up against me; and mighty ones have sought my life.  
V. Glory.

COLLECT. *Præsta, quæsumus.* Grant, we beseech  
thee, O Almighty God, that we, who annually cele-  
brate this holy fast, may be well pleasing to thee both  
in body and mind. Thro'.

LESSON. 1 *Kings* iii. 16. 28.

IN those days: Two women that were harlots, came  
to king Solomon, and stood before him, and one of  
them said: I beseech thee, my Lord, hear me; I and  
this woman dwelt in the same house, and I was delivered  
of a child in the chamber with her. And the third day  
after I was delivered, this woman was delivered also;  
and we were together, and there was nobody in the  
house besides us two. And in the night this woman's  
child died, for she overlaid it in her sleep; and she  
arose at midnight, and taking my child from thy hand-  
maid's side while I slept, she laid it in her own bosom,  
and her dead child she laid in my bosom; and when I  
arose in the morning to give my child suck, behold it  
was dead; but having viewed it more attentively by day-  
light, I found it was not the child of which I had been  
delivered. And the other woman answered: 'Tis not as  
thou sayest; but it is thy child which is dead, and mine  
that liveth. On the contrary she replied; Thou liest;  
for my child is alive, and thine is dead. In this man-  
ner they wrangled before the king. Then the king said:  
The one saith: 'Tis my child which is alive, and thine  
is dead; and the other replieth; No; but 'tis thy child

is dead, and mine is alive. And the king said: Bring me a sword. And a sword being brought before the king, he said: Divide the child that is alive in the middle, and give half to one and half to the other. Then the woman, that was the mother of the living child, said to the king, (for her bowels were moved for her child) I beseech thee, my Lord, give her the child alive, and kill it not. But, on the contrary, the other said: Let it be neither mine nor thine, but divide it. Then the king answered and said: Give this woman the child alive, and let it not be killed, for she is the mother of it. And all Israel heard of the judgment the king had given, and they feared the king: for they saw the wisdom of God was with him to do justice.

GOSPEL. *John ii. 13. 25.*

**A**T that time: The Passover of the Jews was near, and Jesus went up to Jerusalem. And he found in the temple men selling oxen, and sheep and doves; and bankers sitting. And, having made, as it were a whip of small cords, he drove them all out of the temple, as well as the oxen and sheep, and he threw down the bankers' money, and overturned their tables: and said to them that sold doves: Take these things away, and make not my Father's house a house of trade. And his disciples remembered that it is written: A zeal for thy house hath eaten me up. Then the Jews answered and said to him: What sign shewest thou, that thou doest these things? Jesus answered and said to them; Destroy this temple, and in three days I will raise it up. Then the Jews said: This temple was six-and-forty years building, and wilt thou raise it up in three days? But he spoke of the temple of his body. And when he was risen from the dead, his disciples remembered he had said this, and they believed the scripture, and what Jesus had said! And being in Jerusalem at the Passover on the festival-day, many believed in his name, seeing the miracles he did. But Jesus trusted not himself to them, because he knew all men, and needed not any should inform him concerning man; for he knew what was in man.

OFFERT. *Ps. 92.* Sing to God all the earth, serve the Lord with joy; come before him with gladness, for he the Lord is God.

**SECRET.** May the sacrifice we have offered to thee, O Lord, always give us life, and defend us. Thro'.

**COMM.** *Ps.* 18. Cleanse me, O Lord, from my hidden sins, and free thy servant from those of other men.

**POSTCOMM.** *Sumptis.* May the receiving of these saving mysteries, we beseech thee, O Lord, advance our eternal redemption. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Deprecationem.* We beseech thee, O Lord, mercifully hear our prayer, and grant us thy protection, as it is thou inspirest us to ask it. Thro'.

*The COMMEMORATION at VESPERs.*

*Anth.* Destroy this temple, saith the Lord, and after three days I will rebuild it; and this he said of the temple of his body. *Ant.* Solvite templum hoc, dicit Dominus, & post triduum reedificabo illud: hoc autem dicebat de templo corporis sui.

*V. and R. as p. 225.* **PRAYER.** *Deprecationem, as above.*

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TUESDAY.

**MASS. INTROIT.** *Ps.* 54.

**O** God, hear my prayer, and despise not my petition; look on me, and hear me. *Ps.* I am filled with sorrow in my exercise; and I am frightened at the voice of my enemy, and the distress of the sinner. *V.* Glory.

**COLLECT.** *Sacræ nobis.* We beseech thee, O Lord, that the holy fast we observe, may be to our improvement in holy conversation; and draw down upon us the constant succours of thy mercy. Thro'.

**LESSON.** *Exod.* xxxii. 7. 14.

**I**N those days: The Lord spoke to Moses, saying: Go down from the mount: for thy people, which thou hast brought out of the land of Egypt, hath sinned. They have soon forsaken the way, which thou hast shewed them; and they have made to themselves a molten calf, and adored it: and offering sacrifices to it, have said; These are thy Gods, O Israel, who brought thee out of the land of Egypt. And the Lord said again to Moses; I see this is a stubborn people; let me alone, that my wrath may be kindled against them, and that I

may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying: Why is thy anger raised, O Lord, against thy people, which thou hast brought out of the land of Egypt with great power, and a mighty hand. Let not the Egyptians say, I beseech thee; he hath craftily brought them out, to kill them in the mountains, and to consume them from the face of the earth: let thy anger cease and be appeased with regard to the iniquity of thy people. Remember Abraham, Isaac, and Israel, thy servants; to whom thou didst swear by thyself saying? I will multiply your seed as the stars of the heavens: and all this land, of which I spoke, I will give to your seed, and you shall possess it for ever. And the Lord was appeased; so as not to do the evil which he had spoke against his people.

GRAD. *Ps.* 43. Arise, O Lord, succour us, and deliver us for the sake of thy own name. V. We have heard, O God, with our own ears, and our forefathers have related to us the work thou didst in their days, and in the ages past.

GOSPEL: *John* viii. 14. 31.

**A**T that time; The festival-day being now half spent, Jesus went up into the temple, and taught. And the Jews wondered, saying: How knoweth this man letters, having never learned? Jesus answered them and said: My doctrine is not my own, but his that sent me. If any will do his will, he will know of my doctrine, whether it be from God, or whether I speak from myself: he that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and injustice is not in him. Did not Moses give you the law? And yet none of you keep the law. Why seek you to kill me? The people answered, and said; Thou art possessed with a devil; Who seeketh to kill thee? Jesus answering, said to them; I have done one thing, and you all wonder. Now Moses gave you circumcision, (not that it came from Moses, but from the fathers) and you circumcise a man on the Sabbath-day. If a man receive circumcision on the Sabbath-day that the law of Moses may not be broken, are you angry at me, because I have healed a whole man on the sabbath-day? Judge not according to appearances, but judge just judgment. Then said some of Jerusalem; Is not this he, whom they seek to kill?

Behold he speaketh in public, and they say nothing to him. Have the rulers found out for certain that he is Christ? But we know from whence this man is: but when the Christ shall come, no one knoweth from whence he is. Jesus therefore cried out aloud in the temple teaching, and saying: You both know me, and you know from whence I am. And I am not come of myself, but he that sent me is true, whom you know not. I know him, because I am of him, and he sent me. They sought therefore to seize him; but nobody laid hands on him, because his hour was not yet come. And many of the people believed in him.

OFFERT. *Ps. 39.* I have waited without being tired for the Lord, and he hath looked upon me: and he hath heard my prayer; and he hath put in my mouth a new canticle, a hymn to our God.

SECRET. May this offering, O Lord, we beseech thee, cleanse away our sins; and sanctify both the bodies and souls of thy servants for worthily celebrating this sacrifice. Thro'.

COMM. *Ps. 19.* We will rejoice in thy salvation; and we will glory in the name of the Lord.

POSTCOMM. *Hujus nos.* May the receiving of this sacrament, O Lord, purify us from sin, and bring us to the kingdom of heaven. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Miserere.* Take compassion, O Lord, on thy people; and mercifully refresh them labouring under continual tribulations. Thro'.

*The COMMEMORATION at VESPERS.*

*Anth.* No one laid hands on him; because his hour was not yet come. *Ant.* Nemo in eum misit manum; quia nondum venerat hora ejus.

V. and R. as p. 225. PRAYER. *Miserere, as above.*

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WEDNESDAY.

MASS. INTROIT. *Ezech. 36.*

**W**HEN I shall have been sanctified amongst you, I will gather you from all nations; and I will pour upon you clean water, and you shall be cleansed from all your sins; and I will give you a new spirit. *Ps. 33.* I will praise the Lord at all times; his praise shall be always in my mouth. V. Glory.

*Immediately after the Kyrie eleison is said;*

Let us pray.

Let us kneel down. R. Flectamus genua. R.  
Stand up again. Levate.

COLLECT. *Deus, qui.* O God, who givest to the righteous the reward of their good works, and by fasting pardon to sinners; have mercy on thy suppliants, that the acknowledgment of our guilt may procure us the remission of our sins. Thro'.

LESSON. *Ezech. xxxvi. 23. 28.*

**T**HUS saith the Lord God; I will sanctify my great name, which hath been profaned among the heathens, which you profaned in the midst of them; that the heathens may know that I am the Lord, when I shall be sanctified amongst you before their eyes. For I will take you out from among the heathens, and gather you together from all countries, and bring you into your own land. And I will pour upon you clean water, and you shall be cleaned from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and I will put a new spirit within you. And I will take away the stony heart out of your bodies, and give you a heart of flesh. And I will put my spirit within you, and will cause you to walk in my precepts, and observe my ordinances and practise them. And you shall dwell in the land, which I gave to your fathers; and you shall be my people, and I will be your God, saith the Almighty.

GRAD. *Ps. 33.* Come, my children, and hear me; I will teach you the fear of the Lord. V. Come near him, and be enlightened, and your face shall not be covered with shame.

II. COLLECT. *Præsta, quesumus.* Grant, we beseech thee, O Almighty God, that the devotion, which makes us punish ourselves by this yearly fast, may also make us rejoice; to the end that, suppressing in ourselves all earthly affections, we may more easily receive thy heavenly inspirations. Thro'.

II. LESSON. *Isaias i. 16. 19.*

**T**HUS saith the Lord God; Wash yourselves, be clean, and remove out of my sight your wicked designs. Leave off doing evil, learn to do good. Seek judgment, relieve the oppressed, do justice to the father-

less, defend the widow. Then come and complain of me, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall become white as wool. If you consent, and hear me, you shall eat the good things of the earth, saith the Lord Almighty.

GRAD. *Ps. xxxii.* Blessed is the nation that hath the Lord for its God; and blessed is the people the Lord hath chosen for his inheritance. V. By the word of the Lord were the heavens made, and by the breath of his mouth all the hosts thereof.

TRACT. Deal not, &c. *as above, p. 212.*

GOSPEL. *John ix. 1. 38.*

**A**T that time; Jesus passing by, saw a man that had been blind from his birth; and his disciples put this question to him: Master, who hath sinned; this man or his parents, that he was born blind? Jesus answered: Neither he nor his parents sinned; but that the works of God may be manifested in him. I must do the work of him that sent me, while it is day: the night cometh, when no one can work. As long as I am in the world, I am the light of the world. When he had said this, he spit on the ground, and having made clay with the spittle, he spread the clay on his eyes, and said to him: Go wash in the pool of Siloe (which signifieth, he that is sent). He went therefore and washed, and came back seeing. The neighbours therefore, and such as had seen him before, (for he was a beggar) said: Is not this he that sat and begged? Some said, this is he; others said, No; but it is one like him. But he said: I am he. Then they said to him: How were thy eyes opened? He answered: That man, who is called Jesus, made clay and anointed my eyes, and said to me: Go to the pool of Siloe and wash. And I went and washed, and received my sight. And they said to him; Where is he? He said; I know not. They bring him, who had been blind, to the Pharisees. And it was the Sabbath-day, when Jesus made the clay and opened his eyes. Then the Pharisees asked him again, how he had received his sight? And he said to them; He put clay on my eyes, and I washed, and now I see: Then some of the Pharisees said; This man is not of God, who keepeth not the Sabbath-day. But others said; How can a man, that is a sinner, do such miracles? And

there was a dissention among them. They said therefore again to the blind-man; What sayest thou of him; that opened thy eyes? And he said; He is a Prophet. The Jews therefore would not believe that he ever had been blind; and had received his sight, till they called the parents of him; who had received his sight, and they asked them, saying; Is this your son, who, you say, was born blind? How then doth he now see? His parents answered them, and said; We know this man to be our son, and that he was born blind; but by what means he now seeth, we know not; neither know we who hath opened his eyes; Ask him; he is of age; let him speak for himself. His parents said this, because they feared the Jews; for the Jews had now resolved, that if any one should confess him to be the Christ, he should be put out of the synagogue. For this reason his parents said; He is of age; ask him. Then they called again the man that had been blind, and said to him; Give glory to God; we know this man is a sinner. He said therefore to them; Whether he be a sinner, or no, I know not; but one thing I know; that whereas I was blind, I can now see. Then they said to him; What did he do to thee? How did he open thine eyes? He answered them; I have told you already, and you have heard; Why would you hear it again? Have you a mind to become his disciples? Then they reviled him, and said; Be thou his disciple; but we are the disciples of Moses. We know God spoke to Moses; but as for this man, we know not whence he is. The man answered, and said to them; There is something wonderful in that you should not know from whence he is, when he hath opened my eyes; for we know God heareth not sinners; but if any one be a servant of God, and do his will, him he heareth. Since the world began it was never heard, that any one opened the eyes of a man born blind. If this man was not of God, he could not do any thing. They answered and said to him; Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out, and having found him, he said to him; Believest thou in the Son of God? He answered and said; Who is he, Lord, that I may believe in him? And Jesus said to him; Thou hast seen him, and 'tis he that



is talking to thee. And he said; Lord I believe; and falling down he adored him.

OFFERT. *Ps.* 65. O ye Gentiles, bless the Lord our God, and make heard the voice of his praise; who hath preserved my life, and hath not permitted my feet to slip. Blessed is the Lord, who hath not rejected my prayer, nor turned aside his mercy from me.

SECRET. We humbly beseech thee, O Almighty God, that our sins may be cleansed away by this sacrifice; because then thou wilt bestow on us true health both of body and soul. Thro.'

COMM. *John* 9. The Lord made clay of spittle, and anointed my eyes; and I went and washed and saw, and believed in God.

POSTCOMM. *Sacramenta.* May the mysteries, O Lord our God, which we have received, both feed our souls, and protect our bodies. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Pateant.* May the ears of thy mercy, O Lord, be opened to the prayers of us thy servants; and that we may obtain the effect of our petitions, grant us to ask what is pleasing to thee. Thro.'

*The* COMMEMORATION *at* VESPERS.

*Anth.* That man, who is called Jesus, made clay of his spittle, and anointed my eyes, and now I see. *Ant.* Ille homo, qui dicitur Jesus, lutum fecit ex sputo, et linivit oculos meos, et modo video.

V. and R. as p. 225. PRAYER. *Pateant, as above.*



## THURSDAY.

MASS. INTROIT. *Psalm* 104.

LET the hearts of those, who seek the Lord, be glad; seek the Lord, and be strengthened; always seek his presence. *Ps.* Praise the Lord and call on his name; publish his works among the Gentiles. V. Glory.

COLLECT. *Præsta, quæsumus.* Grant we beseech thee, O Almighty God, that the devotion, which makes us punish ourselves by this yearly fast, may also make us rejoice; to the end that suppressing in ourselves all earthly affections, we may more easily receive thy heavenly inspirations. Thro.'

## LESSON. 4 Kings iv. 25. 38.

**I**N those days: A Sunamitess came to Eliseus on mount Carmel; and when the man of God saw her coming towards him, he said to Giezi his servant: Behold that Sunamitess; go therefore and meet her, and say to her: Is all well with thee and with thy husband, and with thy child? And she answered: All is well. And being come unto the mount to the man of God, she took hold of his feet; and Giezi came to put her away. But the man of God said; Let her alone; for her soul is in anguish, and the Lord hath concealed it, and hath not made it known to me. And she said: Did I desire a son of my Lord? Did I not say, Do not deceive me? And he said to Giezi: Gird thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not; and if any one salute thee, answer him not; and lay my staff on the face of the child. But the child's mother said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose therefore, and followed her. And Giezi was gone before them, and laid the staff on the child's face; but he had neither voice, nor feeling; and he went back again to meet him, and told him, saying: The child arose not. Eliseus therefore went into the house, and behold the child lay dead on his bed; and being come in, he shut the door upon himself and the child, and prayed to the Lord. And rising up, he lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon him; and the flesh of the child grew warm. Then arising, he walked once to and fro in the house, and went up again, and laid himself upon him; and the child gaped seven times, and opened his eyes. Then he called Giezi, and said to him: Call the Sunamitess. Who being called, went to him. He said to her; Take thy son. She came, and threw herself at his feet, and fell prostrate on the ground: and she took her son, and went out, and Eliseus returned to Galgala.

**GRAD.** Ps. 73. Look down, O Lord, on thy covenant, and forget not for ever the souls of thy poor servants. V. Arise, O Lord, judge thy cause; remember the reproaches that are cast on thy servants.

**GOSPEL.** Luke vii. 11. 16.

**A**T that time: Jesus went into a city called Naim; and there went with him his disciples, and a great

multitude. And when he came nigh to the 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 from the city was with her. Whom when the Lord saw, he was moved with compassion towards her, and said to her, weep not. And he came near and touched the bier; and they who carried it, stood still. And he said: Young man, I say to thee, Arise. And he, who had been dead, sat up, and began to speak. And he delivered him to his mother. And a dread seized them all; and they glorified God, saying: A great Prophet hath risen up amongst us, and God hath visited his people.

OFFERT. *Ps. 62.* Lord, make haste to help me; let all be put to shame, who design evil to thy servants.

SECRET. Purify us, O merciful God, that the prayers of thy church, which are pleasing to thee, being accompanied with these offerings; may become more so by the purity of our minds. Thro'.

COMM. *Ps. 70.* Thy justice alone, O Lord, I will remember; thou, O God, hast instructed me from my youth; abandon me not, O God, in my old and decrepit age.

POSTCOMM. *Cælestia.* Let us not, we beseech thee, O Lord, receive, to our judgment, these heavenly gifts, which thou hast prepared as a remedy for thy faithful. Thro'.

Let us pray. Bow down your heads to God:

PRAYER. *Populi tui.* O God, the author and governor of thy people, deliver them from the sins, by which they are assaulted, that they may be always well pleasing in thy sight, and safe under thy protection. Thro'.

*The COMMÉMORATION at VESPERs.*

*Anth.* A great Prophet *Ant.* Propheta magnus hath risen amongst us, and surrexit in nobis, et God hath visited his people. Deus visitavit plebem suam.

V. and R. as p. 225. PRAYER. *Populi tui, as above.*

FRIDAY.

MASS. INTROIT. *Ps. 18.*

THOU always seest the designs of my heart; thou, O Lord, art my helper and my deliverer. *Ps.*

The heavens publish the glory of God ; and the firmament declareth the work of his hands. V. Glory.

COLLECT. *Deus, qui.* O God, who by thy ineffable mysteries givest new life to the world ; grant, we beseech thee, that thy Church may make a progress in the observance of thy eternal precepts, and never be destitute of thy temporal assistance. Thro'.

LESSON. 3 *Kings* xvii. 17. 24.

**I**N those days ; The son of the mistress of the house fell sick, and his distemper was very violent, so that there was no breath left in him. She said therefore to Elias : What have I to do with thee, O man of God ? Thou art come to me, that my sins may be called to remembrance, and to kill my son. And Elias said to her : Give me thy son. And he took him from her bosom, and carrying him to the chamber where he lodged, laid him on his bed, and cried out to the Lord, and said : O Lord my God, hast thou afflicted, to the killing of her son, even the widow that giveth me the maintenance I have ? And he stretched himself out, and measured himself thrice upon the child, and cried out to the Lord and said : O Lord my God, I beseech thee that the soul of this child may return again to his body. And the Lord heard the voice of Elias, and the soul of the child came unto him, and he returned to life. And Elias took the child, and carrying him from the chamber down to the house, delivered him to his mother, and said to her : See, thy son is alive. And the woman said to Elias : Now by this I know, that thou art a man of God, and the word of the Lord is true in thy mouth.

GRAD. *Ps.* 117. It is better to trust in the Lord, than to trust in man. V. It is better to hope in the Lord, than to hope in princes.

TRACT. Deal not, &c. *as above* p. 212.

GOSPEL. *John* xi. 1. 45.

**A**T that time : There was a certain man sick, called Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And it was this Mary that anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) His sisters therefore sent to Jesus, saying, Lord, behold he, whom thou lovest, is sick. When Jesus heard it, he said to them : This sickness is not to death, but for the glory

of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary and Lazarus. When he heard therefore that he was sick, he staid two days in the same place. Then he said afterwards to his disciples : Let us go to Judea again. His disciples say to him : Rabbi, it was but just now the Jews sought to stone thee, and art thou going thither again ? Jesus answered : Are there not twelve hours in the day ? If a man walk in the day-time, he stumbleth not, because he seeth the light of this world. But if he walk in the night, he stumbleth, because he hath no light. Thus he spoke, and after these things, he said to them : Our friend Lazarus sleepeth ; but I am going to raise him from sleep. Then his disciples said : Lord, if he sleep, he will recover. But Jesus spoke of his death : and they thought he had spoke of the rest of sleep. Jesus therefore said plainly to them : Lazarus is dead ; and I am glad for your sakes, that I was not there, that you may believe. But let us go to him. Then said Thomas, who is called Didymus, to his fellow disciples : Let us go also, that we may die with him. Jesus therefore came, and found he had been now in the grave four days. (Now Bethania was about fifteen furlongs from Jerusalem). And many of the Jews had come to Martha and Mary to comfort them concerning their brother. Martha therefore, as soon as she heard Jesus was coming, went to meet him ; but Mary sat at home. Then Martha said to Jesus ; Lord, if thou hadst been here, my brother had not died. And even now, I know, whatever thou shalt ask of God, God will grant it thee. Jesus saith to her : Thy brother will rise again. Martha saith to him ; I know he will rise again at the resurrection on the last day. Jesus saith to her ; I am the resurrection and the life ; he that believeth in me, though he be dead, shall live ; and every one that liveth, and believeth in me shall never die. Believest thou this ? She saith to him ; Yes, Lord, I have believed that thou art the Christ, the son of the living God, who art come into this world. And having said this, she went and called Mary her sister secretly, saying ; The Master is come, and calleth for thee. As soon as she heard this, she rose presently, and came to him ; for Jesus was not yet come into the town ; but still was in the place, where Martha had met him. Then the Jews that were with Mary in the house, and were comforting her, seeing

her arise up hastily, and go out, followed her, saying: She is going to the grave, to weep there. When Mary was come where Jesus was, seeing him, she fell down at his feet, and said to him: Lord, if thou hadst been here, my brother had not died. Jesus therefore, when he saw her weeping, and the Jews also weeping, who came with her, groaned in spirit, and was troubled, and said: Where have you laid him? They say to him: Lord, come and see. And Jesus wept. Then the Jews said: See, how he loved him. And some of them said: Could not this man, who opened the eyes of him that was blind, have prevented his death? Jesus therefore again groaning within himself, came to the monument. And it was a cave; and a stone was laid upon it. Jesus said: Take away the stone: Martha, the sister of the dead man, saith to him: Lord, he stinketh by this time, for he hath been there four days. Jesus saith to her: Did not I tell thee, that if thou wilt believe, thou shalt see the glory of God? Then they removed the stone: and Jesus lifting up his eyes, said: Father, I thank thee, that thou hast heard me. And I knew thou always hearest me; but for the sake of the people that are here, I spoke thus: that they may believe thou hast sent me. Having said this, he cried out with a loud voice; Lazarus, come forth. And immediately he, that had been dead, came forth, bound hands and feet with grave-cloths, and his face was covered with a napkin. Jesus said to them: Loose him, and let him go. Many therefore of the Jews, who came to Mary and Martha, and had seen what Jesus did, believed in him.

**OFFERT.** *Ps.* 17. Thou, O Lord, wilt save thy people in distress, and thou wilt humble the eyes of the proud; for who is God, besides thee, O Lord?

**SECRET.** May these offerings, we beseech thee, O Lord, purify us, and always render thee propitious. Thro'.

**COMM.** *John* 11. The Lord seeing the sisters of Lazarus weeping at the grave, wept before the Jews, and cried out; Lazarus, come forth. And he who had been dead four days, came forth bound hands and feet.

**POSTCOMM.** *Hæc nos.* May the receiving of this sacrament, O Lord, we beseech thee, always free us from our sins, and protect us from all adversity. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da, nobis.* Grant, we beseech thee, O Almighty God, that we, who are sensible of our own weakness, and confide in thy power, may always rejoice in the effects of thy goodness. Thro'.

*The COMMEMORATION at VESPER.*

|                                                                                                                                      |                                                                                                           |
|--------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|
| <i>Anth.</i> Lord, if thou hadst been here, Lazarus would not have died; behold now he stinketh, having been four days in the grave. | <i>Ant.</i> Domine, si fuisses hic, Lazarus non esset mortuus; ecce jam fœtet, quadriduanus in monumento. |
|--------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|

V. and R. as p. 225. PRAYER. *Da, nobis, as above.*

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SATURDAY.

MASS. INTROIT. *Psalm 54.*

**Y**OU that are thirsty, come to the waters, saith the Lord; and you that have no money, come and drink with joy. *Ps. 77.* My people be attentive to my law: hearken to the words of my mouth. V. Glory.

COLLECT. *Fiat, Domine.* Grant us, O Lord, we beseech thee, an increase of devotion; for then only will our fasts avail us, when they are well pleasing to thy goodness. Thro'.

LESSON. *Isaias xlix. 8. 15.*

**T**HUS saith the Lord: I have heard thee at a favourable time, I have helped thee in the day of salvation: and I have preserved thee, and I have appointed thee for the covenant of my people, to restore the earth, and to possess the inheritances that were laid waste; that thou mayst say to those, who are in chains; go forth; and to such as are in darkness; see the light. They shall feed in the ways, and on every plain shall be their pastures. They shall not hunger nor thirst, neither shall the heat, or the sun hurt them; because he, that hath taken pity on them, shall conduct them, and give them drink at the fountains of water. And I will level all my mountains to an even way, and my hollow paths shall be raised. Behold some shall come from afar off; and behold some from the north and the sea, and others from the southern country. Praise the Lord, O ye heavens, and rejoice thou, O earth, and, ye mountains, sing forth his praise; because the Lord hath comforted his people, and he will take compassion on his poor ones.

But Sion hath said : The Lord hath abandoned me, and the Lord hath forgotten me. Can a woman forget her child, so as not to have any compassion for the child of her womb ? And though she should thus forget it, yet I will never forget thee, saith the Lord Almighty.

GRAD. *Ps.* 9. The poor man, O Lord, is left to thee ; thou wilt be the protector of the orphan. V. Why art thou withdrawn so far from us, O Lord ? Dost thou despise us in our necessities and affliction ? When the wicked man is puffed up with pride, the poor man suffereth.

GOSPEL. *John* viii. 12. 20.

**A**T that time : Jesus spoke to the multitude of the Jews, saying : I am the light of the world ; he that followeth me, walketh not in darkness, but shall have the light of life. The Pharisees therefore said to him : Thou bearest testimony to thyself : therefore thy testimony is not true. Jesus answered and said to them : Though I bear testimony to myself, yet my testimony is true : because I know whence I came, and whither I am going ; but you know not whence I came, nor whither I am going. You judge according to the flesh ; I judge no man. And if I do judge, my judgment is true, because I am not alone ; but I, and the Father, who sent me. Now it is written in your law, that the testimony of two is true. I am who bear witness to myself ; and my Father, who sent me, beareth witness to me. Then they said to him : Where is thy Father ? Jesus answered : You know neither me, nor my Father ; if you knew me, you would also know my Father. Thus spoke Jesus in the treasury, teaching in the temple ; and no one seized him, because his hour was not yet come.

OFFERT. *Ps.* 17. The Lord is my support, my refuge and my deliverer ; 'tis in him I will trust.

SECRET. Be appeased, O Lord, we beseech thee, with these our offerings ; and, in thy mercy, compel our will, even when it rebelleth, to submit to thee. Thro'.

COMM. *Ps.* 22. The Lord is my shepherd, and I shall be in want of nothing ; he hath placed me in a plentiful pasture ; he hath led me to a refreshing stream.

POSCOMM. *Tua nos.* May thy sacred mysteries, O Lord, we beseech thee, purify us, and by their efficacy, make us well pleasing to thee. Thro'.



Let us pray. Bow down your heads to God.

**PRAYER.** *Deus, qui sperantibus.* O God, who chusest rather to shew mercy, than to be angry with those that hope in thee; grant we may worthily lament the evil we have committed, that so we may find the favour of thy comfort. Thro'.

*The COMMEMORATION at VESPERS.*

*Anth.* I am who bear witness of myself; and my Father, who sent me, beareth witness of me.

*Ant.* Ego sum qui testimonium perhibeo de meipso; et testimonium perhibet de me, qui misit me, Pater.

V. Deliver me, O Lord, from the wicked man. R. And from the unjust man deliver me.

V. Eripe me, Domine, ab homine malo. R. A viro iniquo eripe me.

*This V. and R. are said till Maunday-Thursday.*

**PRAYER.** Collect of to-morrow.

*In the short R. at COMPLIN.* Glory be to the Father, &c. is not said from this day to Holy Saturday, except on feasts.

## PASSION-SUNDAY.

### INSTRUCTION.

**T**HE two last weeks of Lent are consecrated in a particular manner to honour the Passion of Jesus Christ. And altho' the week we are now entering upon be only a preparation to the following one, and the Church represents therein to our thoughts other objects, the Passion of Christ is often referred to, and for that reason this day is called Passion-Sunday.

From this day the *Gloria Patri* is omitted at the Introit; as likewise the Psalm, *Judica*. Those that have wrote on the Liturgy, assert this to be agreeable to the antient practice; and they observe, in general, that the particular ceremonies of these two last weeks, and more especially those of the three last days in Lent, are all venerable remains of antient usages.

**MASS. INTROIT.** *Psalm xlii.*

**B**E thou my judge, O God, and give sentence in my cause against

**J**UDICA me, Deus, et discerne causam meam de gente non sancta. Ab

an ungodly people. Deliver me from the unjust and deceitful man; for thou art my God, and my strength. *Ps.* Send forth thy light and thy truth; for they have conducted me, and brought me to thy Holy mountain, and into thy tabernacle. Be thou, &c. to *Ps.*

homine iniquo et doloso eripe me; quia tu es Deus meus, et fortitudo mea. *Ps.* Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua. *Judica, &c.* to *Ps.*

*And thus the INTROIT is said till EASTER.*

**COLLECT.** *Quæsumus, Omnipotens.* Mercifully look down on thy people, we beseech thee, O Almighty God, that, by thy bounty and protection, they may be governed and guarded both in body and soul. *Thro'.*

*From this day to Maunday-Thursday, after the COLLECT of the day, is said the COLLECT, Ecclesiæ tuæ, as p. 112; or, Deus omnium, 113, with their respective SECRETS and POSTCOMMUNIONS.*

**EPISTLE.** *Heb. ix. 11. 15.*

**BRETHREN:** Christ being come, the High-priest of the good things to come, by a more excellent and more perfect tabernacle, not made with hands, that is, not of this creation; neither by the blood of goats or of calves, but by his own blood hath once entered the holy place, having purchased for us an eternal redemption.\* For if the blood of goats and bulls, and the sprinkling of the ashes of a heifer, sanctify such as are defiled to the cleansing of the flesh, how much more shall the blood of Christ, who, thro' the Holy Ghost, offered himself without spot to God, cleanse our consciences from dead works, to serve the living God? He therefore is the mediator of the new covenant; that by means of his death undergone for the cancelling the transgressions under the former covenant, those that are called, may receive the promised eternal inheritance thro' Christ Jesus our Lord.

**GRAD.** *Ps. cxlii.* Deliver me, O Lord, from my enemies; teach me to Eripe me, Domine, de inimicis meis; doce me facere voluntatem tuam.

do thy will. V. *Ps. 17.* Thou, O Lord, art my deliverer from the enraged Gentiles; thou wilt put me out of the reach of those that assault me; and thou wilt rescue me from the unrighteous man.

TRACT. *Ps. cxxviii.* They have often attacked me from my very youth. V. Let Israel now say: They have often attacked me from my very youth. V. But they never could prevail against me; sinners have plowed up my back. V. They have a long time continued in their iniquity: but the Lord, who is just, will at last cut off the heads of those sinful men.

V, *Ps. 17.* Liberator meus, Domine, de Gentibus iracundis; ab insurgentibus in me exaltabis me; a viro iniquo eripies me.

Sæpe expugnaverunt me a juventute mea. V. Dicat nunc Israel: Sæpe expugnaverunt me a juventute mea. V. Etenim non potuerunt mihi; supra dorsum meum fabricaverunt peccatores. V. Prolongaverunt iniquitates suas; Dominus justus concidet cervices peccatorum.

GOSPEL. *John viii. 46. 59.*

**A**T that time: Jesus said to the multitude of the Jews: Which of you will convict me of sin? If I speak to you the truth, why do you not believe me? He that is of God, heareth the words of God. Therefore you do not hear them, because you are not of God. Then the Jews answered and said to him: Are we not in the right in saying, thou art a Samaritan, and art possessed with a devil? Jesus answered: I am not possessed with a devil; but I honour my Father, and you have dishonoured me. But I seek not my own glory; there is one who seeketh it, and doth me justice. Verily, verily I say to you: If any one keep my words, he shall never see death. Then the Jews said: Now we know that thou art possessed with a devil. Abraham is dead, and the Prophets also; and thou sayest: If any one keep my words, he shall never taste death. Art thou greater than our father Abraham, who is dead? And the Prophets are dead also. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing; it is my Father that glorifieth me, who, you say, is your God, and yet you know him not; but I know him; and, if I was to say, I know him not, I

should be a liar like you. But I do know him, and keep his word. Your father Abraham earnestly desired to see my day: he saw it, and rejoiced. Then the Jews said to him: Thou art not as yet fifty years old, and hast thou seen Abraham? Jesus said: Verily, verily I say to you: Before Abraham was, I am. Then they took up stones to cast at him; but Jesus hid himself, and went out of the temple. **CREDO.**

**OFFERT.** *Ps. cxviii.* Confitebor tibi, Domine, I will praise thee, O Lord, in toto corde meo; retribue with my whole heart: reward servo tuo: vivam et custodiam sermone tuos: vivifica me secundum verbum mandments; save my life, according to thy word, O Lord. **Lord.**

**SECRET.** May these offerings, O Lord, both loosen the bonds of our wickedness, and obtain for us the gifts of thy mercy. Thro'.

*The PREFACE.* Ordinary, p, 53.

**COMM.** 1 *Cor. ii.* Hoc corpus, quod pro This is the body, which vobis tradetur; hic calix shall be delivered up for novi testamenti est in meo you; this is the cup of the sanguine, dicit Dominus. new covenant in my blood, Hoc facite, quotiescunque saith the Lord. As often sumitis, in meam commemorationem. as you receive them, do it in remembrance of me.

**POSTCOMM.** *Adesto.* Help us, O Lord our God, and for ever protect those whom thou hast refreshed with thy sacred mysteries. Thro'.

### VESPERS.

**LITTLE CHAPTER.** *The beginning of the EPISTLE to\*, p. 297.*

<b>HYMN.</b> —Behold the royal ensigns fly,	Vexilla Regis prodeunt,
Bearing the Cross's mystery;	Fulget Crucis mysterium;
Where life itself did death endure,	Qua vita mortem pertulit,
And by that death did life procure.	Et morte vitam protulit.
A cruel spear let out a flood	Quæ vulnerata lanceæ

Of water mix'd with saving blood,	Mucrone diro, crimum
Which, gushing from the Saviour's side,	Ut nos lavaret sordibus,
Drown'd our offences in the tide.	Manavit unda et sanguine.
The mystery we now unfold,	Impleta sunt, quæ con- cinit
Which David's faithful verse foretold	David fideli carmine,
Of our Lord's kingdom ; whilst we see	Dicendo nationibus ;
God ruling nations from a tree.	Regnavit a ligno Deus.
O lovely tree, whose branches wore	Arbor decora et fulgida,
The royal purple of his gore !	Ornata Regis purpurâ !
How glorious does thy body shine,	Electa digno stipite
Supporting members so di- vine !	Tam saneta membra tan- gere !
The world's bless'd ba- lance thou wast made,	Beata, cujus brachiis
Thy happy beam its pur- chase weigh'd,	Pretium pependit sæculi,
And bore his limbs, who snatched away	Statera facta corporis,
Devouring hell's expected prey.	Talique prædam tartari.
Hail Cross, our hope ! on thee we call,	O Cruce, ave spes unica
Who keep this mournful festival ;	Hoc passionis tempore !
Grant to the just increase of grace,	Piis adauge gratiam,
And ev'ry sinner's crimes efface.	Reisque dele crimina.
Blest Trinity, we praises sing	Te, fons salutis Trinitas,
To thee, from whom all graces spring,	Collaudet omnis spiritus :
Celestial crowns on those bestow.	Quibus crucis victoriam

Who conquer by the cross Largiris, adde præmium.  
below. Amen. Amen.

V. and R. as above, p 296.

At the MAGNIFICAT.

*Anth.* Your Father A- *Ant.* Abraham Pater ves-  
braham earnestly desired to ter exultavit ut videret di-  
see my day ; he saw it and em meum ; vidit, et gavi-  
rejoiced. sus est.

PRAYER. Collect at Mass, p. 297.

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MONDAY.

MASS. INTROIT. Ps. 55.

**H**AVE mercy on me, O Lord, for man hath trodden  
me under-foot ; he hath assaulted and persecuted  
me the whole day long. Ps. My enemies have tramp-  
led me under-foot the whole day long : and the number  
of those that assault me is very great. Have mercy, &c.  
to Ps.

COLLECT. *Sanctifica.* Sanctify, O Lord, we  
beseech thee, our fasts, and mercifully grant us the par-  
don of all our sins. Thro'.

LESSON. *Jonas* iii. 1. 10.

**I**N those days : The word of the Lord came to the  
Prophet Jonas the second time, saying : Arise, and  
go to Ninive, the great city : and preach in it the preach-  
ing I bid thee. And Jonas arose, and went to Ninive,  
according to the word of the Lord. Now Ninive was a  
large city, of three days' journey. And Jonas began to  
enter into the city one day's journey ; and he cried out  
and said : Yet forty days, and Ninive shall be destroyed.  
And the people of Ninive believed in God, and proclaim-  
ed a fast, and put on sackcloth from the greatest even  
to the least. For the word came to the King of Ninive ;  
and he arose from his throne, and casting off his robe,  
he put on sackcloth, and sat in ashes. And he ordered  
a proclamation to be made and published in Ninive, by  
order of the King and his Nobles, saying ; Let neither  
man nor beast, oxen nor sheep, taste any thing ; let  
them not feed nor drink water. And let men and beasts  
be covered with sackcloth, and cry out with all their  
might to the Lord ; and let them turn every one from  
their evil way, and from the iniquity that is in their  
hands. Who knoweth but God may turn and pardon  
us, and lay aside the fury of his anger, so that we may

not perish? And God saw their works, that they had forsaken their evil ways; and our Lord God took compassion on his people.

GRAD. *Ps.* 53. O God, hear my prayer; and hearken to the words of my mouth. V. Save me, O God, by thy name, and rescue me by thy might.

TRACT. Deal not, &c. *us above.* p. 212.

GOSPEL. *John* vii. 32. 39.

**A**T that time; The rulers and Pharisees sent officers to apprehend Jesus. Jesus therefore said to them: Yet am I a little time with you; and then I go to him that sent me. You shall seek me, and you shall not find me; and where I am, thither you cannot come. Then said the Jews among themselves; Whither will he go, that we shall not find him? Will he go to those, who are dispersed among the Gentiles, and teach the Gentiles? What is the meaning of what he said: You shall seek me, and shall not find me: and, where I am, thither you cannot come? And on the last day, being the greatest day of the feast, Jesus stood up, and cried out aloud, saying; If any one thirst, let him come to me and drink. He that believeth in me, as saith the scripture, out of his belly shall rivers of living water flow. And this he spoke of the spirit, which they that believed in him, were to receive.

OFFERT. *Ps.* 6. Turn to me, O Lord, and rescue my soul; save me for thy mercy's sake.

SECRET. Grant us, O Lord our God, that this sacrifice of our salvation may both cleanse us from our sins, and appease thy Majesty. Thro'.

COMM. *Ps.* 23. The Lord of armies is himself the King of glory.

POSTCOMM. *Sacramenti.* May the participation, O Lord, we beseech thee, of this saving sacrifice both cleanse us, and heal us. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da, quæsumus.* Grant, O Lord, we beseech thee, to thy people health both of body and mind, that being constant in the practice of good work, they may always be safe under thy protection. Thro'.

*The COMMEMORATION at VESPER.*

*Anth.* If any one thirst, *Ant.* Si quis sitit, veniat let him come to me and ad me et bibat; et de ven- drink; and living waters tre ejus fluent aquæ vivæ,

shall flow out of his heart, dicit Dominus.  
saith the Lord.

V. and R. as p. 296. PRAYER. Da, quæsumus,  
as above.

~~~~~  
TUESDAY.

MASS. INTROIT. *Psalm 26.*

**W**AIT for the Lord, act manfully, let thy heart be comforted, and wait for the Lord. *Ps.* The Lord is my light and my salvation, whom shall I fear?

COLLECT. *Nostra tibi.* May our fast, O Lord, we beseech thee, be acceptable to thee, and, having purified us from sin, make us worthy of thy grace, and procure us everlasting remedies. Thro'.

LESSON. *Dan. xiv. 27.*

**I**N those days: The people of Babylon gathered together about the King, and said to him: Deliver up to us Daniel, who hath destroyed Bel, and killed the Dragon; otherwise we will destroy thee and thy family. The King therefore seeing, that they pressed with violence on him. Being obliged by force, delivered Daniel up to them. And they cast him into the den of lions, where he was six days. Now in the den there were seven lions, and they every day gave them two carcasses and two sheep, which were not given them then, that they might devour Daniel. And there was in Judea a prophet called Habacuc, who had made broth, and, having broken bread in a dish, was going into the field to carry it to the reapers. And the Angel of the Lord said to Habacuc: Carry the dinner thou hast provided to Daniel in Babylon, who is in the lions' den. And Habacuc said: Lord, I never saw Babylon, neither know I the den. Then the Angel of the Lord took him by the crown of his head, and carrying him by the hair, with the force of his spirit placed him in Babylon over the den. And Habacuc cried out aloud, saying: O Daniel, servant of God, take the dinner God hath sent thee. And Daniel said: Thou hast remembered me, O God, and hast not abandoned those that love thee. And Daniel arose and eat. And the Angel of the Lord immediately carried Habacuc back to his own place. Then the King came on the seventh day to bewail Daniel; and coming to the den, he looked in, and behold, Daniel



was sitting in the midst of the lions. And the King cried out with a loud voice, saying: Great art thou, O Lord the God of Daniel. And he took him out of the den of lions. But those, who had been the cause of his intended destruction, he cast into the den, and they were devoured in a moment before his face. Then the King said: Let all the people of the whole earth fear the God of Daniel, for it is he who saveth, performeth signs and wonders, and hath delivered Daniel from the lions' den.

**GRAD.** *Ps.* 42. Judge my cause, O Lord; and deliver me from the wicked and deceitful man. *V.* Send forth thy light and thy truth; for they have led me on and brought me up to thy holy mount.

**GOSPEL.** *John* vii. 1. 13.

**A**T that time: Jesus went into Galilee; for he would not go into Judea, because the Jews sought to kill him. Now the Jewish feast of the tabernacles was at hand; and his brethren said to him: Depart hence, and go to Judea, that thy disciples also may see the works thou performest. For no one doth any thing in secret, when he hath a mind to be known in public; if therefore thou performest these things, shew thyself to the world. For neither did his brethren believe in him. Jesus therefore saith to them: My time is not yet come; but your time is always ready. The world cannot hate you; but it hateth me, because I bear witness against it, that its works are evil. Go you up to this festival; but I am not now going to this festival; for my time is not yet fully come. Having said this, he staid in Galilee. But when his brethren were gone up, then went he also to the feast, not openly, but, as it were, in secret. Then the Jews looked for him on the festival day, and said: Where is he? and there was much murmuring among the people about him. For some said: He is a good man. Others said: No; but he seduceth the people. But nobody spoke openly about him, for fear of the Jews.

**OFFERT.** *Ps.* 9: Let all, who know thy name, O Lord, hope in thee; for thou forsakest not those who seek thee. Sing to the Lord, who dwelleth on Sion, for he hath not forgot the prayer of the poor ones.

**SECRET.** The sacrifices we bring to be offered to thee, O Lord, are such tokens of temporal comfort, that we cannot despair of thy eternal promises. Thro'.

COMM: Ps. 24. Deliver me, O God of Israel, from all my distress.

POSTCOMM. *Da, quæsumus.* Grant, we beseech thee, O Almighty God, that as we daily celebrate these divine mysteries, we may be made worthy the rewards of heaven. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Da, nobis.* Grant us, O Lord, we beseech thee, perseverance in thy service; that in our days, thy faithful may increase both in number and goodness. Thro'.

*The COMMEMORATION at VESPERS.*

*Anth.* Go you up to this festival; but I will not go up, because my time is not yet come. *Ant.* Vos ascendite ad diem festum hunc; ego autem non ascendam, quia tempus meum nondum advenit.

V. and R. as above, p. 296. PRAYER. *Da, nobis, as above.*

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WEDNESDAY.

MASS. INTROIT. *Psalm 17.*

O My deliverer from the angry Gentiles, thou wilt place me out of the reach of those that assault me: thou, O Lord, wilt rescue me from the unrighteous man. Ps. I will love thee, O Lord, my strength; the Lord is my support, my refuge, and my deliverer.

COLLECT. *Sanctificato.* Enlighten, O God of mercy, the hearts of thy people by means of this holy fast; and since all our devotion is the effect of thy bounty, mercifully hear the petitions we make. Thro'.

LESSON. *Lev. xix. 11. 19.*

IN those days: The Lord spake to Moses, saying: I speak to all the assembly of the children of Israel, and thou shalt say to them: I am the Lord your God. You shall not steal; You shall not lie, nor shall any one deceive his neighbour. Thou shalt not swear falsely by my name; neither shalt thou profane the name of thy God. I am the Lord. Thou shalt not calumniate thy neighbour, nor oppress him by force. The wages of him that is hired, shall not remain with thee till morning.

Thou shalt not curse the deaf, nor put a stumbling-block before the blind; but shalt fear the Lord thy God, for I am the Lord. Thou shalt do nothing that is wicked, nor judge unjustly. Look not on the person of the poor, nor honour the person of the mighty; but judge thy neighbour according to justice. Thou shalt not be a detractor, nor a tale-bearer among the people; neither shalt thou stand up against the blood of thy neighbour. I am the Lord. Thou shalt not hate thy brother in thy heart; but reprove him publicly, that thou mayst not partake of his sin. Seek not revenge, nor bear in mind any injury done thee by thy countrymen. Thou shalt love thy friend as thyself. I am the Lord. Keep my laws; for I am the Lord your God.

GRAD. *Ps.* 29. I will praise thee, O Lord, because thou hast upholden me; and hast not let my enemies rejoice over me. V. O Lord, my God, I have cried out to thee, and thou hast healed me; Thou, O Lord, hast rescued my soul from hell; thou hast saved me from the number of those that are gone down into the pit.

TRACT. Deal not, &c. as above p. 212.

GOSPEL. *John* x. 22. 38.

**A**T that time: The feast of the Dedication was kept in Jerusalem, and it was winter. And Jesus was walking in the temple, in Solomon's porch. The Jews therefore came about him, and said to him: How long wilt thou hold our souls in suspence? If thou art the Christ, tell us plainly. Jesus answered them: I tell you, and you believe me not. The works I do in my Father's name, bear witness to me. But you believe not, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, neither shall any one snatch them out of my hands. That which my Father hath given me, is greater than all; and nobody can snatch them out of my Father's hands. I and my Father are one. Then the Jews took up stones to stone him. Jesus answered them: I have shewn you many good works from my Father; for which of them is it that you stone me? The Jews answered him: We stone thee not for any good work; but for blasphemy; and because thou, who art a man, makest thyself God. Jesus answered them: Is it not written in your law: I said, you are Gods? If he called them

Gods, to whom the word of God came; and the scripture cannot fail; say you of him, whom the Father hath sanctified, and sent into the world; Thou blasphemest, because I said: I am the Son of God? If I do not the works of my Father, believe me not. But if I do *them*, though you will not believe me, believe the works; that you may know and believe, that the Father is in me, and I in the Father.

OFFERT. *Ps.* 58. Deliver me, O my God, from my enemies; and rescue me, O Lord, from those that rise up against me.

SECRET. Grant, O merciful God, that we may offer thee, with a sincere heart, this sacrifice of propitiation and praise. Thro'.

COMM. *Ps.* 25. I will wash my hands with the innocent, and go round thy altar, O Lord, that I may hear the voice of thy praise, and publish all thy wonderful works.

POSTCOMM. *Cœlestis.* Having received the present of thy heavenly gift, we humbly beseech thee, O Almighty God, that it may produce in us the effect of the sacrament, and procure our salvation. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Adesto.* Hear our prayers and intreaties, O Almighty God; and grant that those, to whom thou givest hopes of thy mercy, may experience the effects of thy usual clemency. Thro'.

*The COMMEMORATION at VESPERS.*

*Anth.* I have done many good works among you; *Ant.* Multa bona operatus sum vobis; propter for which is it you would quod vultis me occidere. kill me?

V. and R. as p. 296. PRAYER. *Adesto, as above.*

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THURSDAY.

MASS. INTROIT. *Dan.* 3.

**A**LL thou hast done to us, O Lord, thou hast done with great justice; because we have sinned against thee, and have not obeyed thy commandments; but do thou make thy name glorious, and deal with us according to the multitude of thy mercies. *Ps.* 118. Blessed are the undefiled in the way, who walk in the law of the Lord.

COLLECT. *Præsta.* Grant we beseech thee, O Almighty God, that the dignity of human nature, which hath been wounded by excess, may be cured by the practice of healing temperance. Thro'.

LESSON. *Dan.* iii. 34. 45.

**I**N those days: Azarias prayed to the Lord, saying; O Lord our God, abandon us not for ever, we beseech thee, for thy name's sake, and make not void thy covenant; neither take away thy mercy from us for the sake of Abraham thy beloved, and of thy servant Isaac, and of thy holy one Israel; to whom thou spakest and promisedst to multiply their seed as the stars of heaven, and as the sand on the sea shore. For we, O Lord, are become the least of all nations, and we are humbled this day for our sins over the whole earth. Neither is there at this time a prince, leader, or prophet, or holocaust or sacrifice, or oblation or incense, or place wherein to offer the first-fruits before thee, that we may obtain thy mercy. Nevertheless let us be accepted with a contrite heart, and an humble spirit. As with the burnt-offerings of rams and bulls, and as with thousands of fat lambs; so let our sacrifice be presented to thee this day, that it may be acceptable to thee; for they shall not be confounded, who put their trust in thee. And now we follow thee with our whole heart, we fear thee and seek thy face. Put us not to confusion; but deal with us according to thy goodness, and according to the multitude of thy mercy. And deliver us by thy wonders, and make thy name glorious, O Lord. Let all those be confounded, who do hurt to thy servants; let them be confounded by thy Almighty power, and let their strength be broken. And let them know, that thou alone art the Lord God, and the glorious one over the whole earth, O Lord our God.

GRAD. *Ps.* 94. Take your sacrifices, and enter his courts; adore the Lord in his sanctuary. *V. Ps.* 28. The Lord will open the thick woods; and all shall publish his glory in his temple.

GOSPEL. *Luke* vii. 36. 50.

**A**T that time; One of the Pharisees asked Jesus to eat with him. And going into the Pharisee's house, he placed himself at table. And behold a woman who was a sinner in the city, when she knew that he was at table in the house of the Pharisee, brought an alabaster box of perfumes; and standing behind at his

feet, she began to wash his feet with her tears, and wiped them with the hair of her head; and she kissed his feet, and anointed them with the perfumes. And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would certainly know who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him; Simon, I have somewhat to say to thee. And he said; Master, speak. A certain creditor had two debtors; the one owed him five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering him, said; I suppose that he, to whom he forgave the most. And he said to him; Thou hast judged rightly. And turning to the woman, he said to Simon; Dost thou see this woman? I entered thy house; thou gavest no water to my feet; but she hath washed my feet with tears, and hath wiped them with her hair. Thou gavest me not a kiss; but she, since she came in, hath not ceased to kiss my feet. With perfumes my head thou anointedst not; but she with perfumes hath anointed my feet. Wherefore I say to thee; Her many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee. And they, who were at table with him, began to say within themselves; Who is this, that even forgiveth sins? And he said to the woman; Thy faith hath saved thee; go in peace.

OFFERT. *Ps. 136.* Near the rivers of Babylon we sat down and wept, whilst we remembered thee, O Sion.

SECRET. O Lord our God, who hast appointed the offerings to be consecrated to thee, to consist chiefly of those creatures, which thou createdst for the support of our weakness; grant, we beseech thee, that they may be to us both a help in this life, and a sacrament to procure us that which is eternal. Thro'.

COMM. *Ps. 118.* Remember, O Lord, the promise thou madest to thy servant, by which thou gavest me hope; it is that which hath comforted me in my distress.

POSTCOMM. *Quod ore.* Grant, O Lord, that

what we have received with our mouths, we may also take with a pure mind; and that, of a temporal gift it may become to us an eternal remedy. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Esto.* Be propitious, O Lord, we beseech thee, to thy people: that forsaking what displeaseth thee, they may find comfort in keeping thy law, Thro'.

*The COMMEMORATION of VESPER.*

*Anth.* I have earnestly. *Ant.* Desideriodesideravi; desired to eat this Paschover hoc Pascha manducare vobiscum antequam patiar.

V. and R. as above p. 296. PRAYER. *Esto, as above.*

FRIDAY.

MASS. INTROIT. *Ps.* 30.

**H**AVE mercy on me, O Lord, for I am in distress; deliver me and rescue me from the hands of my enemies; and my pursuers; Lord, never let me be put to shame since I have called upon thee. *Ps.* In thee, O Lord, have I hoped; never let me be put to shame; deliver me according to thy justice.

COLLECT. *Cordibus nostris.* Mercifully, O Lord, we beseech thee, pour forth thy grace into our hearts: that repressing our sins by voluntary mortifications, we may rather suffer for them in this life, than be condemned to eternal torments for them in the next. Thro'.

LESSON. *Jer.* xvii. 13. 18.

**I**N those days: Jeremias said; All that forsake thee, O Lord, shall be confounded, and they who depart from thee, shall be written in the earth; because they have abandoned the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise. Behold they say to me; Where is the word of the Lord? Let it come. And I have not been troubled, following thee my pastor: neither have I desired the day of man; thou knowest it. That which came from my lips was right in thy sight. Be not a terror to me; thou art my hope in the day of affliction. May they be put to shame, who persecute me; but let me not be put to shame; let them be seized with dread; but let me not be seized with dread. Bring upon them the day of affliction, and with a double destruction overthrow them, O Lord our God.

**GRAD.** *Ps.* 34. My enemies spoke peaceably to me; but in their anger they were troublesome to me. *V.* Thou hast seen it, O Lord, be not silent; abandon me not.

**TRACT.** Deal not, &c. *as above*, p. 212.

**GOSPEL.** *John* ii. 47. 54.

**A**T that time: The chief priests and Pharisees assembled in Council against Jesus, and said; What are we doing? for this man worketh many miracles; If we let him thus alone, all will believe in him: and the Romans will come and destroy our place and nation. But one of them, named Caiphias, being high priest that year, said to them; You know nothing, nor do you consider that it is expedient for you that one man should die for the people, and not the whole nation perish. But this he spake not of himself; but being high priest that year, he prophesied, that Jesus was to die for the nation; and not for that nation only, but to gather together the children of God, who were dispersed every where. From that day therefore they resolved to put him to death, Jesus therefore walked no more openly among the Jews, but retired to a country near the desert, to a city called Ephrem, and remained there with his disciples.

**OFFERT.** *Ps.* 118. Blessed art thou, O Lord, teach me thy law; and deliver me not up to the proud ones who calumniate me: and I will give an answer to those who reproach me.

**SECRET.** Grant, O merciful God, that we may always worthily serve at thy altar, and obtain salvation by constantly partaking of what is offered thereon. *Thro'.*

**COMM.** *Ps.* 26. Deliver me not up, O Lord, to the will of my pursuers; for unjust witnesses have risen up against me, and iniquity hath belied itself.

**POSTCOMM.** *Sumpti sacrificii.* May the sacrifice, O Lord, we have partaken of, always protect us, and repel from us all that is hurtful. *Thro'.*

Let us pray. Bow down your heads to God.

**PRAYER.** *Concede.* Grant, we beseech thee, O Almighty God, that we who seek the favour of thy protection, may be delivered from all evil, and serve thee with a secure mind. *Thro'.*

*The* **COMMEMORATION** *at* **VESPERS.**



*Anth.* The chief priests consulted together how they might kill Jesus; but they said: Not on the feast-day, lest there should happen a tumult among the people.

*Ant.* Principes sacerdotum consilium fecerunt, ut Jesum occiderent: dicebant autem: Non in die festo, ne forte tumultus fieret in populo.

V. and R. as in p. 296. PRAYER. Concede.

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On FRIDAY in PASSION WEEK is said the Office of the SEVEN DOLOURS of the B. V. MARY.

*A greater Double.*

MASS. INTROIT. *John 19.*

**T**HERE stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Salome, and Mary Magdalen. V. Jesus said: Woman, behold thy son; and to his disciple: Behold thy mother. V. Glory.

*Gloria in excelsis is said.*

**COLLECT.** *Deus, in cujus.* O God, in whose passion, according to Simeon's prophecy, the sword of grief pierced the most sweet soul of glorious Mary, the Virgin-mother; grant, in thy mercy, that we, who with honour commemorate her sorrows and sufferings, may be helped by thy glorious merits and prayers of all the saints that faithfully stood by thy cross, so as to partake of the happy fruits of the passion. Who livest.

*Then is made a Commemoration of Friday by the Collect. Cordibus nostris, as p. 310. As likewise by the Secret and Postcommunion in their respective proper places.*

LESSON. *Judith xiii 22. 25.*

**T**HHE Lord hath blessed thee with his power, who by thee hath brought our enemies to nothing. Thou art the blessed of the Lord the high God, above all women upon earth. Blessed be the Lord, who made heaven and earth, because he hath this day magnified thy name, that thy praise shall not depart out of the mouth of men, who shall remember the power of the Lord for ever; for that thou didst not spare thy life at the sight of the distress and tribulation of thy country, but hast helped to prevent their ruin in the sight of our God.

**GRAD.** Thou art overwhelmed with grief and in tears, O Virgin Mary, standing by the cross of our Lord, Jesus thy Son, thy Redeemer.

**TRACT.** Holy Mary, the Queen of heaven and Lady of the world, stood full of grief by the cross of our Lord Jesus Christ. V. O all you that pass by the way, attend and see if there be any sorrow like unto mine.

*The SEQUENCE or PROSE.*

**B**ENEATH the world's  
redeeming wood  
The most afflicted Mother  
stood,

Mingling her tears with  
her Son's blood.

As that stream'd down  
from ev'ry part,  
Of all his wounds she felt  
the smart,

What pierc'd his body,  
pierc'd her heart.

Who can with tearless  
eyes look on,

When such a Mother such  
a Son,

Wounded and gasping, does  
bemoan?

O! worse than Jewish  
heart that could

Unmov'd behold the double  
flood

Of Mary's tears, of Jesu's  
blood!

Alas! our sins they were,  
not his,

In this atoning sacrifice,  
For which he bleeds, for  
which he dies.

When graves were open'd  
rocks were rent,

When nature and each ele-  
ment

His torments and her grief  
resent;

**S**TABAT Mater doloro-  
sa

Juxta crucem lacrymosa

Dum pendebat Filius.

Cujus animam gemen-  
tem,

Constristatam, & dolentem

Pertransivit gladius.

O quam tristis & afflicta.

Fuit illa benedicta

Mater unigeniti?

Quæ mærebat, & dolebat,

Et tremebat, cum videbat

Nati pænas inclyti.

Quis est homo qui non  
fleret,

Christi matrem si videret  
In tanto supplicio!

Quis posset non contris-  
tari,

Piam Matrem contemplanti

Dolentem cum Filio?

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| Shall man, the cause of<br>all his pain,<br>And all his grief; shall<br>sinful man<br>Alone insensible remain ?<br>Ah ! Pious Mother, teach<br>my heart<br>Of sighs and tears the holy<br>art,<br>And in thy grief to bear a<br>part.<br>That sword of grief that<br>did pass thro'<br>Thy very soul, O ! may it<br>now,<br>Upon my heart a wound<br>bestow.<br>Great Queen of sorrows,<br>in thy train<br>Let me a mourner's place<br>obtain,<br>And learn from thee to love<br>again.<br>To heal the leprosy of<br>sin<br>We must the cure with<br>tears begin,<br>And die to all, to live with<br>him.<br>Refuge of sinners, grant<br>that we<br>May tread thy steps; and<br>let it be<br>Our sorrow, not to grieve<br>like thee.<br>O may the wounds of<br>thy dear Son<br>Our contrite hearts possess<br>alone,<br>And all terrene affections<br>drown.<br>Those wounds which<br>now the stars outshine,<br>Those furnaces of love di-<br>vine, | Pro peccatis suæ gentis,<br>Vidit Jesum in tormentis<br>Et flagellis subditum ?<br>Vidit suum dulcem na-<br>tum<br>Morientem, desolatum,<br>Dum emisit spiritum.<br>Eia Mater, fons amoris !<br>Me sentire vim doloris,<br>Fac ut tecum lugeam.<br>Fac ut ardeat cor meum<br>In amando Christum De-<br>um,<br>Ut sibi complaceam.<br>Sancta Mater istud agas,<br>Crucifixi fige plagas,<br>Cordi meo valide.<br>Tui nati vulnerati,<br>Tam dignati pro me pati,<br>Pænas mecum divide.<br>Fac me vere tecum flere,<br>Crucifixo condolere,<br>Donec ego vixero.<br>Juxta crucem tecum<br>stare,<br>Te libenter sociare |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

|                                                  |                                  |
|--------------------------------------------------|----------------------------------|
| May they our drossy souls<br>refine ;            | In planctu desidero              |
| And on us such impres-<br>sions make,            | Virgo virginum præcla-<br>ra,    |
| That we of suffering, for<br>his sake,           | Mihi jam non sis amara,          |
| May joyfully our portion<br>take.                | Fac me tecum plangere.           |
| Let us his proper badge<br>put on,               | Fac ut portem Christi<br>mortem, |
| Let's glory in the cross<br>alone,               | Passionis fac consortem,         |
| By which he marks us for<br>his own ;            | Et plagas recolere.              |
| That when the dreadful<br>trial's come           | Fac me plagis vulnerari,         |
| For ev'ry man to hear his<br>doom ;              | Cruce hac inebriari,             |
| On his right hand we may<br>find room.           | Ob amorem filii.                 |
| Oh hear us Mary ! Jesus<br>hear !                | Inflammatum, & accen-<br>sus,    |
| Our humble prayers, se-<br>cure our fear,        | Per te, virgo, sim defensum,     |
| When thou in judgment<br>shalt appear.           | In die judicii.                  |
| Now give us sorrow,<br>give us love,             | Fac me cruce custodiri,          |
| That so prepar'd we may<br>remove,               | Morte Christi præmuniri,         |
| When call'd to the bless'd<br>seats above. Amen. | Confoveri gratia.                |

Quando corpus morietur,  
Fac ut anima donetur  
Paradisi gloria. Amen.

GOSPEL. *John xix. 25.*

**A**T that time : There stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother and the disciple standing, whom he loveth, 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 home.

OFFERT. Remember, O Virgin-mother of God,

whilst thou standest in the presence of the Lord, to speak in our favour, that thou mayest turn away his wrath from us.

**SECRET.** We offer thee, O Lord Jesus Christ, our prayers and sacrifices, humbly intreating thee, that we, who, in our prayers of this day, commemorate the transfixion of the most sweet soul of blessed Mary thy mother, may receive our reward with her and her blessed companions that stood under thy cross, this holy assembly being multiplied, thro' the merits of thy death. Who livest, &c.

**PREFACE.** In the transfixion. *Ordinary, p. 54.*

**COMM.** Happy are the senses of the blessed Virgin Mary, who, without dying, merited the crown of martyrdom under the cross of the Lord.

**POSTCOMM.** *Sacrificia.* Grant, O Lord Jesus Christ, that the sacrifice we have partaken of, while with devotion, we celebrate the transfixion of thy blessed Virgin-mother, may, thro' thy mercy, obtain for us the effect of every salutary good. Who livest, &c.

*At the end of Mass is read the Gospel of Friday, John ii. as p. 311.*

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SATURDAY.

**MASS.** *The INTROIT, OFFERTORY, and COMMUNION as on Friday, p. 310.*

**COLLECT.** *Proficiat.* May the people consecrated to thy service, O Lord, we beseech thee, improve in all the affections of piety; that, being instructed by these holy mysteries, they may be so much the more enriched with thy heavenly gifts, as they become more acceptable to thy divine majesty. Thro'.

**LESSON.** *Jer. xviii. 18.*

**I**N those days: The wicked Jews said to one another: Come, and let us consider of some design against the righteous man; for the law shall not perish from the priest, nor counsel from the wise, not the word from the prophet: Come, and let us strike him with our tongue, and have no regard to all he shall say. Take care of me, O Lord, and hear the words of my enemies. Is evil returned for good; for they have dug a pit for my soul? Remember, I stood before thee, to speak in their favour, and to turn away thy anger from them. Wherefore give up their children to famine, and let them fall

by the edge of the sword; let their wives lose their children, and become widows, and let their husbands be slain; let their young men be stabbed by the sword in battle. Let their cry be heard from their houses; for thou shalt bring the robber unexpectedly upon them; for they have dug a pit to take me, and hid snares for my feet. But thou, O Lord, knowest all their designs against me to kill me; forgive not their iniquity; and let not their sin be blotted out in thy sight. Let them fall before thee, deal severely with them in the time of thy anger, O Lord our God.

GRAD. *Ps.* 34. My enemies spoke peaceably to me; but in their anger they were troublesome to me. V. Thou hast seen it, O Lord, be not silent; abandon me not.

GOSPEL. *John* xii. 10. 36.

**A**T that time; The chief priests consulted to kill Lazarus too; because, on his account, many of the Jews went away from them, and believed in Jesus. And, the next day, a great multitude of people, who were come to the feast, hearing that Jesus was coming to Jerusalem, took branches of palms, and went out to meet him, and cried out; Hosanna, blessed is he, that cometh in the name of the Lord, the King of Israel. And Jesus found a young ass, and got on him, as it is written: Fear not, daughter of Sion; behold thy King cometh sitting on an ass's colt. These things his disciples understood not at first; but when Jesus was glorified then they remembered these things written of him and that they had done thus to him. And the multitude that was with him, when he called Lazarus out of the monument and raised him from the dead, gave testimony to him. For which reason a multitude came out to meet him; because they heard he had done this miracle, The Pharisees therefore said among themselves; Do you see how what we do is to no purpose? Behold the whole world is gone after him. And there were certain Gentiles among those that came up to worship on the feast day. These, therefore, came to Philip, who was of Bethsaida in Galilee, and besought him, saying; Sir, we would see Jesus. Philip cometh and telleth Andrew: and Andrew and Philip told Jesus. And Jesus answered them, saying: The hour is come in which the Son of man is to be glorified. Verily, verily I say unto

you, unless the grain of wheat fall into the ground and die, it remaineth alone by itself; but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it: and he that hateth his life in this world preserveth it for life eternal. If any one serve me, let him follow me, and where I am, there shall my servant also be. If any man serve me, him will my Father honor. Now my soul is troubled. And what shall I say? Father save me from this hour; but therefore came I to this hour. Father glorify thy name. Then there came a voice from heaven; I both have glorified it, and will glorify it again. The people, therefore, that stood and heard it, said. It was thunder: others said, An angel spoke to him. Jesus answered and said: This voice came not for me, but for your sakes. Now is the world to be judged; now shall the prince of this world be cast out. And if I be lifted up from the earth, I will draw all to myself. (This he said, alluding to the death he was to die.) The people answered him: We have heard from the law, that the Christ abideth for ever; and how sayst thou, That the Son of man must be lifted up? Who is this Son of Man? Then Jesus said to them; Yet for a little while the light is with you. Walk, while you have the light, that darkness come not on you; for he that walketh in darkness knoweth not whither he goeth. While you have the light, believe in the light, that you may be children of the light. These things spake Jesus; and he went away, and concealed himself from them.

**SECRET.** Mercifully, O Lord, we beseech thee, deliver us from all sins and dangers, since thou allowest us to partake of these great mysteries. Thro'.

**POSTCOMM.** *Divini.* Being filled with the divine gifts, we beseech thee, O Lord our God, that we may ever live by the participation thereof. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Tuatur.* May thy right hand, O Lord, we beseech thee, protect thy people making supplication to thee, and, purifying them from their sins, make them wise, that they may make such use of the comforts of this present life, as to arrive at that which is eternal. Thro'.

*The COMMEMORATION at VESPERS.*

*Anth.* Righteous Father, *Ant.* Pater juste, mun-  
the world knoweth thee *du*s te non cognovit; ego

not ; but I know thee, for aurem novi te, quia tu me  
 thou didst send me. misisti.

V. and R. as p. 296. PRAYER. Collect of to-morrow.

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 PALM-SUNDAY.

INSTRUCTION.

**T**HIS Sunday takes its name from the ceremony of blessing sprigs or small branches of Palms, Olives, or some other tree, to be distributed to the faithful to carry in procession in remembrance of what the Jewish people did, when Jesus Christ, six days before his passion, made his triumphant entry into Jerusalem. He rode upon an ass's colt as had been foretold by the Prophet, and received the joyful acclamations of his disciples, and of multitudes of the people.

Let us therefore assist, according to the spirit of the Church, at the religious ceremony of this day, with recollection and piety ; and while we hold the Palms in our hands, or accompany the procession, let us adore Jesus Christ, who triumphed over hell by his death, and endeavour to partake of his triumph, by overcoming sin, and every inclination which is contrary to the spirit of God.

Christians should also recollect that whatever has received the solemn blessing of the Church, is consecrated to God, and, of course, is deserving a certain degree of respect, and on no account to be prostituted to any profane use. St. Chrysostome says, that the week previous to Easter is called the *great week*, on account of the great mysteries therein effected : Satan and Death subdued ; God reconciled to man, and the world saved. Hence it has ever been observed with greater severity.

*After the usual sprinkling of the Holy Water, as on all other Sundays, the Office begins thus :*

|                             |                               |
|-----------------------------|-------------------------------|
| <i>Anth.</i> Hosanna to the | <i>Ant.</i> Hosanna filio Da- |
| Son of David ; blessed is   | vid ; benedictus qui venit    |
| he who cometh in the        | in nomine Domini. O           |
| name of the Lord. O King    | Rex Israel : Hosanna in       |
| of Israel ; Hosanna in the  | excelsis.                     |
| highest heavens.            |                               |

May the Lord be with you. R. And with thy spirit.

Let us pray.

COLLECT. *Deus, quem.* O God to whom to love is true righteousness, multiply in our hearts the gifts of thy holy grace ; and since, by the death of thy only Son,



thou hast made us to hope for those things, which we believe : grant that by his resurrection we may arrive at the happy end of our journey. Who liveth.

LESSON. *Exod. xv. 27 : xvi. 1. 7.*

**I**N those days : The children of Israel came to Elim, where there were twelve springs of water, and seventy palm-trees, and they encamped near the waters. And they set forward from Elim, and all the multitude of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their going out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them : Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and eat our bread in plenty ; Why brought you us forth into the wilderness, to destroy the whole multitude with hunger ? And the Lord said to Moses : Behold, I will rain bread for you from heaven ; let the people go out, and gather what will serve them for each day ; that I may try them, whether they will walk in my law, or no. But on the sixth day let them provide what to bring in ; and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel : In the evening you shall know, that the Lord hath brought you out of the land of Egypt ; and in the morning you shall see the glory of the Lord.

*Then, instead of the Gradual, is sung the following Responsory.*

**R.** THE chief priests therefore and Pharisees gathered a council and said : What are we doing, for this man performeth many wonders ? If we let him go on thus, all will believe in him : \* And the Romans will come and destroy both our country and us. **V.** But one of them, named Caiphas, being the high priest of that year, said to them : It is for your interest that one

**R.** COLLEGERUNT potiffices & Phariſæi concilium, & dixerunt : Quid facimus, quia hic homo multa ſigna facit ? Si dimittimus eum ſic, omnes credent in eum : \* Et venient Romani, & tollent noſtrum locum & gentem. **V.** Unus autem ex illis, Caiphas nomine, cum eſſet pontifex anni illius, prophetauit, dicens : Expedi vobis, ut unus moriatur homo pro populo, & non tota

man die for the people, and not that the whole nation perish. Therefore from that day they devised to kill him, saying: \* And the Romans, &c. to V.

*Or this other.*

**J**ESUS prayed unto his Father on mount Olivet; O father, if it be possible let this cup pass from me.\* The spirit indeed is ready, but the flesh is weak. Thy will be done. V. Watch and pray, that you enter not into temptation.\* The spirit, &c. to V.

gens percat. Ab illo ergo die cogitaverunt interficere eum, dicentes: \* Et venient, &c. to V.

*Matt. xxvi.*

**I**N monte Oliveti oravit ad Patrem; Pater, si fieri potest, transeat a me calix iste.\* Spiritus quidem promptus est, caro autem infirma. Fiat voluntas tua. V. Vigilate & orate, ut non intretis in tentationem.\* Spiritus quidem, &c. to V.

*GOSPEL. Matt. xxi. 1. 9.*

**A**T that time: When they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you will find an ass tied and a colt with her; loose them and bring them to me; and if any man shall say any thing to you, say ye, that the Lord hath need of them; and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: "Tell ye the daughters of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass and a colt the foal of her that is used to the yoke." And the disciples going did as Jesus commanded them. And they brought the ass and the colt; and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut boughs from the trees, and strewed them in the way; and the multitudes that went before and that followed, cried: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest."

### THE BLESSING OF THE PALMS.

May the Lord be with you. R. And with thy spirit.

Let us pray. *Auge fidem.*

**I**NCREASE, O God, the faith of them that hope in thee, and mercifully hear the prayers of thy suppli-

ants; let thy manifold mercy come upon us, and let these branches of palm-trees, or olive-trees, be blessed; and as in a figure of the church thou didst multiply Noah going out of the ark, and Moses going out of Egypt with the children of Israel; so let us, carrying palms and branches of olive-trees, go and meet Christ with good works, and enter thro' him into eternal joys; who with thee and the Holy Ghost liveth and reigneth one God world without end. R. Amen.

V. May the Lord be with you.

R. And with thy spirit.

V. Raise up your hearts on high.

R. We have them raised up to the Lord.

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

R. It is meet and just.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gr̄atias agamus Domino Deo nostro.

R. Dignum & justum est.

**I**T is truly meet and just, right and available to salvation, always and in all places to give the thanks, O Holy Lord, Almighty Father, Eternal God; who art glorious in the assembly of thy saints. For thy creatures serve thee, because they acknowledge thee for their only Creator and God. And thy whole creation praiseth thee, and thy saints bless thee; because they confess with freedom, before the kings and powers of this world, that great name of thy only begotten Son. Before whom the Angels and Arch-angels, the thrones and dominations stand, and with all the troops of the heavenly host, sing a hymn to thy glory, saying without ceasing:

Holy, Holy, Holy is the Lord the God of armies. The heavens and the earth are full of thy glory, Hosanna in the highest heavens. Blessed is he that cometh in the name of the Lord, Hosanna in the highest heavens.

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt cœli & terra gloria tua, Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.

May the Lord be with you. R. And with thy spirit.

Let us pray. *Petimus.*

**W**E beseech thee, O holy Lord, Almighty Father, Eternal God, that thou wouldst be pleased to bless and sanctify this creature of the olive-tree, which thou madest to shoot out of the substance of the wood, and which the dove returning to the ark brought in its bill; that whoever receiveth it, may find protection of soul and body; and that it may prove, O Lord, a saving remedy, and a sacred sign of thy grace. Thro'. R. Amen.

Let us pray. *Deus, qui dispersa.*

**O** God, who gatherest what is dispersed, and preservest what is gathered; who didst bless the people; that carried boughs to meet Jesus; bless also these branches of the palm-tree and olive-tree, which thy servants take with faith in honour of thy name; that into whatever place they be carried, the inhabitants of that place may obtain thy blessing; and thy right hand preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ thy Son. Who liveth and reigneth, &c. R. Amen.

Let us pray. *Deus, qui miro.*

**O** God, who by the wonderful order of thy providence would even in insensible things shew us the manner of our salvation; grant, we beseech thee, that the devout hearts of thy faithful may understand to their benefit the mystical meaning of that ceremony, which the multitude, by direction from heaven, going this day to meet our Redeemer, strewed under his feet palms and olive-branches. The palms represent his triumph over the prince of death; and the olive-branches proclaim, in some manner, the coming of a spiritual unction. For that pious multitude then knew, what was by them signified, that our Redeemer compassionating the misery of mankind, was to fight for the life of the whole world with the prince of death, and to triumph over him by his own death. And therefore in that action they made use of such things, as might declare both the triumph of his victory, and the riches of his mercy. We also with a firm faith, retaining both the ceremony and its signification, humbly beseech thee, O Holy Lord, Almighty Father, Eternal God, through the same Lord Jesus Christ; that we, whom thou hast made his members, gaining by him, and in him a victory over the empire of death, may deserve to be partakers of his

glorious resurrection. Who liveth and reigneth, &c.  
R. Amen.

Let us pray. *Deus, qui per oliva.*

**O** God, who by an olive-branch didst command the dove to proclaim peace to the world; sanctify, we beseech thee, by thy heavenly benediction, these branches of olives and other trees; that they may be serviceable to all thy people to salvation. Thro' Christ our Lord. R. Amen.

Let us pray. *Benedic.*

**B**LESS, O Lord, we beseech thee, these branches of the palm-tree, or olive-tree; and grant that what thy people this day act corporally for thy honour, they may perform the same spiritually with the greatest devotion, by gaining a victory over their enemy, and ardently loving works of mercy. Thro' our Lord, &c. R. Amen.

*Here the Priest sprinkles the palms thrice with holy water, saying the Anthem, Thou shalt sprinkle, as p. 30, and incenses them thrice with incense. Then says:*

May the Lord be with you. R. And with the spirit.

Let us pray. *Deus, qui Filium.*

**O** God, who, for our salvation, didst send into this world thy Son Jesus Christ our Lord, that he might humble himself to our condition, and call us back to thee. For whom also, as he was coming to Jerusalem to fulfil the scriptures, a multitude of faithful people with a zealous devotion spread their garments together with palm-branches in the way; grant, we beseech thee, that we may prepare him the way of faith, out of which the stone of offence and the rock of scandal being removed, our actions may flourish with branches of righteousness, so that we may be worthy to follow his steps. Who liveth and reigneth, &c. R. Amen.

*The Palms being thus blessed, they are distributed by the Priest to the people kneeling and kissing the palm and the Priest's hand. During the distribution are sung the following Anthems, which, if not sufficient, are repeated till the distribution is finished.*

*Anth.* The Hebrew children carrying olive-branch-

*Ant.* Pueri Hebraeorum portantes ramos olivarum

es met the Lord, crying out and saying: Hosanna in the highest heavens.

*Anth.* The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David; blessed is he that cometh in the name of the Lord.

May the Lord be with you. R. And with thy spirit.

Let us pray. *Omnipotens.*

**O** Almighty and Eternal God, who wouldst have our Lord Jesus Christ ride on the colt of an ass, and didst inspire the crowds of people to spread their garments, and branches of trees in the way, and to sing Hosanna to his praise; grant, we beseech thee, that we may imitate their innocence, and deserve to partake of their merit. Thro' the same Jesus Christ our Lord. R. Amen.

*Then begins the Procession, in the usual form, during which, some of the following Anthems are sung: the Priest or Deacon having given notice, by saying:*

Let us set out in peace. Procedamus in pace. R.

R. In the name of Christ. In nomine Christi. Amen. Amen.

ANTHEMS during the PROCESSION. *Matt. xxi.*

*Anth.* **W**HEN the Lord drew nigh to Jerusalem, he sent two of his disciples, saying: Go to the village that is over-against you; and you will find the colt of an ass tied, upon which no man hath sat; loose it, and bring it to me. If any one ask you any questions, say: The Lord wanteth it. They untied and brought it to Jesus, and laid their garments upon it; and he seated himself on it. Others spread their garments in the way, others cut branch-

obviaverunt Domino, clamantes, & dicentes: Hosanna in excelsis.

*Ant.* Pueri Hebræorum vestimenta prosternebant in via, & clamabant dicentes; Hosanna Filio David: benedictus qui venit in nomine Domini.

*Ant.* **C**UM appropinquaret Dominus Jerusalem, misit duos ex discipulis suis, dicens: Ite in castellum quod contra vos est; & inveniatis pulum asinæ alligatum, super quem nullus hominum sedit; solvite, & adducite mihi. Si quis vos interrogaverit, dicite: Opus Domino est. Solventes adduxerunt ad Jesum, & imposuerunt illi vestimenta sua; & sedit super eum. Alii expandebant vestimenta sua in via; alii ramos de arboribus sternebant: & qui

es from the trees; and those who followed, cried out: Hosanna, blessed is he who cometh in the name of the Lord, and blessed be the reign of our father David; Hosanna in the highest heavens. O Son of David have mercy on us.

*Anth.* When the people heard, that Jesus was coming to Jerusalem, they took palm-branches, and went out to meet him; and the children cried out, saying: This is he, who is to come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the thrones and dominations go out to meet! Fear not, O daughter of Sion; behold thy King cometh to thee sitting on an ass's colt, as it is written. Hail, O King, the creator of the world, who art come to redeem us.

*Anth.* Six days before the solemnity of the Passover, when the Lord was coming into the city of Jerusalem, the children met him, and carried palm-branches in their hands; and they cried out with a loud voice, saying: Hosanna in the highest heavens; blessed art thou who art come in the multitude of thy mercy; Hosanna in the highest heavens.

sequebantur, clamabant: Hosanna, benedictus qui venit in nomine Domini; benedictum regnum patris nostri David; Hosanna in excelsis. Miserere nobis, Fili David.

*Ant.* Cum audisset populus, quia Jesus venit Jerosolymam, acceperunt ramos palmarum; & exierunt ei obviam, & clamabant pueri, dicentes; Hic est, qui venturus est in salutem populi. Hic est salus nostra, & redemptio Israel. Quantus est iste, cui throni & dominationes occurrunt! Noli timere, filia Sion; ecce Rex tuus venit tibi, sedens super pullum asinae, sicut scriptum est. Salve Rex fabricator mundi, qui venisti redimere nos,

*Ant.* Ante sex dies solemnitas Paschae, quando venit Dominus in civitatem Jerosolymam, occurrerunt ei pueri; & in manibus portabant ramos palmarum; & clamabant voce magna, dicentes; Hosanna in excelsis; benedictus qui venisti in multitudine misericordiae tuae; Hosanna in excelsis.

*Anth.* The multitude goeth out to meet the Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror; the Gentiles proclaim the Son of God; and their voices rend the skies in the praise of Christ: Hosanna in the highest heavens.

*Anth.* Let us faithfully join with the Angels and children, singing to the conqueror of death; Hosanna in the highest heavens.

*Anth.* A great multitude that was met together at the festival, cried out to the Lord: Blessed is he that cometh in the name of the Lord; Hosanna in the highest heavens.

*As the return of the Procession, two or four Chanters go into the Church, and shutting the door, with their faces towards the Procession, sing the two first verses: Gloria, laus, &c. which are repeated by the Priest and the others without the Church. Then they that are within, sing the following verses; and they that are without, after every two verses, answer, Gloria laus, &c.*

**T**O thee, O Christ, be glory, praises loud:

To thee Hosanna, cried the Jewish crowd.

R. To thee.

We Israel's monarch, David's Son proclaim;

Thou com'st, blest King, in God's most holy name.

R. To thee.

Angels and men in one harmonious choir,

*Ant.* Occurrunt turbæ cum floribus & palmis Redemptori obviam, & victori triumphanti digna dant obsequia; Filium Dei ore Gentes prædicant; & in laudem Christi voces tonant per nubila; Hosanna in excelsis.

*Ant.* Cum Angelis & pueris fideles inveniamur, triumphatori mortis clamantes; Hosanna in excelsis.

*Ant.* Turba multa, quæ convenerat ad diem festum, clamabat Domino; Benedictus qui venit in nomine Domini; Hosanna in excelsis.

**G**LORIA, laus et honor, tibi sit, rex Christe, redemptor;

Cui puerile decus prompsit Hosanna pium.

R. Gloria, laus.

Israel es tu rex, Davidis et inclyta proles;

Nomine qui in Domini, Rex benedicte, venis.

R. Gloria, laus.

Cætus in excelsis te laudat cælicus omnis,



To sing thy everlasting  
praise conspire.

R. To thee.

Thee Israel's children  
met with conqu'ring palms;  
To thee our vows we pay  
in hymns and psalms.

R. To thee.

For thee on earth with  
boughs they strew'd the  
ways;

To thee in heaven we  
sing melodious praise.

R. To thee.

Accept this tribute, which  
we freely bring,

As thou didst theirs, O  
good, O gracious King.

R. To thee.

*After this the Subdeacon knocks at the door with the foot of the cross; which being opened, the Procession goes into the Church, singing:*

R. As our Lord entered the holy city, the Hebrew children declaring the resurrection of life, \* with palm-branches, cried out; Hosanna in the highest heavens. V. When the people heard, that Jesus was coming to Jerusalem, they went out to meet him, and \* with palm-branches, &c. as above to V.

Et mortalis homo, et  
cuncta creata simul.

R. Gloria, laus.

Plebs Hebræa tibi cum  
palmis obvia venit;

Cum prece, voto, hymnis,  
adsumus ecce tibi.

R. Gloria, laus.

Hi tibi passuro solvebant  
munia laudis;

Nos tibi regnanti pangi-  
mus ecce melos.

R. Gloria, laus.

Hi placere tibi, placeat  
devotio nostra,

Rex bone, rex clemens,  
cui bona cuncta placent.

R. Gloria, laus.

R. Ingrediente Domino in sanctam civitatem, Hebræorum pueri resurrectionem vitæ pronuntiantes, \* cum ramis palmarum Hosanna clamabant in excelsis. V. Cum audisset populus, quod Jesus veniret Jerosolymam, exierunt obviam ei \* cum ramis, &c. as above to V.

*At Mass all hold the Palms in their hands during the Passion.*

MASS. INTROIT. *Psalm xxi.*

**L**ORD, keep not thy  
help far from me;  
look to my defence; deli-  
ver me from the lion's  
mouth, and rescue me in  
my distress from the horns

**D**OMINE, ne longe fa-  
cias auxilium tuum a  
me, ad defensionem meam  
aspice; libera me de ore leo-  
nis, et a cornibus unicorni-  
um humilitatem meam.

of the unicorn. *Ps.* O God, my God, look upon me; why hast thou forsaken me? They are my sins that keep salvation far from me. Lord, keep not, &c. to *Ps.*

*Ps.* Deus, Deus meus, respice in me; quare me dereliquisti? Longe a salute mea verba delictorum meorum. Domine, ne longe, &c. to *Ps.*

**COLLECT.** *Omnipotens.* O Almighty and Eternal God, who wouldst have our Saviour become man, and suffer on a cross, to give mankind an example of humility; mercifully grant, that we may improve by the example of his patience, and partake of his resurrection. Thro' the same, &c.

*No other Collect is said this day.*

**EPISTLE.** *Philip ii. 5. 11.*

**B**RETHREN, have the same sentiments Jesus Christ had; who as he had the form of God, thought it no robbery to equal himself to God; nevertheless he degraded himself, taking the form of a servant, being made to the likeness of men, and in shape found as man.\* He humbled himself, and became obedient unto death, even the death of the cross. For which reason God also hath exalted him, and given him a name, which is above all names; that at the name of Jesus every knee should bow, of the things in heaven, and on earth, and under the earth; and every tongue confess that the Lord Jesus Christ is in the glory of God the Father.

**GRAD.** *Ps. lxxii.* Thou hast held me by my right hand, and conducted me according to thy good will, and raised me up in glory. *V.* How good is the God of Israel to those that are upright of heart! But my feet were almost gone, my steps were ready to slip; because I looked on sinners with a jealous eye, seeing the wicked in peace.

*Tenuisti manum dexteram meam, et in voluntate tua deduxisti me, et cum gloria assumpsisti me. V. Quam bonus Israel Deus rectis corde! Mei autem pæne moti sunt pedes, pæne effusi sunt gressus mei; quia zelavi in peccatoribus, pacem peccatorum videns.*

**TRACT.** *Ps. xxi.* O Deus, Deus meus respice in me: quare me dereli-

upon me; why hast thou forsaken me? V. They are my sins that keep salvation far from me. V. My God, I will cry out to thee in the day, and thou wilt not hear me; I will cry out in the night, and it will not be a folly in me. V. But thou dwellest in the sanctuary, O thou the praise of Israel. V. Our fathers hoped in thee; they hoped in thee, and thou didst deliver them. V. They cried out to thee, and were saved; they hoped in thee, and were not put to shame. V. But I am a worm, and not a man; the reproach of men, and the outcast of the people. V. All that saw me, scorned me; they talked of me, and shook their heads. V. He put his trust in the Lord, said they; let him deliver him; let him save him, because he loveth him. V. They considered me, and viewed me attentively: they divided my garments amongst them, and cast lots for my vest. V. Deliver me from the lion's mouth: rescue me in my distress from the horns of the unicorns. V. You that fear the Lord, praise him; O all you of the race of Jacob magnify him. V. A people that is to come, shall be declared the Lord's; and the heavens shall publish his justice. V. To a people, to be born, whom the Lord hath made.

quisti? V. Longe a salute mea verba delictorum meorum. V. Deus meus clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. V. Tu autem in sancto habitas, laus Israel. V. In te speraverunt patres nostri; speraverunt, et liberasti eos. V. Ad te clamaverunt, et salvi facti sunt; in te speraverunt, et non sunt confusi. V. Ego autem sum vermis, et non homo, opprobrium hominum, et abjectio plebis. V. Omnes qui videbant me aspernabantur me, locuti sunt labiis, et moverunt caput. V. Speravit in Domino, eripiat eum; saluum faciat eum, quoniam vult eum. V. Ipsi vero consideraverunt, et conspexerunt me; diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem. V. Libera me de ore leonis; et a cornibus unicornium humilitatem meam. V. Qui timetis Dominum, laudate eum; universum semen Jacob magnificate eum. V. Annuntiabitur Domino generatio ventura; et annuntiabunt cœli justitiam ejus. V. Populo qui nascetur, quem fecit Dominus.

THE PASSION OF OUR LORD JESUS CHRIST  
ACCORDING TO MATT. XXVI.

\* **A**T that time; Jesus said to his disciples; † You know that after two days the Passover will be kept, and the Son of Man shall be delivered up to be crucified. **C.** Then the chief priests, and elders of the people met together in the court of the high priest, who was called Caiphas; and they consulted how they might, by stratagem, apprehend Jesus, and put him to death. But they said: **S.** Not on the festival-day, lest perhaps there should happen a tumult among the people. **C.** And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and she poured it out upon his head, as he was at table. And the disciples seeing it, were angry, saying: **S.** To what purpose is this waste? For it might have been sold at a good price, and given to the poor. **C.** But Jesus knowing this, said to them: † Why disturb you this woman? For she hath performed a good work towards me. For the poor you have always with you, but me you have not always. For this woman, in pouring ointment on my body, has done it for my burial. Verily I say to you, that whosoever this gospel shall be preached in the whole world, it shall likewise be told, what this woman hath done, in remembrance of her. **C.** Then one of the twelve, called Judas the Iscariot, went to the chief priests, and said to them: **S.** What will you give me, and I will deliver him up to you? **C.** And they ordered him thirty pieces of silver. And from that time he sought for an opportunity of betraying him. Now on the first day of the feast of unleaven bread, the disciples came to Jesus, saying: **S.** Where wilt thou have us prepare to eat the Passover? **C.** And Jesus said; † Go into the city to a certain man, and say to him: The Master saith, my time is at hand; I will keep the Passover with my disciples at thy house. **C.** And the disciples did as Jesus had ordered them, and made ready the Passover. And when it was now evening, he went to table with his twelve disciples. And as

\* *The Passion is usually sung by three voices: One sings the words of Jesus, marked with a † before them. Another the thread of the history, marked C. The third, the words of the interlocutors marked S.*

they were eating, he said : † Verily I say to you ; one of you will betray me. *C.* And being much troubled, they began every one to say : *S.* Is it I, Lord ? *C.* And he answering, said : † He that dippeth his hand with me in the dish, the same will betray me. The Son of Man goeth indeed, as it is written of him : but woe to that man, by whom the Son of Man shall be betrayed ; it had been better for that man, if he had never been born. *C.* Then Judas, who betrayed him, answering, said : *S.* Master, is it I ? *C.* He said to him : † Thou hast said it. *C.* And while they were at supper, Jesus took bread ; and blessed it, and broke it, and gave it to his disciples, and said : † Take ye and eat ; this is my body. *C.* And taking the cup, he gave thanks, and gave it to them, saying : † Drink you all of this ; for this is my blood of the New Testament, which shall be shed for many to the remission of sins. But I say to you, I will not drink henceforth of this fruit of the vine, till that day, when I shall drink it new with you in my father's kingdom. *C.* And having said a hymn, they went out to mount Olivet. Then Jesus saith to them : † All of you will be scandalized in me this night ; for it is written : *I will strike the shepherd, and the sheep of the flock shall be dispersed.* But after I am risen again, I will go before you into Galilee. *C.* Then Peter answering, said to him : *S.* Though all the rest should be scandalized in thee, yet will I never be scandalized. *C.* Jesus said to him : † Verily, I say to thee : this night before the cock croweth, thou wilt deny me thrice. *C.* Peter said to him : *S.* Though I were to die with thee, yet will I not deny thee. *C.* And all the disciples likewise said the same. Then Jesus came with them to a village called Gethsemani, and said to his disciples : † Sit you here, while I go thither and pray. *C.* And he took with him Peter and the two sons of Zebedee, and began to be sad and sorrowful. Then he saith to them : † My soul is sorrowful even unto death ; Stay you here, and watch with me. *C.* And going a little farther, he fell on his face, and prayed, saying : † O my father, if it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt. *C.* And coming to his disciples, he found them sleeping ; and he saith to Peter ; † What ? Could you not watch one hour with me ? Watch and pray, that you enter not into temptation. The spirit indeed is ready, but the flesh is weak. *C.*

He went away again the second time, and prayed, saying: † O my Father, if this cup cannot pass from me, but I must drink it, thy will be done. *C.* And he came again, and found them asleep; for their eyes were heavy. And leaving them, he went again and prayed the third time, saying the same words. Then he cometh to his disciples, and saith to them: † Sleep on now, and take your rest; behold the hour is near, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold he, that will betray me, is at hand. *C.* While he was yet speaking, behold Judas, one of the twelve, came; and with him a great multitude with swords and clubs, sent by the chief priests and elders of the people. And he that betrayed him, had given them a signal, saying: *S.* He whom I shall kiss, is the man, lay hold on him. *C.* And coming forthwith to Jesus, he said: *S.* Hail, master! *C.* And he kissed him. And Jesus said to him: † Friend, for what art thou come? *C.* Then they came and laid hands on him, and took him. And behold one of them that were with Jesus, stretching forth his hand, drew his sword, and striking the high priest's servant, cut off his ear. Then Jesus said to him: † Put up thy sword again into its place; for all that take the sword, shall perish by the sword. Dost thou think, I cannot ask it of my Father, and he will give me presently more than twelve legions of Angels? How then shall the scriptures be fulfilled, which foretel that thus it must be. *C.* In that same hour Jesus said to the multitude: † You are come out, as against a highwayman, to take me with swords and clubs. I sat daily with you teaching in the temple, and you seized me not. *C.* And all this was done that the writings of the prophets might be fulfilled. Then all his disciples abandoning him, fled away. But they holding Jesus, brought him to Caiphas, the high priest, where the Scribes and Elders were assembled. But Peter followed him at a distance, even to the high priest's court. And going in, he sat down with the servants, to see the issue. And the chief priests, with all the council, sought false witness against Jesus, that they might put him to death; but they found none, tho' many false witnesses had come in. At last, two false witnesses came, and said: *S.* This man said; I can destroy the temple of God, and after three days rebuild it again. *C.* And

the high priest rising up said to him ; *S.* Answerest thou nothing to what these men witness against thee ? *C.* But Jesus spoke not. And the high priest said to him : *S.* I conjure thee, by the living God, to tell us, if thou art the Christ, the Son of God ? *C.* Jesus said to him : † Thou hast said it. Moreover I say to you : hereafter you shall see the Son of Man sitting at the right hand of the power of God, and coming in the clouds of heaven. *C.* Then the high priest rent his garments, saying : *S.* He hath blasphemed ; what farther need have we of witnesses ? Behold you have now heard his blasphemy : What think you ? *C.* And they answering, said : *S.* He is guilty of death. *C.* Then they spit in his face, and buffeted him ; and others struck him on the face with the palms of their hands, saying : *S.* Prophecy to us, O thou the Christ, who it is that struck thee ? *C.* Now Peter sat without in the court ; and a maid came to him, saying : *S.* Thou also wast with Jesus of Galilee ; *C.* But he denied it before all, saying : *S.* I know not what thou sayest. *C.* And, as he went out of the gate, another maid saw him, and said to those that were there : *S.* This man also was with Jesus of Nazareth. *C.* And he again denied it with an oath, saying : I know not the man. And a little after, they that stood there, came to Peter and said : *S.* Certainly thou also art one of them ; for thy speech discovereth thee. *C.* Then he began to protest and swear, he knew not the man. And presently the cock crowed. And Peter called to mind what Jesus had said ; Before the cock croweth, thou wilt deny me thrice. And going forth he wept bitterly. And when it was morning, all the chief Priests and Elders of the people consulted against Jesus, to put him to death. And they brought him bound, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, seeing him condemned, touched with repentance, brought again the thirty pieces of silver to the chief priests and elders, saying ; *S.* I have sinned in betraying righteous blood. *C.* But they said ; *S.* What is it to us ? Look thou to that *C.* And casting down the pieces of silver in the temple, he departed ; and went and hanged himself. But the chief priests taking the silver, said : *S.* It is not lawful to put it in the treasury, because it is the price of blood. *C.* And having consulted together, they bought with it the Potter's-field for the burial of strangers. For this

reason that field is called Haceldama, that is, the field of blood, even to this day. Then was fulfilled, what was spoke by the prophet Jeremy, saying : *And they took thirty pieces of silver, the price of him that was set at a price, whom they bought for a price of the children of Israel, and they gave them for the Potter's-field, as the Lord appointed me.* And Jesus stood before the governor ; and the governor asked him, saying : *S. Art thou the King of the Jews ? C. Jesus saith to him ; Thou sayest it. C. And being accused by the chief priests and elders, he answered nothing.* Then Pilate saith to him ; *S. Dost thou not hear how many testimonies they urge against thee ? And he answered him not to any word, so that the governor wondered exceedingly.* Now at the festival-day the governor was wont to release to the people some one prisoner, whom they pleased. And he had then a very notorious one, called Barabbas. And they being assembled together, Pilate said to them ; *S. Which will you that I release for you ; Barabbas, or Jesus, who is called the Christ ? C. For he knew they had committed him out of envy. And as he was sitting on the judgement-seat, his wife sent to him, saying ; S. Have nothing to do with that righteous man ; for I have suffered very much this day in a dream, upon his account. C. But the chief priests and elders persuaded the people to demand Barabbas, and destroy Jesus. Then the governor answering, said to them ; C. Which of the two will you have discharged ? C. And they said ; S. Barabbas C. The governor saith to them ; S. What then shall I do with Jesus, who is called the Christ ? C. They all say ; S. Let him be crucified. C. The governor replieth ; S. Why, what evil hath he done ? C. But they cried out the more, saying ; S. Let him be crucified. C. Then Pilate seeing he could not prevail, but that rather a tumult was raised took water, and washing his hands before the people, said ; S. I am clear of the blood of this righteous man, look you to it. C. And all the people answering, said ; S. Let his blood be on us, and on our children. C. Then he released to them Barabbas ; and having scourged Jesus, he delivered him up to be crucified. After which the governor's soldiers took Jesus into the common hall, and gathered about him the whole band ; and having stripped him, they put on him a scarlet cloak ; and twisted a crown of thorns, and put it on his head, with a*



reed in his right hand. And bending a knee before him, they scoffed him, saying; *S.* Hail, King of the Jews. *C.* And they spit on him, and taking the reed, struck him on the head. And after they had insulted him, they pulled off the cloak, and putting on his own clothes, led him away to be crucified. And as they went out of the city, they found a man of Syrene, called Simon, and they compelled him to carry his cross. And they came to the place, called Golgotha, which signifieth a Calvary. And they gave him wine mingled with gall to drink; and when he had tasted it, he would not drink. 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 they cast lots for my vesture.* And they sat down, and watched him. And they put over his head his cause in writing: **THIS IS JESUS THE KING OF THE JEWS.** Then were crucified with him two thieves; one on his right hand, and the other on his left. And they that passed by, reviled him, shaking their heads, saying; *S.* Ah! Thou that destroyest the temple of God, and in three days buildest it up again; save thyself. If thou art the Son of God, come down from the cross. *C.* In like manner also the chief priests, with the Scribes and Elders, scoffing him, said; *S.* He saved others, but cannot save himself; 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 deliver him now, if he love him; for he hath said; I am the Son of God. *C.* The thieves also, that were crucified with him, reviled him in the same manner. Now from the sixth hour, there was darkness over the whole earth, till the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying: †Eli, Eli, lamma sabacthani? *C.* That is: †My God, my God, why hast thou forsaken me? *C.* And some that stood there, and heard him, said; *S.* He calleth Elias. *C.* And forthwith one of them ran, and taking a sponge, filled it with vinegar and put it on a reed, and gave it him to drink. But others said; *S.* Stay, let us see whether Elias will come and deliver him. *C.* And Jesus crying again with a loud voice, gave up the ghost. And behold the veil of the temple was rent in two, from the top to the bottom; and the earth trembled, and the rocks were rent asunder, and the monuments were

opened; and many bodies of the saints, who slept, arose. And going out of their monuments, after his resurrection, they came into the holy city, and appeared to many. But the Centurion, and they who were with him watching Jesus, seeing the earthquake, and all that had happened, were very much afraid, and said; *S.* Truly, this man was the Son of God. *C.* And many women were there at a distance, who had followed Jesus from Galilee, and had waited on him; among whom was Mary Magdalen, and Mary the mother of James and of Joseph, and the mother of the sons of Zebedee. And when it was now evening, there came a rich man of Arimathea, called Joseph, who was also a disciple of Jesus. He came to Pilate and begged the body of Jesus. And Pilate commanded the body to be given him. And Joseph taking the body, wrapped it in a clean linen cloth, and laid it in a new monument of his own, which he had hewed out of a rock. And he rolled a great stone against the door of the monument, and went away. And Mary Magdalen was there and the other Mary, sitting over-against the sepulchre.

*Here is said, Cleanse my heart, &c. as p. 43.*

**N**OW the next day, which followed the day of the preparation, the chief priests and Pharisees came together to Pilate, saying: Sir, we remember this seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded till the third day; lest perhaps his disciples come and steal him away, and then say to the people: He is risen from the dead. And so the last error will be worse than the first. Pilate said to them: You have a guard; go and keep watch, as you know best. And going away, they secured the sepulchre by placing guards, and sealing the stone.

**OFFERT.** *Ps.* lxxviii.  
My heart hath long borne reproach and misery; and I looked for some one to condole with me, and there was none. I sought for one to comfort me, and found none; they gave me gall to eat, and vinegar to drink in my thirst.

Improperium expectavit cor meum et miseriam; et sustinui qui simul mecum contristaretur, et non fuit, Consolantem me quæsi et non inveni; et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

**SECRET.** Grant, we beseech thee, O Lord, that what hath been offered in the presence of thy divine majesty, may procure us the grace of devotion, and effectually obtain a blessed eternity. Thro'.

**COMM.** *Matt. xxvi.* Father, si non potest hic ther, if this cup cannot calix transire, nisi bibam pass away, but I must illum, fiat voluntas tua. drink it, thy will be done.

**POSTCOMM.** *Per hujus.* May our vices, O Lord, be destroyed, and our righteous desires fulfilled by the efficacy of these mysteries. Thro'.

*In private Masses, said without the blessing of the Palms, instead of the Gospel: In the beginning, is said the Gospel. Matt. xxi. as above, p. 321.*

### VESPERS.

*The LITTLE CHAPTER.* Brethren. *Beginning of the EPISTLE to \**, p. 329. *HYMN*, p. 299. *V. and R.* as p. 296.

### *At the MAGNIFICAT.*

*Anth.* For it is written: *Ant.* Scriptum est enim: I will strike the shepherd, percutiam pastorem, & dis- and the sheep of the flock pergentur oves gregis: shall be dispersed; but after postquam autem resurrex- I am risen again, I will go ero, præcedam vos in Gali- before you into Galilee; læam, dicit Dominus. there shall you see me, saith the Lord.

**PRAYER.** Collect at Mass.

### MONDAY.

**MASS. INTROIT.** *Ps. 34.*

**JUDGE** those, O Lord, who hurt me; defeat those that assault me; take thy armour and shield, and come to my assistance, O Lord, my mighty Saviour. *Ps.* Draw thy sword, and stop those that are in pursuit of me; say to my soul: I am thy salvation. Judge those, O Lord, &c. to *Ps.*

**COLLECT.** *Da, quæsumus.* Grant, we beseech thee, O Almighty God, that we, who, through our weakness, faint under so many adversities, may recover by the passion of thy only begotten Son. Who with thee and the Holy Ghost, liveth, &c.

LESSON. *Isaias l. 5. 10.*

**I**N those days : Isaias said : The Lord God hath opened my ear, and I contradict him not ; and I turned not my back on him. I have given up my body to those that struck me, and my cheeks to those that plucked them ; I have not turned away my face from those that abused me and spit on me. The Lord God is my help, therefore am I not ashamed ; therefore have I made my face like a hard rock, and I know that I shall not be put to shame. He is at hand who justifieth me ; who will declare against me : Let us stand up together, who is my adversary ? Let him come forth to me. Behold the Lord God is my helper, who is it that will condemn me. Behold they shall all be destroyed as a garment, the moth shall eat them. Which of you feareth the Lord, and heareth the voice of his servant ? He that hath walked in darkness, and hath no light, let him hope in the name of the Lord, and rely on the Lord his God.

GRAD. *Ps. 34.* Arise, O Lord, be attentive to my trial ; my God and my Lord, undertake my cause. V. Draw thy sword, stop those that are in pursuit of me.

TRACT. Deal not, O Lord, &c. *as above, p. 212.*

GOSPEL. *John xii. 1. 9.*

**S**IX days before the Passover, Jesus came to Bethania, where Lazarus had died, whom Jesus raised again. And they made a supper for him there ; and Martha waited, and Lazarus was one of those that were at table with him. And Mary took a pound of very excellent spikenard, and anointed the feet of Jesus, and wiped his feet with her hair ; and the house was filled with the odour of the perfume. Therefore one of his disciples, Judas the Iscariot, who was about to betray him, said : Why was not this perfume sold for three hundred pence, and given to the poor ? And he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put in it. Jesus therefore said : Let her alone, that she may keep it for the day of my burial. For you have the poor always with you, but me you have not always. And a great multitude of the Jews knew he was there ; and they came not only on account of Jesus, but to see Lazarus, whom he had raised from the dead.

OFFERT. *Ps. 142.* Deliver me from my enemies, O Lord ; to thee have I fled, teach me to do thy will ; because thou art my God.

**SECRET.** Grant, O Almighty God, that being purified by the powerful virtue of this sacrifice, we may arrive with greater purity to the author and institutor thereof. Thro'.

**COMM.** *Ps. 34.* Let them blush and be ashamed, who rejoice at my misfortunes; let them be covered with confusion and shame, who speak maliciously against me.

**POSTCOMM.** *Præbeant nobis.* Let thy holy mysteries, O Lord, inspire us with divine fervour; that we delight both in their effect and celebration. Thro'.

Let us pray. Bow down your heads to God.

**PRAYER.** *Adjuva nos.*

**H**ELP us, O God, our salvation; and grant that we may celebrate with joy the memory of these benefits, by which thou hast been pleased to redeem us. Thro'.

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## TUESDAY IN HOLY WEEK.

**MASS. INTROIT.** *Gal. 6.*

**W**E ought to glorify in the cross of our Lord Jesus Christ; in whom is our salvation, life, and resurrection; by whom we have been saved and delivered. *Ps. 66.* May God have mercy on us, and bless us; may his countenance shine upon us, and may he take pity on us. We ought to glorify, &c. to *Ps.*

**COLLECT.** *Omnipotens.* O Almighty and Everlasting God, grant that we may so celebrate the mysteries of our Lord's passion, as to obtain thy pardon. Thro' the same.

**LESSON.** *Jer. xi. 18. 20.*

**I**N those days; Jeremias said: O Lord, thou hast shewn it me, and I have known it; then thou didst discover to me their designs. And I was as a meek lamb that is carried to be sacrificed; and I knew not that they formed designs against me, saying: Let us cast wood into his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of hosts, that judgest justly, and searchest the reins and hearts, let me see thy vengeance upon them; for to thee have I laid open my cause, O Lord my God.

**GRAD. Ps. 34.** When they were troublesome to me, I put on hair-cloth, and humbled my soul in fasting; and I will yet continue to pour forth my prayer in my bosom. † V. Judge thou, O Lord, those who hurt me; defeat those that assault me; take thy armour and shield, and come to my assistance.

*The PASSION of our Lord JESUS CHRIST, according to Mark. Chap. xiv.*

**A**T that time: After two days was the feast of the Passover and of unleavened bread, and the chief priests and scribes sought how they might take Jesus by craft, and put him to death. But they said: S. Not on the feast-day, lest there should be a tumult among the people. C. And when Jesus was at Bethania, in the house of Simon the leper, at table, there came a woman having an alabaster box of very costly ointment of spikenard; and breaking the alabaster box, she poured it out on his head. And there were some that were vexed within themselves at it, and said: S. Why was this ointment wasted? For it might have been sold for more than three hundred pence, and given to the poor. C. And they murmured against her. And Jesus said: † Let her alone; why do you disturb her? She hath done a good work on me. For you have the poor always with you; and whensoever you will, you may do them good; but me you have not always. She hath done what she could; and is come before-hand to anoint my body for its burial. Verily I say to you, Wherever this gospel shall be preached throughout the whole world, this also, which she hath done, shall be told for a memorial of her. C. Then Judas the Iscariot, one of the twelve, went to the chief priests to betray him to them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. Now on the first day of unleavened bread, when they killed the Passover, his disciples say to him: S. Where wilt thou have us go, and prepare for thee to eat the Passover? C. And he sendeth two of his disciples, and saith to them: † Go into the city, and there will meet you a man carrying a pitcher of water, follow him; and wherever he goeth in, say to the master of

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† Expl. I will continue my humble posture of prayer, with my head reclined on my breast.

the house : The Master saith : Where is the guest-room, in which I may eat the Passover with my disciples ? And he will shew you a large upper-room ready furnished : and there make ready for us. C. And his disciples went, and coming into the city, found every thing as he had said to them, and made ready the Passover. And in the evening he came with the twelve. And as they were at table, and eating, Jesus saith : † Verily I say to you : one of you that eateth with me, will betray me. C. And they began to be sad, and to say to him severally : S. Is it I ? C. He saith to them : † It is one of the twelve, that dippeth his hand with me in the dish. And the Son of Man indeed goeth, as it is written of him ; but woe to that man by whom the Son of Man shall be betrayed. It had been better for that man if he had never been born. C. And while they were eating, Jesus took bread, and blessing it, broke it and gave it to them, and said : † Take you this, this is my body. C. And having taken the cup, giving thanks, he gave it them ; and they all drank of it. And he said to them : † This is my blood of the New Testament, which shall be shed for many. Verily, I say to you, that from now I will not drink of this fruit of the vine, until that day, when I shall drink it new in the kingdom of God. C. And having said an hymn, they went out to the mountain of Olives. And Jesus said to them : † You will all be scandalized this night on my account ; for it is written : *I will strike the shepherd, and the sheep shall be dispersed.* But after I rise again, I will go before you into Galilee. C. But Peter said to him : S. Tho' all the rest shall be scandalized on thy account, yet I will not. C. And Jesus said to him : † Verily I say to thee, that this very night, before the cock hath twice crowed, thou wilt deny me thrice. C. But he spoke still more vehemently : S. Tho' I was to die with thee, I will not deny thee. C. And they all said the same. And they came to a farm called Gethsemani, and he said to his disciples : † Sit you here, while I pray. C. And he taketh with him Peter and James, and John ; and he began to fear, and to be heavy. And he said to them : † My soul is sorrowful until death ; stay you here, and watch. C. And when he was gone a little farther, he fell flat on the ground ; and he prayed, that if it might be, that hour might pass away from him ; and he said : † Abba, Father, all things are possible to thee, put away this cup

from me ; but not what I will, but what thou wilt. C. And he came and found them sleeping. And he saith to Peter : † Simon dost thou sleep ? Couldst thou not watch one hour ? Watch ye all and pray, that you fall not into temptation. The spirit indeed is willing, but the flesh is weak. C. And going away again he prayed, saying the same words. And returning, he found them again asleep, (for their eyes were heavy) and they knew not what to answer him. And he cometh the third time, and saith to them ; † Sleep on now and take your rest. It is enough ; the hour is come ; behold the Son of Man shall be betrayed into the hands of sinners. Arise, let us go ; behold he that will betray me, is near. C. And while he was speaking, came Judas the Iscariot, one of the twelve, and with him a great multitude, with swords and clubs, sent by the chief priests, and scribes, and elders. And he that betrayed him, had given them a signal, saying : S. Whosoever I shall kiss, that is he, seize him, and carry him away warily. C. And when he was come, going immediately up to him, he said : S. Hail, Rabbi ! C. And kissed him. And they laid hands on him, and seized him. And one of those that were present, drawing his sword, struck a servant of the high priest, and cut off his ear. And Jesus answering, said to them : † Are you come out as it were against a thief with swords and clubs to apprehend me ? I was with you every day teaching in the temple, and you did not take me. But the scriptures must be fulfilled. C. Then his disciples leaving him, they all fled. And a certain young man followed him, having a linen cloth cast about his naked body ; and they seized him ; but he having thrown off the linen cloth, ran away from them naked. And they led him to the high-priest ; and all the priests, and scribes, and elders were met together. And Peter followed him at a distance as far as into the high-priest's court, and sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, to put him to death ; and they found none. Tho' many bore witness against him ; but their evidence did not agree. And some rising up, bore false witness against him, saying : S. We ourselves heard him say : I will destroy this temple made with hands, and in three days I will build another not made with hands. C. And their evidence did not agree. And the high-priest rising up in the midst of them, ask-



ed Jesus, saying : S. Dost thou not answer any thing to what is alledged against thee by these people ? C. But he was silent, and answered nothing. The high priest asked him again, and said to him : S. Art thou the Christ, the Son of the blessed God ? C. And Jesus said to him : † I am. And you shall see the Son of Man sitting at the right hand of the power of God, and coming in the clouds of heaven. C. And the high priest tearing his garments, said : S. What farther want have we of witnesses ? You have heard his blasphemy ; what do you think of it ? C. And they all declared him guilty of death. And some began to spit on him, and to hood-wink him, and to strike him with their fists, and to say to him : S. Prophecy. C. And the servant buffeted him. And when Peter was in the court below, there came one of the high priest's maids ; and when she had seen Peter warming himself, she saith, looking at him : S. Thou also wast with Jesus of Nazareth. C. But he denied it, saying : S. I neither know, nor understand what thou sayest. C. And he went out before the court-door, and the cock crew. And again, when the maid saw him, she began to tell those that stood by, that he was one of them. But he again denied it. And a little while after, they again, who stood by, said to Peter : S. Thou certainly art one of them ; for thou art a Galilean. C. But he began to curse and swear, saying : I know not the man you speak of. C. And presently the cock crew again. And Peter remembered what Jesus had said to him ; Before the cock croweth twice, thou shalt deny me thrice. And he began to weep. And early in the morning the chief priests with the elders and scribes, and the whole council, consulting together, carried Jesus bound, and delivered him over to Pilate. And Pilate asked him ; S. Art thou the King of the Jews ? C. But he answering, said to him : † Thou sayest it. C. And the chief priests accused him of many things. And Pilate asked him again, saying : S. Answerest thou nothing ? See what great things they alledge against thee. C. But Jesus still answered not ; so that Pilate wondered. Now on the festival he was accustomed to release them one of the prisoners, whomsoever they should desire. And there was one called Barabbas, that was in prison with some rioters, who in the riot had committed murder. And the multitude being come up, began to require what he always granted them.

And Pilate answered them, and said: S. Would you have me release to you the King of the Jews? C. For he knew the chief priests had delivered him up out of envy. But the priests stirred up the multitude rather to have Barabbas released to them. And Pilate answering again, said to them: S. What then would you have me to do with the King of the Jews? C. But they again cried out; S. Crucify him. C. And Pilate said to them; S. But what harm hath he done? C. But they cried out the more; S. Crucify him. C. And Pilate, being willing to satisfy the people, released Barabbas, and delivered up to them Jesus, being first scourged, to be crucified. And the soldiers led him into the court of the palace, and they called together the whole company, and clothed him in purple; and wreathing a crown of thorns they put it on his head. And they began to salute him; Hail; King of the Jews! And they struck him on the head with a reed; and they spit on him, and kneeling down adored him. And after they had thus insulted him, they took off the purple garment, and put on him his own clothes, and led him out to crucify him. And they obliged a man that was passing by, one Simon, a Cyrenean, coming from the country, the father of Alexander and Rufus, to carry his cross. And they bring him to the place Golgotha, which is interpreted, the place of Calvary. And they gave him wine mingled with myrrh to drink; and he would not take it. And when they had crucified him, they divided his cloths, casting lots for them, to know what each should take. And it was now the third hour; and they crucified him. And the title of his cause was thus written: THE KING OF THE JEWS. And they crucify with him two thieves: one at his right hand, and the other at his left. And the scripture was fulfilled, that saith: *And he was reckoned with the wicked.* And they that passed by blasphemed against him, wagging their heads, and saying: S. Oh! Thou that destroyest the temple of God, and rebuildest it in three days, save thyself, and come down from the cross. C. In like manner the chief priests with the scribes, insulting, said to one another: S. He saved others; but he cannot save himself. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. C. And they that were crucified with him, re-

viled him.' And at the sixth hour there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying: † Eloi, Eloi, lamma sabacthani? C. Which is interpreted: † My God, my God, why hast thou forsaken me? C. And some of the standers by hearing him, said: S. Behold, he calleth Elias. C. And one running and filling a sponge with vinegar, and putting it on a reed, gave it him to drink, saying: S. Hold, let us see, if Elias come to take him down. C. And Jesus crying out with a loud voice, expired. And the veil of the temple was rent in two from the top to the bottom. And the Centurion, who stood over against him, seeing that so crying out he had expired, said: S. Truly this man was the Son of God. C. And there were also some women looking on afar off; among whom was Mary Magdalen, and Mary the mother of James the less, and of Joseph, and Salome; and when he was in Galilee, they followed him, and served him; and many other women that were come up with him to Jerusalem.

*Here is said:* Cleanse my heart, ORDINARY, p. 43.

**A**ND when the evening was come (because it was the preparation before the Sabbath) Joseph of Arimathea, a noble decurion, who also was expecting the kingdom of God, came and went boldly to Pilate, and begged the body of Jesus. And Pilate wondered that he was dead already. And having sent for the Centurion, he asked him, if he was dead already. And when he knew it from the Centurion, he gave the body to Joseph. And Joseph having bought a linen winding-sheet, and taken him down, wrapped him in the winding-sheet, and laid him in a sepulchre that was hewn out of a rock; and he rolled a stone at the entrance of the sepulchre.

OFFERT. Ps. 139. Keep me, O Lord, from the hands of the sinful man; and from unjust men deliver me.

SECRET. May these sacrifices, O Lord, we beseech thee, which are accompanied with healing fasts, mercifully repair us. Thro'.

COMM. Ps. 68. The Judges in the gate spoke against me, and they that drank wine, made songs against me. But I poured forth my prayer to thee,

O Lord: it is time, O God, to shew thy good will to me, according to the multitude of thy mercies.

POSTCOMM. *Sanctificationibus.* May these thy holy mysteries, O Almighty God, both cure our vices, and become an eternal remedy to us. Thro'.

Let us pray. Bow down your heads to God.

PRAYER. *Tua Nos.* May thy mercy, O God, purify us from the corruption of the old man, and enable us to put on the new. Thro'.

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WEDNESDAY IN HOLY WEEK.

MASS. INTROIT. *Phil. 2.*

AT the name of Jesus let every knee bow, of things in heaven, on earth, and under the earth: because the Lord became obedient unto death, even the death of the cross; therefore the Lord Jesus Christ is in the glory of God the Father. *Ps. 101.* O Lord hear my prayer, and let my cry come to thee. At the name, &c. to *Ps.*

*After the Kyrie eleison is said:*

Let us pray. Let us kneel down. R. Stand up again.

I. COLLECT. *Præsta.* Grant, we beseech thee, O Almighty God, that we who continually are punished for our excesses, may be delivered by the passion of thy only begotten Son. Who liveth, &c.

I. LESSON. *Isaias lxii. 11. lxiii. 1. 7.*

THUS saith the Lord God: Say to the daughter of Sion; Behold thy Saviour cometh; behold his reward is with him. Who is he that cometh from Edom, with dyed garments from Bosra? He is beautiful in his robe, walking in the greatness of his strength. It is I, that speak justice, and am the protector that saveth. Why then is thy garment red, and thy clothes like theirs that tread in the wine press? I have trodden the wine-press alone; and of the Gentiles there is not a man with me; I have trodden them in my fury, and trampled on them in my anger; and their blood is sprinkled on my clothes, and I have stained all my garments. For the day of revenge is in my heart; the year of my reward is come. I looked about, and there was none to help me; I sought, and there was none to assist me; and my own

arm saved me, and my own indignation helped me. And I trod down the people in my fury, and I made them drunk in my indignation, and I brought their strength down to the ground. I will remember the mercies of the Lord, the praise of the Lord for all the things, which the Lord our God hath bestowed upon us.

GRAD. *Ps.* 68. Turn not away thy face from thy servant, for I am in distress; hear me speedily. V. Save me, O God, for the waters have entered even to my soul, I am sunk into deep mire, and there is no footing.

May the Lord be with you. R. And with thy spirit.

II. COLLECT. *Deus, qui.* O God, who wouldst have thy Son suffer on the cross, to deliver us from the power of the enemy; grant to us thy servants that we may obtain the grace of his resurrection. Thro' the same.

II. LESSON. *Isaias liii.*

**I**N those days; Isaias said: Lord who hath believed what they have heard from us? And to whom hath the arm of the Lord been revealed? And he shall shoot up like a young sprig before him, and like a sucker from dry ground; he hath no form nor beauty; and we saw him, and he had nothing sightly, that we should desire him; as being despised and the last of men, a man of sorrows and acquainted with infirmity; his countenance was, as it were, hid, and despicable, wherefore we valued him not. He hath truly taken on himself our infirmities, and hath borne our sorrows; and we looked on him as a leper, and as one struck by God and afflicted. But it was for our iniquities he was wounded, and for our crimes was he bruised; the chastisement for making our peace fell upon him, and by his bruises were we healed. We were all gone astray like sheep, every one had turned aside to go his own way; and the Lord laid upon him the iniquities of us all. He became an oblation, because he himself would, and he opened not his mouth; he shall be led like a sheep to the slaughter, and like a lamb before the shearer shall he be dumb, and open not his mouth. He was taken from confinement and from judgment. Who shall declare his generation? For he was cut off from the land of the living; for the wickedness of my people have I struck him. He shall give the

wicked for his burial, and the rich for his death ; because he did no evil, nor was deceit found in his mouth ; and the Lord was pleased to crush him in his weakness. If he shall lay down his life for sin, he shall see a long posterity, and the will of the Lord shall be fulfilled by his hand. For that his soul hath laboured, he shall see and be satisfied. This my righteous servant shall make many righteous by his doctrine ; and he shall bear their iniquities. Therefore will I bestow upon him many, and he shall distribute the spoils of the strong ; because he hath delivered up his life to death, and was numbered with the wicked ; and he bore the sins of many, and prayed for such as transgressed.

TRACT. *Ps.* 101. Lord, hear my prayer, and let my cry come unto thee. V. Turn not away thy face from me ; but whenever I am in distress, give ear to me. V. In whatever day I shall call upon thee, hear me speedily. V. For my days have vanished like smoke ; and my bones are as if they were fried in a frying-pan. V. I was blasted like the grass, and my heart withered : because I forgot to eat my bread. V. But thou O Lord, wilt arise and have mercy on Sion ; for the time to have mercy on her is come.

*The PASSION of our Lord JESUS CHRIST according to Luke, Chap. xxii.*

**A**T that time ; The feast of unleavened bread, which is called the Passover, drew near ; and the chief priests and scribes sought how they might put Jesus to death, but they feared the people. And Satan entered into Judas, one of the twelve, who was surnamed the Iscariot. And he went and talked with the chief priests and magistrates, how he might betray him to them. And they were glad, and bargained to give him money. And he promised to do it. And he sought an opportunity to betray him without any tumult. And the day of unleavened bread being come, on which it was necessary the Passover should be killed ? Jesus sent Peter and John, saying : † Go and prepare for us the Passover, that we may eat it. C. And they said : S. Where wouldst thou have us make it ready ? C. And he saith to them : † Behold, as you go into the city, there will meet you a man carrying a pitcher of water ; follow him into the house where he goeth, and you shall say to the master of the house : The master saith to thee : Where is the

room, where I may eat the Passover with my disciples? And he will shew you a large room ready furnished, and there make ready. C. And they going found every thing as he had told them, and they got ready the Passover. And when the hour was come, he went to table, and the twelve Apostles with him. And he said to them; † I have earnestly desired to eat this Passover with you before I suffer. For I declare to you, I will not any more eat thereof, till it be fulfilled in the kingdom of God. C. And taking the cup, he gave thanks and said: † Take, and divide this among you. For I declare to you, I will not drink of the fruit of the vine, till the kingdom of God cometh. C. And having taken bread, he gave thanks, and broke it, and gave it to them, saying: † This is my body, which is given for you; do this in remembrance of me. C. He took likewise the cup, after he had supped, saying: † This cup is the New Testament in my blood, which shall be shed for you. But behold the hand of him, who betrayeth me, is with me on the table. And the Son of man goeth indeed, as it is decreed; but woe to that man, by whom he shall be betrayed. C. And they began to enquire among themselves, which of them it was, that should do this thing. And there arose also a dispute among them, which of them seemed to be the greatest. And he said to them: † The kings of the Gentiles lord it over them; and they that have power over them are called benefactors. But it is not to be so with you; but he that is the greatest among you, let him become like the least; and he that is the chief, as he that waiteth. For which is the greatest, he that is at table, or he that waiteth? Is it not he that is at table? But I am among you, as one that waiteth; and you are they, who have continued with me in my trials. And I prepare for you a kingdom, as my Father hath prepared it for me, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. C. And the Lord said: † Simon, Simon, behold Satan hath sought you, to sift you like wheat; but I have prayed for thee, that thy faith fail not; and do thou, when thou art once converted, strengthen thy brethren. C. And he said to him: S. Lord, I am ready to go with thee both to prison and to death. C. But he said: † I tell thee, Peter: The cock shall not crow this day, till thou thrice deny that thou knowest me. C. And he said to them: † When I sent

you without purse, and scrip, and shoes, did you want any thing? C. They said: S. Nothing. C. Then he said to them: † But now he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his coat, and buy one. For I say to you, that which is written, must also be fulfilled in me: *And he was numbered with the wicked.* For the things that relate to me, are accomplished. C. And they said: S. Lord, behold here are two swords. C. And he said to them: † 'Tis enough. C. And going out, he went, according to his custom to the mount of Olives. And his disciples followed him. And when he was come to the place, he said to them: † Pray, that you fall not into temptation. C. And he withdrew from them about a stone's cast, and kneeling down, he prayed, saying: † Father, if it be thy pleasure, put away this cup from me; but not my will, but thine be done. C. And an angel from heaven appeared to him strengthening him. And being in an agony, he prayed the more. And his sweat was as drops of blood trickling down upon the ground. And when he arose from prayer, and came to his disciples, he found them sleeping through sadness. And he said to them: † Why do you sleep? Rise and pray, that you fall not into temptation. C. And as he was saying this, behold a multitude, and he that was called Judas, one of the twelve, headed them, and drew near to Jesus to kiss him. But Jesus said to him: † Judas, is it with a kiss thou betrayest the Son of Man? C. And they that were with him, seeing what was to happen, said to him: S. Lord, what if we strike with the sword? C. And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said: † Hold, stop there. C. And having touched his ear, he healed him. And Jesus said to those that came to him, the chief priests, and magistrates of the temple, and elders: † Are you come with swords and clubs as against a robber? When I was every day with you in the temple, you never laid hands on me; but this is your hour, and the power of darkness. C. Then they seizing him, led him to the house of the high priest; and Peter followed at a distance. And a fire being kindled in the middle of the court, they sat about it, and Peter was with them. And a maid-servant seeing him sitting at the fire, and having viewed him said; S. This man was also with him. C. And he denied him, saying: S. Woman I



know him not. C. And a little after, a man also seeing him, said ; S. Thou too art one of them. C. But Peter said ; S. O man, I am not. C. And after the space of about an hour, another affirmed it, saying ; S. Certainly this man was also with him ; for he is a Galilean. C. And Peter said ; S. Man, I know not what thou sayest. C. And immediately, while he was yet speaking, the cock crowed. And the Lord, turning about, looked at Peter. And Peter remembered what the Lord had said ; Before the cock croweth, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus, insulted him, beating him. And they also hoodwinked him, and struck him on the face ; and they asked him, saying ; S. Prophecy who it was that struck thee ? C. And many other things they blasphemously spoke against him. And when it was day, the elders of the people, and the chief priests and the Scribes met together, and brought him to their council-hall, saying ; S. If thou art the Christ, tell us. C. And he said to them ; † If I tell you, you will not believe me. And if I ask you *any questions*, you will not answer me, nor let me go. But hereafter the Son of Man shall sit on the right hand of the power of God. C. Then they all said ; S. Art thou then the Son of God ? C. And he said ; † You have said it ; for I am. C. And they said ; S. What farther need have we of witnesses ? For we have heard *enough* from his own mouth. And they all rising up, led him to Pilate. And they began to accuse him, saying ; S. We have found this man perverting our nation, and forbidding tribute to be paid to Cæsar, and affirming himself to be the Christ, *and our King*. C. And Pilate asked him, saying ; S. Art thou the King of the Jews ? C. And he answering said ; † Thou sayest it. C. Then Pilate said to the chief priests, and people ; S. I find nothing criminal in this man. C. But they persisted the more, saying ; S. He stirred up the people, teaching all over Judea, beginning from Galilee to this place. And Pilate hearing Galilee, asked if he was a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who at that time was in Jerusalem. And when Herod saw Jesus, he was very glad ; for he had been a long time very desirous to see him, because he had heard many things of him, and hoped to see some miracle done by him. And he asked him many questions ; but he made

him no answer. And the chief priests and scribes stood by, constantly accusing him. And Herod with his army treated him with scorn, and insulted him, cloathing him with a white garment, and sent him back to Pilate. And Herod and Pilate were reconciled to one another that day; for before they were at variance. And Pilate calling together the chief priests, and magistrates, and the people, said to them; S. You have brought this man before me, as one that perverteth the people; and behold, having examined him before you, I find him not guilty of any of all those things you accuse him of. No, nor Herod neither; for I sent you to him, and behold nothing is done to him, as if he deserved death. I will chastise him therefore, and dismiss him. C. Now on the festival he was obliged to release them one man. But the whole multitude cried out all together, saying; S. Away with this man, and release Barabbas; C. Who had been put in prison for a sedition raised in the city, and for a murder. And Pilate spoke to them again, being desirous to release Jesus. But they cried out saying; S. Crucify him, crucify him. C. And he said to them a third time; S. What harm hath this man done? I find nothing in him, for which he deserveth death; I will therefore chastise him, and then release him. C. But they persisted demanding with a loud voice that he might be crucified. And their cries increased. And Pilate gave sentence that their demand should be complied with. And he released to them him for whom they had petitioned, and who had been put in prison for murder and sedition; but Jesus he delivered up to their will. And as they led him along, they laid hold of one Simon a Cyrenean, coming out of the country, and laid the cross on him to carry after Jesus. And there followed him a great multitude of the people, and of women, who lamented and bewailed him. But Jesus turning to them, said; † Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children; because, behold the days will come, in which they will say; Blessed are the barren, and the wombs that never bare, and the breasts that gave not suck. Then they shall begin to say to the mountains; Fall upon us; and to the hills; Cover us; For if they do these things in the green wood, what will be done in the dry? C. And two other malefactors were led with him to be

executed. And when they were come to the place called Calvary, there they crucified him, and the thieves, one on the right hand, and the other on the left. And Jesus said; † Father, forgive them, for they know not what they do. C. And they, dividing his garments, cast lots for them. And the people stood gazing on him, and the rulers derided him with them, saying; S. He saved others, let him save himself, if he be the Christ, the chosen one of God. And the soldiers also insulted him coming to him, and offering him vinegar; saying; S. If thou art the King of the Jews, save thyself. C. And there was also an inscription written over him in Greek and Latin and Hebrew letters: **THIS IS THE KING OF THE JEWS.** And one of the thieves that were hanging, blasphemed him, saying; S. If thou art the Christ, save thyself and us. C. But the other answering, rebuked him, saying: S. Neither dost thou fear God, because thou art the same under condemnation? And we indeed are justly so, for we receive the due reward of our deeds; but this man hath done no harm. C. And he said to Jesus; S. Lord, remember me, when thou shalt come into thy kingdom. C. And Jesus said to him; † Verily, I say to thee; this day shalt thou be with me in Paradise. C. And it was now about the sixth hour, and there was darkness upon the whole earth until the ninth hour. And the sun was darkened; and the veil of the temple was rent in the middle. And Jesus crying out with a loud voice, said; † Father into thy hands I commend my spirit. C. And saying this he expired. And the Centurion seeing what had happened glorified God, saying; S. Indeed this was a righteous man. C. And the whole multitude of them that were present at that sight, and beheld what had happened went away striking their breasts. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

*Here is said: Cleanse my heart, as ORDINARY, p. 43.*

**A**ND behold there was a man named Joseph, who was a senator, a good and just man, who had not consented to their council nor their doings; and he was of Arimathea, a city of Judea, and expected himself the kingdom of God. This man came to Pilate, and begged the body of Jesus; and taking it down, wrapped it in a winding-sheet, and laid it in a monu-

ment hewn out of a rock, in which never any man had been yet laid.

OFFERT. *Ps.* 101. O Lord, hear my prayer, and let my cry come to thee ; turn not away thy face from me.

SECRET. Accept, O Lord, we beseech thee, the offerings we have made ; and mercifully grant, that we may receive, with pious sentiments, what we celebrate in the mystery of the passion of our Lord. Thro' the same.

COMM. *Ps.* 101. I mingled my drink with tears, because when thou hadst raised me up, thou didst cast me down, and I withered as grass ; but thou, O Lord, continuest for ever ; thou wilt arise, and have mercy on Sion, because the time to have mercy on her is come.

POSTCOMM. *Largire.* Grant, O Almighty God, that we may have a lively hope, that thou hast given us eternal life by the temporal death of thy Son, represented in these adorable mysteries. Thro' the same.

Let us pray. Bow down your heads to God.

PRAYER. *Respice.* Look down, O Lord, we beseech thee, on this thy family, for which our Lord Jesus Christ scrupled not to be delivered up into the hands of wicked men, and undergo the punishment of the cross. Who liveth.

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## MAUNDAY-THURSDAY.

### INSTRUCTION.

**T**HIS day probably took its name among our English Ancestors, from the *maund*, or basket of bread, which was handed about, and with which the fast of this day was broken after Mass by a particular privilege. Others think it took its name from the mandate, or commandment, which Christ gave his apostles to wash one another's feet, after the example he had set them. This pious ceremony is still practised in religious Communities, and in Collegiate and Cathedral Churches.

This day is likewise called, in some Churches, Absolution Thursday, from the public absolution and reconciliation, that was this day granted to the Penitents. But as to the solemn Office, called *Tenebræ*, (from the darkness, in which the Office was concluded by putting out all the lights, and which is now celebrated on Wed-

nesday in the afternoon) it used, like the night-office throughout the year, to be celebrated after midnight.

The ceremonies peculiar to this Office of Tenebræ, on Wednesday, Thursday, and Friday evening, are very ancient, being in use at Rome in the seventh or eighth century; and by many are considered as mystical, and alluding to the history of the passion of Christ. Thus; say they, the putting out the candles one after another at each Anthem in Matins and Lauds, and at the six last verses of the Benedictus, signifies the flight of the apostles upon Christ's being seized. The hiding lighted the uppermost candle in the triangular candlestick, expresses the death of Christ, from whose body and soul the Divinity parted not. While this candle is concealed behind, or at the corner of the altar, the Miserere Psalm is said, to beg the effects of Christ's death for us: The producing it again, signifies his glorious resurrection. The noise likewise made at the conclusion of the Office; according to the same authors, signifies the splitting of the rocks, and the confusion nature was in, at the death of its Creator. Lastly, say they, the silence of the bells from the *Gloria in excelsis* in the Mass of this day, to the same in the solemn Mass of Holy Saturday, is to represent the silence of the apostles, who durst not confess Jesus Christ.

Others will have all these ceremonies to be only so many vestiges or footsteps of venerable antiquity. The use of bells is not by far so ancient as Christianity: And during the times of persecution, it is not to be supposed that the Christians could use any public signal to call people to their assemblies. When Constantine the Great granted peace to the Church, they adopted the signals they found in use. Hence, in some places, they assembled by the sound of trumpets or of horns: in others, by the noise made with brass pans, or on a board struck with a mallet; which last method is still used by the Greeks under the Turkish empire.

In ancient times the candles were not placed on the altar, but either in lustres that hung from the ceiling, in sconces, or were carried by Acolyths, or placed in large chandeliers; some of which were in form of a cross, others triangular, others like that described by Moses, Exod. xxxi. 17, &c. And as, on greater solemnities, the midnight-office was prolonged till the approach of day, the lights were gradually put out. And to preserve

some footsteps of this ancient custom, might perhaps be the reason that there are the same number lighted in the triangular candlestick, as there are Psalms with Anthems sung at Matins and Lauds.

And as the lights were all put out at the conclusion of the Office, so now during the six last verses of the Benedictus, the six candles on the altar are put out. But as it is now the custom to keep the blessed sacrament on the high altar, and to keep a light always burning before it; so to preserve the ancient practice, the lamp is put out, but one of the lighted tapers is kept to light it again: Or perhaps it was formerly used to keep one light after the rest were put out, to light the Clergy or the Monks to their cells. The noise made at the end of the Office seems originally to have been nothing, but a signal given by the superior for all to depart.

But whatever was the origin of these ceremonies, whether mystical or natural, the manner, in which these three last days of Lent ought to be spent, is evident. We ought to add to the rigour of our fasts, increase our devotion and sentiments of compunction, meditate on the sufferings and death of Christ, and pray fervently for the happy effects thereof in our souls. These will be best produced by uniting our fasts, prayers, watching and sufferings, with those of our suffering Redeemer. Of themselves they will be of little avail; but united to, and sanctified by, those of Jesus Christ, they will prove extremely profitable.

MAUNDAY-THURSDAY.—MATINS.

I. NOCTURN.

*Anth.* **A** Zeal for thy house hath eaten me up; and the insults of those, who insulted thee, have fallen upon me.

*Ant.* **Z**ELUS domus tuæ comedit me; & opprobria exprobrantium tibi ceciderunt super me.

*Psalm* lxxviii.

**S**AVE me, O God; \* for the waters have penetrated even to my soul.

**S**ALVUM me fac, Deus: \* Quoniam intraverunt aquæ usque ad animam meam.

I am stuck fast in the mire of the deep, \* where there is no sure standing.

Infixus sum in limo profundum, \* & non est substantia.

I am come into the depth of the sea: \* And a tem-

Veni in altitudinem maris: \* Et tempestas demer-

pest hath overwhelmed me. sit me.

I have laboured crying out, my throat is grown hoarse : \* My eyes have failed me, whilst I look for my God.

They are multiplied above the hairs of my head, \* who hate me without cause.

My enemies are grown strong, who persecuted me unjustly : \* Then did I pay, what I had not stole away.

O God, thou knowest my folly : \* And my offences are not hid from thee.

Let them not blush on my account, who look for thee, O Lord : \* O thou Lord of hosts.

Let them not be put to confusion on my account, who seek thee, \* O God of Israel.

For it was for thy sake I have borne reproach : \* Confusion hath covered my face.

I am become a stranger to my brethren : \* And one unknown to my own mother's children.

Because a zeal for thy house hath eaten me up : \* And the insults of those, who insulted thee, have fallen on me.

And I afflicted my soul fasting : \* And it was made a reproach to me.

And I made haircloth my garment : \* And I be-

Laboravi clamans, rauce factæ sunt fauces meæ : \* Defecerunt oculi mei, dum spero in Deum meum.

Multiplicati sunt super capillos capitis mei, \* qui oderunt me gratis.

Confortati sunt qui persecuti sunt me inimici mei injuste : \* Quæ non rapui, tunc exsolvebam.

Deus, tu scis insipientiam meam : \* Et delicta mea a te non sunt abscondita.

Non erubescant in me, qui expectant te Domine ; \* Domine virtutum.

Non confundantur, super me, qui quærunt te, \* Deus Israel.

Quoniam propter te sustinui opprobrium ; \* operuit confusio faciem meam.

Extraneus factus sum fratribus meis : \* Et peregrinus filiis matris meæ.

Quoniam zelus domus tuæ comedit me : \* Et opprobria exprobrantium tibi ceciderunt super me.

Et operui in jejunio animam meam : \* Et factum est in opprobrium mihi.

Et posui vestimentum meum cilicium : \* Et factus

came a by-word unto them.

They that sat in the gate, spoke against me : \* And they that drank wine made songs on me.

But to thee, O Lord, I address my prayer ; \* It is time to shew thy goodness, O God.

According to the greatness of thy mercy hear me : \* According to thy certain promise to save me.

Pull me out of the mire, that I may not stick fast ; \* Save me from those that hate me, and from the waters of the deep.

Let not the tempest of water drown me, nor the deep swallow me up ; \* Neither let the pit suddenly shut its mouth upon me.

Hear me, O Lord, for kind is thy mercy : \* According to thy great and many mercies look down upon me.

And turn not away thy face from thy servant ; \* But hear me speedily, for I am in distress.

Look down upon my soul, and deliver it ; \* Because of my enemies rescue me.

Thou knowest my reproach, and my confusion ; \* and my shame.

In thy sight are they all, who afflict me ; \* My heart hath long borne reproach and misery.

sum illis in parabolam.

Adversum me loquebantur, qui sedebant in porta ; \* Et in me psallebant, qui bibebant vinum.

Ego vero orationem meam ad te, Domine : \* Tempus beneplaciti, Deus.

In multitudine misericordiae tuae auxaudi me : \* In veritate salutis tuae.

Eripe me de luto, ut non infigar ; \* Libera me ab iis, qui oderunt me, et de profundis aquarum.

Non demerget me tempestas aquae, neque absorbeat me profundum ; \* Neque urgeat super me puteus os suum.

Exaudi me, Domine, quoniam benigna est misericordia tua ; \* Secundum multitudinem miserationum tuarum respice in me.

Et ne avertas faciem tuam a servo tuo ; \* Quoniam tribulor velociter exaudi me.

Intende animae meae, & libera eam ; \* Propter inimicos meos eripe me.

Tu scis improperium meum, & confusionem meam ; \* & reverentiam meam.

In conspectu tuo sunt omnes, qui tribulant me ; \* Improperium expectavit cor meum, & miseriam.



And I waited for one to grieve with me, but there was none; \* For one to comfort me, but none I found.

And for my food they gave me gall; \* And in my thirst they gave me vinegar to drink.

Let their table become as a snare before them; \* As a recompence, and as a stumbling-block.

Let their eyes be darkened, that they see not; \* And their back do thou always bow down.

Pour out thy wrath upon them; \* And let the fury of thy indignation overtake them.

Let their dwelling place become a desert; \* And in their tabernacles let there be none to dwell.

Because they have persecuted him, whom thou hadst smitten; \* And have added to the pain of my wounds.

Add thou iniquity to their iniquity; \* and let them not attain to thy righteousness.

Let them be blotted out of the book of the living; \* and with the righteous let them not be written.

I am poor and sorrowful; \* thy salvation, O God, hath upholden me.

I will praise the name of God with a canticle; \* I will publish his greatness with praise.

And this will be more pleasing to God than a

Et sustinui qui simul contristaretur, & non fuit; \* Qui consolaretur, & non inveni.

Et dederunt in escam meam fel; \* Et in siti mea potaverunt me aceto.

Fiat mensa eorum coram ipsis in laqueum; \* Et in retributiones, & in scandalum.

Obscurentur oculi eorum, ne videant; \* Et dorsum eorum semper incurva.

Effunde super eos iram tuam; \* Et furor iræ tuæ comprehendat eos.

Fiat habitatio eorum deserta; \* Et in tabernaculis eorum non sit, qui inhabitet.

Quoniam quem tu percussisti, persecuti sunt: \* Et super dolorem vulnerum meorum addiderunt.

Appone iniquitatem super iniquitatem eorum; \* & non intrent in justitiam tuam.

Deleantur de libro viventium; \* & cum justis non scribantur.

Ego sum pauper & dolens; \* salus tuæ, Deus, suscepit me.

Laudabo nomen Dei cum cantico; \* & magnificabo eum cum laude.

Et placebit Deo super vitulum novellum, \* cornua

young calf, \* just sending  
out its horns and hoofs.

Let the poor ones see  
this, and rejoice; \* seek  
ye God, and your souls shall  
live.

For the Lord hath heard  
the poor ones; \* and he  
hath not slighted his people  
in fetters.

Let heaven and earth  
praise him; \* the sea, and  
all creeping things there-  
in.

For God will save Sion;  
\* and the cities of Juda shall  
be built up.

And they shall dwell  
therein; \* and acquire it by  
inheritance.

And the seed of his ser-  
vants shall possess it; \*  
and they that love his name  
shall dwell therein.

*Anth.* A zeal for thy  
house.

*Anth.* Let them be put  
to flight and shame, who  
design me harm.

*Psalm* lxi.

**O** God, come thou to  
my assistance; \* O  
Lord, make haste to help  
me.

Let them be confounded  
and put to shame, \* who  
seek my soul.

Let them be put to flight  
and shame, \* who wish  
me harm.

Let them be forthwith  
put to shame, \* who say  
to me: Aha, aha.

Let all exult and rejoice  
in thee, who seek thee; \*

producentem & ungulas.

Videant pauperes, & læ-  
tentur; \* quærite Deum,  
& vivet anima vestra.

Quoniam exaudivit pau-  
peres Dominus; \* & vinc-  
tos suos non despexit.

Laudent illum cæli &  
terra: \* mare, & omnia  
reptilia in eis.

Quoniam Deus salvam  
faciet Sion; \* & ædifica-  
buntur civitates Juda.

Et inhabitabunt ibi; \* &  
hæreditate acquirent eam.

Et semen servorum ejus  
possidebit eam; \* & qui di-  
ligunt nomen ejus, habita-  
bunt in ea.

*Ant.* Zelus domus tuæ.

*Ant.* Avertantur retror-  
sum & erubescant, qui co-  
gitant mihi mala.

**D**EUS in adjutorium  
meum intende: \*  
Domine, ad adjuvandum  
me festina.

Confundantur et revere-  
antur, \* qui quærun-  
t animam meam.

Avertantur retrorsum et  
erubescant, \* qui volunt  
mihi mala.

Avertantur statim eru-  
bescentes, \* qui dicunt  
mihi; Euge, euge.

Exultent et lætentur in  
te omnes, qui quærun-  
t te;

and let those who love thy salvation, ever say: May the Lord be magnified.

But I am poor and needy; \* O God, help me.

Thou art my helper, and my deliverer; \* O Lord, make no delay.

*Anth.* Let them be put to flight.

*Anth.* O my God, rescue me from the hand of the sinner.

\* et dicant semper; Magnificetur Dominus, qui diligunt salutare tuum.

Ego vero egenus, et pauper sum; \* Deus adjuva me.

Adjutor meus, et liberator meus es tu; \* Domine, ne moreris.

*Ant.* Avertantur retrorsum.

*Ant.* Deus meus, eripe me de manu peccatoris.

*Psalm lxx.*

**I**N thee, O Lord, have I hoped, never let me shame; \* according to thy justice deliver me, and rescue me.

Bend thine ear to me; \* and save me.

Be to me a God, a protector, and a place of strength; \* that thou may'st save me.

For thou art my support, \* and my place of refuge art thou alone.

Rescue me, O my God, from the hand of the sinner; \* and out of the hand of the transgressor of the law, and the unjust one.

For it is thee, O Lord, I have looked for; \* thou, O Lord, hast been my hope from my youth.

Thou hast been my support from the womb; \* from the womb of my mother hast thou been my protector.

**I**N te, Domine, speravi, non confundar in æternum; \* in justitia tua libera me, et eripe me.

Inclina ad me aurem tuam; \* et salva me.

Esto mihi in Deum protectorem, et in locum munitum; \* ut salvum me facias.

Quoniam firmamentum meum, \* et refugium meum es tu.

Deus meus, eripe me de manu peccatoris; \* et de manu contra legem agentis, et iniqui.

Quoniam tu es patientia mea, Domine; \* Domine, spes mea a juventute mea.

In te confirmatus sum ex utero; \* de ventre matris mee tu es protector meus.

Of thee will I ever sing ;  
\* I am become as a prodigy  
to many ; but thou hast  
been a mighty helper.

Let my mouth be filled  
with praise, that I may  
sing thy glory ; \* thy great-  
ness all the day.

Cast me not off in the  
time of old age ; \* when  
my strength shall fail, do  
not thou forsake me.

For my enemies said of  
me ; \* and those who watch-  
ed my life, consulted to-  
gether,

Saying ; God hath for-  
saken him ; pursue and take  
him ; \* for there is none  
to rescue him.

O God, withdraw not  
from me ; \* my God, come  
thou to my assistance.

Let them be confounded  
and come to nought, who  
hate my soul ; \* let them  
be covered with confusion  
and shame, who seek me  
harm.

But I will always hope ;  
\* and add to all thy praise :

My mouth shall publish  
thy justice ; \* thy salvation  
all day long.

Though I know not the  
number of times, I will go  
on in the might of the  
Lord : \* O Lord, I will  
be mindful of thy justice  
alone.

Thou, O God, hast  
taught me from my youth ;

In te cantatio mea sem-  
per ; \* tanquam prodigium  
factus sum multis ; et ut  
adjutor fortis.

Repleatur os meum laude,  
ut cantem gloriam tuam ; \*  
tota die magnitudinem tu-  
am.

Ne projicias me in tem-  
pore senectutis ; \* cum de-  
fecerit virtus mea, ne dere-  
linquas me.

Quia dixerunt inimici  
mei mihi ; \* et qui custo-  
diebant animam meam,  
consilium fecerunt in u-  
num,

Dicentes ; Deus dereli-  
quit eum ; persequimini, et  
comprehendite eum ; \* quia  
non est, qui eripiat.

Deus, ne elongeris a me ;  
\* Deus meus, in auxilium  
meum respice.

Confundantur et deficiant,  
detrahentes animæ meæ ; \*  
operiantur confusione et  
pudore, qui quæerunt mala  
mihi.

Ego autem semper spera-  
bo ; \* et adjiciam super  
omnem laudem tuam.

Os meum annuntiabit  
justitiam tuam ; \* tota die  
salutare tuum.

Quoniam non cognovi  
literaturam, introibo in po-  
tentias Domini ; \* Domine,  
memorabor justitiæ tuæ  
solius.

Deus, docuisti me a ju-  
ventute mea ; \* et usque

\* and even till now will I proclaim thy wonders.

And until old age, and grey hairs; \* O God, forsake me not,

Till I have published thy might, \* to every generation, which is to come;

And extolled thy power and justice, O God, to the highest heavens, thy wonderful work; \* O God, who is like unto thee!

How many great and grievous troubles hast thou let me see? And turning to me, thou hast saved my life; \* and brought me back from the lower parts of the earth?

Thou hast many times shewn thy greatness: \* and turning to me, thou hast comforted me.

Therefore will I acknowledge on the psaltery thy sure promise; \* O God, I will sing to thee on the harp, thou God of Israel.

My lips shall exult, when I sing to thee; \* and my very soul, which thou hast ransomed.

And my tongue also shall publish thy justice all day long; \* when they shall be confounded and abashed, who seek me harm.

*Anth.* O my God, rescue me.

V. Let them be put to flight with shame. R. Who design me harm.

Our Father.

nunc pronuntiabo mirabilia tua.

Et usque in senectam et senium; \* Deus, ne derelinquas me,

Donec annuntiem brachium tuum, \* generationi omni, quæ ventura est:

Potentiam tuam, et justitiam tuam, Deus, usque in altissima, quæ fecisti, magna; \* Deus, quis similis tibi!

Quantas ostendisti mihi tribulationes multas, et malas? Et conversus vivificasti me; \* et de abyssis terræ iterum reduxisti me?

Multiplicasti magnificentiam tuam; \* et conversus consolatus es me.

Nam et ego confitebor tibi in vasis psalmi veritatem tuam; \* Deus psallam tibi in cithara, Deus Israel.

Exultabunt labia mea, cum cantavero tibi; \* et anima mea, quam redemisti.

Sed et lingua mea tota die meditabitur justitiam tuam; \* cum confusi, et reveriti fuerint, qui quærunt mala mihi.

*Ant.* Deus meus, eripe me.

V. Avertantur retrorsum, et erubescant. R. Qui cogitant mihi mala.

All in Secret.

## I. LESSON.

Here beginneth the LAMENTATION of the Prophet  
JEREMIAH, Chap. I.

*Aleph.* **H**OW solitary sits the city, once full of people! The mistress of the nations is become like a widow; the metropolis of many provinces is become tributary.

*Beth.* She wept bitterly in the night, and her tears ran down her cheeks; of all her dear ones there is none left to comfort her; all her friends have slighted her, and are become her enemies.

*Ghimel.* Juda is carried away in affliction, and into a cruel slavery; she hath dwelt among the Gentiles, and hath found no rest; those that pursued her, have overtaken her in the narrow ways.

*Daleth.* The streets of Sion mourn, because there are none that come to the solemnity; all her gates are destroyed, her priests are sighing, her virgins are in affliction; and she herself is overwhelmed with bitterness.

*He.* Her adversaries are become her head; her enemies are enriched; because the Lord hath declared against her for the multitude of her iniquities; her little ones are driven into captivity before the face of the oppressor.

Jerusalem, Jerusalem, return to the Lord thy God.

R. Christ prayed to his Father on mount Olivet; Father, if it be possible, let this cup pass away from me.\* The spirit indeed is ready, but the flesh is weak. V. Watch and pray, that your enter not into temptation.\* The spirit, &c. to V.

R. In monte Oliveti oravit ad Patrem; Pater, si fieri potest, transeat a me calix iste. \* Spiritus quidem promptus est, caro autem infirma. V. Vigilate & orate, ut non intretis in tentationem. \* Spiritus, &c. to V.

## II. LESSON.

*Vau.* **A**ND the daughter of Sion hath lost all her beauty; her princes are become like rams, that find no pasture; and they fled without courage before the face of the pursuer.

*Zain.* Jerusalem remembereth the days of her affliction, and of her losing all she delighted in, which she had

from days of old ; when her people fell by the enemy's hand, and there was no one to help her ; her enemies saw her, and derided her Sabbaths.

*Heth.* Jerusalem hath grievously sinned, and therefore is she become a vagabond ; all that honoured her now despise her, because they have seen her shame ; but she sighing turned away.

*Teth.* Her filth is on her feet, and she remembered not her end ; she is exceedingly cast down, not having one to comfort her ; behold, O Lord, my affliction, for mine enemy is become elate.

Jerusalem, Jerusalem, return to the Lord thy God.

*R.* My soul is sorrowful to death ; stay here, and watch with me ; you will just now see the mob, which will surround me. \* You will take to flight, while I go to be sacrificed for you. *V.* Behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners.\* You will, &c. to *V.*

*R.* Tristis est anima mea usque ad mortem ; sustinete hic, & vigilate mecum ; nunc videbitis turbam, quæ circumdabit me.\* Vos fugam capietis, & ego vadam immolari pro vobis. *V.* Ecce appropinquat hora, & Filius Hominis tradetur in manus peccatorum.\* Vos fugam, &c. to *V.*

### III. LESSON.

*Jod.* **T**HE enemy hath stretched out his hand to all her valuable things ; and she hath seen the Gentiles enter her sanctuary, concerning whom thou gavest orders, that they should not come into the assembly of thy people.

*Caph.* All her people are sighing and seeking bread ; they have given whatever they had valuable for food to support their lives. See, O Lord, and consider how contemptible I am become.

*Lamed.* O all you that pass by the way, stop and see, if there be any sorrow like to mine ; for the Lord hath gleaned me, as he threatened, in the day of his wrath and fury.

*Mem.* From on high hath he cast fire into my bones, and chastised me ; he hath spread a net for my feet, and hath thrown me down ; he hath made me desolate, and filled me with sadness all day long.

*Nun.* The yoke of my iniquities is come quickly on

me ; they have been folded up in his hands, and laid on my neck ; my strength is weakened ; the Lord hath put me under a hand, from whence I cannot rise.

Jerusalem, Jerusalem, return to the Lord thy God.

R. Behold we have seen him disfigured, and without beauty ; there is no comeliness in him ; he bore our sins, and now suffereth for us. He was wounded for our iniquities.\* By whose bruises we are healed. V. He truly bore our infirmities, and carried our sorrows.\* By whose, &c. to V. Behold we have, &c. to V.

R. Ecce vidimus eum non habentem speciem, neque decorem : aspectus ejus in eo non est ; hic peccata nostra portavit, et pro nobis dolet. Ipse autem vulneratus est propter iniquitates nostras.\* Cujus livore sanati sumus. V. Vere languores nostros ipse tulit, et dolores nostros ipse portavit.\* Cujus livore, &c. to V. Ecce vidimus, &c. to V.

## II. NOCTURN.

*Anth.* The Lord delivered from the mighty one the poor and needy one, who had none to help him.

*Ant.* Liberavit Dominus pauperem a potente, et inopem, cui non erat adjutor.

*Psalm* lxxi.

**O** God, commit thy judgment to the King ; \* and to the King's son thy justice.

**D**EUS judicium tuum Regi da ; \* et justitiam tuam filio Regis.

To judge thy people with justice ; \* and thy poor ones with judgment.

Judicare populum tuum in justitia ; \* et pauperes tuos in judicio.

Let the mountains receive peace for the people ; \* and the little hills right judgment.

Suscipiant montes pacem populo ; \* et colles justitiam.

He shall judge the poor of the people, and he shall save the children of the poor ; \* and he shall humble the oppressor.

Judicabit pauperes populi, et salvos faciet filios pauperum ; \* et humiliabit calumniatorem.

And he shall continue with the sun and moon,\* from generation unto generation.

Et permanebit cum sole, et ante lunam,\* in generatione et generationem.



He shall come down like rain on the new-mown grass ; \* and like showers gently falling on the earth.

In his days shall righteousness spring up, and plentiful peace, \* until the moon be gone.

And he shall rule from sea to sea ; \* and from the river to the utmost limits of the earth.

Before him shall the Ethiopians fall prostrate ; \* and his enemies shall lick the ground.

The Kings of Tharsis, and the islands shall offer presents ; \* the Kings of Arabia and Saba shall bring him gifts.

And all the kings of the earth shall adore him ; \* all the Gentiles shall serve him.

For he shall deliver the poor one from the mighty one ; \* even the poor one, who had none to help him.

He shall have pity on the poor and needy one ; \* he shall save the souls of the poor.

From usury and oppression shall he redeem their souls ; \* for their name is honourable in his sight.

And he shall live, and to him shall be given of the gold of Arabia, and for him shall they pay adorations for ever : \* they shall bless him all the day.

And there shall be the support in the earth on the

Descendet sicut pluvia in vellus ; \* et sicut stillicidia stillantia super terram.

Orietur in diebus ejus justitia, et abundantia pacis, \* donec auferatur luna.

Et dominabitur a mari usque ad mare ; \* et a flumine usque ad terminos orbis terrarum.

Coram ipso procident Æthiopes ; \* et inimici ejus terram lingent.

Reges Tharsis et insulæ munera offerent ; \* Reges Arabum et Saba dona adducent.

Et adorabunt eum omnes Reges terræ ; \* omnes gentes servient ei.

Quis liberabit pauperem a potente ; \* et pauperem, cui non erat adjutor.

Parcet pauperi, et inopi ; \* et animas pauperum salvas faciet.

Ex usuris et iniquitate redimet animas eorum ; \* et honorabile nomen eorum coram ipso.

Et vivet, et dabitur ei de auro Arabiæ, et adorabunt de ipso semper ; \* tota die benedicent ei.

Et erit firmamentum in terra in summis montium ;

tops of mountains ; its fruit shall rise above Libanus ; \* and the people of the city shall flourish like the grass of the field.

Let his name be blessed for evermore : \* his name subsists before the sun.

And in him shall all the tribes of the earth be blessed ; \* all the Gentiles shall magnify him.

Blessed be the Lord God of Israel ; \* who alone doth wonders.

And blessed be the name of his majesty for evermore ; \* and the whole earth shall be filled with his majesty ; so be it, so be it.

*Anth.* The Lord delivered.

*Anth.* The wicked have contrived, and uttered wickedness ; they have spoke iniquity on high.

*Psalm* lxxii.

**H**OW good is God to Israel ; \* to those of an upright heart !

But my feet were almost gone ; \* my steps had well nigh slipt ;

For I fretted at the wicked ones ; \* seeing the peace † of sinners.

For there is no regard to their death ; \* nor is there strength in their stripes.

They have not the troubles of other men ; \* neither

† Expl. Prosperity, apparent happiness.

superextolletur super Libanum fructus ejus ; \* et florebunt de civitate sicut fœnum terræ.

Sit nomen ejus benedictum in sæcula ; \* ante solem permanet nomen ejus.

Et benedicentur in ipso omnes tribus terræ ; \* omnes Gentes magnificabunt eum.

Benedictus Dominus Deus Israel ; \* qui facit mirabilia solus.

Et benedictum nomen majestatis ejus in æternum ; \* et replebitur majestate ejus omnis terra ; fiat, fiat.

*Ant.* Liberavit Dominus.

*Ant.* Cogitaverunt impii, et locuti sunt nequitiam ; iniquitatem in excelso locuti sunt.

**Q**UAM bonus Israel Deus ; \* his qui recto sunt corde !

Mei autem pœne moti sunt pedes ; \* pœne effusi sunt gressus mei ;

Quia zelavi super iniquos : \* pacem peccatorum videns.

Quia non est respectus morti eorum ; \* et firmamentum in plaga eorum.

In labore hominum non sunt ; \* et cum hominibus

are they scourged with other men. non flagellabuntur.

Therefore hath pride laid hold of them; \* they are clothed with iniquity and with their wickedness.

Ideo tenuit eos superbia; \* operti sunt iniquitate et impietate sua.

Their iniquity hath proceeded, as it were, from fatness; \* they have yielded to the desires of their heart.

Prodiit quasi ex adipe iniquitas eorum; \* transierunt in affectum cordis.

They have invented, and uttered wickedness; \* they have spoken iniquity on high.

Cogitaverunt, et locuti sunt nequitiam; \* iniquitatem in excelsis locuti sunt.

They have set their mouth against heaven; \* and their tongue hath gone throughout the earth.

Posuerunt in cœlum os suum; \* et lingua eorum transiit in terra.

Therefore will my people turn to this; \* even full days are found in them.

Ideo convertetur populus meus hic; \* et dies pleni invenientur in eis.

And they will say; How doth God know? \* And is there any knowledge in him who is on high?

Et dixerunt; Quomodo scit Deus? \* Et si est scientia in excelsis?

Behold these are sinners; yet they have plenty in this world, \* and have gotten riches.

Ecce ipsi peccatores; et abundantes in sæculo, \* et obtinuerunt divitias.

And I myself have said; In vain then have I had a righteous heart; \* and washed my hands among the guiltless;

Et dixi: Ergo sine causa justificavi cor meum; \* et lavi inter innocentes manus meas;

And have been scourged all day long; \* and my chastisement was from the morn.

Et fui flagellatus tota die; \* et castigatio mea in matutinis.

Should I say; I will speak thus; \* behold I should reject the whole nation of thy children.

Si dicebam; Narrabo sic; \* ecce nationem filiorum tuorum reprobavi.

I thought to understand this ; \* all is labour before me ;

Until I enter the sanctuary of God ; \* and understand their last end.

For it was to deceive them, thou hast done thus with them ; \* thou hast tumbled them down, when they were raised on high.

How are they brought to desolation ! They have suddenly ceased to be ; \* they have perished for their iniquity.

Like the dream of men, when they awake, O Lord, \* in thy city wilt thou reduce their phantom to nothing.

But my heart was on fire, and my reins were disturbed ; \* and I was brought to nothing, and understood it not.

Like a beast of burden was I before thee ; \* but I was always with thee.

Thou didst hold me by my right hand ; \* and by thy goodness thou didst conduct me, and with glory didst thou uphold me.

What then is there for me in heaven ? \* And besides thee what have I desired on earth ?

My flesh and my heart have fainted ; \* thou art the God of my heart ; O God, my lot for ever.

For behold they, who withdraw from thee, shall

Existimabam ut cognoscerem hoc ; \* labor est ante me ;

Donec intrem in sanctuarium Dei ; \* et intelligam in novissimis eorum.

Veruntamen propter dolos posuisti eis ; \* dejecisti eos, dum allevarentur.

Quomodo facti sunt in desolationem ! Subito defecerunt ; \* perierunt propter iniquitatem suam.

Velut somnium surgentium, Domine, \* in civitate tua imaginem eorum ad nihilum rediges.

Quia inflammatum est cor meum, et renes mei immutati sunt ; \* et ego ad nihilum redactus sum, et nescivi.

Ut jumentum factus sum apud te ; \* et ego semper tecum.

Tenuisti manum dexteram meam ; \* et in voluntate tua deduxisti me, et cum gloria suscepisti me.

Quid enim mihi est in caelo ? \* Et a te quid volui super terram ?

Defecit caro mea et cor meum ; \* Deus cordis mei, et pars mea, Deus, in æternum.

Quia ecce, qui elongant se a te, peribunt ; \* perdi-

perish; \* thou destroyest all, who are disloyal unto thee.

But it is good for me to stick close to God; \* to place in the Lord God my trust.

That I may publish all thy praises, \* at the gates of the daughter of Sion.

*Anth.* The wicked have contrived.

*Anth.* Arise, O Lord, and plead my cause.

*Psalm lxxiii.*

**W**HY, O God, hast thou cast us off for ever? \* Is thy wrath enkindled against the sheep of thy own pasture?

Be mindful of thy congregation, \* which hath been thy own from the beginning.

Thou didst redeem the rod of thy inheritance; \* Sion is the mount on which thou dwellest.

Lift up thy hand against their pride at last; \* what wickedness hath the enemy committed in the holy place!

And they, who hated thee, have made their boasts, \* in the midst of thy solemnity. §

They placed their ensigns for trophies; \* on high at the going out, † and regarded not.

As in the forest of trees with axes did they cut

§ Or, Holy temple. † Expl.

disti omnes, qui fornicantur abs te.

*Mihi autem adhærere Deo bonum est; \* ponere in Domino Deo spem meam.*

*Ut annuntiem omnes prædicationes tuas, \* in portis filiæ Sion.*

*Ant. Cogitaverunt impii.*

*Ant. Exurge, Domine, et judica causam meam.*

**U**T quid, Deus, repulisti in finem? \* Iratus est furor tuus super oves pascuæ tuæ?

Memor esto congregationis tuæ, \* quam possedisti ab initio.

Redemisti virgam hæreditatis tuæ; \* mons Sion, in quo habitasti in eo.

Leva manus tuas in superbias eorum in finem; \* quanta malignatus est inimicus in sancto!

Et gloriati sunt, qui oderunt te, \* in medio solemnitatis tuæ.

Posuerunt signa sua, signa; \* et non cognoverunt, sicut in exitu super summum.

Quasi in sylva lignorum securibus exciderunt januas

Over the gates of the temple.

down the gates thereof; \* with ax and hatchet they brought it down.

They set fire to thy sanctuary; \* they defiled the place, where dwelt thy name on earth.

The whole race of them said in their hearts; \* Let us abolish all the festivals of God from the land.

Our signs we have not seen, there is now no prophet; \* and God will know us now no more.

How long, O God, shall the enemy upbraid? \* Shall the adversary insult thy name for ever?

Why dost thou keep back thy hand, and thy right hand, \* in the midst of thy bosom for ever?

For God was our King from the beginning; \* he wrought our salvation in the midst of the land.

Thou by thy power didst make the sea solid; \* thou didst crush the heads of dragons † in the waters.

Thou didst crush the dragon's head; \* thou didst give him for food to the people of Ethiopia.

Thou didst break up fountains and torrents; \* thou driedst up rapid rivers.

Thine is the day, and thine is the night; \* thou didst form the morn and sun.

ejus in idipsum; \* in securi et ascia dejecerunt eum.

Incenderunt igni sanctuarium tuum; \* in terra polluerunt tabernaculum nominis tui.

Dixerunt in corde suo cognatio eorum simul; \* quiescere faciamus omnes dies festos Dei a terra.

Signa nostra non vidimus, jam non est propheta; \* et nos non cognoscet amplius.

Usquequo, Deus, improperabit inimicus? \* Irritat adversarius nomen tuum in finem?

Ut quid avertis manum tuam, et dexteram tuam, \* de medio sinu tuo in finem?

Deus autem Rex noster ante sæcula; \* operatus est salutem in medio terre.

Tu confirmasti in virtute tua mare; \* contribulasti capita draconum in aquis.

Tu confregisti capita draconis; \* dedisti eum escam populis Æthiopum.

Tu dirupisti fontes et torrentes; \* tu siccasti fluvios Ethan.

Tuus est dies, et tua est nox; \* tu fabricatus es auroram et solem.

† Pharaoh and his army in the red sea.

Thou didst make all the bounds of the earth ; \* the summer and the spring were formed by thee .

Remember how the enemy hath upbraided the Lord ; \* and a silly people insulted thy name .

Yield not up to wild beasts souls giving praise to thee ; \* and forget not the souls of thy poor ones for ever .

Have regard to thy covenant ; \* for the obscure ones of the earth are enriched with houses of iniquity . †

Let not the humble one be turned back confounded ; \* for the poor and needy one shall praise thy name .

Arise, O God, plead thy own cause ; \* remember the reproaches cast on thee by the fool all day long .

Forget not the noise of thy enemies ; \* the pride of those who hated thee, increaseth for ever .

*Anth.* Arise, O Lord .

V. O my God, rescue me from the hand of the sinner. R. And from the hand of the transgressor of the law, and the unjust one .

Our Father. *All in secret.*

Tu fecisti omnes terminos terræ ; \* æstatem et ver tu plasmasti ea .

Memor esto hujus, inimicus improperavit Domino ; \* et populus insipiens incitavit nomen tuum .

Ne tradas bestiis animas confitentes tibi ; \* et animas pauperum tuorum ne obliviscaris in finem .

Respice in testamentum tuum ; \* quia repleti sunt, qui obscurati sunt terræ, domibus iniquitatum .

Ne avertatur humilis factus confusus ; \* pauper et inops laudabunt nomen tuum .

Exurge, Deus, judica causam tuam ; \* memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die .

Ne obliviscaris vocem inimicorum tuorum ; \* superbia eorum, qui te oderrunt, ascendit semper .

*Ant.* Exurge, Domine .

V. Deus meus eripe me de manu peccatoris. R. Et de manu contra legem agentis, et iniqui .

† Expl. The Chaldeans, an obscure and ignoble people in comparison of the Jews, the people of God, were enriched by the houses and possessions of the Jews, which they had taken by force and rapine .

## IV. LESSON.

Out of the Treatise of St. AUGUSTINE, the Bishop, on the PSALMS.

**H**EAR, O God, my prayer, and despise not my request: Come to my assistance, and hear me. These are the words of a man in trouble, solicitude, and distress. He prayeth under great sufferings, desiring to be delivered from some evil. It remaineth that we see under what evil he is; and when he beginneth to tell us, let us acknowledge ourselves to be under the same; that, as we are joined in distress, we may also join in prayer. I am sorrowful, saith he, in my exercise, and I am disturbed. Where is he sorrowful? Where is he disturbed? In my exercise, saith he. He mentioneth the wicked men, from whom he suffered; and his suffering from wicked men, he calleth his exercise. Let us not think that wicked men, are in the world to no purpose, and that God doth no good with them. Every wicked man liveth, either in order to amend; or he liveth, that the good man may be exercised by him.

R. My friend betrayed me with the token of a kiss: him, whom I shall kiss, is he; hold him fast; he gave this wicked token, who by a kiss, committed murder; \* The unhappy wretch lost the price of blood, and at last hanged himself with a rope. V. It had been well for that man, had he never been born. \* The unhappy wretch, &c. to V.

R. Amicus meus osculi me tradidit signo; quem osculatus fuero, ipse est; tenete eum; hoc malum fecit signum, qui per osculum implevit homicidium; \* Infelix prætermisit pretium sanguinis, & in fine laqueo se suspendit. V. Bonum erat ei, si natus non fuisset homo ille. \* Infelix prætermisit, &c. to V.

## V. LESSON.

**W**OULD to God therefore that those, who now exercise us, may be converted, and exercised with us; however while they remain such as to exercise us, let us not hate them; for we know not, that, because any one of them is now wicked, he will continue so to the end. And it frequently happeneth, that, when thou thinkest 'tis an enemy thou hatest, thou hatest a brother, and knowest it not. The Devil and his Angels are evidently pointed out to us in the holy scriptures, as destined to everlasting fire. We are only to despair of



their amendment, against whom we wrestle in secret : for which wrestle the Apostle prepareth us, saying ; We have not to wrestle against flesh and blood ; that is not against men, whom you see, but against the princes, and powers, and governors of this world of darkness. Lest perchance, when he said of this world, thou shouldst imagine the devils to be the governors of this world ; he said ; of this world of darkness. The world he called the lovers of this world ; the world he called the impious and wicked ; the world he called what the Gospel speaketh of : And the world knew him not.

R. Judas the worst of merchants wounded the Lord with a kiss ; he, like an innocent lamb, refused not Judas a kiss ; \* For a certain number of pence he betrayed Christ to the Jews. V. It had been better for him, had he never been born. \* For a certain, &c. to V.

R. Judas mercator pessimus osculo petiit Dominum ; ille, tu agnus innocens, non negavit Judæ osculum ; \* Denariorum numero Christum Judæis tradidit. V. Melius erat illi, si natus non fuisset. \* Denariorum numero, &c. to V.

## VI. LESSON.

**B**ECAUSE I have seen wickedness and contradiction in the city. Behold the glory of his cross. That cross which his enemies insulted, is now fixt on the forehead of Kings ; The event hath proved its strength. He hath overcome the whole world, not by the sword, but by the tree. The tree of the cross appeared to his enemies worthy of reproach, and standing before that tree, they shook their heads, and said ; If he be the Son of God, let him come down from the cross. He stretched out his hands to an unbelieving and contradicting people. For if he be a righteous man, who liveth by faith, he is a wicked man who hath not faith. What therefore he here calleth wickedness, understand thou of want of faith. The Lord therefore saw in the city wickedness and contradiction, and he stretched forth his hands to an unbelieving and contradicting people ; and yet, having patience even with them, he said ; Father forgive them, for they know not what they do.

R. One of my disciples will betray me this day ; woe be to the man by whom

R. Unus ex discipulis meis tradet me hodie ; vae illi per quem tradar ego. \*

I shall be betrayed. \* It were better for him had he never been born. V. He that now dips his hand with me in the dish is going to betray me into the hands of sinners. \* It were better *Ec. to V.* One of my disciples, *Ec. to V.*

Melius illi erat, si natus non fuisset. V. Qui intingit mecum manum in paropside, hic me traditurus est in manus peccatorum. \* Melius illi, *Ec. to V.* Unus ex discipulis, *Ec. to V.*

### III. NOCTURN.

*Anth.* I said to the wicked ones: speak not wickedly against God.

*Ant.* Dixi iniquis; nolite loqui adversus Deum iniquitatem.

*Psalm lxxiv.*

**W**E will praise thee, O God; \* we will praise thee, and call upon thy name.

**C**ONFITEBIMUR tibi, Deus; \* confitebimur, & invocabimus nomen tuum.

We will relate thy wondrous works; \* when I shall take a time, I will judge righteously.

Narrabimus mirabilia tua, \* cum accepero tempus, ego justitias judicabo.

The earth is melted away, and all that dwell thereon; \* I gave strength to the pillars therefore.

Liquefacta est terra, et omnes qui habitant in ea; \* ego confirmavi columnas ejus.

I said to the wicked ones: Do not act wickedly; \* and to the sinner: Boast not of strength.

Dixi iniquis: Nolite inique agere; \* et delinquentibus: nolite extollere cornu.

Boast not of your mighty strength: \* speak not wickedly against God.

Nolite extollere in altum cornu vestrum; \* nolite loqui adversus Deum iniquitatem.

For neither from the east, nor from the west, nor from the mountains of the desert, can aid come; \* for God now sits as judge.

Quia neque ab oriente, neque ab occidente, neque a desertis montibus; \* quoniam Deus judex est.

One he pulleth down, another he exalteth; \* for in the hand of the Lord there is a cup of strong wine full of mixture.

Hunc humiliat, & hunc exaltat; \* quia calix in manu Domini vini meri plenus misto.

And he hath poured it out from this to that ; but the dregs thereof are not emptied ; \* all the sinners of the earth shall drink of it.

But I will declare for ever ; \* and sing the praises of the God of Jacob.

And I will break all the strength of sinners ; \* and the strength of the righteous one shall be exalted.

*Anth.* I said to the wicked.

*Anth.* The earth trembled, and was silent, while God rose up in judgment.

*Psalm lxxv.*

**G**OD is known in Judea ; \* great is his name in Israel.

And his place is in the city of peace ; \* and his abode in Sion.

There hath he broken the strength of the bows ; \* the shield, the sword, and battle.

Thou wonderfully shinest from the everlasting mountains ; \* dismayed are all the foolish of heart.

They have slept their sleep ; \* and all the men of riches found nothing in their hands.

At thy rebuke, O thou God of Jacob ; \* they fell asleep, who mounted horses.

Thou art terrible, and who can stand against thee ; \* when thy wrath breaks forth ?

Et inclinavit ex hoc in hoc ; verumtamen sæx ejus non est exinanita ; \* bibent omnes peccatores terræ.

Ego autem annuntiabo in sæculum ; \* cantabo Deo Jacob.

Et omnia cornua peccatorum confringam ; \* & exultabuntur cornua justi.

*Ant.* Dixi iniquis.

*Ant.* Terra tremuit, & quievit, dum exurgeret in judicio Deus.

**N**OTUS in Judea Deus ; \* in Israel magnum nomen ejus.

Et factus est in pace locus ejus ; \* et habitatio ejus in Sion.

Ibi confregit potentias arcuum ; \* scutum, gladium, et bellum.

Illuminans tu mirabiliter a montibus æternis ; \* turbati sunt omnes insipientes corde.

Dormierunt somnum suum ; \* et nihil invenerunt omnes viri divitiarum in manibus suis.

Ab increpatione tua, Deus Jacob, \* dormitaverunt, qui ascenderunt equos.

Tu terribilis es, et quis resistet tibi ; \* ex tunc ira tua ?

From heaven thou madest thy sentence heard ; \* the earth trembled, and was silent,

When God rose up in judgment, \* to save all the meek ones of the land.

For the design of man shall praise thee ; \* and the remainder of his designs shall keep a holy-day to thee.

Make your vows, and pay them to the Lord your God, \* all you around him who bring gifts.

To the awful one, to him who taketh away the breath of princes, \* the awful one to the kings of the earth.

*Anth.* The earth trembled.

*Anth.* I stretched forth my hands to God in the day of my distress.

*Psalm lxxvi.*  
**W**ITH my voice I cried out unto the Lord ; \* with my voice I cried out to God, and he heard me.

In the day of my distress I sought God with my hands stretched out to him in the night ; \* and I was not deceived.

My soul refused all comfort ; \* I called God to mind, and was delighted, and I continued in this exercise ; and my spirit swooned away.

De cœlo auditum fecisti judicium ; \* terra tremuit, et quievit,

Cum exurgeret in iudicium Deus, \* ut salvos faceret omnes mansuetos terræ.

Quoniam cogitatio hominis confitebitur tibi ; \* et reliquæ cogitationis diem festum agent tibi.

Vovete, et reddite Domino Deo vestro, \* omnes qui in circuitu ejus affertis numera.

Terribili et ei qui aufert spiritum principum, \* terribili apud Reges terræ.

*Ant.* Terra tremuit.

*Ant.* In die tribulationis meæ Deum exquisivi manibus meis.

**V**OICE mea ad Dominum clamavi ; \* voce mea ad Deum, et intendit mihi.

In die tribulationis meæ Deum exquisivi manibus meis nocte contra eum ; \* et non sum deceptus.

Renuit consolari anima mea ; \* memor fui Dei, et delectatus sum, et exercitatus sum ; et defecit spiritus meus.

My eyes were before-hand with the watch ; \* I was dismayed, and spoke not.

I reflected on the days of old ; \* the years of eternity I kept in mind.

And I meditated in the night with my heart ; \* I mused, and searched my spirit.

Will God then for ever cast me off ; \* or will he never more be favourable again ?

Or will he cut off his mercy for ever, \* from generation unto generation ?

Or will God forget to shew compassion ? \* Or will he, in his anger, shut up his mercies ?

And I said : Now I begin : \* this is a change of the right hand of the Most High.

I have bore in mind the works of the Lord ; \* and I will bear in mind thy wonders from the beginning.

And I will meditate on all thy works ; \* and will apply myself to thy designs.

Holy, O God, are thy ways ; who is a great God like our God ? \* Thou art the God, that dost wonders.

Thou hast made thy power known among the nations ; \* with thy own arm didst thou redeem thy

Anticipaverunt vigillas oculi mei ; \* turbatus sum, et non sum locutus.

Cogitavi dies antiquos ; \* et annos æternos in mente habui.

Et meditatus sum nocte cum corde meo ; \* et exercitabor, at scopebam spiritum meum.

Numquid in æternum projiciet Deus ; \* aut non apponet ut complacitior sit adhuc ?

Aut in finem misericordiam suam abscindet, \* a generatione in generationem ?

Aut obliviscetur misereri Deus ? \* Aut continebit in ira sua misericordias suas ?

Et dixi : Nunc cæpi : \* hæc mutatio dexteræ Excelsi.

Memor fui operum Domini ; \* quia memor ero ab initio mirabilium tuorum.

Et meditabor in operibus tuis ; \* et in adinventionibus tuis exercebor.

Deus in sancto via tua ; quis Deus magnus sicut Deus noster ? \* Tu es Deus, qui facis mirabilia.

Notam fecisti in populis virtutem tuam ; \* redimisti in brachio tuo populum tuum filios Jacob et Joseph.

people, the children of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee; \* and the deep was frightened and shook.

Great was the noise of the waters; \* the clouds sent forth their voice.

And thy arrows flew about; \* and the voice of thy thunder rolled.

Thy lightning blazed on the globe of the earth; \* the earth shook, and trembled.

Thy way was in the sea, and thy path in mighty waters; \* but thy footsteps were not known.

Like sheep didst thou lead out thy people, \* by the hand of Moses and Aaron.

*Anth.* I stretched forth.

V. Arise, O Lord. R. And plead my cause.

Our Father.

Viderunt et aquæ, Deus, viderunt te aquæ; \* et timerunt, et turbatæ sunt abyssi.

Multitudo sonitus aquarum; \* vocem dederunt nubes.

Etenim sagittæ tuæ transeunt; \* vox tonitruï tui in rota.

Illuxerunt coruscationes tuæ orbi terræ; \* commota est, et contremuit terra.

In mari via tua, et semitæ tuæ in aquis multis; \* et vestigia tua non cognoscentur.

Deduxisti, sicut oves, populum tuum, \* in manu Moysi et Aaron.

*Ant.* In die tribulationis.

V. Exurge, Domine. R. Et judica causam meam.

In Secret.

## VII. LESSON.

Out of the first Epistle of blessed PAUL the Apostle to the CORINTHIANS, *Chap. xi.*

**N**OW this I ordain: Not praising you that you come together not for the better, but for the worse. For first of all I hear, that when you meet together in the Church, there are divisions among you, and in part I believe it. For there must be also heresies; that they, who are approved, may be made manifest among you. When you come together therefore in one place, it is not now to eat the Lord's supper. For every one taketh before-hand his own supper to eat. And one indeed is hungry, and another is drunk. Have you not houses to eat and drink in? Or despise ye the Church of God, and put them to shame, who are poor? What shall I say to you? Do I praise you? In this I praise you not.

R. I was like an innocent lamb, and was led to slaughter, and knew it not; my enemies held council against me, saying; \* Come, let us put wood in his bread, and cut him off from the land of the living. V. All my enemies plotted mischief against me; they ordered an unjust thing against me saying; \* Come let us put, &c. to V.

R. *Eram quasi agnus innocens; ductus sum ad immolandum, et nesciebam; consilium fecerunt inimici mei adversum me, dicentes; \* Venite, mittamus lignum in panem ejus, et eradamus eum de terra viventium. V. Omnes inimici mei adversum me cogitabant mala mihi; verbum iniquum mandaverunt adversum me, dicentes; \* Venite, &c. to V.*

### VIII. LESSON.

**F**OR I received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke it, and said: Take ye, and eat, *This is my Body, which shall be delivered up for you: This do you in remembrance of me.* In like manner he took the cup, after he had supped, saying: *This cup is the New Testament † in my blood: This do ye, as often as you shall drink it, in remembrance of me* For as often as you shall eat this bread, and drink this cup, you shall publish the death of the Lord, till he come.

R. Could you not watch one hour with me, who exhorted one another to die with me? \* Or see you not Judas, how he sleepeth not, but hasteneth to betray me to the Jews? V. Why sleep ye? Arise, and pray, that you enter not into temptation. \* Or see you not, &c. to V.

R. *Una hora non potuistis vigilare mecum, qui exhortabamini mori pro me? \* Vel Judam non videtis, quomodo non dormit, sed festinat tradere me Judæis? V. Quid dormitis? Surgite, et orate, ne intretis in tentationem. \* Vel Judam, &c. to V.*

### IX. LESSON.

**W**HEREFORE, whosoever shall eat this bread, or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man try himself; and so let him eat of that bread, and drink of the cup. For he that eateth and drinketh unworthi-

† Or, Covenant.

ly, eateth and drinketh judgment † to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord; that we may not be condemned with this world. Wherefore, my brethren, when you meet together to eat, wait for one another. If any man be hungry, let him eat at home; that you meet not together to judgment. And the rest I will order when I come.

R. The elders of the people held council,\* To seize Jesus by stratagem, and put him to death; they went forth with swords and clubs, as against a thief. V. The high priests and the Pharisees assembled the council,\* To seize, &c. to V. The elders, &c. to V.

R. Seniores populi concilium fecerunt,\* Ut Jesum dolo tenerent, et occiderent; cum gladiis et fustibus exierunt tanquam ad latronem. V. Collegerunt pontifices et Pharisæi concilium,\* Ut Jesum, &c. to V. Seniores, &c. to V.

• LAUDS.

*Anth.* Be thou justified, O Lord, in thy words, and may'st thou overcome, when thou shalt judge.

*Ant.* Justificeris, Domine, in sermonibus, tuis, et vincas cum judicaris.

*Psalm 50.* Miserere, p. 108.

*Anth.* Be thou justified.

*Ant.* Justificeris.

*Anth.* The Lord was led like a lamb to slaughter, and opened not his mouth.

*Ant.* Dominus tanquam ovis ad victimam ductus est, et non aperuit os suum.

*Psalm lxxxix.*

**O** Lord, thou hast been our refuge,\* from generation to generation.

**D**OMINE, refugium factus es nobis,\* a generatione in generationem.

Before the mountains were made, or the earth and world were formed,\* from eternity to eternity thou art God.

Priusquam montes fierent, aut terra et orbis;\* a sæculo et usque in sæculum tu es Deus.

Do not bring man low;\* for thou hast said: Be

Ne avertas hominem in humilitatem;\* et dixisti;

† Expl. Damnation.



converted ye sons of men.

For a thousand years in thy sight, \* are like yesterday that is gone ;

And a watch of the night, \* as things reckoned for nought, their years shall be.

In a morning like grass shall man pass away ; in the morning he shall flower, and pass away ; \* in the evening he shall droop, grow hard, and wither.

For by thy wrath are we quickly consumed ; \* and at thy indignation are we dismayed.

Thou hast set our iniquities before thy sight, \* our life in the light of thy countenance.

For all our days are spent ; \* and we ourselves are consumed in thy wrath.

Our years shall be like the contrivance of the spider ; \* all the days of our years shall be threescore and ten.

But if in the strong they be fourscore years ; \* yet what there is more of them, is all labour and sorrow.

Thus thy mercy overtaketh us ; \* and we are chastised in it.

Who knoweth the power of thy anger ? \* Or thro' fear can estimate thy wrath ?

Thus make thy right hand known ; \* and with wisdom make us wise in heart.

Convertimini filii hominum:

Quoniam mille anni ante oculos tuos,\* tanquam diebesterna, quæ præteriit.

Et custodia in nocte,\* quæ pro nihilo habentur, eorum anni erunt.

Mane sicut herba transeat ; mane floreat, et transeat ; \* vespere decidat, induret, et arescat.

Quia defecimus<sup>o</sup> in ira tua ; \* et in furore tuo turbati sumus.

Posuisti iniquitates nostras in conspectu tuo,\* sæculum nostrum in illuminatione vultus tui.

Quia omnes dies nostri defecerunt ; \* et in ira tua defecimus.

Anni nostri sicut aranea meditabuntur ; \* dies annorum nostrorum in ipsis, septuaginta anni.

Si autem in potentatibus octoginta anni : \* et amplius eorum labor et dolor.

Quoniam supervenit mansuetudo ; \* et corripiemur.

Quis novit potestatem iræ tuæ ? \* Et præ timore tuo iram tuam dinumerare ?

Dexteram tuam sic notam fac ; \* et eruditos corde in sapientia.

Turn to us; O Lord, how long? \* and be appeased towards thy servants.

We shall be filled in the morning with thy mercy; \* we shall be in joy and comfort all our days.

Then shall we rejoice in proportion to the days thou hast afflicted us; \* to the number of years, we have seen misfortunes.

Look down on thy servants, and on thy own work; \* and prosper thou their children.

And may the light of the Lord our God be upon us; and prosper thou from on high the works of our hands; \* yea, the works of our hands do thou prosper.

*Anth.* The Lord was led.

*Anth.* My heart is burst within me, all my bones have trembled.

*Psalm lxii.* Deus, Deus meus. *With the following Psalm lxvi. as p. cxxxii.*

*Anth.* My heart.

*Anth.* Thou hast encouraged us by thy power, and thy holy refreshment, O Lord.

*The CANTICLE of MOSES. Exod. xv.*

**L**ET us sing to the Lord, for he hath gloriously displayed his greatness; \* the horse and the rider hath he cast into the sea.

The Lord is my strength and my praise; \* it was he who saved me.

*Convertere Domine, usquequo? \* Et deprecabilis esto super servos tuos.*

*Repleti sumus mane misericordia tua; \* et exultavimus, et delectati sumus omnibus diebus nostris.*

*Lætati sumus pro diebus, quibus nos humiliasti; \* annis, quibus vidimus mala.*

*Respice in servos tuos et in opera tua; \* et dirige filios eorum.*

*Et sit splendor Domini Dei nostri super nos; et opera manuum nostrarum dirige super nos; \* et opus manuum nostrarum dirige.*

*Ant.* Dominus tanquam.

*Ant.* Contritum est cor meum in medio mei, contremuerunt omnia ossa mea.

*Ant.* Contritum est.

*Ant.* Exhortatus es in virtute tua, et in refectione sancta tua, Domine.

**C**ANTEMUS Domino, gloriose enim magnificatus est; \* equum et ascensorem projecit in mare.

Fortitudo mea, et laus mea Dominus; \* et factus est mihi in salutem.

He is my God, and to him will I give glory; \* he was the God of my father, and him will I extol.

The Lord is like a mighty warrior, his name is the Almighty; \* he cast the chariots of Pharaoh, and his army into the sea.

His chosen captains were drowned in the red sea; \* the deep covered them, they went down to the bottom like a stone.

Thy right hand, O Lord, hath gloriously displayed its strength; thy right hand, O Lord, hath smote the enemy; \* and by thy own great glory hast thou over-thrown thy opposers.

Thou didst send forth thy wrath, which consumed them like stubble; \* and by the breath of thy fury were the waters gathered together.

The running water stood still; \* the deep waters gathered together in the midst of the sea.

The enemy said; I will pursue, and overtake them; \* I will divide their spoils, my soul shall have its fill.

I will unsheathe my sword; \* my own hand shall slay them.

Thy breath blew, and the sea covered them; \* they sunk like lead in the boisterous waves.

Who, among the mighty ones, is like to thee, O Lord? \* Who is like unto

Iste Deus meus, et glorificabo eum; \* Deus patris mei, et exaltabo eum.

Dominus quasi vir pugnator, Omnipotens nomen ejus; \* currus Pharaonis, et exercitum ejus projecit in mare.

Electi principes ejus submersi sunt in mari rubro; \* abyssi operuerunt eos, descenderunt in profundum quasi lapis.

Dextera tua, Domine, magnificata est in fortitudine; dextera tua, Domine, percussit inimicum; \* et in multitudine gloriæ tuæ deposuisti adversarios tuos.

Misisti iram tuam, quæ devoravit eos sicut stipulam; \* et in spiritu furoris tui congregatæ sunt aquæ.

Stetit unda fluens; \* congregatæ sunt abyssi in medio mari.

Dixit inimicus; persequar, et comprehendam: \* dividam spolia, implebitur anima mea.

Evaginabo gladium meum; \* interficiet eos manus mea.

Flavit spiritus tuus, & operuit eos mare, \* submersi sunt quasi plumbum in aquis vehementibus.

Quis similis tui in fortibus, Domine? \* Quis similis tui, magnificus in sanc-

thee, glorious in thy sanctuary, awful, worthy of praise, and performing wonders ?

Thou stretchedst out thy hand, and the earth devoured them ; \* thou, in thy mercy, didst lead the people, whom thou hadst ransomed

And by thy might didst thou carry them, \* to the holy place of thy abode.

The nations came up against us in a rage ; \* grief seized the Philistines.

Then were the princes of Edom dismayed, a panic seized the valiant ones of Moab ; \* all the inhabitants of Canaan stood motionless.

Let fear and dread still come upon them \* at the greatness of thy might.

Let them become motionless like a stone, until thy people, O Lord hath passed ; \* until this thy people hath passed, whom thou hast purchased.

Thou wilt lead them to, and settle them on, the mount of thy inheritance ; \* in the strong place of thy abode, which thou hast built, O Lord.

In thy sanctuary, O Lord, which thy own hands have made so strong ; \* the Lord shall reign for ever and ever more.

For Pharaoh on horseback went into the sea with his chariots and horsemen ;

titate, terribilis atque laudabilis, faciens mirabilia.

Extendisti manum tuam, et devoravit eos terra ; \* dux fuisti in misericordia tua populo, quem redemisti.

Et portasti eum, in fortitudine tua, \* ad habitaculum sanctum tuum.

Ascenderunt populi, et irati sunt ; \* dolores obtinuerunt habitatores Philistiim.

Tunc conturbati sunt principes Edom, robustos Moab obtinuit tremor ; \* obriguerunt omnes habitatores Chanaan.

Irruat super eos formido & pavor \* in magnitudine brachii tui.

Fiant immobiles quasi lapis, donec pertranseat populus tuus, Domine : \* donec pertranseat populus tuus iste, quem possedisti.

Introduces eos, & plantabis eos in monte hæreditatis tuæ ; \* firmissimo habitaculo tuo, quod operatus es, Domine.

Sanctuarium tuum, Domine, quod firmaverunt manus tuæ ; \* Dominus regnabit in æternum, & ultra.

Ingressus est enim eques Pharao cum curribus & equitibus ejus in mare ; \*

\* and the Lord brought back upon them the waters of the sea ;

But the children of Israel passed on dry land, \* through the midst of it.

*Anth.* Thou hast encouraged.

*Anth.* He was made an offering, because he chose it, and he bore our sins.

*Ps.* cxlviii. Laudate Dominum de caelis. *With the two Psalms following, p. cxxxv.*

*Anth.* He was made an offering.

V. My ally, in whom I trusted. V. He who eat my bread hath most wickedly deceived me.

*At the* BENEDICTUS.

*Anth.* But the traitor gave them a signal, saying; the man I shall kiss is he; lay hold on him.

*The CANTICLE* Benedictus, p. cxxxviii.

*Anth.* But the traitor.

V. Christ became obedient for us even unto death.

Our Father. *In secret.*

*Then is said the Psalms, Miserere, p. 108. and at the end thereof the*

**PRAYER** *Respice.* Look down, O Lord, we beseech thee, on this thy family, for which our Lord Jesus Christ scrupled not to be delivered up into the hands of wicked men, and undergo the punishment of the cross. Who liveth, &c. *in secret.*

**MASS.** INTROIT. *Gal. vi.*

**W**E ought to glory in the cross of our Lord Jesus Christ; in whom is our salvation, our

& reduxit super eos Dominus aquas maris :

Filii autem Israel ambulaverunt per siccum, \* in medio ejus.

*Ant.* Exhortatus es.

*Ant.* Oblatus est, quia ipse voluit, & peccata nostra ipse portavit.

*Ant.* Oblatus est.

V. Homo pacis meae, in quo speravi. R. Qui edebat panes meos, ampliavit adversum me supplantationem.

*Ant* Traditor autem dedit eis signum, dicens; Quem osculatus fuero, ipse est; tenete eum.

*Ant.* Traditor autem.

V. Christus factus est pro nobis obediens usque ad mortem.

*In secret.*

**N**OS autem gloriamur in cruce Domini nostri Jesu Christi; in quo est salus, vita, &

life and resurrection ; by whom we have been saved and delivered. *Ps. 66.* May God have mercy on us, and bless us ; may his countenance shine upon us, and may he take pity on us. We ought to glory, &c. to *Ps.*

resurrectio nostra ; pre quem salvati, & liberati sumus. *Ps 66.* Deus misereatur nostri, & benedicat nobis ; illuminet vultum suum super nos, & misereatur nostri. Nos autem, &c. to *Ps.*

N. B. *The bells are rung during the whole time of the Gloria in excelsis ; but no more till the same time on Holy Saturday.*

COLLECT. *Deus, a quo.* O God, from whom both Judas received the punishment of his sin, and the thief the reward of his confession ; grant us the effects of thy mercy ; that as our Lord Jesus Christ, at the time of his passion, bestowed on both different rewards according to their merits ; so having destroyed the old man in us, he may give us grace to rise again with him. Who liveth.

N. B. *This prayer alone is said to-day.*

EPISTLE. 1 *Cor. ii.*

**B**RETHREN: When you come together in one place it is not now to eat the Lord's Supper. For every one taketh before-hand his own supper to eat. And one indeed is hungry, and another is drunk. Have you not houses to eat and drink in ? Or despise ye the Church of God, and put them to shame, who are poor ? What shall I say to you ? Do I praise you ? In this I praise you not. For I received of the Lord, that which also I delivered to you ; that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke it, and said ; Take ye, and eat, *this is my body, which shall be delivered up for you ; this do ye in remembrance of me.* In like manner he took the cup, after he had supped, saying : *This cup is the New Testament in my blood ; This do ye, as often as you drink it, in remembrance of me.* For as often as ye shall eat this bread, and drink this cup, you shall publish the death of the Lord till he come. Wherefore, whosoever shall eat this bread, or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man try himself ; and so let him eat of that bread, and drink of the cup. For he

that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we certainly should not be judged. But whilst we are judged, we are chastised by the Lord; that we may not be condemned with this world.

GRAD. *Phil.* ii. Christ for us became obedient unto death, even the death of the cross. *V.* Therefore did God raise him up, and gave him a name, which is above every name.

Christus factus est pro nobis obediens usque ad mortem, mortem autem crueis. *V.* Propter quod & Deus exaltavit illum, & dedit illi nomen, quod est super omne nomen.

GOSPEL. *John* xiii. 1. 15.

**B**EFORE the festival of the Passover, Jesus knowing that his hour was come to pass out of this world to the Father; having loved his own, who were in the world, he loved them to the end. And when supper was done, (the Devil having already put it into the heart of Judas, the son of Simon, the Iscariot, to betray him) knowing that his Father had given him all things into his hands, and that he came from God, and was now to return to God; he riseth from supper, and layeth aside his garments; and having taken a towel, he put it about him. After that he poureth water into a bason, and began to wash the feet of the disciples, and to wipe them with the towel, which was tied about him. He cometh therefore to Simon Peter. And Peter saith to him; Lord, dost thou wash my feet? Jesus answered, and said to him; What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him; Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him; Lord, wash not only my feet, but also my hands, and my head. Jesus saith to him; He that is washed, needeth not but to wash his feet to be quite clean. And you are clean; but not all of you. For he knew who it was that would betray him; and therefore he said; You are not all of you clean. Then after he had washed their feet, he took his garments. And when he was again at table, he said to them; Do you know what I have done to you? You call me Master, and Lord; and you say right; for I am so. If I then have washed your feet, who am your Lord and

Master ; you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. **CREDO.**

**OFFERT.** *Ps. cxvii.* *Dextera Domini fecit virtutem ; dextera Domini exaltavit me : non moriar, sed vivam, & narra- bo opera Domini.*  
 The right hand of the Lord hath displayed its might ; the right hand of the Lord hath raised me up ; I shall not die, but live, and publish the works of the Lord.

**SECRET.** We beseech thee, O holy Lord, Almighty Father, Eternal God, that our Lord Jesus Christ, thy Son, may make our sacrifice acceptable to thee, who on this day commanded his disciples to celebrate it in memory of him. Who liveth.

**PREFACE, as p. 53.**

### THE COMMUNICANTES.

**B**EING united in communion, and celebrating this most sacred day, in which our Lord Jesus Christ was betrayed for us ; and also honoring in the first place the memory of glorious Mary ever a Virgin, and Mother of the same God, and our Lord Jesus Christ ; as also of thy blessed Apostles, &c. *as in the ORDINARY, p. 56.*

### THE HANC IGITUR.

**W**E therefore beseech thee, O Lord, graciously to accept this offering of us thy servants, and of thy whole family, which we make in memory of that day, on which our Lord Jesus Christ commanded his disciples to celebrate the mysteries of his body and blood ; and dispose our days in peace, and preserve us from eternal damnation, and rank us in the number of thine elect. Thro' the same. Amen.

Which oblation do thou, O God, vouchsafe, &c. *as in the ORDINARY, p. 57.*

**N B.** *The Pax is not given to-day.*

**COMM.** *John xiii.* The Lord Jesus, after he had supped with his disciples, washed their feet, and said to them : Do you understand what I have done to you. I who am your Lord and Master ? I have set you  
*Dominus Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, & ait illis ; scitis quid fecerim vobis, ego Dominus & Magister ? Exemplum dedi vobis, ut & vos ita faciatis,*



an example, that you may do the same.

**POSTCOMM. *Refecti.*** We beseech thee, O Lord our God, that being nourished with this life-giving food, we may receive, by thy grace, in immortal glory, what we celebrate in this mortal life. *Thro'.*

*After Mass the Priest carries the Host, consecrated for to-morrow, to a place properly prepared for its reception. And during the Procession is sung the Hymn, Pange lingua, as p. 105. After which follow the*

### VESPERS.

*Anth.* **I** Will take the cup of salvation, and I will call on the name of the Lord.

*Ant.* **C**ALICEM salutaris accipiam, & nomen Domini invocabo.

*Psalm 115. Credidi, p. 95.*

*Anth.* I will take.

*Ant.* Calicem.

*Anth.* With those who hated peace, was I peaceful; when I spoke to them, they fell upon me without cause.

*Ant.* Cum his qui oderunt pacem, eram pacificus; dum loquebar illis, impugnabant me gratis.

*Psalm cxix. Ad Dominum cum tribularer, p. ciii.*

*Anth.* With those.

*Ant.* Cum his.

*Anth.* From unjust men deliver me, O Lord.

*Ant.* Ab hominibus iniquis libera me, Domine.

*Psalm cxxxix.*

**R**ESCUE me, O Lord, from the wicked man; \* from the unjust man rescue me.

**E**RIPE me, Domine, ab homine malo; \* a viro iniquo eripe me.

Who devised iniquity in their heart; \* all the day long prepared for war.

**Q**ui cogitaverunt iniquitates in corde; \* tota die constitutebant praelia.

They sharpened their tongues like the serpent; \* the venom of asps was on their lips.

Acuerunt linguas suas sicut serpentis; \* venenum aspidum sub labiis eorum.

Secure me, O Lord, from the hands of the sinner; \* and from unjust men deliver me:

Custodi me, Domine, de manu peccatoris; \* & ab hominibus iniquis eripe me.

The proud ones, who thought to trip up my heels,

**Q**ui cogitaverunt supplantare gressus meos; \* ab

\* laid a hidden snare for me:

And ropes they stretched out for a snare; \* by the way-side they put a stumbling-block for me.

I said to the Lord: Thou art my God; \* hear, O Lord, the voice of my petition.

Lord, Lord, the might of my salvation; \* thou coveredst my head in the day of battle.

Deliver me not, O Lord, against my wish, up to the sinner; \* they have plotted against me; do not thou forsake me, lest they glory.

All their wiles, \* and all their calumnies, shall overwhelm themselves.

Burning coals shall fall upon them, into a fire wilt thou cast them; \* under misfortunes they shall sink.

The false-tongued man shall not prosper on earth; \* evils shall seize the wicked-man at death.

I know the Lord will judge the poor man's cause; \* and avenge the needy ones.

Surely the righteous shall praise thy name: \* and the upright dwell in thy sight.

*Anth.* From unjust men.

*Anth.* Preserve me from the snare they have laid for

sconderunt superbi laqueum mihi.

Et funes extenderunt in laqueum; \* juxta iter scandalum posuerunt mihi.

Dixi Domino; Deus meus es tu; \* exaudi, Domine, vocem deprecationis meae.

Domine, Domine, virtus salutis meae; \* obumbrasti super caput meum in die belli.

Ne tradas me, Domine, a desiderio meo peccatori; \* cogitaverunt contra me; ne derelinquas me, ne forte exalitentur.

Caput circuitus eorum, \* labor labiorum ipsorum operiet eos.

Cadent super eos carbones, in ignem dejicies eos; \* in miseriis non subsistent.

Vir linguosus non dirigetur in terra; \* virum injustum mala capient in interitu.

Cognovi quia faciet Dominus judicium inopis; \* & vindictam pauperum.

Verumtamen justi confitebuntur nomini tuo; \* & habitabunt recti cum vultu tuo.

*Ant.* Ab hominibus iniquis.

*Ant.* Custodi me a laqueo, quem statuerunt mi-

me, and from the stumbling-block of those, who do iniquity.

hi, & a scandalis operantium iniquitatem.

*Psalm cxi.*

**O** Lord, I cried out to thee, hear thou me; \* hear my voice, whenever I cry out to thee.

**D**OMINE, clamavi ad te, exaudi me; \* intende voci meæ, cum clamavero ad te.

Let my prayer ascend, like incense, in thy sight; \* let the lifting up of my hands be as the evening sacrifice.

Dirigatur oratio mea, sicut incensum, in conspectu tuo; \* elevatio manuum mearum sacrificium vespertinum.

Place, O Lord, a guard before my mouth; \* and a door about my lips.

Pone, Domine, custodiam ori meo; \* & ostium circumstantiæ labiis meis.

Turn not my heart to words of wickedness, \* to seek excuses for my sins:

Non declines cor meum in verba malitiæ, \* ad excusandas excusationes in peccatis:

With men that do iniquity; \* for I will not partake of all their dainties.

Cum hominibus operantibus iniquitatem; \* et non communicabo cum electis eorum.

The righteous man shall correct me in mercy, and reprove me; \* but the oil of sinners shall not anoint my head.

Corripiet me justus in misericordia, et increpabit me; \* oleum autem peccatoris non impinguet caput meum.

For still my prayer is against their kindnesses; \* their judges are cast down, and dashed against the rock.

Quoniam adhuc et oratio mea in beneplacitis eorum; \* absorpti sunt juncti petræ iudices eorum.

They shall hear my words, because they have prevailed. \* As clods of earth are broken up upon the ground:

Audient verba mea, quoniam potuerunt. \* Sicut crasitudo terræ erupta est super terram:

So are our bones scattered near hell: \* but Lord, O Lord, on thee are fixt my eyes; in thee I have hoped, take not away my life.

Dissipata sunt ossa nostra secus infernum: \* quia ad te, Domine, Domine, oculi mei; in te speravi, non auferas animam meam.

Preserve me from the snare, they have laid for me ; \* from the stumbling-block of those, who do iniquity.

In their own net shall sinners fall ; \* I am alone until I pass.

*Anth.* Preserve me.

*Anth.* I turned to the right, and looked ; but there was none would know me.

*Psalm cxli.*

**W**ITH my voice to the Lord I cried out ; \* with my voice to the Lord I prayed.

I pour forth in his sight my prayer, \* and my distress I lay before him ;

When my spirit faileth me, \* but thou dost know my paths.

In this way in which I walked, \* they hid a snare for me

I turned to the right, and looked ; \* but there was not one would know me.

Flight itself is gone from me ; \* and there is none who careth for my life.

I cried out to thee, O Lord ; \* I said ; Thou art my hope, my portion in the land of the living.

Attend to my request ; \* for I am brought exceeding low.

Deliver me from my pursuers ; \* for they are become too strong for me.

Free from confinement

Custodi me a laqueo, quem statuerunt mihi ; \* et a scandalis operantium iniquitatem.

Cadent in retiaculo ejus peccatores ; \* singulariter sum ego donec transeam.

*Ant.* Custodi me.

*Ant.* Considerabam ad dexteram, et videbam ; et non erat qui cognosceret me.

**V**OCE mea ad Dominum clamavi ; \* voce mea ad Dominum deprecatus sum.

Effundo in conspectu ejus orationem meam, \* et tribulationem meam ante ipsum pronuntio ;

In dificiendo ex me spiritum meum ; \* et tu cognovisti semitas meas.

In via hac, qua ambulabam, \* absconderunt laqueum mihi.

Considerabam ad dexteram, et videbam : \* et non erat qui cognosceret me.

Periit fuga a me, \* & non est qui requirat animam meam.

Clamavi ad te, Domine, \* dixi ; Tu es spes mea, portio mea in terra viventium.

Intende ad deprecationem meam ; \* quia humiliatus sum nimis.

Libera me a persecutoribus me ; \* quia confortati sunt super me.

Educ de custodia ani-

my soul, that I may praise thy name; \* the righteous ones are waiting, till thou avengest me.

*Anth.* I turned to the right.

man meam ad confitendum nomini tuo; \* me expectant justi donec retribuas mihi

*Ant.* Considerabam ad dexteram.

*At the MAGNIFICAT.*

*Anth.* While they were at supper, Jesus took bread, and blessed it, and broke it, and gave it to his disciples.

V. Christ became obedient for us unto death.

*Immediately after Vespers, the Priest, with his assistants, uncovers the altar, saying the Anth. Diviserunt. With the Ps. Deus, Deus meus, respice, as below, p. 398.*

*Ant.* Canantibus autem illis accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis.

V. Christus factus est pro nobis obediens usque ad mortem.

GOOD-FRIDAY AT MATINS.

Our Father. Hail Mary. I believe, *in secret*;

I. NOCTURN.

*Anth.* **T**HE Kings of the earth rose up and the princes assembled together against the Lord, and against his Christ.

**W**HY have the Gentiles raged; \* and the nations devised vain things?

The Kings of the earth rose up, and the princes assembled together, \* against the Lord, and against his Christ.

Let us break, said they, their bonds; \* and cast from us their yoke.

He that dwelleth in the

*Ant.* **A**DSTITERUNT Reges terræ, & principes convenerunt in unum adversus Dominum, & adversus Christum ejus.

*Psalm ii.*

**Q**UARE fremuerunt Gentes; \* & populi meditati sunt inania?

Adstiterunt Reges terræ, & principes convenerunt in unum: \* adversus Dominum, et adversus Christum ejus.

Dirumpamus vincula eorum; \* & projiciamus a nobis jugum ipsorum.

Qui habitat in cœlis, ir-

heavens shall laugh at them:  
\* the Lord shall scoff at  
them.

Then shall he speak to  
them in his wrath; \* and  
in his rage shall he dismay  
them.

For I am appointed King  
by him over Sion, his ho-  
ly mount: \* I publish his  
decree.

The Lord said unto me;  
\* My Son art thou, I this  
day begot thee.

Ask it of me, and I will  
give to thee the Gentiles  
for thine inheritance; \*  
and the bounds of the earth  
for thy possession.

Thou shalt rule them  
with a sceptre of iron; \*  
and like a potter's vessel  
shalt thou break them.

And now, O Kings, be  
wise; \* receive instruc-  
tions, ye who judge the  
earth.

Serve the Lord with  
fear; \* and exult in him  
with trembling.

Embrace instruction, lest  
perhaps the Lord be angry:  
\* and you perish from the  
righteous way.

When his wrath shall in  
a short time be kindled; \*  
blessed are all, who put  
their trust in him.

*Anth.* The Kings of the  
earth.

*Anth.* They parted my  
garments amongst them;  
and for my vest they cast  
lots.

ridebit eos; \* & Dominus  
subsannabit eos.

Tunc loquetur ad eos in  
ira sua; \* & in furore suo  
conturbabit eos.

Ego autem constitutus  
sum Rex ab eo super Sion  
montem sanctum ejus; \*  
prædicans præceptum ejus.

Dominus dixit ad me; \*  
Filius meus es tu, ego ho-  
die genui te.

Postula a me, & dabo ti-  
bi Gentes hæreditatem tu-  
am; \* & possessionem tu-  
am terminos terræ.

Reges eas in virga ferrea:  
\* & tanquam vas figuli  
confringes eos.

Et nunc, Reges, intelli-  
gite: \* erudimini, qui ju-  
dicatis terram.

Servite Domino in ti-  
more; \* & exultate ei  
cum tremore.

Apprehendite discipli-  
nam, nequando irascatur  
Dominus; \* & pereatis de  
via justa.

Cum exarserit in brevi  
ira ejus; beati omnes, qui  
confidunt in eo.

*Ant.* Adstiterunt Reges  
terræ.

*Ant.* Diviserunt sibi ves-  
timenta mea, et super ves-  
tem meam miserunt sortem.

*Psalm xxi.*

**O** God, my God, look down upon me ; why hast thou forsaken me ? \* Far from my salvation my sins do keep me.

My God will I cry out by day, and thou wilt not hear ; \* by night, and it shall not be folly in me.

For thou dwellest in the holy place ; \* thou praise of Israel.

In thee our Fathers hoped ; \* they hoped, and thou didst rescue them.

To thee they cried out, and they were saved ; \* in thee they hoped and never were confounded.

But I am a worm, and not a man ; \* the reproach of men and the outcast of all the people.

All that saw me, derided me ; \* they spoke with their lips, and wagged the head.

He hoped in the Lord, let him deliver him ; let him save him, since he loveth him.

But thou art he that brought me from the womb ; \* my hope from the breasts of my mother ; on thee was I cast from the womb.

Thou art my God from my mother's womb ; \* do not depart from me ;

When tribulation is at hand ; \* when there is none to help.

Many calves have sur-

**D**EUS, Deus meus, respice in me, quare me dereliquisti ? \* Longe a salute mea verba delictorum meorum.

Deus meus clamabo per diem, et non exaudies ; \* et nocte, et non ad insipientiam mihi.

Tu autem in sancto habitas ; \* laus Israel.

In te speraverunt patres nostri ; \* speraverunt, et liberasti eos.

Ad te clamaverunt, et salvi facti sunt ; \* in te speraverunt, et non sunt confusi.

Ego autem sum vermis, & non homo ; \* opprobrium hominum, et abjectio plebis.

Omnes videntes me, deriserunt me ; \* locuti sunt labiis, et moverunt caput.

Speravit in Domino, eripiat eum ; \* salvum faciat eum, quoniam vult eum.

Quoniam tu es, qui extraxisti me de ventre ; \* spes mea ab uberibus matris meae ; in te projectus sum ex utero.

De ventre matris meae Deus meus es tu ; \* ne decesseris a me ;

Quoniam tribulatio proxima est ; \* quoniam non est qui adjuvet.

Circumdederunt me vi-

rounded me ; \* fat bulls have beset me.

They have opened their mouths at me, \* like a raging and roaring lion.

Like water I am poured out ; \* my bones are all disjointed.

My heart is become like melted wax, \* within my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaved to my mouth ; \* and to the dust of death hast thou brought me down.

For many dogs have encompassed me ; \* a council of wicked ones hath beset me.

They have dug my hands and feet ; \* they have counted all my bones.

And they stared and gazed upon me ; \* they parted my garment amongst them : and for my vest they cast lots.

But thou, O Lord, withdraw not thy help from me ; \* look down to my defence.

Rescue from the sword, O God, my soul ; \* my forlorn soul from the dog's paw.

Save me from the lion's jaw ; \* and from the horn of the unicorn save me in my distress.

I will publish thy name to my brethren ; \* in the midst of the church will I praise thee.

tuli multi ; \* tauri pingues obsederunt me.

Aperuerunt super me os suum, \* sicut leo rapiens et rugiens.

Sicut aqua effusus sum ; \* et dispersa sunt omnia ossa mea.

Factum est cor meum tanquam cera liquescens, \* in medio ventris mei.

Arui, tanquam testa, virtus mea, et lingua mea adhæsit faucibus meis ; \* & in pulverem mortis deduxisti me.

Quoniam circumdederunt me canes multi ; \* concilium malignantium obsedit me.

Foderunt manus meas et pedes meos ; \* dinumeraverunt omnia ossa mea.

Ipsi vero consideraverunt, et inspexerunt me ; \* diviserunt sibi vestimenta mea ; \* et super vestem meam miserunt sortem.

Tu autem, Domine, ne elongaveris auxilium tuum a me ; \* ad defensionem meam conspice.

Erue a framea, Deus, animam meam ; \* et de manu canis unicum meam.

Salva me ex ore leonis ; \* et a cornibus unicornium humilitatem meam.

Narrabo nomen tuum fratribus meis ; \* in medio ecclesiæ laudabo te.



You who fear the Lord, praise ye him ; \* all you seed of Jacob, yield him glory.

Let all the seed of Israel fear him ; \* for that he hath not slighted, nor despised the poor one's prayer ;

Nor turned he away his face from me ; \* but when I cried out to him, he heard me.

Thee will I praise in the great assembly ; \* I will pay my vows in the sight of them that fear him.

The poor shall eat, and shall be filled ; and they shall praise the Lord, who seek him ; \* their hearts shall live for evermore.

All the bounds of the earth shall remember this,\* and be converted to the Lord.

And all the kindred of the Gentiles \* shall adore before his face.

For empire belongeth to the Lord ; \* and he shall rule the Gentiles.

All the fat ones of the earth shall eat and adore ; \* all shall fall prostrate before him, who go down into the earth.

And my soul shall live to him ; \* and my seed shall serve him.

A generation to come shall be declared the Lord's ; \* and the heavens shall publish his righteousness to

Qui timetis Dominum, laudate eum ; \* universum semen Jacob glorificate eum.

Timeat eum omne semen Israel ; \* quoniam non sprevit, neque despexit deprecationem pauperis ;

Nec avertit faciem suam a me ; \* et cum clamarem ad eum, exaudivit me.

Apud te laus mea in ecclesia magna ; \* vota mea reddam in conspectu timentium eum.

Edent pauperes et saturabuntur ; et ladabunt Dominum, qui requirunt eum ; \* vivent corda eorum in sæculum sæculi.

Remiscentur, et convertentur ad Dominum, \* universi fines terræ.

Et adorabunt in conspectu ejus \* universæ familiæ Gentium.

Quoniam Domini est regnum ; \* et ipse dominabitur Gentium.

Manducaverunt et adoraverunt omnes pingues terræ ; \* in conspectu ejus cadent omnes qui descendunt in terram.

Et anima mea illi vivet ; \* et semen meum serviet ei.

Annuntiabitur Domino generatio ventura ; \* et annuntiabunt cœli justitiam ejus populo, qui nascetur,

a people that shall be quem fecit Dominus.  
born, whom the Lord hath  
made.

*Anth.* They parted.

*Ant.* Diviserunt.

*Anth.* Unjust witnesses  
stood against me; and iniquity  
belied itself.

*Ant.* Insurrexerunt in  
me testes iniqui; et mentita  
est iniquitas sibi.

*Psalm xxvi.* Dominus illuminatio mea, p. cxviii.

*Anth.* Unjust witnesses.

*Ant.* Insurrexerunt.

V. They parted my garments  
amongst them. R. And for my  
vest they cast lots.

V. Diviserunt sibi vestimenta  
mea. R. Et super vestem  
meam miserunt sortem.

Our Father. *All in secret.*

### I. LESSON.

Out of the LAMENTATION of the Prophet JEREMY,  
*Chap. ii.*

*Heth.* **T**HE Lord resolved to destroy the walls of the  
daughter of Sion; he hath stretched out his  
line, and hath not withdrawn his hand from destruction.  
And the rampart mourneth; and the wall and it are both  
destroyed.

*Teth.* Her gates are thrown down upon the ground;  
he hath destroyed, and broke to pieces her bars. He  
hath carried her King and princes among the Gentiles.  
The law is now no more, and her prophets have had no  
visions from the Lord.

*Jod.* The antients of the daughter of Sion sat on the  
ground in silence; they covered their heads with ashes;  
they put on sackcloth. The virgins of Jerusalem cast  
down their heads towards the ground.

*Caph.* My eyes have failed me with weeping, my  
bowels are dismayed; my liver is poured out on the  
earth, because of the destruction of the daughter of my  
people, when the little one and the suckling fainted in  
the streets of the city.

Jerusalem, Jerusalem, return to the Lord thy God.

R. All my friends have  
forsaken me; and they who  
lay in ambush for me, have  
over-powered me. He

R. Omnes amici mei de-  
reliquerunt me; et præ-  
valuerunt insidiantes mihi.  
Tradidit me quem dilige-

whom I loved, hath betrayed me ; \* And they, with terrible looks, cruelly scourged me, and offered me vinegar to drink. V. They cast me out amongst the wicked, and spared not my life. \* And they, with terrible looks, &c. to V.

bam ; \* Et terribilibus oculis plaga crudeli percutientes, aceto potabant me. V. Inter iniquos projecerunt me, et non pepercerunt animæ meæ. \* Et terribilibus, &c. to V.

## II. LESSON.

*Lamed.* **T**HEY said to their mothers : Where is the wheat and wine ? When they fainted like wounded men in the streets of the city ; when they breathed out their souls in the bosoms of their mothers.

*Mem.* To what shall I compare thee ? Or to what shall I liken thee, O daughter of Jerusalem ? To what shall I equal thee, that I may comfort thee, O daughter of Sion ? For great, as the sea, is thy affliction : Who will heal thee ?

*Nun.* Thy prophets saw false and foolish things concerning thee ; neither did they lay open thy iniquity to excite thee to repentance ; but they looked for false prophecies and causes of thy banishment.

*Samech.* All that passed by, clapped their hands at thee ; they hissed and wagged their heads at the daughter of Jerusalem, saying : Is this the city of perfect beauty, the joy of the whole earth ?

Jerusalem, Jerusalem, return to the Lord thy God.

R. The veil of the temple was rent, \* And the whole earth shook ; the thief cried out from the cross, saying : Remember me, O Lord, when thou comest to thy kingdom. V. The rocks split, and the monuments opened, and many of the saints' bodies, that were dead, arose. \* And the whole earth, &c. to V.

R. Velum templi scissum est, \* Et omnis terra tremuit ; latro de cruce clamabat, dicens ; Memen-  
to mei, Domine, dum veneris, in regnum tuum. V. Petræ scissæ sunt, et monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt. \* Et omnis, &c. to V.

## III. LESSON.

*Aleph.* I AM a man that see my poverty in the rod of his indignation.

*Aleph.* He hath led me, and brought me into darkness, and not into light.

*Aleph.* Only against me hath he turned, and turned again his hand all the day long.

*Beth.* My skin and flesh hath he made old; he hath broken all my bones.

*Beth.* He hath built all round about me, and encompassed me with gall and labour.

*Beth.* He hath set me in a dark place like those who have been long dead.

*Ghimel.* He hath built all round about me, that I may not get out; he hath put on me heavy fetters.

*Ghimel.* He hath even rejected my prayer, when I cried out to him, and entreated him.

*Ghimel.* He hath shut up my way with square stones, and hath dug up my road.

Jerusalem, Jerusalem, return to the Lord thy God.

R. My chosen vineyard, it was I that planted thee; \* How art thou become so bitter, as to crucify me, and release Barabbas? V. I fenced thee around, and picked the stones out of thee, and built a press. \* How art thou, &c. to V. My chosen vineyard, &c. to V.

R. Vineam meam electam, ego te plantavi; \* Quomodo conversa es in amaritudinem, ut me crucifigeres, et Barabbam dimitteres? V. Sepivi te, et lapides elegi ex te, et ædificavi turrim. \* Quomodo conversa es, &c. to V. Vineam meam, &c. to V.

## II. NOCTURN.

*Anth.* They used violence, who sought my life.

*Psalm xxxvii.* Domine,

*Anth.* They used violence.

*Anth.* Let them be put to confusion and shame, who seek to take away my life.

*Ant.* Vim faciebant, qui quærebant animam meam.

ne in furore tuo, p. cxli.

*Ant.* Vim faciebant.

*Ant.* Confundantur, et revereantur, qui quærun animam meam, ut auferant eam.

*Psalm xxxix.* Expectans expectavi, p. cxxii.

*Anth.* Let them be put to confusion.

*Anth.* Strangers have risen up against me, and mighty ones have sought my life.

*Ant.* Confundantur.

*Ant.* Alieni insurrexerunt in me, et fortes quæsierunt animam meam.

*Psalm liii.*

**O** God, for the sake of thy name, save me : \* and in thy might judge my cause.

O God, hear thou my prayer ; \* give ear to the words of my mouth.

For strangers have risen up against me, and mighty ones have sought my life ; \* and they set not God before their eyes.

But behold God helpeth me ; \* and the Lord is the upholder of my life.

Turn back the evils on my enemies ; \* and according to thy promise do thou destroy them.

Then will I freely sacrifice to thee ; \* and praise thy name, O Lord ; for it is good.

Because thou wilt deliver me from all distress ; \* and my eye shall look down on my enemies.

*Anth.* Strangers have risen up.

V. Unjust witnesses stood up against me. R. And iniquity belied itself.

Our Father. *All in Secret.*

IV. LESSON.

Out of the Treatise of ST. AUGUSTINE, the Bishop, on the PSALMS. *Psalm lxiii. 2.*

**D**EUS, in nomine tuo salvum me fac ; \* et in virtute tua judica me.

Deus, exaudi orationem meam ; \* auribus percipe verba oris mei.

Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam ; \* et non proposuerunt Deum ante conspectum suum.

Ecce enim Deus adjuvat me ; \* et Dominus susceptor est animæ meæ.

Averte mala inimicis meis ; \* et in veritate tua disperde illos.

Voluntarie sacrificabo tibi ; \* et confitebor nomini tuo, Domine ; quoniam bonum est.

Quoniam ex omni tribulatione eripuisti me ; \* et super inimicos meos despexit oculus meus.

*Ant.* Alieni insurrexerunt.

V. Insurrexerunt in me testes iniqui. R. Et mentita est iniquitas sibi.

**T**HOU hast protected me, O God, from the assembly of the wicked ones, from the multitude of those who work iniquity. Now let us behold our head himself. Many of the Martyrs have suffered the like, but nothing shines so bright as the head of the Martyrs; it is there we best see, what they endured. He was protected from the multitude of the wicked ones; that is, God protected himself; the Son, and the man assumed by the Son, protected his own flesh. For he is the Son of Man, and the Son of God; the Son of God, because of the form of God; the Son of Man, because of the form of a servant; having it in his power to lay down his life, and to take it up again. What could his enemies do against him? They killed his body, but did not kill his soul. Observe; it would have signified little for the Lord to have exhorted the Martyrs by word, unless at the same time he had strengthened them by his example.

R. You are come out as against a thief with swords and clubs to seize me; \* I was every day amongst you teaching in the temple, and you seized me not; and now, having scourged me, you lead me to be crucified.

V. And when they laid hands on Jesus, and seized him, he said to them; \* I was every day amongst you, &c. to V.

R. *Tanquam ad latronem existis cum gladiis et fustibus comprehendere me; \* Quotidie apud vos eram in templo docens, et non me tenuistis; et ecce flagellatum ducitis ad cruciendum. V. Cumque iniecissent manus in Jesum, et tenuissent eum, dixit ad eos; \* Quotidie apud vos, &c. to V.*

### V. LESSON.

**Y**OU know what was the assembly of the wicked Jews, and what the multitude of those, who work iniquity. But what was that iniquity? It was, that they wanted to put to death our Lord Jesus Christ. I have done, says he, so many good works among you; for which of them is it that you want to put me to death? He bore with all their weaknesses, he cured all their sick, he preached the kingdom of heaven, he concealed not their crimes, that they might rather hate them, than the Physician, who healed them. Yet such was their ingratitude for all these cures, that, like men

in a raging fever, they werē in a fury at the Physician, who came to cure them, and formed a design to destroy him : as if they had a mind to try whether he was really man, that he could die ; or something above man, and would not suffer himself to die. We find their words in the wisdom of Solomon ; Let us condemn him, say they, to a most shameful death. Let us examine him ; for regard will be had to his words. If he be truly the Son of God, let him deliver him.

R. Darkness came on, whilst the Jews crucified Jesus ; and about the ninth hour Jesus cried out with a loud voice : My God, why hast thou forsaken me ? \* And bowing down his head, he gave up the ghost. V. Jesus crying out with a loud voice, said : Father, into thy hands I commend my spirit. \* And bowing down his head, &c. to V.

R. Tenebræ factæ sunt, dum crucifixissent Jesum Judæi ; et circa horam nonam exclamavit Jesus voce magna ; Deus meus, ut quid me dereliquisti ? \* Et inclinato capite, emisit spiritum. V. Exclamans Jesus voce magna, ait ; Pater, in manus tuas commendo spiritum meum. \* Et inclinato, &c. to V.

#### VI. LESSON.

**T**HEY sharpened their tongues like a sword. Let not the Jews say : We did not put Christ to death. For indeed they delivered him up to Pilate the judge, that they might seem innocent of his death. For when Pilate said to them : Put him to death yourselves ; they answered : It is not lawful for us to put any one to death. Thus they intended to throw the injustice of their crime on the judge, that was a man ; but could they deceive a judge, who is God ? - What Pilate did, his very doing of it made him somewhat partaker of their crime ; but if compared with them, he was much the more innocent. For he laboured what he could to get him out of their hands ; and to that end he ordered him to be scourged, and shewed him to them. This he did to our Lord, not by way of persecuting him, but to satisfy their rage ; that the sight of him in that condition might move them to pity, and make them desist from desiring his death. All this he did. But when they still persisted, you know that he washed his hands, and said : it was none of his doing, that he was innocent of his death. And yet he really put him to death. But if

he was guilty in doing so against his will, are they innocent, who forced him to do it? Not at all. He pronounced sentence against him, and ordered him to be crucified; and so, in a manner, put him to death himself. But you also, O Jews, put him to death. How did you put him to death? With the sword of the tongue; for you sharpened your tongues. And when gave you the stroke, but when you cried out: Crucify him, Crucify him.

R. I delivered up my dear life into the hands of the wicked, and my inheritance became unto me like a lion in the forest. My adversary spoke against me, saying: Gather together, and make haste to devour him. They placed me in a solitary desert, and the whole earth bemoaned me; \* Because there was none found, who would know me, or do me any kindness. V. Merciless men rose up against me, and they spared not my life; \* Because there was none found, &c. to V. I delivered up my dear life, &c. to V.

R. Animam meam dilectam tradidi in manus iniquorum, et facta est mihi hæreditas mea sicut leo in sylva. Dedit contra me voces adversarius, dicens; Congregamini, et properate ad devorandum illum; posuerunt me in deserto solitudinis, et luxit super me omnis terra; \* Quia non est inventus, qui me agnosceret, et faceret bene. V. Insurrexerunt in me viri absque misericordia, et non pepercerunt animæ meæ: \* Quia non est, &c. to V. Animam meam, &c. to V.

### III. NOCTURN.

*Anth.* From those that rise up against me, deliver me, O Lord, for they have seized on my life.

*Ant.* Ab insurgentibus in me, libera me, Domine, quia occupaverunt animam meam.

*Psalm* lviii.

**R**ESCUE me from my enemies, O my God; \* and from those that rise up against me, deliver me.

Rescue me from those who work iniquity; \* and save me from these men of blood.

**E**RIPE me de inimicis meis, Deus meus; \* et ab insurgentibus in me, libera me.

Eripe me de operantibus iniquitatem; \* et de viris sanguinum salva me.



For behold they have seized on my life; \* mighty ones have rushed in upon me.

Not for any iniquity of mine, or sin of mine, O Lord; \* I have run my course, and directed my steps without iniquity.

Arise to meet me, and behold me, \* even thou, Lord God of hosts, the God of Israel.

Set out to visit the Gentiles; \* spare none, who work iniquity.

They shall return in the evening, and suffer hunger like dogs; \* they shall go round the city.

Behold they will speak with their mouth; there will be a sword in their lips: \* for who, say they, hath overheard us?

But thou, O Lord, wilt laugh at them; \* thou wilt bring to nothing all the Gentiles.

My strength I will keep up thro' thee, for thou, O God, art my defence; \* he is my God, his mercy will prevent me.

God will shew me how he will treat my enemies; destroy them not; \* lest my people at any time forget.

But scatter them by thy might; \* and bring them down, my protector, Lord; For the sin of their

Quia ecce cepērunt animam meam; \* irruerunt in me fortes.

Neque iniquitas mea, neque peccatum meum, Domine; \* sine iniquitate cucurri, et direxi.

Exurge in occursum meum, et vide; \* et tu, Domine, Deus virtutum, Deus Israel.

Intende ad visitandas omnes Gentes; \* non miserearis omnibus, qui operantur iniquitatem.

Convertentur ad vesperam, et famem patientur ut canes; \* et circuibunt civitatem.

Ecce loquentur in ore suo, et gladius in labiis eorum; \* quoniam quis audivit?

Et tu, Domine, deridebis eos; \* ad nihilum deduces omnes Gentes.

Fortitudinem meam ad te custodiam, quia Deus susceptor meus es; \* Deus meus, misericordia ejus praeveniet me.

Deus ostendet mihi super inimicos meos; ne occidas eos; \* ne quando obliviscantur populi mei.

Disperge illos in virtute tua; \* et depone eos, protector meus, Domine; Delictum oris eorum ser-

mouth, and the speech of their lips ; \* and let them be taken in their pride.

And their curses, and their lies shall be talked of at their destruction ; \* at their destruction in wrath, and they shall be no more.

And all shall know that God will rule over Jacob, \* and all the bounds of the earth.

They shall return in the evening, and suffer hunger like dogs ; \* they shall go round the city.

They shall disperse for food ; \* and if they are not filled, they will grumble.

But I will sing thy might ; \* and in the morning I will joyfully celebrate thy mercy.

Bécause thou hast been my protector, \* and my refuge in the day of my distress.

O my help, to thee will I sing, for thou art the God that upholdest me ; \* my God, my mercy.

*Anth.* From those that rise up.

*Anth.* Thou hast removed my acquaintance far from me ; I was betrayed, and escaped not.

monem labiorum ipsorum ; \* et comprehendantur in superbia sua.

Et de execratione et mendacio annuntiabuntur in consummatione ; \* in ira consummationis, et non erunt.

Et scient quia Deus dominabitur Jacob, \* & finium terræ.

Convertentur ad vesperam, et famem patientur ut canes ; \* et circuibunt civitatem.

Ipsi dispergentur ad manducandum ; \* si vero non fuerint saturati, et murmurabunt.

Ego autem cantabo fortitudinem tuam ; \* et exaltabo mane misericordiam tuam.

Quia factus es susceptor meus, \* et refugium meum in die tribulationis meæ.

Adjutor meus, tibi psallam, quia Deus susceptor meus es ; \* Deus meus, misericordia meam.

*Ant.* Ab insurgentibus.

*Ant.* Longe fecisti notos meos a me, traditus sum, et non egrediebar.

*Psalm* lxxxvii.

**O** Lord God of my salvation, \* to thee have I cried out both night and day.

**D**OMINE Deus salutis meæ, \* in die clamavi et nocte coram te.

Let my prayer come before thee ; \* bend thine ear to my request.

For my soul is filled with misfortunes ; \* and my life hath drawn near unto the grave.

I am counted among those that go down into the pit ; \* I am become like a man without help, one set apart among the dead.

Like the slain sleeping in their tombs, whom thou no more rememberest ; \* and who by thy hand have been cut off.

They have put me in the lower pit ; \* in a dark place, and in the shades of death.

Great is thy fury against me, \* and all thy waves hast thou brought over me.

Thou hast removed my acquaintance far from me ; \* they held me as an abomination to themselves.

I was betrayed and escaped not ; \* my eyes pined away for want.

I cried out to thee, O Lord, all day long ; \* I stretched out my hands to thee.

Wilt thou do wonders for the dead ? \* Or will physicians raise them to life again to praise thee ?

Shall any one in the sepulchre publish thy mercy ? \* Or thy truth in the grave ?

Intret in conspectu tuo oratio mea ; \* inclina aurem tuam ad preces meas.

Quia repleta est malis anima mea ; \* et vita mea inferno appropinquavit.

Æstimatus sum cum descendentibus in lacum ; \* factus sum sicut homo sine adjutorio, inter mortuos liber.

Sicut vulnerati dormientes in sepulchris, quorum non es memor amplius ; \* et ipsi de manu tua repulsi sunt.

Posuerunt me in lacu inferiori, \* in tenebris, et in umbra mortis.

Super me confirmatus est furor tuus, \* et omnes fluctus tuos indaxisti super me.

Longe fecisti notos meos a me ; \* posuerunt me obominationem sibi.

Traditus sum, et non egrediebar ; \* oculi mei languerunt præ inopia.

Clamavi ad te, Domine, tota die ; \* expandi ad te manus meas.

Numquid mortuis facies mirabilia ? \* Aut medici suscitabunt, et confitebuntur tibi ?

Numquid narrabit aliquis in sepulchro misericordiam tuam ? \* et veritatem tuam in perditione ?

Shall thy words be known in the darksome abodes, \* and thy justice in the land of oblivion ?

But I, O Lord, have cried out to thee ; \* and early in the morning shall my prayer come before thee.

Why, O Lord, dost thou reject my prayer ? \* Why turnest thou thy face from me ?

I am poor and have been in trouble from my youth ; \* and when raised on high, have been brought low again, and to distress.

Thy whole wrath hath come upon me ; \* and thy terrors have affrighted me.

They have encompassed me like water all day long ; \* they have surrounded me on every side.

Thou hast kept far from me both friend and neighbour ; \* and my acquaintance, by my misery.

*Anth.* Thou hast removed.

*Anth.* They will catch at the life of the righteous one, and condemn the innocent blood.

*Psalm xciii.*

**T**HE Lord is the God of vengeance ; \* the God of vengeance hath acted without controul.

Ascend thy tribunal, O thou who judgest the earth ; \* give to the proud their due reward.

Numquid cognoscentur in tenebris mirabilia tua, \* et justitia tua in terra oblivionis ?

Et ego ad te, Domine, clamavi ; \* et mane oratio mea præveniet te.

Ut quid, Domine, repellis orationem meam ? \* Advertis faciem tuam a me ?

Pauper sum ego, et in laboribus a juventute mea ; \* exaltatus autem, humiliatus sum et conturbatus.

In me transierunt iræ tuæ ; \* et terrores tui conturbaverunt.

Circumdederunt me sicut aqua tota die ; \* circumdederunt me simul.

Elongasti a me amicum et proximum ; \* notos meos a miseria.

*Ant.* Longe fecisti.

*Ant.* Captabunt in animam justi, et sanguinem innocentum condemnabunt.

**D**EUS ultionum Dominus ; \* Deus ultionum libere egit.

Exaltare, qui judicas terram ; \* redde retributionem superbis.

How long, O Lord, shall sinners, \* how long shall sinners boast ?

How long shall they utter and talk iniquity ; \* how long shall they talk, who act unjustly ?

They have distressed, O Lord, thy people ; \* and have afflicted thy inheritance.

They have murdered the widow and the stranger ; \* and put to death the fatherless.

And they said : The Lord will not see it ; \* neither will the God of Jacob know it.

Understand, ye senseless among the people ; \* learn wisdom, ye fools, at last.

Will he not hear, who formed the ear ? \* Or doth not he see, who framed the eye ?

Shall not he rebuke, who chastiseth the Gentiles ? \* Who teacheth man his knowledge.

The Lord knoweth the thoughts of men, \* that they are vain.

Blessed is the man, whom thou shalt instruct, O Lord ; \* and whom thou shalt teach thy law.

That thou may'st spare him from evil days ; \* till a pit is dug for the sinner.

For the Lord will not cast off his people ; \* nor will he abandon his inheritance :

Usquequo peccatores, Domine ; \* usquequo peccatores gloriabuntur ?

Effabuntur, et loquentur iniquitatem ; \* loquentur omnes, qui operantur injustitiam ?

Populum tuum, Domine humiliaverunt ; \* et hæreditatem tuam vexaverunt.

Viduam et advenam interfecerunt ; \* et pupilos occiderunt.

Et dixerunt : Non videbit Dominus ; \* nec intelliget Deus Jacob.

Intelligite, insipientes in populo ; \* et stulti aliquando sapite.

Qui plantavit aurem, non audiet ? \* Aut qui finxit oculum, non considerat ?

Qui corripit Gentes, non arguet ? \* Qui docet hominem scientiam ?

Dominus scit cogitationes hominum, \* quoniam vanæ sunt.

Beatus homo, quem tu erudieris, Domine ; \* et de lege tua docueris eum.

Ut mitiges ei a diebus malis ; \* donec fodiat peccatori fovea.

Quia non repellet Dominus plebem suam ; et hæreditatem suam non derelinquet.

Until his justice be turned into judgment ; \* and all the upright of heart approve it.

Who will rise up with me against the wicked ones ? \* Or who will stand up with me against the workers of iniquity ?

Unless the Lord hath helped me ; \* very near in hell had dwelt my soul.

If I said : My foot hath slipped ; \* thy mercy, O Lord, became my help.

According to the greatness of my grief of heart, \* thy consolations have gladdened my soul.

Hath the tribunal of injustice any connection with thee ; \* O thou tribunal, who actest violence by law ?

They will catch at the life of the righteous one ; \* and condemn innocent blood.

But the Lord became my refuge ; \* and my God the help of my hope.

And he will repay them their iniquity ; he will destroy them for their wickedness ; \* the Lord our God will utterly destroy them.

*Anth.* They will catch.

V. They spake against me with a deceitful tongue.

R. And with words of

NOL. I.

Quoadusque justitia convertatur in iudicium ; \* et qui juxta illam, omnes qui recto sunt corde.

Quis consurget mihi adversus malignantes ? \* Aut quis stabit mecum adversus operantes iniquitatem ?

Nisi quia Dominus adjuvit me ; \* paulo minus habitasset in inferno anima mea.

Si dicebam : Motus est pes meus ; \* misericordia tua, Domine, adjuvabat me.

Secundum multitudinem dolorum meorum in corde meo, \* consolationes tuæ lætificaverunt animam meam.

Numquid adhæret tibi sedes iniquitatis ; \* qui fingis laborem in præcepto ?

Captabunt in animam justi, \* sanguinem innocentem condemnabunt.

Et factus est mihi Dominus in refugium ; \* Deus in adiutorium spei meæ.

Et reddet illis iniquitatem ipsorum ; et in malitia eorum disperdet eos ; \* disperdet illos Dominus Deus noster.

*Ant.* Captabunt.

V. Locuti sunt adversum me lingua dolosa. R. Et sermonibus odii circumde-

M M

\*

hatred they encompassed, derunt me, et expugnave-  
and assaulted me without a runt me gratis.  
cause.

Our Father. *All in secret.*

### VII. LESSON.

Out of the Epistle of blessed PAUL the Apostle to the  
HEBREWS, *Chap. iv. and v.*

**L**ET us hasten to enter into that rest ; lest any of us fall into the same example of unbelief. For the word of God is lively and effectual, and more piercing than any two-edged sword ; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature invisible in his sight ; but all things are naked and open to the eyes of him, to whom our speech is. Seeing then we have a great high priest, Jesus the Son of God, who hath penetrated the heavens, let us stand to what we profess. For we have not a high priest, who cannot have compassion on our infirmities ; but one tempted in all things like as we are, yet without sin.

R. They betrayed me into the hands of impious men, and they cast me out among the wicked, and spared not my life ; the mighty ones gathered together against me : \* And like giants they drew up against me. V. Strangers rose up against me, and mighty ones sought my life.\* And like giants, &c. to V.

R. Tradiderunt me in manus impiorum, et inter iniquos projecerunt me, et non pepercerunt animæ meæ ; congregati sunt adversum me fortes : \* Et sicut gigantes steterunt contra me. V. Alieni insurrexerunt adversum me, et fortes quæsierunt animam meam. \* Et sicut gigantes, &c. to V.

### VIII. LESSON.

**L**ET us go therefore with confidence to the throne of grace ; that we may obtain mercy, and find grace in seasonable aid. For every high priest taken from among men, is appointed for men in those things that appertain to God, that he may offer gifts and sacrifices for sin ; who can have compassion on those who are ignorant and err ; because he himself is also compassed with infirmity ; and therefore he ought as for the people, so also for himself to offer sacrifice for sin.

R. The wicked disciple betrayed Jesus to the chief priests and elders of the people : \* But Peter followed him at a distance, to see the end of it. V. And they led him to Caiphas the high priest, where the Scribes and Pharisees were met together.\* But Peter, &c. to V.

R. Jesum tradidit impius summis principibus sacerdotum, et senioribus populi : \* Petrus autem sequebatur eum a longe, ut videret finem. V. Adduxerunt autem eum ad Caiphas principem sacerdotum, ubi Scribæ et Pharisæi convenerant.\* Petrus autem, &c. to V.

## IX. LESSON.

**N**EITHER doth any man take this honor upon himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself to be made a high priest ; but he that said to him : Thou art my Son, this day have I begotten thee. As he saith also in another place : Thou art a priest for ever according to the order of Melchisedec. Who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears, to him that was able to save him from death, was heard for his respectful fear. And whereas indeed he was the Son of God, he learned obedience by the things, which he suffered ; and being perfected, he became the cause of eternal salvation to all that obey him, having been declared by God a high priest according to the order of Melchisedec.

R. My eyes are grown dim with my weeping, for he is withdrawn from me, who was my comforter. See all ye people,\* If there be any grief like mine. V. O all you that pass by, behold and see \* If there be &c. to V. My eyes, &c. to V.

R. Caligaverunt oculi mei a fletu meo, quia elongatus est a me, qui consolabatur me. Videte omnes populi,\* Si est dolor similis sicut dolor meus. V. O vos omnes, qui transitis per viam, attendite et videte \* Si est dolor, &c. to V. Caligaverunt, &c. to V.

## LAUDS.

*Anth.* God spared not his only Son, but delivered him up for us all.

*Ant.* Proprio Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum.

*Psalm* 1. Miserere mei, Deus, p. 108.



*Anth.* God spared.

*Anth.* My spirit is in anguish, my heart is troubled within me.

*Psalm ccxvi.* Domine, exaudi. *p.* cxlv.

*Anth.* My spirit.

*Anth.* One thief said to the other: We indeed receive what our actions deserve; but what hath this man done? Remember me, O Lord, when thou comest to thy kingdom.

*Ant.* Proprio Filio.

*Ant.* Anxiatus est super me spiritus meus, in me turbatum est cor meum.

*Ant.* Anxiatus est.

*Ant.* Ait latro ad latronem; Nos quidem digna factis recipimus; hic autem quid fecit? Memento mei, Domine, dum veneris in regnum tuum.

*Psalm lxii.* Deus, Deus meus, *with the following*

*Psalm lxvi.* Deus misereatur nostri, *p.* cxxxii.

*Anth.* One thief.

*Anth.* When my soul shall be in trouble, thou, O Lord, wilt call to mind thy mercy.

*Ant.* Ait latro.

*Ant.* Cum conturbata fuerit anima mea, Domine, misericordiæ memor eris.

*The CANTICLE of HABBACUC. Chap. iii.*

**L**ORD, I have heard thy word, \* and I am seized with dread.

Lord, give life to thy work \* in the midst of years.

In the midst of years thou wilt make it known; \* even in thy wrath thou wilt call to mind thy mercy.

God will come from the south; \* and the holy one from mount Pharan.

His glory cloudeth the heavens; \* and the earth is full of his praise.

His brightness shall be like the light; \* and glittering in his hands.

There was his strength concealed; \* death went before his face.

And the Devil went be-

**D**OMINE, audivi auditionem tuam, \* & timui.

Domine, opus tuum, \* in medio annorum vivifica illud.

In medio annorum notum facies; \* cum iratus fueris misericordiæ recordaberis.

Deus ab austro veniet; \* et sanctus de monte Pharan.

Operuit cœlos gloria ejus; \* et laudis ejus plena est terra.

Splendor ejus ut lux erit; \* et cornua in manibus ejus.

Ibi abscondita est fortitudo ejus; \* ante faciem ejus ibit mors.

Et egredietur Diabolus

fore his steps ; \* he stopped, and measured the earth.

He cast a look, and melted away the Gentiles ; \* and mountains of the age of the world crumbled away.

Mountains of the age of the world bowed down, \* under the steps of that Eternal One.

For iniquity I saw the tents of Ethiopia ; \* the tents of the land of Madian shall be dismayed.

Was thy anger against the rivers, O Lord ? \* Or did thy fury vent itself on rivers ? Or thy indignation on the sea ?

Thou who mountest thy horses ; \* whose chariot is salvation.

Awaking, thou wilt awake thy bow, \* according to the oaths thou didst make unto tribes.

Thou didst part the rivers of the earth ; the mountains saw thee, and shook ; \* a gulph of water passed away.

The abyss sent forth its voice ; \* the deep lifted up its hands.

The sun and moon stood still in the place of their abode ; \* by the light of thy arrows they shall go on, by the brightness of thy flashing spear.

Thou wilt trample down the earth in thy rage ; \* and

ante pedes ejus ; \* stetit, et mensus est terram.

Aspexit et dissolvit Gentes ; \* et contriti sunt montes sæculi.

Incurvati sunt colles mundi, \* ab itineribus Æternitatis ejus.

Pro iniquitate vidi tentoria Æthiopiæ ; \* turbantur pelles terræ Madian.

Numquid in fluminibus iratus es, Domine ? \* Aut in fluminibus furor tuus ? Aut in mari indignatio tua ?

Qui ascendes super equos tuos ; \* et quadrigæ tuæ salvatio.

Suscitans suscitabis arcum ; \* juramenta tribubus, quæ loquutus es.

Fluvios scindes terræ ; viderunt te, et doluerunt montes ; \* gurgos aquarum transiit.

Dedit abyssus vocem suam ; \* altitudo manus suas levavit.

Sol et luna steterunt in habitaculo suo ; \* in luce sagittarum tuarum ibunt, in splendore fulgurantis hastæ tuæ.

In fremitu conculcabis terram ; \* et in furore ob-

in thy fury thou wilt astonish the Gentiles. *stupifacies Gentes.*

Thou didst go forth to save thy people; \* with thy anointed one to save them.

*Egressus es in in salutem populi tui; \* in salutem cum Christo tuo.*

Thou didst strike the chief of the house of the wicked one; \* thou didst lay bare the foundation thereof to the neck.

*Percuissisti caput de domo impii; \* denudasti fundamentum ejus usque ad collum.*

Thou didst curse his chiefs, the heads of his warriors, \* coming like a whirlwind to scatter me.

*Maledixisti sceptris ejus, capiti bellatorum ejus, \* venientibus, ut turbo, ad dispergendum me.*

They came with joy, \* like one that devoureth a poor man in secret.

*Exultatio eorum, \* sicut ejus qui devorat pauperem in abscondito.*

But thou mad'st a way for thy horses in the sea, \* thro' the mud of mighty waters.

*Viam fecisti in mari equis tuis; \* in luto aquarum multarum.*

I have heard thy threats, and my heart is dismayed; \* my lips trembled, and I could not speak.

*Audivi, et conturbatus est venter meus; \* a voce contremuerunt labia mea.*

Let rottenness enter my bones, \* and swarm within me.

*Ingrediatur putredo in ossibus meis, \* et subter me scateat.*

That I may be at rest in the day of affliction; \* that I may go up to our people prepared for war.

*Ut requiescam it die tribulationis; \* ut ascendam ad populum accinctum nostrum.*

For the fig shall no longer flourish; \* neither shall the vines bring forth their fruit.

*Ficus enim non florebit; \* et non erit germen in vineis.*

The olive-tree shall lie; \* and the corn-fields shall yield no food.

*Mentietur opus olivæ; \* et arva non afferent cibum.*

The sheep shall be cut off from the fold; \* neither shall there be cattle in the stalls.

*Abscindetur de ovili pecus; \* et non erit armentum in præsepibus.*

But I will rejoice in the

*Ego autem in Domino*

Lord; \* I will exult in God my Saviour. *gaudebo : \* et exaltabo in Deo Jesu meo.*

The Lord God is my strength ; and he will make my feet like those of the hart. *Deus Dominus fortitudo mea; \* et ponet pedes meos quasi cervorum.*

And the conqueror will lead me to my place on high, \* singing psalms to him. *Et super excelsa mea deducet me victor,\* in psalmis canentem.*

*Anth.* When my soul.

*Ant.* Cum conturbata.

*Anth.* Remember me, O Lord, when thou shalt come into thy kingdom. *Ant.* Memento mei, Domine, cum veneris in regnum tuum.

*Psalm cxlviii.* Laudate Dominum de cœlis. *With the two following ones, p. cxxxv.*

*Anth.* Remember.

*Ant.* Memento.

V. He hath put me in a darksome place. R. Like those who have been long dead. V. Collocavit me in obscuris. R. Sicut mortuos sæculi.

*At the* **BENEDICTUS.**

*Anth.* They put over his head his cause in writing: Jesus of Nazareth King of the Jews. *Ant.* Posuerunt super caput ejus causam ipsius scriptam : Jesus Nazarenus Rex Judæorum.

*The CANTICLE* Benedictus, p. cxxxviii.

V. Christ became obedient for us unto death, even the death of the cross. V. Chrisus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

*Then is said :* Our Father *in secret, with the rest, as above, p. 388.*

**THE MASS OF THE PRESANCTIFIED.**

**INSTRUCTION.**

**O**N this day, on which Jesus Christ offered himself to his Eternal Father for our sins on the cross, the Sacrifice of the Mass is not celebrated, but the Priest (and formerly all the Clergy and Laity did the same) communicates of the bread, which was consecrated at the Mass of yesterday. This practice of partaking of the sacred mysteries consecrated before-hand (from whence this office takes its name) was formerly very fre-

quent on the more solemn fast-days ; and it is still observed in the Cathedral Church of Milan every Friday in Lent ; and in the East, every day in Lent, except Saturdays and Sundays.

After the Passion is read, solemn prayers are offered up to God for the Church of Christ, and all the states thereof ; for the King, for the Catechumens, or such as were preparing for baptism, for preserving us in all truth in health, and the enjoyment of the necessary temporal blessings ; for prisoners, travellers, and mariners ; for all heretics and schismatics, Heathens and Jews. Those prayers, or others of the like purport, were formerly said every solemn Mass ; and the Exhortation or Prone, which is read at the Parochial Mass on Sundays, still supplies their place.

Lastly, both Clergy, and Laity solemnly prostrate themselves, with great humility of body and mind, before the figure of the cross, to adore Jesus Christ, who hung thereon for our sins on this day. The Clergy who officiate at the altar that day, usually put off their shoes to perform this ceremony, and formerly the rest of the Clergy and all the Laity did the same ; and even went bare-foot the greatest part of, or the whole day, as is still practised by some, beyond the seas, out of devotion ; but this is no commanded part of the ceremony.

During this veneration of the cross, are sung some Versicles called the Reproaches, because they are in the name of Christ reproaching the Jews for their ingratitude to him ; and are concluded with a solemn Hymn commemorating the surprising conduct of God, in the redemption of mankind.

Then the sacred Host, which was consecrated yesterday, is brought in procession to the altar for the communion of the Priest ; after which follow Vespers.

LESSON. *Qsee. vi.*

**T**HUS saith the Lord : In tribulation they shall arise early in the morning to come to me ; Come and let us return to the Lord ; for it was he that took us, and he will heal us ; it is he will smite, and he that will cure us. He will bring us to life after two days ; and on the third day he will raise us up, and we shall live in his sight. We shall then know, and follow on to know the Lord. His rising shall be like that of the morn, and he will come to us like the early and latter rain on the earth. What shall I do to thee, O Ephraim ? What

shall I do to thee, O Juda? Your mercy is like a morning cloud; or like the dew that goeth off in the morning. Therefore have I hewed them by my prophets, and have slain them by the words of my mouth. And thy judgments shall go forth as the light. For I desired mercy and not a sacrifice, and the knowledge of God more than whole burnt-offerings.

TRACT. *Habac. iii.*  
 Lord, I have heard thy words, and was afraid; I considered thy works, and trembled. V. Thou wilt appear between two animals; when the years draw near, thou wilt be known; when the time shall come, thou wilt be shewn. V. When my soul shall be in trouble, even in thy wrath thou wilt remember thy mercy. V. God will come from Libanus, and the Holy One from the shady and dark mountain. V. His majesty hath clouded the heavens; and the earth is full of his praise.

Domine, audivi auditionem tuam, et timui; consideravi opera tua, et expavi. V. In medio duorum animalium innotesceris; dum appropinquaverint anni, cognosceris; dum advenierit tempus, ostenderis. V. In eo dum conturbata fuerit anima mea, in ira misericordiæ memor eris. V. Deus a Libano veniet, et Sanctus de monte umbroso et condenso. V. Operuit cælos Majestas ejus; et laudis ejus plena est terra.

Let us pray.

Let us kneel down. R. Flectamus genua. R. Stand up again. Levate.

PRAYER. *Deus, a quo.*

O God, from whom, *as above.* p. 389.

LESSON. *Exod. xii. 1. 11.*

**I**N those days: The Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of the months; it shall be the first month of the year. Speak to all the congregation of the children of Israel, and say to them: On the tenth of this month; let every one take a lamb in each family and each house. But if their number be less, than may suffice to eat the lamb, he shall take his neighbour next to his house, according to the number of souls, that they may suffice to eat the lamb. And the lamb shall be without blemish,

a male of a year old ; according to which manner you shall also take a kid. And you shall keep it till the fourteenth day of this month ; and the whole assembly of the children of Israel shall sacrifice it at the evening. And they shall take of its blood, and put it on both the side-posts, and over the doors of their houses, in which they shall eat it. And they shall eat the flesh that night, roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat any of it raw, or boiled in water, but only roasted at the fire. You will eat up the head with the feet and entrails : And there shall not remain any thing of it till morning. And if there be any thing left, you shall burn it in the fire. And thus you shall eat it : You shall gird your loins, and have shoes on your feet, holding staves in your hands ; and you shall eat in haste, for it is the Phase, that is, the Passover of the Lord.

TRACT. *Ps.* cxxxix. Rescue, me, O Lord, from the wicked man ; from the unjust man deliver me. *V.* Who devised wickedness in their heart ; all the day long prepared for war. *V.* They sharpened their tongues like the serpent ; the venom of asps was on their lips. *V.* Secure me, O Lord, from the hands of the sinner ; and from unjust men deliver me. *V.* The proud ones who thought to trip up my heels, laid a hidden snare for me. *V.* And they stretched out ropes, as a snare, for my feet ; by the way-side they put a stumbling-block for me. *V.* I said to the Lord : thou art my God ; hear, O Lord, the voice of my prayer. *V.* Lord, Lord, the might of my salvation, cover thou my head in the day of battle. *V.* Deliver

Eripe me Domine, ab homine malo ; a viro iniquo libera me. *V.* Qui cogitaverunt malitiam in corde ; tota die constitutebant prælia. *V.* Acuerunt finguas suas sicut serpentis ; venenum aspidum sub labiis eorum. *V.* Custodi me, Domine, de manu peccatoris ; et ab hominibus iniquis libera me. *V.* Qui cogitaverunt supplantare gressus meos ; absconderunt superbi laqueum mihi. *V.* Et funes extenderrunt in laqueum pedibus meis ; juxta iter scandalum posuerunt mihi. *V.* Dixi Domino ; Deus meus es tu ; exaudi, Domine, vocem orationis meæ. *V.* Domine, Domine, virtus salutis meæ, obumbra caput meum in die belli. *V.* Ne tradas me a desiderio meo peccatori ; cogitaverunt adversus me ; ne de-

me not, O Lord, against my wish, up to the sinner; they have plotted against me; do not thou forsake me, lest they should glory. V. All their wiles, and all their calumnies themselves shall overwhelm. V. But the righteous shall praise thy name; and the upright shall dwell in thy sight.

relinquas me, ne unquam exaltentur. V. Caput circuitus eorum; labor labiorum ipsorum operiet eos. V. Veruntamen justi confitebuntur nomini tuo; et habitabunt recti cum vultu tuo.

### THE PASSION OF OUR LORD JESUS CHRIST

*According to JOHN, Chap. xviii. †*

**A**T that time: Jesus went out with his disciples beyond the torrent of Cedron, where was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place, because Jesus often went thither with his disciples. Judas therefore having taken with him a company of soldiers, and some servants of the chief priests and Pharisees, came thither with lanterns, torches, and arms. And Jesus knowing all things that were to come upon him, went forth, and said to them: \* Whom seek you? C. They answered him: S. Jesus of Nazareth. C. Jesus said to them: \* † I am he. C. And Judas who betrayed him, was also with them. As therefore he said to them: I am he; they drew back and fell to the ground. He asked them therefore again: † Whom seek you? C. And they said: S. Jesus of Nazareth. C. Jesus answered: † I have told you, that I am he. If then you seek me, let these others go away. C. That what he had said, might be fulfilled: I have not lost any of those, whom thou didst give me. Then Simon Peter having a sword, drew it, and struck a servant of the high priest, and cut off his right ear. And the name of the servant was Melchus. But Jesus said to Peter: † Put up the sword into the scabbard. Wouldst thou not have me drink the cup, which my Father hath given me? C. Then the company of the soldiers, and the tribune, and the servants of the Jews seized on Jesus, and bound him; and brought

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† Expl. *The Passion is usually sung by three voices. One sings the words of Jesus, marked with a † before them. The other the thread of the history, marked C. the third the words of the interlocutors marked S.*



him first to Annas ; for he was father-in-law to Caiphas the high priest of that year. (And it was this Caiphas that had given that counsel to the Jews : That it was expedient that one man should die for the people.) And Simon Peter, and another disciple followed Jesus. And that other disciple was known to the high priest, and he went in with Jesus to the court of the high priest. But Peter stood without at the door. That other disciple, therefore, who was known to the high priest, went out, and spoke to the maid at the door, and brought in Peter. \* Then saith the maid, that was at the door, to Peter : S. Art not thou also one of this man's disciples ? C. He answereth : S. I am not. C. And the servants, and such as were in waiting stood at the fire, because it was cold ; and were warming themselves ; and Peter also was standing with them, and was warming himself. And the high priest asked Jesus concerning his disciples, and concerning his doctrine. Jesus answered him : † I have spoken in public to all the world ; I have taught all along in the synagogue, and in the temple, where all the Jews resort ; and in secret I have spoken nothing. Why askest thou me ? Ask those who have heard what I have spoken to them ; behold they know what I have said. C. And having spoken thus, one of the servants of the high priest, that stood by, gave Jesus a slap on the face, saying : S. Answerest thou the high priest so ? C. Jesus answered him : † If I have spoken amiss, bear witness of what was amiss ; but if right, why dost thou strike me ? C. And Annas sent him bound to Caiphas the high priest. But Simon Peter was yet standing, and warming himself. They said therefore to him : S. Art not thou one of his disciples ? C. He denied it, saying : S. I am not. Then one of the servants of the high priest, a kinsman of him, whose ear Peter had cut off, saith to him : S. Did not I see thee in the garden with him ? C. Peter then denied it again ; and presently the cock crew. They therefore bring Jesus from Caiphas to the president's court. And it was morning ; and they went not into the president's court, that they might not be defiled, but might eat the Passover. Therefore Pilate went out to them, and said : S. What accusation do you bring against this man ? C. They answered, and said to him : S. If he had not done amiss, we had not delivered him up to thee. C. Pilate therefore said to them : S. Take him yourselves and judge him according to your own

law. C. But the Jews said : S. It is not permitted us to put any one to death. C. That the words of Jesus might be fulfilled, signifying what death he was to die. Pilate therefore went again into court, and he called Jesus, and said to him : S. Art thou the King of the Jews ? C. Jesus answered : † Dost thou say this of thyself, or have others told it thee of me ? C. Pilate answered : S. Am I a Jew ? Thy own nation, and the chief priests have delivered thee up to me : What hast thou done ? C. Jesus answered : † My kingdom is not of this world, If my kingdom were of this world, my servants would certainly strive that I might not be delivered up to the Jews ; but now my kingdom is not of this world. C. Pilate therefore said to him : S. Art thou a King then ? C. Jesus answered : † Thou sayest it ; for I am a King. For that end was I born, and for that end I came into the world, to bear testimony to the truth ; every one that belongeth to the truth, heareth my voice. C. Pilate saith to him : S. What is the truth ? C. And when he had said this, he went out again to the Jews, and said to them : S. I find no guilt in this man. But you have a custom that I should release some one prisoner for you at the Passover ; would you have me therefore release the King of the Jews ? C. But they all cried out again saying : S. Release not him, but Barabbas. C. Now this Barabbas was a thief. Then Pilate took Jesus, and scourged him. And the soldiers twisting a crown of thorns, put it on his head ; and they put about him a purple garment. And they came to him, and said : S. Hail, King of the Jews. C. And they struck him on the face. Pilate therefore went out again, and said to them : S. Behold I bring him out to you, that you may know, that I can find no guilt in him. C. Jesus therefore went out wearing the crown of thorns and purple garment. And Pilate saith to them : S. Behold the man ! C. When the chief priests, and their attendants saw him, they cried out, saying : S. Crucify him, crucify him. C. Pilate saith to them : S. Take him yourselves, and crucify him, for I find no guilt in him. C. The Jews answered him : S. We have a law, and according to our law he ought to die, because he made himself the Son of God. C. When therefore Pilate had heard that, he was more afraid. And he

went again into court, and said to Jesus : S. From whence art thou ? C. But Jesus gave him no answer. Pilate therefore saith to him : S. Wilt thou not speak to me ? Dost thou not know that I have power to crucify thee, and that I have power to release thee ? C. Jesus answered : † Thou wouldst not have any power over me, unless it were given thee from above. But he that delivered me up to thee, is guilty of the greater sin. C. And from that time Pilate sought to release him. But the Jews cried out, saying : S. If thou release this man, thou art not a friend to Cæsar ; for every one, who maketh himself a King, opposeth Cæsar. C. Pilate, therefore, when he had heard these words, brought out Jesus, and sat on his tribunal in a place called in Greek, Lithostrotos, and in Hebrew, Gabbatha. Now this was the preparation day of the Passover, about the sixth hour ; and he saith to the Jews : S. Behold your King ! C. But they cried out : S. Away with him, away with him, crucify him. C. Pilate saith to them : S. Shall I crucify your King ? C. The chief priests answered : S. We have no King but Cæsar. C. Then therefore he delivered him up to them to be crucified. And they took Jesus, and led him out of the city. And carrying his cross, he went out to the place called the place of Calvary, and in Hebrew, Golgotha ; where they crucified him ; and with him two others, one on one side, and one on the other, and Jesus in the midst. And Pilate wrote an inscription also ; and put it on the cross. And the inscription was : JESUS OF NAZARETH THE KING OF THE JEWS. Many of the Jews therefore read this inscription ; because the place where Jesus was crucified was near the city. And it was written in Hebrew, Greek, and Latin. But the chief priests of the Jews said to Pilate : S. Write not : The King of the Jews ; but that he said : I am the King of the Jews. C. Pilate answered : S. What I have written, I have written. C. The soldiers therefore, when they had crucified him, took his garments (and made four parts of them, a part for each) and his vest. And the vest was without seam, woven all of a piece from top to bottom. They said therefore to one another : S. Let us not cut it but casts lots for it, whose it shall be. C. That the scripture might be fulfilled, which saith : They divided my garments among themselves : and for my vest they cast lots. And this the soldiers did. And there stood

by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother, and the disciple whom he loved standing by, he said to his mother : † Woman, behold thy Son. C. Then he said to the disciple : † Behold thy mother. C. And from that hour the disciple took her to his own home. After this Jesus knowing that all was accomplished ; that the scripture might be fulfilled, he said : † I thirst. C. And there stood a vessel full of vinegar. And they putting a sponge dipped in the vinegar on the end of a stick of hyssop, put it towards his mouth. And when Jesus had taken the vinegar, he said : † It is done. C. And bowing down his head, he gave up the ghost. § The Jews therefore, because it was the preparation-day, that the bodies might not remain on the cross on the Sabbath, (for that was a great Sabbath-day) desired of Pilate that their legs might be broken, and their bodies taken down. The soldiers therefore came, and broke the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was quite dead, they did not break his legs ; but one of the soldiers, with his spear, opened his side ; and immediately their issued out blood and water. And he that saw all this, gave testimony thereof, 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 it. And again another place of scripture saith : They shall look on him, whom they pierced.

*Here is said: Cleanse my heart, &c. as in the ORDINARY, p. 43.*

**A**FTER this Joseph of Arimathea (because he was a disciple of Jesus, but in private for fear of the Jews, desired leave of Pilate to take away the body of Jesus. And Pilate gave him leave. He came therefore, and took away the body of Jesus. And Nicodemus also came (he who at first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pounds. They took therefore the body of Jesus, and wrapped it up in linen with perfumes, as is the custom of the Jews to bury. And there was a garden in the place where he was crucified ; and in the garden a new

§ Here all kneel, and pause for a short space.

sepulchre, in which no man had yet been laid. They therefore, as it was the preparation-day of the Jews, laid Jesus there, because the sepulchre was nigh.

*Then the Priest, standing on the Epistle-side, says as follows :*

Let us pray, most dearly beloved brethren, for the holy Church of God, that the Lord God would be pleased to grant it peace, maintain it in union, and preserve it all over the earth. That he would likewise bring into her bosom, the Princes and Potentates of the whole world, and grant us peace and tranquillity in this life, and to glorify God the Father Almighty.

*Priest :* Let us pray. *Deacon :* Let us kneel down. *Subdeacon :* Stand up again.

**O** Almighty and Eternal God, who by Christ hast revealed thy glory to all nations ; preserve the work of thy own mercy, that thy Church, which is spread over the whole world, may persevere with a constant faith in the confession of thy name. Thro' the same. R. Amen.

Let us pray also for our most holy Father Pope N. that our Lord God, who hath made choice of him in the order of the Episcopacy, may preserve him in health and safety for the good of his holy Church, and to govern the holy people of God.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**O** Almighty and Eternal God, by whose appointment all things are established and maintained ; mercifully regard our prayers, and, by thy goodness, preserve the Prelate chosen to govern us ; that the Christian people, who are governed by thy authority, may increase the merit of their faith under so great a Bishop. Thro'. R. Amen.

Let us pray also for all Bishops, Priests Deacons, Subdeacons, Acolyths, Exorcists, Readers, Door-keepers, Confessors, Virgins, Widows, and for all the holy people of God.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**O** Almighty and Eternal God, by whose spirit the whole body of the Church is sanctified and governed ; hear our prayers for all orders and degrees thereof ; that, by the assistance of thy grace, thou may'st be faith-

fully served by every rank and condition. Thro'. R. Amen.

Let us pray also for the King, the Defender of the faith, that our Lord God may reduce to his obedience all barbarous nations for our perpetual peace.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**O** Almighty and Eternal God, in whose hands are the power and rights of all kingdoms; graciously look down on the empire of Great Britain; that those nations, who confide in their own haughtiness and strength, may be reduced by the power of thy right hand. Thro'. R. Amen.

Let us pray also for our Catechumens; that our Lord God may open for them the ears of their hearts, and the gate of mercy; that having received the remission of sin by the laver of regeneration, they may also belong to our Lord Jesus Christ.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**O** Almighty and Eternal God, who continually makest thy Church fruitful in new children; increase the faith and understanding of our Catechumens, that, being born again at the font of baptism, they may be joined to thy adopted children. Thro'. R. Amen.

Let us pray, most dearly beloved brethren, to God the Father Almighty, that he would purge the world of all errors, cure diseases, drive away famine, open prisons, break chains, grant a safe return to travellers, health to the sick, and a secure harbour to such as are at sea.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**O** Almighty and Eternal God; the comfort of the afflicted, and the strength of those that labour; let the prayers of all such as call on thee in tribulation, come to thee; that all with joy may find the effects of thy mercy in their necessities. Thro'. R. Amen.

Let us pray also for all Heretics and Schismatics, that our Lord God would be pleased to deliver them from all their errors, and call them back to our holy Mother the Catholic and Apostolic Church.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**O** Almighty and Eternal God, who savest all, and would'st have none to perish; look down on those souls that are seduced by the deceit of the Devil; that the hearts of all those who err, laying aside all heretical malice, may repent, and return to the unity of thy truth. Thro'. R. Amen.

Let us pray also for the perfidious Jews; that our Lord God would withdraw the veil from their hearts, that they also may acknowledge our Lord Jesus Christ thy Son.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**O** Almighty and Eternal God, who deniest not thy mercy even to the perfidious Jews; hear our prayers which we pour forth for the blindness of that people; that by acknowledging the light of thy truth, which is the Christ, they may be brought out of their darkness. Thro' the same. R. Amen.

Let us pray also for the Pagans: that Almighty God would remove all iniquity from their hearts; that quitting their Idols, they may be converted to the true and living God, and his only Son, Jesus Christ our Lord.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**O** Almighty and Eternal God, who seekest not the death of sinners, but that they should live; mercifully hear our prayers, and deliver them from their Idolatry; and, to the praise and glory of thy name, admit them into thy holy Church. Thro' Jesus Christ our Lord, who liveth. R. Amen.

*Here the Priest takes down the cross, and, uncovering the top of it, says;*

*Anth.* Behold the wood of the cross, on which hung the salvation of the world.

*Then the Clergy, with all the people, on their bended knees, answer;*

R. Come let us kneel      R. Venite adoremus.  
down before it. †

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† Obs. When we prostrate ourselves to kneel before the cross, it is Jesus Christ crucified whom we adore, and it is in him that all our adorations and respects terminate. And the Church exposes to us the instrument of the passion of Christ, only to raise our hearts to him

*And the Anthem and R. are repeated in the same manner, thrice over, till the whole cross is uncovered. And it being laid down in a proper place, all kneeling thrice on both knees, kiss the feet of the crucifix. During which ceremony two Chanters, in the middle of the Choir, sing the following V. V.*

V. My people, what have I done to thee? Or in what have I grieved thee? Answer me.

V. Because I brought thee out of the land of Egypt; thou hast prepared a cross for thy Saviour.

V. Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.

V. Quia eduxi te de terra Egypti: parasti crucem Salvatori tuo.

*One Choir sings:*

O holy God. †

Agios o Theos.

who died for us. J. C. by his immensity fills all places, he must therefore be present with our inmost souls, and know the interior sentiments of our hearts. He must read there how much we abhor idolatry, as a damnable sin, and that the exterior respect we pay to his cross, is expressive of the interior homage we cherish for our Redeemer. To persons of discernment and devoid of prejudice, neither the term *adore*, nor the action of *bending the knee* can give offence. The radical signification of the word *adorare* is to apply the hand to the mouth *ad ora*, to kiss it. Now this ceremony; as also the word *adore* is used in the holy scriptures, as well as by modern writers, sometimes in the limited sense of veneration, at other times in the extensive sense of divine homage, and the sense must vary with the intention of the writer. Consult the Greek text, or Latin Vulgate, *Job.* 31. 27. *3 Kings* (alias 1.) 19. 18. and again *Exod.* 18. 7. *Gen.* 23. 7. 12. *4 Kings*, 4. 37. See also the Tatler No. 57. "The people appear *adoring* " their Prince, and their Prince *adoring* their God." Such as inconsiderately blame the ceremony of bending the knee before the cross, forget that they equivalently blame St. Paul, who declares, that *at the name of Jesus every knee should bow.* *Phil.* 2. 10. At least equal respect is due to his *Image* as to his *name*. The former is to the eye, what the latter is to the ear; in both our veneration terminates not in the exterior symbols, but in Jesus Christ himself. For the same manner the adoration



*The other Choir answers ;*

O holy God. Sanctus Deus.

*The first Choir.*

O Holy Mighty one. Agios Ischyros.

*The second Choir.*

O Holy Mighty one. Sanctus Fortis.

*The first Choir.*

O Holy Immortal one, Agios Athanatos, eleison  
have mercy on us. imas.

*The second Choir.*

O Holy Immortal one, Sanctus Immortalis, mi-  
have mercy on us. serere nobis.

*Then two of the second Choir sing ;*

|                                                                                                                                                                                                            |                                                                                                                                                                           |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>V. Because I was thy<br/>guide thro' the desert for<br/>forty years ; and fed thee<br/>with manna, and brought<br/>thee into an excellent land,<br/>thou hast prepared a cross<br/>for thy Saviour.</p> | <p>V. Quia eduxi te per<br/>desertum quadraginta an-<br/>nis ; et manna cibavi te,<br/>et introduxi te in terram sa-<br/>tis bonam, parasti crucem<br/>Salvatori tuo.</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

*Then Agios o Theos, &c. is repeated alternately, as above, after which two of the first Choir sing ;*

|                                                         |                                                                 |
|---------------------------------------------------------|-----------------------------------------------------------------|
| <p>V. What more should I<br/>have done to thee, and</p> | <p>V. Quid ultra debui fa-<br/>cere tibi, et non feci ? Ego</p> |
|---------------------------------------------------------|-----------------------------------------------------------------|

or veneration paid to the foot-stool of the Lord Ps. 98. (alias 99.) 5. to the holy mountain, the ark of the covenant and the two Cherubims of beaten gold placed over it in the very Sanctuary and by order of God himself, Exod. 20. the brazen serpent Num. 21. which was an emblem of Christ, John 3. 14. 15. the holy ground on which Moses and Joshua stood. Exod. 3. Josh. 5. &c. &c. is to be ultimately referred to Almighty God. The Catholic Church, which can never vary in doctrinal points, expresses the supreme worship due to God only, by the term *Latria*, and inferior worship by *Dulia*, and she has uniformly taught, that to give the worship of *Latria* to any thing or person that is not God, is abominable Idolatry. The clear and precise decision of the 2 councils of Nice ; Sess. 7. and that of Trent ; Sess. 25. should satisfy every reasonable person, who seeks for information on this subject.

† Obs. These praises of God are sung in Latin and Greek, to shew the union of all the Churches, these being formerly the two most universal languages.

have not done? I planted thee for my most beautiful vineyard; and thou hast proved very bitter to me; for in my thirst thou gavest me vinegar to drink; and piercedst the side of thy Saviour with a spear.

quidem plantavi te vineam meam speciosissimam; et tu facta es mihi nimis amara; aceto namque sitim meam potasti; et lancea perforasti latus Salvatori tuo.

*Agios o Theos, &c. is repeated, as above.*

V. For thy sake I scourged Egypt with her first-born; and thou hast delivered me up to be scourged.

V. Ego propter te flagellavi Ægyptum cum primogenitis suis; et tu me flagellatum tradidisti.

*The whole Choir;*

My people, What have I done to thee? Or in what have I grieved thee? Answer me.

Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.

*Two of the first Choir;*

V. I led thee out of Egypt, having drowned Pharaoh in the red sea; and thou hast delivered me up to the chief priests.

V. Ego eduxi te de Ægypto, demerso Pharaone in mare rubrum: et tu me tradidisti principibus sacerdotum.

*The whole Choir: My people, &c.*

*Two of the second Choir:*

V. I opened the sea before thee; and thou hast opened my side with a spear.

V. Ego ante te aperui mare; et tu aperuisti lancea latus meum.

*The whole Choir: My people, &c.*

*Two of the first Choir:*

V. I went before thee in a pillar of cloud; and thou hast brought me to the court of Pilate.

V. Ego ante te præivi in columna nubis; et tu me duxisti ad prætorium Pilati.

*The whole Choir: My people, &c.*

*Two of the second Choir:*

V. I fed thee with manna in the desert; and thou hast beaten me with buffets and stripes.

V. Ego te pavi manna per desertum; et tu me cecidisti alapis et flagellis.

*The whole Choir* : My people, &c.

*Two of the first Choir* :

V. I gave thee wholesome water to drink out of the rock ; and thou hast given me gall and vinegar.

V. Ego te potavi aqua salutis de petra ; et tu me potasti felle et aceto.

*The whole Choir* : My people, &c.

*Two of the second Choir* :

V. For thy sake I smote the Kings of Canaan ; and thou hast smote my head with a cane.

V. Ego propter te Chanæorum Reges percussi ; et tu percussisti arundine caput meum.

*The whole Choir* : My people, &c.

*Two of the first Choir* :

V. I gave thee a royal sceptre ; and thou hast given me a crown of thorns.

V. Ego dedi tibi sceptrum regale ; et tu dedisti capiti meo spineam coronam.

*The whole Choir* : My people, &c.

*Two of the second Choir* :

V. By great might I raised thee on high ; and thou hast hanged me on the gibbet of the cross.

V. Ego te exaltavi magna virtute ; et tu me suspendisti in patibulo crucis.

*The whole Choir* : My people, &c. and the

*Anth.* We adore thy cross, O Lord, and we praise and glorify thy holy resurrection ; for by the wood of the cross the whole world is filled with joy.

*Ant.* Crucem tuam adoramus, Domine, et sanctam resurrectionem tuam laudamus, et glorificamus ; ecce enim propter lignum venit gaudium in universo mundo.

*Ps.* May God have mercy on us, and bless us : may his countenance shine upon us, and may he have mercy on us.

*Ps.* Deus misereatur nostri, et benedicat nobis ; illuminet vultum suum super nos, et misereatur nostri.

*Anth.* We adore, &c. to *Ps.*

*Ant.* Adoramus, &c. to *Ps.*

*Then is sung the V. O faithful cross! with the Hymn,  
in the following manner.*

|                                                   |                                   |
|---------------------------------------------------|-----------------------------------|
| V. O faithful cross! O<br>noblest tree!           | V. Crux fidelis inter<br>omnes    |
| In all our woods there's<br>none like thee.       | Arbor una nobilis!                |
| No earthly groves, no shady<br>bow'rs             | Nulla sylva talem profert         |
| Produce such leaves, such<br>fruit, such flow'rs; | Fronde, flore, germine;           |
| * Sweet are the nails, and<br>sweet the wood,     | * Dulce lignum, dulces<br>clavos, |
| That bears a weight so<br>sweet, so good!         | Dulce pondus sustinet!            |

HYMN.

|                                               |                               |
|-----------------------------------------------|-------------------------------|
| <b>S</b> ING, O my tongue, de-<br>voutly sing | <b>P</b> ANGE lingua gloriosi |
| The glorious laurels of our<br>King;          | Lauream certaminis;           |
| Sing the triumphant vic-<br>tory,             | Et super crucis trophæum      |
| Gain'd on the cross erected<br>high;          | Dic triumphum nobilem;        |
| Where man's Redeemer<br>yields his breath,    | Qualiter Redemptor orbis      |
| And dying conquers hell<br>and death.         | Immolatus vicerit.            |

O faithful cross, &c. is repeated to \*.

|                                             |                          |
|---------------------------------------------|--------------------------|
| With pity our Creator<br>saw                | De Parentis protoplasti  |
| His noble work transgress<br>his law;       | Fraude factor condolens, |
| When our first parents<br>rashly eat        | Quando pomi noxialis     |
| The fatal tree's forbidden<br>meat;         | In necem morsu ruit;     |
| He then resolv'd the cross's<br>wood        | Ipsè lignum tunc notavit |
| Should make that tree's sad<br>damage good. | Damna ligni ut solveret. |

Sweet are the nails, &c. from \*.

|                                          |                         |
|------------------------------------------|-------------------------|
| By this wise method God<br>design'd      | Hoc opus nostræ salutis |
| From sin and death to save<br>mankind ;  | Ordo depoposcerat ;     |
| Superior art with love com-<br>bines,    | Multiformis proditoris  |
| And arts of Satan counter-<br>mines ;    | Ars ut artem falleret ; |
| And where the traitor gave<br>the wound, | Et medelam ferret inde  |
| There healing remedies are<br>found.     | Hostis unde læserat.    |

O faithful cross, *Œc. to\**.

|                                           |                           |
|-------------------------------------------|---------------------------|
| When the full time, de-<br>creed above,   | Quando venit ergo sacri   |
| Was come, to show this<br>work of love ;  | Plenitudo temporis,       |
| Th' Eternal Father sends his<br>Son,      | Missus est ab arce Patris |
| The world's Creator, from<br>his throne ; | Natus, orbis conditor ;   |
| Who on our earth, this vale<br>of tears,  | Atque ventre virginali    |
| Cloth'd with a virgin's flesh<br>appears. | Carne amictus prodiit.    |

Sweet are the nails, *Œc. from \**.

|                                           |                          |
|-------------------------------------------|--------------------------|
| Thus God, made man,<br>an infant lies,    | Vagit infans inter arcta |
| And in the manger weep-<br>ing cries ;    | Conditus præsepia ;      |
| His sacred limbs by Mary<br>bound,        | Membra pannis involuta   |
| The poorest tatter'd rags<br>surround ;   | Virgo mater alligat ;    |
| And God's incarnate feet<br>and hands     | Et Dei manus pedesque    |
| Are closely bound with<br>swathing bands. | Stricta cingit fascia.   |

O faithful cross, *Œc. to \**.

|                                        |                                  |
|----------------------------------------|----------------------------------|
| Full thirty years were<br>freely spent | Lustra sex qui jam pere-<br>git, |
| In this our mortal banish-<br>ment ;   | Tempus implens corporis ;        |

|                                              |                            |
|----------------------------------------------|----------------------------|
| And then the Son of Man                      | Sponte libera Redemptor    |
| decreed                                      |                            |
| For the lost sons of men to                  | Passioni deditus ;         |
| bleed ;                                      |                            |
| And on the cross a victim                    | Agnus in crucis levatur    |
| laid,                                        |                            |
| The solemn expiation made.                   | Immolandus stipite.        |
| Sweet are the nails, <i>&amp;c. from *</i> . |                            |
| Gall was his drink ; his                     | Felle potus ecce languet ; |
| flesh they tear                              |                            |
| With thorns and nails ; a                    | Spina, clavi, lancea       |
| cruel spear                                  |                            |
| Pierces his side, from                       | Mite corpus perforarunt,   |
| whence a flood                               |                            |
| Streams forth of water mixt                  | Unda manat et cruor.       |
| with blood ;                                 |                            |
| With what a tide are wash'd                  | Terra, pontus, astra, mun- |
| again                                        | dus                        |
| The sinful earth, the stars,                 | Quo lavantur flumine !     |
| the main !                                   |                            |

O faithful cross, *&c. to\**.

|                              |                           |
|------------------------------|---------------------------|
| Bend, tow'ring tree, thy     | Flecte ramos, arbor alta, |
| branches bend,               |                           |
| Thy native stubbornness      | Tensa laxa viscera ;      |
| suspend ;                    |                           |
| Let not stiff nature use its | Et rigor lentescat ille,  |
| force,                       |                           |
| To weaker sap have now       | Quem dedit nativitas ;    |
| recourse ;                   |                           |
| With softest arms receive    | Et superni membra Regis   |
| thy load,                    |                           |
| And gently bear our dying    | Tende miti stipite.       |
| God.                         |                           |

Sweet are the nails, *&c. from \**.

|                             |                           |
|-----------------------------|---------------------------|
| On thee alone the Lamb      | Sola digna tu fuisti      |
| was slain                   |                           |
| That reconcil'd the world   | Ferre mundi victimam ;    |
| again ;                     |                           |
| And when on raging seas     | Atque portum præparare    |
| was tost                    |                           |
| The shipwreck'd world,      | Arca mundo naufrago,      |
| and mankind lost,           |                           |
| Besprinkled with his sacred | Quem sacer cruor perunxit |
| gore,                       |                           |

They safely reach'd thro' *Fusus Agni corpore.*  
thee the shore.

O faithful cross, *&c. to \*.*

|                                                 |                                  |
|-------------------------------------------------|----------------------------------|
| All glory to the sacred<br>Three,               | <i>Sempiterna sit beatæ</i>      |
| One undivided Deity ;                           | <i>Trinitati gloria ;</i>        |
| To Father, Holy Ghost, and<br>Son               | <i>Æqua Patri, Filioque,</i>     |
| Be equal praise and homage<br>done ;            | <i>Par decus Paraclito ;</i>     |
| Let the whole universe pro-<br>claim            | <i>Unius Trinique nomen</i>      |
| The triune God's most glo-<br>rious name. Amen. | <i>Laudet universitas. Amen.</i> |

Sweet are the nails, *&c. from \*.*

*Towards the end of the adoration or prostration before the cross, the candles on the altar are lighted, and the cross being again placed on the altar, the Priest, with his attendants and the rest of the Clergy, goes to fetch the sacred host from the place where it was yesterday deposited. While the procession returns, is sung the HYMN Vexilla Regis, as p. 299.*

*When the Priest hath placed the sacred host on the altar, he incenses it on his knees, then lays it on the corporal. Having received the Chalice with wine and water in it from the Deacon, he again incenses the sacred host together with the Chalice, saying :*

**M**O Lord, ascend to thee, and may thy mercy descend upon us.

*At the incensing of the Altar.*

**L**ET my prayer, O Lord, ascend like incense in thy sight ; and let the lifting up of my hands be like the evening sacrifice. Place, O Lord, a guard upon my mouth, and a gate of prudence around my lips, that my heart may not wander after wickedness, to seek excuses in my sin.

*When the Priest returns the Censer to the Deacon, he says :*

**M**AY the Lord kindle in us the fire of his love, and the flames of everlasting charity.

*Then he washes his fingers without saying any thing; afterwards he bows down at the middle of the altar, and says:*

**A**CCEPT us, O Lord, coming to thee in the spirit of humility, and with a contrite heart; and grant that the sacrifice of this day may be so celebrated by us, as to be well pleasing to thee, O Lord our God.

*Then, turning about towards the people, he says:*

*Pr.* **B**RETHREN, pray that this my sacrifice and yours may be acceptable to God, the Father Almighty.

*P.* May the Lord receive this sacrifice from thy hands to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

*P.* Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Let us pray.

*Pr.* **I**NSTRUCTED by thy saving precepts, and following thy divine directions, we presume to say: Our Father, &c.

*P.* But deliver us from evil.

*P.* Sed libera nos a malo.

*The Priest says Amen to himself, and then goes on aloud.*

**D**ELIVER us, O Lord, we beseech thee, from all evils, past, present, and to come; and by the intercession of blessed and glorious Mary, ever a Virgin and Mother of God, and of thy blessed Apostles Peter and Paul, and of blessed Andrew, and of all thy Saints, favourably grant peace in our days, that, by the assistance of thy mercy, we may be always free from sin, and secured from all disturbance. Thro' the same. R. Amen.

*Then having elevated the sacred Host, and divided it into three parts; he putting one into the Chalice, says:*

**L**ET not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but let it, through thy mercy, become a safe-guard and remedy both to soul and body; who, with God the Father in unity, with the Holy Ghost, livest and reignest God, world without end. Amen.



*Then he takes up the sacred Host, with the Paten, and says:*

**I** Will take the bread of heaven, and call on the name of the Lord.

*Then he strikes his breast, saying thrice:*

**L**ORD, I am not worthy thou shouldst enter under my roof; speak therefore but the word, and my soul shall be healed.

*When he receives the sacred Host he says:*

**M**AY the body of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

*Then having received the Chalice, and taken the Ablution as usual, bowing down at the middle of the altar, he says:*

**G**RANT, O Lord, that what we have taken with our mouths, we may receive with a pure heart; that as we now receive it in this mortal life, it may procure us that which is eternal.

### VESPERS.

*ANTHEMS and PSALMS, as yesterday, p. 392.*

*At the MAGNIFICAT.*

*Anth.* When he had taken the vinegar, he said: It is done; and bowing down his head, he gave up the ghost.

*V.* Christ became obedient for us unto death, even to the death of the cross.

*Ant.* Cum accepisset acetum, dixit; Consummatum est; et inclinato capite, emisit spiritum.

*V.* Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis.

*Our Father, &c. as above, p. 388.*

## HOLY SATURDAY.

### MATINS.

*Our Father. Hail Mary. I believe, in secret.*

### I. NOCTURN.

*Anth.* **I** Will sleep in perfect peace, and take my rest,

*Ant.* **I**N pace in idipsum dormiam, et requiescam.

*Psalm iv. Cum invocarem, p. 86.**Anth.* I will sleep.*Ant.* In pace.*Anth.* He shall dwell in thy tabernacle; he shall rest on thy holy mount.*Ant.* Habitabit in tabernaculo tuo; requiescet in monte sancto tuo.*Psalm xiv.***W**HO, O Lord, shall dwell in thy tabernacle? \* Or who shall rest on thy holy mount?**D**OMINE, quis habitabit in tabernaculo tuo? \* Aut quis requiescet in monte sancto tuo?

He that walketh without stain, \* and performeth righteousness.

Qui ingreditur sine macula, \* et operatur justitiam.

He who speaketh the truth as it is in his heart, \* who hath used no deceit in his tongue;

Qui loquitur veritatem in corde suo, \* qui non egit dolum in lingua sua;

Who hath done no harm to his neighbour, \* nor admitted reproach against his brethren.

Nec fecit proximo suo malum, \* et opprobrium non accepit adversus proximos suos.

In whose sight the wicked man is held as nought; \* who honoureth those who fear the Lord.

Ad nihilum deductus est in conspectu ejus malignus; \* timentes autem Dominum glorificat.

Who sweareth to his neighbour, and deceiveth not: \* who hath not put his money out to usury, nor taken bribes against the guiltless.

Qui jurat proximo suo, et non decipit; \* qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit.

He that doth these things, \* shall never stagger.

Qui facit hæc, \* non movebitur in æternum.

*Anth.* He shall dwell.*Ant.* Habitabit.*Anth.* My flesh shall rest in hope.*Ant.* Caro mea requiescet in spe.*Psalm xv.***P**RESERVE me, O Lord, for I have put my trust in thee; \* I said to the Lord; My God art**C**ONSERVA me, Domine, quoniam speravi in te; \* Dixi Domino; Deus meus es tu; quoniam

thou; and thou standest not in need of aught I have.

The Lord hath wonderfully shewn \* all his kindness to his saints in the land.

Many are the weak things of other nations: \* and they run after them.

I will not assemble in their meetings for blood-offerings to idols; \* nor will I mention their names with my lips.

The Lord himself is the lot of my inheritance, and of my cup; \* thou wilt restore my inheritance to me.

My lot hath fallen out exceeding well; \* my inheritance is truly great.

I will bless the Lord, who gave me understanding; \* for even in the night my heart hath chided me.

I always saw the Lord before my sight; \* for he is on my right, lest I stagger.

Therefore hath my heart been glad, and my tongue rejoiced exceedingly; \* even my flesh itself shall rest in hope.

For thou wilt not leave my soul in hell; \* nor let thy holy one see corruption.

Thou wilt make known to me the ways of life, thou wilt fill me with joy

bonorum meorum non indiges.

Sanctis, qui sunt in terra ejus, \* mirificavit omnes voluntates meas in eis.

Multiplicatae sunt infirmitates eorum; \* postea acceleraverunt.

Non congregabo conventicula eorum de sanguinibus; \* nec memor ero nominum eorum per labia mea.

Dominus pars hæreditatis meæ, et calicis mei: \* tu es qui restitues hæreditatem meam mihi.

Funes ceciderunt mihi in præclaris; \* etenim hæreditas mea præclara est mihi.

Benedicam Dominum, qui tribuit mihi intellectum; \* insuper et usque ad noctem increpuerunt me renes mei.

Providebam Dominum in conspectu meo semper; \* quoniam a dextris est mihi, ne commovear.

Propter hoc lætatum est cor meum, et exultavit lingua mea; \* insuper et caro mea requiescet in spe.

Quoniam non derelinques animam meam in inferno; \* nec dabis sanctum tuum videre corruptionem.

Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo; \* delectatio-

at the sight of thee ; \* joys are on thy right hand for ever.

*Anth.* My flesh.

*Ant.* Caro mea.

V. In perfect peace. R. Will I sleep, and take my rest.

V. In pace in idipsum. R. Dormiam et requiescam.

Our Father. *All in secret.*

### I. LESSON.

Out of the LAMENTATION of the Prophet JEREMY,  
*Chap. iii.*

*Heth.* IT is the mercy of the Lord that we are not destroyed ; that his pity hath not failed.

*Heth.* It is renewed to us every morning ; great is thy faithfulness to thy word.

*Heth.* The Lord is my portion, said my soul ; therefore will I wait his aid.

*Teth.* The Lord is good to those who hope in him, to the soul that seeketh him.

*Teth.* It is good to wait in silence for the salvation of God.

*Teth.* It is good for a man, when he hath borne the yoke from his youth.

*Jod.* He shall sit solitary and be silent, because he hath long borne it on himself.

*Jod.* He will put his mouth in the dust, if so there may be hope.

*Jod.* He shall present his cheek to him that striketh him, he shall be filled with reproaches.

Jerusalem, Jerusalem, return to the Lord thy God.

R. He was led like a sheep to the slaughter, and when he was ill used, he opened not his mouth ; he was delivered up to death, \* That he might give life to his people. V. He delivered himself up to death, and was reckoned among the wicked. \* That he might, &c. to V.

R. Sicut ovis ad occisionem ductus est, et dum male tractaretur, non aperuit os suum ; traditus est ad mortem,\* Ut vivificaret populum suum. V. Tradidit in mortem animam suam, et inter sceleratos reputatus est.\* Ut vivificaret, &c. to V.

### II. LESSON. *Chap. iv.*

*Aleph.* HOW is the gold darkened, the finest colour changed ! The stones of the sanctuary are scattered at the entrance of every street.

*Beth.* How are the noble sons of Sion, and they that were clothed with the best gold, esteemed as earthenware, the work of the potter's hand.

*Ghimel.* Even the sea-monsters draw out the breast, they give suck to their young; but the daughter of my people, is as cruel as an ostrich in the desert.

*Daleth.* The tongue of the sucking babe hath stuck to the roof of its mouth with thirst; the little ones have asked for bread, and there was none to break any for them.

*He.* They who had lived daintily, died in the streets; they who had been brought up in scarlet, embraced dung-hills.

*Vau.* For the iniquity of the daughter of my people is become greater than the sin of Sodom, which was destroyed in a moment, and no hand touched her.

Jerusalem, Jerusalem, return to the Lord thy God.

R. Jerusalem, arise, lay aside thy garments of joy; put on sackcloth and ashes; \* For in thee hath been put to death the Saviour of Israel. V. Shed tears like a torrent day and night, and let not the apple of thine eye be dry. \* For in thee, &c. to V.

R. Jerusalem surge, et exue te vestibus jucunditatis; induere cinere et cilicio; \* Quia in te occisus est Salvator Israel. V. Deduc quasi torrentem lacrymas per diem et noctem, non taceat pupilla oculi tui.\* Quia, &c. to V.

### III. LESSON.

The beginning of the PRAYER of the Prophet JEREMY,  
*Chap. v.*

**R**EMEMBER, O Lord, what hath befallen us; see and behold our disgrace. Our inheritance is turned over to foreigners, our houses to strangers. We are become orphans without a father, our mothers are as widows. We have purchased our water with money, we have paid a price for our wood. We are dragged along by the neck; no rest was given to the weary. We have hired ourselves out to Egypt, and to the Assyrians, that we might have bread to fill us. Our fathers have sinned, and are no more; and we have borne their iniquities. Slaves have ruled over us; there was none to rescue us from their hands. We fetched our bread at the hazard of our lives; because of the sword

in the desert. Our skin hath been burnt like an oven by the violence of the famine. They have abused the women in Sion, and the Virgins in the cities of Judea.

Jerusalem, Jerusalem, return to the Lord thy God.

**R.** Mourn like a virgin, my people; howl, ye shepherds of the people, in sackcloth and ashes.\* For the day of the Lord is come, that great and very bitter day. **V.** Gird yourselves with sackcloth, ye priests and mourn, ye ministers of the altar; sprinkle yourselves with ashes.\* For the day, &c. to **V.** Mourn, like, &c. to **V.**

**R.** Plange quasi virgo plebs mea; ululate pastores in cinere et cilicio; \* Quia venit dies Domini magna et amara valde. **V.** Accingite vos, sacerdotes, et plangite ministri altaris; aspergite vos cinere.\* Quia venit, &c. to **V.** Plange, quasi virgo, &c. to **V.**

## II. NOCTURN.

*Anth.* Be lifted up, O ye eternal gates, and the King of glory shall enter in.

*Ant.* Elevamini portæ æternales, et introibit Rex gloriæ.

*Psalms* xxiii.

**T**HE earth is the Lord's and all that it containeth; \* the globe of the earth, and all that dwell on it.

For it was he who founded it above the seas; \* and settled it above the rivers.

Who is he that shall go up to the mountain of the Lord? \* Or who is he that shall abide in his holy place?

He whose hands are innocent, and whose heart is clean; \* who hath not taken his soul in vain, nor sworn against his neighbour in deceit.

**D**OMINI est terra, et plenitudo ejus; \* orbis terrarum, et universi qui habitant in eo.

Quia ipse super maria fundavit eum; \* et super flumina præparavit eum.

Quis ascendet in montem Domini? \* Aut quis stabit in loco sancto ejus.

Innocens manibus, et mundo corde; \* qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

That man shall receive a blessing from the Lord ; \* and mercy of God his Saviour.

Such is the generation of those that seek him ; \* of those that seek the face of the God of Jacob.

Lift up your gates, O ye princes ; and be ye lifted up, O you eternal gates ; \* and the King of glory shall enter.

Who is that King of glory ? \* The Lord, who is strong and mighty ; the Lord who is mighty in battle.

Lift up your gates, ye princes ; and be ye lifted up, O you eternal gates ; \* and the King of glory shall enter.

Who is that King of glory ? \* The Lord of armies ; he is the King of glory.

*Anth.* Be lifted up.

*Anth.* I hope to see the good things of the world in the land of the living.

*Psalm xxvi.* Dominus illuminatio mea, p. cxviii.

*Anth.* I hope to see.

*Anth.* Thou, O Lord, hast brought back my soul from hell.

*Psalm xxix.*

**I** Will extol thee, O Lord, for that thou hast upholden me ; \* and hast not afforded joy to my enemies over me.

O Lord my God, I cried out to thee ; \* and thou healedest me.

Hic accipiet benedictionem a Domino ; \* et misericordiam a Deo salutari suo.

Hæc est generatio quærentium eum ; \* quærentium faciem Dei Jacob.

Attollite portas, principes, vestras ; et elevamini portæ æternales ; \* et introibit Rex gloriæ.

Quis est iste Rex gloriæ ? \* Dominus, fortis et potens ; Dominus, potens in prælio.

Attollite portas, principes, vestras ; et elevamini, portæ æternales ; \* et introibit Rex gloriæ.

Quis est iste Rex gloriæ ? \* Dominus virtutum ; ipse est Rex gloriæ.

*Ant.* Elevamini.

*Ant.* Credo videre bona Domini in terra viventium.

*Ant.* Credo videre.

*Ant.* Domine, abstraxisti ab infernis animam meam.

**E**XALTABO te, Domine, quoniam suscepisti me ; \* nec delectasti inimicos meos super me.

Domine Deus meus ; clamavi ad te ; \* et sanasti me.

Lord, thou hast brought back my soul from hell ; \* thou hast saved me from among those who go down into the pit.

Sing to the Lord, ye his saints ; \* and praise him in his holy tabernacle.

For wrath is felt in his indignation ; \* but life is found in his good will.

Weeping will last till evening ; \* but there shall be joy in the morning.

I said in my prosperity ; I shall surely never stagger.

O Lord, in thy good will \* thou gavest strength to my prosperity.

Thou turnedst thy face from me ; \* and I became dismayed.

To thee, O Lord, will I cry out ; \* thus will I pray unto my God :

Where is the profit of my blood ; \* if I go down to corruption ?

Will dust give thee praise, \* or publish the fulfilling of thy promise ?

The Lord heard, and took pity on me ; \* the Lord became my help.

Thou hast turned my mourning into joy ; \* thou hast torn my sackcloth, and clothed me with gladness.

That my tongue may sing to thee, and I may not be abash'd ; \* O Lord my

Domine, eduxisti ab inferno animam meam ; \* salvasti me a descendentibus in lacum.

Psallite Domino sancti ejus ; \* et confitemini memorie sanctitatis ejus.

Quoniam ira in indignatione ejus ; \* et vita in voluntate ejus.

Ad vesperum demorabitur fletus ; \* et ad matutinum lætitia.

Ego autem dixi in abundantia mea ; \* Non movebor in æternum.

Domine, in voluntate tua \* præstitisti decori meo virtutem.

Avertisti faciem tuam a me ; \* et factus sum conturbatus.

Ad te, Domine, clamabo ; \* et ad Deum deprecabor :

Quæ utilitas in sanguine meo ; \* dum descendo in corruptionem ?

Numquid confitebitur tibi pulvis, \* aut annuntiabit veritatem tuam ?

Audivit Dominus, et misertus est mei ; \* Dominus factus est adjutor meus.

Convertisti planctum meum in gaudium mihi ; \* concidisti saccum meum, et circumdedisti me lætitia.

Ut cantet tibi gloria mea, et non compungar ; \* Domine Deus meus, in æ-



God, thee will I praise for *ternum confitebor tibi.*  
ever.

*Anth.* Thou, O Lord.

*Ant.* Domine.

V. Do thou, O Lord, have mercy on me. R. And raise me up again, and I will repay them.

V. Tu autem, Domine, miserere mei. R. Et resuscita me, et retribuam eis.

Our Father. *In secret.*

#### IV. LESSON.

Out of the Treatise of St. AUGUSTIN, the Bishop, on the PSALMS. *Ps. lxxiii. 7.*

**M**AN shall come to a deep heart, and God, shall be exalted. They said : Who will see us ? They spent themselves in making diligent search to form wicked designs. Man came to those designs, and suffered himself to be seized on as man. For he could not have been seized, if he had not been man ; or seen, if he had not been man ; or scourged, if he had not been man ; or have been crucified, or died, if he had not been man. Man therefore came to all those sufferings, which could not have affected him, if he had not been man. But if he had not been man, man could not have been redeemed. Man came to a deep heart, that is, a secret heart, exposing his humanity to the eyes of man, but hiding his divinity ; concealing the form of God, in which he is equal to the Father ; and shewing only the form of a servant, in which he is less than the Father.

R. Our Shepherd, the fountain of living water, is gone, at whose departure the son was darkened ; \* For he is taken, who held the first man captive ; this day our Saviour broke both the bolts and gates of death. V. He destroyed the bars of hell, and overthrew the power of the devil. \* For he is taken, &c. to V.

R Recessit Pastor noster fons aquæ vivæ, ad cuius transitum sol obscuratus est ; \* Nam et ille captus est, qui captivum tenebat primum hominem ; hodie portas mortis et seras pariter Salvator noster dirupit. V. Destruxit quidem claustra inferni, et subvertit potentias diaboli. \* Nam et ille, &c. to V.

#### V. LESSON.

**H**OW far did they carry this their diligent search in which they failed so much, that when the Lord was dead and buried, they placed guards at the sepulchre ? For they said to Pilate : That Seducer ; by which name our Lord, Jesus Christ was called for the

comfort of his servants, when they are called seducers. That seducer, said they to Pilate, whilst he was yet living, said : After three days I will rise again : Order, therefore the sepulchre to be guarded until the third day ; lest perchance his disciples come and steal him away, and tell the people he is risen from the dead ; and then the last error will be worse than the former. Pilate said to them : You have a guard ; go and guard him as you know best how. And they went, and secured the sepulchre with guards, and sealed up the stone.

R. O all you that pass by, stop and see, \* If there be any grief like mine. V. Attend all ye people, and see my grief, \* If there be, &c. to V.

R. O vos omnes, qui transitis per viam, attendite et videte, \* Si est dolor similis sicut dolor meus. V. Attendite universi populi, et videte dolorem meum, \* Si est, &c. to V.

## VI. LESSON.

**T**HEY placed soldiers to guard the Sepulchre ; the earth shook, and the Lord rose again. Such miracles were done at the Sepulchre, that the soldiers who came as guards, might have been witnesses, if they would have told the truth. But that same avarice, which had enslaved the disciple, the companion of Christ, blinded also the Soldiers, who were guards of the Sepulchre. We will give you money, said they ; only say that while you were asleep, his disciples came, and took him away. They truly spent themselves in making diligent search. What is it thou hast said, O wretched cunning ? Dost thou so far shut thine eyes against the light of pious prudence, and plunge so deep in cunning, as to say thus ; Say that while you were asleep, his disciples came, and took him away ? Dost thou produce witnesses that were asleep ? Certainly thou thyself wast asleep, who spent thyself in the search of such things.

R. Behold how the righteous man dieth, and no one taketh it to heart ; and just men are made away with, and no one considereth it ; the righteous man is taken away by iniquity ; \* And his memory shall be

R. Ecce quomodo moritur justus, et nemo percipit corde ; et viri justi tolluntur, et nemo considerat ; a facie iniquitatis sublatu est justus ; \* Et erit in pace memoria ejus. V. Tanquam agnus coram ton-

in peace. V. He was as silent as a lamb under the shearer's hand, and opened not his mouth; he was taken off by oppression, and an unjust sentence: \* And his memory shall be in peace. Behold how, &c. to V.

dente se obmutuit, et non aperuit os suum; de angustia et iudicio sublatus est; \* Et erit in pace memoria ejus. Ecce quomodo, &c. to V.

### III. NOCTURN.

*Anth.* God is my help, and the Lord is the upholder of my life.

*Ant.* Deus adjuvat me, et Dominus susceptor est animæ meæ.

*Psalm liii.* Deus, in nomine tuo, *as above*, p. 404.

*Anth.* God is my help.

*Ant.* Deus adjuvat me.

*Anth.* His dwelling is in the city of peace, and his abode in Sion.

*Ant.* In pace factus est locus ejus, et in Sion habitatio ejus.

*Psalm lxxv.* Notus in Judea Deus, *as above*, p. 378.

*Anth.* His dwelling.

*Ant.* In pace.

*Anth.* I am become like one without help, set apart among the dead.

*Ant.* Factus sum sicut homo sine adiutorio, inter mortuos liber.

*Psalm lxxxvii.* Domine, Deus salutis, *as above*, p. 409.

*Anth.* I am become.

*Ant.* Factus sum.

V. His dwelling is in peace. R. And his abode in Sion,

V. In pace factus est locus ejus. R. Et in Sion habitatio ejus.

Our father. *In secret.*

### VII. LESSON.

Out of the Epistle of blessed PAUL, the Apostle to the HEBREWS, Chap. ix.

CHRIST being come, who is the high priest of the good things to come, by a more excellent and more perfect tabernacle, not made with hands, that is, not of this creation; neither by the blood of goats or of calves, but by his own blood, hath once entered the holy place, having purchased for us an eternal redemption. For if the blood of goats and bulls, and the sprinkling of the ashes of an heifer, sanctifieth such as are defiled to the cleansing of the flesh; how much more shall the blood of Christ, who through the Holy Ghost, offered himself to God without spot, cleanse

our consciences from dead works, to serve the living God.

R. The kings of the earth have risen up, and the princes have assembled together \* Against the Lord, and against his Christ. V. Why have the Gentiles raged, and the nations formed vain designs? \* Against, &c. to V.

R. Astiterunt Reges terræ, et principes convenerunt in unum \* Adversus Dominum, et adversus Christum ejus. V. Quare fremuerunt Gentes, et populi meditati sunt inania? \* Adversus, &c. to V.

### VIII. LESSON.

**H**E therefore is the Mediator of the New Testament; that by means of the death he suffered for cancelling the transgressions under the former Testament, those that are called, may receive the promised eternal inheritance. For wherever there is a testament, the death of the testator must necessarily intervene; for it is by death that a testament is valid; and it is of no force while the testator liveth. Hence the first was not confirmed without blood.

R. I was reckoned with those who went down into the pit; \* I was like a man without help, one set apart among the dead. V. They put me down into the deep pit, in a dark place, and in the shade of death. \* I was, &c. to V.

R. Æstimatus sum cum descendentibus in lacum; \* Factus sum sicut homo sine adjutorio inter mortuos liber. V. Posuerunt me in lacu inferiori, in tenebris, et in umbra mortis. \* Factus sum, &c. to V.

### IX. LESSON.

**F**OR when Moses had read all the commandments of the law before the whole people, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled the book itself, and all the people, saying: This is the blood of the covenant, which God maketh with you. In like manner he sprinkled with blood the tabernacle, and all the vessels of the service. And in the law almost all things are cleansed with blood, and without the shedding of blood there is no remission of sin.

R. When the Lord was buried, they sealed up the

R. Sepulto Domino, signatum est monumentum,

sepulchre, rolling a stone before the mouth thereof,\* And placed soldiers to guard him. V. The chief priests coming to Pilate, asked his leave,\* And placed, &c. to V. When the Lord, &c. to V.

volventes lapidem ad ostium monumenti,\* Ponentes milites, qui custodirent illum. V. Accedentes principes sacerdotum ad Pilatum, petierunt illum,\* Ponentes, &c. to V. Sepulto Domino, &c. to V.

## LAUDS.

*Anth.* O death, I will be thy death; O hell, I will be thy ruin.

*Ant.* O mors, ero mors tua; morsus tuus ero, inferne.

*Psalm* l. Miserere mei, Deus, p. 108.

*Anth.* O death, I will be.

*Ant.* O mors, ero.

*Anth.* They shall mourn for him, as for an only son, for the Lord, who was guiltless, is put to death.

*Ant.* Plangent eum quasi unigenitum, quia innocens Dominus occisus est.

*Psalm* xlii.

**B**E thou, O God, my judge, and distinguish my cause from the nation that is not holy;\* from the unjust and deceitful man do thou deliver me.

**J**UDICA me Deus, et discerne causam meam de gente non sancta;\* ab homine iniquo et doloso erue me.

Since thou, O God, art my strength;\* why hast thou cast me off? Or why do I go sorrowful, while the enemy afflicteth me?

Quia tu es Deus, fortitudo mea;\* quare me repulisti? Et quare tristis incedo, dum affligit me inimicus?

Send forth thy light, and fulfil thy promise;\* they have led me on, and brought me to thy holy mount, and into thy tabernacles.

Emitte lucem tuam, et veritatem tuam;\* ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

And I will go up to the altar of God;\* to God who rejoiceth my youth.

Et introibo ad altare Dei;\* ad Deum qui lætificat juventutem meam.

I will praise thee on the harp, O my God;\* why

Confitebor tibi in cithara, Deus, Deus meus; \*

art thou sorrowful, O my soul, and why dost thou disturb me?

Hope in God, for him will I still praise; \* he is the Saviour I look for, and my God.

*Anth.* They shall mourn.

*Anth.* Behold, all ye nations, and see my grief.

*Ps.* lxii. Deus, Deus, with the following p. cxxxii.

*Anth.* Behold.

*Anth.* From the gates of hell deliver my soul, O Lord.

*The Cantic of Ezechias.*

*Anth.* From the gates.

*Anth.* O all ye that pass by, stop and see, if there be any grief like unto mine.

*Psalm* cxlviii. Laudate Dominum, with the two following *Psalms*, p. cxxxv.

*Anth.* O all ye.

V. My flesh shall rest in hope. R. And thou wilt not let thy Holy One see corruption.

At the BENEDICTUS.

*Anth.* The women sitting at the sepulchre lamented, weeping for the Lord.

*The Cantic.* Benedictus, p. cxxxviii.

*Anth.* The women.

V. Christ became for us obedient unto death, even unto the death of the cross; for which God exalted him, and gave him a name, which is above every name.

Our Father. With the rest, as above, p. 388.

¶ p 2

quare tristis es anima mea, et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi; \* salutare vultus mei, et Deus meus.

*Ant.* Plangent eum.

*Ant.* Attendite universi populi, et videte dolorem meum.

*Ant.* Attendite.

*Ant.* A porta inferi erue, Domine, animam meam.

*Is.* Ego dixi. p. cxxxiii.

*Ant.* A porta inferi.

*Ant.* O vos omnes qui transitis per viam, attendite et videte, si est dolor sicut dolor meus.

*Ant.* O vos omnes.

V. Caro mea requiescet in spe. R. Et non dabis Sanctum tuum videre corruptionem.

*Ant.* Mulieres sedentes ad monumentum lamentabantur, fletentes Dominum.

*Ant.* Mulieres.

V. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis; propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

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**THE OFFICE BEFORE MASS.**

INSTRUCTION.

**D**URING the first ages of the Church there was no Mass on this day, any more than on Good Friday. They adored in silence Jesus Christ in the sepulchre, and did not assemble till towards the evening to celebrate the great Eve of Easter. They spent the whole night in the Church, and remained there till morning, that they might be at their prayers the very moment in which Jesus Christ rose from the dead.

All this time was spent in reading Lessons out of the Old and New Testament, in singing Psalms, Baptizing and confirming the Catechumens, and administering the sacrament of Holy Orders. About break of day Mass began, and it was all of the Resurrection.

'Tis the same office we now perform on Saturday in the morning; but the Church still makes use of the word Night therein; one motive for which is to perpetuate the memory of the fervour of her first children.

*The BLESSING of the FIRE. †*

V. May the Lord be with you. R. And with thy spirit.

Let us pray. *Deus, qui.*

**O** God, who, by thy only Son, the chief corner-stone of thy Church, hast bestowed on thy faithful the fire of thy divine love; bless † this new fire produced from a flint for our use; and grant that, during this Paschal solemnity, we may be so inflamed with heavenly desires, that by purity of mind, we may come to those festivals, where we may enjoy a light, which will never end. Thro' the same. R. Amen.

Let us pray. *Domine Deus.*

**O** Lord God, Almighty Father, never-failing light, who art the Creator of all the lights; bless † this light, which hath been before blessed and sanctified by thee, who hast enlightened the whole world; that we may be inflamed by that same light, and enlightened with the fire of thy brightness; and, as thou didst enlighten Moses, when he went out of Egypt, so enlighten our hearts and senses, that we may obtain that light and

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† Obs. *The Fire and Incense are blessed according to the antient practice of the Church, of blessing whatever was used in the celebration of its holy mysteries.*

life, which will have no end. Thro' Jesus Christ our Lord. R. Amen.

Let us pray. *Domine sancte.*

**O** Holy Lord, Almighty Father, Eternal God, vouchsafe to assist us while we bless this fire in thy name, and in that of thy only Son Jesus Christ, our Lord and God, and of the Holy Ghost; assist us against the fiery darts of the enemy, and enlighten us with thy heavenly grace. Who livest and reignest with the same only begotten Son and the Holy Ghost, one God, world without end. R. Amen.

*The BLESSING of the five grains of INCENSE.*

**P**LENTIFULLY pour forth, we beseech thee, O Almighty God, thy † blessing on this incense; and kindle, O invisible regenerator, the brightness of this night; that not only the sacrifice, which is offered this night, may shine by the secret mixture of thy light; but also, that into whatever place any thing sanctified by these mystical prayers shall be carried, there, by the power of thy Majesty, all the malicious artifices of the devil may be defeated. Thro' Jesus Christ our Lord. R. Amen.

*During the foregoing Blessing, an Acolyth puts some of the Blessed Fire into the censer, then the Priest puts incense to it, saying:*

**M**AY thou be blessed † by him, in whose honour thou art to be burnt.

*Then he sprinkles the grains of Incense and the Fire thrice, saying:*

**S**PRINKLE me, O Lord, with byssop, and I shall be cleansed; wash me, and I shall be whiter than snow.

*Here he incenses them thrice; then the Deacon (or the Priest officiating as such) having taken the cane with the three-candles, at the entrance of the Church one is lighted by an Acolyth with a candle from the new fire, and the Deacon sings alone:*

*Deac.* Behold the light of Christ †.      *Deac.* Lumen Christi.

R. Thanks be to God.

R. Deo gratias.

‡ Here all kneel down.



*The same is repeated, when the second candle is light-  
ed in the middle of the Church; and when the third is  
lighted at the foot of the altar. After which the Deacon  
asks the Priest's blessing thus:*

*Deac. Pray, Sir, give me your blessing.*

*The BLESSING.*

**M**AY the Lord be in thy heart and in thy lips, that  
thou may'st worthily and fitly proclaim his Paschal  
praise; in the name of the Father, and of the Son †,  
and of the Holy Ghost. R. Amen.

*The BLESSING of the PASCHAL CANDLE §.*

**L**ET now the heavenly troops of Angels rejoice; let  
these divine mysteries be joyfully celebrated. And  
let the heavenly trumpet publish the victory of our great  
King. And let the earth also triumph, being beautified  
with such resplendent beams; and let it see the darkness,  
which overspread the whole world, chased away by the  
splendor of our eternal King. Let our Mother the  
Church also rejoice, being adorned by the rays of so  
great a light; and let this temple echo with the joyful  
acclamations of all the people. And therefore, I be-  
seech you, dear brethren, who behold the wonderful  
brightness of this holy light, to join with me in invoking  
the mercy of Almighty God. That he, who hath been  
pleased, without any merit on my side, to admit me in-  
to the number of his Levites, may, by the effusion of  
light upon me, enable me to go through with the en-  
comium of this taper. Thro' our Lord Jesus Christ his  
Son, who, with him and the Holy Ghost, liveth and  
reigneth one God world without end. R. Amen.

V. May the Lord be with you. R. And with thy spirit. V. Raise up your hearts on high. R. We have them raised up to the Lord. V. Let us give thanks to the Lord our God. R. It is meet and just.	V. Dominus vobiscum. R. Et cum spiritu tuo. V. Sursum corda. R. Habe- mus ad Dominum. V. Gratias agamus Domino Deo nostro. R. Dignum et justum est.
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**I**T is truly meet and just to proclaim with all the affec-  
tion of heart and soul, and sound of voice, the in-  
visible God, the Father Almighty, and his only Son our

§ Obs. *All stand up during this blessing.*

Lord Jesus Christ ; who paid for us to his eternal Father the debt of Adam ; and by his sacred blood, cancelled the guilt of the original offence. For this is the Paschal solemnity, in which the true Lamb was slain, by whose blood the doors of the faithful are consecrated. This is the night, in which thou formerly didst bring forth our forefathers, the children of Israel, out of Egypt, leading them dry-foot through the red sea. This also is that night, which dissipated the darkness of sin by the light of a pillar of fire. This is the night, which withdrawing all those, who, through the whole world, believe in Christ, from the vices of the world, and the darkness of sin, restores them to grace, and gives them a fellowship with the saints. This is the night, in which Christ broke the chains of death, and ascended victorious from the grave. For it would have availed us nothing to have been born, unless we had also the advantage of being redeemed. O the wonders of thy mercy towards us ! O the inestimable excess of thy love ! Thou didst deliver up thy Son to redeem a slave ! O truly necessary sin of Adam, which hath been blotted out by the death of Christ ! O happy fault, which deserved such and so great a Redeemer ! O truly blessed night, which alone was privileged to know the hour and moment, when Christ rose again from the dead ! This is the night of which it is written : And the night shall be as light as day ; and the night shineth upon me in my pleasures. The sacredness therefore of this night puts crimes to flight, washes away sin, and restores innocence to the fallen, and joy to those in sorrow. It banishes enmities, produces concord, and makes Potentates bow.

*Here the Deacon fixes the five grains of incense in the candle in form of a cross : then goes on :*

**R**ECEIVE, therefore, O holy Father, on this sacred night, the evening sacrifice of this incense, which thy holy Church, by the hands of her ministers, presents to thee in this solemn oblation of this wax candle made out of the labour of the bees. But now we know the meaning of the encomiums of this taper lighted from this sparkling fire to the honour of God.

*Here he lights the Paschal candle.*

**W**HICH fire, tho' now divided, suffers no loss from the communication of its light, whilst it feeds

on the melted wax produced by the bee to make this taper.

*Here the lamps are lighted.*

**O** TRULY blessed night, which plundered the Egyptians, and enriched the Hebrews! O night, in which heaven is united to earth, and God to man! We beseech thee, therefore, O Lord, that this taper, consecrated to the honour of thy name, may continue burning to dissipate the darkness of this night; and being accepted by thee, as a sweet odour, it may be joined to the lights of heaven. Let the morning-star find it burning; that morning-star I mean, which never sets; who, returning from the grave, darted forth his benign rays upon mankind. We beseech thee, therefore, O Lord, to grant us peace, during this Paschal solemnity, and, with thine uninterrupted protection, to rule, govern, and preserve us thy servants, and all the clergy and devout laity; together with our holy father Pope N. and our Bishop N. Look down also on our pious King N. and since thou knowest, O God, the desires of his heart, grant, by the ineffable grace of thy goodness and mercy, that he may enjoy, with all his people, an uninterrupted peace and heavenly victory. Thro' the same Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God world without end. R. Amen.

*Then are read the following Lessons, called Prophecies, which were for the instruction of the Catechumens.*

### I. PROPHECY. *Gen. i.*

This first lesson describes the creation of the world, and the formation of man, whom God created to his own image and likeness. The comparison of this first state of man with our present condition, may help us to conceive what sin is, which produced so dreadful a change; and at the same time shew us what the grace of Baptism is, which restores us to our former innocence.

**I**N the beginning God created heaven and earth. And the earth was empty and void; and darkness covered the face of the deep. And the Spirit of God moved upon the waters. And God said: Let there be light; and there was light. And God saw the light, that it was good; and he divided the light from the darkness. And he called the light day; and the darkness night.

And there was evening and morning the first day. And God said : Let there be a firmament between the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters that were under the firmament from those that were above the firmament ; and so it was done. And God called the firmament the heavens. And there was evening and morning the second day. God also said : Let the waters that are under the heavens be gathered together into one place ; and let the dry land appear. And so it was done. And God called the dry land earth ; and the gathering together of the waters he called the seas. And God saw that it was good. And he said : Let the earth bring forth the green herb, and such as may feed, and the fruit-tree yielding fruit after its kind, whose seed may be in it upon earth : And so it was done. And the earth brought forth the green herb and yielding seed according to its kind, and the tree that beareth fruit, and containeth seed, each according to its kind. And God saw it was good : And there was evening and morning the third day. And God said : Let there be lights in the firmament of the heavens, and let them divide day and night, and let them be for signs and seasons, and days and years ; to shine in the firmament of the heavens, and give light to the earth : And so it was done. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night, and the stars. And he placed them in the firmament of the heavens to shine upon the earth, and to rule the day and the night, and to divide light and darkness. And God saw that it was good. And there was evening and morning the fourth day. God said also : Let the waters bring forth creeping creatures that have life, and birds flying above the earth under the firmament of the heavens. And God created the large whales, and every moving and living creature, which the waters had brought forth, each according to its kind, and all sorts of fowl in their kind. And God saw that it was good. And he blessed them, saying : Increase and multiply, and fill the waters of the sea ; and let the fowl multiply on the earth. And there was evening and morning the fifth day. And God said : Let the earth bring forth living creatures in their kind ; cattle and creeping things, and beasts of the earth according to their kinds ; and so it was done. And God

made the beasts of the earth, each according to its kind, and the cattle, and all creeping things of the earth, each in its kind. And God saw that it was good. And he said: Let us make man to our own image and likeness; and let him have dominion over the fish of the sea, and the fowl of the air, and over the beasts, and over the whole earth, and every creeping thing that moveth upon the earth. And God created man to his own image, after the image of God he created him; male and female he created them. And God blessed them. and said: Increase and multiply, and fill the earth, and subdue it; and rule over the fish of the sea, and the fowl of the air, and all the living creatures that move on the earth. And God said: Behold I have given you every herb yielding seed upon the earth, and all the trees, containing in themselves seed according to their kind, to be food to you, and to all the animals upon the earth, and to all the fowls of the air, and to all things that move on the earth, and in which there is life, that they may have food: and so it was done. And God saw all things which he had made; and they were very good. And there was evening and morning the sixth day. Thus therefore were finished the heavens and the earth, and all their host. And on the seventh day God finished his work, which he had made; and he rested the seventh day from all his work which he had done.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**PRAYER.** *Deus, qui.* O God, who didst wonderfully create man, and didst redeem him by a still greater wonder; grant us, we beseech thee, such strength of mind and reason against all the allurements of sin, that we may deserve to obtain eternal joys. Thro'. R. Amen.

## II: PROPHECY. *Gen. v. vi vii. viii.*

This second Lesson contains an account of the deluge, which God sent in punishment of the sins of man, and a description of the ark, which was a figure of the Church, out of which none can be saved.

**W**HEN Noah was five hundred years old, he begat Sem, Cham and Japhet. And after that men began to multiply upon the earth, and had begotten daughters; the sons of God † seeing that the daugh-

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† Expl. The race of Seth, who had hitherto preserved

ters of men † were beautiful, took to themselves wives out of all whom they had chosen. And God said : My spirit shall not abide in man for ever, because he is flesh; and his days shall be an hundred and twenty years. And there were giants on the earth in those days. For after the sons of God had accompanied with the daughters of men, they brought forth children; these are they who were mighty men of old, men of fame. And God seeing that the wickedness of man on earth was great, and that all the thoughts of their heart were continually bent on evil, he repented that he had made man on earth. And being touched inwardly with grief of heart, he said : I will destroy man, whom I have created, from off the face of the earth; from man even to the beasts; from things that creep on the earth to the fowl of the air; for I am sorry I have made them. But Noah found favour in the sight of the Lord. These are the generations of Noah. Noah was a righteous and perfect man in his time, and walked with God. And he begot three sons, Sem, Cham, and Japhet. And the earth was corrupted in the sight of God, and filled with iniquity. And when God had seen that the earth was corrupted, (for all flesh had corrupted its way on earth) he said to Noah : The end of all flesh is come before me; they have filled the earth with iniquity, and I will destroy them and the earth together. Make therefore for thyself an ark of timber-planks. Thou shalt make little rooms in the ark, and thou shalt rub it over with bitumen both within and without. And thus thou shalt make it: The length of the ark shall be three hundred cubits; the breadth of it fifty cubits; and the height of it thirty cubits. Thou shalt make a window in the ark; and in a cubit thou shalt finish the top of it; and the door of the ark shall be placed in the side; and thou shalt make in it lower rooms, and second and third stories. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, in which is the breath of life,

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the true worship of God. † Expl. The race of wicked men, who had corrupted the worship of God, and given themselves up to all the inclinations of corrupted nature.

under heaven ; and all things that are on the earth shall be consumed. But I will settle my covenant with thee ; and thou shalt enter into the ark, and thy sons, and thy wife, and the wives of thy sons with thee. And thou shalt bring into the ark two of a sort of all living creatures of all flesh, of the male and the female sex, that their lives may be saved with thine. Of fowl according to their kind, and of beasts after their kind, and of every creeping thing on the earth, according to its kind ; two of every sort shall go in with thee, that they may live. Thou shalt therefore take with thee of all food that may be eaten, and lay it up by thee ; and it shall be food both for thee and them. Noah therefore did all as God had commanded him. And he was six hundred years old when the waters of the deluge overflowed the earth. Then were all the springs of the great deep broken up, and the flood-gates of heaven opened ; and the rain fell upon the earth forty days, and forty nights. In the self same day Noah, and Sem, and Cham, and Japhet, his sons, his wife, and the three wives of his sons with them, went into the ark ; they and every living creature according to its kind, and all cattle after their kind, and every thing that moveth upon the earth after its kind, and every fowl according to its kind. And the ark floated upon the waters. And the waters swelled exceedingly upon the earth, and all the high mountains under the whole heavens were covered. The water was fifteen cubits higher than the mountains it covered. And all flesh was destroyed, that moved upon the earth, of fowl, cattle, beasts, and all creeping things, that creep on the earth. Only Noah remained, and those that were with him in the ark. And the waters prevailed † upon the earth an hundred and fifty days. But God remembering Noah, and all the living creatures, and all the cattle, that were with him in the ark, made a wind blow upon the earth, and the waters decreased. And the springs of the deep, and the flood-gates of heaven were shut up ; and the rains from heaven were stopt. And the waters going to and fro went off from the earth ; and they began to decrease after an hundred and fifty days. And, forty days after, Noah opened the window of the ark, which he had made in it, and let out a raven, which went out, and returned not, until the waters were dried

† Expl. Continued to rise.

upon the earth. He sent out also a dove after it, to see if the waters were yet gone off from the surface of the earth. But she not finding where to rest her foot, returned to him into the ark; for the waters yet covered the earth; and he stretched out his hand, and caught her, and brought her into the ark. And having waited seven days more, he again sent the dove out of the ark. But she returned to him in the evening, bringing in her bill an olive-branch with green leaves. Noah thereby knew the waters were gone off from the earth. Nevertheless he waited other seven days; and he sent out the dove, which returned no more to him. And God spoke to Noah, saying: Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. Bring out with thee all the living creatures of all flesh, that are with thee, as well of the fowls, as of the beasts, and of all the creeping things, that creep upon the earth, and go you upon the earth; increase and multiply upon it. Noah therefore went out, and his sons, his wife, and the wives of his sons with him. All the living creatures, the cattle, and all the creeping things that creep upon the earth according to their kind, went also out of the ark. And Noah erected an altar to the Lord; and taking some of all the cattle and fowl that were clean, he offered holocausts upon the altar. And the Lord smelt the sweet odour thereof.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

PRAYER. *Deus, incommutabilis.* O God, whose power is unchangeable, and whose light never faileth, mercifully regard the wonderful sacrament of thy whole church, and by an effect of thy perpetual providence accomplish in peace the work of human salvation; and let the whole world experience and see, that what was fallen, is raised up again; what was old, is become new, and that all things are again settled by him, who gave them their first being, our Lord Jesus Christ, thy Son. Who liveth. R. Amen.

### III. PROPHECY. *Gen. xxii.*

This prophecy contains an account of the intended sacrifice of Isaac, and of his miraculous escape; which was a type of the sacrifice and resurrection of Jesus Christ.



**I**N those days : God tried Abraham, and said to him : Abraham, Abraham. And he answered : I am here. He said to him : Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision ; and there thou shalt offer him an holocaust upon one of the mountains, which I will shew thee. Abraham therefore rising in the night, saddled his ass, taking with him two young men, and his son Isaac. And when he had clove the wood for the holocaust, he went to the place, whither God had commanded him to go. And the third day lifting up his eyes, he saw the place afar off ; and he said to his servants : Stay here with the ass ; and I and the boy will make haste to that place, and will return to you after we have adored. He took also the wood for the holocaust, and laid it upon his son Isaac ; but he himself carried in his hands the fire and the sword. And as they two went on together, Isaac said to his father : Father ! And he said : What wilt thou my son ? Behold, saith he, here is fire and wood ; but where is the victim for the holocaust ? And Abraham said : God will provide himself a victim for the holocaust, my son. They went on therefore together, and came to the place, which God had shewn him, in which he built an altar, and laid the wood in order upon it. And having bound his son Isaac, he laid him on the altar, upon the pile of wood. And he stretched out his hand, and took up the sword, to sacrifice his son. And behold the Angel of the Lord called out from heaven, saying : Abraham, Abraham. Who answered : I am here. And he said to him : Stretch not out thy hand against the boy, nor do thou any thing to him ; now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram caught fast by the horns among the briers ; which he took and offered for an holocaust instead of his son. And he called the name of that place, The Lord seeth. Hence to this day it is said, The Lord will see on the mountain. And the Angel of the Lord called to Abraham a second time from heaven, saying : by myself I have sworn, saith the Lord ; because thou hast done this thing, and hast not spared thy only begotten son for my sake ; I will bless thee, and multiply thy seed as the stars of heaven, and as the sand that is on the sea-shore. Thy seed shall possess the cities of their enemies, and all the nations of the earth shall be blessed in

thy seed, because thou hast obeyed my voice. And Abraham returned to his servants, and they went to Bersabee together, and he dwelt there.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**PRAYER.** *Deus, fidelium.* O God, the sovereign Father of the faithful, who throughout the whole world multipliest the children of the promise by the grace of thy adoption; and makest thy servant Abraham, according to thy oath, the father of all nations by this Paschal sacrament; grant that thy people may worthily receive the grace of thy vocation. Thro'. R. Amen.

#### IV. PROPHECY. *Exod. xiv.*

This prophecy treats of the passage of the red sea, and of the miraculous deliverance of the Israelites. Let us reflect that the deliverance from the power of the Devil, which is obtained by the waters of baptism, is a still more wonderful effect of the divine mercy.

**I**N those days: It came to pass in the morning watch, and behold the Lord looking on the camp of the Egyptians through the pillar of fire and of the cloud, slew their host and overthrew the wheels of their chariots, and they were carried into the deep. The Egyptians therefore said: Let us flee from Israel, for the Lord fighteth for them against us. And the Lord said to Moses: Stretch out thy hand upon the sea, that the waters may return upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched out his hand towards the sea, it returned at break of day to its former place; and the waters came upon the Egyptians flying away, and the Lord shut them up in the middle of the waves. And the waters returned and covered the chariots and horsemen of Pharaoh's whole army, who had entered into the sea in pursuit of the Israelites; neither did there remain so much as one of them. And the children of Israel marched through the middle of the dry sea, and the waters were like a wall on their right and left; and the Lord on that day delivered Israel out of the hands of the Egyptians. And they saw the Egyptians dead on the sea-shore, and the great power which the Lord had shewn against them; and the people feared the Lord, and they believed the Lord and his

servant Moses. Then Moses and the children of Israel sung this Canticle to the Lord, and said :

**TRACT.** *Exod. xv.* Cantemus Domino; gloriose enim magnificatus est; equum et ascensorem projecit in mare; adjutor et protector factus est mihi in Salutem. V. Hic Deus meus, et honorificabo eum; Deus patris mei, et exaltabo eum. V. Dominus conterens bella; Dominus nomen est illi.

Let us sing to the Lord; for he hath wonderfully displayed his glory; he hath thrown both the horse and the rider into the sea. He hath been my help, and my protector and Saviour. V. He is my God; to him will I give glory; he is the God of my father, and I will extol him. V. He is the Lord that destroyeth wars; his name is the Lord.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**PRAYER.** *Deus, cujus.* O God, whose antient miracles we see renewed in our days; whilst, by the water of regeneration, thou performest for the salvation of the Gentiles, that which by the power of thy right hand thou didst for the deliverance of one people from the Egyptian persecution; grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel. Thro'. R. Amen.

### V. PROPHECY. *Isaiah liv. lv.*

The Church borrows the words of the Prophet, to invite sinners to the waters of baptism, that they may be sanctified; and exhorts them to submit to the doctrine and maxims of Jesus Christ, whom they take for their master in baptism, and to make his divine word fructify in them by a true conversion.

**T**HIS is the inheritance of the servants of the Lord, and their righteousness is from me, saith the Lord. All you that thirst, come to the waters; and you that have no silver, make haste, buy and eat; come buy wine and milk without silver, and without any exchange. Why do you spend your silver in that which is not bread, and your labour in what cannot fill you? Harken diligently to me, and eat what is good, and your soul shall be delighted in fatness. Give ear, and come to

me ; hear, and your soul shall live; and I will make an everlasting covenant with you, the sure mercies of David. Behold I have made him a witness to the nations, a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not ; and the nations that knew thee not, shall run to thee, because of the Lord thy God, and the Holy One of Israel ; for he hath glorified thee. Seek the Lord, whilst he may be found ; call upon him, while he is near. Let the impious man forsake his way, and the unjust man his thoughts, and return to the Lord, and he will have mercy on him ; and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts, nor are your ways my ways, saith the Lord. For as far as the heavens are above the earth ; so are my ways above your ways, and my thoughts above your thoughts. And as the rain and snow come down from heaven, and return not thither again, but soak the earth, and water it, and make it bud forth, affording seed to the sower, and bread to him that eateth ; so shall my word be, that goeth out of my mouth ; it shall not return to me empty, but shall do whatsoever I please, and prosper in those things for which I sent it ; saith the Lord Almighty.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**PRAYER.** *Omnipotens sempiterne.* O Almighty and Eternal God, multiply for the honour of thy name, what thou didst promise to the faith of our forefathers ; and increase, by thy sacred adoption, the children of that promise ; that what the antient saints doubted not would come to pass, thy Church may now find in great part accomplished. Thro'. R. Amen.

#### VI. PROPHECY. *Baruch* iii.

The misfortunes of the Israelites were in punishment of their sins. The value of true wisdom ; where to be found ; Christ taught it the Israelites, and will at last appear in flesh.

**H**EAR, O Israel, the commandments of life ; give ear that thou may'st learn wisdom. Why, O Israel, art thou in the land of thine enemies ? Thou art grown old in a strange country ; thou art defiled with the dead ; thou art reckoned among those that descend into hell. Thou hast forsaken the fountain of wisdom.

For if thou hadst walked in the ways of God, thou hadst certainly dwelt in peace for ever : Learn where wisdom is, where fortitude is, where understanding is ; that thou may'st know, at the same time, where there is long continuance of life and food, where there is the light of the eyes and peace. Who hath found out her abode ? And who hath gone into her treasures ? Where are the princes of the Gentiles, and they that rule over the beasts that are upon the earth ? That sport with the birds of the air ; that hoard up silver and gold, in which men confide, and there is no end of their getting ? They that work in silver, and are solicitous, and whose works cannot be found. They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth ; but they have not known the way of knowledge, nor understood its paths ; nor have their children received it ; it was far from them. It hath not been heard of in the land of Canaan, nor seen in Theman. The children of Agar also, who seek after the wisdom, which is of the earth ; the merchants of Merrha and of Theman, and the tellers of fables, and the searchers of prudence and understanding, have not known the way of wisdom, nor remembered her paths. O Israel, how great is the house of God, and how large the place of his possession ! It is great, and hath no bounds ; it is high and immense. There were the giants, those men famous of old, of great stature, expert in war. The Lord chose not them, nor did they find the way of knowledge ; and therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her out of the clouds ? Who hath crossed the seas, and found her, and brought her home preferably to the choicest gold : There is none that can know her ways, nor that can search out her paths ; but he that knoweth all things, knoweth her, and hath found her out by his understanding. He that made the earth at the beginning, and filled it with cattle, and four-footed beasts ; he that sendeth forth the light, and it goeth ; and called to it, and it obeyed him with trembling. And the stars gave light in their stations, and rejoiced ; they were called to, and they said : Here we are ; and they shined forth with cheerfulness to him that made them. This is our God, and no other shall be set in competition with him. It

is he that found out all the way of knowledge, and delivered it to Jacob his servant, and to Israel his beloved one. After these things he was seen upon earth, and conversed with men.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**PRAYER.** *Deus, qui.* O God, who continually multipliest thy Church by the vocation of the Gentiles; mercifully grant thy perpetual protection to those, whom thou washest with the water of baptism. *Thro'.*  
R. Amen.

### VII. PROPHECY. *Ezech. xxxvii.*

Under the type of the restoration of the Jews after the captivity, is foretold the future resurrection of our bodies, and the eternal rest and glory of the saints of God.

**I**N those days : The hand of the Lord was upon me, and brought me forth in the spirit of the Lord ; and set me down in the middle of a field, that was full of bones ; and led me about them on every side. And there were very many of them all over the field, and exceeding dry. And he said to me : Son of Man, dost thou think that these bones will return to life ? And I said : O Lord God, thou knowest. And he said to me : Prophecy concerning these bones ; and thou shalt say to them : Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones : Behold I will send § spirit into you, and you shall live. And I will put sinews on you, and make flesh grow over you, and I will draw a skin over you, and put spirit in you, and you shall return to life, and know that I am the Lord. And I prophesied, as he had commanded me ; and while I prophesied, there was a noise, and behold there was a motion ; and the bones came together, each one to its own joint. And I saw, and behold sinews and flesh came upon them, and a skin was drawn over them, but they had no spirit. And he said to me : Prophecy to the spirit, Son of Man : prophecy, and say to the spirit : Thus saith the Lord : Come spirit from the four winds, and blow on these slain, and let them return to life. And I prophesied, as he had commanded me ; and the spirit came into them, and they came to life ; and stood

§ Expl. Soul, life, breath.

on their feet, being an exceeding great army. And he said to me: Son of Man, all these bones are the house of Israel. They say: Our bones are withered, and our hope is lost, and we are cut off. Wherefore prophesy, and say to them: Thus saith the Lord God: Behold I will open your graves and bring you out of your sepulchres, O my people; and I will bring you into the land of Israel. And you shall know that I am the Lord, when I have opened your graves, and brought you out of your sepulchres, O my people; and shall have put my spirit in you, and you shall live, and I will make you rest in your own land; saith the Lord Almighty.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

PRAYER. *Deus, qui nos.* O God, who by the scriptures of both testaments teachest us to celebrate the Paschal sacrament; give us such a sense of thy mercy, that, by receiving thy present favours, we may have a firm hope of thy future blessings. Thro'. R. Amen.

#### VIII. PROPHECY. *Isaiah iv.*

The Prophet foretells on one hand the ruin of Jerusalem; and on the other, the establishment of the kingdom of Christ by the remission of sin, and the gift of the love of God, which he will pour forth on his elect, whom he will place in the Church, as in a secure harbour against all the storms of this world. Let us beg that we may be of that number.

**S**EVEN women shall take hold of one man in that day, saying: We will find our own bread, and be covered with our own garments; only let us be called by thy name; take thou away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth high; and there shall be joy to those of Israel, that shall have escaped. And it shall come to pass, that every one that is left in Sion, and shall remain in Jerusalem, shall be called Holy; every one that is written among the living in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and wash the blood of Jerusalem out of the midst of it, by the spirit of judgment, and by the spirit of burning. And the Lord will make upon every place

of mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of flaming fire by night; for over all the glory there shall be a covering. And his tabernacle shall be a shade in the day from the heat; and a security and covering from the whirlwind and the rain.

TRACT. *Isaiah v.* My beloved had a vineyard on a high and fruitful place. V. He fenced it in, and digged it about; and planted it with the choicest vines, and built a tower in the midst of it. V. And he sunk in it a wine-press; for the vineyard of the Lord of hosts is the house of Israel.

Vinea facta est dilecto in cornu in loco uberi. V. Et maceriam circumdedit, et circumfodit; et plantavit vineam sorec, et ædificavit turrim in medio ejus. V. Et torcular fodit in ea; vinea enim Domini Sabaoth domus Israel est.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

PRAYER. *Deus, qui in omnibus.* O God, who by the mouths of thy holy prophets hast declared, that through the whole extent of thy empire, 'tis thou that sowest the good seed, and improvest the choicest branches that are found in all the children of thy Church; grant to thy people, who are called by the names of vineyards and corn, that they may root out all thorns and briers, and bring forth good fruit in plenty. Thro'. R. Amen.

#### IX. PROPHECY. *Exod. xii.*

The institution of the passover, when the paschal lamb was sacrificed, as a type and figure of Christ, by whose blood we are secured from the destroying angel.

In those days: The Lord said to Moses and Aaron in the land of Egypt, *as above, p. 421.*

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

PRAYER. *Omnipotens.* O Almighty and Eternal God, who art wonderful in the performance of all thy works; let all thy servants, whom thou hast redeemed, understand, that the creation of the world in the beginning was not a more excellent work, than the sacrificing of Christ our Passover at the end of the world. Who with thee, &c. R. Amen.



X. PROPHECY. *Jonas* iii.

The way to hinder the threats of God from taking effect, is to return to him with humility and a true sorrow of mind, as the Ninivites did. Let us imitate their example.

In those days: The word of the Lord came to the Prophet Jonas the second time, saying, &c. as p. 301.

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

PRAYER. *Deus, qui diversitate.* O God, who hast united the several nations of the Gentiles in the profession of thy name; give us both a will and a power to obey thy commands; that all thy people, who are called to eternity, may have the same faith in their minds, and piety in their actions. Thro'. R. Amen.

XI. PROPHECY. *Deut.* xxxi.

Josue, bearing the name of Jesus, of whom he was the type, is to bring the Israelites into the promised land.

They are reproached by Moses with their stubbornness and disobedience. They are exhorted to meditate on the law of God, which, if not complied with, will be a testimony against them.

**I**N those days: Moses wrote a canticle, and taught it the children of Israel. And the Lord gave his orders to Josue the son of Nun, and said: Take courage, and be valiant; for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after that Moses had written the words of this law in a volume and finished it, he gave his orders to the Levites, that carried the ark of the covenant of the Lord, saying: Take this book, and put it on the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against you. For I know your stubbornness, and that you are excessively stiff-necked. While I was yet living, and with you, you have always been rebellious against the Lord; how much more will you be so, when I am dead? Gather together before me all the ancients of your tribes, and your teachers; and I will speak these words in their hearing, and I will call heaven and earth to witness against them. For I know that after my death you will do wickedly, and will quickly turn aside

from the way, which I have appointed you ; and evils shall come upon you in the latter times, when you shall do wickedly in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke in the hearing of the whole assembly of Israel the words of this canticle, and went thro' with it to the end.

**TRACT.** *Deut. xxxii.*  
Give ear, O ye heavens, and I will speak ; and let the earth hear the words of my mouth. *V.* Let what I say, be looked for like rain ; and let my words drop down like dew. *V.* Like the shower upon the grass, and the snow upon the dry herb ; for I will call upon the name of the Lord. *V.* Publish the greatness of our God ; he is God ; his works are perfect, and all his ways are justice. *V.* God is faithful, in whom there is no iniquity ; the Lord is just and holy.

*Attende cœlum, et loquar ; audiat terra verba ex ore meo. V. Expectetur sicut pluvia eloquium meum ; et descendent sicut ros verba mea. V. Sicut imber super gramen, et sicut nix super fœnum : quia nomen Domini invocabo. V. Date magnitudinem Deo nostro ; Deus, vera opera ejus, et omnes viæ ejus judicia. V. Deus fidelis, in quo non est iniquitas ; justus et sanctus Dominus.*

*Pr.* Let us pray. *Deac.* Let us kneel down. *Subd.* Stand up again.

**PRAYER.** *Deus, celsitudo.* O God, who raisest the humble, and givest strength to the righteous ; and who, by thy holy servant Moses, wast pleased so to instruct thy people by the singing of the sacred canticle, that the repetition of the law might be also our direction ; shew thy power to all the multitude of Gentiles justified by thee, and, by mitigating thy terrors, grant them joy ; that, all their sins being pardoned by thee, the threatened vengeance may contribute to their salvation. Thro'. *R.* Amen.

## XII. PROPHECY. *Dan. iii.*

Represents the protection God grants to those, who comply with his law, in opposition to the commands and authority of man.

**I**N those days : Nabuchodonosor the King made a statue of gold, sixty cubits high, and six cubits broad ; and set it up in the plain of Dura, in the province of Babylon. Then Nabuchodonosor the King sent to call together the nobles, magistrates, and judges, the captains and rulers, and governors, and all the rulers of the provinces, to come to the dedication of the statue, which Nabuchodonosor the King had set up. Then the nobles, magistrates, judges, captains and rulers, and the great men that were in power, and all the rulers of the provinces, gathered together to be present at the dedication of the statue, which Nabuchodonosor the King had set up. And they stood before the statue which Nabuchodonosor the King had set up ; and an herald cried out with a strong voice : You are commanded, O ye nations, tribes, and tongues, at the hour you shall hear the sound of the trumpet, and of the flute and of the harp, of the sackbut and of the psaltery, and of the symphony, and of all kinds of musical instruments, to fall down and adore the golden statue, which Nabuchodonosor the King hath set up. And if any man shall not fall down and adore it, the same hour he shall be cast into a furnace of burning fire. Upon this therefore, as soon as all the people heard the sound of the trumpet, the flute and the harp, of the sackbut and of the psaltery, of the symphony, and of all kinds of musical instruments, all the nations, tribes, and tongues, fell down and adored the golden statue, which Nabuchodonosor the King had set up. And immediately at that very time some Chaldeans came, and accused the Jews ; and they said to Nabuchodonosor the King : O King, live for ever ; thou, O King, hast made a decree, that every man, that shall hear the sound of the trumpet, of the flute and of the harp, of the sackbut and of the psaltery, of the symphony, and of all kinds of musical instruments, shall prostrate himself, and adore the golden statue ; and if any man shall not fall down and adore it, he shall be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon : Sidrach, Misach, and Abdenago ; these men, O King, have slighted thy decree ; they worship not thy gods, and adore not the golden statue thou hast set up. Then Nabuchodonosor, in fury and wrath, commanded Sidrach, Misach, and Abdenago to be brought before him ; who immediately were brought before the

King. And Nabuchodonosor the King spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue, which I have set up. Now therefore, if you be ready, at whatever hour you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kinds of musical instruments, prostrate yourselves, and adore the statue which I have made. And if you do not adore it, the same hour you shall be cast into the furnace of burning fire; and who is the God that shall deliver you out of my hands? Sidrach, Misach, and Abdenago answered and said to Nabuchodonosor the King; It behoveth us not to answer thee concerning this thing. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and deliver us, O King, out of thy hands. But if he will not, be it known to thee, O King, that we worship not thy gods, nor adore the golden statue, which thou hast set up. Then was Nabuchodonosor filled with fury; and his countenance was changed towards Sidrach, Misach, and Abdenago. And he commanded the furnace to be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men of his army to bind the feet of Sidrach, Misach, and Abdenago, and cast them into the furnace of burning fire, and immediately these men, being bound, were cast into the middle of the furnace of burning fire, with their mantles, caps, shoes, and clothes; for the commands of the King were pressing, and the furnace was heated exceedingly. And the flames of the fire slew those men that had cast Sidrach, Misach, and Abdenago into it. But these three men, that is Sidrach, Misach, and Abdenago, fell down bound in the middle of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord.

Let us pray. *Omnipotens.* O Almighty and Eternal God, the only hope of the world, who, by the voice of thy prophets, hast manifested the mysteries of this present time; graciously increase the desires of thy people; since none of the faithful can advance in any virtue without thy inspiration. Thro'. R. Amen.

*After the Blessing of the Font, (which see Vol. II. in the service of Whitsun-eve, and baptizing such as are present; or if the Font be not blessed this day, immedi-*

ately after the XII. Lesson and Collect following; the Priest, with his Ministers, goes and lies prostrate before the altar; and all the rest kneel, while the Litany is sung by two Chanters in the middle of the Choir, the whole Choir repeating after them.

## The LITANY.

**L**ORD 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; Have mercy.

God the Holy Ghost; Have mercy.

Holy Trinity, one God; Have mercy.

Holy Mary; Pray for us.

Holy Mother of God; Pray.

Holy Virgin of Virgins; Pray.

St. Michael; Pray.

St. Gabriel; Pray.

St. Raphael; Pray.

All you holy Angels and Archangels; Pray ye for us.

All you holy orders of blessed Spirits; pray ye.

St. John the Baptist; pray.

All ye holy Patriarchs and Prophets; pray ye for us.

St. Peter; pray.

St. Paul; pray.

St. Andrew; pray.

St. John; pray.

All ye holy apostles and Evangelists; pray ye for us.

**K**YRIE eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus; Miserere nobis.

Fili, Redemptor mundi, Deus; Miserere.

Spiritus Sancte Deus; Miserere.

Sancta Trinitas, unus Deus; Miserere.

Sancta Maria; Ora pro nobis.

Sancta Dei Genitrix; Ora.

Sancta Virgo Virginum; Ora.

Sancte Michael; Ora.

Sancte Gabriel; Ora.

Sancte Raphael; Ora.

Omnes sancti Angeli et Archangeli; Orate pro nobis.

Omnes sancti beatorum Spiritum ordines; orate.

Sancte Joannes Baptista; ora.

Omnes sancti Patriarchæ et Prophetæ; orate pro nobis.

Sancte Petre; ora.

Sancte Paule; ora.

Sancte Andrea; ora.

Sancte Joannes; ora.

Omnes Sancti Apostoli et Evangelistæ; orate pro nobis.

All ye holy Disciples  
of the Lord ; pray ye for  
us.

St. Stephen ; pray.

St. Lawrence ; pray.

St. Vincent ; pray.

All you holy Martyrs ;  
pray ye.

St. Sylvester ; pray.

St. Gregory ; pray.

St. Augustine ; pray.

All you holy Bishops  
and Confessors ; pray ye  
for us.

All you holy Doctors ;  
pray ye.

St. Anthony ; pray.

St. Bennet ; pray.

St. Dominic ; pray.

St. Francis ; pray.

All you holy Priests  
and Levites ; pray ye for  
us.

All you holy Monks and  
Hermits ; pray ye.

St. Mary Magdalen ;  
pray.

St. Agnes ; pray.

St. Cecily ; pray.

St. Agatha ; pray.

St. Anastasia ; pray.

All you holy Virgins and  
Widows ; pray ye.

All you Men and Wo-  
men, Saints of God ; in-  
tercede 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.

Omnes sancti Discipuli  
Domini ; orate pro nobis.

Sancte Stephane ; ora.

Sancte Laurenti ; ora.

Sancte Vincenti ; ora.

Omnes sancti Martyres ;  
orate.

Sancte Sylvester ; ora.

Sancte Gregori ; ora.

Sancte Augustine ; ora.

Omnes sancti Pontifices  
et Confessores ; orate pro  
nobis.

Omnes sancti Doctores ;  
orate.

Sancte Antoni ; ora.

Sancte Benedicte ; ora.

Sancte Dominice ; ora.

Sancte Francisce ; ora.

Omnes sancti Sacerdotes  
et Levitæ ; orate pro nobis.

Omnes sancti Monachi  
et Eremitæ ; orate.

Sancta Maria Magdale-  
ne ; ora.

Sancta Agnes ; ora.

Sancta Cæcilia ; ora.

Sancta Agatha ; ora.

Sancta Anastasia ; ora.

Omnes sanctæ Virgines  
et Viduæ ; orate.

Omnes Sancti et Sanctæ  
Dei ; intercedite pro nobis.

Propitius esto ; parce  
nobis, Domine.

Propitius esto ; exaudi  
nos, Domine.

Ab omni malo ; libera  
nos, Domine.

Ab omni peccato ; li-  
bera.

From eternal death ; deliver.

By the mystery of thy holy incarnation ; deliver.

By thy coming ; deliver.

By thy nativity ; deliver.

By thy baptism and holy fast ; deliver.

By thy Cross and Passion ; deliver.

By thy death and burial ; deliver.

By thy holy resurrection ; deliver.

By thy wonderful ascension ; deliver.

By the coming of the Holy Ghost the Comforter ; deliver.

In the day of judgment ; deliver.

We sinners beseech thee to hear us.

That thou spare us ; we beseech thee to hear us.

That thou vouchsafe to govern and preserve thy holy Church ; we beseech thee.

That thou vouchsafe to preserve the Apostolic Pastor, and all orders of the Church in holy religion ; we beseech.

That thou vouchsafe to humble the enemies of thy holy Church ; we beseech.

That thou vouchsafe to grant peace and true concord to Christian Kings and Princes ; we beseech.

A morte perpetua ; libera.

Per mysterium sanctæ incarnationis tuæ ; libera.

Per adventum tuum ; libera.

Per nativitatem tuam ; libera.

Per baptismum et sanctum jejunium tuum ; libera.

Per crucem et passionem tuam ; libera.

Per mortem et sepulturam tuam ; libera.

Per sanctam resurrectionem tuam ; libera.

Per admirabilem ascensionem tuam ; libera.

Per adventum Spiritus Sancti Paracliti ; libera.

In die judicii ; libera.

Peccatores te rogamus audi nos.

Ut nobis parcas ; te rogamus audi nos.

Ut ecclesiam tuam sanctam regere, et conservare digneris ; te rogamus.

Ut Domnum Apostolicum, et omnes Ecclesiasticos ordines in sancta religione conservare digneris ; te rogamus.

Ut inimicos sanctæ Ecclesiæ humiliare digneris ; te rogamus.

Ut Regibus et Principibus Christianis pacem et veram concordiam donare digneris ; te rogamus.

That thou vouchsafe to strengthen us and keep us in thy holy service; we beseech.

That thou vouchsafe to grant eternal good things to all our benefactors; we beseech.

That thou vouchsafe to give and preserve the fruits of the earth; we beseech.

That thou vouchsafe to grant eternal rest to all the faithful departed; we beseech.

That thou vouchsafe graciously to hear us; we beseech.

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.

Ut nosmetipsos in tuo sancto servitio confortare, et conservare digneris; te rogamus.

Ut omnibus benefactoribus nostris æterna bona retribuas; te rogamus.

Ut fructus terræ dare et conservare digneris; te rogamus.

Ut omnibus fidelibus defunctis requiem æternam donare digneris; te rogamus.

Ut nos exaudire digneris; te rogamus.

Agnus Dei, qui tollis peccata mundi; parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi; exaudi nos, Domine.

Agnus Dei, qui tollis peccata mundi; miserere nobis.

Christe audi nos.

Christe exaudi nos.

MASS. COLLECT. *Deus, qui.*

**O** God, who enlightenest this most sacred night by the glory of the resurrection of the Lord; preserve in the new offspring of thy family the spirit of adoption, which thou hast given them; that being renewed in body and soul, they may serve thee with purity of heart. Thro' the same.

EPISTLE. *Colos. iii. 1. 3.*

**B**RETHREN: If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God; mind the things that are above, and not the things on earth. For you are dead, and



your life is hidden with God in Christ. When Christ, your life shall appear; then you also shall appear with him in glory.

Alleluia, Alleluia, Alleluia.

V. Praise the Lord, for he is good; and his mercy endureth for ever.

V. Confitemini Domino, quoniam bonus; quoniam in sæculum misericordia ejus.

TRACT. *Ps. cxvi.*  
Praise the Lord, all ye nations; and join in his praises, all ye people. V. For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Laudate Dominum, omnes gentes; et collaudate eum omnes populi. V. Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternam.

GOSPEL. *Matt. xxviii. 1. 7.*

**I**N the evening of the Sabbath, which dawneth on the first day of the week, came Mary Magdalen, and another Mary, to see the sepulchre. And behold there was a great earthquake. And an Angel of the Lord came down from heaven, and coming to the stone, he rolled it back, and sat upon it. And his countenance was like lightning, and his garment like snow. And through fear of him the guards were struck with terror, and became like dead men. But the Angel speaking, said to the women: Be ye not afraid; for I know you seek Jesus, who was crucified. He is not here; for he is risen, as he said: Come, and see the place where the Lord was laid. And go quickly, tell his disciples that he is risen. And behold he will go before you into Galilee. There shall ye see him; behold I have told you before-hand.

*No Offertory is said: but the Oblation of the Host and Chalice is made, as in the Ordinary, p. 46.*

SECRET. Receive, O Lord, we beseech thee, the prayers of thy people, together with the offerings of these Hosts, that what is consecrated by these Paschal mysteries, may, by the help of thy grace, avail us to eternal life. Thro'.

*The Preface, Communicantes, and Haec Igitur, as p. 53, &c. The Agnus Dei is omitted: the rest, as in the Ordinary. There is also no Communion, or*

Postcommunion ; *but as soon as the Priest hath taken the last Ablution, are begun the*

## VESPERS.

*Anth.* Alleluia, Alleluia, Alleluia. †

*Psalm cxvi.*

**P**RAISE the Lord, all ye nations ; \* praise him all ye people.

**L**AUDATE Dominum, omnes gentes ; \* laudate eum omnes populi.

For his mercy is confirmed upon us ; \* and the truth of the Lord remaineth for ever.

Quoniam confirmata est super nos misericordia ejus ; \* et veritas Domini manet in æternum.

*Anth.* Alleluia, Alleluia, Alleluia.

## At the MAGNIFICAT.

*Anth.* In the evening of the Sabbath which dawns on the first day of the week, came Mary Magdalen, and another Mary, to see the sepulchre, Alleluia.

*Ant.* Vespere autem Sabbati, quæ lucescit in prima Sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum, Alleluia.

*During the Magnificat the altar is fumed with incense as usual at Vespers.*

**PRAYER.** *Spiritus nobis.* Pour forth on us, O Lord, the spirit of thy love ; that those whom thou hast filled with the Pascal sacrament, may, by thy goodness, live in perfect concord. Thro'....in the unity of the same Holy Ghost.

*Then all is concluded as at Mass ; except that Alleluia, Alleluia, is added to Ite, Missa est, and Deo gratias : and these Alleluias are continued all next week.*

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† The very frequent repetition of *Alleluia* during paschal time, is figurative of the joyous solemnity of Easter, and the commencement of the celestial canticles we shall have to chant in a future world. It reminds us, that if we are arisen with Jesus Christ, our care and solicitude ought to be, to make that our daily study, which will be our only occupation in heaven, to bless, adore, and love God.

## THE PARTICULAR OFFICES OF THE SAINTS.

### INSTRUCTION.

**F**ROM the earliest ages of Christianity, the faithful met every year on the anniversary day, of the death of the Martyrs in the churches, or chapels, which were usually in the place where their bodies, or some sacred remains thereof, had been buried. The altar was placed on their tombs; and from thence came the custom of always putting some relics in, or under, the altar-stones.

The sacrifice was not offered to the Martyrs, but to the God of the Martyrs, (to whom alone it is due) to thank him for the courage and strength he had given his servants, and for that state of bliss, to which he had admitted them. Such was the origin of the Feasts of the Saints; and we ought to keep them with the same spirit, with which they were instituted; that is to say, the worship we pay in honour of the saints, ought to have God himself for its object. Our adorations and respect terminate in God; and we consider the saints only as powerful friends, whose credit and prayers may obtain for us, from the goodness of God, those helps our sins make us unworthy to obtain by our own prayers alone.

It is of the greatest moment to instruct the faithful of the extent they should give to their piety, their religion, their prayers; they should be informed, that the piety of the just has no limits; that it is not confined to material Temples, or *stated days*, but that it extends to the eternity and immensity of God, by constantly endeavouring to worship him at all times, and in all places. Good and perfect Christians should esteem all days as festival days, and as parts of the eternal feast, which begins here on earth during the night of the present life, and which is consummated in the day of a happy eternity. Living thus in the presence of God, the whole world is a Temple, and whether they are employed in the praises of God, in cultivating the earth, or navigating the seas, they observe an uninterrupted feast, interweaving seriousness with joy, because they see God ever present; and hilarity with their sedateness, because they see themselves enriched with repeated marks of the di-

vine protection and munificence. See Clem. Alex. Strom. l. 7. p. 517.

## FEASTS OF NOVEMBER.

### XXIX. THE VIGIL OF ST. ANDREW.

#### At VESPERS.

THE COMMEMORATION OF ST. SATURNINUS.

*Anth.* This saint. V. Thou hast crowned. COMMON, p. viii. PRAYER. Collect at Mass.

MASS. INTROIT. *Matt.* iv.

**T**HE Lord saw near the sea of Galilee two brethren, Peter and Andrew, and he called them saying: Follow me, and I will make you fishers of men. Ps. 18. The heavens publish the glory of God; and the firmament declareth the works of his hands. V. Glory.

COLLECT. *Quæsumus Omnipotens.* We beseech thee, O Almighty God, that thy blessed Apostle Andrew, whose festival we are preparing to celebrate, may implore thy assistance in our behalf, that being discharged from the guilt of our crimes, we may likewise be freed from all dangers. Thro'.

*Of St. SATURNINUS. Deus, qui nos.*

**O** God, by whose favour we celebrate the glory of blessed Saturninus the Martyr; grant that we may be assisted by his merits. Thro'.

N.B. *If the Vigil of St. Andrew fall in Advent, the second Collect is of Advent; the third of St. Saturninus.*

*If the Vigil be kept on Saturday (the Feast falling on Monday) the second Collect is; Concede nos. Common. op. lxxi. the third: Ecclesiæ tuæ, p. lxxiii. or: Deus mnium, ib. and their respective Secrets and Postcommunions are said in their proper places.—These prayers are also said throughout the year on all Vigils (except the Vigils of Christmas, Easter, and Whitsunday, which have only one Collect) and within all Octaves, when the Mass is said of the Octave; (except where directions are given to the contrary: and the Octaves of the B. V. Mary and that of All Saints, in which the second Collect is of the Holy Ghost, the third for the Church, or for the Pope, as p. lxxiii.)*

LESSON. *Eccles.* xlv. COMMON, as p. i.

**GRAD.** *Ps.* 138. Thy friends, O God, are exceeding honourable, exceeding mighty is their power. V. I will set about to number them; but their number will be found more than the sands of the sea.

**GOSPEL.** *John* i. 35.

**A**T that time: John was standing with two of his disciples; and looking at Jesus, as he was walking along, he saith: Behold the lamb of God. And the two disciples heard him say so, and followed Jesus. And Jesus turning about, and seeing them follow him, saith to them; What seek you? They said to him: Rabbi, (which interpreted, meaneth Master) where dwellest thou? He saith to them: Come and see. They came and saw where he dwelt, and staid with him that day; and it was about the tenth hour. And Andrew, the brother of Simon Peter, was one of the two, who had heard that from John, and followed him. He first findeth his brother Simon, and saith to him: We have found the Messiah, which, interpreted, is the Christ. And he brought him to Jesus, And Jesus looking on him, said: Thou art Simon, the son of Jona: Thou shalt be called Cephas, which interpreted, is Peter. The next day he would go to Galilee, and found Philip. And Jesus saith to him: Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip found Nathaniel, and saith to him: We have found him, of whom Moses and the Prophets wrote, Jesus of Nazareth, the son of Joseph. And Nathaniel said to him: Can any thing good come from Nazareth: Philip saith to him; Come and see. Jesus saw Nathaniel coming to him, and saith of him: Behold an Iraelite indeed, in whom there is no guile. Nathaniel saith to him; How knowest thou me; Jesus answered, and said to him: Before Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered him, and said: Rabbi, thou art the the son of God, thou art the King of Israel. Jesus answered, and said to him: Because I said to thee, I saw thee under the fig-tree, thou belivest; greater things than these shalt thou see. And he saith to him: Verily, verily, I say to you; you shall see the heavens open, and the Angels of God ascending, and descending on the Son of Man.

**OFFERT.** *Ps.* 8. Thou hast crowned him with glory and honour; and hast placed him over the works of thy hands, O Lord.

**SECRET.** We offer thee, O Lord, the gifts to be consecrated, whereby we, celebrating the festival of blessed Andrew the Apostle, beseech thee, that our minds may also be purified. Thro'.

*Of St. SATURNINUS.*

**S**ANCTIFY, O Lord, the offering, we have consecrated to thee and being appeased thereby, mercifully look down upon us, by the intercession of blessed Saturninus, thy martyr. Thro'.

**COMM.** *John i.* Andrew saith to Simon his brother: We have found the Messiah, who is called the Christ; and he brought him to Jesus.

**POSTCOMM.** *Perceptis.* Having received, O Lord, thy holy sacrament, we beseech thee, by the intercession of blessed Andrew thy Apostle, that what we perform in memory of his venerable passion, may be a remedy to us.

*Of St. SATURNINUS. Sanctificet.*

**M**AY the receiving of this thy sacrament, O Lord, we beseech thee, sanctify us; and, by the intercession of thy saints, make us acceptable to thee. Thro'.



**XXX. St. ANDREW THE APOSTLE. D. 2 Cl.**

**I. VESPERS.** *PSALMS as on SUNDAYS, p. 74, except the last, which is: Laudate Dominum omnes, p. 95.*

*Anth.* **H**AIL, precious cross! receive me, a disciple of my master Christ, who hung on thee.

*Ant.* **S**ALVE crux preciosa! suscipe discipulum ejus, qui pependit in te magister meus Christus.

*Anth.* Blessed Andrew prayed, saying; Lord, King of eternal glory, receive me hanging on the cross.

*Ant.* Beatus Andreas orabat, dicens; Domine, Rex æternæ gloriæ, suscipe me pendentem in patibulo.

*Anth.* Andrew was a servant of Christ, a worthy Apostle of God, the brother of Peter, and companion in his manner of death.

*Ant.* Andreas Christi famulus, dignus Dei Apostolus, germanus Petri, et in passione socius.

*Anth.* Maximilla, the beloved of Christ, took the

*Ant.* Maximilla Christo amabilis, tulit corpus Apos-

Apostle's body, and embalming it with sweet spices, honourably buried it.

*Anth.* Thou, O Lord, hast plunged those in hell, who persecuted the righteous man, and wast his leader on the tree of the cross.

LITTLE CHAPTER. *Beginning of the EPISTLE to \* as below.* HYMN, V. and R. as COMMON, p. iii.

*At the MAGNIFICAT.*

*Anth.* One of the two that followed the Lord, was Andrew, the brother of Simon Peter. Alleluia.

toli, optimo loco cum aromatis sepelivit.

*Ant.* Qui persequebantur justum, demersisti eos, Domine, in inferno, et in ligno crucis dux fuisti just.

*Ant.* Unus ex duobus, qui secuti sunt Dominum, erat Andreas frater Simonis Petri. Alleluia.

PRAYER. Collect at Mass.

MASS. INTROIT. *Psalm cxxxiii.*

**T**O me, O God, thy friends are exceeding honourable; exceeding mighty is their power. *Ps.* Lord, thou hast tried me, and hast known me; thou hast known my sitting down and rising up. V. Glory.

**M**IHI autem nimis honorati sunt amici tui, Deus; nimis confortatus est principatus eorum. *Ps.* Domine, probasti me, et cognovisti me; tu cognovisti sessionem meam et resurrectionem meam. V. Gloria.

COLLECT. *Majestatem.* We humbly beseech thy divine Majesty, O Lord, that as the blessed Apostle Andrew was a teacher and pastor of thy church, so he may be with thee our perpetual intercessor. Thro'.

EPISTLE. *Rom. x. 10, 18.*

**B**RETHREN: With the heart we believe unto justification; and with the mouth confession is made unto salvation. For the Scripture saith: Whosoever believeth in him shall not be confounded.\* For there is no difference between the Jew and the Greek. For the same is the Lord of all, bountiful to all who call upon him. For every one, who shall call on 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 in him, of whom they have not heard? And how shall they hear without a preacher? Or how shall they preach, unless they be sent? As it is written,

How beautiful are the feet of those, that preach peace, that bring tidings of good things? But all obey not the Gospel; for Isaiah saith: Lord, who hath believed what they have heard from us! Faith then cometh by hearing; and hearing by the word of Christ. But I say, have they not heard? Yes, certainly; their sound hath gone forth all over the earth, and their words to the ends of the world.

GRAD. *Psalm* xliv. Thou wilt set them rulers over all the earth; and they shall remember thy name, O Lord. V. In place of thy fathers are children born to thee; therefore shall the nations praise thee. Alleluia, Alleluia. V. The Lord loved Andrew like a sweet odour. Alleluia.

Constitues eos principes super omnem terram; memores erunt nominis tui, Domine. V. Pro patribus tuis nati sunt tibi filii, propterea populi confitebuntur tibi. Alleluia, Alleluia. V. Dilexit Andream Dominus in odorem suavitatis. Alleluia.

GOSPEL. *Matt.* iv. 18, 22.

**A**T that time; Jesus walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. And he saith to them: Follow me; and I will make you fishers of men. And they forthwith left their nets, and followed him. And going thence, he saw two other 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 presently leaving their nets, and their father, followed him. Credo.

OFFERT. *Ps.* cxxxviii. To me, O God, thy friends are exceeding honourable exceeding mighty is their power.

Mihi autem nimis honorati sunt amici tui, Deus; nimis confortatus est principatus eorum.

SECRET. May the holy prayers of blessed Andrew the Apostle, we beseech thee, O Lord, render our sacrifice acceptable to thee; that what we solemnize in his honour, his merits may render accepted. Thro'.

PREFACE of the APOSTLES, p. 55.

COMM. *Matt.* iv. Follow me, and I will make you fishers of men; and

Venite post me, faciam vos fieri piscatores hominum; at illi continuo, re-



they forthwith left their *lictis retibus, secuti sunt* nets, and followed the Lord. *Dominum.*

**POSTCOMM.** *Sumpsimus.* As the divine mysteries we have partaken of with joy on this festival of blessed Andrew, conduce to the glory of thy saints; so, O Lord, we beseech thee, let them obtain for us pardon. Thro'.

**II. VESPER.** PSALMS, HYMN & V. as *p. v.* ANTHEMS and **LITTLE CHAPTER** as in the first Vespers *p. 485.*

*At the MAGNIFICAT.*

*Anth.* When blessed Andrew was come to the place where the cross was prepared, he cried out, and said: O good-cross, long desired, and now ready for my longing mind; I come to thee with joy and confidence; do thou also joyfully receive me, a disciple of him, who hung on thee.

*Ant.* Cum pervenisset beatus Andreas ad locum, ubi crux parata erat, exclamavit et dixit; O bona crux, diu desiderata, et jam concupiscenti animo præparata; secutus et gaudens venio ad te; ita et tu exultans suscipe me discipulum ejus, qui pependit in te.

**PRAYER.** Collect at Mass, *p. 486.*

## FEASTS OF DECEMBER.

**II. St. BIBIANA, Virgin and Martyr.** *A Semidouble.*

*At VESPER.*

*Anth.* Come, O spouse. *V.* In thy comliness. *p. xlv.* **PRAYER.** Collect at Mass.

**MASS. INTROIT.** Sinners have laid in wait. *With the rest. p. xlvi.*

**COLLECT.** *Deus, omnium.* O God, the bestower of all good gifts, who in thy servant Bibiana joinedst the palm of martyrdom with the flower of virginity, grant that through her intercession our hearts may be united to thee by charity; and that being delivered from all dangers, we may obtain the everlasting rewards. Thro'.

**III. St. FRANCIS XAVIER, Confessor.** *A Double.*

**VESPER.** *All as in the COMMON, p. xxxvii.*

**PRAYER.** Collect at Mass.

**MASS. INTROIT.** *Psalm cxviii.*

**I** Speak of thy law in the presence of Kings, and I was not ashamed; and I

**L** OQUEBAR de testimoniis, tuis in conspectu Regum, et non con-

meditated on thy commandments, which I loved exceedingly. *Ps.* Praise the Lord, all ye nations, praise him all ye people; for his mercy is confirmed upon us, and the truth of the Lord remaineth for ever. V. Glory.

fundebat; et meditabar in mandatis tuis, quæ dilexi nimis. *Ps.* Laudate Dominum omnes gentes, laudate eum omnes populi: quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternum. V. Gloria.

COLLECT. *Deus, qui Indiarum.* O God, who, by the preaching and miracles of blessed Francis, didst bring into thy Church the people of the Indies; mercifully grant that we may imitate his virtues, whose glorious merits we venerate. Thro'.

EPIST. as p. 486. GRAD. The righteous man. p. xxxviii.

GOSPEL. *Mark* xvi. 15, 18.

**A**T that time; Jesus said to his disciples: Go throughout 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 be condemned. And these signs shall follow them that believe; in my name they shall cast out Devils; they shall speak new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.

OFFERT. My truth. p. xxxix. SECRET. Grant, we beseech thee, p. xli. COMM. Blessed is the servant. p. xxxix. POSTCOMM. Quæsumus, p. xli.

IV. St. PETER CHRYSOLOGUS. Bp. C. & D. D.

VESPERS. As p. xxviii. At the MAGNIFICAT in both Vespers. *Anth.* O Excellent Doctor, p. xxxiv. PRAYER. Collect at Mass. And then is made the COMMEMORATION of St. BARBARA, Virgin and Martyr. *Anth.* Come, O spouse, V. In thy comeliness. p. xlv. PRAYER. *Deus, qui inter cætera,* p. xlvi.

MASS. INTROIT. The Lord settled. p. xxix. The rest as in the COMMON of Doctors, p. xxxv. except:

COLLECT. *Deus, qui beatum.* O God, who by thy divine providence didst ordain that blessed Peter should be foreshewn by heaven, and chosen as an excellent teacher to govern and instruct thy Church; grant; we beseech thee, that he who taught us the true way to life, whilst here on earth, may now intercede for us in heaven. Thro'.

*Of St. Barbara.* COLLECT. Deus, qui inter cætera. p. xlv. *with the Secret and Postcommunion of the same Mass.*

V. St. BIRINUS, BISHOP and CONFESSOR. *D.*  
*The whole Office as in the Common, p. xxvii. &c.*  
*with a Commemoration of St. Sabas in the First Vespers, and at Mass. Anth. I will compare. V. The Lord loved. p. xxxvii. Collect. Intercessio, p. xlii.*

VI. St. NICOLAS, BISHOP and CONF. *A Double.*

VESPERS. *As p. xxvii* Prayer. Collect at Mass.

MASS. INTROIT. The Lord settled. p. xxix.

COLLECT. *Deus, qui.* O God, who, by innumerable miracles, hast honored, blessed Nicolas the Bishop; grant, we beseech thee, that by his merits and prayers, we may be delivered from eternal flames. Thro'.

EPISTLE. *Heb. xiii. 7. 17.*

**B**RETHREN: Remember your Prelates, who have spoken to you the word of God; whose faith follow ye, considering the end of their conversation. Jesus Christ is yesterday and to-day; and he is the same for ever. Be not led away with various and strange doctrines; for it is better the heart be established in grace, than in meats, which have not profited those that walk in them. We have an altar, whereof they have no power to eat, who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore to him without the camp; bearing his reproach. For here we have no lasting city; but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually; that is the fruit of our lips, giving glory to his name. And do not forget to do good and to impart; for by such sacrifices God's favour is obtained. Obey your Prelates, and be subject to them; for they watch, as being to render an account of your souls.

GRAD. *Ps. lxxxviii. 4.* Inveni David servum  
 I have found David my menum, oleo sancto meo  
 servant: with my holy oil unxi eum: manus enim

have I anointed him : for my hand shall help him ; and my arm shall strengthen him.

mea auxiliabitur ei, et brachium meum confortabit eum.

Alleluia, Alleluia. *Ps.* The righteous man shall flourish like the palm-tree ; he shall thrive like the cedar of Libanus, Alleluia.

Alleluia, Alleluia. *Ps.* Justus ut palma florebit, sicut cedrus Libani multiplicabitur, Alleluia.

GOSPEL. *Matt. xxv. p xxxi.* OFFERT. My truth, *p. xxxiv.*

SECRET. Sanctify, we beseech thee, O Lord, our God, these gifts, which we offer thee on the festival of holy Bishop Nicolas ; that our lives may never swerve from truth either in prosperity or adversity. Thro'.

COMM. Once have I sworn by my holy name ; his posterity shall remain for ever, and his throne as the sun before me, and as the moon perfect for ever, and the faithful witness in heaven.

POSTCOMM. *Sacrificia.* May the sacrifice we have partaken of, O Lord, on the solemnity of thy holy Bishop Nicolas, continually protect us. Thro'.

VII. St. AMBROSE, Bp. Conf. and Doct. *A Double.*

*The whole Office as of Doctors, p. xxxiv. except :*

GRAD. *Eccles. xlv.* Behold a great Prelate, who in his days pleased God. V. There was none found like him in keeping the law of the most High.

Alleluia, Alleluia. V. The Lord hath sworn and will not repent it : Thou art a priest for ever according to the order of Melchisedec, Alleluia.

OFFERT. My truth. *p. xxxiv.*

SECRET. O Almighty and Eternal God, grant, by the intercession of blessed Ambrose, thy Confessor and Bishop, that the gifts we have offered to thy divine majesty, may procure for us eternal salvation. Thro'.

COMM. Once have I sworn. *As yesterday.*

POSTCOMM. *Sacramenta.* Grant, we beseech thee, O Almighty God, that, having received the sacrament of our salvation, we may be ever assisted by the prayers of blessed Ambrose, thy Confessor and Bishop, on whose festival we have offered this sacrifice to thy divine majesty. Thro'.

VIII. *The CONCEPTION of the B. V. M. D. 2 Cl.*  
I. VESPER.

*Anth.* **T**HIS is the conception of the glorious virgin Mary, of the seed of Abraham, born of the tribe of Juda, and of the noble race of David.

*Ps.* cix. Dixit

*Anth.* To-day is the Conception of holy Mary the virgin, whose glorious life illustrates the whole church.

*Ps.* cxii. Laudate pueri, p. 77.

*Anth.* Mary born of a royal race shines glorious, the assistance of whose prayers we beg with great devotion of heart and mind.

*Ps.* cxxi. Lætatus sum, p. 101.

*Anth.* With heart and mind let us sing glory to Christ on the sacred solemnity of Mary the most excellent mother of God.

*Ps.* cxxvi. Nisi Dominus, p. 102.

*Anth.* Let us celebrate with joy the Conception of blessed Mary, that she may intercede for us to the Lord Jesus Christ.

*Ps.* cxlvii. Lauda Jerusalem, p. 103.

LITTLE CHAPTER. *Eccles.* xxiv.

**F**ROM the beginning, and before all ages was I created; and I shall not cease to be in the world to come; and I ministered before him in his holy abode.

#### HYMN.

**B**RIGHT Mother of our Maker, hail!  
Thou Virgin ever blest:  
The Ocean's Star, by which we sail,  
And gain the port of rest.  
While we this hail address'd to thee

*Ant.* **C**ONCEPTIO gloriosæ virginis Mariæ, ex semine Abrabæ, ortæ de tribu Juda, clara ex stirpe David.

*Dominus.* p. 74.

*Ant.* Conceptio est hodie sanctæ Mariæ virginis, cujus vita inclyta cunctas illustrat Ecclesias.

*Ant.* Regali ex progenie

Maria exorta refulget, cujus precibus nos adjuvare mente et spiritu devotissime poscimus.

*Ant.* Corde et animo

Christo canamus gloriam in hac sacra solemnitate præcelsæ genetricis Dei Mariæ.

*Dominus.* p. 102.

*Ant.* Cum jucunditate Conceptionem beatæ Mariæ celebremus; ut ipsa pro nobis intercedat ad Dominum Jesum Christum.

**A**VE Maris stella,  
Dei Mater alma;  
Atque semper Virgo  
Fælix cœli porta.  
Sumens illud Ave

From Gabriel's mouth re- hearse ;	Gabrielis ore,
Obtain that peace our lot may be,	Funda nos in pace,
And Eva's name reverse.	Mutans Evæ nomen.
Release our long entang- led mind	Solve vincla reis,
From all the snares of ill ;	Profer lumen cæcis,
With heav'nly light instruct the blind,	Mala nostra pelle,
And all our vows fulfil.	Bona cuncta posce.
Exert for us a Mother's care,	Monstra te esse matrem ;
And us thy children own,	Sumat per te preces,
Prevail with him to hear our pray'r,	Qui, pro nobis natus,
Who chose to be thy son.	Tulit esse tuus.
O spotless maid ! whose virtues shine,	Virgo singularis,
From all suspicion free ;	Inter omnes mitis,
Each action of our lives re- fine,	Nos culpis solutos,
And make us pure like thee.	Mites fac, et castos.
Preserve our lives un- stain'd with ill,	Vitam præsta puram,
In this infectious way,	Iter para tutum ;
That Heav'n alone our souls may fill	Ut videntes Jesum,
With joys that ne'er decay.	Semper collætetur.
To God the Father end- less praise ;	Sit laus Deo Patri ;
To God the Son the same,	Summo Christo decus ;
And Holy Ghost, whose equal rays	Spiritui Sancto,
One equal glory claim.	Tribus honor unus. Amen.
Amen.	
V. To day is the Con- ception of holy Mary the Virgin. V. Whose glori- ous life illustrates the whole Church.	V. Conceptio est hodie sanctæ Mariæ virginis. R. Cujus vita inclyta cunctas illustrat Ecclesias.

*At the MAGNIFICAT.*

*Anth.* Let us commemo-  
rate the most excellent *Anth.* Gloriosæ virginis  
Mariæ Conceptionem dig-

Conception of the glorious nissimam recolamus, quæ  
 Virgin Mary, who obtained et genitricis dignitatem  
 the dignity of a mother obtinuit, et virginalem  
 without prejudice to her pudicitiam non amisit.  
 virginal purity.

PRAYER. Collect at Mass.

MASS. INTROIT. Hail, holy mother. *p. lxxi.*

COLLECT. *Famulis tuis.* Bestow, O Lord, we be  
 seech thee, on thy servants the gift of thy heavenly grace :  
 that they, who, in the bringing forth of the blessed  
 virgin, found the beginning of salvation, may, in this  
 solemnity of her Conception, find increase of peace.  
 Thro'.

LESSON. *Prov. viii. 22.*

**T**HE Lord possessed me in the beginning of his  
 ways, before he made any thing at first. I was  
 ordained from all eternity, from days of old, before the  
 earth was made. There were yet no abysses ; and I was  
 now conceived : the fountains had not yet broke forth,  
 nor were the mountains settled by their heavy weights.  
 I was brought forth before the hills ; when as yet he  
 had not made the earth, nor the rivers, nor the bounds  
 of the earth. When he prepared the heavens, I was  
 there ; when he gave a law to the deep, and encompassed  
 it round : when he established the firmament above,  
 and settled the fountains of waters : when he set bounds  
 to the sea, and gave a charge to the waters not to pass  
 their banks : when he laid the foundation of the earth,  
 I was with him, ordering all his works, and was de-  
 lighted every day ; rejoicing always in his presence  
 rejoicing on earth : and my delight was to be with the  
 sons of men. Now, therefore, give ear to me, my  
 children : Blessed are they that keep my ways. Hear-  
 ken to instruction, and be wise, and reject it not.  
 Blessed is the man that heareth me, and watcheth daily  
 at my doors, and waiteth at the posts of my gates. He  
 that findeth me, shall find life, and obtain salvation of  
 the Lord.

<p>GRAD. Thou art blessed,          and worthy of our respects,          O Mary, the Virgin, who          without prejudice to thy          virginity, didst become the          mother of the saviour. V.          Virgin-mother of God : he,</p>	<p>Benedicta et venerabi-          lis es, Virgo Maria, quæ          sine tactu pudoris, inventa          es mater salvatoris. V.          Virgo Dei genitrix, quem          totus non capit orbis in tua          se clausit viscera factus</p>
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become man, was shut up in thy womb, whom the whole world cannot contain.

Alleluia, Alleluia. V. Thou art truly happy, O sacred virgin Mary, and most worthy of all praise, for out of thee arose the sun of righteousness, Christ our God, Alleluia.

Alleluia, Alleluia. V. Felix es, sacra virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiæ Christus Deus noster, Alleluia.

GOSPEL. *Matt. i. 1, 16.*

**T**HE book of the genealogy of Jesus Christ the son of David, the son of Abraham, Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren. And Judas begat Phares and Zara of Thamar, and Phares begat Esron, and Esron begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, and Salmon begat Booz of Rahab; and Booz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the King, and David the King begat Solomon of her that had been the wife of Urias; and Solomon begat Roboam, and Roboam begat Abias, and Abias begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezechias, and Ezechias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Josias begat Jechonias and his brethren, when they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel, and Zorobabel begat Abiud, and Abiud begat Eliacim, and Eliacim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, and Eliud begat Eleazar, and Eleazar begat Mathan, and Mathan begat Jacob, and Jacob begat Joseph the husband of Mary, of whom Jesus was born, who is called the Christ. **CREDO.**

**OFFERT.** Thou art truly happy, O sacred Virgin Mary, and most worthy of all praise: for out of thee arose the sun of righteousness, Christ our God.

Felix namque es sacra Virgo Maria, et omni laude dignissima: quia ex te ortus est sol justitiæ, Christus Deus noster.



**SECRET.** May the humanity, O Lord, of thy only begotten Son succour us : that he, our Lord Jesus Christ, who when he was born of the virgin, impaired not, but consecrated her virginity, freeing us, who celebrate her Conception, from our sins, may render our oblation acceptable to thee, who liveth, &c.

**PREFACE** of B. V. MARY. On the Conception. p. 54.

**COMM.** Blessed is the Beata viscera Mariæ Virginis, quæ portaverunt which bare the son of the æterni Patris filium. eternal Father.

**POSTCOMM.** *Sumpsimus.* Grant, we beseech thee O Lord, that the votive mysteries we have received on this annual solemnity, may succour us in this temporal life, and procure us that which will have no end. Thro'.

**II. VESPERS.** *All as in the first, p. 491, except : At the MAGNIFICAT.*

<p><i>Anth.</i> Thy Conception, O Virgin-mother of God, brought joyful tidings to the whole world : for out of thee arose the sun of righteousness, Christ our God, who taking off the curse, bestowed a blessing : and, by defeating death, hath given us eternal life.</p>	<p><i>Ant.</i> Conceptio tua, Dei genitrix virgo, gaudium annuntiavit universo mundo : ex te enim ortus est sol justitiæ Christus, Deus noster, qui solvens maledictionem, dedit benedictionem et confundens mortem donavit nobis vitam sempiternam.</p>
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**PRAYER.** Collect at Mass, p. 494.

*On Sunday, and every other day during the Octave, is made a COMMEMORATION of the CONCEPTION ; at VESPERS by Anth. Thy Conception, as above. V. To-day, p. 493. At MASS, by the COLLECT, SECRET, and POSTCOMMUNION, as on the Feast. Every day during the Octave not impeded by a double or semi-double, the Mass and Office is of the Feast with a Commemoration of the simple, should any occur.*

**X. The Commem. of St. MELCHIADES, Pope and Myr.**

*At VESPERS. Anth. This saint. V. Thou hast crowned. C. p. viii. At MASS. COLLECT. Infirmi-tatem, with its SECRET and POSTCOMMUNION, p. viii.*

**XI. St. DAMASUS, Pope and Conf. A Semidouble.**

At VESPERS. *Anth.* O priest. V. The Lord loved.  
COMMON, p. xxix. PRAYER. Collect at Mass.

MASS. INTROIT. Let thy Priests. COM. p. xxxii.

COLLECT. *Exaudi.* Give ear, O Lord, to our prayers, and, by the intercession of blessed Damasus, thy Confessor and Bishop, mercifully grant us pardon and peace. Thro'.

EPISTLE. *Heb.* vii. COMM. p. xxxiii. GRADUAL. Behold a great Prelate, p. xxx. GOSPEL. *Matt.* 24. p. xxxiii. OFFERTORY. I have found, p. xxxi. SECRET. May the offerings, p. liv.

COMM. *Matt.* 25. Lord, thou didst deliver to me five talents; behold I have gained to them five talents more. Well done, good and faithful servant; since thou hast been faithful in a few things, I will set thee over many: enter into the joy of thy Lord.

POSTCOMM. *Du, quæsumus.* Grant, we beseech thee, O Lord, that thy faithful may always celebrate with joy the festivals of thy saints, and ever be protected by their prayers. Thro'.

XIII. St. LUCY, VIRGIN and MARTYR. *A Double.*  
VESPERS.

PSALMS, as directed in the COMM. of VIRGINS, p. xliii.  
*Anth.* WHILE St. Lucy was praying, St. Agatha appeared to her, and comforted the handmaid of Christ.

*Anth.* O virgin Lucy, why dost thou ask of me, what thou thyself canst immediately bestow on thy mother?

*Anth.* The Lord Jesus Christ, thro' thy means, O Lucy, the Virgin, will honour the city of Syracuse.

*Anth.* I bless thee, O Father of my Lord Jesus Christ, because the fire at my side hath been put out by thy son.

*Ant.* O Rante sancta Lucia, apparuit ei beata Agatha, et consolabatur ancillam Christi.

*Ant.* Lucia Virgo, quid a me petis, quod ipsa poteris præstare continuo matri tuæ?

*Ant.* Per te, Lucia virgo, civitas Syracusana decorabitur a Domino Jesu Christo.

*Ant.* Benedico te, Pater Domini mei Jesu Christi, quia per filium tuum ignis extinctus est a latere meo.

*Anth.* My sister Lucy, virgin consecrated to God, why dost thou ask of me, what thou thyself canst immediately bestow on thy mother?

*Ant.* Soror mea Lucia, virgo Deo devota, quid a me petis, quod ipsa poteris præstare continuo matri tuæ?

LITTLE CHAPTER, HYMN, and V. p. xlv.

At the MAGNIFICAT.

*Anth.* By thy patience thou hast saved thy soul, O Lucy the spouse of Christ; thou hatedst the things of this world, and now thou shinest with the Angels: thou hast overcome the enemy by thy own blood.

*Ant.* In tua patientia possedisti animam tuam, Lucia sponsa Christi: odisti quæ in mundo sunt, et coruscas cum Angelis: sanguine proprio inimicum vicisti.

PRAYER, Collect at Mass.

Then is made a **COMM.** of the **CONCEPTION**, p. 496.

**MASS.** INTROIT. Thou lovedst. p. li.

**COLLECT.** *Exaudi.* Give ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed Lucy, thy Virgin and Martyr, so we may improve in the affection of true piety. Thro'.

**EPISTLE.** 2 *Cor.* x. p. li.

**GRAD.** *Ps.* xlv. Thou lovedst righteousness, and hatedst iniquity. V. Therefore God, thy God, hath anointed thee with the oil of gladness. Alleluia, Alleluia, V. Grace is spread on thy lips, therefore hath God blessed thee for ever. Alleluia.

Dilexisti justitiam, et odisti iniquitatem. V. Propterea unxit te Deus, Deus tuus, oleo lætitiæ. Alleluia, Alleluia. V. Diffusa est gratia in labiis tuis, propterea benedixit te Deus in æternum. Alleluia.

**GOSPEL.** *Matt.* xiii. p. xlix. **OFFERT.** Virgins, p. xlvi. **SECRET.** May the offerings, p. lii.

**COMM.** *Ps.* cxviii. Princes have persecuted me without cause, and my heart hath trembled at thy words: but I will rejoice in thy commandments, like one who hath found rich spoils.

Principes persecuti sunt me gratis, et a verbis tuis formidavit cor meum: lætabor ego super eloquia tua, quasi qui invenit spolia multa.

POSTCOMM. *Satiasti. p. lv.*

XV. *The OCTAVE-DAY of the CONCEPTION.*  
*The whole Office as on the Feast, p. 491.*

XVI. St. EUSEBIUS, Bishop & Myr. *A Semidouble.*  
*At VESPERs. Anth.* This saint. V. Thou hast  
crowned. *p. viii.* PRAYER. Deus, qui nos beati, *p. xi.*  
MASS. INTROIT. O ye priests. *With the rest. p. xi.*

XX. *The VIGIL of St. THOMAS the Apostle.*  
MASS. COMMON. *As in p. i.*

XXI. St. THOMAS the Apostle. *Double 2. Cl.*  
VESPERs. *All us p. iii. except :*  
*At the MAGNIFICAT.*

*Anth.* Because thou *Ant.* Quia vidisti me,  
hast seen me Thomas, thou Thoma, credidisti: beati  
hast believed: blessed are Thoma, credidisti: beati  
they, who have not seen, qui non viderunt, et cre-  
and yet have believed. diderunt. Alleluia.  
Alleluia.

PRAYER. Collect at Mass.

MASS. INTROIT, *as on the Feast of St. Andrew. p. 486.*  
COLLECT. *Da nobis.* Grant, O Lord, we beseech thee,  
that we may rejoice on the solemnity of thy blessed  
Apostle Thomas; to the end that we may always have  
the assistance of his prayers, and zealously profess the  
faith he taught. Thro'.

EPISTLE. *Ephes. ii. 19.*

**B**RETHREN: You are not now strangers and  
foreigners: but you are fellow-citizens with the  
Saints, and the domestics of God: being built on the  
foundation of the Apostles and Prophets, Jesus Christ  
himself being the chief corner-stone; on whom every  
building that is raised, becometh a holy temple to the  
Lord: on whom you also are built for a habitation of  
God, through the Holy Spirit.

GRAD. *Ps. cxxxviii.* Nimis honorati sunt ami-  
Thy friends, O God, are ci tui, Deus, nimis confor-  
exceeding honourable, ex- tatus est principatus eorum.  
ceeding mighty is their V. Dinumerabo eos; et  
power. V. I will set about super arenam multiplica-  
to number them: but their bantur. Alleluia, Alleluia.  
number will be found more V. Gaudete justi in Domi-

than the sands of the sea. no : rectos decet collauda-  
 Alleluia. Alleluia. V. Re- tio. Alleluia.  
 joice, you righteous ones,  
 in the Lord : it becometh  
 the righteous to join in his  
 praises. Alleluia.

GOSPEL. *John xx. 24.*

**A**T *that time*: Thomas, one of the twelve, who  
 was 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 : Unless  
 I see in his hands the print of the nails, and put my  
 finger into the place of the nails, and my hand into his  
 side, I will not believe. And eight days after his dis-  
 ciples were again within, and Thomas with them. And  
 Jesus came, the doors being shut, and stood in the  
 midst of them, and said : Peace be to you. Then he  
 saith to Thomas : Put in thy finger here, and see my  
 hands ; and reach out thy hand, and put it into my  
 side, and be not incredulous, but believe. Thomas an-  
 swered, and said to him : My Lord, and my God.  
 Jesus said to him ; Because thou hast seen me, Thomas,  
 thou hast believed : blessed are they that have not seen,  
 and have believed. **CREDO.**

**OFFERT.** *Ps. lxxxix.* In omnem terram exivit  
 Their sound hath gone all sonus eorum : et in fines  
 over the earth : and their orbis terræ verba eorum.  
 words to the end of the  
 world.

**SECRET.** We pay, O Lord, the homage due to  
 thee, humbly beseeching thee, to preserve in us thy  
 own gifts, by the intercession of blessed Thomas the  
 Apostle, on the day of whose glorious confession we of-  
 fer thee a sacrifice of praise. Thro'.

**PREFACE** of the APOSTLES, p. 55.

**COMM.** Reach hither Mitte manum tuam, &  
 thy hand, and feel the print cognosce loca clavorum ;  
 of the nails ; and be not et noli esse incredulus,  
 incredulous, but believe. sed fidelis.

**POSTCOMM.** *Adesto.* Assist us, O merciful God,  
 and vouchsafe, by the intercession of blessed Thomas  
 the Apostle, to preserve in us, what thou hast be-  
 stowed upon us. Thro'.

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 FEASTS of JANUARY.

XI. *The* **COMMEN.** of St. **HYGINUS**, Pope & Myr.

*At* **VESPERS.** *Anth.* This saint. V. Thou hast crowned. p. viii. **PRAYER.** Infirmi<sup>ta</sup>tem, p. viii.

*At* **MASS.** **COLLECT.** Infirmi<sup>ta</sup>tem, *with the* **SECRET** and **POSTCOMMUNION**, p. viii.

*A* Commemoration of the B. V. **MARY** is made at **Mass** to the Purification by the **COLLECT.** Deus, qui salutis, *with the* **SECRET** and **POSTCOMMUNION**, p. lxix.

XIV. St. **HILARY**, Bp. & Conf. *A* **Semidouble.**

*At* **VESPERS.** *Anth.* O priest. V. The Lord loved. p. xxix. **PRAYER.** Deus, qui polulo tuo, p. xxxv.

*Then is made a* Commemoration of St. **FELIX**, Priest and Martyr. *Anth.* This saint. V. Thou hast crowned. p. viii. **PRAYER.** Collect at **Mass.**

**MASS.** *All as in the* **COMMON** of **DOCTORS**, p. xxxiv.

*With a* **COMMEMORATION** of St. **FELIX**, *by the following*

**COLLECT.** *Concede* Grant, we beseech thee, O Almighty God, that the examples of thy saints may excite us to the amendment of our lives; that as we celebrate their festivals, so we may imitate their virtues. Thro'.

**SECRET** of the same. Mercifully receive, O Lord, the offerings consecrated to thee, by the merits of blessed Felix, thy Martyr, and grant they may be a continual support to us. Thro'.

*Of the same.* **POSTCOMM.** *Quæsumus.* We beseech thee, O Lord, that, being fed by these holy mysteries of our salvation, we may be helped by the prayers of blessed Felix, thy Martyr, whose festival we celebrate. Thro'.

XV. St. **PAUL** the first **HERMIT**, Confessor. *A* **Double.**

**VESPERS** *All as in the* **COMMON** of a Confessor not a Bishop, p. xxxvii.

*In the first* **Vespers** is made a **COMMEMORATION** of St. **MAURUS**, Abbot.

*Anth.* Well done, good and faithful servant; because thou hast been faithful in a few things, I will place thee over many; enter into the joy of thy Lord.

*Ant.* Euge serve bone, et fidelis, quia in paucis fuisti fidelis, super multa te constituam; intra in gaudium Domini tui.

V. The Lord led. *p.* xxxix. PRAYER. Intercession *p.* xlii.

MASS. INTROIT. The righteous man. *p.* xxxvi.  
COLLECT. Deus, qui nos beati, *p.* xxxviii. *Of St.*  
MAURUS. Intercessio, *p.* xlii.

EPISTLE. *Philip* iii. 7, 12.

**B**RETHREN; The things that were gain to me, those I have accounted loss for Christ. Farthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ, and may be found in him, not having my own righteousness, which is of the law, but that which is of the faith of Christ Jesus; which is of God, righteousness in faith. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; if by any means I may attain to the resurrection, which is from the dead. Not as tho' I had already attained *to that*, or were already perfect; but I follow after, if that I may by any means lay hold of that, whereunto I was also laid hold of by Jesus Christ.

GRAD. *Ps.* xci. The righteous man shall flourish like the palm-tree, he shall thrive like the cedar of Libanus in the house of the Lord. V. To declare thy mercy in the morning, and thy truth by night. Alleluia, Alleluia. V. The righteous man shall bud like the lily; and shall flourish for ever in the presence of the Lord. Alleluia.

Justus ut palma florebit, sicut cedrus Libani multiplicabitur in Domo Domini. V. Ad annunciandum mane misericordiam tuam, et veritatem tuam, per noctem. Alleluia, Alleluia. V. Justus germinabit sicut liliium; et florebit in æternum ante Dominum. Alleluia.

GOSPEL. *Matt.* xi. 25. 30.

**A**T that time Jesus answered and said: I give thanks to thee, O Father Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to the little ones. Yea, Father; for so it hath seemed good in thy sight. All things are delivered up 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 the Son shall be willing to reveal him. Come to me,

all you that labour, and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart; and you shall find rest to your souls; for my yoke is sweet, and my burden is light.

**OFFERT.** The righteous man. *p.* xli. **SECRET.** We offer. *p.* xxxix. *Of St. MAURUS.* Grant, we beseech, *p.* xli.

**COMM.** *Ps.* lxxiii. The righteous man shall rejoice in the Lord, and shall hope in him; and all the upright of heart shall be praised. *Lætabitur justus in Domino, et sperabit in eo; et laudabuntur omnes recti corde.*

**POSTCOMM.** *Refecti cibo.* *p.* xxxix. *Of St. MAURUS.* *Protegat nos,* *p.* xliii.

*In the second VESPERS is made a COMMEMORATION of the following Feast.*

**XVI. St. MARCELLUS, Pope and Myr. A Semidouble.**

*At VESPERS. The COMMEMORATION. Anth.* This saint. *V.* Thou hast crowned, *p.* viii. **PRAYER.** *Collect at Mass.*

**MASS.** *INTROIT.* The Lord settled, *p.* viii.

**COLLECT.** *Preces populi.* Mercifully hear, O Lord, we beseech thee, the prayers of thy people that we may be assisted by the merits of blessed Marcellus, thy Martyr and Bishop, the feast of whose sufferings we celebrate with joy. *Thro'.*

**EPISTLE.** *2 Cor. i.* *p.* xi. **GRADUAL.** I have found *p.* ix. **GOSPEL.** *Matt. xvi.* *p.* xii. **OFFERTORY.** My truth, *p.* x.

**SECRET.** Graciously receive, O God, we beseech thee, the offerings we have made, and, in consideration of the merits of blessed Marcellus, thy Martyr and Bishop, grant they may procure for us the helps necessary to our salvation, *Thro'.*

**COMM.** Lord, thou didst deliver, *as above,* *p.* 497.

**POSTCOMM.** *Satiasti.* Thou hast fed, O Lord, thy family with these sacred oblations: ever therefore comfort us by his intercession, whose feast we celebrate. *Thro'.*

**XVII. St. ANTHONY, Abbot. A Double.**

*The whole Office as of Abbots, p.* xlii. *except the GOSPEL. Luke xii. p.* xli.

*The second VESPERS are of the following Feast.*



XVIII. St. PETER's CHAIR at ROME. *A greater D.*

INSTRUCTION. If it were the constant practice of the primitive Christian to keep an annual feast of the dedication of the Churches, the same cogent reasons should promote the annual commemoration of the consecration of Popes, Bishops and Priests, with the baptism of each Christian, who are the living Temples of the Divinity. If as St. Augustine affirms, each of the faithful ought to bear a share of the pastoral solicitude, and to work, according to his rank and abilities, at the salvation of such as are associated to him by baptism in the same family and same body; it is evident that each of the faithful should every year take new vigour, and reiterate, as it were, in spirit, his baptism, that is, his consecration to God, and his ardour to labour at his own, and neighbours' salvation. St. Charles Borromeus renewed this ancient devotion, and commanded every Parish Priest and Confessor to instil the same, as occasion offered; and to exhort all to observe the day of their baptism with more than ordinary piety, with alms-deeds and other good works, the day, in which the handwriting that stood against them was cancelled, and they were made partakers in Christ our Lord of the celestial inheritance. See Act. Eccl. Med. p. 303.

I. VESPERS. *All as, p. xxviii, except:*

## HYMN.

**O** N earth whatever thou shalt tie,  
 Blest Peter, heav'n shall ratify:  
 And what thy pow'r shall here unbind;  
 Above in heaven will be sign'd.  
 At the last day thou'lt judge mankind.  
 To God the Father glory be,  
 Eternal Son, let's sing to thee  
 Transcendent praise; and to thy name,  
 O Holy Ghost, be endless fame;

**Q** Uodcumque in orbe nexibus revinxeris,  
 Erit revinctum, Petre, in arce siderum;  
 Et quod resolvit hic potestas tradita,  
 Erit solutum cœli in alto vertice;  
 In fine mundi judicabis sæculum.  
 Patri perenne sit per ævum gloria,  
 Tibique laudes concinamus inclytas,  
 Æterne nate; sit, superne Spiritus,  
 Honor tibi, decusque; sancta jugiter

To three in one give all the same. Amen. *Laudetur omne Trinitas per sæculum. Amen.*

V. Thou art Peter. R. V. Tu es Petrus. R. Et And upon this rock I will build my Church. *super hanc petram ædificabo Ecclesiam meam.*

*At the MAGNIFICAT.*

*Anth.* Thou art the Pastor of the sheep, O Prince of the Apostles; to thee were given the keys of the kingdom of heaven. *Ant.* Tu es Pastor ovium, Princeps Apostolorum; tibi traditæ sunt claves regni cœlorum.

PRAYER. Collect *at Mass, as below.*

*Then is made a COMMEMORATION of St. PAUL.*

*Anth.* O holy Paul the Apostle, and preacher of truth, and doctor of the Gentiles, intercede for us to God, who chose thee. *Ant.* Sancte Paule Apostole, prædicator veritatis, & doctor Gentium, intercede pro nobis ad Deum qui te elegit.

V. Thou art a chosen vessel, O holy Paul. R. V. Tu es vas electionis, sancte Paule Apostole. R. Preacher of the truth all over the world. *Prædicator veritatis in universo mundo.*

PRAYER. Collect *at Mass.*

*Of St. ANTHONY.*

*Anth.* This man. V. The Lord led: p. xxxix. PRAYER. *Intercessio, xlii.*

*Of St. PRISCA, Virgin and Martyr.*

*Anth.* Come, O spouse. V. In thy comeliness. p. xlv. PRAYER. *Collect at Mass.*

MASS. INTROIT. The Lord settled. p. viii.

COLLECT. *Deus, qui beato.* O God, who, by delivering to thy blessed Apostle Peter the keys of the kingdom of heaven, didst give him the power of binding and loosing: grant, that, by his intercession, we may be freed from the bonds of our sins. Who livest.

*Of St. PAUL. Deus, qui multitudinem.*

O God, who, by the preaching of blessed Paul the Apostle, didst instruct the multitude of the Gentiles; grant, we beseech thee, that while we celebrate his memory, we may find the effects of his prayers. Thro'.

*Of St. PRISCA. Da quæsumus.*

GRANT, we beseech thee, O Almighty God, that we, who solemnize the glory of blessed Prisca, thy Virgin and Martyr, may find comfort on her year-

ly festival, and improve by the example of her great faith. Thro'.

EPISTLE. 1 Pet. i. 1. 7.

**P**PETER, an Apostle of Jesus Christ, to the strangers dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father into the sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ; may grace and peace be increased unto you. Blessed be God, *who is* also the Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance that is incorruptible, undefiled, and which cannot fade away, reserved in heaven for you, who, by the power of God, are preserved through faith, for the salvation ready to be revealed in the last time. For which you shall rejoice, though now, for a little while, you must be afflicted with many trials: that the trial of your faith, more valuable than gold, which is tried by the fire, may turn out to your praise, glory, and honour, at the coming of our Lord Jesus Christ.

GRAD. *Ps. cvi.* Let them extol him in the assembly of the people, and let them praise him, where the elders sit. V. Let them give thanks to the Lord for his mercy, and publish his wonders to the sons of men. Alleluia, Alleluia. V. Thou art Peter, and upon this rock I will build my Church. Alleluia.

*After Septuagesima instead of the Alleluias, and V. following them, is said the*

TRACT. Thou art Peter, and upon this rock I will build my Church. V. And the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven. V. Whatsoever thou shalt bind

Exaltent eum in Ecclesia plebis, et in cathedra seniorum laudent eum. V. Confiteantur Domino misericordiae ejus; et mirabilia ejus filiis hominum. Alleluia, Alleluia. V. *Matt 16.* Tu es Petrus, ei super hanc petram ædificabo Ecclesiam meam. Alleluia.

Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam. V. Et portæ inferi non prævalebunt adversus eam. Et tibi dabo claves regni cœlorum. V. Quodcumque ligaveris super terram, erit ligatum et in

on earth, shall be bound also  
in heaven. V. And what-  
soever thou shalt loose on  
earth, shall be loosed also  
in heaven.

œlis. V. Et quodcunque  
solveris super terram, erit  
solutum et in œlis.

GOSPEL. *Matt. xvi. 13. 19.*

**A**T that time ; Jesus came into the territories of Cæ-  
sarea Philippi, and asked his disciples, saying: Whom  
do the people say the son of man is? And they answered :  
some say thou art John the Baptist, others Elias, others  
Jeremias, or one of the Prophets. Jesus saith to them :  
But whom say you that I am? Simon Peter answering,  
said, Thou art the Christ the Son of the living God.  
And Jesus answering, said to him : Blessed art thou,  
Simon Bar-jona ; for flesh and blood hath not revealed  
this to thee, but my Father, who is in heaven, And I  
say to thee ; Thou art Peter, and on 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 king-  
dom of heaven ; and whatsoever thou shalt bind on earth  
shall be bound also in heaven : and whatsoever thou  
shalt loose on earth, shall be loosed also in heaven.

**CREDO.**

**OFFERT.** Thou art Pe-  
ter, and upon this rock I  
will build my Church ; and  
the gates of hell shall not  
prevail against it ; and I  
will give thee the keys of  
the kingdom of heaven.

Tu es Petrus, et super  
hanc petram ædificabo Ec-  
clesiam meam, et portæ  
infernæ non prævalebunt ad-  
versus eam : et tibi dabo  
claves regni cœlorum.

**SECRET.** May the intercession, O Lord, we be-  
seech thee, of blessed Peter the Apostle, render the  
prayers and offerings of thy Church acceptable to thee ;  
that the mysteries we celebrate in his honor, may obtain  
for us pardon of our sins. Thro'.

*Of St. PAUL.*

**SANCTIFY,** O Lord, the offerings of thy people  
by the prayers of thy Apostle Paul ; that what is  
acceptable to thee, because instituted by thee, may be-  
come more acceptable by his intercession.

*Of St. PRISCA.*

**WE** beseech thee, O Lord, that the sacrifice we  
offer in honor of the martyrdom of thy saints,  
may loose the bonds of our sins, and procure for us the  
gifts of thy mercy. Thro'.

## PREFACE of the APOSTLES, p. 55.

COMM. *Matt. xvi.* Tu es Petrus, et super Thou art Peter, and upon this hanc petram ædificabo Ec- rock I will build my church. clesiam meam.

POSTCOMM. *Lætificet.* May the sacrifice we have offered, O Lord, fill us with a holy joy; that as we publish the miracles thou hast done in the person of thy Apostle Peter, so we may abundantly through his prayers receive the effects of thy mercy. Thro'.

Of St. PAUL. *Sanctificati.*

**B**EING sanctified, O Lord, by these saving mys- teries, we pray that we may never be deprived of his intercession, whom thou hast appointed our patron and guide.

Of St. PRISCA. *Quæsumus.*

**B**EING filled with these saving mysteries, we be- seech thee, O Lord, that we may be assisted by her prayers, whose festival we keep. Thro'.

II. VESPERS. *All as p. xxxii. except the HYMN, p. 504. and*

V. The Lord chose thee V. Elegit te Dominus sa- for his priest. R. To sacri- cerdotem sibi. R. Ad sa- fice to him a victim of crificandum ei hostiam lau- praise. dis.

*At the MAGNIFICAT.*

*Anth.* Whilst he was, p. xxxii. PRAYER. Collect at Mass, p. 505.

*Then is made a COMMEMORATION of St. PAUL, as p. 505, of the following Feast. Anth.* O Priest. V. The Lord. p. xxix. PRAYER. COLLECT at Mass. *And of SS. MARIUS, MARTHA, AUDIFACE, and ABACHUM, Martyrs. Anth.* For to them. V. Rejoice, p. xix. PRAYER. COLLECT at Mass.

XIX. St. WULSTAN, Bishop & Confessor. *A Double.*

*The whole Office as in the COMMON, p. xxviii. except:*

COLLECT. *Spiritus nobis.* Pour forth, O Lord, the spirit of thy love into our hearts, that, by the inter- cession of blessed Wulstan, we may deserve to taste thy sweetness in eternal bliss. Thro'.

Of SS. MARIUS, &c. *Exaudi.*

**G**AVE ear, O Lord, to thy people offering thee their prayers under the patronage of thy saints; and grant we may enjoy the peace of this life, and find means to obtain that which is everlasting. Thro'.

**SECRET.** Receive, O Lord, we beseech thee, the offerings of thy suppliant family, and what our guilty conscience presumes not to hope, may thy own mercy grant us, by the intercession of blessed Wulstan. Thro'.

**SECRET.** of SS. MARIUS, &c.

**MERCIFULLY,** O Lord, regard the prayers and oblations of thy faithful people; that they may be acceptable to thee on this solemnity of thy saints; and procure for us the aid of thy mercy. Thro'.

**POSTCOMM. Salutaris.** Being filled with thy saving mystery, we humbly implore thy clemency, that his prayers may not be wanting to us, by whose patronage thou vouchsafest to govern and protect us. Thro'.

Of SS. MARIUS, &c. *Sanctorum.*

**BEING** appeased by the intercession of thy saints, grant, O Lord, we beseech thee, that what we celebrate here in time, we may receive the effects of, in our salvation for eternity. Thro'.

The second Vespers are, from the **LITTLE CHAPTER**, of the following Feast, with a Commemoration of St. Wulstan.

**KX. SS. FABIAN and SEBASTIAN, Myrs. D.**

**I. VESPERS.** As p. xvii. **PRAYER,** Collect at Mass.

**MASS. INTROIT.** Let the groans. p. xix.

**COLLECT. Infirmiorem.** Have regard, O Lord, we beseech thee, to our weakness, and as we sink under the weight of our own evils, may the glorious intercession of thy blessed Martyrs Fabian and Sebastian protect us. Thro'.

**EPISTLE.** Heb. xi. 33, 39.

**BRETHREN;** The saints thro' faith subdued kingdoms, practised righteousness, obtained the promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in war, put to flight the armies of the aliens. Women received their dead raised again to life. But others were racked, not accepting deliverance, that they might find a better resurrection. And others had trials of mockeries and stripes, moreover also of bands and prisons. They were stoned, they were cut assunder, they were tempted,

they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted; of whom the world was not worthy; wandering in deserts, on mountains, and in dens, and in caves of the earth. And all these were found approved by the testimony of faith, *in Christ Jesus our Lord.*

**GRAD.** *Exod. xv.* God is glorious in his saints, wonderful in his majesty, and performeth prodigies. **V.** Thy right hand, O Lord, hath gloriously displayed its strength; thy right hand hath defeated thy enemies. Alleluia. Alleluia.

**V.** Thy saints, O God, shall bless thee; and publish the glory of thy kingdom. Alleluia.

*After Septuagesima, instead of the Alleluias and V. following, is said the TRACT.* They who sow. *p. xxiii.*

**GOSPEL.** *Luke vi.* **COMMON,** *p. xxiv.*

**OFFERT.** Be glad in the Lord, and rejoice, you righteous ones; and praise him all you upright of heart.

**V.** Sancti tui Domine, benedicent te; gloriam regni tui dicent. Alleluia.

**Lætamini in Domino, et exultate justi: et gloriamini omnes recti corde.**

**SECRET.** Favourably receive, O Lord, the offerings we make thee in memory of the merits of thy Martyrs, Fabian and Sebastian; and grant that we may be perpetually assisted thereby. *Thro'.*

**COMM.** *Luke vi.* A great many that were diseased, and tormented by unclean spirits, came to him, because a virtue went forth from him, and healed them all.

**Multitudo languentium, et qui vexabantur a spiritibus immundis, veniebant ad eum, quia virtus de illo exibat, et sanabat omnes.**

**POSTCOMM.** *Refecti.* Being refreshed, O Lord, by the participation of this holy sacrifice, grant, we beseech thee, that, by the intercession of thy blessed Martyrs, Fabian and Sebastian, we may find the effects of what we celebrate. *Thro'.*

In the second VESPERS the Office from the LITTLE CHAPTER is of the following Feast.

XXI. St. AGNES, Virgin and Martyr. A double.

When the foregoing Feast is transferred by falling on Septuagesima-Sunday, the first VESPERS of St. AGNES are as follows:

I. VESPERS. PSALMS as on SUNDAY, p. 74, except the last, which is: Ps. Laudate Dominum omnes, p. 95.

*Anth.* WHEN Agnes came to the place of dishonesty, she found the Angel of the Lord ready.

*Anth.* For I have with me an Angel of the Lord to guard my body.

*Anth.* My Lord Jesus Christ hath betrothed me with his ring, and like a bride hath adorned me with a crown.

*Anth.* I bless thee, O Father of my Lord Jesus Christ, because the fire at my side hath been extinguished by thy son.

*Anth.* Rejoice and congratulate with me, that with all these I have received a seat of glory.

LITTLE CHAPTER. *Ecclus. li.* I will confess to thee, O Lord, O King, and I will praise thee, O God, my Saviour. I will bless thy name, because thou art my help and my protector, and hast delivered my body from destruction.

HYMN. Regard our vows. p. xlv. V. In thy comeliness, xlv.

At the MAGNIFICAT.

*Anth.* Blessed Agnes in the midst of the flames stretched out her hands, and prayed thus: I address myself to thee, O Almighty

*Ant.* INGRESSA Agnes turpitudinis locum, Angelum Domini præparatum invenit.

*Ant.* Mecum enim habeo custodem corporis mei, Angelum Domini.

*Ant.* Annulo suo subarrhavit me Dominus meus Jesus Christus, et tanquam sponsam decoravit me corona.

*Ant.* Benedico te, Pater Domini mei Jesu Christi, quia per filium tuum ignis extinctus est a latere meo.

*Ant.* Congaudete mecum, et congratulamini, quia cum his omnibus lucidas sedes accepi.

*Ant.* Beata Agnes in medio flammarum expansis manibus orabat; te deprecor omnipotens, adorande, Pater metuende; quia



ty, adorable, honourable and dread Father; because, through thy holy son, I have escaped the threats of the sacrilegious tyrant, and have, with undefiled feet, trampled on the uncleanness of the flesh; behold. I come to thee, whom I have loved, sought, and always desired.

PRAYER. Collect at Mass.

Then is made a **COMMEN.** of **SS. FABIAN and SEBASTIAN.** *Anth.* The souls of the saints. V. The saints in glory, p. xxii. PRAYER. Infirmittatem, p. 509.

**MASS.** INTROIT. Sinners have laid in wait. p. xlvi.

**COLLECT.** *Omnipotens sempiterne.* O Almighty and Eternal God, who makest choice of the weak things of the world, to confound the strong; mercifully grant, that we who celebrate the festival of blessed Agnes, thy Virgin and Martyr, may be sensible of the effects of her prayers. Thro'.

**LESSON.** *Ecelus. li.* **COMMON,** p. xlvi.

**GRAD.** Grace is spread. **COMMON,** p. lviii.

Alleluia, Alleluia. V. Alleluia, Alleluia. V. The five wise virgins took oil in their vessels with their lamps; and at midnight there was a cry; Behold the bridegroom cometh, go forth and meet Christ the Lord. Alleluia. *Matt. 25.* Quinque prudentes Virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est; Ecce sponsus venit, exite obviam Christo Domino. Alleluia.

After Septuagesima, instead of the Alleluias, and V. following, is said the **TRACT.** Come, spouse. p. xlvi.

**GOSPEL.** *Matt. xxv.* **COMMON,** p. xlvi. **OFFERTORY.** Virgins shall be brought, p. xlvi.

**SECRET.** Favourably receive, O Lord, the offerings we make to thee; and, by the intercession of B. Agnes, thy Virgin and Martyr, loose the bonds of our sins. Thro'.

**COMM.** The five wise virgins. **COMMON,** p. liii.

**POSTCOMM.** *Refecti cibo.* Being refreshed, O Lord, with this heavenly meat and drink, we humbly beseech thee, that we may be assisted by his prayers,

on whose feast we have received these sacred mysteries. Thro'.

II. VESPER. *The PSALMS as on SUNDAYS, p. 74. Except the last, which is: Lauda Jerusalem, p. 103. The ANTHEMS, LITTLE CHAPTER, and HYMN, as in first VESPER, p. 511. V. Grace is spread. p. xlvi. At the MAGNIFICAT.*

*Anth.* Blessed Agnes *Ant.* Stans beata Agnes standing in the midst of in medio flammæ, expan- the flame, with stretched sis manibus orabat ad Do- forth hands prayed to the minum: Omnipotens, a- Lord, thus: Almighty, a- dorande, colende, tremen- dorable, honourable, and de, benedico te, et glori- awful God, I bless thee, fico nomen tuum in æter- and I glorify thy name for num. ever.

PRAYER. Collect at Mass, p. 512.

Then is made a COMMEN. of the following Feast.

XXII. SS. VINCENT & ANASTASIUS. M. M. *Semidouble.*

At VESPER. *The COMMEN. Anth* For to them. V. Rejoice. p. xix. PRAYER. Collect at Mass.

MASS. INTROIT. Let the groans, &c. p. xix. *except:* COLLECT. *Adesto.* Hear, O Lord, our earnest prayers, that we, who are sensible of the guilt of our crimes, may be delivered therefrom by the prayers of thy blessed Martyrs Vincent and Anastasius. Thro'.

SECRET, We bring. COMMON, p. xxiv.

POSTCOMM. *Quæsumus.* We beseech thee, O Almighty God, that, by the intercession of thy blessed Martyrs Vincent and Anastasius, the heavenly food we have received may defend us from all adversity. Thro'.

XXIII. St. RAYMOND of PENNAFORT, Confessor. *Semidouble.*

At VESPER. *The COMMEN. Anth.* I will compare. V. The Lord loved. p. xxxvii. PRAYER. Collect at Mass.

*Of St EMERENTIANA, Virgin and Martyr.*

*Anth.* Come, O spouse. V. In thy comeliness. p. xlv. PRAYER. Indulgentiam, p. xlix.

MASS. INTROIT. The mouth of, &c. p. xxxv. *except:*

**COLLECT.** *Deus, qui beatum.* O God, who didst make blessed Raymond an excellent minister of the sacrament of penance, and didst miraculously conduct him thro' the waves of the sea; grant, by his intercession, that we may bring forth worthy fruits of penance, and be enabled to arrive at the port of eternal salvation. Thro'.

*Of EMERENTIANA. Indulgentiam. COMMON, p. xlix. With the SECRET and POSTCOMMUNION following.*

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**XXIV. St. TIMOTHY, Bp. and Myr. Semidouble.**

At **VESPERS.** *The COMMEM. Anth.* This saint. V. Thou hast crowned. p. viii. **PRAYER.** Infirmi-tatem. p. viii.

**MASS. INTROIT.** The Lord settled, &c. p. viii. *except:*  
**EPISTLE.** 1. *Tim.* vi. 11. 16.

**D**EAR brother: Follow righteousness, piety, faith, charity, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou hast been called, having made a good profession before many witnesses. I charge thee, in the presence of God, who giveth life to all things, and of Jesus Christ, who under Pontius Pilate, bore testimony, a good confession; that thou observe this commandment, blameless and without reproof, till the coming of our Lord Jesus Christ: whom in due time he will shew, who is the blessed and only mighty one, the King of kings, and Lord of lords: who alone is immortal, and dwelleth in light inaccessible: whom no man hath ever seen, nor can see: to whom be honour and everlasting empire. Amen.

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**XXV. The CONVERSION of St. PAUL. D.**

**I. VESPERS.** *The PSALMS as on SUNDAYS, p. 74, except the last, which is Laudate Dominum, p. 95.*

*Anth.* **I** Planted, Apollo watered, but God gave the increase. Alleluia.

*Anth.* I will freely glory in my infirmities, that the power of Christ may dwell in me.

*Anth.* The Grace of God was not fruitless in me,

*Anth.* **E** Apollo rigavit, Deus autem incrementum dedit. Alleluia.

*Anth.* Libenter gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

*Anth.* Gratia Dei in me vacua non fuit, sed gratia

but his grace always abideth in me.

*Anth.* At Damascus the governor of the country under Aretus the King, designed to have seized me : but I was let down by the brethren in a basket, and so I escaped his hands in the name of the Lord.

*Anth.* Thrice was I beaten with rods, once I was stoned ; I thrice suffered shipwreck for the name of Christ.

LITTLE CHAP. *Beginning of the LESSON, to \* p. 516.*  
HYMN.

**I**LLUSTRIOUS Doctor  
guide our ways ;  
Our hearts with thee to  
heav'n raise,  
Till faith obscure her noon  
light gains,  
And like the sun, love only  
reigns.

To God, all-ruling, One  
and Three,  
Be never-ceasing jubilee,

Eternal glory, endless  
praise  
For an eternity of days.  
Amen.

V. Thou art a chosen vessel, O holy Paul the Apostle. R. The preacher of the truth thro' the whole world.

*At the MAGNIFICAT.*

*Anth.* Go, Ananias, and seek out Saul, for behold he is praying ; he is my chosen vessel to carry my name before the Gentiles,

ejus semper in me manet.

*Ant.* Damasci, præpositus gentis Aretæ regis voluit me comprehendere : a fratribus per murum dimissus sum in sporta, et sic evasi manus ejus in nomine Domini.

*Ant.* Ter virgis cæsus sum, semel lapidatus sum, ter naufragium pertuli pro Christi nomine.

**E**GREGIE Doctor  
Paule mores instrue,  
Et nostra tecum pectora in  
cælum trahe,  
Velata dum meridiem cernat fides,  
Et, solis instar, sola regnet  
charitas.

Sit Trinitati sempiterna  
gloria,  
Honor, potestas, atque jubilatio,  
In unitate, quæ gubernat  
omnia,  
Per universa æternitatis sæcula. Amen.

V. Tu es vas electionis, sancte Paule Apostole. R. Prædicator veritatis in universo mundo.

*Ant.* Vade, Ananias, et quære Saulum, ecce enim grat ; quia vas electionis est mihi, ut portet nomen meum coram Gentibus, et

before kings and the children of Israel. regibus, et filiis Israel.

PRAYER. Collect at Mass.

Then is made a **COMMEN.** of St PETER, before all others. *Anth.* Thou art the pastor. *V.* Thou art Peter, as above, p. 505. **PRAYER.** Deus, qui beato, p. 505.

**MASS INTROIT.** 2 Tim. i.

**I** Know whom I have trusted, and I am sure that he is a just judge, and able to keep what I have deposited in his hands against that day. *Ps.* Lord, thou hast tried me, and hast known me; thou hast known my sitting down and rising up. *V.* Glory.

**SCIO** cui credidi, et certus sum, quia potens est depositum meum servare in illum diem justus judex. *Ps.* Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. *V.* Gloria.

**COLLECT** Deus, qui multitudinem. O God, who, by the preaching of blessed Paul the Apostle, didst instruct the multitude of the Gentiles; grant, we beseech thee, that while we celebrate his memory, we may find the effects of his prayers. *Thro'.*

Of St PETER. Deus, qui beato, above, p. 505.

**LESSON.** Acts ix 1. 22.

**I**N those days: Saul still breathing forth threats and blood against the disciples of the Lord, came to the Highpriest, and desired of him letters to the Synagogues of Damascus; to the end, that if he found any of this way, whether men or women, he might bring them prisoners to Jerusalem. \* And being on his journey, it happened, as he drew near to Damascus, a light from heaven on a sudden shined round about him. And falling on the earth, he heard a voice saying to him: Saul, Saul, why persecutest thou me! And he said: Who art thou, O Lord? And the Lord said: I am Jesus, whom thou persecutest. It is hard for thee to kick against the goad. And he trembling, and astonished, said: Lord, what wilt thou have me do? And the Lord said to him: Arise, and go into the city, and it shall be told thee what thou art to do. And the men, that were in company with him, stood amazed, hearing a voice indeed, but seeing nobody. Then Saul arose from the earth, and opening his eyes, saw not. But they took him by the hand, and led him to Damascus. And he was there

three days without seeing, and he neither eat nor drank. Now there was at Damascus a certain disciple called Ananias. And the Lord said to him in a vision; Ananias. And he answered: Behold here I am, Lord. And the Lord said to him: Arise, and go into the street, which is called the Straight Street; and enquire in the house of Judas for one Saul of Tarsus; for behold he is praying. (And he saw in a vision a man, who was called Ananias, coming in, and putting his hands on him, that he might receive his sight). But Ananias answered: Lord, I have heard from many of this man, how much harm he hath done to thy saints at Jerusalem; and he hath now a commission from the Chief Priests to seize all that call on thy name. And the Lord said to him: Go, for this man is to me a chosen vessel, to carry my name before the Gentiles, and kings, and the children of Israel. For I will shew him, how great things he must suffer for my name. And Ananias going, went into the house, and laying his hands upon him, he said: Brother Saul, the Lord Jesus, who appeared to thee in the way, as thou was coming, sent me that thou mayest see, and be filled with the Holy Ghost. And immediately there fell from his eyes, as it were scales, and he received his sight: and he arose, and was baptized. And when he had taken some food, he recovered his strength. And he was for some days with the disciples that were at Damascus. And forthwith he began to preach Jesus in the Synagogues, that he was the Son of God. But all that heard him were amazed, and said: Is not this he that persecuted in Jerusalem those that called on that name, and came hither that he might carry them prisoners to the Chief Priests? But Saul was strengthened more and more, and confounded the Jews that dwelt at Damascus, affirming that Jesus was the Christ.

GRAD. Gal. ii. He that assisted Peter in the apostleship among the Jews, assisted me also among the Gentiles: and they have known the grace of God that was given me. V. The grace of God was not fruitless in me: but his grace always abideth in me. Qui operatus est Petro in apostolatum, operatus est et mihi inter Gentes; et cognoverunt gratiam Dei, quæ data est mihi. V. Gratia Dei in me vacua non fuit; sed gratia ejus semper in me manet. Alleluia. Alleluia. V. Magnus sanctus Paulus vas electionis ve-

**Alleluia, Alleluia.** V. The great St. Paul was a chosen vessel, and truly worthy of honor; who also deserved to be seated on a twelfth throne, Alleluia.

re digne est glorificandus, qui et meruit thronum duodecimum possidere. Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said:*

**TRACT.** Thou, O holy Paul the Apostle, art a chosen vessel; thou art truly worthy of glory. V. Thou wast the preacher of truth, and the Doctor of the Gentiles in the faith and in the truth. V. By thee all nations have known the grace of God. V. Intercede for us to God, who chose thee.

Tu es vas electionis, sancte Paule Apostole, vere digne es glorificandus. V. Prædicator veritatis, et Doctor Gentium in fide et veritate. V. Per te omnes Gentes cognoverunt gratiam Dei. V. Intercede pro nobis ad Deum, qui te elegit.

**GOSPEL.** *Matt.* xix. 27. p. xliii.

**OFFERT.** *Ps.* xxxviii. To me, O God, thy friends are exceeding honorable; exceeding mighty is their power.

Mihi autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

**SECRET.** Sanctify, O Lord, p. 507. *Of St. PETER,* May the intercession, **PREFACE** of the Apostles, p. 55. **COMMUNION.** Verily I say. p. xli. **POSTCOMM.** Sanctificati. p. 508 *Of St. PETER,* Lætificet, *ib.*

**II. VESPERS** *The PSALMS as in the II. VESPERS,* p. v. *The ANTHEMS, LITTLE CHAP. HYMN, and V. as at I. VESPERS,* p. 514

*At the MAGNIFICAT.*

*Anth.* O holy Paul, p. 505. **PRAYER.** Collect at Mass, p. 516 *Then a COMMEN. of St. PETER.* *Anth.* Thou art the Pastor. V. Thou art Peter, p. 505 **PRAYER.** Deus qui beato, *ib.* *And of the following Festival.*

**XXVI. POLYCARP** Bp and Myr *A semidouble.* At **VESPERS.** *The COMMEN.* *Anth.* This saint. V. Thou hast crowned. p. viii. **PRAYER.** Deus, qui nos beati, p. xi.

**MASS. INTROIT.** O ye priests &c. p. xi. *except:*

EPISTLE. *John* iii. 10. 16.

**M**OST dearly beloved : Every one that is not righteous is not of God ; neither is he that loveth not his brother ; for this is the precept you have heard from the beginning, that you love one another : not as Cain, who was of the wicked one, and slew his brother And for what did he slay him ? Because his own works were evil, and those of his brother were righteous. Be not surprized, brethren, 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 : and whosoever hateth his brother, is a murderer. And you know no murderer hath eternal life abiding in him. By this we know the love of God towards us, because he laid down his life for us : and we ought also to lay down our lives for our brethren

GOSPEL. *Matt.* x. p. xvi. POSTCOMM. *Refecti*, xvii.

XXVII. St. J. CHRYSOSTOM, Bp. Conf. & Dr. *Dou.*

VESPERS *As* p. xxviii. *In the HYMN is said :* Deserves that we. *And at the MAGNIFICAT in both Vespers. Anth.* O excellent Doctor, p. xxxiv. PRAYER. Collect at Mass.

MASS INTROIT He opened, &c. p. xxxiv. *except :*

COLLECT *Eccl-siam tuam.* May thy heavenly grace, O Lord, we beseech thee, enlarge thy church, which thou wast pleased to enlighten with the glorious virtues and learning of blessed John, thy Confessor and Bishop. Thro'.

GRAD *Ecclus* xliv. Behold a great prelate, who in his days pleased God. *Ecce sacerdos magnus, qui in diebus suis placuit Deo* V. Non est inventus similis illi ; qui conservaret legem Excelsi. Alleluia, Alleluia V. Beatus vir, qui suffert tentationem, quoniam, cum probatus fuerit, accipiet coronam vitæ. Alleluia.

V. There was none found like him in keeping the law of the most High Alleluia, Alleluia V Blessed is the man that suffereth temptation, for when he hath been tried, he shall receive a crown of life. Alleluia

*In the second VESPERS is made a COMMEMORATION of the following Feasts.*



**XXVIII. The 2d. FEAST of St. AGNES, V. & Myr. COMMEMORATION AT VESPERS**

*Anth.* Christ standing at her right hand, like a lamb whiter than snow, consecrated her his spouse and martyr.

*Ant.* Stans a dexteris ejus agnus nive candidior, Christus sibi spousam et martyrem consecravit.

V. In thy comeliness and beauty R. Go on, proceed prosperously, and reign

V. Specie tua et pulchritudine tua. R. Intende, prospere procede, et regna.

PRAYER. Collect at Mass,

MASS INTROIT All the rich. p. lii.

COLLECT. *Deus, qui nos.* O God, who, by the yearly solemnity of blessed Agnes, thy Virgin and Martyr, fillest thy people with joy; grant, we beseech thee, that we may follow the example of her life, to whose memory we pay this honour. Thro'.

EPISTLE. 2. Cor. x p. li GRAD. li In thy comeliness, p. lii TRACT Hear O Daughter, GOSPEL, *Matt.* 13, p. xlix OFFERT. Grace is spread, p. l.

SECRET. May thy blessing, O Lord, we beseech thee, plentifully descend upon these offerings, which, by thy mercy, may both sanctify us, and make us rejoice on the solemnities of thy Martyrs. Thro'.

COMMUNION. The Kingdom. p. liv. POSTCOMMUNION. *Sumpsimus, as above, p. 496.*

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**XXIX. St. FRANCIS of SALES, Bp. & C. Double.**

VESPERS. *All as p. xxviii* In the HYMN is said: Deserves that we. PRAYER Collect at Mass.

MASS INTROIT. The Lord settled, &c p. xxix. *except:*

COLLECT. *Deus, qui ad animarum.* O God, who, for the salvation of souls, wast pleased that blessed Francis, thy Confessor and Bishop, should become all to all; mercifully grant, that, being plentifully enriched with the sweetness of thy charity, by following his directions, and by the help of his merits, we may obtain life everlasting Thro'.

*In the second Vespers is made a COMMEMORATION of the following Feast.*

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**XXX. St. MARTINA, V. and M. Semidouble.**

At VESPERS. The COMMEN. *Anth.* Come. O

O spouse. V. In thy comeliness. *p.* xlv. PRAYER, Deus, qui inter cætera, *p.* xlvi.

MASS. INTROIT. I spake, &c. *as p.* xlvi.

XXXI. St. PETER NOLASCUS, Confessor. *A Double.*

VESPERS. *As p.* xxxvii. In the HYMN is said: Deserves that we. PRAYER. Collect at Mass.

MASS. INTROIT. The righteous man, &c. *p.* xl. *except:*

COLLECT, *Deus, qui in tue.* O God, who in imitation of thy charity, didst inspire holy Peter to institute a new order in thy church for the redemption of captives; grant that, by his intercession, being delivered from the slavery of sin, we may enjoy everlasting liberty in our heavenly country. Thro'.

In the second VESPERS is made a COMMEMORATION of the following Feast.

### FEASTS OF FEBRUARY.

I. St. IGNATIUS, Bishop and Martyr. *A Semidouble.*

At VESPERS. The COMMEN. *Anth.* This saint.

V. Thou hast crowned. *p.* viii. PRAYER. Infirmity, *p.* viii.

MASS. INTROIT. *Gal.* 6. God forbid I should glory in any thing but in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. *Ps.* 131, Remember, O Lord, David, and all his meekness *in suffering.* V. Glory.

COLLECT. Infirmity *p.* viii.

EPISTLE. *Rom.* viii. 35. 39.

**B**RETHREN: Who shall separate us from the love of Christ? Shall tribulation or distress, or hunger, or nakedness, or danger, or persecution, or the sword? (as it is written: *We are every day killed for thy sake; we are accounted as sheep destined for the slaughter.*) But amidst all these evils we come off victorious through him who hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Jesus Christ our Lord.

GRAD. *Ecclus.* 44. Behold a great Prelate, *p.* 519.

Alleluia, Alleluia. V. *Gal.* 2. I am nailed with

Christ to his cross ; I live, but now it is not I, but Christ that liveth in me, Alleluia.

*After Septuagesima, instead of the Alléluias and V. is said the TRACT. Thou hast given. p. ix.*

GOSPEL, *John xii. 24.*

**A**T that time Jesus said to his disciples ; Verily, verily I say to you ; unless the grain of wheat fall into the ground and die, it remaineth a single grain alone ; but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it ; and he that hateth his life in this world, keepeth it unto life everlasting. If any one serveth me, let him follow me ; and where I am, there also shall my servant be. If any one serve me, him will my father honour.

OFFERT. Thou hast crowned, COMMON, p. xiv.

SECRET. Mercifully receive, p. x.

COMM. I am the wheat of Christ ; I am to be ground by the teeth of wild beasts, that I may be found pure bread.

POSTCOMM. Refecti. COMMON. p. x.

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II. *The PRESENTATION of our Lord in the temple, or the PURIFICATION of the B. V. MARY, commonly called CANDLEMAS DAY. A Double of the 2nd. Cl.*

#### INSTRUCTION.

**T**HIS feast is appointed to be kept in the Catholic Church in memory of Jesus Christ being offered to God in the temple by his Virgin-mother, forty days after his birth, in compliance of the law of Moses, *Lev. xii. 2. &c.* And in memory of the blessed Virgin Mary purifying herself, by offering a sacrifice in the temple, according to the same law, *ib.*

The institution of this festival in the Christian Church is antient, since we find mention of it in the fifth Century.

Wax-candles or tapers are solemnly blessed on this day, to be distributed to the faithful, to put them in mind, that they ought to be in the same disposition holy Simeon was in, when, taking Christ in his arms, he prophesied he should become the light of the Gentiles, and the glory of Israel.

Let us therefore assist at the holy office of this day with decent piety and religion, and take the blessed candles, as an emblem of Christ, who is the light of our

souls; let us offer him, and with him let us also offer ourselves, as purified by his blood, to his eternal Father. Let all Parents also, on this day, make an offering of their children in the temple to God, and recommend them to his special protection.

I. VESPERS. *PSALMS and ANTHEMS as on the CIRCUMCIS. p. 168; the rest as in II. VESPERS, p. 528, except:*

*At the MAGNIFICAT.*

*Anth.* The old man carried the child, and the child governed the old man. A virgin brought him forth, and after child-birth still continued a virgin, and she adored him, of whom she was the mother.

*Ant.* Senex puerum portabat, puer autem senem regebat; quem virgo peperit, et post partum virgo permansit; ipsum quem genuit adoravit.

PRAYER. Collect at Mass, p. 526.

The BLESSING of the CANDLES.

May the Lord be with you. R. And with thy spirit.

Let us pray. *Domine sancte.*

**H**OLY Lord, Father Almighty, and Eternal God, who didst create all things out of nothing, and by the labour of the bees following thy commands, hast brought this liquor to the perfection of wax; and who, on this day, didst accomplish the desire of the righteous Simeon, we humbly beseech thee, that, by the invocation of thy most holy name, and by the intercession of blessed Mary ever a Virgin, whose festival we this day devoutly celebrate, and by the prayers of all thy saints, thou wouldst vouchsafe to bless and sanctify these candles, for the service of men, and for the good of their bodies and souls in all places; and that thou wouldst please mercifully to hear from thy holy temple, and from the throne of thy Majesty, the prayers of this thy people, who desire to carry them in their hands with reverence, and with sacred hymns to praise thy name; and shew mercy to all that cry out unto thee, whom thou hast redeemed by the precious blood of thy beloved son; Who liveth. R. Amen.

Let us pray. *Omnipotens sempiterne.*

**O** Almighty and Eternal God, who, on this day, wast pleased that thy only Son should be presented in the temple, and be received into the arms of holy Simeon; we humbly beseech thy mercy to bless, sanc-

tify, and give the light of thy heavenly benediction to these candles, which we thy servants desire to carry in honour of thy name: that by offering them to thee, our Lord God, we may be inflamed with the fire of thy sweet love, and made worthy to be presented in the holy temple of thy glory. Thro' the same. *R. Amen.*

Let us pray. *Domine Jesu.*

**L**ORD Jesus Christ, the true light, that enlightenest every man that cometh into the world: pour forth thy blessing upon these candles, and sanctify them by the light of thy grace: and grant in thy mercy, that as these candles, by their visible light, dispel the darkness of the night; so our hearts, burning with invisible fire, and enlightened by the grace of the Holy Ghost, may be delivered from all blindness of sin; that, the eye of our soul being purified, we may discern those things that are pleasing to thee, and beneficial to our souls; that after having finished the darksome passage of this life, we may come to never fading joys through thee, O Jesus Christ, the Saviour of the world, who in perfect Trinity livest and reignest God, world without end. *R. Amen.*

Let us pray. *Omnipotens sempiterna.*

**O** Almighty and Eternal God, who, by thy servant Moses, commandedst the purest oil to be prepared for lamps, continually to burn in thy presence; mercifully pour forth the grace of thy blessing on these candles; that as they supply us with the visible light; so, by thy assistance, the light of thy spirit may never be wanting inwardly in our souls. Thro' *R. Amen.*

Let us pray. *Domine Jesu.*

**L**ORD Jesus Christ, who appearing amongst men in the substance of our flesh, wast pleased this day to be presented in the temple by thy parents; and whom the venerable old Simeon, enlightened by thy holy spirit, publicly confessed, received in his arms, and blessed; mercifully grant, that, being inspired and taught by the grace of the same holy spirit, we may sincerely acknowledge, and faithfully love thee; who with God the Father, in the unity of the same holy spirit, livest and reignest one God, world without end. *R. Amen.*

*Here the Priest puts incense in the Censer, sprinkles the candles with holy water, saying the ANTHEM; Sprinkle me &c. p. 30. without the Ps. Then having fumed them with incense, he distributes them to the*

*faithful, who receive them on their bended knees, first kissing the candle, then the hand of the Priest.*

*During the distribution of the Candles is sung.*

*Anth.* A light to enlighten the Gentiles, and the glory of thy people Israel. *Ant.* Lumen ad revelationem Gentium, et gloriam plebis tuæ Israel.

**CANTICLE.**

Now dost thou dismiss thy servant, O Lord, \* according to thy word in peace. *Nunc dimittis servum tuum, Domine: \* secundum verbum tuum in pace.*

*Then is repeated the Anthem.*

A light. *Lumen.*  
 Since my eyes have seen \* thy promised salvation. *Quia viderunt oculi mei, \* salutare tuum.*  
 A light. *Lumen.*  
 Which thou hast now prepared \* to shew unto all nations. *Quod parasti \* ante faciem omnium populorum.*

A light. *Lumen.*  
 Glory be to the Father, &c. *Gloria Patri, &c.*

A Light. *Lumen.*  
 As it was in the beginning, &c. *Sicut erat in principio, &c.*

A Light. *Lumen.*

*Then is sung the following Anthem.*

*Anth.* Arise, O Lord, help us, and deliver us for the sake of thy own name. *Ant.* Exurge, Domine, adjuva nos: et libera nos propter nomen tuum. *Ps.* We have heard, O God, with our own ears, and our fathers have related to us thy wonders. *V.* Gloria. *Anth.* Arise, &c. *to Ps.* *Deus, auribus nostris audivimus, patres nostri annu-ciaverunt nobis. V. Gloria. Ant.* Exurge, &c. *to Ps.*

Let us pray.

*After Septuagesima, when this Feast does not fall on a Sunday, is said:*

Let us kneel down. *R.* Stand up again.

**PRAYER.** *Exaudi.*

**G**IVE ear, O Lord, we beseech thee, to thy people; and grant, that what we outwardly perform by this yearly devotion, we may inwardly obtain the ef-

fects of by the light of thy grace. Thro' Christ our Lord. R. Amen.

*At Mass the Faithful hold their candles lighted during the GOSPEL, and from the CONSECRATION till after the COMMUNION.*

*If the PURIFICATION fall on SEPTUAGESIMA, SEXAGESIMA, or QUINQUAGESIMA SUNDAY, the candles are blessed and distributed; but the Mass of the Purification is deferred till next day.*

MASS. INTROIT. *Ps. xlvii.*

**W**E have received thy mercy, O God, in the midst of thy temple; thy praise, O God, as well as thy name, is spread to the ends of the earth; thy right hand is full of justice. *Ps.* Great is the Lord, and worthy of all praise, in the city of our God, on his holy mountain. *V.* Glory.

**S**USCEPIMUS, Deus, misericordiam tuam in medio templi tui; secundum nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua. *Ps.* Magnus Dominus, et laudabilis nimis, in civitate Dei nostri, in monte sancto ejus. *V.* Gloria.

COLLECT. *Omnipotens.* O Almighty and Eternal God, we humbly beseech thy divine majesty; that as thy only Son, in the substance of our flesh, was this day presented in the temple: so our souls being perfectly cleansed, we may become a pure oblation, and be presented to thee. Thro' the same.

LESSON. *Mal. iii. 1. 4.*

**T**HUS saith the Lord God; Behold I send my Angel, and he shall prepare the way before me; and forthwith the Lord, whom you seek, and the Angel of the covenant, whom you desire, shall come to his temple. \* Behold he cometh, saith the Lord of hosts; and who shall be able to think on the day of his coming; and who shall stand to see him? for he cometh like a consuming fire, and like the fuller's herb; and he shall sit refining and purifying the silver, and shall cleanse the sons of Levi, and purify them like gold and silver, and they shall offer to the Lord sacrifices in righteousness. And the sacrifices of Juda and Jerusalem shall be acceptable to the Lord, as those were in former times, and in the days of old, saith the Lord Almighty.

GRAD. *Ps. xlvii.* We have received thy mercy, Suscepimus, Deus, misericordiam tuam in medio

O God; in the midst of thy temple; thy praise, O God, as well as thy name, is spread to the ends of the earth. V. As we have heard, so have we seen it come to pass in the city of our God, on his holy mountain. Alleluia, Alleluia. V. The old man carried the child, and the child governed the old man. Alleluia.

*After Septuagesima, for the Alleluias and V. following is said for the TRACT the Canticle Nunc dimittis, p. 91.*

GOSPEL. Luke ii. 22. 32.

**A**T that time; When the days of the purification of Mary, according to the law of Moses, were accomplished; they carried Jesus to Jerusalem, to present him to the Lord, (as it is written in the law of the Lord, *(Every male that openeth the womb, shall be called consecrated to the Lord)* and to offer a sacrifice, according to what is appointed in the law of the Lord, a pair of turtles, or two young pigeons. And behold there was a man in Jerusalem, whose name was Simeon; and he was a just and religious man, waiting for the comfort 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, till he had first seen the Christ of the Lord. And he came to the temple, by the spirit. And when the child Jesus was brought in by his parents, to perform in his behalf what was prescribed by the law; he also took him in his arms, and blessed God, saying; Now thou lettest thy servant, O Lord, depart in peace according to thy word; for my eyes have seen thy salvation, which thou hast prepared before the face of all nations; a light to enlighten the Gentiles, and the glory of thy people Israel. **CREDO.**

**OFFERT.** Ps. xlv. Grace is spread on thy lips; therefore hath God blessed thee for ever and ever.

**SECRET.** Mercifully hear our prayers; O Lord, and grant us the assistance of thy mercy, that what we offer to thy divine majesty may be worthy to be accepted. Thro'.

PREFACE OF CHRISTMASS, p 51.



**COMM.** *Luke ii.* Simeon received an answer from the Holy Ghost, that he should not see death, till he had beheld the Christ of the Lord.

**POSTCOMM.** *Quasumus.* We beseech thee, O Lord our God, that the sacred mysteries, which we have received to preserve our new life, may, by the intercession of blessed Mary, ever a Virgin, become a remedy to us both now, and for the time to come. Thro'.

**II. VESPERS.** *Pss. on Concep. of the B. V. M. p. 491.*

*Anth.* **S**IMEON, a just and religious man, was waiting, for the redemption of Israel, and the Holy Ghost was in him.

*Anth.* It was revealed to Simeon by the Holy Ghost, that he should not see death, till he had seen the Lord.

*Anth.* Simeon took the child in his arms, and giving thanks, blessed the Lord.

*Anth.* A light to enlighten the Gentiles, and the glory of thy people Israel.

*Anth.* They offered for him to the Lord a pair of turtles, or two young pigeons.

**LITTLE CHAP.** *Beginning of the LESSON, to\*, p. 526.*

**HYMN.** Bright Mother of our Maker, hail! *p. 492.*

**V.** It was revealed to Simeon by the Holy Ghost. **R.** That he should not see death till he had seen the Christ of the Lord.

**Responsum** accepit Simeon a spiritu Sancto, non visurum se mortem, nisi videret Christum Domini.

*Anth.* **S**IMEON, justus et timoratus, expectabat redemptionem Israel, et Spiritus Sanctus erat in eo.

*Anth.* Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Dominum.

*Anth.* Accipiens Simeon puerum in manibus, gratias agens, benedixit Dominum.

*Anth.* Lumen ad revelationem Gentium, et gloriam plebis tuæ Israel.

*Anth.* Obtulerunt pro eo Domino par turturum, aut duos pullos columbarum,

**V.** Responsum accepit Simeon a spiritu Sancto. **R.** Non visurum se mortem, nisi videret Christum Domini.

*At the* **MAGNIFICAT.**

*Anth.* On this day the blessed Virgin Mary presented the child Jesus in the temple, and Simeon,

*Anth.* Hodie beata Virgo Maria puerum Jesum præsentavit in templo, et Simeon, repletus Spiritu

being full of the Holy Sancto, accepit eum in ul-  
 Ghost, took him in his nas suas, et benedixit De-  
 arms, and blessed the ever- urn in æternum.  
 living God.

PRAYER, Collect at Mass, p. 526.

Then is made a **COMMEN.** of the following Feast.

III. St. BLASIIUS, Bishop and Martyr.

At **VESPERS.** The **COMMEN.** *Anth.* This saint,  
 V. Thou hast crowned. p. viii. **PRAYER.** Deus, qui.  
 p. xi.

**MASS.** **INTROIT.** O ye priests, &c. as p. xi.

IV. St. ANDREW CORSINI, Bp. & Conf. *Double.*

**VESPERS.** All as at p. xxviii. In the **HYMN** is  
 said: Deserves that we. **PRAYER.** Collect at Mass.

**MASS.** **INTROIT.** The Lord settled. &c. p. xxix.  
*except:*

**COLLECT.** *Deus, qui.* O God, who in every  
 age furnishest thy Church with new examples of virtue;  
 grant thy faithful so to follow the footsteps of blessed  
 Andrew, thy confessor and Bishop, as to come one day  
 to share in his reward. *Thro'.*

The II. **VESPERS** are from the **LITTLE CHAPTER** of  
 the following Feast, with a **COMMEN.** of St. ANDREW.

V. St. AGATHA, Virgin and Martyr. *A Double.*

I. **VESPERS.** The **PSALMS** as on **SUNDAYS**, p. 74.  
*except the last, which is:* Laudate Dominum omnes,  
 p. 95.

*Anth.* **W**HO art thou,  
 that are come  
 to heal my wounds? I am  
 an apostle of Christ, O  
 daughter, have no distrust  
 of me.

*Anth.* I never applied  
 any bodily medicine; but  
 I have our Lord Jesus  
 Christ, who, by his word  
 alone, restoreth all things.

*Anth.* I give thee thanks,  
 O Lord Jesus Christ, be-  
 cause thou art mindful of

*Ant.* **Q**UIS es tu, qui  
 venisti ad me  
 curare vulnera mea? Ego  
 sum Apostolus Christi, ni-  
 hil in me dubites, filia.

*Ant.* Medicinam carna-  
 lem corpori meo nunquam  
 exhibui; sed habeo Domi-  
 num Jesum Christum, qui  
 solo sermone restaurat uni-  
 versa.

*Ant.* Gratias tibi ago,  
 Domine Jesu Christe, quia  
 memor es mei, et misisti

me, and hast sent thy Apostle to cure my wounds.

*Anth.* I bless thee, O Father of my Lord Jesus Christ, who by thy Apostle, hast restored my breast to my body.

*Anth.* He that hath been pleased to cure all my wounds, and to restore my breast to my body, him I call upon, the living God.

*The LITTLE CHAPTER.* I will confess to thee, *p.* 511.

*The HYMN.* Regard our vows. *p.* xlv. V. In thy comeliness, *p.* xlv.

*At the MAGNIFICAT.*

*Anth.* Blessed Agatha standing in the midst of the prison, and spreading out her hands prayed to the Lord thus: O Lord Jesus Christ, my good master, I give thee thanks for making me overcome the torments of the executioners; command me, O Lord, to arrive happily to thy never-fading glory.

ad me Apostolum tuum curare vulnera mea.

*Ant.* Benedico te Pater Domini mei Jesu Christi, quia, per Apostolum tuum, mamillam meam meo pectori restituisti.

*Ant.* Qui me dignatus est ab omni plaga curare, et mamillam meam meo pectori restituere, ipsum invoco Deum vivum.

*Ant.* Stans beata Agatha in medio carceris, expansis manibus orabat ad Dominum; Domine Jesu Christe magister bone, gratias tibi ago, qui me fecisti vincere tormenta carnificum; jube me, Domine, ad tuam immarcescibilem gloriam feliciter pervenire.

PRAYER. Collect at Mass.

MASS. INTROIT.

**L**ET us all rejoice in the Lord, and celebrate this festival in honour of blessed Agatha the Martyr, for whose martyrdom the Angels rejoice, and join in the praises of the Son of God. *Ps.* My heart hath uttered a good word: I refer my works to the King. V. Glory.

COLLECT. Deus, qui inter cætera. *COMM.* *p.* xlv.

**G**AUDEAMUS omnes in Domino, diem festum celebrantes sub honore beatæ Agathæ Martyris; de cujus passione gaudent Angeli, et collaudant Filium Dei. *Ps.* Eructavit cor meum verbum bonum; dico ego opera mea Regi. V. Gloria.

## EPISTLE. 1 Cor. i. 26. 31.

**B**RETHREN : Consider those among you, who have been called to the faith ; there are not many wise according to the flesh, not many powerful, nor many noble ; but God hath chosen the foolish things of this world to confound the wise ; he hath chosen the weak things of this world to confound the mighty ; and God hath chosen the mean and contemptible things of the world, and even those things that were not, to destroy those things which are ; to the end that no flesh might glory in his sight. And it is by this means that you are in Christ Jesus, who is given us by God to be our wisdom, our righteousness, our sanctification, and redemption ; that, as it is written, he that glorieth, may glory in the Lord.

GRAD. Ps. xlv. God will assist her with his looks ; God is in her, and she shall not fall. V. A swift running stream rejoiceth the city of God ; the Most High hath consecrated his tabernacle. Alleluia, Alleluia. V. I spake of thy law in the presence of kings, and I was not ashamed. Alleluia.

Adjuvabit eam Deus vultu suo ; Deus in medio ejus, non commovebitur. V. Fluminis impetus lætificat civitatem Dei ; sanctificavit tabernaculum suum Altissimus. Alleluia. V. Loquebar de testimoniis tuis in conspectu regum, et non confundebam. Alleluia.

*After Septuagesima, instead of the Alleluias and V. following, is said the* TRACT. They who sow. p. xxiii.

## GOSPEL. Matt. xix. 3. 12.

**A**T that time : The Pharisees came to Jesus to tempt him, saying : Is it lawful for a man to put away his wife for any cause whatever ? And he answering, said to them : Have you not read, that he who made man at the beginning made them male and female ? And said : For this cause shall a man leave father and mother and cleave to his wife, and they shall be two in one flesh. Wherefore they are not any longer two, but one flesh. What therefore God hath joined together let no man put asunder. They say to him : Why therefore did Moses order to give a bill of divorce, and so put her away ? He saith to them : Moses permitted you, on account of the hardness of your hearts, to put away your wives ; but it was not so from the beginning. And I say to you : Whoever shall put away his wife, except it be for for-

nication, and shall marry another committeth adultery: and whoever marrieth her that is put away, committeth adultery. His disciples say to him; If the case of a man with his wife be so, it is not expedient to marry. He said to them: All take not that saying; but only those, to whom it is given. For there are Eunuchs, who were born so from their mothers' womb: and there are Eunuchs, who are made such by men; and there are Eunuchs, who have made themselves so for the kingdom of heaven. He that can undertake it, let him undertake it.

**OFFERT.** *Ps. xliv.* Afferentur Regi virgines  
Virgins shall be brought in post eam; proximæ ejus  
her retinue to the King; afferentur tibi.  
her relations shall be presented to thee.

**SECRET.** Receive, O Lord. *p. xlviii.*

**COMM.** He who vouchsafed to heal all my wounds, Qui me dignatus est ab  
and restore my breast to omni plaga curare, et mamillam meam meo pectori  
my body, is the living God, restituere, ipsum invoco  
whom I call upon. Deum vivum.

**POSTCOMMUNION.** Auxilientur. *p. xlviii.*

## II. VESPERS.

*The PSALMS as on SUNDAYS, p. 74, except the last, which is: Lauda Jerusalem, p. 103. V. Grace is spread. p. xlviii. \* The rest as in the first Vespers, p. 529. With a COMMEN. of the following Feast.*

### VI. St. DOROTHY, Virgin and Martyr.

**At VESPERS.** *The COMMEN. Anth. Come, O spouse. V. In thy comeliness p. xlv. PRAYER. Indulgentiam, p. xlix.*

**MASS. &c. INTROIT.** Sinners have laid, *p. xlviii.*

### VII. St. ROMUALDUS, Abbot. *A Double.*

**VESPERS.** *As p. xlii. In the HYMN is said: Deserves that we. PRAYER. Collect. Intercessio, p. xlii.*

**MASS. INTROIT.** The mouth of, *p. xxxvii.*

*In the second Vespers. the Office is from the LITTLE CHAPTER of the following Feast.*

### VIII. St. JOHN of MATHA, Confessor. *A Double.*

**VESPERS.** *As p. xxxvii. In the HYMN is said:*

Deserves that we PRAYER. Collect at Mass.

Then is made a COMMEMORATION of St. ROMUALDUS.  
*Anth.* This man. V. The Lord led. p. xxxix. PRAYER.  
 Intercessio, p. xlii.

MASS. INTROIT. The mouth of &c. p. xxxvii. *except* :  
 COLLECT. *Deus, qui.* O God, who, by holy  
 John, wast pleased with thy heavenly directions to in-  
 stitute the order of the most holy Trinity, for the re-  
 deemng of captives out of the hands of the Saracens :  
 grant, we beseech thee, that, by his merits, we may  
 be delivered from all captivity, both of body and mind,  
 by the assistance of thy holy grace. Thro'.

In the second Vespers is made a COMMEMORATION  
 of the following Feast.

IX. St. APOLLANIA. Virgin and Martyr.

At VESPERS. The COMMEM. *Anth.* Come,  
 spouse. V. In thy comeliness. p. xlv. PRAYER. De-  
 us qui inter, p. xlv.

MASS. INTROIT. I spake. &c. p. xlvii.

X. St. SCHOLASTICA, Virgin. A Double.

VESPERS. All as p. xlv. PRAYER. Collect at Mass.

MASS. INTROIT. Thou lovedst righteousness.  
 &c. as p. li. Or, All the rich, p. lii. *except* :

COLLECT. *Deus, qui.* O God, who, to recom-  
 mend to us innocence of life, wast pleased to let the  
 soul of thy blessed Virgin Scholastica ascend to heaven  
 in the Shape of a dove : grant, by her merits and pray-  
 ers, that we may lead innocent lives here, and come to  
 thy eternal joys hereafter. Thro'.

XIV. St. VALENTINE, Priest and Martyr.

At VESPERS. The COMMEM. *Anth.* This saint.  
 V. Thou hast crowned. p. viii. PRAYER. Collect at  
 Mass.

MASS. INTROIT. The righteous man &c. p. xiii. *except* :

COLLECT. *Præsta, quæsumus.* Grant, we be-  
 seech thee, O Almighty God, that we who solemnize  
 the festival of blessed Valentine thy Martyr, may, by  
 his intercession be delivered from all the evils that threa-  
 ten us. Thro'.

SECRET. Be appeased, O Lord, we beseech thee,

with the offerings we have made, and, by the intercession of blessed Valentine, thy Martyr, defend us from all dangers. Thro'.

POSTCOMM. *Sit nobis.* May this divine sacrament strengthen us, O Lord, both in body and soul, that, by the intercession of blessed Valentine, thy Martyr, we may receive the effects of what we celebrate. Thro'.

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XV. SS. FAUSTINUS and JOVITA, Martyrs.

At VESPERS. *The COMMEM. Anth.* For to them.

V. Rejoice. *p. xix.* PRAYER. *Deus, qui. p. xxv.*

MASS. INTROIT. *The salvation of &c. p. xxv.*

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XVII. St. SIMEON, Bishop and Martyr.

At VESPERS. *The COMMEMORATION. Anth.* This saint. *V.* Thou hast crowned. *p. viii.* PRAYER. *Infirmi-  
tatem, p. viii.*

MASS. INTROIT. *The Lord settled, &c. p. viii.*

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XXII. St. PETER'S CHAIR at ANTIOCH. *D.*

*The whole Office both at VESPERS und MASS, as on  
Jan. 18. p. 504, omitting the COMMEM. of St.  
PRISCA.*

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XXIII. or XXIV. *The VIGIL of St. MATTHIAS Ap.*

MASS. INTROIT. *I am like a fruitful. With the rest,  
as p. 1.*

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XXIV. or XXV. St. MATTHIAS, the Ap. *D. 2d. Cl.*

VESPERS. *All as, p. iii.* PRAYER. *Collect at Mass.*

MASS. INTROIT. *To me O God, p. 486.*

COLLECT. *Deus, qui beatum.* O God, who didst add blessed Matthias to the number of thy Apostles: grant, we beseech thee, that, by his prayers, we may be always sensible of the effects of thy mercy. Thro'.

LESSON. *Acts 1. 15.*

**I**N those days: Peter rising up in the midst of the brethren (the number of persons assembled together being about an hundred and twenty) said; Men and brethren, the Scripture must be fulfilled, which the Holy Ghost foretold by the mouth of David concerning Judas, who was at the head of those who took Jesus, and who was of our number, and had a share of the same ministry. And he indeed purchased a field with

the price of his iniquity, and being hanged burst asunder, and his bowels all came out. And this was so well known to all that dwelt at Jerusalem, that the field was called, in their language, Haceldama, that is, a field of blood. For it is written in the book of Psalms: Let their habitation become desolate, and let there be none to dwell in it: and his bishopric let another take. Wherefore it is necessary that some one of those, who have been in our company all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, till the day on which he was taken up from us, be chosen to be a witness with us of his resurrection. And they presented two, Joseph, called Barsabus, who was surnamed the Just, and Matthias. And they prayed, saying: Lord, who knowest the hearts of all, shew which of these two thou hast chosen to take the place of this ministry and Apostleship, from which Judas, by his crime, hath fallen, to go to his own place. And they gave them the lots: and the lot fell upon Matthias, and he was added to the number of the eleven Apostles.

GRAD. *Ps. cxxviii.* Thy friends, O God, are exceeding honourable: exceeding mighty is their power. *V.* I will set about to number them: but their number will be found more than the sands of the sea.

*Nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. V. Dinumerabo eos: et super arenam multiplicabuntur.*

TRACT. Thou hast given him. *p. ix.* GOSPEL. *Matt. as Jan. 15, p. 502.*

OFFERT. *Ps. xlv.* Thou wilt make them rulers over the whole earth; and they shall be mindful of thy name from generation to generation, O Lord.

*Constitues eos principes super omnem terram: memores erunt nominis tui, Domine, in omni progenie et generatione.*

SECRET. Grant, O Lord, that the prayers of blessed Matthias, thy Apostle, may accompany the offerings we make to thy holy name; so that we may both be cleansed from our sins, and defended thereby. Thro'.

PREFACE of the APOSTLES, *p. 55.*

COMM. *Matt. xix.* You, who have followed me, shall sit on thrones, judging the twelve tribes of Israel.

*Vos, qui secuti estis me, sedebitis super sedes, iudicantes duodecim tribus Israel.*



POSTCOMM. *Præsta, quesumus.* Grant, we beseech thee, O Almighty God, that, by virtue of the sacrament which we have received, and by the intercession of blessed Matthias, thy Apostle, we may obtain pardon of our sins, and peace. Thro'.

### FEASTS of MARCH.

I. *St. DAVID*, Bishop and Confessor. *A Double.*  
*All as in the COMMON. p. xxviii.*

II. *St. CHAD*, Bishop and Confessor. *A Double.*  
*All as p. xxviii. except :*

COLLECT. *Omnipotens.* O Almighty and eternal God, who affordest us joy on this solemnity of blessed Chad, thy Confessor and Bishop, we humbly implore thy clemency, that as we with devotion celebrate this feast, so we may, by his intercession, obtain the remedies of everlasting life. Thro'.

SECRET. Mercifully hear, O Lord, our supplications, and grant, by the intercession of blessed Chad, thy Confessor and Bishop, that we may perform these heavenly mysteries, exempt from all sin, and become clean by thy grace, and the mysteries we celebrate. Thro'.

POSTCOMM. *Præsta.* Grant we beseech thee, O Lord our God, that being cleansed by these divine mysteries, and the intercession of blessed Chad, thy Confessor and Bishop, we may tend to the full participation of the sacrament above, which we have here tasted on earth. Thro'.

IV. *St. CASIMER*, Confessor. *A Semidouble.*

*At VESPERS. The COMMEM. Anth.* I will compare.  
*V. The Lord loved. p. xxxvii. PRAYER. Col. at Mass.*

*Then is made a COMMEM. of St. LUCIUS, Pope and Martyr. Anth.* This saint. *V. Thou hast crowned. p. viii.*  
*PRAYER. Deus, qui nos beati. p. xi.*

MASS. &c. *INTROIT. The Mouth of. p. xxxvii. except.*

COLLECT. *Deus, qui inter regales.* O God, who amidst the delights of a court, and the attractive snares of the world, didst preserve holy Casimer constant and faithful in thy service; grant, we beseech thee, that by his intercession, thy people may despise the things of this world, and eargerly pursue those that are everlasting. Thro.

*Here and at the SECRET and POSTCOMM. is made a Commemoration of St. LUCIUS. COLLECT. Deus, qui nos beati. COMMON, p. xi.*

VII. St. THOMAS of AQUINO, Conf. and Dr. d. VESPER. *As p. xxxvii. except at the MAGNIFICAT. Anth. O excellent, p. xxxiv.*

PRAYER. Collect at Mass.

*In the first Vespers is made a Commemoration of SS. PERPETUA and FELICITAS, Martyrs.*

*Anth.* For to these belong the kingdom of heaven, who, despising the things of this world, have obtained the rewards of the kingdom, and washed their garments in the blood of the lamb.

*Ant.* Istarum est enim regnum cœlorum, quæ contempserunt vitam mundi, & pervenerunt ad præmia regni, et laverunt stolas suas in sanguine agni.

V. Thou hast crowned them with glory and honor, O Lord. R. And thou hast placed them over the works of thy hands.

V. Gloria et honore coronasti eas, Domine. R. Et constituisti eas super opera manuum tuarum.

PRAYER. *Da nobis.* Grant, we beseech thee, O Lord our God, that with a constant devotion we may celebrate the victories of thy holy Virgins and Martyrs, Perpetua and Felicitas, that, though we cannot solemnize them as we ought, we may seek their prayers with all due humility. Thro'.

MASS. INTROIT. He opened his mouth. *p. xxxiv. except:*

COLLECT. *Deus, qui Ecclesiam.* O God, who, by the wonderful learning of blessed Thomas, thy Confessor, hast illustrated thy church, and enlarged it by his virtues; grant, we beseech thee, we may understand what he taught, and in our lives follow what he practised. Thro'

*Here, and at the SECRET and POSTCOMM. is made a Commem. of SS. PERPETUA, &c. COLLECT. Da nobis, as above.*

LESSON. *Wisd. vii.*

I Wished for it, and understanding was given me; I prayed, and the spirit of wisdom came upon me: and I preferred her to kingdoms and thrones; and riches I esteemed as nothing in comparison of her. I con-

pared not precious stones to her : for all gold, in comparison of her, is only like a little sand : and silver shall be accounted as dirt in her sight. I loved her above health and beauty, and resolved to take her for my light because her brightness cannot be put out. There came to me also with her all good things, and very great honors by her hands, and I had joy in every thing : for this wisdom went before me, and I knew not she was the mother of all these things. I learnt her without dissembling, and I impart her without envy, and I hide not her excellencies. For she is as an infinite treasure to men, and they that make use of her, are made partakers of the friendship of God, being commendable for the gifts of his wisdom.

*The SECRET of SS. PERPETUA, &c.*

**L**OOK down, we beseech thee, O Lord, on the offerings laid on thy altar. on this feast of thy holy Virgins and Martyrs, Perpetua and Felicitas, that as thou hast bestowed glory on them by these sacred mysteries, so thou mayst likewise grant us pardon. Thro'.

**POSTCOMM.** *of the same. Præsta nobis.* Grant us, we beseech thee, O Lord, by the intercession of thy Virgins and Martyrs, to receive with a pure mind, what we receive with our mouths. Thro'.

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**VIII. St. FELIX, Bishop & Confessor. A Double.**  
*All us p. xxviii.*

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**IX. St. FRANCES, Widow. A Double.**

**VESPERS.** *As p. lv.* **PRAYER.** Collect at Mass.

**MASS. INTROIT.** I have found. &c. *p. lvii. except :*

**COLLECT.** *Deus, qui beatam.* O God, who, among other privileges of thy grace, didst honor blessed Frances, thy handmaid, with the familiar company of an angel ; grant, we beseech thee, by her prayers, that we may be admitted into the company of the Angels. Thro'.

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**X. The FORTY MARTYRS. A Semidouble.**

*At VESPERS. The COMMEM. Anth.* For to them.

**V. Rejoice.** *p. xix.* **PRAYER.** Collect at Mass.

**MASS. INTROIT.** *Ps. xxxiii.* The righteous cried out, and the Lord heard them ; and delivered them from all their distress. *Ps.* I will bless the Lord at all times ; his praise shall be for ever in my mouth. **V. Glory.**

**COLLECT.** *Præsta, quæsumus.* Grant, we beseech thee, O Almighty God, that as we have seen the courage of thy holy martyrs, in the confession of thy faith, we may experience their kindness in interceding with thee for us. Thro'.

**EPISTLE.** *Heb. xi. as Jan. 20, p. 509.*

**GRAD.** *Ps. 132.* Behold how good and delightful it is for brethren to live in peace. V. It is like the perfumed oil, which from the head came down all over the bread of Aaron.

**TRACT.** They who sow. *p. xxiii.* **GOSPEL.** *Luke vi. p. xxiv.*

**OFFERT.** *Psalm 31.* Rejoice in the Lord, and exult ye righteous ones; and praise him all ye upright of heart.

**SECRET.** Mercifully, O Lord, look down on the sacrifice which we offer thee; and grant, by the intercession of thy martyrs, that it may increase our devotion, and avail to our salvation. Thro'.

**COMM.** *Matt. xii.* Whoever shall do the will of my Father, who is in heaven; the same is my brother, sister, and mother, saith the Lord.

**POSTCOMM.** *Quæsumus.* We beseech thee, O Almighty God, that we may one day receive the effects of that salvation, of which we have received the pledge in these mysteries. Thro'.

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**XI. St JOHN of GOD, Confessor. A Double.**

**VESPERS.** *All as p. xxxvii.* **PRAYER.** Collect at Mass.

**MASS. INTROIT.** The mouth of, &c. *p. xxxvii. except:*

**COLLECT.** *Deus, qui beatum.* O God, who didst grant thy servant John, being inflamed with the fire of thy love, to walk without hurt thro' the midst of flames, and by him didst institute a new order in thy Church; grant by his merits, that the fire of thy charity may cure our diseased souls, and obtain for us eternal remedies. Thro'.

**GOSPEL.** *Matt. xxii. 35.*

**A**T that time; The Pharisees came to Jesus; And one of them, a doctor of the law, put a question to him, tempting him: Master, which is the great commandment of the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On

these two commandments depend the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of the 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 unto my Lord: Sit thou on my right hand, until I make thy enemies a footstool for thy feet. If David then call him Lord; how is he his son? And no one was able to answer him a word; nor durst any one from that day put any more questions to him.

XII. St GREGORY the GREAT, P. and Dr. *A d.*  
 VESPERS. *As p. xxviii. except at the MAGNIFICAT.*  
*Anth.* O excellent, *p. xxxiv.* PRAYER. Collect at  
 Mass.

MASS. INTROIT. O ye priests of God. *p. xi.*

COLLECT. *Deus qui animæ.* O God, who hast rewarded the soul of blessed Gregory, thy servant, with eternal bliss; mercifully grant that we, who are oppressed by the weight of our sins, may find relief by his intercession. Thro'.

EPISTLE. 2 *Tim. iv. p. xxxv.*

GRAD. *Ps. cix.* The Lord hath sworn, and he will not repent it; thou art a priest for ever according to the order of Melchisedec. V. The Lord said to my Lord: Sit thou on my right hand. Juravit Dominus, et non prænitebit eum; tu es sacerdos in æternum secundum ordinem Melchisedec. V. Dixit Dominus Domino meo; Sede a dextris meis.

TRACT. Blessed is the man. *p. xxx.* GOSPEL. *Matt. v. p. xxxvi.* OFFERTORY. My truth, *p. xxxiv.*

SECRET. Grant, we beseech thee, O Lord, by the intercession of blessed Gregory, that this sacrifice may be of benefit to us, by the offering of which thou wast pleased to cancel the sins of the whole world. Thro'.

COMMUNION. This is the faithful. *p. xxxvi.*

POSTCOMM. *Deus, qui beatum.* O God, who didst equal blessed Gregory, the Bishop, to the rest of thy saints in merit, mercifully grant that, as we celebrate his memory, so we may also follow his example. Thro'.

XVII. St. PATRICK, Conf. and Bp. *A Semidouble.*  
 At VESPERS. *The COMMEN. Anth.* O Priest, &c.

V, The Lord loved. *p.* xxix. PRAYER. Collect at Mass. MASS. INTROIT. The Lord settled. *p.* xxix. *except:*

COLLECT. *Deus, qui.* O God, who wast pleased to send blessed Patrick, thy Bishop and Confessor, to preach thy glory to the Gentiles : grant, by his merits and prayers, that we may, through thy grace, be enabled to keep thy commandments. Thro'.

XIX. St. JOSEPH, Confessor. *Double of the 2nd Cl.* VESPERS. *The PSALMS as on Sundays, p. 74. except the last, which is :* Laudate Dominum omnes, *p. 95.*

*Anth.* JACOB begot Joseph the husband of Mary, of whom was born Jesus, who is called the Christ.

*Anth.* The Angel Gabriel was sent by God to a virgin espoused to a man of the house of David, whose name was Joseph, and the name of the Virgin was Mary.

*Anth.* When Mary the mother of Jesus was espoused to Joseph, before they had been together, she was found to be with child by the Holy Ghost.

*Anth.* Her husband Joseph being a righteous man, and not willing to expose her, intended to put her away privately.

*Anth.* The Angel of the Lord appeared to Joseph, saying ; Joseph, son of David, fear not to take Mary thy wife ; for that which is conceived in her, is of the Holy Ghost ; she shall bring forth a son, and thou shalt call his name Jesus.

*Ant.* JACOB autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

*Ant.* Missus est Angelus Gabriel a Deo ad virginem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen virginis Maria.

*Ant.* Cum esset desponsata mater Jesu Maria Joseph, antequam convenirent, inventa est in utero habens de spiritu sancto.

*Ant.* Joseph vir ejus, cum esset justus, et nollet eam traducere, voluit occulte dimittere eam.

*Ant.* Angelus Domini apparuit Joseph dicens ; Joseph, fili David, noli timere accipere Mariam conjugem tuam ; quod enim in ea natum est, de Spiritu Sancto est ; pariet autem filium, et vocabis nomen ejus Jesum.

LITTLE CHAPTER. *Prov.* xxviii.

THE faithful man shall be much praised, and he that is the guardian of the Lord, shall be glorified.

## HYMN.

**L**ET heav'n's bright host  
thy praise proclaim,  
And Christian Choirs re-  
sound the same,  
Joseph in chastest wedlock  
tied,

To th' ever Virgin Bride.

Thy pregnant Consort  
breaks thy rest,  
And anxious doubts disturb  
thy breast;  
Till th' Angel thy suspicion  
heals,  
And God, made man, re-  
veals.

Thy arms embrace thy  
new-born Lord;  
With him thou flee'st from  
Herod's sword:  
Him three days lost thou  
find'st again,  
And joy succeeds thy pain.

In th' other world have  
saints their bliss,  
And wear the palms de-  
serv'd in this;  
Thou, crown'd with greater  
happiness,

On earth dost God possess.

Pardon our sins, great  
One and Three,  
Let Joseph's prayers bring  
us to thee:

Where we may sing loud  
hymns of praise,  
For endless years and days.  
Amen.

V. He appointed him  
Lord of his house. R. And  
chief over all he had.

**T**E, Joseph, celebrent  
agmina cœlitum,  
Te cuncti resonent Christia-  
dum chori,

Qui clarus meritis, junctus  
es inclytæ

Casto fœdere Virgini.

Almo cum tumidam ger-  
mine conjugem

Admirans, dubio tangeris  
anxius;

Afflatu superi flaminis An-  
gelus,

Conceptum puerum docet.

Tu natum Dominum  
stringis; ad exteras

Ægypti profugum tu se-  
queris plagas;

Amissum Solyrnis quæris,  
et invenis,

Miscens gaudia fletibus.

Post mortem reliquos  
mors pia consecrat,

Palmanque emeritos gloria  
suscipit:

Tu vivens, superis par,  
frueris, Deo,

Mira sorte beator.

Nobis, summa Trias,  
parce precantibus

Da Joseph meritis sidera  
scandere;

Ut tandem liceat nos tibi  
perpetim,

Gratum promere canticum.  
Amen.

V. Constituit eum Domi-  
num domus suæ. R. Et  
principem omnis posses-  
sionis suæ.

*At the* MAGNIFICAT.

*Anth.* Joseph rising from  
sleep, did as the angel of

*Ant.* Exurgens Joseph a  
somno fecit, sicut præcepit

the Lord commanded him, ei Angelus Domini, et accepit conjugem suam.

PRAYER. Colect at Mass.

MASS. INTROIT. 'The righteous man. p. xl.

COLLECT. *Sanctissimæ*. Grant, we beseech thee, O Lord, that the merits of the spouse of thy most holy Virgin-mother may be assisting to us; and what we cannot obtain through our own weakness, may it be granted to us by his prayers. Who livest.

LESSON. *Ecclus. xlv. p. xlii.* GRADUAL, *ib.* TRACT.

Blessed is the man, p: xxx.

GOSPEL. *Matt. i. 18.*

**W**HEN Mary the Mother of Jesus was espoused to Joseph, before they came together, she was found with child by the Holy Ghost. And Joseph her husband being a righteous man, and unwilling to expose her, thought secretly to dismiss her. But while he was thinking on these things, behold an angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take 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.

OFFERT. My truth. COMMON, p. xxxix.

SECRET. We pay thee, O Lord, our bounden homage, humbly beseeching thee, to preserve in us thy gifts, by the prayers of blessed Joseph the husband of the Mother of our Lord Jesus Christ, thy Son, on whose festival we offer thee this sacrifice of praise. Thro' the same.

COMM. Joseph, son of David, fear not to take Mary thy wife: for that which is conceived in her, is of the Holy Ghost.

Joseph, fili David, ne timeas accipere Mariam conjugem tuam; quod enim in ea natum est, de Spiritu Sancto est.

POSTCOMM. *Adesto.* Hear us, O merciful God, and vouchsafe, by the intercession of blessed Joseph, thy Confessor, to preserve in us, what thou hast bestowed upon us. Thro'.

XX. St. CUTHBERT, Bishop and Confessor. *A d.*

*All as p. xxviii. except:*

COLLECT. *Deus qui.* O God, who, by the inestimable gift of thy grace, renderest thy saints glorious;



grant that, by the intercession of blessed Cuthbert, thy Confessor and Bishop, we may deserve to arrive at the summit of virtue. Thro'.

SECRET. Receive, O Lord, we beseech thee, the victim of our redemption; and, by the intercession of blessed Cuthbert, thy Confessor and Bishop, mercifully grant us health of body and mind. Thro'.

POSTCOMM. *Sancta tua.* May the holy sacrament we have received, O Lord, protect us by its efficacy; and, by the intercession of blessed Cuthbert, thy Confessor and Bishop, whose life was truly glorious, preserve us in peace and holiness. Thro'.

XXI. St. BENEDICT, Abbot. *A Double.*  
*All the Office as p. xlii.*

XXV. The ANNUNCIATION of the B. V. Mary  
*D. 2 Cl.*

I. VESPERS. PSALMS as directed p. 491.

*Anth.* THE Angel Gabriel was sent to Mary, a virgin espoused to Joseph.

*Anth.* Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women.

*Anth.* Fear not, Mary, thou hast found favor with the Lord; behold thou shalt conceive, and bring forth a son.

*Anth.* The Lord will give him the throne of his father David, and he shall reign for ever.

*Anth.* Behold the handmaid of the Lord; be it to me according to thy word.

The LITTLE CHAPTER. *Isaiah vii.*

BEHOLD a virgin shall conceive, and bring forth a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know how to refuse evil, and choose good.

*Anth.* MISSUS est Gabriel Angelus ad Mariam, virginem desponsatam Joseph.

*Anth.* Ave Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus.

*Anth.* Ne timeas, Maria, invenisti gratiam apud Dominum; ecce concipies et paries filium.

*Anth.* Dabit ei Dominus sedem David patris eius, et regnabit in æternum.

*Anth.* Ecce ancilla Domini; fiat mihi secundum verbum tuum.

HYMN. Bright Mother of our Maker. *as p. 492.*

V. Hail Mary, full of grace. R. The Lord is with thee. V. Ave Maria, gratia plena. R. Dominus tecum. na. R. Dominus tecum.

*At the* MAGNIFICAT.

*Anth.* The Holy Ghost shall descend upon thee, O Mary, and the power of the Most High shall overshadow thee. *Ant.* Spiritus Sanctus in te descendet, Maria, et virtus Altissimi obumbrabit tibi.

PRAYER. Collect at Mass.

MASS.

INTROIT. All the rich among the people. *p. lxxviii.* COLLECT Deus, qui beatæ, *p. lxxvi.* LESSON. *Is. vii. p. lxxvi.* GRADUAL. Grace is spread. *p. lxxviii.* TRACT. Hear, O daughter, *p. lii.* GOSPEL. *Luke i. p. lxxvii.* OFFERTORY. Hail Mary, *ib.* SECRET, *ib.* PREFACE, On the Annunciation, ORDINARY, *p. 54.* COMMUNION. Behold, *p. lxxviii.* POSTCOMMUNION. Gratiam tuam, *p. lxxviii.*

II. VESPERS. *All as in the first p. 544, except:*

*At the* MAGNIFICAT.

*Anth.* The Angel Gabriel spöke to Mary, saying: Hail, full of grace, the Lord is with thee; blessed art thou amongst women. *Ant.* Gabriel Angelus locutus est Mariæ, dicens: Ave, gratia plena, Dominus tecum; benedicta tu in mulieribus.

PRAYER. Collect at Mass.

FEASTS of APRIL.

II. St. FRANCIS of PAULA, Confessor. *A Double.*

VESPERS. *As p. xxxvii.* PRAYER. Collect at Mass.

MASS. INTROIT. The righteous man, &c. *p. xl. except:*

COLLECT. *Deus, humilium.* O God, who exaltest the humble, and didst raise blessed Francis to the glory of thy saints; grant, we beseech thee, that, thro' his merits, and by following his example, we may happily obtain those rewards, which thou hast promised to the humble. Thro'.

EPISTLE. *Phil. iii. 7. as above, p. 502.*

SECRET. May the offerings, O Lord, of thy devout people, which we lay on thy altars, be pleasing to thee, and advantageous to us, by the merits of blessed Francis. Thro'.

POSTCOMM. *Sumpta, Domine.* May the heavenly sacraments, O Lord, which we have received, procure for us, by the intercession of blessed Francis, thy Confessor, all necessary helps, both for this life and that which is to come. Thro'.

III. St RICHARD, Bishop and Confessor. *Double.*

*All as p. xxvii. except:*

COLLECT. O God, who, by the merits of blessed Richard, thy Confessor and Bishop, didst make thy Church shine with glorious miracles; grant that we thy servants, may, by his intercession, arrive at an eternal glory of bliss. Thro'.

SECRET. Grant, we beseech thee, O merciful God, that, by the intercession of blessed Richard thy Confessor and Bishop, the sacrifice we offer thy majesty, may procure us grace here, and eternal glory hereafter. Thro'.

POSTCOMM. *Hæc sacrosancta.* May the sacred mysteries we have received, O Lord, prove salutary to us; which blessed Richard thy Confessor and Bishop dispensed with devotion. Thro'.

IV. St. ISIDORE, Bp. Conf. and Dr. *Double.*

VESPERS. *As p. xxvii. At the MAGNIFICAT. Anth.* O excellent Doctor, p. xxxiv. PRAYER. Deus, qui populo, *ib.*

MASS. *Ell as of DOCTORS, p. xxxiv.*

V. St. VINCENT FERRERIUS, Confessor. *A Double*

VESPERS. *As p. xxxvii. PRAYER. Collect at Mass.*

MASS. INTROIT. The mouth of the righteous man. *With the rest. p. xxxvii. except:*

COLLECT. *Deus, qui Ecclesiam.* O God, who wast pleased to illustrate thy Church by the virtues and preaching of blessed Vincent, thy Confessor; grant us,

thy servants, that we may be both instructed by his example, and by the assistance of his prayers be delivered from all evil. Thro'.



XI. St. LEO, Pope, Confessor, and Doctor. *A Dou.*  
 VESPERS *As p. xxviii. At the MAGNIFICAT. Anth.*  
 O excellent, *p. xxxiv.* PRAYER. Deus, qui populo, *ib.*  
 MASS. INTROIT. He opened, &c, *p. xxxiv.*  
 LESSON. *Eccles. xxxix. 6. 14.*

**T**HE righteous man will give his heart to watch early to the Lord, who made him, and he will pray in the sight of the Most High. He will open his mouth in prayer, and make supplication for his sins. For if it shall please the great Lord he will fill him with the spirit of understanding; and he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord. And the Lord shall direct his counsel, and his order of life, and advise him in his difficulties. He will shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. Many shall join in the commendation of his wisdom and the memory of it shall never be forgotten. The remembrance of him shall never be lost, and his name shall be in request from generation to generation. The nations shall proclaim his wisdom, and the Church shall publish his praise.

GOSPEL. *Matt. xvi. as p. 507.*



XIII. St. HERMENEGILDUS, Martyr. *A Semidouble.*  
 At VESPERS. *The COMMEMORATION. Anth.* This saint. V. Thou hast crowned. *p. viii.* PRAYER. Collect at Mass.

MASS. INTROIT. The righteous, &c. *p. xiii. except:*  
 COLLECT. *Deus, qui beatum.* O God, by whose holy spirit blessed Hermenegildus, thy Martyr, was taught to despise an earthly crown for an eternal one; grant, we beseech thee, that, by his example, we may learn to contemn the things of this world, and fix our hearts on those more valuable goods of the next. Thro'.

GOSPEL. *Luke xiv. p. x.*

XIV. SS. TIBURTIUS, VALERIAN & MAXIMUS,  
M. M.

At VESPERS. *The COMMEM. Anth.* For to them.  
V. Rejoice. *p. xix.* PRAYER. Collect at Mass.

At MASS. COLLECT. *Præstet, quæsumus.* Grant, we beseech thee, O Almighty God, that we, who solemnize the festivals of thy holy Martyrs, Tiburtius, Valerian, and Maximus, may likewise imitate their virtues. Thro'.

SECRET. We beseech thee, O Lord, that the sacrifice we offer thee in honour of the birth-day of thy Martyrs, may loose the bonds of our sins, and procure us the gifts of thy mercy. Thro'.

POSTCOMM. *Sacro munere.* Being filled by thy heavenly gifts, we humbly beseech thee, O Lord, that what we perform, as a homage due to thee, may avail to our salvation. Thro'.

XVII. St ANICETUS, Pope and Martyr.

At VESPERS. *The COMMEM. Anth.* This saint. V. Thou hast crowned. *p. viii.* PRAYER. Deus, qui nos beati, *p. xi.*

At MASS. COLLECT. Deus, qui nos, *p. xi.* With the SECRET and POSTCOMM. following.

THE MASS IN TIME OF WAR.

*Introit.*

*Psalm xxv.*

REMEMBER, O Lord, thy bowels of compassion and mercy that are from the beginning: lest at any time our enemies should prevail over us: deliver us, O God of Israel, from all our perplexities.

*Ps. ib.* To thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust, let me not be confounded.

Glory, &c.

*Introitus.*

*Psalm. xxv.*

REMINISCERE miserationum tuarum Domine, et misericordiæ tuæ, quæ, a sæculo sunt: ne unquam dominantur nobis inimici nostri: libera nos Deus Israel ex omnibus angustiis nostris.

*Ps. ib.* Ad te Domine levavi animam meam: Deus meus in te confido, non erubescam.

Gloria Patri, &c.

*The Collect.*

**O** GOD of battles, who grantest victory to those who hope in thee, mercifully hear our prayers, that the evil designs of our enemies being defeated, we may praise thee in perpetual thanksgiving. Thro' our Lord, &c.

*The Epistle.—Jer. xlii.*

**I**N those days all the captains of the warriors came and said to Jeremiah the prophet, pray for us to the Lord thy God. And the word of the Lord came unto Jeremiah, and he called all the captains of the warriors and all the people, from the least to the greatest. And he said unto them, thus saith the Lord God of Israel, to whom ye have sent me, that I might prostrate with your prayers in his sight : if reposing ye shall stay in this land, I will erect and not destroy you, I will plant and not erase ; for now I am appeased by the evil with which I have afflicted you. Fear not from the face of the king of Babylon, whose force ye dread : fear him not, says the Lord, because I am with you, that I may save and free you from his hand, and I will shew mercy to you, and will take pity on you, and will cause

*Oratio.*

**D**EUS, qui conteris bella, et impugnatores in te sperantium potentia tuæ defensionis expugnas ; auxiliare famulis tuis implorantibus misericordiam tuam ; ut inimicorum suorum feritate depressa, incessabili te gratiarum actione laudemus. Per Dominum nostrum.

*Lectio Jeremiæ Prophetæ Jer. xlii.*

**I**N diebus illis : accesserunt omnes principes bellatorum, dixeruntque ad Jeremiam prophetam : ora pro nobis ad Dominum Deum tuum. Et factum est verbum Domini ad Jeremiam. Vocavitque omnes principes bellatorum, et universum populum a minimo usque ad magnum. Et dixit ad eos : Hæc dicit Dominus Deus Israel, ad quem misistis me, ut prosternerem preces vestras in conspectu ejus : si quiescentes manseritis in terra hac, ædificabo vos, et non destruam ; plantabo et non evellam : jam enim placatus sum super malo quod feci vobis. Nolite timere a facie regis Babylonis, quem vos pavidi formidatis : nolite metuere eum, dicit Dominus : quia vobiscum sum ego, ut salvos vos faciam, et eruam de manu ejus. Et dabo vobis misericordias et miserebor vestri, habitare

you to dwell in your own land, sayeth the Lord God Almighty.

*Gradual.—Ps. lxxvi.*

Thou, O God, who workest wonders alone, hast made known thy power amongst nations.

V. Thou hast by thy power delivered thy people, the children of Israel, and Joseph, Alleluia, Alleluia.

V. *Ps. lviii.* Deliver me from my enemies, O my God, and from those rising up against me, deliver me. Alleluia.

vos faciam in terra vestra : dicit Dominus omnipotens.

*Graduale.*

Tu es Deus, qui facis mirabilia solus ; notam fecisti in gentibus virtutem tuam.

V. Liberasti in brachio tuo populum tuum, filios Israel et Joseph. Alleluia, Alleluia.

V. Eripe me de inimicis meis Deus meus, et ab insurgentibus in me libera me. Alleluia.

*Alleluia is omitted after Septuagesima, instead of which is said the following,*

*The Tract—Ps. cii.*

**O** LORD, deal not with us according to our sins which we have committed, nor punish us according to our iniquities.

V. *Ps. lxxviii.* Remember not, O Lord, our past offences, but let thy mercies speedily extend to us, because we are reduced to the greatest misery.

V. Help us, O God, our Saviour, and for the glory of thy name, O Lord, deliver us, and for thy name's sake be propitious to our sins.

*Tractus.—Ps. cii.*

**D**OMINE, non secundum peccata nostra, quæ fecimus nos ; neque secundum iniquitates nostras retribuas nobis.

V. *Ps. lxxviii.* Domine, ne memineris iniquitatum nostrarum antiquarum ; cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis.

V. Adjua nos Deus salutaris noster ; et propter gloriam nominis tui Domine, libera nos ; et propitius esto peccatis nostris, propter nomen tuum.

*In Paschal Time the Gradual is omitted, and the Alleluia is said.*

V. *Ps. lviii.* Deliver me from my enemies, O my God, and from those rising up against me deliver me. Alleluia.

V. And I will praise thy power, and early will exult in thy mercy. Alleluia.

V. *Ps. lviii.* Eripe me de inimicis meis, Deus meus; et ab insurgentibus in me libera me. Alleluia.

V Ego autem cantabo fortitudinem tuam; et exultabo mane misericordiam tuam. Alleluia.

*The Gospel, according to St. Matthew, c. xxiv. v. 3. to 8.*

**A**T that time; the disciples came to him privately, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world? And Jesus answering, said to them; Take heed that no man seduce you; For many will come in my name, saying; I am Christ; and they will seduce many. And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in many places. Now all these are the beginnings of sorrows.

*Sequentia sancti evangelii secundum Matthæum. Mat. xxiv.*

**I**N illo tempore; accesserunt ad Jesum discipuli secreto, dicentes; Dic nobis, quando hæc erunt? et quod signum adventus tui, et consummationis sæculi? Et respondens Jesus, dixit eis: Videte ne quis vos seducat. Multi enim venient, in nomine meo dicentes: Ego sum Christus; et multos seducent. Audituri enim estis prælia, et opiniones præliorum. Videte ne turbemini. Oportet enim hæc fieri, sed nondum est finis. Consurget enim gens in gentem, et regnum in regnum, et erunt pestilentia, et fames, et terræmotus per loca. Hæc autem omnia, initia sunt dolorum.



*The Offertory. Ps. xvii.*

Thou, O Lord, wilt save thy people in distress, and thou wilt humble the eyes of the proud; for who is God besides thee, O Lord.

*Offertorium. Ps. xvii.*

Populum humilem saluum facies Domine, et oculos superborum humiliabis; quoniam quis Deus, præter te Domine?

*Secret.*

**A**CCCEPT, O Lord, the sacrifice which we offer unto thee, that we may be delivered from the scourge of war, and placed under the wings of thy protection. Through our Lord, &c.

*Secreta.*

**S**ACRIFICIUM Domine, quod immolamus, intende placatus: ut ab omni nos eruat bellorum nequitia, et in tuæ protectionis securitate constituat. Per Dominum.

*Communion. Ps. xxx.*

Incline thine ear, make haste to deliver us.

*Postcommunion.*

**O** GOD, the supreme ruler of kings and of kingdoms, who by chastising healest us, and by pardoning preservest us, shower down thy mercies upon us, that being secured by thy power, we may improve the blessings of peace to the amendment of our lives. Thro' our Lord, &c.

*Communio. Ps. xxx.*

Inclina aurem tuam, accelera, ut eripias nos.

*Postcommunio.*

**D**EUS, regnorum omnium regumque dominator, qui nos et percutiendo sanas, et ignoscendo conservas; prætende nobis misericordiam tuam; ut tranquillitate pacis, tua potestate servata, ad remedia correctionis utamur. Per Dominum nostrum, &c.



## THE COMMON OF APOSTLES.

## INSTRUCTION.

**A**POSTLE signifies envoy or ambassador, because the Apostles were the envoys or ambassadors of Jesus Christ, sent by him to preach the gospel to all nations, with a promise that he would be with them and their successors, *all days, even to the end of the world.* We are therefore to look on them as our fathers; since it was through them we received the precious gift of faith. We ought likewise on their festivals, in a particular manner, to give thanks to God for having made us members of his Apostolic and Catholic Church, and impartially examine the conduct of our lives, to see, if while we submit our reason and understanding to the truths the Apostles taught mankind, we bend our wills to the practice of those divine precepts they left behind them. This grace we ought to beg of God, on their festivals, through their powerful intercession.

*On the VIGIL of an APOSTLE.*

MASS. INTROIT. *Ps. li. Ego autem.*

**I**AM like a fruitful olive in the house of the Lord; I have placed my hopes in the mercy of my God: I will look for thy name because it is good in the sight of thy saints. *Ps. Why dost thou glory in mischief, who art powerful in wickedness? V. Glory.*

COLLECT. *Da, quæsumus.*

**G**RANT, we beseech thee, O Almighty God, that the venerable solemnity of thy blessed Apostle N. which now we are preparing to celebrate, may increase our devotion and advance our salvation. Thro'.

LESSON. *Eccles. xlv. and xlv. Benedictio Domini:*

**T**HE blessing of the Lord is on the head of the righteous man. Therefore did the Lord give him an inheritance, and assign him a part among the twelve tribes; and he found grace in the sight of all flesh. And he made him great to the terror of his enemies, and by his words he tamed monsters. He rendered him glorious in the presence of kings, and gave him his commandments in the sight of his people, and shewed him his glory. For his faith and meekness he sanctified him,

and made choice of him from among all flesh : and publicly gave him his precepts, and the law of life and discipline, and highly exalted him. He settled with him an eternal covenant, and encompassed him with the girdle of righteousness ; and the Lord hath put on him a crown of glory.

GRADUAL. *Ps. xci. Justus, ut palma.*

**T**HE righteous man shall flourish like the palm-tree ; he shall thrive like the cedar of Libanus in the house of the Lord. V. To declare thy mercies in the morning, and the fulfilling of thy promise by night.

GOSPEL. *John xv. 12, 17.*

**A**T that time Jesus said to his disciples: This is my commandment. that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you. I will not now call you servants: for the servant knoweth not what his Lord doth. But I have called you friends ; because all things, whatsoever I have heard of my Father, I have made known to you. You did not choose me ; but I chose you, and appointed you to go, and to bring forth fruit, and that your fruit should remain ; that whatsoever you should ask of the Father in my name, he may grant it you.

OFFERTORY. *Ps. viii. Gloria & honore.*

**T**HOU hast crowned him with glory and honour, and hast placed him over the works of thy hands, O Lord.

SECRET.

**W**HILE full of respect for the Apostolic dignity, we offer up to thee, O Lord, these sacred mysteries ; grant, we beseech thee, by the intercession of blessed N. thy Apostle, whose triumphs we are preparing to celebrate, that thy people may ever put up their prayers to thee, and obtain their desires. Thro'.

COMMUNION. *Ps. xx. Magna est.*

**G**REAT is his glory in being saved by thee, O Lord ; thou wilt crown him with glory and great honour.

POSTCOMMUNION. *Sancti Apostoli.*

**B**EING appeased, O Lord, by the prayers of thy holy Apostle N. grant us forgiveness, and a remedy against all future relapses. Thro'.

THE COMMON OF APOSTLES AND  
EVANGELISTS.

I. VESPERS.

*The PSALMS as on Sunday, p. 74, except the last, which is Psalm 116, Laudate Dominum omnes, as p. 95.*

Anth. **T**HIS is my commandment, that you love one another, as I have loved you.

Anth. No man hath a greater love, than to lay down his life for his friends.

Anth. You are my friends, if you do what I command you, says the Lord.

Anth. Blessed are the peace-makers; blessed are the clean of heart; for they shall see God.

Anth. By your patience you shall possess your souls.

Ant. **H**OC est præceptum meum, ut diligatis invicem, sicut dilexi vos.

Ant. Majorem charitatem nemo habet, ut animam suam ponat quis pro amicis suis.

Ant. Vos amici mei estis, si feceritis, quæ præcipio vobis, dicit Dominus.

Ant. Beati pacifici, beati mundo corde; quoniam ipsi Deum videbunt.

Ant. In patientia vestra possidebitis animas vestras.

LITTLE CHAPTER. *Eph. 2.*

**B**RETHREN, you are not now strangers and foreigners but you are fellow-citizens with the saints, and the domestics of God, being built on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone.

HYMN.

**T**HROUGHOUT the world let joys arise,  
Let praises echo thro' the skies;

Heaven and earth with joyful choir

To praise th' Apostles now conspire.

O you, true lights of human kind,

And judges of the world design'd;

**E**XULTET, orbis gaudiis,

Cœlum resultat laudibus;

Apostolorum gloriam

Tellus et astra concinunt.

Vos sæculorum judices,

Et vera mundi lumina,

To you our hearty vows we show :	Votis precamur cordium,
Hear your petitioners be- low.	Audite voces supplicum.
The gates of heav'n by your command	Qui templa cœli claudi- tis,
Are fasten'd close, or open stand ;	Serasque verbo solvitis ;
Grant, we beseech you then that we	Nos a reatu noxiis,
From sinful slav'ry may be free.	Solvi jubete, quæsumus.
Sickness and health your power obey ;	Præcepta quorum protin- nus
This comes, and that you drive away ;	Languor salusque sentiunt ;
Then from our souls all sickness chase,	Sanate mentes languidas ;
Let healing virtues take its place.	Augete nos virtutibus.
That when our judge re- turns, to weigh	Ut cum redibit arbiter
Our actions at the dreadful day,	In fine Christus sæculi,
We may with him again ascend	Nos sempiterni gaudii
To live in joys that never end.	Concedat esse compotes.
To God the Father, and the Son,	Patri, simulque Filio,
And Holy Spirit, three in one,	Tibique, Sancte Spiritus,
Be endless glory, as before The world began, for ever more. <i>Amen.</i>	Sicut fuit, sit jugiter, Sæclum per omne, gloria. <i>Amen.</i>
V. Their sound hath gone all over the earth. R.	V. In omnem terram
And their words to the ut- most bounds of the globe.	exivit sonus eorum. R. Et in fines orbis terræ ver- ba eorum.

*At the* MAGNIFICAT.

Anth. They shall deli- ver you up to their councils, and scourge you in their	Ant. Tradent enim vos in conciliis, et in synagogis suis flagellabunt vos ; et
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synagogues: and you shall be carried before kings and governors on my account, for a testimony to them and the Gentiles.

ante reges et præsidēs ducemini propter me, in testimonium illis et Gentibus.

## II. VESPERS.

Anth. **T**HE Lord hath sworn, and he will not repent it: Thou art a priest for ever.

Anth. **J**URAVIT Dominus, et non pœnitebit eum: tu es sacerdos in æternum.

*Psalm cix.* Dixit Dominus. *p.* 74.

Anth. May the Lord place him with the princes of his people.

Anth. Collocet eum Dominus cum principibus populi sui.

*Psalm cxii.* Laudate pueri. *p.* 77.

Anth. Thou hast broken, O Lord, my bonds asunder; to thee will I sacrifice a sacrifice of praise.

Anth. Dirupisti, Domine, vincula mea; tibi sacrificabo hostiam laudis.

*Psalm cxv.* Credidi, propter. *p.* 95.

Anth. Going they went and wept, when they cast their seeds.

Anth. Euntes ibant, et flebant, mittentes semina sua.

*Psalm cxxv.* In convertendo. *p.* 96.

Anth. Mighty is their power, and thy friends are honoured, O God.

Anth. Confortatus est principatus eorum, et honorati sunt amici tui, Deus.

*Psalm cxxxviii.* Domine, probasti. *p.* 92.

LITTLE CHAPTER and HYMN, as in the first Vespers, *p.* iii.

V. They published the works of God.

V. Annuntiaverunt opera Dei.

B. And understood his deeds.

R. Et facta ejus intellexerunt.

*At the* MAGNIFICAT.

Anth. Be valiant in battle, and fight with the old serpent; and you shall receive an everlasting kingdom. Alleluia.

Anth. Etote fortes in bello, et pugnate cum antiquo serpente: et accipietis regnum æternum. Alleluia.

## THE COMMON OF ONE MARTYR.

## INSTRUCTION.

**T**HE holy martyrs come next after the apostles, in whose honour the church hath instituted festivals. This honour is due to them, for having borne testimony to the truths of the christian religion before the Pagans, and for having sealed this their testimony with their blood, and given their lives for Jesus Christ. The church thanks God for the courage and constancy he gave them, and proposes their example to her children. It is true, we do not live amongst idolaters, against whom we have our faith to defend. But the number of libertines and bad christians is very great, before whom we ought not to be ashamed to shew, that we profess a religion that is holy, and for which we ought to be ready to lose all, even our very lives. Such is the grace of constancy and resolution we ought to beg of God thro' the intercession of the martyrs.

## I. VESPERS.

*The PSALMS as on Sundays, p. 74. Except the last which is Laudate Dominum omnes, as p. 95.*

Anth. **H**E that shall confess me before men, him will I also confess before my father.

Anth. He that followeth me, walketh not in darkness, but shall have the light of life, says the Lord.

Anth. He that serveth me, let him follow me: and where I am, there also let my servant be.

Anth. If any one shall serve me, my father, who is in heaven, will honour him, says the Lord.

Anth. I desire, Father, that where I am, there also my servant may be.

Ant. **Q**UI me confessus fuerit coram hominibus, confitebor & ego eum coram Patre meo.

Ant. Qui sequitur me, non ambulat in tenebris, sed habebit lumen vitæ, dicit Dominus.

Ant. Qui mihi ministrat, me sequatur: et ubi ego sum, illic sit & minister meus.

Ant. Si quis mihi ministraverit, honorificabit eum Pater meus, qui est in cælis, dicit Dominus.

Ant. Volo, Pater, ut ubi ego sum, illic sit & minister meus.

LITTLE CHAPTER. *James i. 12.*

**B**LESSED is the man that endureth temptation; for when he hath been proved, he shall receive the

crown of life, which God hath promised to them that love him.

## HYMN.

**O** God, the lot, the crown, the gain,  
Of soldiers in thy service slain :

Make us forsake our sinful ways,

Who meet to sing thy martyr's praise.

This saint, esteeming worldly joys

As pleasing cheats, deceitful toys,

And bitter too with secret gall,

Nobly for heaven scorned them all.

He bravely ran his painful race,

And look'd his torments in the face ;

For thee he fearless sheds his blood,

And wades to heaven thro' the flood.

To thee, thou gracious Lord we fly,

Beseeching thee, with humble cry,

That, on this martyr's triumph, we

From sin may be absolv'd by thee.

To God the Father, and the Son,

And Holy Spirit, three in one,

Be equal glory, endless praise,

For an eternal length of days. *Amen.*

**D**EUS, tuorum militum  
Sors et corona, præmium ;

Laudes canentes martyris

Absolve nexu criminis.

Hic nempe mundi gaudia,

Et blanda fraudum pabula,

Imbuta felle deputans,

Pervenit ad cœlestia.

Pœnas cucurrit fortiter,

Et sustulit viriliter ;

Fundensque pro te sanguinem,

Æterna dona possidet.

Ob hoc precatu supplicii

Te poscimus, piissime,

In hoc triumpho martyris

Dimitte noxam servulis.

Laus & perennis gloria

Patri sit atque Filio,

Sancto simul paraclito.

In sempiterna sæcula. *Amen.*



V. Thou hast crowned him with glory and honour, O Lord. R. And hast placed him over the works of thy hands.

V. Gloria et honore coronasti eum, Domine. R. Et constituisti eum super opera manuum tuarum.

AT THE MAGNIFICAT.

Anth. This saint fought even unto death for the law of his God, and feared not the words of the wicked; for he was founded on a firm rock.

Ant. Iste sanctus pro lege Dei sui certavit usque ad mortem, et a verbis impiorum non timuit; fundatus enim erat supra firmam petram.

II. VESPERS.

*The PSALMS, as on Sundays, p. 74, Except the last, which is: Credidi, p. 95. The ANTHEMS, LITTLE CHAPTER, and HYMN, as above in the first Vespers, p. vi. vii.*

V. The righteous man shall flourish like the palm-tree. R. He shall thrive like the Cedar of Libanus.

V. Justus ut palma florebit. R. Sicut Cedrus Libani multiplicabitur.

AT THE MAGNIFICAT.

Anth. He that is willing to come after me, let him deny himself, take up his cross, and follow me.

Ant. Qui vult venire post me, abneget semetipsum, et tollat crucem suam, et sequatur me.

MASS.

OF A MARTYR AND BISHOP.

INTROIT. *Eccles. xlv.*

**T**HE Lord settled with him a covenant of peace, and made him a Chief, that he may have the honour of Priesthood for ever. *Ps. 131.* O Lord, remember David, and all his meekness *in suffering.*  
V. Glory.

**S**TATUIT ei Dominus testamentum pacis, et Principem fecit eum; ut sit illi Sacerdotii dignitas in æternum. *Ps. 131.* Memento, Domine, David, et omnis mansuetudinis ejus.  
V. Gloria.

COLLECT. *Infirmiorem.*

**H**AVE regard; O Almighty God, to our weakness, and as we sink under the weight of our own do-

ings, let the glorious intercession of blessed N. thy Martyr and Bishop, be a protection to us. Thro'.

EPISTLE. *James i. 12, 19.*

**D**EARLY beloved: Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err therefore, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning to his creatures.

GRADUAL. *Psalm lxxxviii. 4.*

I have found David my servant; with my holy oil have I anointed him; for my hand shall help him; and my arm shall strengthen him. V. The enemy shall have no advantage over him: nor the son of iniquity hurt him.

Alleluia, Alleluia. V. *Ps. 109.* Thou art a priest for ever according to the order of Melchisedec, Alleluia.

Inveni David servum meum; oleo sancto meo unxi eum; manus enim mea auxiliabitur ei, et brachium meum confortabit eum. V. Nihil proficiet inimicus in eo, et filius iniquitatis non nocebit ei.

Alleluia, Alleluia. V. *Ps. 109.* Tu es sacerdos in æternum secundum ordinem Melchisedec, Alleluia.

*After Septuagesima, the Alleluias, and V. following, being omitted, is said the*

TRACT. *Ps. xx.*

Thou hast given him his heart's desire; and hast not withholden from him the request of his lips. V. For thou hast prevented him in the blessings of sweetness. V. Thou hast set on his head a crown of precious stones.

Desiderium animæ ejus tribuisti ei; et voluntate labiorum ejus non fraudasti eum. V. Quoniam prævenisti eum in benedictionibus dulcedinis. V. Posuisti in capite ejus coronam de lapide pretioso.

GOSPEL. *Luke xiv. 26, 33.*

**A**T that time: Jesus said to the multitude: If any one come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it: lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish. Or what king about to go and make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him. Or else whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

OFFERTORY. *Psalm lxxxviii.*

My truth and my mercy	Veritas mea et miseri-
are with him; and in my	eordia mea cum ipso; et
name shall his power be	in nomine meo exaltabitur
exalted.	cornu ejus.

## SECRET.

**M**ERCIFULLY receive, O Lord, the offerings dedicated to thee by the merits of blessed N. thy Martyr and Bishop, and grant they may be a continual support to us. Thro'.

COMMUNION. *Psalm lxxxviii.*

Once have I sworn by	Semel juravi in sancto
my holy name; his poster-	meo; semen ejus in æter-
ity shall remain for ever,	num manebit, et sedes ejus
and his throne as the sun	sicut sol in conspectu meo,
before me, and as the moon	et sicut luna perfecta in
perfect for ever, and the	æternum, et testis in cœlo
faithful witness in heaven.	fidelis.

POSTCOMMUNION. *Refecti.*

**B**EING fed by the participation of thy sacred gifts, we beseech thee, O Lord our God, that we may feel the efficacy thereof by the intercession of blessed N. thy Martyr and Bishop, whose feast we celebrate. Thro'.

*Another MASS of the same.*INTROIT. *Dan. iii.*

**O** Ye priests of God, bless the Lord; O ye saints and humble of heart, praise God. *Ps.* O all ye works of the Lord, bless the Lord, praise him, and extol him for ever. *V.* Glory.

**S**ACERDOTES Dei benedicite Dominum; sancti et humiles corde, laudate Deum. *Ps.* Benedicite omnia opera Domini Domino, laudate et superexaltate eum in sæcula. *V.* Gloria.

COLLECT. *Deus, qui nos beati.*

**O** God, who, by the yearly solemnity of blessed N. thy Martyr and Bishop, rejoicest the hearts of thy faithful; mercifully grant that we, who celebrate his martyrdom, may enjoy his protection. *Thro.'*

EPISTLE. *2 Cor. i. 3, 7.*

**B**RETHREN: Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation; that we may also be able to comfort them who are in distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound. Now whether we be in tribulation, *it is* for your exhortation and salvation; or whether we be comforted, *it is* for your consolation; or whether we be exhorted, *it is* for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hopes for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation; in Christ Jesus our Lord.

GRADUAL. *Psalm viii.*

Thou hast crowned him with glory and honour. *V.* And set him over the works of thy hands, O Lord.

Alleluia, Alleluia. *V.* This is the priest, whom the Lord hath crowned, Alleluia.

Gloria et honore coronasti eum. *V.* Et constituisti eum super opera manuum tuarum, Domine.

Alleluia, Alleluia. *V.* Hic est sacerdos, quem coronavit Dominus Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the*

TRACT. *Psalm cxi.*

Blessed is the man that feareth the Lord; who in his commandments taketh great delight. V. His seed shall be mighty upou earth; the generation of the righteous shall be blessed. V. Glory and wealth shall be in his house; and his righteousness remaineth for ever and ever.

Beatus vir qui timet Dominum; in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus; generatio rectorum benedicetur. V. Gloria et divitiarum in domo ejus; et justitia ejus manet in sæculum sæculi.

GOSPEL. *Matt. xvi. 24, 27.*

**A**T that time: Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it; and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of his Father with his Angels; and then will he render to every man according to his works.

OFFERTORY: *Psalm lxxxviii.*

I have found David my servant; with my holy oil have I anointed him; for my hand shall help him, and my arm shall strengthen him.

Inveni David servum meum; oleo sancto meo unxi eum; manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

SECRET.

**S**ANCTIFY, O Lord, the offerings consecrated to thee: and, being appeased thereby, mercifully look upon us, by the intercession of blessed N. thy Martyr and Bishop. Thro'.

COMMUNION. *Psalm xx.*

Thou, O Lord, hast set on his head a crown of precious stones.

Posuisti, Domine, in capite ejus coronam de lapide pretioso.

POSTCOMMUNION. *Hæc nos Communio.*

**M**AY this communion, O Lord, cleanse us from sin, and, by the intercession of blessed N. thy Martyr and Bishop, make us effectually partakers of this heavenly remedy. Thro'.

## OF A MARTYR NOT A BISHOP.

MASS. INTROIT. *Psalm xx.*

**T**HE righteous man, O Lord, shall rejoice in thy might : and he shall be transported with joy that thou hast saved him : thou didst grant him his heart's desire. *Ps.* For thou hast prevented him in the blessings of thy sweetness : thou hast set on his head a crown of precious stones. V. Glory.

**I**N virtute tua, Domine, lætabitur justus : et super salutare tuum exultabit vehementer : desiderium animæ ejus tribuisti ei. *Ps.* Quoniam prævenisti eum in benedictionibus dulcedinis : posuisti in capite ejus coronam de lapide pretioso. V. Gloria.

COLLECT. *Præsta, quæsumus.*

**G**RANT, we beseech thee, O Almighty God, that we, who celebrate the festival of blessed N. thy Martyr, may, by his intercession, be strengthened in the love of thy name. Thro.'

LESSON. *Wisd. x.*

**T**HE Lord led the righteous man through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things : he honoured him in his troubles, and finished his labours. He stood by him against the deceit of those that would overreach him, and made him honourable. He kept him safe from his enemies, and defended him from seducers ; and gave him a strong conflict, that he might overcome, and let him know that wisdom is mightier than all. This *wisdom* forsook not the righteous man, when he was sold, but delivered him from sinners. She went down with him into the pit, and in his bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him ; and shewed them to be liars, who accused him : and our Lord God gave him eternal glory.

GRADUAL. *Psalm cxi.*

Blessed is the man that fears the Lord ; who in his commandments taketh great delight. V. His seed shall be mighty upon earth ; the generation of the righteous shall be blessed.

Beatus vir qui timet Dominum ; in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus ; generatio rectorum benedicetur.

Alleluia, Alleluia. V.  
Thou hast set on his head,  
O Lord, a crown of preci-  
ous stones, Alleluia.

Alleluia, Alleluia. V.  
Posuisti, Domine, in capite  
ejus coronam de lapide pre-  
tioso, Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the TRACT, Thou hast given, p.*

GOSPEL. *Matt. x. 34, 42.*

**A**T that time Jesus said to his disciples: Do not think that I am come to send peace upon earth: I came not to send peace, but the sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's enemies shall be they of his own household. He that loveth father, or mother more than me, is not worthy of me; and he that loveth son, or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it; and he that shall lose his life for me shall find it. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple. Amen, I say to you, he shall not lose his reward.

OFFERTORY. *Psalm viii.*

Thou hast crowned him,  
O Lord, with glory and  
honour, and set him over  
the works of thy hands.

Gloria et honore coronas-  
ti eum, et constituisti eum  
super opera manuum tua-  
rum, Domine.

SECRET.

**R**ECEIVE, O Lord, we beseech thee, our offerings and prayers, purify us by these heavenly mysteries, and mercifully hear us. Thro'.

COMMUNION. *Matt. xvi.*

Let him that is willing  
to come after me, deny  
himself, take up his cross,  
and follow me.

Qui vult venire post me,  
abneget semetipsum; et  
tollat crucem suam, et se-  
quatur me.

POSTCOMMUNION. *Da, quæsumus.*

**G**RANT, we beseech thee O Lord our God, that as we rejoice, on the feasts of thy saints in this life, so we may enjoy their sight for ever in that which is to come. Thro'.

*Another MASS of the same.*

INTROIT. *Psalm. lxxiii.*

**T**HE righteous man shall rejoice in the Lord, and hope in him: and all the upright of heart shall have praise. *Ps.* Hear, O God, my petition, when I pray: deliver my soul from the fear of the enemy. *V.* Glory.

**L**ÆTABITUR justus in Domino, et sperabit in eo: et laudabuntur omnes recti corde. *Ps.* Exaudi, Deus, orationem meam, cum deprecor: a timore inimici eripe animam meam. *V.* Gloria.

COLLECT. *Præsta quæsumus.*

**G**RANT, we beseech thee, O Almighty God, that, by the intercession of blessed N. thy Martyr, we may be delivered from all temporal adversities, and our hearts be cleansed from all evil thoughts. Thro'.

EPISTLE. *2 Tim. ii. 8, 10: iii. 10, 12.*

**D**EARLY beloved son: Be mindful that the Lord Jesus Christ, is risen again from the dead; of the seed of David, according to my Gospel, wherein I labour even unto bands, as an evil-doer; but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus with heavenly glory.—*Chap. iii.* But thou hast fully made known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, and afflictions: such as came upon me at Antioch, Iconium, and at Lystra: what persecutions I endured, and out of them all the Lord delivered me. And all, that will live godly in Christ Jesus, shall suffer persecution.

GRADUAL. *Psalm. xxxvi.*

When the righteous man falleth, he shall not be bruised: for the Lord puts his hand under him. *V.*

Justus cum ceciderit, non collidetur, quia Dominus supponit manum suam.—*V.* Tota die miseretur et



All the day he shews compassion, and lends : and his seed shall be blessed. *commodat : et semen ejus in benedictione erit.*

Alleluia, Alleluia. V. Alleluia, Alleluia. V.  
 He that followeth me, Qui sequitur me, non ambulat in tenebris, sed habebit lumen vitæ æternæ, Alleluia. Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the TRACT. Blessed is the man, as p. xii.*

GOSPEL. *Matt. x. 26, 33.*

**A**T that time Jesus said to his disciples : Nothing is covered that shall not be revealed, nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul : but rather fear him that can destroy both soul and body into hell. Are not two sparrows sold for a farthing : and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore : better are you than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.

OFFERTORY. *Psalm xx:*

Thou hast set on his head, O Lord, a crown of precious stones : he asked of thee life, and thou didst grant him it. Alleluia. *Posuisti, Domine, in capite ejus coronam de lapide pretioso : vitam petiit a te, et tribuisti ei. Alleluia.*

SECRET.

**M**AY our devotion, O Lord, be acceptable in thy sight and may his intercession, on whose festival we pay it, make it available to our salvation. Thro'.

COMMUNION.

Let him, who serveth me, follow me ; and where I am, there also shall my servant be. *Qui mihi ministrat, me sequatur ; et ubi ego sum, illic et minister meus, erit.*

POSTCOMMUNION. *Refecti.*

**B**EING fed by the participation of thy sacred gifts, we beseech thee, O Lord our God, that we may feel the efficacy thereof, by the intercession of blessed N. thy Martyr, whose feast we celebrate. Thro'.



## THE COMMON OF MANY MARTYRS.

## I. VESPERS.

The PSALMS as on Sundays, p. 74. Except the last, which is: Laudate Dominum omnes, p. 95.

Anth. **H**OW great torments have all the saints endured to come safe to the crown of martyrdom !

Anth. The saints are arrived at their kingdom with palms; they have merited crowns of glory from the hand of God.

Anth. The bodies of the saints are buried in peace; and their names shall live for ever.

Anth. Ye Martyrs of the Lord, bless the Lord for ever.

Anth. Choir of Martyrs bless the Lord in the heavens, Alleluia.

Ant. **O**MNES sancti quanta passi sunt tormenta, ut securi pervenirent ad palmam martyrii !

Ant. Cum palma ad regna pervenerunt sancti: coronas decoris meruerunt de manu Dei.

Ant. Corpora sanctorum in pace sepulta sunt; et vivent nomina eorum in æternum.

Ant. Martyres Domini Dominum benedicite in æternum.

Ant. Martyrum chorus, laudate Dominum de cœlis, Alleluia.

LITTLE CHAPTER. *Wisd. iii.*

**T**HE souls of the righteous are in the hand of God, and the torments of death shall not touch them. They seemed in the eyes of fools to die; but they are in peace.

## HYMN.

**C**OME, brethren, let the bleeding Choir With fights and crowns our song inspire,  
**S**ANCTORUM meritis inclyta gaudia Pangamus, socii, gesta que fortia :

Our verse to sing the noblest kind  
Of victors is inclin'd.

These champions of thy name, dear Lord,  
Were by the foolish world abhorr'd;  
But they esteem'd it destitute,

Of flowers and of fruit.  
For thee they scorn'd their threatening foes,  
Their furious rage, and cruel blows;  
The hook in vain their bowels rent,  
Their courage never bent.

Like slaughter'd sheep the stroke they take,  
No murmur, no complaint they make;  
A spotless mind, and fearless heart  
Give patience in the smart.

What voice, what tongue the happiness  
Design'd for Martyrs can express?  
Crowns, that with brightest glory shine,  
Their bloody brows intertwine.

Thee, sov'reign Godhead, we implore,  
Remove all harm, cure ev'ry sore;  
Grant peace, that we may sing thy praise,  
For endless years and days.

*Amen.*

Gliscens fert animus promere cantibus  
Victorum genus optimum.

Hi sunt, quos fatue mundus abhorruit,  
Hunc fructu vacuum, floribus aridum  
Contempsero tui nominis asseclæ.

Jesu, Rex bone coelitem,  
Hi pro te furias atque minas truces  
Calcarunt hominum, sævaque verbera;  
His cessit lacerans fortiter ungula,  
Nec carpsit penetralia.

Cæduntur gladiis, more bidentium,  
Non murmur resonat, non querimonia;  
Sed corde impavido mens bene conscia  
Conservat patientiam.

Quæ vox, quæ poterit lingua retexere  
Quæ tu Martyribus munera præparas?  
Rubri nam fluido sanguine fulgidis  
Cingunt tempora laureis.

Te, summa O Deitas, Unaque poscimus,  
Ut culpas abigas, noxia subtrahas;  
Des pacem famulis, ut tibi gloriam  
Annorum in seriem cantant.

*Amen.*

V. Rejoice in the Lord, and be glad ye righteous ones. R. And glory all ye upright of heart.

V. *Lætamini in Domino, et exultate justi*; R. *Et gloriamini omnes recti corde.*

*At the MAGNIFICAT.*

Anth. For to them belongs the kingdom of heaven, who despising the life of this world, have obtained the rewards of the kingdom, and washed their garments in the blood of the lamb.

Ant. *Istorum est enim regnum cœlorum, qui contempserunt vitam mundi, et pervenerunt ad præmia regni, et laverunt stolas suas in sanguine agni.*

MASS. INTROIT. *Psalm lxxviii.*

**L**ET the groans, O Lord, of those who are in fetters ascend to thee; render to our neighbours seven-fold in their bosom; avenge the blood of thy saints; which hath been spilt. *Ps.* O God, the Gentiles have entered thy inheritance, they have polluted thy holy temple; they have made Jerusalem a store-house for apples. V. Glory.

**I**NTRET in conspectu tuo, Domine, gemitus compeditorum: redde vicinis nostris septuplum in sinu eorum; vindica sanguinem sanctorum tuorum, qui effusus est. *Ps.* Deus, venerunt Gentes in hæreditatem tuam: polluerunt templum sanctum tuum, posuerunt Jerusalem in pomorum custodiam. V. Gloria.

COLLECT. *Beatorum Martyrum.*

**W**E beseech thee, O Lord, that the solemnity of thy blessed Martyrs and Bishops N. and N. may be a protection to us, and their venerable prayers recommend us to thy mercy. Thro'.

LESSON. *Wisd. iii. 1, 8.*

**T**HE souls of the righteous are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die; and their departure was taken for misery; and their going away from us, for utter destruction. But they are now in peace. And tho' in the sight of men they suffered torments, their hope is full of immortality. Afflicted in a few things, in many, shall they be rewarded, because God hath tried them, and found them worthy of himself. As gold in the furnace he tried them, and as a

victim of a holocaust he hath accepted them, and in due time there shall be respect had to them. The righteous shall shine, and run to and fro like sparks among the reeds. They shall judge the nations, and rule over people, and their Lord shall reign for ever.

GRADUAL. *Exod. xv.*

God is glorious in his saints, wonderful in his majesty, and performeth prodigies V. Thy right hand, O Lord, hath gloriously displayed its strength; thy right hand hath defeated thy enemies.

Gloriosus Deus in sanctis suis, mirabilis in majestate, faciens prodigia. V. Dexteram tuam, Domine, glorificata est in virtute; dextera manus tua confregit inimicos.

Alleluia, Alleluia. V. The bodies of the saints are buried in peace; and their names shall live for ever and ever, Alleluia.

Alleluia, Alleluia. V. Corpora sanctorum in pace sepulta sunt; et nomina eorum vivent in generationem et generationem, Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the*

TRACT. *Psaln cxxv.*

They who sow in tears shall reap in joy. V. Going away they went weeping, and cast their seed. V. But at their return they shall come with joy carrying their sheaves.

Qui seminant in lacrymis, in exultatione metent. V. Euntes ibant et flebant, mittentes semina sua. V. Venientes autem venient cum exultatione portantes manipulos suos.

GOSPEL. *Luke xxi. 9. 19.*

**A**T that time; Jesus said to his disciples: And when you shall hear of wars and seditions, be not terrified; these things must come to pass, but the end is not yet presently. Then he said to them; Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences and famines, and terrors from heaven; and there shall be great signs. But before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate be-

fore how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist or gain-say. And you shall be betrayed by your parents, and brethren, and kinsmen, and friends; and some of you they will put to death. And you shall be hated by all men for my name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls.

OFFERTORY. *Psalm lxxv.*

God is wonderful in his saints; he is the God of Israel; he will give power and strength to his people: blessed be God, Alleluia.

Mirabilis Deus in sanctis suis; Deus Israel; ipse dabit virtutem et fortitudinem plebi suæ; benedictus Deus, Alleluia.

SECRET.

**A**TTEND, O Lord, to our earnest prayers, which we put up in memory of thy saints; and since we trust not in our own righteousness, may we be helped by the merits of those, who were well pleasing to thee. Thro'.

COMMUNION. *Wisd. iii.*

Though they suffered torments in the sight of men, God *only* tried them: like gold in a furnace he proved them, and like a holocaust he accepted them.

Etsi coram hominibus tormenta passi sunt, Deus tentavit eos: tanquam aurum in fornace probavit eos, et quasi holocausta accepit eos.

POSTCOMMUNION. *Quæsumus, Domine.*

**B**EING filled with thy saving mysteries, we beseech thee, O Lord, that we may be helped by their intercession, whose festival we celebrate. Thro'.

II. VESPFERS.

*The PSALMS as on Sundays, p. 74. Except the last, which is Credidi. p. 95.*

Anth. These are the saints, who gave up their bodies for the covenant of God, and washed their garments in the blood of the lamb.

Ant. Isti sunt sancti, qui pro testamento Dei sua corpora tradiderunt, et in sanguine agni laverunt stolas suas.

Anth. The Saints by their faith conquered kingdoms, they acted righteously, and gained the promises.

Anth. The youth of the saints, like that of the eagle, shall be renewed: they shall flourish like the lily in the city, of the Lord.

Anth. God will wipe away every tear from the eyes of the saints: and there shall be no more neither mourning, nor crying, nor pain; for their first state is now over.

Anth. The abode of the saints is in the kingdom of heaven; and they are now at rest for ever.

*The LITTLE CHAPTER and HYMN, as in the first Vespers, p. xvii.*

V. The saints in glory shall be filled with joy.  
R. They shall rejoice on their couches.

Ant. Santi per fidem vicerunt regna, operati sunt justitiam, adepti sunt re-promissiones.

Ant. Sanctorum, velut aquilæ, juventus renovabitur: flore-bunt sicut lilium in civitate Domini.

Ant. Absterget Deus omnem lacrymam ab oculis sanctorum: et jam non erit amplius neque luctus, neque clamor; sed nec ullus dolor; quoniam priora transierunt.

Ant. In cœlestibus regnis sanctorum habitatio est; et in æternum requies eorum.

V. Exultabunt sancti in gloria. R. Lætabuntur in cubilibus suis.

*At the MAGNIFICAT.*

Anth. The souls of the saints, that have followed the steps of Christ, rejoice in heaven; and because they shed their blood for his sake, therefore they rejoice with Christ forever.

Ant. Gaudent in cœlis animæ sanctorum, quia Christi vestigia sunt secuti; et quia pro ejus amore sanguinem suum fuderunt, ideo cum Christo exultant sine fine.

*Another MASS of the same.*

INTROIT. *Eccles. xliv.*

**L**ET the nations relate the wisdom of the saints: and let the Church publish their praises. Their

**S**APIENTIAM sanctorum narrent populi: et laudes eorum nuntiet Ecclesia. Nomina eorum

names shall live for ever. vivent in sæculum sæculi.  
*Ps.* Rejoice in the Lord ye *Ps.* Exultate justi in Domi-  
 righteous ones : *his* praise no : rectos decet collauda-  
 becomes the righteous. V. tio. V. Gloria.  
 Glory.

COLLECT. *Deus, qui nos concedis.*

**O** God, by whose favour we celebrate the festival of thy holy Martyrs N. and N. grant we may enjoy their fellowship in eternal bliss. Thro'.

LESSON. *Wisd. v. 16.*

**T**HE righteous shall live for evermore : and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord : for with his right hand will he cover them, and with his holy arm will he defend them. His zeal will take its armour. and he will arm the creation to take revenge on his enemies. He will put on justice for a breast-plate, and he will take true judgment instead of an helmet : he will take equity for an invincible shield.

GRADUAL. *Psalm cxxxiii.*

Our soul, like the sparrow hath escaped from the hunter's snare. V. The snare is broken, and we are at liberty : our help is in the name of the Lord, who made both heaven and earth.

Anima nostra, sicut passer, erepta est de laqueo venantium. V. Laqueus contritus est, et nos liberati sumus ; adjutorium nostrum in nomine Domini, qui fecit cœlum et terram.

Alleluia, Alleluia. V. *Ps.* 67. Let the righteous feast and rejoice in the presence of God : and let them be delighted in gladness. Alleluia.

Alleluia, Alleluia. V. *Ps.* 67. Justi epulentur et exultent in conspectu Dei : et delectentur in lætitia, Alleluia.

*After Septuagesima, instead of the Alleluias. and the V. following, is said the*

TRACT. *Psalm.*

They who sow in tears shall reap in joy. V. Go-

Qui seminant in lacrymis, in exultatione metent.



ing away they went weeping, and cast their seed. V. But at their return they shall come with joy carrying their sheaves.

V. Euntes ibant et flebant, mittentes semina sua. V. Venientes autem venient cum exultatione portantes manipulos suos.

GOSPEL. *Luke vi. 17, 23.*

**A**T that time : Jesus going down from the mountain, stood in a plain place, and the company of the 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 be cured of their diseases. And they that were troubled with unclean spirits, were healed. And all the multitude sought to touch him, for there came forth from him a virtue, which healed all. And he, lifting up his eyes towards his disciples, said : Blessed are you that are poor, for your's is the kingdom of God. Blessed are you that hunger now : for you shall be filled. Blessed are you that weep now, for you shall laugh. Blessed shall you be, when men shall hate you, and when they shall separate † you, and shall reproach you, and cast out your name as evil, on account of the son of man. Be glad in that day, and rejoice ; for behold your reward is great in heaven.

OFFERTORY. *Psalm cxlviii.*

<p>The saints in glory shall be in transports of joy : they shall rejoice on their couches : the high praises of God shall be in their mouths, Alleluia.</p>	<p>Exultabunt sancti in gloria : lætabuntur in cubilibus suis : exultationes Dei in faucibus eorum, Alleluia.</p>
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SECRET.

**W**E bring thee, O Lord, the offerings of our devotion and may they be acceptable to thee in honor of thy saints, and, by thy mercy, available to our salvation. Thro'.

COMMUNION. *Luke 11.*

<p>But I say to you, my friends : be not terrified at those who persecute you.</p>	<p>Dico autem vobis amicis meis : ne terreamini ab his, qui vos persequuntur.</p>
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† Expl. Excommunicate you.

POSTCOMMUNION. *Præsta nobis.*

**G**RANT, we beseech thee, O Lord, by the intercession of thy holy Martyrs N. and N. that what we have taken with our mouths, we may receive with a pure soul. Thro'.

*Another MASS of the same.*

INTROIT. *Psalm xxxvi.*

**T**HE salvation of the righteous is from the Lord; and he is their protector in the time of distress. *Ps.* Be not emulous of evil-doers: nor envy them that work iniquity. *V.* Gloria.

**S**ALUS autem justorum a Domino: et protector eorum est in tempore tribulationis. *Ps.* Noli œmulari in malignantibus: neque zelaveris facientes iniquitatem. *V.* Gloria.

COLLECT. *Deus, qui nos annua.*

**O** God, who by the yearly solemnity of thy holy Martyrs N. and N. comfortest us thy people; mercifully grant, that, as we rejoice at their merits, we may likewise be encouraged by their example. Thro'.

EPISTLE. *Heb. x. 32, 38.*

**B**RETHREN: call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations were made a gazing-stock; and on the other, become companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you: that, doing the will of God, you may receive the promise. For yet a little and a very little while, and he that is to come, will come, and will not delay. But my just man liveth by faith.

GRADUAL. *Psalm xxxiii.*

The righteous cried out, and the Lord heard them, and delivered them from all their tribulations. *V.* The Lord is at hand to those who are afflicted in spirit: and he will save the humble of heart.

Clamaverunt justi, et Dominus exaudivit eos: et ex omnibus tribulationibus eorum liberavit eos. *V.* Juxta est Dominus his, qui tribulato sunt corde: et humiles spiritu salvabit.

Alleluia, Alleluia. V. Alleluia, Alleluia. V.  
 The white-robed army of Te martyrum candidatus  
 martyrs praise thee, O laudat exercitus, Domine,  
 Lord, Alleluia, Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the*

TRACT. *Psalm cxxv. They who sow, p. xxiii.*

GOSPEL. *Matt. xxiv. 3, 23.*

**A**T that time : as Jesus was sitting on mount Olivet, the disciples came to him privately, saying: tell us when these things shall be? and what shall be the sign of thy coming, and of the consummation of the world? and Jesus answering, said to them: take heed that no man seduce you: for many will come in my name saying: I am Christ: and they will seduce many. And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places: now all these are the beginnings of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake. And then shall many be scandalized: and shall betray one another: and shall hate one another. And many false prophets shall rise, and seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end shall be saved.

OFFERTORY. *Wisd. iii.*

<p>The souls of the righteous are in the hand of God, and the torments of wickedness shall not touch them. To the eyes of the foolish they seemed to die; but they are in peace, Alleluia.</p>	<p>Justorum animæ in manu Dei sunt, et non tanget illos tormentum malitiæ. Visi sunt oculis insipientium mori; illi autem sunt in pace, Alleluia.</p>
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SECRET.

**B**E appeased, O Lord, we beseech thee, by the offerings we have made; and defend us from all dangers by the intercession of thy holy Martyrs N. and N. Thro'.

COMMUNION. *Matt. x.*

What I say to you in the dark, speak you in the light, saith the Lord: and what is whispered you in the ear, preach you on the house-tops.

Quod dico vobis in tenebris, dicite in lumine, dicit Dominus: et quod in aure auditis, prædicate super tecta.

POSTCOMMUNION. *Hæc nos communico.*

**M**AY this communion, O Lord, purify us from sin, and by the intercession of thy holy Martyrs N. and N. make us partakers of the joys of heaven. Thro'.



## THE COMMON OF A CONFESSOR AND BISHOP.

## INSTRUCTION.

**I**N the five or six first ages of the church, those were called *Confessors*, who confessed Jesus Christ before the Pagans; particularly if tortures accompanied this their confession, as was generally the case. In after times the name of *Confessor* was given to such as confessed Jesus Christ by the purity and sanctity of their lives. There are different degrees of *Confessors*: some of them are Bishops, some Priests, and Doctors of the Church; and by their intercession we ought to beg of God pastors full of his spirit, and capable of teaching the truths intrusted to them. Others are *Monks* or *Solitaries*; and it is thro' their intercession we ought to beg of God the spirit of retirement and penance. Others lived in the world in different states and conditions. But they all lived without any attachment to the things of this world; and despised whatever is transitory, to give themselves up to God and his truths; and mortifying their bodies by penance, they underwent a sort of martyrdom in the perpetual mortification of their passions, and denial of their own will. It is to the imitation of these virtues that their feasts ought to animate us; and, on them, we ought to have recourse to God, that, thro' their intercession, we may obtain his enabling grace to follow their steps.

## I. VESPERS.

*The PSALMS, as on Sunday, p. 74. Except the last which is : Laudate Dominum omnes, p. 95.*

Anth. **B**EHOLD a great Prelate, who in his days pleased God, and was found righteous.

Anth. There was none found like him in keeping the law of the most high.

Anth. Therefore, according to oath, did the Lord make him great among his people.

Anth. Ye priests of God, bless the Lord ; ye servants of the Lord, sing a hymn to God, Alleluia.

Anth. Thou good and faithful servant, enter into the joys of thy Lord.

Ant. **E**CCE Sacerdos magnus, qui in diebus suis placuit Deo, et inventus est justus.

Ant. Non est inventus similis illi, qui conservaret legem Excelsi.

Ant. Ideo jurejurando fecit illum Dominus crescere in plebem suam.

Ant. Sacerdotes Dei, benedicite Dominum ; servi Domini hymnum dicite Deo, Alleluia.

Ant. Serve bone et fidelis, intra in gaudium Domini tui.

LITTLE CHAPTER. *Eccles. xlv.*

**B**EHOLD a great Prelate, who in his days pleased God, and was found righteous : and in the time of wrath became an atonement.

## HYMN.

**T**HIS Christ's confessor,  
whose great fame  
The faithful thro' the  
world proclaim,  
With glory did this day ascend  
To joys that never end.

**I**STE Confessor Domini,  
colentes  
Quem pie laudant populi  
per orbem,  
Hac die lætus meruit beatas  
Scandere sedes.

*If it be not the day of his decease, change the two last lines thus :*

Deserves that we should on  
this day  
The highest praises  
pay.

A pious prudence, ac-  
tions mild,

Hac die lætus meruit supremos  
Laudis honores.

Qui pius, prudens, humilis,  
pudicus,

Chaste manners, not with  
crimes defil'd,  
Adorn'd his sober life, till  
death

Deprived him of his  
breath.

These holy actions God  
so please,

That ulcers, pains and each  
disease

Obey him, and by power  
divine

Their place to health  
resign.

For this we pious tro-  
phies raise,

And sing this solemn hymn  
of praise ;

That, by his prayer, th'  
Almighty may

His grace to us con-  
vey.

To him be glory, pow-  
er, fame,

Who rules the world's  
well order'd frame ;

And fills the bright celest-  
tial throne,

Mysterious three and  
one. *Amen.*

V. The Lord loved him,  
and adorned him. R. He  
clothed him with a robe of  
glory.

Sobriam duxit sine labe vi-  
tam,

Donec humanos animavit  
auræ

Spiritus artus.

Cujus ob præstans meritum  
frequenter

Ægra, quæ passim jacuere,  
membra,

Viribus morbi domitis, sa-  
luti

Restituuntur.

Noster hinc illi chorus  
obsequentem

Concinit laudem, celebres-  
que palmas,

Ut piis ejus precibus juve-  
mur

Omne per ævum.

Sit salus illi, decus, at-  
que virtus,

Qui super cæli solio corus-  
cans,

Totius mundi seriem guber-  
nat

Trinus et unus. *Amen.*

V. Amavit eum Domi-  
nus, et ornavit eum. R

Stolam gloriæ induit eum.

*At the MAGNIFICAT.*

Anth. O Priest and Bi-  
shop, and worker of mira-  
cles ; O good shepherd of  
the people, pray to the  
Lord for us.

Ant. Sacerdos et Ponti-  
fex, et virtutum opifex ;  
pastor bone in populo, ora  
pro nobis Dominum.

MASS. INTROIT. *Eccles. xlv.*

**T**HE Lord settled with  
him a covenant of  
peace, and made him a

**S**TATUIT ei Dominus  
testamentum pacis, et  
principem fecit eum, ut sit

chief, that he may have the honor of priesthood for ever *Ps. 131.* O Lord remember David, and all his meekness in suffering. V. Glory. V. Gloria.

COLLECT. *Da quesumus.*

**G**RANT, we beseech thee, O Almighty God, that the venerable solemnity of blessed N. thy Confessor and Bishop, may improve our devotion, and strengthen in us the hopes of salvation. Thro'.

LESSON. *Eccles. xlv. and xlv.*

**B**EHOLD a great Prelate, who in his days pleased God, and was found righteous; and in the time of wrath became an atonement. There was none found like him in observing the law of the Most High. Therefore by oath did the Lord make him great among his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him by his blessings: he stored up his mercy for him: and he found favour in the eyes of the Lord. *Chap. xlv.* He raised him in the sight of kings; and gave him a crown of glory. He made with him an eternal covenant; and bestowed on him the high priesthood and rendered him happy in glory; that he might perform the priestly office, sing praises to the name of God, and offer him costly incense for an odour of sweetness.

GRADUAL. *Eccles. xlv.*

Behold a great Prelate, who in his days pleased God. V. There was none found like him in keeping the law of the most high.

Alleluia, Alleluia. V. Thou art a Priest for ever according to the order of Melchisedec, Alleluia.

Ecce Sacerdos magnus, qui in diebus suis placuit Deo. V. Non est inventus similis illi, qui conservaret legem Excelsi.

Alleluia, Alleluia. V. Tu es sacerdos in æternum secundum ordinem Melchisedec, Alleluia.

After Septuagesima, instead of the Alleluias, and V. following, is said the

TRACT. *Psalm cxi.*

Blessed is the man, that feareth the Lord; he delights exceedingly in his

Beatus vir qui timet Dominum; in mandatis ejus cupit nimis. V. Potens in

commandments. V. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. V. Glory and wealth shall be in his house; and his righteousness remaineth for ever and ever.

terra erit semen ejus; generatio rectorum benedicetur. V. Gloria et divitiæ in domo ejus; et justitia ejus manet in sæculum sæculi.

GOSPEL. *Matt. xxv. 14, 23.*

**A**T that time Jesus spoke this parable to his disciples: A man going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. And he that had received the five talents, went his way and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him, Well done good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me; behold I have gained other two. His lord said to him: Well done good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.

OFFERTORY. *Psalm lxxxviii.*

I have found David my servant: with my holy oil have I anointed him. My hand shall help him, and my arm shall strengthen him.

Inveni David servum meum: oleo sancto meo unxi eum. Manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

SECRET.

**M**AY thy saints, O Lord, we beseech thee, cause joy to all thy people; that while we celebrate their merits, we may experience their patronage. Thro'.



COMMUNION. *Lukc xii.*

This is the faithful and prudent servant, whom the Lord placed over his family, to give them in due season their measure of wheat.

Fidelis servus et prudens, quem constituit Dominus super familiam suam; ut det illis in tempore tritici mensuram.

POSTCOMMUNION. *Præsta quæsumus.*

**G**RANT, we beseech thee, O Almighty God, that while we return thee thanks for what we have partaken of, we may, by the intercession of blessed N. thy Confessor and Bishop, receive still greater favours. Thro.'

## II. VESPERS.

*The ANTHEMS, LITTLE CHAPTER, and HYMN, as in the first Vespers, p. xxviii.—The PSALMS as on Sundays, p. 74. except the last, which is: Memento. p. 99.*

V. The Lord led the just man through right ways.  
R. And he shewed him the kingdom of God.

V. Justum deduxit Dominus per vias rectas. R.  
Et ostendit illi regnum Dei.

*At the MAGNIFICAT.*

Anth. The Lord loved him, and adorned him; he hath clothed him with a robe of glory, and crowned him at the gates of paradise.

Ant. Amavit eum Dominus, et ornavit eum: stolam gloriæ induit eum; et ad portas paradisi coronavit eum.

*In the second Vespers of POPES.*

Anth. Whilst he was chief Bishop, he feared nothing on earth, but ascended gloriously to the heavenly kingdoms.

Ant. Dum esset summus Pontifex, terrena non metuit, sed ad cœlestia regna gloriosus migravit.

*Of the same.*Another MASS. INTROIT. *Psalm cxxxi.*

**L**ET thy priests, O Lord, be clothed with righteousness, and let thy saints rejoice exceedingly. For David, thy servant's sake, turn not away the face of thy anointed one.

**S**ACERDOTES tui, Domine, induantur justitiam, et sancti tui exultent. Propter David servum tuum non avertas faciem Christi tui. *Ps. Memento, Domine, David, et omnis*

*Ps.* O Lord, remember mansuetudinis ejus. V.  
David, and all his meekness in suffering. V.  
Gloria.

COLLECT. *Exaudi, quæsumus.*

**H**EAR, O Lord, we beseech thee, the prayers we offer on this solemnity of blessed N. thy Confessor and Bishop; and by his intercession, who worthily served thee, deliver us from all our sins. Thro'.

EPISTLE. *Heb. vii. 23, 27.*

**B**RETHREN: There were formerly many high priests successively; because by reason of death they were not suffered to continue. But Jesus, for that he continueth for ever, hath an everlasting priesthood. Whereby he is able also to save for ever them that come to God by him: always living to make intercession for us. For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily (as the other priests) to offer sacrifices first for his own sins, and then for the people's; for this Jesus our Lord did once in offering himself.

GRADUAL. *Psalm cxxxi.*

I will clothe her priests with salvation, and her saints shall rejoice exceedingly. V. There will I shew the power of David; I have prepared a lamp for my anointed one.

Sacerdotes ejus induam salutari, et sancti ejus exultatione exultabunt. V. Illuc producam cornu David; paravi lucernam Christo meo.

Alleluia, Alleluia. V. The Lord hath sworn, and will not repent it; Thou art a priest for ever according to the order of Melchisedec, Alleluia.

Alleluia, Alleluia. V. Juravit Dominus, et non pœnitebit eum; Tu es sacerdos in æternum secundum ordinem Melchisedec, Alleluia.

After Septuagesima, instead of the Alleluias, and V. following is said the

TRACT. Blessed is the man, as p. xxx.

GOSPEL. *Matt. xxiv. 42, 47.*

**A**T that time; Jesus said to his disciples: Watch ye therefore, because ye know not what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer

his house to be broken open. Wherefore be ye also ready, because at what hour you know not, the Son of Man will come. Who thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? Blessed is that servant, whom when his Lord shall come, he shall find so doing. Amen; I say to you, he shall place him over all his goods.

OFFERTORY. *Psalm lxxxviii.*

My truth and my mercy are with him; and in my name shall his power be exalted. Veritas mea et misericordia mea cum ipso; et in nomine meo exaltabitur cornu ejus.

SECRET.

**M**AY the annual solemnity, we beseech thee, O Lord, of holy N. thy Confessor and Bishop, render us acceptable to thy mercy; that, by this sacrifice of propitiation, he may both receive a happy reward, and obtain for us the gifts of thy mercy. Thro'.

COMMUNION.

Blessed is the servant whom the Lord, when he cometh, shall find watching. Verily, I say to you, he shall set him over all he hath. Beatus servus quem cum venerit Dominus, invenerit vigilantem. Amen, dico vobis, super omnia bona sua constituet eum.

POSTCOMMUNION. *Deus, fidelium.*

**O** God, the rewarder of faithful souls, grant that we may obtain forgiveness by the prayers of blessed N. thy Confessor and Bishop, whose venerable feast we celebrate. Thro'.

~~~~~  
The COMMON of DOCTORS.

V E S P E R S.

*They are either of a Confessor and Bishop, as above, p. xxviii. or of a Confessor not a Bishop, as below p. xxxvii. according to the quality of the Saint.*

At the MAGNIFICAT.

Anth. O excellent Doctor, light of the holy Church, blessed N. lover of the divine law, pray to the Son of God for us. Ant. O doctor optime, Ecclesiae sanctae lumen, beate N. divinae legis amator, deprecare pro nobis Filium Dei.

MASS. INTROIT. *Fccles. xv.*

**H**E opened his mouth in the midst of the **I**N medio ecclesiae aperuit os ejus; et implevit

assembly, and the Lord filled him with the spirit of wisdom; he hath clothed him with a robe of glory. *Ps.* It is good to praise the Lord, and to sing to thy name, O thou, the Most High. V. Glory.

*eum Dominus spiritu sapientiae et intellectus: stolam gloriae induit eum. Ps. Bonum est confiteri Domino, et psallere nomini tuo Altissime. V. Gloria.*

COLLECT. *Deus, qui populo tuo.*

**O** God, who didst give to thy people blessed N. for a minister of eternal salvation; grant, we beseech thee, that he who was the instructor of our life here on earth, may in heaven become our intercessor. Thro'.

EPISTLE. *2 Tim. iv. 1, 8.*

**M**OST dearly beloved: I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom: preach the word: be instant in season, out of season: reprove, intréat, rebuke in all patience and doctrine. For there shall be a time, when they will not endure sound doctrine: but according to their own desires they will heap to themselves teachers, having itching ears. And will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed: and the time of my dissolution is at hand. I have fought a good fight. I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also who love his coming.

GRADUAL. *Psalm xxxvi.*

The mouth of the righteous man shall utter wisdom: and his tongue shall speak judgment, V. The law of his God is in his heart: and his feet shall not be tript up.

*Os justi meditabitur sapientiam et lingua ejus loquetur judicium. V. Lex Dei ejus in corde ipsius, et non supplantabuntur gressus ejus.*

Alleluia, Alleluia. V. The Lord loved him, and hath clothed him with a robe of glory.

*Alleluia, Alleluia. V. Amavit eum Dominus, et ornavit eum: stolam gloriae induit eum.*

*After Septuagesima, instead of the Alleluias, and the V. following, is said the*

TRACT. Blessed is the man, as p. xxx.

GOSPEL. *Matt. v. 13, 19.*

**A**T that time : Jesus said to his disciples : You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted ? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light so shine before men, that they may see your good works, and glorify your father who is in heaven. Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For, amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.

OFFERTORY. *Psalm xci.*

|                                                       |                                                   |
|-------------------------------------------------------|---------------------------------------------------|
| The righteous man shall flourish like the palm-tree : | Justus ut palma florebit :                        |
| he shall thrive like the cedar on Libanus.            | sicut cedrus, quæ in Libano est, multiplicabitur. |

SECRET.

**L**ET the pious prayers of the holy servant N. never be wanting to us, O Lord : that they may make our offerings acceptable to thee, and always obtain for us thy pardon. Thro'.

COMMUNION. *Luke xii.*

|                                                                                                                                    |                                                                                                                   |
|------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
| This is the faithful and prudent servant, whom the Lord placed over his family, to give them in due season their measure of wheat. | Fidelis servus & prudens, quem constituit Dominus super familiam suam ; ut det illis in tempore tritici mensuram. |
|------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|

POSTCOMMUNION. *Ut nobis.*

**L**ET blessed N. O Lord, thy Confessor and great Doctor, become our advocate, that this thy holy sacrifice may procure our salvation. Thro'.

THE COMMON OF A CONFESSOR, NOT A BISHOP.

I. VESPER.

The PSALMS are as on Sundays, p. 74. Except the last, which is Laudate Dominum omnes, p. 95.

Anth. LORD, thou deliveredst to me five talents: behold I have gained other five.

Anth. Well done thou good servant, who hast been faithful in little; enter into the joy of thy Lord.

Anth. This is the faithful and prudent servant, whom the Lord placed over his family.

Anth. Blessed is that servant, whom his Lord, when he shall come and knock at the gate, shall find watching.

Anth. Thou good and faithful servant, enter into the joy of thy Lord.

LITTLE CHAPTER. Beginning of the Lesson to this mark\*. HYMN. Iste Confessor, as p. xxviii.

V. The Lord loved him, and hath adorned him. R. He hath clothed him with a robe of glory.

Anth. DOMINE, quinque talenta tradidisti mihi: ecce alia quinque superlucratus sum.

Anth. Euge serve bone, in modico fidelis, intra in gaudium Domini tui.

Anth. Fidelis servus & prudens, quem constituit Dominus super familiam suam.

Anth. Beatus ille servus, quem, cum venerit Dominus ejus, & pulsaverit januam, invenerit vigilantem.

Anth. Serve bone & fidelis, intra in gaudium Domini tui.

V. Amavit eum Dominus, & ornavit eum. R. Stulam gloriæ induit eum.

At the MAGNIFICAT.

Anth. I will compare him to a wise man, who built his house on a solid rock.

Anth. Similabo eum viro sapienti, qui ædificavit domum suam supra petram.

MASS. INTROIT. Psalm xxxvi.

THE mouth of the righteous man shall utter wisdom and his tongue shall speak judgment: the law of his God is in his

OS justi meditabitur sapientiam, & lingua ejus loquetur judicium: lex Dei ejus in corde ipsius. Ps. Noli æmulari in ma-

heart. *Ps.* Be not emulous of evil-doers, nor envy those that work iniquity. *V. Gloria.*

*V. Glory.*

*COLLECT. Deus, qui nos beati.*

**O** God who comfortest us by the yearly solemnity of blessed N. thy Confessor; mercifully grant, that while we celebrate his feast, we may imitate his actions. *Thro'.*

*LESSON. Eccles. xxxi. 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 he will praise him? For he hath done wonderful things in his life.\* He that is proof in this point, and is perfect, shall have eternal glory. 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 the whole assembly of the saints shall publish his alms deeds.

*GRADUAL. Psalm xci.*

The righteous man shall flourish like the palm-tree; he shall thrive like the cedar of Libanus in the house of the Lord. *V. To publish thy mercy in the morning, and thy truth by night.*

*Alleluia, Alleluia. V. Blessed is the man that suffers temptation: for when he hath been tried, he shall receive a crown of life, Alleluia.*

*Justus ut palma florebit; sicut cedrus Libani multiplicabitur in domo Domini. V. Ad annuntiandum manè misericordiam tuam & veritatem tuam per noctem.*

*Alleluia, Alleluia. V. Beatus vir qui suffert temptationem, quoniam cum probatus fuerit, accipiet coronam vitæ, Alleluia.*

*After Septuagesima, instead of the Alleluias, and the V. following, is said the*

*TRACT. Blessed is the man, as p. xxx.*

*GOSPEL. Luke xii. 35, 40.*

**A**T that time: Jesus said to his disciples: Let your loins be girt, and lamps burning in your hands, and you yourselves like to men who wait for their lord,

when he shall return from the wedding: that when he cometh and knocketh they may open to him immediately. Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen, I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the house-holder did know at what hour the thief would come, he would surely watch and would not suffer his house to be broken open. Be you then also ready: for at what hour you think not, the Son of Man will come.

OFFERTORY. *Psalm lxxxviii.*

My truth and my mercy are with him: and in my name shall his power be exalted.

Veritas mea & misericordia mea cum ipso: & in nomine meo exaltabitur cornu ejus.

SECRET.

**W**E offer thee, O Lord, in honour of thy saints, a sacrifice of praise, by which we hope to be delivered from all present and future evils. Thro'.

COMMUNION. *Matt. xxiv.*

Blessed is the servant whom the Lord, when he cometh, shall find watching. Verily, I say to you, he shall set him over all he hath.

Beatus servus, quem, cum venerit Dominus, invenerit vigillantem. Amen, dico vobis, super omnia bona sua constituet eum.

POSTCOMMUNION. *Refecti cibo.*

**B**EING refreshed, O Lord, with this heavenly meat and drink, we humbly beseech thee, that we may be assisted by his prayers, on whose feast we have received these sacred mysteries. Thro'.

II. VESPERS.

*The PSALMS, ANTHEMS, LITTLE CHAPTER, and HYMN, as in the first Vespers, p. xxxvii.*

V. The Lord led the just man through right ways. R. And he hath shewn him the kingdom of God.

V. Justum deduxit Dominus per vias rectas. R. Et ostendit illi regnum Dei.



*At the MAGNIFICAT.*

**Anth.** This man despising the world, and triumphing over all things on earth, laid up riches in heaven both by word and deed.

**Ant.** Hic vir despiciens mundum, et terrena triumphans, divitias cœlo condidit, ore et manu.

*Another MASS of the same.***INTROIT.** *Psalm xci.*

**T**HE righteous man shall flourish like the palm-tree; he shall thrive like the cedar of Libanus, being planted in the house of the Lord, in the courts of the house of our God. *Ps.* It is good to praise the Lord, and to sing to thy name, O thou the Most High. *V.* Glory.

**J**USTUS ut palma florabit; sicut cedrus Libani multiplicabitur; plantatus in domo Domini, in atriis domus Dei nostri. *Ps.* Bonum est confiteri Domino; et psallere nomini tuo, Altissime. *V.* Gloria.

**COLLECT.** *Adesto.*

**A**TTEND, O Lord, to the humble prayers we present to thee on the solemnity of blessed N. thy Confessor; that we, who have no confidence in our own righteousness, may have the help of his prayers, who was so pleasing to thee. *Thro'*

**EPISTLE.** *1 Cor. iv. 9, 14.*

**B**RETHREN: We are made a spectacle to the world, and to Angels, and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honourable, but we without honour. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour working with our own hands; we are reviled, and we bless; we are persecuted, and we suffer it. We are blasphemed, and we intreat; we are made as the refuse of this world, the off-scouring of all even until now. I write not these things to confound you; but I admonish you as my dearest children; in Christ Jesus our Lord.

**GRADUAL.** *Psalm xxxvi.*

The mouth of the righteous man shall utter wisdom, and his tongue shall speak

Os justi meditabitur sapientiam, et lingua ejus, loquetur judicium. *Lex Dei*

judgment. The law of God is in his heart, and his feet shall not be tript up.

ejus in corde ipsius, et non supplantabuntur gressus ejus.

Alleluia, Alleluia. V. Blessed is the man that fears the Lord; he takes great delight in his commandments. Alleluia.

Alleluia, Alleluia. V. Beatus vir qui timet Dominum; in mandatis ejus cupit nimis. Alleluia.

After Septuagesima, instead of the Alleluias, and V. following, is said the

TRACT. Blessed is the man, as p. xxx.

GOSPEL. Luke xii. 32, 34.

AT that time : Jesus said to his disciples : Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess and give alms. Make to yourselves bags, which grow not old, a treasure in heaven which faileth not; where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

OFFERTORY. Psalm xx.

The righteous man, O Lord, shall rejoice in thy power; and he shall rejoice exceedingly that thou hast saved him; thou hast granted him his soul's desire.

In virtute tua, Domine, lætabitur justus, et super salutare tuum exultabit vehementer; desiderium animæ ejus tribuisti ei.

SECRET.

GRANT, we beseech thee, O Almighty God, that our humble offerings may be acceptable to thee, for the honour of thy saints, and purify us both in body and mind. Thro'.

COMMUNION. Matt. xix.

Verily, I say to you; that you, who have forsaken all things, and followed me; shall receive an hundred-fold, and obtain eternal life.

Amen, dico vobis; quod vos, qui reliquistis omnia, et secuti estis me; centuplum accipietis, et vitam æternam possidebitis.

POSTCOMMUNION. Quesumus.

WE beseech thee, O Almighty God, that, by the intercession of thy holy Confessor N. the heavenly food we have received, may defend us from all adversity. Thro'.

## THE COMMON OF ABBOTS.

## VESPERS.

*As of a Confessor, not a Bishop, p. xxxvii.*

## MASS.

INTROIT. The mouth of the righteous man. *p. xxxvii.*COLLECT. *Intercessio.*

**M**AY the intercession, O Lord, of blessed N. the Abbot recommend us to thee; that what we cannot hope for through any merits of our own, we may obtain by his prayers. *Thro'.*

LESSON. *Eccles. xlv. 1, 6.*

**T**HIS saint was beloved of God and men: like Moses his memory is in benediction. God 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 in a cloud. And he gave him his precepts face to face, and a law of life and instruction.

GRADUAL. *Psalm xx.*

Lord, thou hast prevented him with thy sweet blessings; thou hast set on his head a crown of precious stones. *V.* He asked of thee life, and thou hast given him a length of days for ever and ever.

Alleluia, Alleluia. *V.* The righteous man shall flourish like the Palm tree; he shall thrive like the cedar of Libanus. Alleluia.

Domine, prævenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso. *V.* Vitam petiit a te, et tribuisti ei longitudo-nem dierum in sæculum sæculi.

Alleluia, Alleluia. *V.* Justus ut palma florebit; sicut cedrus Libani multiplicabitur. Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the*

TRACT. Blessed is the man, *p. xxx.*

GOSPEL. *Matt. xix. 27, 29.*

**A**T that time : Peter said to Jesus : Behold we have left all things, and have followed thee : what therefore, shall we have ? And Jesus said to them : Amen, I say to you, that you who have followed me, in the regeneration, when the Son of Man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake : shall receive an hundred-fold, and shall possess life everlasting.

OFFERTORY. *Psalm xx.*

|                                                                                                                                                                       |                                                                                                                                                                            |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Thou hast granted him,<br>O Lord his soul's desire,<br>and hast not disappointed<br>him of what he asked. Thou<br>hast set on his head a crown<br>of precious stones. | <i>Desiderium animæ ejus<br/>tribuisti ei, Domine, et<br/>voluntate labiorum ejus non<br/>fraudasti eum. Posuisti in<br/>capite ejus coronam de la-<br/>pide pretioso.</i> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

## SECRET.

**M**AY blessed N. the Abbot, intercede for us, O Lord, that the offerings we have laid on thy altars, may, avail us to salvation. Thro'.

COMMUNION. *Luke. xii.*

|                                                                                                                                                     |                                                                                                                                          |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| This is the faithful and<br>prudent servant, whom the<br>Lord placed over his fami-<br>ly, to give them in due<br>season their measure of<br>wheat. | <i>Fidelis servus et prudens,<br/>quem constituit Dominus<br/>super familiam suam, ut<br/>det illis in tempore tritici<br/>mensuram.</i> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|

POSTCOMMUNION. *Protegat nos.*

**M**AY the receiving of this sacrament, and the intercession of blessed N. the Abbot protect us, O Lord, that we may both copy after the virtues of his life, and experience the help of his intercession. Thro'.

The COMMON of a VIRGIN and MARTYR.

## INSTRUCTION.

**T**HE state of Virginity is perfectly agreeable to the Christian scheme, whatever objections human policy may make against it. God himself, become incarnate, recommends it by word and example. St.

Paul bestows the greatest encomiums on it; and in every age of the Church, those that preserved their Virginity, were always looked on as the noblest portion of the flock of Christ. On the festivals therefore of Virgins, we are to beg of God the grace of perseverance to the end for those who have voluntarily, by vow, undertaken that perfect state; as likewise for all, that purity of mind necessary in every state of life, and without which we cannot see God.

## I. VESPERS.

Anth. **T**HIS is a wise Virgin, and one of the number of the prudent ones. Ant. **H**ÆC est Virgo sapiens et una de numero prudentum.

*Psalm cix. Dixit Dominus, p. 74.*

Anth. This is a wise Virgin, whom the Lord found watching. Ant. Hæc est Virgo sapiens, quam Dominus vigilantem invenit.

*Psalm cxii. Laudate, p. 77.*

Anth. This is she, who knew not the bed in sin: she shall have the fruit of her virtue in the reward of holy souls. Ant. Hæc est quæ nescivit torum in delicto: habebit fructum in respectione animarum sanctarum.

*Psalm cxxi. Lætatus sum, p. 101.*

Anth. Come, my chosen one, and I will place my throne in thee. Alleluia. Ant. Veni, electa mea, et ponam in te thronum meum, Alleluia.

*Psalm cxxvi. Nisi Dominus, p. 102.*

Anth. This is the beautiful one amongst the daughters of Jerusalem. Ant. Ista est speciosa inter filias Jerusalem.

*Psalm cxlvii. Lauda Jerusalem, p. 103.*

## LITTLE CHAPTER. 2 Cor. x

**B**RETHREN: He that glorieth, let him glory in the Lord for it is not he, who commendeth himself, that is approved, but whom God commendeth.

## HYMN.

**R**EGARD our vows **J**ESU, corona Virginum,  
with gracious eye,

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>O Jesus, crown of purity,<br/>         Son of that chosen woman,<br/>         who<br/>         Was Virgin chaste, and<br/>         Mother too.<br/>         The whitest lilies pave<br/>         thy way,<br/>         And Choirs of Virgins<br/>         round thee play,<br/>         O glorious Bridegroom,<br/>         who dost bless<br/>         Thy bride with endless<br/>         happiness.<br/>         Which way soe'er thy<br/>         course doth bend,<br/>         Chaste Virgins on thy steps<br/>         attend ;<br/>         Who running after thee,<br/>         do raise<br/>         Their notes to sing loud<br/>         hymns of praise.<br/>         We beg most humbly,<br/>         that our sense<br/>         May feel thy heavenly in-<br/>         fluence,<br/>         And ne'er be wounded by<br/>         those darts,<br/>         Which poison, and defile<br/>         our hearts.<br/>         To God the Father, and<br/>         the Son,<br/>         And holy spirit, three in<br/>         one,<br/>         Be honor, glory, fame and<br/>         praise,<br/>         For an eternal length of<br/>         days. Amen.</p> | <p>Quem mater illa concipit<br/>         Quæ sola Virgo parturit ;<br/>         Hæc vota, clemens, ac-<br/>         cipe.<br/>         Qui pergis inter Lilia,<br/>         Septus choreis Virginum,<br/>         Sponsus decorus gloria,<br/>         Sponsisque reddens præ-<br/>         mia.<br/>         Quocunque tendis, Vir-<br/>         gines<br/>         Sequuntur, atque laudibus<br/>         Post te canentes cursitant,<br/>         Hymnosque dulces perso-<br/>         nant.<br/>         Te deprecamur supplices,<br/>         Nostris ut addas sensibus<br/>         Nescire prorsus omnia<br/>         Corruptionis vulnera.<br/>         Virtus, honor, laus, glo-<br/>         ria,<br/>         Deo Patri cum Filio,<br/>         Sancto simul Paraclito,<br/>         In sæculorum sæcula.<br/>         Amen.</p> |
| <p>V. In thy comeliness and<br/>         beauty. R. Go on, proceed<br/>         prosperously, and reign.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | <p>V. Specie tua, et pulchri-<br/>         tudine tua. R. Intende,<br/>         prospere procede, et regna.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |

*At the MAGNIFICAT.*

|                                                                 |                                                                       |
|-----------------------------------------------------------------|-----------------------------------------------------------------------|
| <p>Anth. Come, O spouse<br/>         of Christ, receive the</p> | <p>Ant. Veni, sponsa Chris-<br/>         ti, accipe coronam, quam</p> |
|-----------------------------------------------------------------|-----------------------------------------------------------------------|

crown, which the Lord hath prepared for thee for ever. tibi Dominus præparavit in æternum.

MASS. INTROIT. *Psalm cxviii.*

**I** Spake of thy law in the presence of Kings, and I was not asbamed. And I meditated on thy commandments, which I loved exceedingly. *Ps.* Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory.

**L**OQUEBAR de testimoniis tuis in conspectu Regum, et non confundebam: et meditabar in mandatis tuis, quæ dilexi nimis. *Ps.* Beati immaculati in via, qui ambulant in lege Domini. V. Gloria.

COLLECT. *Deus, qui inter cætera.*

**O** God, who, amongst other miracles of thy power, hast bestowed the crown of martyrdom even on the weaker sex: mercifully grant, that we, who solemnize the feast of blessed N. thy Virgin and Martyr, may, by following her example, come to thee. Thro'.

LESSON. *Eccles. li. 1, 12.*

**I** Will give glory to thee, O Lord, *my King*, and I will praise thee, O God, *my Saviour*. I will give glory to thy name; for thou hast been a help and protector to me; and hast preserved my body from destruction, from the snare of the unjust tongue, and from the lips of them that forged lies; and in the sight of *all* that stood by, thou hast been my help; and thou hast delivered me, according to the multitude of the mercy of thy name, from the roaring *lions* that were ready to devour me; out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about; from the oppression of the flame that surrounded me, and in the midst of fire I was not burnt. From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even unto death, because thou succourest those that trust in thee, and deliverest them from the hands of the Gentiles, O Lord our God.

GRADUAL. *Psalm xlv.*

Thou lovedst righteousness, and hatedst iniquity.

Dilexisti justitiam, & odisti iniquitatem. V. Prop-

V. Therefore, God thy God hath anointed thee with an oil of gladness. *terea unxit te Deus, Deus tuus oleo lætitiæ.*

Alleluia, Alleluia. V. Virgins shall be brought in her retinue to the King; her relations shall be presented to thee with joy. Alleluia. *Alleluia, Alleluia. V. Adducentur Regi Virgines post eam: proximæ ejus afferentur tibi in lætitiâ, Alleluia.*

*After Septuagesima, instead of the Alleluias, and V. following, is said the*  
TRACT, *Psalm xlv.*

Come, spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever; for whose love thou didst shed thy blood. V. Thou lovedst righteousness, and hatedst iniquity; therefore God, thy God hath anointed thee with an oil of gladness in a more excellent manner than thy companions. V. In thy comeliness and beauty go on, proceed prosperously and reign. *Veni, sponsa Christi, accipe coronam, quam tibi Dominus præparavit in æternum; pro cujus amore sanguinem tuum fudisti. V. Dilexisti justitiam, & odisti iniquitatem; propterea unxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis. V. Specie tuâ & pulchritudine tuâ intende, prospere procede, & regna.*

GOSPEL. *Matt. xxv. 1. 13.*

**A**T that time: Jesus spoke to his disciples this parable: The kingdom of heaven is like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil for our lamps are gone out. The wise answered saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready, went



in with him to the marriage, and the door was shut. But at last came also the other virgins saying: Lord, Lord, open to us. But he answered saying: Amen, I say to you, I know you not, Watch ye therefore, because you know not the day nor the hour.

OFFERTORY. *Psalm* xlv.

Virgins shall be brought in her retinue to the King: her relations shall be presented to thee with joy and gladness; they shall be introduced into the temple to the Lord the King.

Afferentur Regi Virgines post eam: proximæ ejus afferentur tibi in lætitia et exultatione: adducentur in templum Regi Domino.

SECRET.

RECEIVE, O Lord, the offerings we bring on this solemnity of blessed N. thy Virgin and Martyr, by whose intercession we hope to be delivered. Thro'.

COMMUNION. *Psalm* cxviii.

Let the proud be confounded for unjustly persecuting me, but I will keep thy commandments and thy ordinances, that I myself may not be confounded.

Confundantur superbi quia injuste iniquitatem fecerunt in me: ego autem in mandatis tuis exercebor, in tuis justificationibus, ut non confundar.

POSTCOMMUNION. *Auxilientur.*

MAY the mysteries we have received, Lord, be a help to us, and, by the intercession of blessed N. thy Virgin and Martyr, cause us to enjoy her continual protection. Thro'.

## II. VESPERS.

*All as in the first Vespers, p. xlv. except:*

V. Grace is spread on thy lips. R. Therefore God hath blessed thee for ever.

V. Diffusa est gratia in labiis tuis. R. Propterea benedixit te Deus in æternum.

*Another MASS of the same.*

INTROIT. *Psalm* cxviii.

SINNERS have laid in wait for me to destroy me; but I have studied thy law, O Lord. I have seen the end of all

ME expectaverunt peccatores, ut perderent me; testimonia tua, Domine, intellexi. Omnis consummationis vidi finem;

that is perfect *here below* : but thy law hath no end. *Ps.* Blessed are the undefiled in the way, who walk in the law of the Lord. V. Glory.

COLLECT. *Indulgentiam.*

LET blessed N. thy Virgin and Martyr, O Lord, sue for our pardon, who by the purity of her life, and the profession of thy virtue, was always well pleasing to thee. Thro'.

LESSON. *Eccies.* li. 13, 17.

Lord my God, thou didst raise my abode upon earth, and I prayed for death to pass away. I called upon the Lord, the Father of my Lord, that he would not leave me in the day of my trouble, nor *abandon me* without help in the time of the proud ones *assaulting me*. I will praise thy name continually, and I will praise it with thanksgiving, for my prayer was heard, and thou didst save me from destruction, and deliver me from the evil time. Therefore will I give thanks, and praise thee, O Lord our God.

GRADUAL. *Psalm* xlv.

God will assist her with his *favourable* countenance: God is in the midst of her, she shall not be moved. V. A swift flowing river rejoiceth the city of God: the Most High hath sanctified his tabernacle.

Adjuvabit eam Deus vultu suo; Deus in medio ejus, non commovebitur. V. Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.

Alleluia, Alleluia. V. This is a wise Virgin, and one of the number of the prudent ones, Alleluia. Alleluia, Alleluia. V. Hæc est Virgo sapiens, et una de numero prudentum, Alleluia.

After Septuagesima, instead of the Alleluias, and V. following, is said the

TRACT. Come, spouse, as p. xlvii.

GOSPEL. *Matt.* xiii. 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 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 these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man who is a householder, who bringeth forth out of his treasure new things and old.

OFFERTORY. *Psalm xliv.*

|                                                                                        |                                                                                                         |
|----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|
| <p>Grace is spread on thy lips: therefore hath God blessed thee for ever and ever.</p> | <p>Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.</p> |
|----------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|

SECRET.

**M**ERCIFULLY receive, O Lord, the offerings consecrated to thee, by the merits of blessed N. thy Virgin and Martyr; and grant they may be a continual support to us. Thro'.

COMMUNION. *Psalm cxvii. 11.*

|                                                                                                                                                                          |                                                                                                                                            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| <p>I have done what was just and right, O Lord, let not the proud calumniate me: I have walked upright in the ways of thy commandments: I have hated every evil way.</p> | <p>Feci iudicium et justitiam, Domine, non calumentur mihi superbi: ad omnia mandata tua dirigebam: omnem viam iniquitatis odio habui.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|

POSTCOMMUNION. *Divini muneris.*

**B**EING plentifully fed with thy divine gifts, we beseech thee, O Lord our God, that by the intercession of blessed N. thy Virgin and Martyr, we may obtain eternal life by partaking of them. Thro'.



THE COMMON OF A VIRGIN NOT A MARTYR.  
 VESPER.

*All as in the Common of a Virgin and Martyr, p. xliv.*

MASS. INTROIT. *Psalm xliv.*

**T**HOU lovedst righteousness, and hatedst iniquity; therefore God, thy God hath anointed thee with an oil of gladness in a more excellent manner than thy companions. *V. Ps.* My heart hath uttered good tidings: my works I refer to the King.

**D**ILEXISTI justitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis. *V. Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi.

COLLECT. *Exaudi nos.*

**G**IVE ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed N. thy Virgin, so we may improve in the affection of piety. *Thro'.*

EPISTLE. *2 Cor. x. 15, xi. 1. 2.*

**B**RETHREN: Let him that glorieth, glory in the Lord: for not he, that commendeth himself, is approved: but he, whom God commendeth: (*Chap. xi.*) Would to God you could bear with some little of my folly: but do, bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

GRADUAL. *Psalm xliv.*

In thy comeliness and beauty go on, proceed prosperously, and reign. *V.* For thy truth, meekness, and righteousness, shall thy right hand also lead thee on wonderfully.

Specie tua et pulchritudine tua intende, prospere procede, et regna. *V.* Propter veritatem et mansuetudinem, et justitiam, et deducet te mirabiliter dextera tua.

Alleluia, Alleluia. *V.* Virgins shall be brought in her retinue to the King: her relations shall be presented to thee with joy, Alleluia.

Alleluia, Alleluia. *V.* Adducenter Regi Virgines post eam: proximæ ejus afferentur tibi in lætitia, Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the*

TRACT. *Psalm. xlv.*

Hear, O daughter, and see, and be attentive: for the King is taken with thy beauty. V. All the rich among the people shall come with entreaties before thee: the daughters of kings shall honour thee. V. Virgins shall be brought in her retinue to the King: her relations shall be presented to thee. V. They shall be introduced with joy and gladness: they shall be introduced into the temple of the King.

Audi, filia, et vide, et inclina aurem tuam: quia concupivit Rex speciem tuam. V. Vultum tuum deprecabuntur omnes divites plebis; filiae regum in honore tuo. V. Adducentur Regi virgines post eam: proximæ ejus afferentur tibi. Afferentur in lætitia et exultatione: adducentur in templum Regis.

GOSPEL. *Matt. xxv.* as above, p. xlvii.

OFFERTORY. *Psalm xlv.*

The daughters of Kings honour thee: the Queen was on thy right hand in a robe of gold with a variety of other ornaments,

Filiae Regum in honore tuo: astitit Regina a dextris tuis in vestitu deaurato, circumdata varietate,

SECRET.

**M**AY the offerings, O Lord, of thy devout people be acceptable to thee in honour of thy saints; by whose merits they have experienced help in their afflictions. Thro'.

COMMUNION. *Matt. xxv.*

The five wise virgins took oil in their vessels with their lamps: and at midnight there was a cry made; Behold the Bridegroom comes; go out and meet Christ the Lord.

Quinque prudentes Virgines acceperunt oleum in vasis suis cum lampadibus: media autem nocte clamor factus est: Ecce sponsus venit; exite obviam Christo Domino.

POSTCOMMUNION. *Satiasti.*

**T**HOU hast fed, O Lord, thy family, with these sacred oblations: ever therefore comfort us with her intercession, whose feast we celebrate. Thro'.

Another MASS of the same.

INTROIT *Psalm xlv.*

**A**LL the rich among the people shall come

**V**ULTUM tuum deprecabuntur omnes di-

with entreaties before thee: Virgins shall be brought in her retinue to the King: her relations shall be presented to thee with joy and gladness. Ps. My heart hath uttered good tidings: my works I refer to the King. V. Glory.

vites plebis: adducentur Regi virgines post eam: proximæ ejus afferentur tibi in lætitia et exultatione. Ps. Eructavit cor meum verbum bonum: dico ego opera mea Regi. V. Gloria.

COLLECT. *Exaudi nos.*

**G**IVE ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed N. thy virgin, so we may improve in the affection of piety. Thro'.

EPISTLE. 1 Cor. vii. 25, 34.

**B**RETHREN: Concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. I think therefore that this is good for the present necessity, that it is good for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: the time is short: it remaineth, that they also who have wives, be as if they had none: and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and spirit, in Christ Jesus our Lord.

GRADUAL. *Psalm xlii.*

The King is taken with thy beauty, for he is the Lord thy God. V. Hear, O daughter, and see, and be attentive.

Concupivit rex decorem tuum, quoniam ipse est Dominus Deus tuus. V. Audi, filia, et vide, et inclina aurem tuam.

Alleluia, Alleluia. V.  
This is a wise virgin, and  
one of the number of the  
prudent ones, Alleluia.

Alleluia, Alleluia. V.  
Hæc est virgo sapiens, et  
una de numero prudentum,  
Alleluia.

*After Septuagesima, instead of the Alleluias, and V.  
following, is said the*

TRACT. *Psalm xliv.*

Hear, O daughter, and  
see, and be attentive; for  
the King is taken with thy  
beauty. V. All the rich  
among the people shall come  
with entreaties before thee;  
the daughters of Kings shall  
honour thee. V. Virgins  
shall be brought in her re-  
tinue to the King; her re-  
lations shall be presented to  
thee. V. They shall be in-  
troduced with joy and glad-  
ness; they shall be intro-  
duced into the temple of the  
King.

Audi, filia, et vide, et in-  
clina aurem tuam; quia  
concupivit Rex speciem tu-  
am. V. Vultum tuum de-  
precabuntur omnes divites  
plebis; filiæ regum in ho-  
nore tuo. V. Adducentur  
Regi Virgines post eam;  
proximæ ejus afferentur ti-  
bi. V. Afferentur in læti-  
tia et exultatione; addu-  
centur in templum Regis.

GOSPEL. *Matt. xiii. 44, 52. p. xlix.*

OFFERTORY. *Psalm xlv.*

Virgins shall be brought  
in her retinue to the King;  
her relations shall be pre-  
sented to thee with joy and  
gladness; they shall be in-  
troduced into the temple to  
the Lord the King.

Afferentur Regi Virgines  
post eam; proximæ ejus af-  
ferentur tibi in lætitia et  
exultatione; adducentur in  
templum Regi Domino.

SECRET.

**M**AY the offerings, O Lord, of thy devout people  
be acceptable to thee in honour of thy saints; by  
whose merits they have experienced help in their afflic-  
tions. Thro'.

COMMUNION. *Matt. xiii.*

The kingdom of heaven  
is like a merchant seeking  
good pearls; and having  
found one of a great price,  
he gave all he had, and pur-  
chased it.

Simile est regnum celo-  
rum homini negotiatori  
quærenti bonas margaritas;  
inventa una pretiosa, dedit  
omnia sua, et comparavit  
eam.

POSTCOMMUNION. *Satiasti.*

**T**HOU hast fed, O Lord, thy family, with these sacred oblations; ever therefore comfort us with her intercession, whose feast we celebrate. Thro'.



## THE COMMON OF HOLY WOMEN, NEITHER VIRGINS NOR MARTYRS.

## INSTRUCTION.

**W**HEN we celebrate the festivals of those saints who were engaged in the married state, we ought seriously to meditate on the virtues by which they sanctified themselves in that state of life. A profound humility, purity of heart, and an exact compliance with the duties, and untired patience under the difficulties of that state of life, rendered them agreeable to God. These are the virtues the Church honours in these saints; and these are the virtues we ought to beg for all engaged in the married state, on the feasts of these holy women.

The Church likewise honours some, who, after an irregular course of life for some time, received of God the grace of true repentance; and were so inflamed with the love of God, that the ardour of their love rendered them almost equal to Virgins. Let us beg of God, thro' their intercession, the spirit of true repentance, and that charity that covereth a multitude of sins.

## I. VESPERS.

‡ Anth. **W**HILE the King was on his couch; my perfume sent forth a sweet odour. Ant. **D**UM esset Rex in accubitu suo; nardus mea dedit odorem suavitatis.

*Psalm cix. Dixit Dominus. p. 74.*

Anth. We run after the odour of thy perfumes; the Ant. In odorem unguentorum tuorum currimus;

‡ This and the following Anthems are taken out of the Canticle of Canticles, or Song of Solomon, which is a dialogue between the bridegroom and the bride, and the companions of the bridegroom and bride; that is, between Christ and his Church, and the holy souls it contains. In the first Anthem the Church speaks in the name of those holy souls. In the second the bride speaks to the bridegroom. In the third the bridegroom speaks to the bride. In the fourth he invites her to a perpetual union with himself, after having been delighted with the odour of her virtues in this time of rain and tempests. In the last, the beauty and happiness of any holy soul is celebrated, after it hath entered the heavenly Jerusalem.



young virgins have loved thee exceedingly. adolescentulæ dilexerunt te nimis.

*Psalm cxii.* Laudate pueri, p. 77.

Anth. Now the winter is past ; the rain is over and gone ; arise, my love, and come. Ant. Jam hiems transit ; imber abiit et recessit : surge, amica mea, et veni.

*Psalm cxxi.* Lætatus sum, p. 101.

Anth. Come, my chosen one, and I will place my throne in thee, Alleluia. Ant. Veni, electa mea, et ponam in te thronum meum, Alleluia.

*Psalm cxxvi.* Nisi Dominus, p. 102.

Anth. She is beautiful among the daughters of Jerusalem. Ant. Ista est speciosa inter filias Jerusalem.

*Psalm cxlvii.* Lauda Jerusalem, p. 103.

LITTLE CHAPTER, *Beginning of the LESSON to this mark\*, p. lxi.*

**L**ET'S praise this woman, who endu'd  
With more than woman's  
fortitude,  
Exalts her sanctity and name  
In ev'ry place with glorious fame.

Such holy love inflam'd  
her heart,  
That she abhor'd the  
pois'ning dart  
Of worldly love, and bravely trod  
The narrow way that leads  
to God.

A body grown with fasting dead,  
And mind with prayer most sweetly fed,  
Conveys her soul above the sky  
To joys that last eternally.  
Fountain of courage,  
Christ our King,  
From whom alone all great things spring ;

**F**ORTEM virili pectore  
Laudans omnesfæminam,

Quæ sanctitatis gloria  
Ubique fulget inclyta.

Hæc sancto amore saucia,  
Dum mundi amorem noxium  
Horrescit, ad cœlestia  
Iter peregit arduum.

Carnem domans jejuniis,  
Dulcique mentem pabulo  
Orationis nutriens,  
Cœli potitur gaudiis.  
Rex Christe, virtus fortium,  
Qui magna solus efficit,

To thee for help we sinners fly,  
 Hear, thro' her prayers, our humble cry.  
 To God the Father, and the Son  
 And Holy Spirit, three in one,  
 Be endless glory as before  
 The world began, so evermore. Amen.

V. In thy comeliness and beauty. R. Go on, proceed prosperously, and reign.

Hujus precatu, quæsumus,

Audi benignus supplices.

Deo Patri sit gloria,

Ejusque soli Filio,

Cum Spiritu Paraclito,  
 Nunc et per omne sæculum  
 Amen.

V. Specio tua, et pulchritudine tua. R. Intende, prospere procede, et regna.

*At the MAGNIFICAT.*

Anth. The kingdom of heaven is like a merchant seeking good pearls: who, having found one of a great price, gave all he had, and purchased it.

Ant. Simile et regnum cælorum homini negotiatori quærenti bonas margaritas; inventa una pretiosa, dedit omnia sua, et comparavit eam.

MASS. INTROIT. *Psalm cxviii.*

I Have found, O Lord, that thy judgments are just; thou hast humbled me by thy truths. Pierce my flesh with thy fear; thy commandments have made me tremble. *Ps.* Blessed are the undefiled in the way; who walk in the law of the Lord. V. Glory.

COGNOVI, Domine quia æquitas judicia tua; et in veritate tua humiliasti me. Corrige timore tuo carnes meas; a mandatis tuis timui. *Ps.* Beati immaculati in via; qui ambulant in lege Domini. V. Gloria.

COLLECT. *Exaudi.*

GIVE ear to us, O God our Saviour, that as we celebrate with joy the solemnity of blessed N. so we may improve in the affection of true piety. Thro'.

LESSON. *Prov. xxxi. x.*

WHO shall find a valiant woman? The value of her is *as of things* brought from afar off, and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. \* She will render him good, and not evil, all the days of her life. She sought wool and flax, and wrought it by the contrivance of her own hands. She was like the mer-

chant's ship, bringing her bread from afar off. And she rose in the night, and gave food to her household, and victuals † to her maidens. She considered a field, and bought it; and of the fruit of the labour of her hands she planted a vineyard. She girded her loins with courage, and strengthened her arm. She tasted, and saw her management was good: her lamp shall not go out by night. She put forth her hand to strong things, and her fingers managed the distaff. She opened her hand to the needy one, and stretched out her hands to the poor. She shall not fear for her family in the cold of snow; for all her household are doubly clothed, She made herself a thick garment; her clothes are silk and purple. Her husband is honourable at the gates of the city, sitting with the senators of the land. She made linen, and sold it, and delivered girdles to the Canaanite Merchant. Strength and beauty are her clothing, and she shall rejoice in the last day. She opened her mouth to wisdom, and the law of mercy is on her tongue. She looked well to the ways of her house, and eat not her bread in idleness. Her children rose up, and called her blessed; and her husband also commended her. Many daughters have stored up riches: but thou hast outdone them all. Comeliness is deceitful, and beauty is vain: but the woman that fears the Lord shall be praised. Give her of the fruit of her hands: and let her own works commend her at the gate of the city.

GRADUAL. *Psalm xlv.*

Grace is spread on thy lips: therefore hath God blessed thee for ever. V. For thy truth, meekness, and righteousness, shall thy right hand also lead thee on wonderfully.

Alleluia, Alleluia. V. In thy comeliness and beauty go on, proceed prosperously and reign. Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the*

Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum. V. Propter veritatem, mansuetudinem, et justitiam, et deducet te mirabiliter dextera tua

Alleluia, Alleluia. V. Specie tua et pulchritudine tua intende, prospere procede, et regna. Alleluia.

† Or, She allotted to each maid her appointed work. So the Septuagint translate it from the Hebrew.

TRACT. *Psalm xlv.*

Come, spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever. V. Thou lovedst righteousness, and hatedst iniquity; therefore God, thy God hath anointed thee with an oil of gladness in a more excellent manner than thy companions. V. In thy comeliness and beauty go on, proceed prosperously, and reign.

Veni, sponsa Christi, accipe coronam. quam tibi Dominus præparavit in æternum. V. Dilexisti justitiam, et odisti iniquitatem; propterea unxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis. V. Specie tua et pulchritudine tua intende, prospere procede, et regna.

GOSPEL. *Matt. xiii. 44, 52. as p. xlix.*

OFFERTORY. *Psalm xlv.*

Grace is spread on thy lips: therefore hath God blessed thee for ever and ever.

Diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum, et in sæculum sæculi.

SECRET.

**M**AY the offerings, O Lord, of thy devout people be acceptable to thee in honor of thy saints: by whose merits they have experienced help in their afflictions. Thro'.

COMMUNION *Psalm xlv.*

Thou lovedst righteousness, and hatedst iniquity; therefore God, thy God anointed thee with an oil of gladness in a more excellent manner than thy companions.

Dilexisti justitiam, et odisti iniquitatem; propterea unxit te Deus, Deus tuus oleo lætitiæ præ consortibus tuis.

POSTCOMMUNION. *Satiasti.*

**T**HOU hast fed, O Lord, thy family, with these sacred oblations: ever therefore comfort us with her intercession, whose feast we celebrate. Thro'.

## II. VESPERS.

*All as in the first Vespers, p. lv. except*

V. Grace is spread on thy lips. R. Therefore hath God blessed thee for ever.

V. Diffusa est gratia in labiis tuis. R. Propterea benedixit te Deus in æternum.

*At the MAGNIFICAT.*

Anth. She opened her hand to the needy one, and stretched forth both her hands to the poor, and not her bread in idleness. Ant. Manum suam aperuit inopi, et palmas suas extendit ad pauperem, et panem otiosa non comedit.



## THE COMMON ON THE ANNIVERSARY OF THE DEDICATION OF A CHURCH.

### INSTRUCTION.

**D**URING three hundred years the worship of Almighty God was confined to no other temple than what he had built for himself in creating the universe. The first erection consecrated to divine worship, was the portable tabernacle made by Moses in the desert, in which the Israelites performed their religious ceremonies, and offered sacrifice to God. This served them till Solomon, by the express command of the Lord, executed what his father David had designed, and built a magnificent temple, which became the centre of divine worship. The solemn dedication, with the very imposing prayer and sacrifices for the occasion, are given at length in 3 Kings, c. 8. After this the Lord appeared to Solomon, and said: *I have heard thy prayer and thy supplication, which thou hast made before me: I have sanctified this house, which thou hast built, to put my name there for ever, and my eyes and my heart shall be there always, c. 9.* But no yearly commemoration of the tabernacle built by Moses, nor of the temple built by Solomon, or rebuilt by Zerobabel after the captivity was celebrated. The anniversary of the dedication, which was to last eight days, was reserved for Judas Macab. After the temple had been horribly profaned by the kings of Syria, and its religious worship proscribed by Antiochus, 1 Mac. 4. 59 and this festival our Lord honoured with his presence, John x. 22. The christian church has perpetuated this annual solemnity; 1st, because it is a figure of that dedication, which is to be made in heaven of the living church of the saints, which Christ shall one day *present to his Father pure and spotless*, to be for ever employed in praising his majesty and his mercy, Eph. v. 27. 2nd. To increase our reverence for the house of God, and the sacred mysteries therein daily

celebrated. 3d. To remind us that we are the living temples consecrated to God, and that we are to form a part of the spiritual edifice in that new Jerusalem, which St. John in his Rev. c. 21. saw coming down out of heaven from God, having the glory of God, prepared as a bride adorned for her husband. And he heard a 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. In this new city he tells us that he saw no temple; for the Lord God Almighty is the temple thereof, and the Lamb, and the inhabitants offer their homage immediately to him: and no sun nor moon, for the glory of God is the lamp thereof, and the nations shall walk in the light of it; and the kings of the earth shall bring their glory and honour into it. Nothing defiled shall enter; only they that are written in the book of life of the Lamb. This is the true prototype of the annual dedication of churches, this is what St. John and all the true servants of God have constantly prayed for; this is to terminate the reign of sin and satan, and to establish for ever the dominion of God's grace in his elect, who are to reign with him for ever and ever. Amen.

## I. VESPERS.

*The PSALMS as on Sundays, p. 74. except the last, which is Psalm cxlvii. Lauda Jerusalem, p. 103.*

**Anth.** HOLINESS becometh thy house, O Lord, for ever.

**Ant.** DOMUM tuam, Domine, decet sanctitudo in longitudinem dierum.

**Anth.** My house shall be called the house of prayer.

**Ant.** Domus mea domus orationis vocabitur.

**Anth.** This the house of the Lord is strongly built, its foundation is on a solid rock.

**Ant.** Hæc est domus Domini firmiter ædificata, bene fundata est supra firmam petram.

**Anth.** The house of the Lord hath a good foundation on a solid rock.

**Ant.** Bene fundata est domus Domini supra firmam petram.

**Anth.** All thy walls are of precious stones, and the towers of Jerusalem are built with jewels.

**Ant.** Lapidēs pretiosos omnes muri tui, et turres Jerusalem gemmis ædificabuntur.

LITTLE CHAPTER, *Beginning of the LESSON to this mark\**, p. lxiv.

## HYMN.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>J</b>ERUSALEM, whose<br/>name contains<br/>That heav'nly peace, which<br/>in thee reigns ;<br/>Thy living stones raise thee<br/>so high,<br/>That stars beneath thy pave-<br/>ment lie :<br/>Attended like a Bride in<br/>state,<br/>Millions of Angels on thee<br/>wait.<br/>O happy Bride, whose<br/>dow'ry is<br/>The glory of the Father's<br/>bliss !<br/>Thrice beautiful and charm-<br/>ing Queen,<br/>In whom the spouse's grace<br/>is seen !<br/>City of heaven, shining<br/>bright,<br/>Governed by Christ, the<br/>Prince of light.<br/>Thy gates with orient<br/>pearls array'd<br/>For all stand open, and dis-<br/>play'd ;<br/>Who followed close th'<br/>unerring guide<br/>Of virtue, and by torments<br/>try'd,<br/>Suffer with patience for<br/>their Lord,<br/>Find here a plentiful re-<br/>ward.<br/>The wholesome chisel<br/>often went,<br/>Many a saving stroke was<br/>spent ;<br/>And th' architect dealt hea-<br/>vy blows</p> | <p><b>C</b>ELESTIS urbs, Je-<br/>rusalem,<br/>Beata pacis visio,<br/>Quæ celsa de viventibus<br/>Saxis ad astra tolleris ;<br/>Sponsæque ritu cingeris<br/>Mille Angelorum millibus.<br/>O sorte nupta prospera<br/>Dotata Patris gloria,<br/>Respersa sponsi gratia !<br/>Regina formosissima,<br/>Christo jugata Principi,<br/>Cœli corusca civitas !<br/>Hic margaritis emicant,<br/>Patentque cunctis ostia ;<br/>Virtute namque prævia<br/>Mortalis illuc ducitur,<br/>Amore Christi percitus<br/>Tormenta quisquis susti-<br/>net.<br/>Scalpi salubris ictibus,<br/>Et tunsione plurima,<br/>Fabri polita malleo</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

The stones to polish, that  
compose  
This pile, and join'd with  
fit cement,  
Render its roof magnifi-  
cent.

Let ev'ry tongue and  
place proclaim  
Of God most high the holy  
name ;  
Of God the Father and the  
Son,  
And Holy Spirit, three in  
one:  
To whom be power, glory,  
praise,  
For an eternal length of  
days. *Amen.*

V. This is the house of  
the Lord strongly built. R.  
It hath a good foundation  
on a solid rock.

Anth. The Lord hath  
sanctified his tabernacle:  
for this is the house of God,  
in which his name shall be  
invoked of which it is writ-  
ten: And my name shall be  
there, saith the Lord.

MASS. INTROIT. *Gen. xxviii.*

**T**HIS is an awful place:  
here is the house of  
God, and the gate of hea-  
ven: and it shall be called  
the palace of God. *Ps.*  
How lovely are thy taber-  
nacles, O Lord of hosts! My  
soul earnestly desires, and  
faints after the courts of the  
Lord. V. Glory.

COLLECT. *Deus, qui nobis.*

**O** God, who renewest every year the day of the con-  
secration of this thy holy temple: and bringest us

Hanc saxa molem constru-  
unt ;  
Aptisque juncta nexibus,  
Locantur in fastigio.

Decus parenti debitum  
Sit usquequaque Altissimo,  
Natoque patris Unico  
Et inclyto Paraclito,  
Cui laus, potestas, gloria  
Æterna sit per sæcula.  
*Amen.*

V. Hæc est domus Do-  
mini firmiter ædificata. R.  
Bene fundata est supra fir-  
mam petram.

*At the MAGNIFICAT.*

Ant. Sanctificavit Do-  
minus tabernaculum suum:  
quia hæc est domus Dei, in  
qua invocabitur nomen ejus;  
de qua scriptum est: Et e-  
rit nomen meum ibi, dicit,  
Dominus.

**T**ERRIBILIS est lo-  
cus iste; hic domus  
Dei est, et porta cæli; et  
vocabitur aula Dei. *Ps.*  
Quam dilecta tabernacula  
tua, Domine virtutum!  
Concupiscit et deficit anima  
mea in atria Domini. V.  
Gloria.



always in health to the celebrating these sacred mysteries; hear the prayers of thy people, and grant, that whosoever shall come hither to ask any blessing of thee, may rejoice in the obtaining of all his requests. Thro'.

LESSON. *Rev. xxi. 2, 5.*

**I**N those days; I saw the holy city, the new Jerusalem, coming down from 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 will be their God. And God will wipe away every tear from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the first state is passed away. And he that sat on the throne, said: Behold I make all things new.

GRADUAL. *Psaln cxxxvii.*

This place was made by God, a mystery above all value; it is without reproof. V. O God, on whom choirs of Angels attend, hear the prayers of thy servants.

Locus iste a Deo factus est, inestimabile sacramentum; irreprehensibilis est. V. Deus, cui adstat Angelorum chorus, exaudi preces servorum tuorum.

Alleluia, Alleluia. V. I will adore thee in thy holy temple, and I will praise thy name. Alleluia.

Alleluia, Alleluia. V. Adorabo ad templum sanctum tuum, et confitebor nomini tuo. Alleluia.

*After Septuagesima, instead of the Alleluias, and the V. following, is said the*

TRACT. *Psaln cxxiv.*

They who trust in the Lord, are like mount Sion; he, that dwells in Jerusalem, shall never be moved. V. It is surrounded by mountains; and the Lord himself encompasseth his people, both now and for ever.

Qui confident in Domino, sicut mons Sion; non commovebitur in æternum, qui habitat in Jerusalem. V. Montes in circuitu ejus: et Dominus in circuitu populi sui, ex hoc nunc, et usque in sæculum.

GOSPEL. *Luke xix. 1, 10.*

**A**T that time: Jesus entering in, he walked through Jericho. And behold there was a man named Zacheus; 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: Zacheus 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 Zacheus 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 four-fold. 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. Credo.

OFFERTORY. 1 *Chron. xxix.*

Lord God, in the simplicity of my heart have I joyfully offered all these things: and I have seen with great joy thy people, which are here present. O God of Israel, preserve them for ever in this disposition. Alleluia.

Domine Deus, in simplicitate cordis mei lætus obtuli universa; et populum tuum, qui repertus est, vidi cum ingenti gaudio. Deus Israel custodi hanc voluntatem, Alleluia.

## SECRET.

**G**RANT us, we beseech thee, O Lord, our petition, that whilst we offer thee these our vows, we may, by thy help, obtain an eternal reward. Thro'.

COMMUNION. *Matt. xxi.*

My house shall be called the house of prayer, saith the Lord; in it whosoever asketh, receiveth, and he who seeketh, findeth; and the door shall be opened to him that knocketh.

Domus mea domus orationis vocabitur, dicit Dominus; in ea omnis qui petit, accipit, et qui quærit, invenit; et pulsanti aperietur.

POSTCOMMUNION. *Deus, qui de vivis.*

**O** God, who, out of living and choice stones, preparest to thy majesty an eternal abode, help thy people at their prayers; that as thy Church is corporally, so it may be spiritually, increased. Thro'.

## II. VESPERS.

*All as in the first Vespers, p. lxi. Except what follows :*

V. Holiness becometh thy house, O Lord. R. For a never-ending length of days. V. Domum tuam, Domine, decet sanctitudo. R. In longitudinem dierum.

*At the MAGNIFICAT.*

Anth. O how awful is this place : truly it is no other than the house of God, and the gate of heaven. Ant. O quam metuendus est locus iste, vere non est hic aliud, nisi domus Dei et porta cœli.

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A VOTIVE MASS OF THE B. V. MARY.  
FROM ADVENT TO CHRISTMAS.

INTROIT. *Is. xxv.*

**S**END down dew, ye heavens, and let the clouds rain down the just one : let the earth be opened, and bud forth a Saviour. *Ps.* Thou, O Lord, hast blessed thy land : thou hast brought back the captive children of Jacob. V. Glory.

**R**ORATE cœli desuper, et nubes pluant justum : aperiatur terra, et germinet salvatorem. *Ps.* Benedixisti Domine terram suam : avertisti captivitatem Jacob. V. Gloria.

COLLECT. *Deus, qui de beata.*

**O** God, who wast pleased that thy word, when the Angel delivered his message, should take flesh in the womb of the blessed Virgin Mary ; give ear to our humble petitions, and grant ; that we, who believe her to be truly the Mother of God, may be helped by her prayers, thro' the same Jesus Christ our Lord, who with thee, and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

LESSON. *Is. vii. 10, 16.*

**I**N 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 heavens 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 not enough for you to be troublesome to men ; but

you must be troublesome 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 evil, and to choose good.

GRADUAL. *Psalm* xxiii.

Lift up your gates, O ye Princes, and be you lifted up, O you eternal gates, and the King of glory shall enter. V. Who shall go up to the mountain of the Lord, or who shall dwell in his holy place? He, whose hands are innocent, and whose heart is clean. Alleluia, Alleluia. V. Hail, Mary, full of grace, the Lord is with thee: blessed art thou amongst women. Alleluia.

Tollite portas, Principes, vestras, et elevamini portæ æternales, et introibit Rex gloriæ. V. Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus? Innocens manibus, et mundo corde. Alleluia, Alleluia. V. Ave, Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus. Alleluia.

GOSPEL. *Luke* i. 26, 38.

**A**T 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 amongst 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,

† Expl. Butter and honey, or rather cream and honey, was the first food given to children; and the meaning is, that Christ should be as really Man, as he was God, the true Emmanuel, or the Person, in whom the divine nature should be united to that of man.

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 hand-maid of the Lord, be it done to me according to thy word.

OFFERTORY. *Luke i.*

Hail, Mary, full of grace, Ave, Maria, gratia plena, Dominus tecum, benedicta tu in mulieribus; et benedictus fructus ventris tui. the Lord is with thee : the Lord is with thee : blessed art thou amongst women ; and blessed is the fruit of thy womb.

SECRET.

**S**TRENGTHEN, we beseech thee, O Lord, in our souls, the mysteries of the true faith; that we, who confess him, that was conceived of a Virgin, to be true God, and true man, may, by the power of his saving resurrection, deserve to come to eternal joys. Thro' the same &c.

PREFACE. Venerable Festival, p. 54.

COMMUNION. *Is. vii.*

Behold a Virgin shall conceive, and bring forth a Son : and his name shall be called Emmanuel. Ecce Virgo concipiet, et pariet Filium : et vocabitur nomen ejus Emmanuel.

POSTCOMMUNION. *Gratiam tuam.*

**P**OUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, who, by the message of an Angel, have known the incarnation of thy Son, the Christ, may, by his passion and cross, come to the glory of his resurrection. Thro' the same.

FROM CHRISTMAS TO CANDLEMAS  
MASS.

INTROIT. *Psalm xliv.*

**A**LL the rich among the people shall come with entreaties before thee : Virgins shall be brought in her retinue to the King : her relations shall be pre- VULTUM tuum deprecabuntur omnes divites plebis : adducentur Regi virgines post eam : proximæ ejus afferentur tibi in lætitia et exultatione. *Ps.*

sented to thee with joy and gladness. *Ps.* My heart hath uttered good tidings : my works I address to the King. *V. Glory.* *Eruetavit cor meum verbum bonum : dico ego opera mea Regi. V. Gloria.*

COLLECT. *Deus qui salutis.*

**O** God, who by the fruitful Virginity of blessed Mary, hast given mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession, by whom we received the author of life; our Lord Jesus Christ, thy Son, who liveth, and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. Amen.

EPISTLE. *Tit. iii. 4.*

**M**OST dearly beloved: The goodness and kindness of God our Saviour hath appeared. Not for the works of righteousness, which we have done, but according to his mercy hath he saved us, by the laver of regeneration, and renewal of the Holy Ghost, whom he hath poured forth abundantly, through Jesus Christ our Saviour, that being justified by his grace, we may be heirs according to the hope, of eternal life, thro' Jesus Christ our Lord.

GRADUAL. *Psalm. xliv.*

Thou art beautiful among the sons of men: grace is spread on thy lips. *V.* My mouth hath uttered good tidings: I address my works to the King: my tongue is the pen of a scribe that writeth swiftly. Alleluia, Alleluia. *V.* After childbirth thou remainedst still a pure virgin: O mother of God, intercede for us, Alleluia.

*Speciosus forma præfiliis hominum: diffusa est gratia in labiis tuis. V. Eruetavit cor meum verbum bonum: dico ego opera mea Regi: lingua mea calamus scribæ velociter scribentis. Alleluia, Alleluia. V. Post partum virgo inviolata permansisti: Dei genitrix intercede pro nobis. Alleluia.*

After Septuagesima, instead of the Alleluias, and *V.* following, is said the

TRACT.

Rejoice, O Virgin Mary, thou alone hast destroyed all heresies. *V.* Who didst

Gaude, Maria Virgo, cunctas hæreses sola interemisti. *V. Quæ Gabrielis*

believe the words of Gabriel the Archangel. V. Whilst a Virgin thou didst bring forth him that was God and man; and after child-birth didst remain a pure Virgin. V. O Mother of God, intercede for us.

Archangeli dictis credidisti. V. Dum Virgo Deum et hominem genuisti: et post partum Virgo inviolata permansisti. V. Dei genetrix, intercede pro nobis.

GOSPEL. *Luke. ii. 15, 20.*

**A**T that time: the shepherds said one to another: Let us go over to Bethlehem, and see this thing, that is come to pass, which the Lord hath done, and shewn to us. And they came with haste: and they found Mary and Joseph, and the infant lying in a manger. And seeing it, they understood what had been spoken to them concerning this child. And all that heard of this, wondered, and also at the things that were told them by the shepherds. But Mary laid up all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it had been told unto them.

OFFERTORY.

Thou art truly happy, O sacred Virgin Mary, and most worthy of all praise: for out of thee arose the sun of righteousness, Christ our God.

Felix namque es sacra Virgo Maria, & omni laude dignissima: quia ex te ortus est sol justitiæ, Christus Deus noster.

SECRET.

**R**ECEIVE, O Lord, our offerings and prayers: cleanse us by these heavenly mysteries, and mercifully hear us. Thro'.

PREFACE. Venerable Festival, p. 54.

COMMUNION.

Blessed is the womb of Mary the Virgin, which bore the Son of the eternal Father.

Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

POSTCOMMUNION. *Hæc nos.*

**M**AY this communion, O Lord, cleanse us from sin, and by the intercession of blessed Mary the Virgin mother of God, make us partakers of the heavenly remedy. Thro' the same.

## FROM CANDLEMAS TO EASTER.

## MASS. INTROIT.

**H**AIL, Holy Mother, who didst bring forth the King who reigns over heaven and earth for evermore. *Ps.* My heart hath uttered good tidings: I address my works to the King. *V.* Glory.

**S**ALVE, Sancta Parens, enixa puerpera Regem qui cœlum terramque regit in sæcula sæculorum. *Ps.* Eructavit cor meum verbum bonum: dico ego opera mea Regi. *V.* Gloria.

COLLECT. *Concede nos.*

**G**RANT, O Lord God, we beseech thee, that we thy servants may enjoy a constant health of body and mind, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all temporal afflictions, and come to those joys that are eternal. *Thro'.*

LESSON. *Eccles. xxiv.*

**F**ROM the beginning, and before all ages was I created: and I shall not cease to be in the world to come: and I ministered before him in his holy abode. And thus was I established in Sion, and took up my rest in the holy city, and my empire is in Jerusalem. I took root amidst an honourable people, whose inheritance is in the lot of my God, and my abode is in the midst of the saints.

## GRADUAL.

Thou art blessed, and worthy of our respects, O Mary, the Virgin, who, without prejudice to thy virginity, didst become the mother of the Saviour. *V.* Virgin mother of God! He, become man, was shut up in thy womb, whom the whole world cannot contain.

Benedicta, & venerabilis es, Virgo Maria, quæ, sine tactu pudoris, inventa es mater salvatoris. *V.* Virgo Dei genitrix, quem totus non capit orbis, in tua se clausit viscera, factus homo.

Alleluia, Alleluia. *V.* A sucker of Jesse hath budded: a Virgin hath brought forth him, who is God and man: God hath restored peace: by reconciling in

Alleluia, Alleluia. *V.* Virga Jesse floruit: virgo Deum et hominem genuit: pacem Deus reddidit, in se reconcilians ima summis. Alleluia.



his person the highest things with the lowest. Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the*

TRACT. Rejoice, O Virgin, as p. lxxix.

GOSPEL. Luke xi. 27, 28.

**A**T that time : while Jesus spake to the multitude : a certain woman from the crowd, lifting up her voice, said to him : Blessed is the womb that bore thee, and the breasts that gave thee suck. But he said ; Yea rather, blessed are they, who hear the word of God and keep it.

OFFERTORY.

Thou art truly happy, O sacred Virgin Mary, and most worthy of all praise : for out of thee arose the sun of righteousness, Christ our God. Felix namque es sacra Virgo Maria, & omni laude dignissima : quia ex te ortus est sol justitiæ, Christus Deus noster.

SECRET.

**M**AY, O Lord, by thy own mercy, and the intercession of blessed Mary, ever a Virgin, this oblation procure us peace and happiness both in this life, and in that which is to come. Thro'.

PREFACE. Venerable Festival, p. 54.

COMMUNION.

Blessed is the womb of Mary the Virgin which bore the Son of the eternal Father. Beata viscera Mariæ Virginis, quæ portaverunt æterni Patris Filium.

POSTCOMMUNION. *Sumptis.*

**H**AVING received, O Lord, what is to advance our salvation ; grant we may always be protected by the patronage of blessed Mary, ever a Virgin, in whose honour we have offered this sacrifice to thy Majesty. Thro'.

N. B. *When on a Saturday is said the Mass of our Lady, the Second Collect is : Deus qui corda. The third : Ecclesiæ tuæ, or Deus omnium, as below.*

OF THE HOLY GHOST.

COLLECT. *Deus qui corda.*

**O** God, who, by the light of the Holy Ghost, hast instructed the hearts of the faithful : grant, by the direction of the same Holy Spirit, we may relish what is right, and always enjoy his consolation. Thro'.

SECRET.

**S**ANCTIFY, O Lord, the offerings we have made ; and cleanse our hearts by the fire of the Holy Ghost. Thro'.

POSTCOMMUNION. *Sancti Spiritus.*

**M**AY the pouring forth of thy Holy Spirit, O Lord, cleanse our hearts, and make them faithful by his inward dew falling on them. Thro'.

FOR THE CHURCH.

COLLECT. *Ecclesæ tuæ.*

**M**ERCIFULLY hear, O Lord, we beseech thee, the prayers of thy Church, that all oppositions and errors being removed, she may serve thee with a secure and undisturbed devotion. Thro'.

SECRET.

**P**ROTECT us, O Lord, while we assist at thy sacred mysteries, that being employed in acts of religion, we may serve thee both in body and mind. Thro'.

POSTCOMMUNION. *Quæsumus.*

**W**E beseech thee, O Almighty God, not to leave exposed to the dangers of human life, those whom thou permittest to partake of these divine mysteries. Thro'.

FOR THE POPE.

COLLECT. *Deus omnium.*

**O** God, the Pastor and Governor of all the faithful, look down in thy mercy on thy servant N. whom thou hast appointed Pastor over thy Church : and grant, we beseech thee, that, both by word and example, he may edify all those that are under his charge, and with the flock intrusted to him arrive, at length, at eternal happiness. Thro'.

SECRET.

**B**E appeased, O Lord, with the offerings we have made, and cease not to protect thy servant N. whom thou hast been pleased to appoint Pastor over thy Church. Thro'.

POSTCOMMUNION. *Hæc nos.*

**M**AY the participation of this divine sacrament protect us, we beseech thee, O Lord: and always procure safety and defence to thy servant N. whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Thro'.

## A VOTIVE MASS FOR THE SICK.

INTROIT. } **H**EAR, O God, my prayer, and despise  
*Ps. liv.* } not my petition: look down upon me,  
 and hear me. *Ps.* I am become sorrowful in my exercise: I have been frightened with the voice of my enemy, and at the distress the sinner hath brought upon me. V. Glory.

COLLECT. *Omnipotens.*

**O** Almighty and everlasting God, the eternal salvation of them that believe in thee; hear us in behalf of thy servants, who are sick, for whom we humbly crave the help of thy mercy, that, their health being restored to them, they may render thanks to thee in thy Church. Thro'.

*If the sick person be near the point of death.*

COLLECT. *Omnipotens.*

**O** Almighty and merciful God, who hast prepared for mankind the means of salvation, and the rewards of eternal life: look down, in thy mercy, on thy servant now labouring under the extremity of sickness, and be thou the comfort of his [or her] soul, which thou hast created: that, at the hour of death, it may be presented to thee, by the hands of the angels, without spot, Thro'.

EPISTLE. *James v. 13, 16.*

**B**RETHREN: is any of you sad! Let him pray. Is he chearful in mind? Let him sing psalms. Is any one sick among you! Let him bring in the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. Confess therefore your sins one to another, and pray for one another, that you may be saved

GRADUAL. *Ps. 6.* Have mercy on me, O Lord, for I am weak: heal me, O Lord. V. All my bones are

shaken, and my soul is in great anguish. Alleluia, Alleluia. V. O Lord hear my prayer, and let my cry come unto thee. Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the*

TRACT. *Ps.* 30. Have mercy on me, O Lord, for I am in distress; my eye, my soul, and my heart are disturbed with anger and pain. V. For my life is spent in grief, and my years in groans. V. My strength is weakened in my poverty, and my bones are shaken.

GOSPEL. *Matt.* viii. 5.

**A**T that time: when Jesus had entered into Capernaum, there came to him a Centurion, beseeching him, and saying: Lord, my servant lieth at home sick of a 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 thou shouldst enter under my roof: but only say the word, and my servant shall be healed. For I myself am a man under authority: but having soldiers under me; I say to this man: Go, and he goeth: and to another: Come, and he cometh; and to my servant: Do this, and he doth it. And when Jesus had heard this, he marvelled, and said to them that followed him; Verily I say to you; I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into utter darkness; there shall be weeping, and gnashing of teeth. And Jesus said to the Centurion; Go, and as thou hast believed, so be it unto thee. And the servant was healed at that very hour.

OFFERTORY. *Psalm* liv.

**H**EAR, O God, my prayer, and despise not my petition: look down upon me, and hear me.

SECRET.

**O** God, by whose pleasure the moments of our life are numbered, receive the prayers and sacrifices of thy servants, for whom, in their sickness, we implore thy mercy; that we may rejoice in the health of those, whom we now apprehend in danger. Thro'.

*If the sick person be near the point of death.*

## SECRET.

**R**ECEIVE, O Lord, the sacrifice we offer for thy servant, who is near the end of his [or her] life; and grant, that by it all his [or her] sins may be cleansed away, that he [or she] who is chastised by thy appointment in this life, may obtain eternal rest in that to come. Thro'.

**COMMUNION.** *Ps. 30.* Brighten thy countenance on thy servant, and by thy mercy save me; Lord let me not be put to shame, since I have called on thy name.

**POSTCOMMUNION.** *Deus, infirmitatis.*

**O** God, the singular aid of human weakness, shew the power of thy help to thy sick servants; that, being assisted by thy mercy, they may come in health again to thy holy Church. Thro'.

*If the sick person be near the point of death.*

**POSTCOMMUNION.** *Quæsumus.*

**W**E beseech thy mercy, O Almighty God, that thou wouldst please to strengthen with thy grace thy servant by the efficacy of these mysteries: that the enemy may not prevail against him [or her] at the hour of his [or her] death, but that he [or she] may pass to eternal life with thy angels. Thro'.

## MASS.

**FOR THE BRIDEGROOM AND BRIDE, AT THE  
BENEDICTION OF THE MARRIAGE.**

**INTROIT.** } **M**AY the God of Israel join you together; and may he be with you, who was merciful to our two first parents, when alone. *Tob. vii.* }  
And now, O Lord, make them praise thee with a full and sincere heart. Alleluia, Alleluia. *Ps.* Blessed are all they who fear the Lord, and walk in his ways. V. Glory.

**COLLECT.** *Exaudi nos.*

**H**EAR us, O almighty and merciful God, that what we, according to our office, perform, may be abundantly sanctified by thy blessing. Thro'.

**EPISTLE.** *Eph. v. 22.*

**B**RETHREN: Let wives be subject to their husbands, as to the Lord: for the husband is the head

of the wife; as Christ is the head of the Church; he is the Saviour of his body. Therefore, as the Church is subject to Christ, so also let wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it: that he might sanctify it, cleansing it by the laver of water in the word of life; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought husbands to love their wives, as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the Church; for we are members of his body, of his flesh, of his bones. *For this cause shall a man leave his father and mother, and shall stick to his wife, and they shall be two in one flesh.* This is a great sacrament; but I mean in Christ and in the Church. Nevertheless let every one of you in particular love his wife as himself; and let the wife fear her husband.

**GRADUAL.** *Ps.* 127. May thy wife be as a fruitful vine on the sides of thy house. V. Thy children as young olive-plants round thy table. Alleluia, Alleluia. V. *Ps.* 19. May the Lord send you help from his sanctuary, and from out of Sion protect you. Alleluia.

*After Septuagesima, instead of the Alleluias, and V. following, is said the*

**TRACT.** *Ps.* 127. Behold thus shall the man be blessed, that fears the Lord. V. May the Lord from out of Sion bless thee: mayst thou see the happiness of Jerusalem all the days of thy life. V. And mayst thou see thy children's children; peace be to Israel.

**GOSPEL.** *Matt.* xix. 3, 6.

**A**T that time; the Pharisees came to Jesus, tempting him, and saying; Is it lawful for a man to put away his wife for any cause? and he answered and said to them: Have you not read, that he who made man in the beginning, made them male and female? And said: *For this cause shall a man leave father and mother, and shall stick to his wife, and they shall be two in one flesh.* Wherefore they are no more two, but one flesh. What therefore God hath joined together, let no man put asunder.

**OFFERTORY.** *Ps. 30.* In thee, O Lord, have I put my trust: I have said: thou art my God: my life is in thy hands.

**SECRET.**

**R**ECEIVE, we beseech thee, O Lord, the offerings we make for the sacred law of wedlock; and as thou wast the author of this work, be also the regulator thereof. Thro'.

**THE NUPTIAL BLESSING.**

*After the Pater-noster, the Priest standing on the Epistle-side, turned towards the Bridegroom and Bride kneeling before him, says:*

Let us pray. *Propitiare.*

**M**ERCIFULLY give ear, O Lord, to our prayers, and let thy grace accompany this thy institution, by which thou hast ordained the propagation of mankind, that this tie, which is made by thy authority, may be preserved by thy grace. Thro' R. Amen.

Let us pray. *Deus, qui potestate.*

**O** God, who, by the power of thy might, didst create all things out of nothing: who, at the first forming of the world, having made man to the likeness of God, didst, out of his flesh, make the woman, and give her to him for a help mate; and by this didst inform us, that what in its beginning was one, ought never to be separated. O God, who by so excellent a mystery, hast consecrated this union of the two sexes, and hast been pleased to make it a type of the great sacrament of Christ and his Church. O God, by whom woman is joined to man, and that union, which was instituted in the beginning, is still accompanied with such a blessing, as alone neither in punishment of original sin, nor by the sentence of the deluge, hath been recalled; mercifully look down upon this thy handmaid, who, being now to be joined in wedlock, earnestly desires to be taken under thy protection: may love and peace constantly remain in her: may she marry in Christ faithful and chaste; may she ever imitate the holy women of former times; may she be pleasing to her husband, like Rachael; discreet, like Rebecca; may she, in her years and fidelity, be like Sarah; and may the first author of all evil, at no time, have any share in her actions. May she remain attached to the faith and the commandments, and, being joined to one man in wedlock, may she fly all unlawful addresses; may a regularity of life and conduct be her

strength against the weakness of her sex; may she be modest and grave, bashful and venerable, and well instructed in heavenly doctrine. May she be fruitful in her offspring, approved and innocent: and may her happy lot be at length to arrive at the rest of the blessed in the kingdom of God; may they both see their children's children to the third and fourth generation, and live to their wished-for old age. Thro' the same Jesus Christ. R. Amen.

**COMMUNION.** *Psalm 127.* Thus shall every man be blessed, who feareth the Lord: mayst thou see thy children's children: peace be to Israel.

**POSTCOMMUNION.** *Quæsumus.*

**M**ERCIFULLY accompany, O Lord, we beseech thee, what thy providence hath instituted; and preserve in length of peace those, whom thou lawfully joinest together. Thro'.

*Before the Priest gives the Blessing to the People, he turns to the Bridegroom and Bride, and says:*

**M**AY the God of Abraham, the God of Isaac, and the God of Jacob be with you: and may he fulfil his blessing in you; that you may see your children's children to the third and fourth generation; and afterwards enter into the possession of eternal life, thro' the assistance of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth, &c. R. Amen.

*Then he exhorts them to observe an inviolable fidelity to one another; to practise continence at the times of Prayer, and especially on Fast-days and great solemnities, and to persevere in the fear of God.*

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## OCCASIONAL PRAYERS

*To be said at the choice of the Priest or of any who hears Mass, after the proper Collect, Secret, and Post-communion, on days that are not double feasts.*

*For desiring the Prayers of the Saints.*

**COLLECT.** *Concede, quæsumus.*

**G**RANT, we beseech thee, O almighty God, that the intercession of holy Mary, the mother of God, and that of all the holy Apostles, Martyrs, Confessors, Virgins, and of all thy Elect, may every where bring joy to us: that, while we celebrate their virtues, we may find their patronage. Thro' the same.



## SECRET.

**B**E appeared, O Lord, with the offerings we have made; and, by the intercession of blessed Mary ever a Virgin, and of all thy saints, defend us from all dangers. Thro'.

POSTCOMMUNION. *Sumpsimus.*

**W**E have received, O Lord, thy heavenly mysteries, celebrating the memory of blessed Mary ever a Virgin, and of all thy Saints: grant, we beseech thee, that what we perform here in time, we may receive the joyful effects of in eternity. Thro'.

*For all the States of the Church.*

COLLECT: *Omnipotens.*

**O** Almighty and everlasting God, by whose spirit the whole body of the Church is sanctified and governed hear our humble prayers for all degrees thereof, that, by the assistance of thy grace, they may faithfully serve thee. Thro' our Lord Jesus Christ, who in the unity of the same Holy Ghost, liveth, &c.

## SECRET.

**G**RANT thy servants, O Lord, the pardon of their sins, comfort in life, and thy perpetual protection; that persevering in thy service, they may always obtain thy mercy. Thro'.

POSTCOMMUNION. *Libera.*

**D**ELIVER, O Lord, we beseech thee, from all sin, and from all enemies thy servants, who offer their humble prayers to thee, that, leading a holy life they may be attacked by no misfortunes. Thro'.

*For the King.*

COLLECT. *Quæsumus.*

**W**E beseech thee, O almighty God, that thy servant our King, N. who, thro' thy mercy, hath undertaken the government of these realms, may likewise receive the increase of all virtues; wherewith being adorned, he may avoid the enormity of sin, and, being rendered acceptable in thy sight come at length to thee, who art the way, the truth, and the life. Thro' the same.

## SECRET.

**S**ANCTIFY, we beseech thee, O Lord, these offerings, that they may become for us the body and blood of thy only Son, and help our King to obtain both salvation of body and soul; and by the assistance of thy grace, to discharge his duty. Thro' the same.

POSTCOMMUNION. *Hæc, domine.*

**M**AY this saving sacrifice, O Lord, protect thy servant our King from all adversity; that he may obtain peace for the Church, and, after this life, an eternal inheritance for himself. Thro'.

*For Prelates and their Flocks.*

COLLECT. *Omnipotens.*

**O** Almighty and everlasting God, who alone performest wonders, send forth the spirit of thy saving grace on thy servants, and on the flocks committed to their charge; and, that they may in all truth be well pleasing to thee, comfort them with the dew of thy heavenly blessings. Thro' . . . in the unity.

SECRET.

**M**ERCIFULLY look down, O Lord, on the sacrifice of thy servants; and since we offer it for them to the honor of thy name, may they find help by it. Thro'.

POSTCOMMUNION. *Quos cælesti.*

**C**ONTINUALLY protect, O Lord, those whom thou feedest with these heavenly mysteries, and make them worthy of eternal redemption. Thro'.

*For a Congregation or Family.*

COLLECT. *Defende.*

**P**RESERVE, O Lord, we beseech thee, this family from all misfortunes, thro' the intercession of blessed Mary ever a Virgin; and, as they in all humility prostrate themselves before thee, do thou mercifully defend them from all the snares of their enemies. Thro'.

SECRET.

**R**ECEIVE, we beseech thee, O almighty God, our devout oblation; and, by virtue of this sacrament, defend thy servants from all adversity. Thro'.

POSTCOMMUNION. *Sumptis.*

**H**AVING received the offerings of our redemption, grant, we beseech thee, O merciful God, that by the celebration thereof, we may find thy protection against all adversity. Thro'.

*For Peace and Concord in a Congregation or Family.*

COLLECT. *Deus, largitor.*

**O** God, the author of peace and lover of charity, give to thy servants true agreement with thy holy will: that we may be freed from all the temptations that disturb us. Thro'.

SECRET.

**B**EING appeased by this sacrifice, grant, we beseech thee, O Lord, that we may not be loaden with the sins of others, who beg to be freed from our own. Thro'.

POSTCOMMUNION. *Spiritus nobis.*

**P**OUR forth upon us, O Lord, thy spirit of charity: that those thou hast fed with one bread, thou may'st make of one mind by thy mercy. Thro'... in the unity.

*Against Persecutors and Evil-doers.*COLLECT. *Hostium.*

**C**RUSH, O Lord, we beseech thee, the pride of our enemies; and, by the power of thy right hand, frustrate all their malicious and obstinate designs. Thro'.

SECRET.

**M**AY we, O Lord, by the virtue of this sacrament, be both cleansed from our hidden sins, and delivered from the snares of our enemies. Thro'.

POSTCOMMUNION. *Protector.*

**L**OOK down on us, O God our protector, and free us from the danger of our enemies, that we may serve thee without any disturbance. Thro'.

In any Necessity.

COLLECT. *Deus refugium.*

**O** God our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of thy Church, and grant that what we ask with faith; we may effectually obtain. Thro'.

SECRET.

**G**RANT, O merciful God, that this sacrifice of our salvation may continually cleanse us from all our guilt, and defend us from all adversity. Thro'.

POSTCOMMUNION. *Sumpsimus.*

**W**E have received, O Lord, the sacred gifts of this mystery, humbly beseeching thee, that what thou commandest us to do in remembrance of thee, may be a help to our weakness. Thro'.

In any Tribulation.

COLLECT. *Ne despicias.*

**T**URN not away thy eyes, O most merciful God, from thy people crying out to thee in their affliction: but for the glory of thy own name relieve us in our necessities. Thro'.

SECRET.

**M**ERCIFULLY receive, O Lord the offerings, by which thou vouchsafedst to be appeased, and by thy great goodness restore us to safety. Thro'.

POSTCOMMUNION. *Tribulationem.*

**L**OOK down mercifully, O Lord, we beseech thee, on our tribulation; and turn away the wrath of thy indignation, which we justly deserve. Thro'.

*In a Famine or Pestilence.*

COLLECT. *Da nobis.*

**G**RANT, us, O Lord, the effects of our humble and pious prayers: and by thy goodness deliver us from this famine or pestilence, that men may know such scourges proceed from thy indignation, and cease by thy mercy. Thro'.

SECRET.

**O** God, who by the food of these gifts, nourishest, and by the sacrament thereof renewest both substances of man, mercifully grant, that the help thereof may be wanting to neither our bodies nor souls. Thro'.

POSTCOMMUNION. *Guberna.*

**F**EED, O Lord, we beseech thee, with corporal food, those whom thou art pleased to nourish with thy eternal mysteries. Thro'.

*For Rain.*

COLLECT. *Deus, in quo.*

**O** God, in whom we live, move, and have our being, send us, we beseech thee, a seasonable rain; that enjoying sufficiently the necessaries of this life, we may, with greater confidence, desire those blessings that are eternal. Thro'.

SECRET.

**B**E appeased, O Lord, with the offerings we have made and send us the aid of a seasonable rain. Thro'.

POSTCOMMUNION. *Da nobis.*

**G**RANT us O Lord, we beseech thee, a wholesome rain; and water from heaven the drought of the earth. Thro'.

*For fair Weather.*

COLLECT. *Ad te.*

**H**EAR us, O Lord, crying out to thee, and grant us our humble request of a dry season: that we, who are justly afflicted for our sins, may experience thy clemency and mercy. Thro'.

SECRET.

**M**AY thy grace, O Lord, always go before us, and follow us; and mercifully receive, as consecrated

to thy name, the offerings we bring for the remission of our sins that by the intercession of thy saints, they may avail us all to salvation. Thro'.

POSTCOMMUNION. *Quæsumus.*

**W**E beseech thy mercy, O Almighty God, that thou wouldst stop the overflowing of rain, and shew us thy pleasing countenance. Thro'.

*Against Storms.*

COLLECT. *A domo tua.*

**M**AY this house, O Lord, we beseech thee, be defended against all the assaults of our spiritual enemies: and may the present dreadful disorder of the air cease. Thro'.

SECRET.

**W**E offer thee, O Lord, our praises and sacrifices in thanksgiving for the favors received, humbly beseeching thee to grant those we stand in need of. Thro'.

POSTCOMMUNION. *Omnipotens.*

**O** Almighty and everlasting God, who both healest us by chastisements, and preservest us by the grant of thy pardon: hear our humble prayers: that we may rejoice in the ceasing of this storm, and always make a good use of the grant of thy favours. Thro'.

*Against a Mortality among the Cattle.*

COLLECT. *Deus, qui.*

**O** God, who comfortably rewardest the labor of men in the benefit they receive even from brute beasts: grant, we beseech thee, that they may not be taken from us, without which we are not able to subsist. Thro'.

SECRET.

**B**EING appeased, O Lord, with the sacrifice we offer, mercifully grant us the aids and assistances of this life. Thro'.

POSTCOMMUNION. *Benedictionem.*

**M**AY thy faithful people, O Lord, receive thy blessing, which may save them both in body and soul: and may they always pay thee due homage, and always find the blessings of thy mercy. Thro'.

*For the Celebrant.*

COLLECT. *Omnipotens.*

**O** Almighty and merciful God, give ear to the prayers of thy servant, and as by thy goodness thou hast appointed him to administer these heavenly mysteries,

make him a worthy minister of thy altar; that what proceeds from his mouth, may be ratified by thy blessing. Thro'.

SECRET.

**B**Y virtue of this sacrament, cleanse away, O Lord, the sins of thy servant: and grant that thy grace may always enable him worthily to perform his duty. Thro'.

POSTCOMMUNION. *Omnipotens.*

**O** Almighty and everlasting God, who hast appointed thy servant to stand before thy altar, and to praise the power of thy name; grant him by these sacred mysteries the forgiveness of all his sins, that he may always worthily serve thy divine majesty. Thro'.

*For the gift of Tears.*

COLLECT. *Omnipotens.*

**O** Almighty and most merciful God, who madest water spring out of a rock for thy people in their thirst: draw from our stony hearts the tears of compunction; that we may truly bewail our sins, and, thro' thy mercy, obtain pardon thereof. Thro'.

SECRET.

**M**ERCIFULLY look down, O Lord, on the offerings we make to thy Majesty for our sins; and draw from our eyes a torrent of tears, by which the burning flames we deserve, may be extinguished. Thro'.

POSTCOMMUNION. *Gratiam.*

**M**ERCIFULLY pour forth on our hearts, O Lord God the grace of thy holy spirit; which by sighs and tears may make us wash away the stains of our sins, and obtain for us the desired pardon. Thro'...in unity of the same Holy Ghost.

*For the Remission of Sin.*

COLLECT. *Deus, qui nullum.*

**O** God, who rejectest none, but thro' repentance art mercifully reconciled to the greatest sinners, mercifully also regard the humble prayers of us thy servants, and enlighten our hearts: that we may be enabled to fulfil thy commandments. Thro'.

SECRET.

**M**AY this sacrifice, O Lord, which we offer for our sins, be acceptable to thee: and may it avail to the salvation both of the living and the dead. Thro'.

POSTCOMMUNION. *Exaudi.*

**H**EAR the prayers of thy family, O Almighty God, and grant: that the holy mysteries we have received from thee, may, by thy grace, remain uncorrupted in us. Thro'.

*For those that do Public Penance.*

COLLECT. *Omnipotens.*

**O** Almighty and everlasting God, forgive, according to thy great goodness, thy servants, who acknowledge their offences before thee; that thy mercy may more powerfully prevail for their pardon, than their guilt calls on thee for justice. Thro'.

## SECRET.

**G**RANT, we beseech thee, O almighty and most merciful God, that this saving sacrifice may immediately free thy servants from all their sins, and protect them from all adversity. Thro'.

POSTCOMMUNION. *Omnipotens.*

**O** Almighty and merciful God, who desirest more the conversion, than the punishment of every one that repents and confesses to thee; look down upon these thy servants; and, by the sacred mysteries we have received, turn away from them the wrath of thy indignation, and forgive them all their sins. Thro'.

*For such as are under Temptation or Tribulation.*

COLLECT. *Deus, qui.*

**O** God, who justifiest the wicked, and desirest not the death of the sinner: we humbly beseech thy divine majesty to defend, with thy heavenly grace, thy servants, who trust in thy mercy; and preserve them by thy continual protection; that they may always faithfully serve thee, and by no temptation be ever separated from thee. Thro'.

## SECRET.

**F**REE us, O Lord, we beseech thee, by the power of these sacred mysteries, from our own guilt, and forgive thy servants all their sins. Thro'.

POSTCOMMUNION. *Purificent.*

**M**AY the mysteries we have received purify us, we beseech thee, O Lord, and free thy servants from all sin; that those, who are oppressed with a guilty conscience, may rejoice in the fulness of thy heavenly remedy. Thro'.

*Against Evil Thoughts.*

COLLECT. *Omnipotens*

**O** Almighty and most merciful God, regard, in thy goodness our prayers, and free our hearts from the disturbance of all perverse and evil thoughts, that we may become a fit abode for thy holy spirit. Thro'... in the unity of the same.

## SECRET.

**W**E offer thee, O Lord this sacrifice of our salvation ; that thou wouldst cleanse our hearts from all unclean thoughts, and preserve them unhurt ; and enlighten them by the grace of thy holy spirit. Thro'... in the unity of the same.

POSTCOMMUNION. *Deus, qui.*

**O** God, who enlightenest every man that cometh into this world, enlighten, we beseech thee, our hearts with the light of thy grace ; that we may always entertain such thoughts as are worthy of, and pleasing to, thy divine majesty, and sincerely love thee. Thro'.

*To beg Continency*COLLECT. *Ure.*

**I**NFLAME, O Lord, our reigns and hearts with the fire of thy holy Spirit ; that we may serve thee with a chaste body, and please thee with a pure mind. Thro' in the unity of the same.

## SECRET.

**B**REAK asunder, O Lord, the bonds of our sins ; and that we may offer thee this sacrifice of praise with perfect liberty, and a pure mind, grant us again, what thou didst formerly bestow upon us ; and save us by pardon, whom thou vouchsafedst to save by grace. Thro'.

POSTCOMMUNION. *Domine.*

**O** Lord, our help and protector, assist us : and may our mind and body flourish again in perfect purity, and a renewal of chastity ; that by this sacrifice, which we have offered to thy majesty, we may be freed from all temptations. Thro'.

*For Humility.*COLLECT. *Deus, qui.*

**O** God, who resistest the proud, and givest grace to the humble, grant us the virtue of true humility, of which Christ was the perfect pattern ; that so we may never provoke thy anger by our pride ; but, being sensible of our own nothingness, may be filled with the riches of thy grace. Thro' the same.



## SECRET.

**M**AY this sacrifice, O Lord, obtain for us the grace of true humility: and take from our hearts the concupiscence of the flesh and of the eyes, and all worldly ambition; that by a sober, just, and pious life, we may arrive at eternal rewards. Thro'.

POSTCOMMUNION. *Hujus, Domine.*

**M**AY the receiving of this sacrament, O Lord, wash away the stains of our sins; and by the practice of humility bring us to thy heavenly kingdom. Thro'.

For Patience.

COLLECT. *Deus, qui.*

**O** God, who didst crush the pride of our enemy by the patient sufferings of thy only Son; grant, we beseech thee, we may be truly mindful of what he so charitably endured for us, and by his example bear all adversities with a patient and undisturbed mind. Thro' the same.

## SECRET.

**M**ERCIFULLY receive, O Lord, the gifts we offer; which we with devotion present to thy majesty, that thou wouldst grant us the gift of patience. Thro'.

POSTCOMMUNION. *Mysteria.*

**M**AY the sacred mysteries we have received, O Lord, restore us the favour we have lost: and procure for us the gift of patience, and protect us under all misfortunes. Thro'.

For Charity.

COLLECT. *Deus, qui.*

**O** God, who turnest all things to the advantage of those that love thee; quicken in our hearts a lasting and lively affection of thy love; that such desires, as are inspired by thee, may never be defeated by the assaults of any temptation. Thro'.

## SECRET.

**O** God, who renewest us to thy image both by these mysteries and thy precepts: perfect our steps in thy ways, that we may truly obtain, by the sacrifice we have offered, that gift of charity, which thou hast made us hope for. Thro'.

POSTCOMMUNION. *Sancti.*

**M**AY the grace of the Holy Ghost, O Lord, enlighten our hearts; and abundantly refresh them with the sweetness of perfect charity. Thro'...in the unity of the same.

## For Devout Friends.

COLLECT. *Deus, qui.*

**O** God, who, by thy grace, hast enriched the hearts of all thy faithful with the gifts of the Holy Ghost : grant to such thy servants, in whose behalf we address thy mercy, health both of body and soul : that they may love thee with all their strength, and perform thy will with perfect charity. Thro'...in the unity of the same.

SECRET.

**H**AVE mercy, O Lord, on such of thy servants, for whom we offer this sacrifice of praise to thy majesty : that by these mysteries they may obtain the grace of thy heavenly blessing, and the glory of eternal happiness. Thro'.

POSTCOMMUNION. *Divina.*

**H**AVING offered these divine mysteries we beseech thee, O Lord, that this holy sacrament may procure them peace and prosperity, for whom we have offered it to thy majesty. Thro'.

For Enemies.

COLLECT. *Deus pacis.*

**O** God of peace, the lover and preserver of charity ; grant to all our enemies peace and true charity : forgive them all their sins, and, by thy power, deliver us from all their wicked designs. Thro'.

SECRET.

**B**E appeased, O Lord, with the sacrifice we offer, and mercifully deliver us from our enemies, and grant them the pardon of all their sins. Thro'.

POSTCOMMUNION. *Hæc nos.*

**M**AY this communion, O Lord, free us from our sins ; and deliver us from the snares of our enemies. Thro'.

*For such as are in Prison or in Captivity.*COLLECT. *Deus, qui.*

**O** God, who didst deliver blessed Peter the Apostle from his chains, and set him at liberty unhurt by his enemies : free thy servant from his [or her] confinement ; and set him [or her] unhurt at liberty by his intercession. Thro'.

SECRET.

**M**AY a copious blessing, O Lord, descend upon these offerings ; which may free thy servant

from his [or her] confinement, and make us speedily rejoice in his [or her] deliverance. Thro'.

POSTCOMMUNION. *Preces.*

**M**ERCIFULLY, O Lord, hear our prayers; and, by the sacrament we have received, free thy servant from the chains of his [or her] captivity. Thro'.

*For such as are at Sea.*

COLLECT. *Deus, qui.*

**O** God, who didst lead our forefathers thro' the red sea, and preserve them amidst many tribulations, singing forth praises to thy name; we humbly beseech thee to protect thy servants at sea from all dangers; and, after a happy voyage, bring them safe to their desired port. Thro'.

SECRET.

**R**ECEIVE, O Lord, we beseech thee, the prayers of thy servants, together with these offerings: and defend those from all dangers, for whom we celebrate these thy sacred mysteries. Thro'.

POSTCOMMUNION. *Sanctificati.*

**B**EING sanctified by these holy mysteries, we humbly beseech and entreat thy majesty, O Lord, that by the wood of the cross thou wouldst withdraw from all sin, and mercifully deliver from all dangers, those for whom thou permittest us to celebrate these heavenly mysteries. Thro'.

*For the Living.*

COLLECT. *Pretende.*

**P**ROTECT thy servants, O Lord, by the power of thy right hand: and grant they may seek thee with all their heart, and obtain of thee what they ask, as they ought. Thro'.

SECRET.

**B**E appeased, O Lord, by our humble prayers; and mercifully receive these offerings of thy faithful, which we offer thee for their safety: and grant that the prayers and vows of none may be in vain; but that what we ask with faith, we may effectually obtain. Thro'.

POSTCOMMUNION. *Da fidelibus.*

**G**RANT, O Lord, thy faithful a constancy in their faith and hope in thee; that, being grounded in thy love, they may, by no temptation, ever be drawn from their integrity. Thro'.

## MASSES FOR THE DEAD.

## INSTRUCTION.

**I**T has been the invariable practice of the Catholic Church to offer up the holy sacrifice of the Mass, with Doleſ, and faſts for the benefit of the faithful departed. See Thomassin on the feaſts of the Church, book 2nd, chap. 21, p. 429. Surviving friends cannot ſhew their regard for the deceased better, than by procuring Masses to be ſaid for their ſouls, or offering up the holy communion, † for the ſame charitable purpoſe. St. Auguſtine in his ſermon, 182, *de verbis apoſt.* T. 5, p. 827, teaches, “ That funeral pomp and costly monuments are comforts of the living, but no ſuccour for “ the dead : but that prayer, ſacrifices and alms, relieve “ the departed.

*On the Day of the Death or Burial.*

MASS. INTROIT. *Psalm lxiv.*

**G**RANT them, O Lord, eternal reſt; and let a perpetual light ſhine on them. *Ps.* A hymn becometh thee, O Lord, in Sion; and a vow ſhall be paid to thee in Jeruſalem: hear my prayer: all fleſh ſhall come to thee. Grant them, &c. to *Ps.*

**R**EQUIEM æternam dona eis, Domine; & lux perpetua luceat eis. *Ps.* Te decet hymnus, Deus, in Sion: & tibi reddetur votum in Jeruſalem: exaudi orationem meam: ad te omnis caro veniet. Requiem, &c. to *Ps.*

COLLECT. *Deus, cui.*

**O** God, whoſe property it is always to have mercy and to ſpare, we humbly preſent our prayers to thee in behalf of the ſoul of thy ſervant N. which thou haſt this day called out of this world; beſeeching thee not to deliver it into the hands of the enemy, nor forget it for ever: but command it to be received by the holy angels, and to be carried into paradise; that, as it be-

† Benedict XIV. in his treatiſe *De Sacr. Miſ.* printed at Louvain, anno 1762, Vol. 2, p. 244, and 247, declares, that the decree of the ſacred congregation of rites, which forbade communion to be given in Maſſes for the dead, was re-examined, and revoked in his preſence. He moreover ſhews, that as the council of Trent, Sess. 22, chap. 6. wiſhes all could communicate every day (without any diſtinction of Maſſes,) and as no ſubſtantial reaſon can be given for the contrary practice, perſons may, and ought to receive immediately after the officiating Prieſt has received the Challice, whether the hoſts have been conſecrated in that, or in any prior Maſs.

lieved and hoped in thee, it may be delivered from the pains of hell, and inherit life everlasting. Thro'.

EPISTLE. 1 *Thess.* iv. 12, 17.

**B**RETHREN: We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord himself shall come down from heaven with commandment, and with the voice of an Archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

GRADUAL.

Eternal rest grant to them,  
O Lord, and may a perpetual  
light shine on them.  
V. *Ps.* 111. The memory  
of the righteous man shall  
be for ever; he shall not  
fear a bad report.

Requiem æternam dona  
eis, Domine, & lux perpetua  
luceat eis. V. *Ps.* 111.  
In memoria eterna erit justus;  
ab auditione mala non timebit.

TRACT.

Release, O Lord, the  
souls of all the faithful departed  
from the bonds of their sins. V. And  
by the assistance of thy grace may  
they escape the sentence of  
condemnation. V. And enjoy the  
bliss of eternal light.

Absolve, Domine, animas  
omnium fidelium defunctorum  
ab omni vinculo delictorum. V. Et  
gratia tua illis succurrente,  
mereantur evadere judicium  
ultionis. V. Et lucis æternæ  
beatitudine perfrui.

*The SEQUENCE.*

**T**HE day of wrath, that  
dreadful day,  
Shall the whole world in  
ashes lay,  
As David and the Sybil say.  
What horror will invade  
the mind,

**D**IES iræ, dies illa  
Solvat sæclum in favilla:  
Teste David cum Sybilla.  
Quantus tremor est futurus,

When the strict Judge, who  
would be kind,  
Shall have few venial faults  
to find !

The last loud trumpet's  
wond'rous sound,  
Must thro' the rending  
tombs rebound ;  
And wake the nations under  
ground.

Nature and death shall  
with surprise,  
Behold the pale offender  
rise,  
And view the Judge with  
conscious eyes.

Then shall, with univer-  
sal dread,  
The sacred mystic book be  
read,  
To try the living and the  
dead.

The Judge ascends his  
awful throne,  
He makes each secret sin  
be known,  
And all with shame confess  
their own.

O then what int'rest  
shall I make,  
To save my last important  
stake,

When the most just have  
cause to quake ?

Thou mighty, formida-  
ble King !

Thou mercy's unexhausted  
spring !

Some comfortable pity  
bring.

Forget not what my ran-  
som cost,

Nor let my dear-bought  
soul be lost,

Quando Judex est venturus,

Cuncta stricte discussurus !

Tuba mirum spargens so-  
num,

Per sepulchra regionum,

Coget omnes ante thronum.

Mors stupebit, et natura,

Cum resurget creatura,

Judicanti responsura.

Libet scriptus proferetur,

In quo tota continetur,

Unde mundus judicetur.

Judex ergo cum sedebit,

Quidquid latet, apparebit ;

Nil in altum remanebit.

Quid sum, miser, tum  
dicturus,

Quem patronum rogaturus ?

Cum vix justus sit securus.

Rex tremendæ majesta-  
tis,

Qui salvandos salvas gratis,

Salva me fons pietatis.

Recordare Jesu pie.

Quod sum causa tuæ viæ,

In storms of guilty terror  
tost.

Thou, who for me didst  
feel such pain,  
Whose precious blood the  
cross did stain ;  
Let not those agonies be  
vain.

Thou, whom avenging  
powers obey,  
Cancel my debt (too great  
to pay)  
Before the sad accounting  
day.

Surrounded with amaz-  
ing fears ;  
Whose load my soul with  
anguish bears ;  
I sigh, I weep ; accept my  
tears.

Thou, who wast mov'd  
with Mary's grief,  
And by absolving of the  
thief,  
Hast given me hope, now  
give relief.

Reject not my unworthy  
prayer,  
Preserve me from the dan-  
gerous snare,  
Which death and gaping  
hell prepare.

Give my exalted soul a  
place  
Among thy chosen right-  
hand race,  
The sons of God, and heirs  
of grace.

From that insatiate abyss,  
Where flames devour, and  
serpents hiss,  
Promote me to thy seat of  
bliss.

Prostrate, my contrite  
heart I rend,

Ne me perdas illa die.

Quærens me, sedisti las-  
sus ;  
Redemisti, crucem passus :  
Tantus labor non sit cassus.

Iuste Judex ultionis,  
Donum fac remissionis  
Ante diem rationis.

Ingemiseo tanquam reus :  
Culpa rubet vultus meus :  
Supplicanti parce, Deus.

Qui Mariam absolvisti,  
Et latronem exaudisti,  
Mihi quoque spem dedisti.

Preces meæ non sunt  
dignæ :  
Sed tu bonus fac benigne,  
Ne perenni cremar igne.

Inter oves locum præsta,  
Et ab hædis me sequestra,  
Statuens in parte dextra,

Confutatis maledictis.  
Flammis acribus addictis,  
Voca me cum benedictis.

Oro supplex et acclinis,

My God, my Father, and  
my Friend,  
Do not forsake me in my  
end,  
Well may they curse their  
second birth,  
Who rise to a surviving  
death.  
Thou great creator of man-  
kind,  
Let guilty man compassion  
find. Amen.

Cor contritum quasi cinis,  
Gere curam mei finis.  
Lacrymosa dies illa !  
Qua resurget ex favilla  
Judicandus homo reus.  
Huic ergo parce Deus :  
Pie Jesu Domine,  
Dona eis requiem.  
Amen.

GOSPEL. *John xi. 21, 27.*

**A**T that time: Martha said to Jesus: Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee. Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live. And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.

OFFERTORY.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the flames of hell, and from the deep pit. Deliver them from the lion's mouth, lest hell swallow them, lest they fall into darkness: and let the standard-bearer St. Michael bring them into thy holy light: \* Which thou promisedst of old to Abraham and his posterity. V. We offer thee, O Lord, a sacrifice of praise and prayers: accept them in behalf of the souls we commemorate this day: and let them pass

Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pænis inferni, & de profundo lacu: libera eas de ore leonis, ne absorbeat eas Tartarus, ne cadant in obscurum: sed signifer Sanctus Michael, repræsentet eas in lucem sanctam: \* Quam olim Abraham promisisti, & semini ejus. V. Hostias & preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodiæ memoriam facimus: fac eas, Domine, de morte transire ad vitam. \* Quam



from death to that life. olim, &c. to V.

\* Which thou, &c. to V.

SECRET.

**H**AVE mercy, O Lord, we beseech thee, on the soul of thy servant N. for which we offer this victim of praise, humbly beseeching thy majesty, that by this propitiatory sacrifice, he [or she] may arrive at eternal rest. Thro'.

COMMUNION.

May an eternal light shine on them, O Lord, \* Together with thy saints for ever : for thou art merciful. V. Grant them, O Lord, eternal rest : and may a perpetual light shine on them. \* Together, &c. to V.

Lux æterna luceat eis, Domine, \* cum sanctis tuis in æternum : quia pius es. V. Requiem æternam dona eis, Domine : & lux perpetua luceat eis. \* Cum sanctis, &c. to V.

POSTCOMMUNION. *Præsta.*

**G**RANT, we beseech thee, O Almighty God, that the soul of thy servant, which this day hath departed this life, being purified and freed from sin by this sacrifice, may obtain both forgiveness and eternal rest. Thro'.

*After Dominus vobiscum, the Priest says :*

May they rest in peace. R. Amen.

*And the blessing is not given.*

*On the third, seventh, and thirtieth day after the decease, Mass is said as above, except :*

COLLECT. *Quæsumus.*

**A**DMIT, we beseech thee, O Lord, the soul of thy servant N. [the third, seventh, or thirtieth day after] whose decease we commemorate, into the fellowship of thy saints and refresh it with the perpetual dew of thy mercy. Thro'.

SECRET.

**M**ERCIFULLY look down, O Lord, we beseech thee, on the offerings we make for the soul of thy servant N. that being purified by these heavenly mysteries, it may find rest in thy mercy. Thro'.

POSTCOMMUNION. *Suscipe.*

**R**ECEIVE, O Lord, our prayers in behalf of the soul of thy servant N. that if any stains of the corruption of this world still stick to it, they may be washed away by thy forgiving mercy. Thro'.

ON AN ANNIVERSARY DAY.

The INTROIT, GRADUAL, TRACT, SEQUENCE, OFFERTORY, and COMMUNION, as p. xci.

COLLECT. *Deus indulgentiarum.*

**O** God, the Lord of mercy, give to the soul [*or souls*] of thy servant [*or servants*] whose anniversary we commemorate, a place of comfort, a happy rest, and the light of glory. Thro'.

LESSON. 2 *Maach.* xii. 43.

**I**N those days: Judas, the valiant commander, having made a collection, sent twelve thousand pieces of silver to Jerusalem, to have sacrifices offered for the sins of those that were dead; having good and religious thoughts concerning the resurrection; (for if he had not believed that such as were slain, would rise again, it would have been fruitless and vain to pray for the dead) and because he considered, that such as made a pious end, had plenty of grace stored up for them. 'Tis therefore a holy and wholesome thought to pray for the dead, that they may be freed from their sins.

GOSPEL. *John* vi. 37. 40.

**A**T that time: Jesus said to the multitude of the Jews: all that the Father giveth me, shall come to me; and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my own will but the will of him 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.

SECRET.

**F**AVOURABLY hear, O Lord, our humble prayers in behalf of the soul, [*or souls*] of thy servant, [*or servants*] the anniversary of whose death is this day, for whom we offer thee this sacrifice of praise: that thou mayst vouchsafe to admit it [*or them*] to the fellowship of thy saints. Thro'.

POSTCOMMUNION. *Presta.*

**G**RANT, we beseech thee, O Lord, that the soul [*or souls*] of thy servant, [*or servants*] the anniversary.

ry of whose death we commemorate, being purified by this sacrifice, may obtain both pardon and eternal rest. Thro'.

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## THE COMMON MASS FOR THE DEAD.

*The* INTROIT, GRADUAL, TRACT, SEQUENCE, OFFERTORY, and COMMUNION, as above p. xci.

I. COLLECT. *Deus, qui inter.*

*For Bishops or Priests departed.*

**O** God, by whose favour thy servants were raised to the dignity of Bishops [or Priests] and so honoured with the Apostolical function; grant we beseech thee, they may be admitted to the eternal fellowship of thy Apostles in heaven. Thro'.

II. COLLECT. *Deus, veniæ largitor.*

*For Brethren, Friends, and Benefactors.*

**O** God, the author of mercy, and lover of the salvation of mankind; we address thy clemency in behalf of our brethren, relations and benefactors, who are departed this life, that, by the intercession of blessed Mary ever a Virgin, and of all thy saints, thou would'st receive them into the enjoyment of eternal happiness. Thro'.

III. COLLECT. *Fidelium Deus.*

*For all the Faithful departed.*

**O** God, the creator and redeemer of all the faithful, give to the souls of all thy servants departed the remission of their sins; that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest.

LESSON. *Rev. xiv. 13.*

**I**N those days: I heard a voice from heaven saying to me: Write: Blessed are the dead, that die in the Lord. From henceforth saith the spirit they rest from their labours: for their works follow them.

GOSPEL. *John vi. 51. 55.*

**A**T that time; Jesus said to the multitude of the Jews: I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen I say

unto you: Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day.

## SECRETS.

*For Bishops or Priests.*

**A**CCCEPT, O Lord, we beseech thee, the sacrifice we offer for the souls of thy servants Bishops, [*or Priests*]; that those, whom in this life thou didst honour with the Episcopal [*or Priestly*] dignity, thou may'st join to the fellowship of thy saints in the kingdom of heaven. Thro'.

*For Brethren, Friends, and Benefactors.*

**O** God, whose mercy his infinite, graciously hear the prayers which we thy humble servants offer thee; and grant to the souls of our Brethren, Friends and Benefactors, on whom thou didst bestow the grace to confess thy name, the pardon of all their sins by these mysteries of our salvation. Thro'.

*For All the Faithful departed.*

**L**OOK down favourably, we beseech thee, O Lord, on the sacrifice we offer for the souls of thy servants; that as thou wast pleased to bestow on them the merit of Christian faith, thou wouldst also grant them the reward thereof. Thro'.

POSTCOMMUNION. *Prosit.*

*For Bishops or Priests.*

**G**RANT, we beseech thee, O Lord, by thy merciful clemency, which we have implored on behalf of the souls of thy servants Bishops [*or Priests*]: that by thy mercy they may eternally enjoy his presence, in whom they have hoped and believed. Thro'.

POSTCOMMUNION. *Presta.*

*For Brethren, Friends, and Benefactors.*

**G**RANT, we beseech thee, O almighty and merciful God, that the souls of our Brethren, Friends, and Benefactors for whom we have offered this sacrifice to thy majesty; being, by virtue of these mysteries purified from all sin, may, thro' thy mercy, receive the blessing of perpetual light. Thro'.

POSTCOMMUNION. *Animabus.*

*For All the Faithful departed.*

**G**RANT, we beseech thee, O Lord, that our humble prayers in behalf of the souls of thy servants, both men and women, may be profitable to them: so that

thou may'st deliver them from all their sins, and make them partakers of the redemption thou hast purchased for them. Who livest.

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OTHER PRAYERS FOR THE DEAD.

*For a Pope.*

COLLECT. *Deus, qui inter summos.*

**O** God, who hast pleased in thy providence to have thy servant N. reckoned among the chief Pastors of thy Church; grant, we beseech thee, that he who represented the person of thy only Son on earth, may be added to the company of thy holy Prelates in heaven. Thro' the same.

SECRET.

**A** CCEPT, O Lord, we beseech thee, the sacrifice we offer for the soul of thy servant N. thy chief Priest: that as thou didst honor him in this life with the Pontifical dignity, thou wouldst add him to the company of thy Saints in thy heavenly kingdom. Thro'.

POSTCOMMUNION. *Prosit.*

**M**AY thy mercy, O Lord, which we have implored assist the soul of thy servant N. our late chief Bishop; that by thy clemency he may enjoy his presence in whom he hoped and believed. Thro'.

*For a Bishop or Priest as above, p. xxviii. only in the singular number.*

*For a Man deceased.*

COLLECT. *Inclina.*

**H**EAR, we beseech thee, O Lord, the prayers we address to thy mercy; that the soul of thy servant, which thou hast called out of this world, may be received into the kingdom of light and peace, and be numbered among the blessed. Thro'.

SECRET.

**G**RANT, we beseech thee, O Lord, that this sacrifice may avail the soul of thy servant, by the offering of which thou wast pleased to have the sins of the world cancelled. Thro'.

POSTCOMMUNION. *Absolve.*

**R**ELLEASE, O Lord, the soul of thy servant from every chain of sin; that in the glory of the resurrection he may enjoy rest among thy saints and elect. Thro'.

*For a Woman deceased.*

COLLECT. *Quæsumus.*

**S**HEW mercy, O Lord, we beseech thee according to thy great goodness, to the soul of thy handmaid; and being now delivered from the corruption of this mortal life, give it part in thy eternal inheritance of bliss. Thro'.

SECRET.

**M**AY the soul of thy handmaid, O Lord, we beseech thee, be purified from all her sins by virtue of this sacrifice, without which no one was ever delivered from sin; that by these propitiatory mysteries, she may obtain thy mercy for ever. Thro'.

POSTCOMMUNION. *Inveniat.*

**M**AY the soul of thy handmaid, O Lord, enter into the participation of eternal light; of which eternal mercy she received the pledge in this sacrament. Thro'.

*For a Father or Mother.*

COLLECT. *Deus, qui nos.*

**O** God, who hast commanded us to honour our Father and Mother: mercifully shew pity to the soul [or souls] of my Father and [or of] my Mother, and forgive him [or her] their [or his or her] sins; and grant I may see them [or him or her] in the joys of eternal life, Thro'.

SECRET.

**R**ECEIVE, O Lord, the sacrifice I offer for the souls [or for the soul] of my Father and [or of] my Mother; and grant them [or him or her] eternal joys in the land of the living: and associate me with them [him or her] in the bliss of thy saints. Thro'.

POSTCOMMUNION. *Cælestis.*

**M**AY the participation of these heavenly mysteries, O Lord, I beseech thee, obtain rest and light for the souls [or soul] of my Father and [or of] my Mother; and may thy grace crown me with them [or him or her] for ever. Thro'.

THE OFFICE OF THE DEAD,

INSTRUCTION.

**A**CCORDING to the observation of the great St. Augustine, "We are not to doubt but that the

faithful departed are assisted by the prayers of the holy Church, the sacrifice of our salvation, and alms, so as to be treated by almighty God with more mercy than their sins deserve. For the universal Church of Christ hath always taken care, according to a tradition received from her fathers, to pray for those who died in the communion of the body and blood of Christ, when she mentions them in offering the sacrifice, and expressly takes notice that it is offered for them. It is therefore out of all doubt that these practices of the Church are beneficial to the dead; but they are so only to those, whose lives have been such as to deserve to be able to receive aid therefrom. For as to those, who have left their bodies without that faith which acts by love, and without the defence of the sacrament of faith; it would be to no purpose for them to receive these duties of piety from their relations, as they had not the pledge or token thereof during their life; either because they never had received, or had received in vain, the grace of God; as having amassed to themselves treasures, not of mercy, but of wrath."

## VESPERS.

Anth. **I** Will please the Lord in the land of the living.

Ant. **P**LACEBO Domino in regione vivorum.

## Psalm 114.

**I** have loved the Lord, because he will hear the voice of my petition.

Because he hath inclined his ear to me: \* therefore will I call on him during my days.

The pangs of death have surrounded me: \* the dangers of hell have found me out.

I found distress and grief: \* and I called on the name of the Lord:

O Lord deliver my soul; \* the Lord is merciful and righteous, and our God taketh compassion

**D**ILEXI, quoniam exaudiet Dominus vocem orationis meae.

Quia inclinavit aurem suam mihi: \* et in diebus meis invocabo.

Circumdederunt me dolores mortis: \* et pericula inferni invenerunt me.

Tribulationem et dolorem inveni: \* et nomen Domini invocabo.

O Domine, libera animam meam: \* misericors Dominus, et justus, et Deus noster miseretur.

The Lord taketh care of the little ones: \* I was brought low, and he delivered me.

Turn therefore, my soul to thy rest: \* for the Lord hath been good to thee.

For he hath snatched my soul from death; \* my eyes from tears, and my feet from falling.

Therefore will I please the Lord, \* in the land of the living.

*At the end of every Psalm, is said:*

Eternal rest \* grant to them, O Lord.

And may a perpetual light \* shine upon them.

Anth. I will please.

Anth. Alas, O Lord! my sojourning is prolonged!

*Psalm*

I cried out to the Lord in my distress, \* and he graciously heard me.

O Lord, deliver my soul from wicked lips, \* and from a deceitful tongue.

What will be done to thee, or what will be brought on thee, \* for a deceitful tongue. †

The sharpened arrows of the mighty one, \* with destructive burning coals.

Alas! that my sojourning his prolonged: I have dwelt with the inhabitants of Cedar: \* long hath my soul sojourned.

† Or, What profit or advantage will accrue to a deceitful, calumniating tongue?

Custodiens parvulos Dominus: \* humiliatus sum, et liberavit me.

Convertere anima mea in requiem tuam: \* quia Dominus benefecit tibi.

Quia eripuit animam meam de morte: \* oculos meos a lacrymis, pedes meos a lapsu.

Placebo Domino, \* in regione vivorum.

*Requiem æternam \* dona eis Domine.*

Requiem æternam \* dona eis Domine.

Et lux perpetua \* luceat eis.

Ant. Placebo.

Ant. Heu mihi, Domine, quia incolatus meus prolongatus est!

*cxix.*

AD Dominum, cum tribularer, clamavi: \* et exaudivit me.

Domine, libera animam meam a labiis iniquis, \* et a lingua dolosa.

Quid detur tibi, aut quid apponetur tibi \* ad linguam dolosam?

Sagittæ potentis acutæ, \* cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar: \* multum incola fuit anima mea.



I was peaceable with those who hated peace : \* when I spoke to them, they fell on me without a cause.

Anth. Alas ! O Lord.

Anth. The Lord preserveth thee from all harm : may the Lord still preserve thy life.

Cum his qui oderunt pacem, eram pacificus : \* cum loquebar illis, expugnabant me gratis.

Ant. Hei mihi ! Domine.

Ant. Dominus custodit te ab omni malo : custodiat animam tuam Dominus.

*Psalm cxx.*

I Lifted up my eyes towards the mountains : \* from whence aid will come to me.

My aid is from the Lord, \* who made both heaven and earth.

May he not permit thy foot to slip ; \* neither may he slumber, who is thy guardian.

Lo, he will neither sleep nor slumber, \* who is Israel's guardian.

Thy guardian is the Lord, the Lord is thy protector, \* he is at thy right hand.

The sun shall not burn thee by day : \* nor the moon by night.

The Lord preserveth thee from all harm : \* may the Lord preserve thy life.

May the Lord preserve thy coming in, and going out : \* now and for ever more.

Anth. The Lord preserveth thee.

Anth. If thou shouldst observe iniquities, O Lord ; Lord, who shall stand it.

*Psalm cxxix. De*

Anth. If thou shouldst observe iniquities,

LEVAVI oculos meos in montes : \* unde veniet auxiliûm mihi.

Auxilium meum a Domino, \* qui fecit cœlum & terram.

Non det in commotionem pedem tuum : \* neque dormitet, qui custodit te.

Eccè, non dormitabit, neque dormiet, \* qui custodit Israel.

Dominus custodit te, Dominus protectio tua, \* super manum dexteram tuam.

Per diem sol non uret te : \* neque luna per noctem.

Dominus custodit te ab omni malo : \* custodiat animam tuam Dominus.

Dominus custodiat introitum tuum, et exitum tuum : \* ex hoc nunc et usque in sæculum.

Ant. Dominus custodit te.

Ant. Si iniquitates observaveris, Domine ; Domine, quis sustinebit.

*profundis. p. 104.*

Ant. Si iniquitates observaveris.

## Psalm cxxxvii

I will praise thee, O Lord, with my whole heart : \* for that thou hast heard the words of my mouth.

In the presence of the angels will I sing to thee ; \* I will adore thee in thy holy temple and praise thy name.

Because of thy mercy, and because of thy truth † ; \* for thou hast shewn the greatness of thy holy name above all others.

In whatever day I call on thee, hear thou me ; \* thou wilt greatly add strength to my soul.

Let all the Kings of the earth praise thee, O Lord ; \* for they have heard all the words of thy mouth.

And let them sing the ways of the Lord ; \* for great is the glory of the Lord.

For the Lord is on high, and seeth the things below ; \* and the high things he knoweth at a distance *from him*. †

If I walk in the midst of distress, thou wilt preserve my life ; \* for thou hast stretched forth thy hand against the wrath of my enemies, and thy right hand hath saved me.

The Lord will avenge my cause ; \* O Lord, thy mercy is for ever ; slight

CONFITEBOR tibi, Domine, in toto corde meo : \* quoniam audisti verba oris mei.

In conspectu angelorum psallam tibi ; \* adorabo ad templum sanctum tuum, et confitebor nomini tuo.

Super misericordia tua et veritate tua ; \* quoniam magnificasti super omne nomen sanctum tuum.

In quacunque die invocaverote, exaudi me ; \* multiplicabis in anima mea virtutem.

Confiteantur tibi, Domine, omnes reges terræ ; \* quoniam audierunt omnia verba oris tui.

Et cantent in visceribus Domini ; \* quoniam magna est gloria Domini.

Quoniam excelsus Dominus, et humilia respicit ; \* et alta a longe cognoscit.

Si ambulavero in medio tribulationis, vivificabis me ; \* et super iram inimicorum meorum extendisti manum tuam, et salvum me fecit dextera tua.

Dominus retribuet pro me ; \* Domine, misericordia tua in sæculum ; opera ma-

† Expl. Because thou hast fulfilled thy promise. . . † Expl. Even : the highest things are still at an immense distance from him.

not the work of thy own hands. *num tuarum ne despicias.*

Anth. Slight not.

V. I heard a voice from heaven, saying to me. R. Blessed are the dead, who die in the Lord.

Ant. Opera manuum.

V. Audivi vocem de cœlo dicentem mihi. R. Beati mortui, qui in Domino moriuntur.

*At the MAGNIFICAT.*

Anth. Whatever my Father giveth me shall come to me : and him that cometh to me, I will not cast out.

Ant. Omne quod dat mihi Pater, ad me veniet : et eum, qui venit ad me, non ejiciam foras.

*The following prayers, both here and at Lauds, are said kneeling.*

Our Father. *In secret.*

V. And lead us not into temptation. R. But deliver us from evil.

V. Et ne nos inducas in tentationem. R. Sed libera nos a malo.

*Psalm cxlv.*

**P**RAISE the Lord, O my soul ; I will praise the Lord during my life : \* I will sing to my God, whilst I have a being.

**L**AUDA anima mea Dominum, laudabo Dominum in vita mea ; \* psallam Deo meo, quamdiu fuero.

Put not your trust in princes ; \* nor in the sons of men, who cannot save.

Nolite confidere in principibus ; \* in filiis hominum, in quibus non est salus.

Their breath shall depart, and they shall return to their mother earth : \* in that day shall all their devices come to nought.

Exibit spiritus ejus, et revertetur in terram suam : \* in illa die peribunt omnes cogitationes eorum.

But blessed is he, whose help is the God of Jacob, his hope is in the Lord his God : \* who made heaven, earth and sea, and all that is in them.

Beatus, cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius : \* qui fecit cœlum et terram, mare, et omnia quæ in eis sunt.

Who keepeth his promise for ever ; doth justice to those, who suffer wrongfully : \* and giveth food to those who hunger.

Qui custodit veritatem in sæculum, fecit judicium injuriarum patientibus : \* dat escam esurientibus.

The Lord releaseth those,

Dominus solvit compedi-

who are in fetters: \* the Lord giveth sight unto the blind.

The Lord lifteth those that are crushed *by a fall*: \* the Lord loveth the righteous.

The Lord is the guardian of the stranger: he will protect the orphan and the widow; \*but he will destroy the ways of sinners.

The Lord shall reign for ever; he is thy God, O Sion, \*from one generation to another.

*Instead of the foregoing Psalm, at Lauds is said the Psalm De profundis, p. 104. Then is said:*

V. From the gates of hell. R. Deliver their souls, O Lord. V. May they rest in peace. R. Amen. V. O Lord, hear my prayer. R. And let my cry come unto thee. V. May the Lord be with you. R. And with thy spirit.

tos; \* Dominus illuminat cæcos.

Dominus erigit elisos: \* Dominus diligit justos.

Dominus custodit advenas, pupillum et viduam suscipiet: \* et vias peccatorum disperdet.

Regnabit Dominus in sæcula, Deus tuus, Sion, \* in generationem et generationem.

V. A porta inferi. R. Erue, Domine, animas eorum. V. Requiescant in pace. R. Amen. V. Domine, exaudi orationem meam. R. Et clamor meus ad te veniat. V. Dominus vobiscum. R. Et cum spiritu tuo.

Let us pray. *Absolve.*

**A**BSOLVE, we beseech thee, O Lord, the soul of thy servant N. that being dead to this world, he [or she] may live to thee: and whatever sins he [or she] hath committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon. Thro'.

*This prayer is said on the day of the burial.*

*On an anniversary: Deus indulgentiarum, p. xcvi. and so of the other proper prayers according to occasion; which you will find after the Masses for the Dead.*

*After the prayer is said:*

V. Eternal rest grant to them, O Lord. R. And may a perpetual light shine upon them. V. May they rest in peace. R. Amen.

V. Requiem æternam dona eis, Domine. R. Et lux perpetua luceat eis. V. Requiescant in pace. R. Amen.

~~~~~  
MATINS.

Our Father. Hail Mary. I believe *in secret.*

*The INVITATORY.*

**T**HE King, to whom  
all things live, \*Come,  
let us adore.

**R**EGEM, cui omnia vi-  
vunt, \*Venite, adore-  
mus.

*And it is repeated twice over.*

**C**OME, let us rejoice in  
the Lord: let us sing  
to God our Saviour: let us  
present ourselves before  
him to celebrate his praise:  
and let us joyfully sing  
psalms to him.

**V**ENITE, exultemus  
Domino: jubilemus  
Deo salutari nostro: præ-  
occupemus faciem ejus in  
confessione: et in psalmis  
jubilemus ei.

The King, &c. *as above.*

Regem, &c.

For the Lord is the great  
God, and a great King a-  
bove all Gods: and the  
Lord will not reject his  
people; and in his hand  
are all the bounds of the  
earth; and he looketh  
down on the highest moun-  
tains.

Quoniam Deus magnus  
Dominus, et rex magnus  
super omnes Deos; quoni-  
am non repellet Dominus  
plebem suam, quia in manu  
ejus sunt omnes fines terræ,  
et altitudines montium ip-  
se conspicit.

Come, let us adore.

Venite, adoremus.

For the sea is his, and he  
made it; and his hands set-  
tled; the dry land; come,  
let us adore, and fall pros-  
trate before God; let us  
weep in the presence of the  
Lord who made us; for he  
is the Lord our God; and  
we are his people and the  
sheep of his pasture.

Quoniam ipsius est mare,  
et ipse fecit illud; et aridam  
fundaverunt manus e-  
jus; venite, adoremus, et  
procidamus ante Deum;  
ploremus coram Domino,  
qui fecit nos; quia ipse est  
Dominus Deus noster; nos  
autem populus ejus et oves  
pacuæ ejus.

The King, &c.

Regem, &c.

If this day you should  
hear his voice, harden not  
your hearts, as you did,  
when you provoked him,  
the day you tempted him in  
the desert; where your fa-  
thers tempted me, they  
tried, and saw my works.

Hodie si vocem ejus au-  
dieritis, nolite obdurare cor-  
da vestra, sicut in exacer-  
batione secundum diem ten-  
tationis in deserto: ubi ten-  
taverunt me patres vestri,  
probaverunt, et viderunt  
opera mea.

Come, let us adore.

I was forty years with this race of men, and I said: the hearts of this people are always wandering; and they have not known my ways; and I swore to them in my wrath, that they should not enter my abode.

The King, &c.

Eternal rest grant to them, O Lord, and may a perpetual light shine upon them.

Come, let us adore.

The King, &c.

*This Invitatory is only said on All Souls-day and the Burial day; on which days the three following Nocturns are also said, and the Anthems are doubled. At other Times only one Nocturn with Lauds is said, in this order: On Mondays and Thursdays the first Nocturn; on Tuesdays and Fridays the second; on Wednesdays and Saturdays the Third.*

### I. NOCTURN.

Anth. Direct.

Ant. Dirige.

*Psalm v.*

**L**END, O Lord, an ear to my words; \*attend unto my cry.

Be attentive to the voice of my prayer, \*O my King, and my God!

For to thee will I pray; \*thou, O Lord, in the morning wilt hear my voice.

In the morning will I stand before thee, and see; \*that thou art not a God that approvest iniquity.

Neither shall the wicked one abide near thee; \*nor unrighteous ones remain in thy sight.

Thou hatest all who

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Venite, adoremus.

Quadraginta annis proximus fui generationi huic, et dixi; semper hi errant corde; ipsi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Regem, &c.

Requiem æternam, dona eis, Domine, et lux perpetua luceat eis.

Venite, adoremus.

Regem, &c.

**V**ERBA mea auribus percipe, Domine; \*intellige clamorem meum.

Intende voci orationis meæ, \*rex meus, et Deus meus!

Quoniam ad te orabo: \*Domine, mane exaudies vocem meam.

Mane adstabo tibi et videbo; \*quoniam non Deus volens iniquitatem tu es.

Neque habitabit juxta te malignus; \*neque permanebunt injusti ante oculos tuos.

Odisti omnes qui operantur

†

work iniquity ; \* thou wilt destroy all who utter lies.

The Lord will abominate the bloody and deceitful man ; \* but I in the multitude of thy mercy,

Will enter thy house ; \* I will adore in thy holy temple full of awe of thee.

Lead me on, O Lord, in thy righteousness ; \* direct my way in thy sight because of my enemies.

For truth is not in their mouth ; \* their heart is all deceit.

Their throat is a gaping grave, they acted deceitfully with their tongues ; \* judge thou them, O God.

Let them fail in their designs ; exterminate them for their great and many wickednesses ; \* for it is thee, O Lord, they have provoked.

And let all rejoice, who hope in thee ; \* they shall for ever leap for joy, and thou shalt dwell among them.

And all, who love thy name, shall glory in thee ; \* for thou wilt bless the righteous one.

Lord, as with the shield of thy kind love, \* thou hast covered us.

Anth. Direct, O Lord my God, my steps in thy sight.

Anth. Return.

tur iniquitatem ; \* perdes omnes qui loquuntur mendacium.

Virum sanguinum et dolosum abominabitur Dominus ; \* ego autem in multitudine misericordiae tuae,

Introibo in domum tuam ; \* adorabo ad templum sanctum tuum in timore tuo.

Domine, deduc me in justitia tua ; \* propter inimicos meos dirige in conspectu tuo viam meam.

Quoniam non est in ore eorum veritas ; cor eorum vanum est.

Sepulchrum patens est guttur eorum, linguis suis dolose agebant ; \* judica illos, Deus.

Decidant a cogitationibus suis ; secundum multitudinem impietatum eorum expelle eos ; \* quoniam irritaverunt te, Domine.

Et lætentur omnes qui sperant in te ; \* in æternum, exultabunt, et habitabis in eis.

Et gloriabuntur in te omnes qui diligunt nomen tuum ; \* quoniam tu benedices justo.

Domine, ut scuto bonæ voluntatis tuæ, \* coronasti nos.

Ant. Dirige, Domine Deus meus, in conspectu tuo viam meam.

Ant. Convertere.

## Psalm vi.

**L**ORD, rebuke me not in thy fury ; nor chastise me in thy wrath.

Take pity on me, O Lord, for I am weak ; \* heal me, O Lord, for my bones are shaken.

And my soul is greatly dismayed ; \* but thou, O Lord, how long ?

Return, O Lord, and rescue my soul ; \* save me for thy mercy's sake.

For in death there is none who will be mindful of thee ; \* and in hell who shall praise thee ?

I have tired myself with my groaning, I will every night wash my bed ; \* I will water my couch with my tears.

My eye is disturbed with rage : \* I am grown old amidst all my enemies.

Away from me, all you who practise iniquity : \* for the Lord hath heard the voice of my weeping.

The Lord hath graciously heard my request ; \* the Lord hath admitted my prayer.

Let all my enemies be put to shame, and greatly dismayed ; \* let them be put to flight and shame very speedily.

Anth. Return, O Lord, and rescue my soul ; for

**D**OMINE, ne in furore tuo arguas me ; \* neque in ira tua corripias me.

Miserere mei, Domine, quoniam infirmus sum ; \* sana me, Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde : \* sed tu, Domine, usquequo ?

Convertere, Domine, et eripe animam meam ; \* salvum me fac propter misericordiam tuam.

Quoniam non est in morte qui memor sit tui : \* in inferno autem quis confitebitur tibi ?

Laboravi in gemitu meo, lavabo per singulas noctes lecturam meam : \* lacrymis meis stratum meum rigabo.

Turbatus est a furore oculus meus ; \* inveteravi inter omnes inimicos meos.

Discedite a me omnes, qui operamini iniquitatem ; \* quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam : \* Dominus orationem meam suscepit.

Erubescant et conturbentur vehementer omnes inimici mei ; \* convertantur et erubescant valde velociter.

Ant. Convertere, Domine, et eripe animam meam ;

† Or, in the grave.



there is none in death will  
be mindful of thee,

Anth. Lest at any time.

quoniam non est in morte,  
qui memor sit tui.

Ant. Ne quando.

*Psalm vii.*

**O** Lord my God, in thee  
have I hoped :\* save  
me from all my pursuers  
and deliver me.

Lest at any time *the ene-  
my* seize my soul like a  
lion ;\* when there is none  
to rescue me nor save me.

O Lord my God, if I  
have done thus ;\* if there  
be iniquity in my hands ;

If I have rendered evil to  
them that did me harm ;\*  
let me deservedly fall de-  
fenceless before my ene-  
mies.

Let the enemy pursue  
my soul, and seize it ; and  
let him trample out my  
life on the earth ;\* and  
bring down my glory to  
the dust.

Arise *then*, O Lord, in  
thy wrath ;\* and shew thy-  
self on high in *all* the bor-  
ders of my enemies.

And arise, O Lord my  
God, for the judgment  
thou hast appointed ;\* and  
the assembly of the nations  
shall surround thee.

Wherefore ascend again  
thy high *tribunal* :\* the  
Lord judgeth the nations.

Judge me, O Lord, ac-  
cording to my righteous-  
ness ;\* and according to  
my innocence.

The wickedness of sin-  
ners shall have an end, thou

**D**OMINE Deus meus,  
in te speravi ;\* salvum  
me fac ex omnibus perse-  
quentibus me, et libera me.

Ne quando rapiat, ut leo,  
animam meam ;\* cum non  
est qui redimat, neque qui  
salvum faciat.

Domine Deus meus, si  
feci istud ;\* si est iniquitas  
in manibus meis.

Si reddidi retribuendis  
mihi mala ;\* decidam meri-  
to ab inimicis meis inanis.

Persequatur inimicus ani-  
mam meam, et comprehen-  
dat, et conculcet in terra  
vitam meam ;\* et gloriam  
meam in pulverem deducat.

Exurge, Domine, in ira  
tua :\* et exaltare in finibus  
inimicorum meorum.

Et exurge, Domine Deus  
meus, in præcepto quod  
mandasti ;\* et synagoga  
populorum circumdabit te.

Et propter hanc in altum  
regredere ;\* Dominus ju-  
dicat populos.

Judica me, Domine, se-  
cundum justitiam meam :\*  
et secundum innocentiam  
meam super me.

Consumetur nequitia pec-  
catorum, et diriges justum :

thyself shalt guide the righteous one ; \* thou, O God, who searchest the hearts and reins.

It is just *I should expect* my help from the Lord, \* who saveth the upright of heart.

God is a just judge, mighty and patient ; \* doth he every day exert his wrath ?

Unless you change he will brandish his sword ; \* he hath bent his bow, and got it ready.

And in it he hath fitted instruments of death ; \* he hath made his arrows of burning fire.

Behold the *wicked one* hath been in labour with injustice ; he conceived grief, and brought forth iniquity.

He opened a pit, and sunk it ; \* and is fallen into the pit he made.

His grievances shall fall back on his own head ; \* and his wickedness come down on his own crown.

I will praise the Lord for his justice ; \* and I will sing to the name of the Lord the most high.

Anth. Lest at any time *the enemy* seize my soul like a lion, when there is none to rescue me, or save me.

V. From the gates of hell. R. Deliver their souls, O Lord.

Our Father. *All in secret.*

\* scrutans corda et renes. Deus.

Justum adiutorium meum a Domino, \* qui salvos facit rectos corde.

Deus iudex justus, fortis, et patiens : \* numquid irascitur per singulos dies ?

Nisi conversi fueritis, gladium suum vibrabit : \* arcum suum tetendit, et paravit illum.

Et in eo paravit vasa mortis : \* sagittas suas ardentibus effecit.

Ecce parturit iniquitatem : \* concepit dolorem, et peperit iniquitatem.

Lacum aperuit, et effodit eum : \* et incidit in foveam, quam fecit.

Convertetur dolor ejus in caput ejus : et in verticem ipsius iniquitas ejus descendet.

Confitebor Domino secundum justitiam ejus : \* et psallam nomini Domini altissimi.

Ant. Ne quando rapiat, ut leo, animam meam, dum non est qui redimat, neque qui salvum faciat.

V. A porta inferi. R. Erue, Domine, animas eorum.

I. LESSON.

**S**PARE me, O Lord, for my days are nothing. What is man that thou magnifiest him? Or why dost thou set thy heart upon him? Thou visitest him early in the morning, and thou suddenly triest him. How long, How long wilt thou not spare me, nor let me alone to swallow my spittle? I have sinned, what shall I do for thee, O thou guardian of men? Why hast thou set me opposite to thee, and why am I become burthen-some to myself? Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold I shall now sleep in the dust; and if thou seekest me in the morning, I shall not be.

R. I believe my Redeemer liveth: and at the last day I shall rise again from the earth: \* and I shall see God my Saviour in my own flesh. V. Whom I myself shall see, and not another, and my eyes shall behold him.\* And I shall see, &c. to V.

R. Credo quod Redemptor meus vivit: et in novissimo die de terra surrecturus sum: \* Et in carne mea videbo Deum Salvatorem meum. V. Quem visurus sum ego ipse, et non alius, et oculi mei spectaturi sunt. \* Et in carne, &c. to V.

II. LESSON. Job x.

**M**Y soul is weary of life; I will let go my speech against myself; I will speak in the bitterness of my soul. I will say to God; Do not thou condemn me; tell me why thou judgest me thus? Dost thou think it right to calumniate me and oppress me, the work of thy own hands, and help the designs of the wicked ones? Are thy eyes of flesh? Or wilt thou see as man seeth? Are thy days as the days of man, and are thy years as the times of man, that thou shouldst enquire after my iniquity, and search after my sin? And shouldst know that I have done no wicked thing, whereas no one can deliver out of thy hand.

R. Thou, who didst raise Lazarus from the grave, when he stunk: \* Do thou, O Lord, grant them rest, and a place of pardon. V. Thou, who art to come to judge the living and the

R. Qui Lazarum resuscitasti a monumento fœtidum: \* Tu eis, Domine, dona requiem, et locum indulgentiæ. V. Qui venturus es judicare vivos et mortuos, et sæculum per-

dead, and the world by ignem. \* Tu eis, Domine, fire.\* Do thou, O Lord, &c. to V.  
&c. to V.

III. LESSON. *Job x.*

**T**HY hands made me, and fashioned me wholly round about, and dost thou thus suddenly cast me down headlong? Remember, I beseech thee, that thou madest me like clay, and thou wilt reduce me to dust again. Didst thou not milk me as milk, and curdle me like cheese? Thou didst clothe me with skin and flesh: thou didst put me together with bones and sinews. Thou didst give me life and mercy, and thy care of me preserved my breath.

R. Lord, when thou shalt come to judge the world, where shall I hide myself from thy angry countenance? \* For I have sinned very much in my life. V. I tremble at what I have done, and blush before thee: when thou shalt come to judge, condemn me not. \* For I have sinned, &c. to V. V. Eternal rest grant to them, O Lord: and may a perpetual light shine upon them.\* For I have sinned, &c. to V.

R. Domine, quando veneris judicare terram, ubi me abscondam a vultu iræ tuæ? \* Quia peccavi nimis in vita mea. V. Commissa mea paveleo, et ante te erubesco: dum veneris judicare, noli me condemnare. \* Quia peccavi, &c. to V. Requiem æternam dona eis, Domine: et lux perpetua luceat eis. \* Quia peccavi, &c. to V.

## II. NOCTURN.

Anth. He hath set me.

Anth. In loco.

*Psalm xxii.*

**T**HE Lord is my shepherd, and nothing shall be wanting to me: he hath set me in a place of pasture.

He hath brought me up near a refreshing stream; \* he hath brought back my soul.

He led me in the paths of righteousness, \* for his own name's sake.

**D**OMINUS regit me, et nihil mihi deerit: \* in loco pascuæ ibi me collocavit.

Super aquam refectiois edacavit me: animam meam convertit.

Deduxit me super semitas justitiæ, \* propter nomen suum.

And were I to walk in the midst of the shadow of death, I would fear no harm,\* for thou art with me.

Thy crook and thy staff\* have been my comfort.

Thou hast set before me a table,\* against those who trouble me.

Thou hast anointed my head with oil : \* how beautiful is my cheering cup!

And thy mercy will follow me close \* all the days of my whole life.

And that I may dwell in the house of the Lord,\* for *all* the length of days.

Anth. He hath set me in a place of pasture.

Anth. The sins.

*Psalm* xxiv.

**T**O thee, O Lord, have I raised up my soul : my God, in thee do I put my trust, let me not be put to shame.

Neither let my enemies laugh me to scorn : \* for none that wait for thee, shall be confounded.

Let all those be confounded who act wickedly \* without a cause.

Shew me O Lord, thy ways : \* and instruct me in thy paths.

Guide me by the truth †, and teach me : \* for thou art God my Saviour, and for thee have I looked all day long.

† Or, according to thy promise.

Nam, etsi ambulavero in medio umbræ mortis, non timebo mala : \* quoniam tu mecum es.

Virga tua, et baculus tuus,\* ipsa me consolata sunt.

Parasti in conspectu meo mensam,\* adversus eos qui tribulant me.

Impinguasti in oleo caput meum : \* et calix meus inebrians quam præclarus est !

Et misericordia tua subsequetur me \* omnibus diebus vitæ meæ.

Et ut inhabitem in domo Domini \* in longitudinem dierum.

Ant. In loco pascuæ ibi me collocavit.

Ant. Delicta.

**A**D te, Domine, levavi animam meam : \* Deus meus, in te confido, non erubescam.

Neque irrideant me inimici mei ; \* etenim universi qui sustinent te, non confundentur.

Confundantur omnes iniqua agentes \* supervacue.

Vias tuas, Domine, demonstra mihi ; \* et semitas tuas edoce me.

Dirige me in veritate tua, et doce me ; \* quia tu es Deus Salvator meus, et te sustinui tota die.

Call to mind, O Lord, the *many instances* of thy compassion, \* and of thy mercies from the beginning.

The sins of my youth \* and ignorance do not thou remember.

Remember me *only* in thy mercy, \* for thy own goodness sake, O Lord.

The Lord is merciful and just; \* therefore will he give sinners a law in the way. †

He will direct the mild in justice; \* he will teach the meek his ways.

All the ways of the Lord are mercy and truth, \* to those who seek his law and ordinances.

For thy own name's sake, O Lord, wilt thou pardon my sin; \* tho' it be exceeding great.

Who is the man, that feareth the Lord? \* He hath appointed him a law in the way he hath chosen.

His soul shall dwell in *the midst* of good things; \* and his seed shall inherit the land.

The Lord is the support of those that fear him; \* and his covenant shall be made known to them.

My eyes are ever towards the Lord, \* for he will pluck my feet out of the snare.

† Expl. In this mortal life, which is the way to a better. Or, He will give sinners a law to go by.

Reminiscere miseracionum tuarum, Domine, \* et misericordiarum tuarum, quæ a sæculo sunt.

Delicta juventutis meæ, \* et ignorantias meas ne memineras.

Secundum misericordiam tuam memento mei tu; \* propter bonitatem tuam, Domine.

Dulcis et rectus Dominus; \* propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in iudicio; \* docebit ruites vias suas.

Universæ viæ Domini misericordia et veritas, \* requirentibus testamentum ejus, et testimonia ejus.

Propter nomen tuum, Domine, propitiaberis peccato meo; \* multum est enim.

Quis est homo, qui timet Dominum? \* Legem statuit ei in via, quam elegit.

Anima ejus in bonis demorabitur; \* et semen ejus hæreditabit terram.

Firmamentum est Dominus timentium eum; \* et testamentum ipsius ut manifestetur illis.

Oculi mei semper ad Dominum, \* quoniam ipse evellet de laqueo pedes meos.

Look down on me, and take pity on me: \* for I am forlorn and poor.

The troubles of my heart are many; \* deliver me from *all* my straits.

Behold my abject state and my turmoil; \* and forgive me all my sins.

Consider my enemies, how their number is increased \* and their hatred against me is unjust.

Be thou the guardian of my soul, and rescue me; \* let me not be put to shame, since I hope in thee.

The guiltless and upright have stuck to me; \* because I look for thee.

Deliver Israel, O God, \* from all his tribulations.

Anth. The sins of my youth, and my ignorance remember not, O Lord.

Anth. I hope to see.

*Psalm* xxvi.

**T**HE Lord is my light and my salvation, \* whom shall I fear.

The Lord is the protector of my life; \* who shall make me tremble?

Whilst the wicked ones draw near against me, \* to eat my flesh:

Those very enemies, who afflicted me, \* are themselves become weak and fallen.

If *therefore* whole armies draw up against me, \* my heart shall not fear.

If the battle rise up

Respice in me, et miserere mei: \* quia unicus et pauper sum ego.

Tribulationes cordis mei multiplicatæ sunt; \* de necessitatibus meis erue me.

Vide humilitatem meam et laborem meum; et dimitte universa delicta mea.

Respice inimicos meos, quoniam multiplicati sunt; \* et odio iniquo oderunt me.

Custodi animam meam, et erue me; \* non erubescam, quoniam speravi in te.

Innocentes et recti adhæserunt mihi; \* quia sustinui te.

Libera, Deus, Israel, \* ex omnibus tribulationibus suis.

Ant. Delicta juventutis meæ, et ignorantias meas ne memineris, Domine.

Ant. Credo videre.

**D**OMINUS illuminatio mea et salus mea, \* quem timebo?

Dominus protector vitæ meæ; \* a quo trepidabo?

Dum appropiant super me nocentes, \* ut edant carnes meas:

Qui tribulant me inimici mei, \* ipsi infirmati sunt, et ceciderunt.

Si consistant adversum me castra, \* non timebit cor meum.

Si exurgat adversum me

against me ; \* I will still keep up my hopes.

One thing have I asked of the Lord, and that will I persist to ask ; \* that I may dwell in the house of the Lord all the days of my life.

That I may see the beauty of the Lord, \* and visit his holy temple.

For he *heretofore* concealed me in his tabernacle ; \* in the days of evils he protected me in a secret part of his tabernacle.

He placed me on a rock on high : \* and now *again* he hath raised my head above my enemies.

I will go round, and offer a victim in his tabernacle with shouts of joy : \* I will sing and perform a hymn unto the Lord.

Hear, O Lord, my voice, by which I have cried out to thee ; \* have mercy on me, and hear me.

To thee my heart hath said ; my face hath sought thee ; \* thy face, O Lord, will I still seek.

Turn not away thy face from me ; \* turn not off in thy wrath from thy servant.

Be thou my help ; \* forsake me not, nor slight me, O God my Saviour.

For my father and my mother have abandoned me ; \* but the Lord hath taken care of me.

prælium ; \* in hoc ego sperabo.

Unam petii a Domino, hanc requiram ; \* ut inhabitem in domo Domini omnibus diebus vitæ meæ.

Ut videam voluptatem Domini, \* et visitem templum ejus.

Quoniam abscondit me in tabernaculo suo ; \* in die malorum protexit me in abscondito tabernaculi sui.

In petra exaltavit me ; et nunc exaltavit caput meum super inimicos meos.

Circuivi et immolavi in tabernaculo ejus hostiam vociferationis : \* cantabo, et psalmum dicam Domino.

Exaudi, Domine, vocem meam, qua clamavi ad te ; \* miserere mei, et exaudi me.

Tibi dixit cor meum ; exquisivit te facies mea ; \* faciem tuam, Domine, requiram.

Ne avertas faciem tuam a me ; \* ne declines in ira a servo tuo.

Adjutor meus esto ; \* ne derelinquas me, neque despicias me, Deus salutaris meus.

Quoniam pater meus et mater mea dereliquerunt me ; \* Dominus autem assumpsit me,



Set me, O Lord, a law in thy way ; \* and direct me in the right path because of my enemies.

Deliver me not over to the will of them that afflict me ; \* for unjust witnesses have stood up against me, and iniquity hath belied itself.

I hope to see the good things of the Lord, \* in the land of the living.

Expect the Lord, act manfully ; \* and let thy heart be stout and wait the Lord.

Anth. I hope to see the good things of the Lord in the land of the living.

V. May the Lord place them with princes. R. With the princes of his people.

Our Father. *In secret.*

IV. LESSON. *Job xiii.*

**D**O thou answer me. How many are my iniquities and sins ? Make me know my crimes and offences. Why hidest thou thy face, and thinkest me thy enemy ? Against a leaf, that is carried away with the wind, thou shewest thy power, and pursuest a dry straw. For thou writest bitter things against me, and hast a mind to consume me for the sins of my youth. Thou hast put my feet in the stocks, and hast observed all my paths ; and thou hast considered the steps of my feet. Who am to be consumed as rottenness, and as a garment that is eaten by the moth.

R. Remember me, O God, for my life is a blast, \* neither let the face of man see me. V. From the deep I cried out to thee, O Lord, Lord, hear my voice. \* Neither let, &c. to V.

Legem pone mihi, Domine, in via tua ; \* et dirige me in semitam rectam propter inimicos meos.

Ne tradideris me in animas tribulantium me ; \* quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

Credo videre bona Domini, \* in terra viventium.

Expecta Dominum, viriliter age ; \* et confortetur cor tuum, et sustine Dominum.

Ant. Credo videre bona Domini in terra viventium.

V. Collocet eos Dominus cum principibus. R. Cum principibus populi sui.

R. Memento mei, Deus, quia ventus est vita mea, \* nec aspiciat me visus hominis. V. De profundis clamavi ad te, Domine, Domine, exaudi vocem meam. \* Nec aspiciat, &c. to V.

V. LESSON. Job xiv.

**M**AN born of a woman, living for a short time, is filled with many miseries. He cometh forth like a flower, and is destroyed and fleeth as a shadow, and never continueth in the same state. And dost thou think it meet to open thy eyes upon such a one, and to bring him to judgment with thee? Who can make him clean, that was conceived of unclean seed? Is it not thou, who alone art? The days of man are short, and the number of his months is before thee: thou hast appointed his bounds, which cannot be passed. Depart a little from him, that he may rest, until his wished-for day come, as that of the hireling.

R. Woe be to me, O Lord, for I have sinned greatly in my life: unhappy wretch, what shall I do! Whither shall I fly but to thee, O my God? \* Have mercy on me, when thou comest at the last day. V. My soul is greatly dismayed, but do thou, O Lord, assist it. \* Have mercy, &c. to V.

R. Hei mihi, Domine, quia peccavi nimis, in vita mea: quid faciam miser! Ubi fugiam nisi ad te, Deus meus? \* Miserere mei, dum veneris in novissimo die. V. Anima mea turbata est valde, sed tu, Domine, succurre ei.\* Miserere, &c. to V.

VI. LESSON.

**W**HO will grant me this, that thou mayest protect me in hell, † and hide me, till thy wrath pass, and appoint me a time when thou wilt remember me? Shall a man that is dead, thinkest thou, live again? All the days, in which I am now in warfare, I expect until my change come. Thou shalt call to me, and I will answer thee; to the work of thy own hands thou wilt stretch out thy right hand. Thou indeed hast numbered my steps, but pardon me my sins.

R. Remember not my sins, O Lord, \* when thou shalt come to judge the world by fire. V. Direct, O Lord, my way in thy sight.\* When thou, &c.

R. Ne recorderis peccata mea, Domine,\* dum veneris judicare sæculum per ignem. V. Dirige, Domine Deus meus, in conspectu tuo viam meam.

† Expl. Among the dead, in the place of departed souls before the coming of Christ.

to V. Eternal rest grant them, O Lord, and may a perpetual light shine upon them.\* When thou, &c. to V.

\* Dum veneris, &c. to V. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.\* Dum veneris, &c. to V.

III. NOCTURN.

Anth. Be pleased.

Ant. Complacemat.

Psalm xxxix.

WITH earnest expectation have I waited for the Lord : \* and he hath lent an ear to me.

EXPECTANS expectationem vi Dominum ; \* et intendit mihi.

And he hath heard my prayers ; \* and hath brought me out of the pit of misery and out of the dirty mire.

Et exaudivit preces meas ; \* et eduxit me de lacu miseriæ et de luto fœcis.

And he hath set my feet on a rock : \* and directed my steps.

Et statuit supra petram pedes meos ; \* et direxit gressus meos.

And he hath put in my mouth a new canticle : \* a song to our God.

Et immisit in os meum canticum novum ; \* carmen Deo nostro.

Many shall see this with awful fear : \* and place their hope in the Lord.

Videbunt multi, et timebunt ; \* et sperabunt in Domino.

Blessed is the man, whose hope is the name of the Lord : \* and who hath not looked up to vanities and lying follies. †

Beatus vir, cujus est nomen Domini spes ejus ; \* et non respexit in vanitates, et insanias falsas

Thou hast multiplied, O Lord my God, thy wonders ; \* and in thy designs none is like to thee.

Multa fecisti tu, Domine Deus meus, mirabilia tua ; \* et cogitationibus tuis non est qui similis sit tibi.

I have attempted to relate them, and to speak of them ; \* but they are above number.

Annuntiavi et locutus sum ; \* multiplicati sunt super numerum.

Sacrifice and oblation thou desiredst not : \* but thou openedst my ears for me. ‡

Sacrificium et oblationem nolui ; \* aures autem perfecisti mihi.

† Expl. Idols and idolatrous practices.

‡ Expl. The ears of Christ, as man, were opened to hear and obey the commandment of God with regard to the plan of the re-

Burnt-offering and sin-offering thou requiredst, not ; \* then I said ; Behold I come. §

|| In the beginning of the book, it is written of me, that I was to do thy will ; \* 'tis what I have desired, O my God, and that thy law should be in the centre of my heart.

I have published thy justice in the great assembly ; \* so I will not restrain my lips ; thou, O Lord, knowest it.

Thy justice I have not hid within my heart ; \* I have published thy truth † and thy salvation.

I have not concealed thy mercy nor thy truth \* from the numerous assembly.

With-hold not thou, O Lord, thy tender mercies from me ; \* thy mercy and thy truth have always been my support.

For evils without number have surrounded me : \* my iniquities † have overtaken me, and I could not look up.

redemption of mankind. § Expl. The typical sacrifices were no longer required by God, when the time for the real victim to appear was come. || Expl. In the beginning of Genesis, immediately after the fall of man, a promise was made that the seed of the woman should crush the head of the serpent, and so execute the gracious will and design of God with regard to the redemption of mankind. Or, in *capite libri*, may signify throughout the whole book, as not only the prophetic writings, but the whole history of the people of God, and the ceremonial precepts pointed him out. He was the end of the law. † Expl. The certain promise of God, and the accomplishment thereof, the salvation of mankind. † Expl. The iniquities of mankind, which Christ took on himself to cancel.

Holocaustum & pro peccato non postulasti : \* tunc dixi : Ecce venio.

In capite libri scriptum est de me, ut facerem voluntatem tuam : \* Deus meus, volui, & legem tuam in medio cordis mei.

Annuntiavi justitiam tuam in ecclesia magna ; \* ecce labia mea non prohibebo : Domine, tu scisti.

Justitiam tuam non abscondi in corde meo : \* veritatem tuam, et salutare tuum dixi.

Non abscondi misericordiam tuam, et veritatem tuam \* a concilio multo.

Tu autem, Domine, ne longe facias miserationes tuas a me : \* misericordia tua et veritas tua semper susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus : \* comprehenderunt me iniquitates meæ, et non potui ut viderem.

They are more than the hairs of my head : \* and my heart hath failed me.

Be pleased, O Lord, to rescue me : \* look down O Lord, to help me.

Let them be altogether put to confusion and shame, who seek \* to take away my life.

Let them be put to flight and shame, \* who seek me harm.

Let them forthwith bear their own confusion, \* who say to me, Aha, Aha. †

Let all who seek thee, exult and rejoice in thee ; \* and let those who love thy salvation, ever say ; May the Lord be glorified.

But tho' I am poor and needy ; \* the Lord taketh care of me.

Thou art my helper and my protector : \* my God, make no delay.

Anth. Be pleased, O Lord, to rescue me : O Lord, look down to help me.

Anth. Heal, O Lord.

**B**LESSED is the man who considereth the poor and needy one ; \* in the evil day will the Lord deliver him.

May the Lord preserve him, and grant him life, and make him blessed on earth ; \* and deliver him

Multiplicatis sunt super capillos capitis mei ; \* et cor meum deliquit me.

Complaceat tibi, Domine, ut eruas me ; \* Domine, ad adjuvandum me respice.

Confundantur, et revereantur simul, qui querant animam meam ; \* ut auferant eam.

Convertantur retrorsum, et revereantur, \* qui volunt mihi mala.

Ferant confestim confusionem suam, \* qui dicunt mihi, Euge, Euge.

Exultent et letentur super te omnes querentes te ; \* et dicant semper ; Magnificetur Dominus, qui diligunt salutare tuum.

Ego autem mendicatus sum, et pauper ; \* Dominus sollicitus est mei.

Adjutor meus et protector meus tu es ; \* Deus meus ne tardaveris.

Ant. Complaceat tibi, Domine, ut eripias me ; Domine, ad adjuvandum me respice.

Ant. Sana, Domine.

Psalm xl.

**B**EATUS qui intelligit super egenum et pauperem ; \* in die mala liberabit eum Dominus.

Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra ; \* et non tradat eum in animam

† Expl. A taunting and insulting manner of speech.

not up to the will of his enemies,

May the Lord help him on his bed of sorrow; \* thou hast turned all his bed in his sickness.

I said; Thou, O Lord, have mercy on me; \* heal my soul, for I have offended thee.

My enemies have spoke evil against me; \* When will he die, and when shall his name perish?

If one of them came in to see, he spoke vain things; \* his heart heaped up iniquity to itself.

He went out, \* and spoke unto the rest.

All my enemies whispered together against me; \* against me they devised harm.

An unjust design they formed against me; \* but will not he that sleeps arise again?

For the man of my peace†, in whom I placed a confidence; \* he who eat my bread, hath shewn great treachery to me.

But do thou, O Lord, have mercy on me; and raise me up; \* and I will repay them.

In this have I known thou lovest me; \* because my enemy is not to triumph over me.

† Expl. The man with whom I lived in peace and intimacy viz. Judas, whom I fed with my bread, viz. at the last supper.

inimicorum ejus.

Dominus opem ferat illi super lectum doloris ejus; \* univcrsum stratum ejus versavit in infirmitate ejus.

Ego dixi; Domine, miserere mei; \* sana animam meam, quia peccavi tibi.

Inimici mei dixerunt mala mihi; \* Quando morietur, et peribit nomen ejus?

Et si ingrediebatur ut videret, vana loquebatur; \* cor ejus congregavit iniquitatem sibi.

Egrediebatur foras, \* et loquebatur in idipsum.

Adversum me susurrabant omnes inimici mei; \* adversum me cogitabant mala mihi.

Verbum iniquum constituerunt adversum me; \* numquid qui dormit non adjiciet, ut resurgat?

Etenim homo pacis meae, in quo speravi; \* qui edebat panes meos, magnificavit super me supplantationem.

Tu autem, Domine, miserere mei, et resuscita me; \* et retribuam eis.

In hoc cognovi, quoniam voluisti me; \* quoniam non gaudebit inimicus meus super me.

And thou hast upheld me  
by reason of my innocence ;  
\* and thou hast settled me  
in thy presence for ever.

Blessed be the Lord, the  
God of Israel from the be-  
ginning, and for evermore ;  
\* so be it, so be it.

Anth, Heal, O Lord,  
my soul, for I have of-  
fended thee.

Anth. My soul.

**A**S the hart panteth af-  
ter the fountains of  
water ; \* so doth my soul  
pant after thee, O God.

My soul hath thirsted af-  
ter the mighty and living  
God ; \* When shall I come  
and appear before the face  
of God ?

My tears have been my  
bread both day and night ;  
\* whilst every day they say ;  
Where is now thy God ?

These things have I borne  
in mind, and poured forth  
my soul ; \* for I shall go to  
the place of the wonderful  
tabernacle, to the very  
house of God ;

With the voice of joy  
and praise ; \* the noise of  
feasting.

Why then art thou so  
sorrowful, O my soul ? \*  
And why dost thou disturb  
me ?

Hope in God, for him  
will I still praise ; \* he is  
the Saviour I look for, and  
my God.

My soul is troubled  
within me ; \* therefore will

Me autem propter inno-  
centiam suscepisti ; \* et  
confirmasti me in conspec-  
tu tuo in aeternum.

Benedictus Dominus,  
Deus Israel a seculo et us-  
que in seculum ; \* fiat,  
fiat.

Ant. Sana, Domine, a-  
nimam meam, quia peccavi  
tibi.

Ant. Sitivit.

*Psalm xli.*

**Q**UEMADMODUM  
desiderat cervus ad  
fontes aquarum ; \* ita de-  
siderat anima mea ad te,  
Deus.

Sitivit anima mea ad De-  
um fontem vivam ; \* quan-  
do veniam, et apparebo  
ante faciem Dei ?

Fuerunt mihi lacrymae  
meae panes die ac nocte ; \*  
dum dicitur mihi quotidie ;  
Ubi est Deus tuus ?

Haec recordatus sum, et  
effudi in me animam me-  
am ; \* quoniam transibo  
in locum tabernaculi ad-  
mirabilis, usque ad domum  
Dei ;

In voce exultationis et  
confessionis ; \* sonus epu-  
lantis.

Quare tristis es, anima  
mea ? Et quare conturbas  
me ?

Spera in Deo, quoniam  
adhuc confitebor illi ; \* salu-  
tare vultus mei, et Deus  
meus.

Ad meipsum anima mea  
conturbata est ; \* propterea

I remember thee from the land of Jordan, and the mountains of Hermon, and the little hill.

Deep calleth upon deep, \* with the roaring of thy water-spouts.

All thy surges and thy billows \* have passed over me.

In the day-time the Lord sent mercy; \* and *I sung* a canticle to him by night.

I have a prayer to the God of my life; \* to God will I say: Thou art my support.

Why hast thou forgotten me? \* And why do I go sorrowful, while the enemy afflicteth me?

While my bones are shattered, \* my enemies, who distress me, insult me:

While every day they say to me; Where is now thy God? \* Why art thou sorrowful, O my soul, and why dost thou disturb me?

Hope in God, for him will I still praise: \* he is the Saviour I looked for, and my God.

Anth. My soul hath thirsted after the living God; when shall I come and appear before the face of the Lord.

V. Deliver not up to wild beasts the souls that praise thee. R. Nor forget for ever the souls of thy poor ones.

Our Father. *In Secret.*

memor ero tui de terra Jordanis, et Hermonibus, et monte modico.

Abyssus abyssum invocat, \* in voce cataractarum tuarum.

Omnia excelsa tus et fluctus tui \* super me transierunt.

In die mandavit Dominus misericordiam suam; et nocte canticum ejus.

Apud me oratio. Deo vitas mee; \* dicam Deo; Susceptor meus es.

Quare oblitus es mei? \* et quare contristatus incedo, dum affligit me inimicus?

Dum confringentur ossa mea, \* exprobraverunt mihi, qui tribulant me, inimici mei;

Dum dicunt mihi per singulos dies; Ubi est Deus tuus? \* Quare tristis es anima mea, et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi; \* Salutare vultus mei, et Deus meus.

Ant. Sitivit anima mea ad Deum vivam; quando veniam et apparebo ante faciem Domini.

V. Ne tradas bestiis animas confitentes tibi. R. Et animas pauperum tuorum ne obliviscaris in finem.



VII. LESSON. *Job xvii.*

**M**Y spirit shall be wasted, my days shall be shortened, and there is nothing remaineth for me, but the grave. I have not sinned, and my eye abideth in bitterness. Deliver me, O Lord, and place me near thee; and then let any one's hand fight against me. My days have passed away, my thoughts are dissipated, tormenting my heart. They have changed night into day, and after darkness I hope for light again. If I wait, hell is my house, and I have made my bed in darkness. I have said to rottenness: Thou art my father: and to the worms: You are my mother and sister. Where then is now my expectation, and who considereth my patience?

R. While I sin every day and repent not, the fear of death disturbeth me: \* Because in hell there is no redemption; have mercy on me, O God, and save me. V. Save me, O God, by thy name, and rescue me by thy might. \* Because, &c. to V.

R. Peccantem me quotidie, et non me poenitentem, timor mortis conturbat me; \* Quia in inferno nulla est redemptio; miserere mei, Deus, et salva me. V. Deus in nomine tuo salvum me fac, et in virtute tua libera me. \* Quia, &c. to V.

VIII. LESSON. *Job xix.*

**T**HE flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth. Take pity on me, take pity on me, at least you my friends; for the hand of the Lord hath touched me. Why do you persecute me like God, and glut yourselves with my flesh? Who will grant me that my words may be written? Who will grant me that they may be marked down in a book with an iron pen, or in a plate of lead, or be graven with an instrument on flint? For I know that my Redeemer liveth, and at the last day I shall rise out of the earth; And I shall again be clothed with my skin, and I shall see my God in my own flesh. Whom I myself shall see, and my own eyes behold, and not another. This my hope is laid up in my bosom.

R. O Lord, judge me not according to what I have done: I have done nothing worthily in thy

R. Domine, secundum actum meum noli me iudicare; nihil dignum in conspectu tuo egi; ideo

§ Expl. The place of the souls departed.

sight : therefore I beseech thy majesty,\* That thou, O God, wouldst blot out my iniquity. V. Wash me still more, O Lord, from my iniquity and cleanse me from my sin.\* That thou, &c. to V.

deprecor majestatem tuam, \* Ut tu, Deus, deleas iniquitatem meam. V. Amplius lava me, Domine, ab injustitia mea & a delicto meo munda me.\* Ut, &c. to V.

IX. LESSON. *Job x:*

**W**HY didst thou bring me forth out of the womb? O that I had been consumed, that eye might not see me! I should have been, as if I had not been, carried from the womb to the grave; Will not the fewness of my days be ended shortly? Suffer me therefore to vent my grief a little, before I go, and return no more, to a land that is dark and covered with the mist of death; a land of misery and darkness; where the shadow of death, and no order, but everlasting horror, dwelleth.

**R.** Deliver me O Lord, from the ways of hell, who didst break its brazen gates, and didst visit hell, and didst give them light, to see thee, \* Who were in sufferings in darkness. V. Crying out and saying; Thou art come, our Redeemer. \* Who were, &c. to V. Eternal rest grant to them, O Lord, and may a perpetual light shine upon them. \* Who were, &c.

**R.** Libera me Domine, de viis inferni, qui portas aeneas confregisti; et visitasti infernum, et dedisti eis lumen, ut viderent te, \* Qui erant in poenis tenebrarum. V. Clamantes et dicentes; Advenisti, Redemptor noster. \* Qui erant, &c. to V. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.\* Qui erant, &c.

*Whenever the nine Lessons are said, instead of the foregoing R is said:*

**R.** Deliver me, O Lord, from eternal death, at that dreadful day, \* When heaven and earth shall shake; \* When thou shalt come to judge the world by fire. V. I am seized with trembling and dread, while the examination is coming on, and future wrath.\* When heaven and earth, &c. to V. V.

**R.** Libera me Domine, de morte æterna, in die illa tremenda, \* Quando cœli movendi sunt et terra; \* Dum veneris judicare sæculum per ignem. V. Tremens factus sum ego et timeo, dum discussio venerit, atque ventura ira. \* Quando cœli, &c. to V. V. Dies illa, dies iræ, cala-

That day is a day of wrath, of calamity and misery; a great and bitter day. \* When thou shalt come, &c. to V. V. Eternal rest give to him [or her] O Lord, and may a perpetual light shine upon him [or her] R. Deliver me, &c. to V.

mitatis et miseræ; dies magna, et amara valde. \* Dum veneris, &c. to V. V. Requiem æternam dona ei, Domine, et lux perpetua luceat ei, R. Libera me, &c. to V.

## LAUDS.

Anth. The bones.

Ant. Ossa.

*Psalm* l. Miserere, p. 104.

Anth. The bones that we humbled, shall rejoice in the Lord.

Ant. Exultabunt Domino ossa humiliata.

Anth. Hear, O Lord:

Ant. Exaudi, Domine.

*Psalm* lxxiv.

**A** Hymn becometh thee, O God, in Sion; \* and a vow shall be paid thee in Jerusalem.

**T**E decet hymnus, Deus, in Sion; \* & tibi reddetur votum in Jerusalem.

Hear thou my prayer; \* before thee shall all flesh come.

Exaudi orationem meam; \* ad te omnis caro veniet.

Wicked deeds have overpowered us; \* but thou wilt pardon our sins.

Verba iniquorum prævaluerunt super nos; \* & impietatibus nostris tu propitiaberis.

Blessed is he, whom thou hast chosen and taken to thyself; \* he shall dwell in thy courts.

Beatus quem elegisti, & assumpsisti; \* inhabitabit in atriis tuis.

We shall be filled with the good things of thy house; \* holy is thy temple, wonderful in justice.

Replebimur in bonis domus tuæ; \* sanctum est templum tuum, mirabile in æquitate.

Hear us, O God our Saviour, \* the hope of all the bounds of the earth, and of the distant seas.

Exaudi nos, Deus Salutaris noster; \* spes omnium finium terræ, & in mari longe.

Thou who didst settle the mountains by thy own strength, being armed with

Præparans montes in virtute tua, accinctus potentia; \* qui conturbas pro-

power ; \* thou who frightenest the deep, and its roaring waves.

The Gentiles shall be dismayed, and those who inhabit the bounds of the earth, shall be frightened with thy prodigies ; \* the mornings and evenings wilt thou make joyful.

Thou hast visited the land, and thou hast plentifully watered it ; \* thou hast enriched it exceedingly.

The river of God is filled with water, thou hast got ready the food of thy people ; \* for so is the land prepared.

Drench plentifully the furrows thereof, increase its produce ; \* the teeming earth shall rejoice at the falling dew.

Thou wilt bountifully bless the whole course of the year ; \* and thy fields shall be filled with plenty.

The pastures of the desert shall be fat ; \* and the hills be girt with joy.

The rams of the flock are clothed, and the vallies shall abound with corn ; \* they shall shout, and sing an hymn.

Anth. Hear, O Lord, my prayer, all flesh shall come before thee.

Anth. Thy right hand.

*Psalm* lxii.

**O** God, my God, \* to thee do I watch at break of day.

fundum maris, soñum fluctuum ejus.

Turbabuntur Gentes, & timebunt, qui habitant terminos a signis tuis ; \* exitus matutini et vespere delectabis.

Visitasti terram, & inebriasti eam ; \* multiplicasti locupletare eam.

Flumen Dei repletum est aquis, parasti cibum illorum ; \* quoniam ita est præparatio ejus.

Rivos ejus inebria, multiplica genimina ejus ; \* stillicidiis ejus lætabitur germinans.

Benedices coronæ anni benignitatis tuæ ; \* campi tui replebuntur ubertate.

Pinguescent speciosa deserti ; \* & exultatione colles accingentur.

Induti sunt arietes ovium, & valles abundabunt frumento ; \* clamabunt, etenim hymnum dicent.

Ant. Exaudi, Domine, orationem meam ; ad te omnis caro veniet.

Ant. Me suscepit.

**D**EUS, Deus, meus, \* ad te de luce vigilo.

My soul hath thirsted after thee ; \* how exceedingly my flesh also !

In a desert land, and where there was no tract nor water ; \* as in the sanctuary I appeared before thee, to see thy might and glory.

For thy mercy is better than many lives : \* thee my lips shall praise.

Thus will I bless thee all my life : \* and at thy name will I lift up my hands. †

Let my soul be filled as with marrow and fatness : \* and my mouth shall praise thee with joyful lips.

If I call thee to mind on my bed, in the morning will I meditate on thee : \* because thou hast been my help.

And under the covert of thy wings will I rejoice ; my soul hath stuck close to thee ; \* thy right hand hath upholden me.

They, my enemies have sought my life in vain ; they themselves shall go down into the earth below ; \* they shall be delivered into the hands of the sword ; the portion of foxes shall they be.

But the King shall rejoice in God ; all shall have praise who swore † by him :

† Expl. I will lift up, or stretch forth, my hands, and call upon thy name. ‡ Expl. All shall have glory and praise, who enter into the covenant of the King, the Messiah, of whom David was a type ; and swear allegiance to him, and use his name, in the most sacred acts of religion.

Sitixit in te anima mea : \* quam multipliciter tibi caro mea !

In terra deserta, et in via, et in aquosa : \* sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam.

Quoniam melior est misericordia tua super vitas : \* labia mea laudabunt te.

Sic benedicam te in vita mea : \* et in nomine tuo levabo manus meas.

Sicut adipe et pinguedine repleatur anima mea : \* labiis exultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te ; \* quia fuisti adjutor meus.

Et in velamento alarum tuarum exultabo, adhæsit anima mea post te ; \* me suscepit dextera tua.

Ipsi vero in vanum quiesierunt animam meam ; introibunt in inferiora terre ; \* tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo ; \* quia ob-

\* for the mouth of such as evil spoke, is stopt.

structum est os loquentium iniqua.

*Psalm lxxvi.*

**M**AY God have mercy on us, and bless us: \* may he make his countenance shine § upon us, and have mercy on us.

**D**EUS misereatur nostri, & benedicat nobis: \* illuminet vultum suum super nos, & misereatur nostri.

That we may know thy way on earth: \* in all nations thy salvation.

Ut cognoscamus in terram viam tuam: \* in omnibus gentibus salutare tuum.

May nations praise thee, O God; \* may all the nations praise thee.

Confiteantur tibi populi, Deus; \* confiteantur tibi populi omnes.

Let the Gentiles be glad and rejoice: \* because thou judgest the nations with justice, and rulest over the Gentiles on earth.

Lætentur et exultent Gentes: \* quoniam iudicas populos in æquitate, et Gentes in terra dirigis.

May the nations praise thee, O God, may all the nations praise thee: \* the earth hath yielded her fruit.

Confiteantur tibi populi Deus, confiteantur tibi populi omnes: \* terra dedit fructum suum.

May God, our God, bless us, may God bless us: \* and may all the bounds of the earth fear him.

Benedicat nos Deus, Deus noster, benedicat nos Deus: \* et metuant eum omnes fines terræ.

Anth. Thy right hand hath upholden me.

Ant. Me suscepit dextera tua.

Anth. From the gates.

Ant. A porta.

*The CANTICLE of EZECHIAS. Isaiah xxxviii.*

**I** Said: In the midst of my days, \* shall I go down to the gates of hell. †

**E**GO dixi: In dimidio dierum meorum, \* vadam ad portas inferi.

I sought the remainder of my years: \* I said: I shall not see the Lord God in the land of the living.

Quæsiui residuum annorum meorum: \* Dixi: Non videbo Dominum Deum in terra viventium.

I shall see man no more,

Non aspiciam hominem

§ Expl. May he cast a favourable look on us. † Expl. The place of departed souls.

\* nor inhabitant of this abode.

My generation is snatched away, it is folded up and gone,\* like the shepherds' tent.

My life is cut off, as by a weaver : he hath cut me off, while I was as yet beginning : \* betwixt morning and evening wilt thou make an end of me.

I reckoned till morning ; \* like a lion hath he crushed my bones.

Betwixt evening and morning wilt thou make an end of me : \* like a swallow's young will I cry, I will mourn like the dove.

My eyes are weakened,\* with looking up on high.

Lord, I suffer much, answer thou for me : \* what can I say, and what will he answer me, when he himself hath done it ?

I will recal before thee all my years,\* in the bitterness of my soul.

O Lord, if this be life ; and the life of my spirit be in such things as these : thou wilt correct me, and preserve my life : \* behold in peace is my bitterness most bitter.

But thou hast delivered my soul from destruction : \* thou hast cast all my sins behind thy back.

For hell will not bless thee, neither will death give praise to thee : neither

ultra : \* et habitatorem quietis.

Generatio mea ablata est, et convoluta est a me,\* quasi tabernaculum pastorum.

Præcisa est velut a texente vita mea : dum adhuc ordier, succidit me : \* de mane usque ad vesperam finies me.

Sperabam usque ad mane : \* quasi leo sic contrivit omnia ossa mea.

De mane usque ad vesperam finies me : \* sicut pullus hirundinis sic clamabo, meditabor ut columba.

Attenuati sunt oculi mei,\* suspicientes in excelsum.

Domine, vim patior, responde pro me : \* quid dicam, aut quid respondebit mihi, cum ipse fecerit ?

Recogitabo tibi omnes annos meos,\* in amaritudine animæ meæ.

Domine, si sic vivitur ; et in talibus vita spiritus mei : corripies me, et vivificabis me : \* ecce in pace amaritudo mea amarissima.

Tu autem eruisti animam meam, ut non periret : \* projecisti post tergum tuum omnia peccata mea.

Quia non infernus confitebitur tibi, neque mors laudabit te : \* non expec-

will they, who go down into the pit, look for thy sure promise.

The man alive, the man alive, shall give praise to thee, as I this day; \* the father to his children shall make known thy sure promise.

Save me, O Lord: \* and we will sing our psalms all the days of our life in the house of our Lord.

Anth. From the gates of hell deliver, O Lord, my soul.

Anth. Let all that breathe.

*Psalm cxlviii.*

**P**RAISE ye the Lord from heaven: \* praise him on high.

Praise ye him all his angels: \* praise ye him all his host.

Praise ye him, O sun and moon: \* praise ye him all ye stars and light.

Praise ye him ye heavens of heavens: \* and let all the waters above the heavens praise the name of the Lord.

For he spoke the word, and they were made: \* he gave his orders, and they were created.

He hath established them for ever and ever: \* he hath appointed an order, and it shall not pass away.

Praise ye the Lord from on earth, \* ye monsters of the sea, and all the deep.

tabunt, qui descendunt in lacum, veritatem tuam.

Vivens, vivens ipse confitebitur tibi, sicut ego hodie: \* pater filiis notam faciet veritatem tuam.

Domine, salvum me fac: \* et psalmos nostros cantabimus cunctis diebus vitæ nostræ in domo Domini.

Ant. A porta inferi erue, Domine, animam meam.

Ant. Omnis spiritus.

**L**AUDATE Dominum de cælis: \* laudate eum in excelsis.

Laudate eum omnes angeli ejus: \* laudate eum omnes virtutes ejus.

Laudate eum sol et luna: \* laudate eum omnes stellæ et lumen.

Laudate eum cæli cælorum: \* et aquæ omnes, quæ super cælos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt: \* ipse mandavit, et creata sunt.

Statuit ea in æternum, et in sæculum sæculi: \* præceptum posuit, et non præteribit.

Laudate Dominum de terra, \* dracones et omnes abyssi.



Ye fire, hail, snow, ice,  
and storms of wind,\* who  
execute his orders.

Ye mountains and all ye  
hills ; \* ye fruit-bearing  
trees and all ye cedars.

Ye wild beasts, and all  
ye cattle ; \* ye creeping  
things and winged fowl.

Let the kings of the  
earth, and all their people :  
\* the princes and all the  
judges of the earth ;

Let the young men and  
maidens, let the old and  
young praise the name of  
the Lord : \* for his name  
alone is great.

Be his praise in heaven,  
and on earth : \* for he hath  
raised on high the power  
of his people.

This hymn is for all his  
holy ones ; \* for the chil-  
dren of Israel, the people  
that draweth near to him.

*Psalm cxlix.*

**S**ING to the Lord a new  
song ; \* let his praise  
resound in the assembly of  
the saints.

Let Israel rejoice in him  
that made him ; \* and the  
children of Sion exult in  
their king.

Let them praise his name  
in a dance ; \* on the drum  
and psaltery let them sing  
to him.

For the Lord is well  
pleased with his people ; \*  
and he will raise up the  
meek to salvation.

The saints shall exult in

Ignis, grando, nix, glaci-  
cies, spiritalis procellarum,\*  
quæ faciunt verbum ejus.

Montes et omnes col-  
les ; \* ligna fructifera et  
omnes cedri.

Bestiæ, et universa pec-  
cora ; \* serpentes et volu-  
cres pennatæ.

Reges terræ, et omnes  
populi ; \* principes et om-  
nes judices terræ ;

Juvenes et virgines, se-  
nes cum junioribus laudent  
nomen Domini ; \* quia ex-  
altatum est nomen ejus so-  
lius.

Confessio ejus super œ-  
lum et terram ; \* et exal-  
tavit cornu populi sui.

Hymnus omnibus sanc-  
tis ejus,\* filiis Israel, po-  
pulo appropinquantibus sibi.

**C**ANTATE Domino  
canticum novum : \*  
laus ejus in ecclesia sancto-  
rum.

Lætetur Israel in eo qui  
fecit eum : \* et filii Sion  
exultent in rege suo.

Laudent nomen ejus in  
choro : \* in tympano et  
psalterio psallant ei.

Quia bene placitum est  
Domino in populo suo : \*  
et exaltabit mansuetos in  
salutem.

Exultabunt sancti in glo-

glory ; \* they shall rejoice upon their couches.

The high praises of God are in their mouth : \* and two-edged swords are in their hands ;

To execute vengeance on the Gentiles : \* and chastisements on the nations.

To bind their kings in fetters : \* and their nobles in iron handcuffs.

To execute on them the judgment decreed : \* such is the glory reserved for all his saints.

*Psalm cl.*

**P**RAISE the Lord in his sanctuary ; \* praise him in the firmament of his might.

Praise him for his mighty deeds ; \* praise him according to his exceeding greatness.

Praise him with the sound of trumpet ; \* praise him on the psaltery and harp.

Praise him on the drum, and in the dance ; \* praise him on the strings and on the organ.

Praise him on well sounding cymbals ; praise him on cymbals of joy ; \* let all that breatheth praise the Lord.

Anth. Let all that breatheth praise the Lord.

V. I heard a voice from heaven saying to me. R. Blessed are the dead, who die in the Lord.

ria : \* lætabuntur in cubilibus suis.

Exaltationes Dei in gutture eorum : \* et gladii accipites in manibus eorum ;

Ad faciendam vindictam in nationibus ; \* increpationes in populis.

Ad alligandos reges eorum in compedibus : \* et nobiles eorum in manicis ferreis.

Ut faciant in eis iudicium conscriptum ; \* gloria hæc est omnibus sanctis ejus.

**L**AUDATE Dominum in sanctis ejus ; \* laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus ; \* laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ ; \* laudate eum in psalterio et cithara.

Laudate eum in tympano, et choro ; \* laudate eum in chordis et organo.

Laudate eum in cymbalis benesonantibus ; laudate eum in cymbalis jubilationis : \* omnis spiritus laudet Dominum.

Ant. Omnis spiritus laudet Dominum.

V. Audivi vocem de cælo dicentem mihi. R. Beati mortui, qui in Domino moriuntur.

*At the BENEDICTUS.*

Anth. I am.

Ant. Ego sum.

*The CANTICLE of ZACHARY. Luke i.*

**B**LESSED be the Lord the God of Israel ; \* for he hath visited and ransomed his people.

And he hath raised up a powerful Saviour † for us, \* in the house of his servant David.

As he promised by the mouth of his holy ones, \* his Prophets from the beginning :

To save us from our enemies ; \* and from the hands of all who hate us.

To act mercy with our fathers : \* and keep in mind his holy covenant.

The oath which he swore to our father Abraham ; \* that he would grant us.

That being delivered from the hands of our enemies, we should, without fear, \* serve him.

With holiness and righteousness in his sight, \* all our days.

And thou, O child, shalt be called the Prophet of the most High : \* for thou shalt go before the face of the the Lord to prepare his ways.

To give his people the knowledge of salvation \* for the remission of their sins.

Through the bowels of

**B**ENEDICTUS Dominus Deus Israel : \* quia visitavit, et fecit redemptionem plebis suae.

Et erexit cornu salutis nobis, in domo David pueri sui

Sicut locutus est per os sanctorum, \* qui a saeculo sunt prophetarum ejus :

Salutem ex inimicis nostris : \* et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris : \* et memorari testamenti sui sancti.

Jusjurandum, quod juravit ad Abraham patrem nostrum ; \* daturum se nobis.

Ut sine timore, de manu inimicorum nostrorum liberati, \* serviamus illi.

In sanctitate et justitia coram ipso, \* omnibus diebus nostris.

Et tu, puer, Propheta Altissimi vocaberis ; \* praebis enim ante faciem Domini parare vias ejus.

Ad dandam scientiam salutis plebi ejus ; \* in remissionem peccatorum eorum.

Per viscera misericordiae

† Lit. A horn of salvation.

the mercy of our God,\* with which the day-spring from on high hath visited us. -

To give light to them, who sit in darkness, and in the shade of death;\* and to guide our feet into the ways of peace.

Anth. I am the resurrection and the life; he that believeth in me, altho' he were dead, shall live; and every one that liveth, and believeth in me, shall never die.

dixit Dei nostri :\* in quibus visi tavit nos oriens ex alto.

Illuminare his, qui in tenebris et in umbra mortis sedent; \* ad dirigendos pedes nostros in viam pacis.

Ant. Ego sum resurrectio et vita; qui credit in me, etiamsi mortuus fuerit, vivet; et omnis qui vivit, et credit in me, non morietur in eternum.

### THE SEVEN PENITENTIAL PSALMS.

Anth. Remember not.

Ant. Ne reminiscaris.

*Psalm vi.* Domine, ne in furore, p. cxi.

*Psalm xxxi.*

**B**LESSED are they whose iniquities are forgiven,\* and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed † sin,\* and in whose spirit there is no guile. †

Because I was silent, § my bones grew old;\* whilst I cried out all the day long.

For day and night thy hand lay heavy upon me;\* I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my

**B**EATI quorum remissæ sunt iniquitates; \* et quorum tecta sunt peccata.

Beatus vir cui non imputavit Dominus peccatum,\* nec est in spiritu ejus dolus.

Quoniam tacui, inveteraverunt ossa mea: \* dum clamarem tota die.

Quoniam die ac nocte gravata est super me manus tua: \* conversus sum in ærumna mea, dum configitur spina.

Delictum meum cogni-

† Expl. Of whose sins God hath not kept a rigorous and exact account, nor treated him accordingly. † Expl. Who doth not deceive himself by a false and pretended repentance. § Expl. Because I confessed not my sins, I lost all my strength, signified by the bones; I remained in languor and stupidity, notwithstanding my crying out.

sin to thee ; \* and my injustice I have not concealed.

I said : I will confess against myself my injustice to the Lord ; \* and thou hast forgiven the wickedness of my sin.

For this shall every one || that is holy , \* pray to thee in a seasonable time.

And yet in a flood of many waters , \* they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me ; \* my joy, deliver me from them that surround me.

I † will give thee understanding, and I will instruct thee in the way in which thou shalt go ; \* I will fix my eyes upon thee.

Do not become like the horse and the mule , \* which have no understanding.

§ With bit and bridle bind fast their jaws , \* who come not near unto thee .

Many are the scourges of the sinner , \* but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice ye just , \* and glory all ye right of heart. Glory be, &c.

tum tibi feci r \* et injustitiam meam non abscondi.

Dixi : confitebor adversum me injustitiam meam Domino ; \* et tu remisisti impietatem peccati mei.

Pro hac orabit ad te omnis sanctus , \* in tempore opportuno.

Verumtamen in diluvio aquarum multarum ; \* ad eum non approximabunt.

Tu es refugium meum a tribulatione, quæ circumdedit me ; \* exultatio mea, erue me a circumdantibus me.

Intellectum tibi dabo, et instruam te in via hac, qua gradieris ; \* firmabo super te oculos meos.

Nolite fieri sicut equus et mulus , \* quibus non est intellectus.

In campo et fræno maxillas eorum constringe , \* qui non approximant ad te.

Multa flagella peccatoris , \* sperantem autem in Domino misericordia circumdabit.

Lætamini in Domino, et exultate justi ; \* et gloriâmini omnes recti corde.

|| Expl. Every one made holy, by being separated from the rest of mankind, by the knowledge of religion and the means of salvation, shall in a seasonable and acceptable time, sue for the like mercy, and employ the same means, viz. an humble confession of his guilt. † Expl. God speaks to the humble and penitent sinner. § Expl. The penitent begs of God that he would lay all under a salutary restraint, who otherwise, by the frailty of their nature, would withdraw from him. So the Church prescribes to her children salutary practices of mortification and penance.

*Psalm xxxvii.*

**R**EBUKE me not; \* O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me; \* and thy hand hath been strong upon me.

There is no health in my flesh because of thy wrath; \* there is no peace for my bones, because of my sins.

For mine iniquities are gone over my head; \* and as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, \* because of my foolishness.

I am become miserable, and am bowed down even to the end; \* I walked sorrowful all the day long.

For my loins are filled with illusions; \* and there is no health in my flesh.

I am afflicted and humbled exceedingly; \* I roared with the groaning of my heart.

Lord, all my desire is before thee; \* and my groaning is not hid from thee.

My heart is troubled, my strength has left me; \* and the light of my eyes itself is not with me.

My friends and my neighbours \* have drawn near, and stood against me.

**D**OMINE, ne in furore tuo arguas me: \* neque in ira tua corripas me.

Quoniam sagittæ tuæ infixæ sunt mihi: \* et confirmasti super me manum tuam.

Non est sanitas in carne mea a facie iræ tuæ: \* non est pax ossibus meis a facie peccatorum meorum.

Quoniam iniquitates meæ supergressæ sunt caput meum: et sicut onus gravatæ sunt super me.

Putruerunt et corruptæ sunt cicatrices meæ, \* a facie insipientiæ meæ.

Miser factus sum, et curvatus sum usque in finem; tota die contristatus egrediebar.

Quoniam lumbi mei impleti sunt illusionibus, \* et non est sanitas in carne mea.

Afflictus sum et humiliatus sum nimis; \* rugiebam a gemitu cordis mei.

Domine, ante te omne desiderium meum; \* et gemitus meus a te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea; \* et lumen oculorum meorum, et ipsum non est mecum.

Amici mei et proximi mei \* adversum me appropinquaverunt et steterunt.

And they that were near me, stood afar off; \* and they that sought my soul, used violence.

And they that sought evils to me, spoke vain things; \* and studied deceits all the day long.

But I, as a deaf man, heard not; \* and was as a dumb man not opening his mouth.

And I became as a man that heareth not: \* and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped; thou wilt hear me, O Lord, my God.

For I have said: lest at any time my enemies rejoice over me; \* and whilst my feet are moved they speak great things against me.

For I am ready for scourges; and my sorrow is continually before me.

For I will declare my iniquity; \* and I will think for my sin.

But my enemies live, and are grown stronger than I; \* and they that hate me wrongfully are multiplied.

They that render evil for good have detracted me, \* because I followed goodness.

Forsake me not, O Lord my God; \* do not thou depart from me.

Attend unto my help, O

Et qui juxta me erant de longe steterunt; \* et vim faciebant, qui querebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates; \* et dolos tota die meditabantur.

Ego autem, tanquam surdus, non audiebam; \* et sicut mutus non aperiens os suum.

Et factus sum sicut homo non audiens; \* et non habens in ore suo redargutiones.

Quoniam in te, Domine, speravi; \* tu exaudies me, Domine, Deus meus.

Quia dixi; ne quando supergaudeant mihi inimici mei; \* et dum commoventur pedes mei, super me magna locuti sunt.

Quoniam ego in flagella paratus sum: \* et dolor meus in conspectu meo semper.

Quoniam iniquitatem meam annuntiabo: \* et cogitabo pro peccato meo.

Inimici autem mei vivunt, et confirmati sunt super me: \* et multiplicati sunt qui oderunt me inique.

Qui retribuunt mala pro bonis, detrahebant mihi: \* quoniam sequebar bonitatem.

Ne derelinquas me, Domine, Deus meus: \* ne discesseris a me.

Intende in adjutorium

Lord,\* the God of my sal-  
vation. Glory, &c.

menm : \* Domine Deus  
salutis mee.

*Psalm l. Miserere, p. 108.*

*Psalm ci. Domine exaudi.*

**H**EAR, O Lord, my  
prayer,\* and let my  
cry come to thee.

Turn not away thy face  
from me;\* in the day when  
I am in trouble, incline  
thy ear to me.

In what day soever I  
shall call upon thee,\* hear  
me speedily.

For my days are vanished  
like smoke;\* and my bones  
are grown dry like fuel for  
the fire.

I am smitten as grass,  
and my heart is withered;\*  
because I forgot to eat my  
bread.

Through the voice of my  
groaning,\* my bone hath  
cleaved to my skin.

I am become like a peli-  
can of the wilderness,\* I  
am like a night-raven in the  
house.

I have watched,\* and am  
become as a sparrow all a-  
lone on the house top.

All the day long my ene-  
mies reproached me,\* and  
they that praised me did  
swear against me.

For I did eat ashes like  
bread,\* and mingled my  
drink with weeping.

Because of thy anger and  
indignation,\* for having  
lifted me up thou hast  
thrown me down.

My days have declined

**D**OMINE, exaudi ora-  
tionem meam : \* et  
clamor meus ad te veniat.

Non avertas faciem tuam  
a me : \* in quacunque die  
tribulor, inclina ad me au-  
rem tuam.

In quacunque die invoca-  
vero te : \* velociter exaudi  
me.

Quia difecerunt, sicut  
fumus, dies mei : \* et os-  
sa mea, sicut cremium,  
aruerunt.

Percussus sum ut foe-  
num ; et aruit cor meum ;  
quia oblitus sum comedere  
panem meum.

A voce gemitus mei, \*  
adhæsit os meum carni  
meæ.

Similis factus sum peli-  
cano solitudinis ; \* factus  
sum sicut nycticorax in do-  
micilio.

Vigilavi : \* & factus sum  
sicut passer solitarius in  
tecto.

Tota die exprobrabant  
mihi inimici mei : \* & qui  
laudabant me, adversum  
me jurabant.

Quia cinerem, tanquam  
panem, manducabam : \*  
& potum meum cum fletu  
misceram.

A facie iræ & indignati-  
onis tuæ : \* quia elevans  
allisisti me.

Dies mei, sicut umbra,



like a shadow ; \* and I am withered like grass.

But thou, O Lord, endurest for ever ; \* and thy memorial to all generations.

Thou shalt arise and have mercy on Sion ; \* for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, \* and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion ; \* and he shall be seen in his glory.

He hath had regard to the prayer of the humble ; \* and he hath not despised their petition.

Let these things be written unto another generation ; \* and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary ; \* from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters ; \* that he might release the children of the slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

When the people as-

declinaverunt. \* & ego sicut fœnum arui.

Tu autem, Domine, in æternum permanes, \* & memoriale tuum in generationem & generationem.

Tu exurgens misereberis Sion, \* quia tempus miserendi ejus, quia venit tempus.

Quoniam placuerunt servis tuis lapides ejus : \* & terræ ejus miserebuntur.

Et timebunt Gentes nomen tuum, Domine, \* & omnes reges terræ gloriam tuam.

Quia ædificavit Dominus Sion, \* & videbitur in gloria sua.

Respexit in orationem humilium, \* & non sprevit precem eorum.

Scribantur hæc in generatione altera, \* & populus qui creabitur, laudabit Dominum.

Quia prospexit de excelso sancto suo, \* Dominus de cœlo in terram aspexit :

Ut audiret gemitus compeditorum ; \* ut solveret filios interemptorum.

Ut annuntient in Sion nomen Domini ; \* et laudem ejus in Jerusalem.

In conveniendo populos

semble together, \* and kings to serve the Lord.

He answered him in the way of his strength : \* declare unto me the fewness of my days.

Call me not away in the midst of my days ; \* thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth ; \* and the heavens are the works of thy hands.

They shall perish, but thou remainest ; \* and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed ; \* but thou art always the self-same and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever.

*Psalm cxxix. De profundis, p. 104.*

*Psalm cxliii. Domine exaudi.*

**H**EAR, O Lord, my prayer ; give ear to my supplication in thy truth ; \* hear me in thy justice.

And enter not into judgment with thy servant ; \* for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul, \* he hath brought down my life to the earth.

He hath made me to

in unum, \* et reges, ut serviant Domino.

Respondit ei in via virtutis suæ ; \* paucitatem dierum meorum nuntia mihi.

Ne revoces me in dimidio dierum meorum ; \* in generationem & generationem anni tui.

Initio tu, Domine, terram fundasti ; \* & opera manuum tuarum sunt cœli

Ipsi peribunt, tu autem permanes ; \* & omnes, sicut vestimentum, veterascent.

Et sicut opertorium mutabis eos, & mutabuntur ; \* tu autem idem ipse es, & anni tui non deficient.

Filii servorum tuorum habitabunt ; \* & semen eorum in sæculum dirigitur.

**D**OMINE, exaudi orationem meam ; auribus percipe obsecrationem meam in veritate tua ; \* exaudi me in tua justitia.

Et ne intres in iudicium cum servo tuo ; \* quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam ; \* humiliavit in terra vitam meam.

Collocavit me in obscu-

dwell in darkness, as those that have been dead of old ; \* and my spirit is in anguish within me, my heart within me is troubled.

I remembered the days of old, I meditated on all thy works ; \* I mused upon the works of thy hands.

I stretched forth my hands to thee ; \* my soul is as earth without water unto thee.

Hear me speedily, O Lord ; \* my spirit hath fainted away.

Turn not away thy face from me, \* lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning, \* for in thee have I hoped.

Make the way known to me, wherein I should walk ; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord ; to thee have I fled ; \* teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land ; \* for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble ; \* and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul ; \* for I am thy servant.

ris sicut mortuos sæculi ; \* & anxiatuſ est ſuper me ſpirituſ meus, in me turbatum eſt cor meum.

Memor fui dierum antiquorum, meditatuſ ſum in omnibuſ operibuſ tuiſ ; \* in factiſ manuũ tuarum meditabar.

Expandi manuſ meaſ ad te ; \* anima mea ſicut terra ſine aqua tibi.

Velociter exaudi me, Domine ; \* defecit ſpirituſ meus.

Non avertaſ faciem tuam a me ; \* & ſimiliſ ero deſcendentibuſ in lacum.

Auditam fac mihi mane miſericordiam tuam ; \* quia in te ſperavi.

Notam fac mihi viam, in qua ambulem ; \* quia ad te levavi animam meam.

Eripe me de inimiciſ meiſ, Domine, ad te confugi ; \* doce me facere voluntatem tuam, quia Deuſ meuſ eſ tu.

Spirituſ tuuſ bonuſ deducet me in terram rectam ; \* & propter nomen tuum, Domine, vivificabiſ me in æquitate tua.

Educeſ de tribulatione animam meam : \* et in miſericordia tua diſperdeſ inimicoſ meoſ.

Et perdeſ omneſ, qui tribulant animam meam : \* quoniam ego ſervuſ tuuſ ſum.

Anth. Remember not,  
O Lord, our offences, nor  
those of our parents ; \* and  
take not revenge of our  
sins.

Ant. Ne reminiscaris,  
Domine, delicta nostra, vél  
parentum nostrorum ; ne-  
que vindictam sumas de  
peccatis nostris.

## THE LITANY.

**L**ORD have mercy on  
us.

Lord have mercy on us.

Christ have mercy on  
us.

Christ have mercy on  
us.

Lord have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear  
us.

God the Father of hea-  
ven ; have mercy on us.

God the Son, Redeemer  
of the world ; have mercy.

God the Holy Ghost ;  
have mercy.

Holy Trinity, one God ;  
have mercy.

Holy Mary ; pray for  
us.

Holy Mother of God ;  
pray.

Holy Virgin of Virgins ;  
pray.

St. Michael ; pray.

St. Gabriel ; pray.

St. Raphael ; pray.

All ye holy Angels and  
Archangels ; pray ye for  
us.

All ye holy orders of  
blessed spirits : Pray ye.

St. John the Baptist :  
Pray.

St. Joseph ; pray.

All ye holy Patriarchs  
and Prophets ; Pray ye.

**K**YRIE eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Kyrie eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus ; mi-  
serere nobis.

Fili, Redemptor mundi,  
Deus ; miserere.

Spiritus Sancte Deus ;  
Miserere.

Sancta Trinitas, unus  
Deus ; Miserere.

Sancta Maria ; Ora pro  
nobis.

Sancta Dei Genitrix, Ora.

Sancta Virgo Virginum  
Ora.

Sancte Michael ; Ora.

Sancte Gabriel ; Ora.

Sancte Raphael ; Ora.

Omnes sancti Angeli &  
Archangeli ; Orate pro nobis

Omnes sancti beatorum  
spiritum ordines ; Orate.

Sancte Joannes Baptista ;  
Ora.

Sancte Joseph ; Ora.

Omnes sancti Patriarchæ  
& Prophetæ ; Orate.

St. Peter : Pray.	Sancte Petre : Ora.
St. Paul : Pray.	Sancte Paule ; Ora.
S. Andrew : Pray.	Sancte Andrea ; Ora.
St. James : Pray.	Sancte Jacobe ; Ora.
St. John : Pray.	Sancte Joannes ; Ora.
St. Thomas : Pray.	Sancte Thoma ; Ora.
St. James : Pray.	Sancte Jacobe ; Ora.
St. Philip : Pray.	Sancte Phillippe ; Ora.
St. Bartholomew : Pray.	Sancte Bartholomæe ;
St. Matthew ; Pray.	Ora.
	Sancte Matthæe : Ora.
St. Simon ; Pray.	Sancte Simon ; Ora.
St. Thaddee ; Pray.	Sancte Thaddæe ; Ora.
St. Matthias ; Pray.	Sancte Matthia ; Ora.
St. Barnaby ; Pray.	Sancte Barnaba ; Ora.
St. Luke ; Pray.	Sancte Luca ; Ora.
St. Mark ; Pray.	Sancte Marce ; Ora.
All ye holy Apostles and	Omnes sancti Apostoli et
Evangelists : Pray ye for	Evangelistæ ; Orate pro
us.	nobis.
All ye holy disciples of	Omnes sancti discipuli
the Lord ; Pray ye.	Domini ; Orate.
All ye holy innocents ;	Omnes sancti innocentes ;
Pray ye.	Orate.
St. Stephen ; Pray.	Sancte Stephane ; Ora.
St. Lawrence ; Pray.	Sancte Laurenti ; Ora.
St. Vincent ; Pray.	Sancte Vincenti ; Ora.
St. Fabian and St. Sebas-	Sancti Fabiane & Sebas-
tian ; Pray ye.	tiane ; Orate,
St. John and St. Paul ;	Sancti Joannes & Paule ;
Pray ye.	Orate.
St. Cosmas and St. Dami-	Sancti Cosma & Dami-
an ; Pray ye.	ane ; Orate.
St. Gervase and St. Pro-	Sancti Gervasi & Pro-
tase ; Pray ye.	tasi ; Orate.
All ye holy Martyrs ;	Omnes sancti Martyres ;
Pray ye.	Orate.
St. Sylvester ; Pray.	Sancte Sylvester ; Ora.
St. Gregory ; Pray.	Sancte Gregori ; Ora.
St. Ambrose ; Pray.	Sancte Ambrosi ; Ora.
St. Augustine ; Pray.	Sancte Augustine ; Ora.
St. Jerome ; Pray.	Sancte Hieronymæ ; Ora.
St. Martin ; Pray.	Sancte Martine ; Ora.
St. Nicolas ; Pray.	Sancte Nicolæ ; Ora.

All ye holy Bishops and  
Confessors ; Pray ye.

All ye holy Doctors ;  
Pray ye.

St. Anthony ; Pray.

St. Bennet ; Pray.

St. Bernard ; Pray.

St. Dominick ; Pray.

St. Francis ; Pray.

All ye holy Priests and  
Levites ; Pray ye.

All ye holy Monks and  
Hermits ; pray ye.

St. Mary Magdalen ;  
pray.

St. Agatha ; pray.

St. Lucy ; pray.

St. Agnes ; pray.

St. Cecily ; Pray.

St. Catharine ; Pray.

St. Anastasia ; Pray.

All ye holy Virgins and  
Widows ; pray ye.

All ye men and women  
saints of God ; intercede  
for us.

Be merciful unto us :  
spare us, O Lord.

Be merciful unto us ;  
graciously hear us, O  
Lord.

From all evil ; O Lord ;  
deliver us.

From all sin ; O Lord.

From thy wrath ; O  
Lord.

From a sudden and un-  
provided death : O Lord.

From the deceits of the  
devil : O Lord.

From anger, hatred, and  
all ill will : O Lord.

From the spirit of forni-  
cation : O Lord.

Omnes sancti Pontifices  
& Confessores ; Orate.

Omnes sancti Doctores ;  
Orate.

Sancte Antoni ; Ora.

Sancte Benedicte ; Ora.

Sancte Bernarde ; Ora.

Sancte Dominice ; Ora.

Sancte Francisce ; Ora.

Omnes sancti sacerdotes  
& Levitæ ; Orate.

Omnes sancti Monachi  
& Eremitæ ; Orate.

Sancta Maria Magdale-  
na ; Ora.

Sancta Agatha ; Ora.

Sancta Lucia ; Ora.

Sancta Agnes ; Ora.

Sancta Cæcilia ; Ora.

Sancta Catharina ; Ora.

Sancta Anastasia ; Ora.

Omnes sanctæ Virgines  
& Viduæ ; Orate.

Omnes sancti & sanctæ  
Dei ; intercedite pro nobis.

Propitius esto ; Parce  
nobis, Domine.

Propitius esto ; Exaudi  
nos, Domine.

Ab omni malo : Libera  
nos Domine.

Ab omni peccato : Libe-  
ra.

Ab ira tua : Libera.

A subitanea et improvisa  
morte ; Libera.

Ab insidiis diaboli ; Li-  
bera.

Ab ira, odio, et omni ma-  
la voluntate ; Libera.

A spiritu fornicationis ;  
Libera.

From lightening and tempest : O Lord.

From everlasting death : O Lord.

By the mystery of thy holy incarnation ; O Lord.

By thy coming ; O Lord.

By thy nativity ; O Lord.

By thy baptism and holy fasting ; O Lord.

By thy cross and passion ; O Lord.

By thy death and burial ; O Lord.

By thy holy resurrection, O Lord.

By thy wonderful ascension ; O Lord.

By the coming of the holy Ghost the Comforter ; O Lord.

In the day of judgment ; O Lord.

We sinners ; We beseech thee, hear us.

That thou spare us ; We beseech.

That thou pardon us ; We beseech.

That thou vouchsafe to bring us to true repentance : We beseech.

That thou vouchsafe to govern and preserve thy holy church ; We beseech.

That thou vouchsafe to preserve our Apostolic Pre-  
late, and all orders of the church in holy religion ; We beseech.

That thou vouchsafe to

A fulgure et tempestate ;  
Libera.

A morte perpetua ; Li-  
bera.

Per mysterium sanctæ  
incarnationis tuæ ; Libera.

Per adventum tuum ; Li-  
bera.

Per nativitatem tuam ;  
Libera.

Per baptismum et sanc-  
tum jejunium tuum ; Libe-  
ra.

Per crucem et passionem  
tuam ; Libera.

Per mortem et sepultu-  
ram tuam ; Libera.

Per sanctam resurrec-  
tionem tuam ; Libera.

Per admirabilem ascensi-  
onem tuam ; Libera.

Per adventum Spiritus  
sancti Paracliti ; Libera.

In die judicii ; Libera.

Peccatores ; Te roga-  
mus, audi nos.

Ut nobis parcas ; Te ro-  
gamus.

Ut nobis indulgeas ; Te  
rogamus.

Ut ad veram pœnitentiam  
nos perducere digneris ; Te  
rogamus.

Ut ecclesiam tuam sanc-  
tam regere et conservare  
digneris ; Te rogamus.

Ut Domnum Apostoli-  
cum, et omnes ecclesiasti-  
cos ordines in sancta religi-  
one conservare digneris ;  
Te rogamus.

Ut inimicos sanctæ eccle-

humble the enemies of the holy church ; We beseech.

That thou vouchsafe to give peace and true concord to christian Kings and Princes ; We beseech.

That thou vouchsafe to grant peace and union to all christian people ; We beseech.

That thou vouchsafe to strengthen and preserve us in thy holy service ; We beseech.

That thou raise up our minds to heavenly desires : We beseech.

That thou render eternal good things to all those that do us good ; We beseech.

That thou deliver our souls, those of our brethren, relations, and benefactors from eternal damnation ; We beseech.

That thou vouchsafe to give, and to preserve the fruits of the earth ; We beseech.

That thou vouchsafe to give eternal rest to all the faithful departed ; We beseech.

That thou vouchsafe graciously to hear us ; We beseech.

Son of God ; We beseech.

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 ; Hear us, O Lord.

siæ humiliare digneris ; Te rogamus.

Ut Regibus & Principibus christianis pacem & veram concordiam donare digneris : Te rogamus.

Ut cuncto populo christiano pacem & unitatem largiri digneris ; Te rogamus.

Ut nosmetipsos in tuo sancto servitio confortare, & conservare digneris ; Te rogamus.

Vt mentes nostras ad cœlestia desideria erigas ; Te rogamus.

Ut omnibus benefactoribus nostris sempiterna bona retribuas ; Te rogamus.

Ut animas nostras, fratrum, propinquorum, & benefactorum ab æterna damnatione eripias ; Te rogamus.

Ut fructus terræ dare, et conservare digneris ; Te rogamus.

Ut omnibus fidelibus defunctis requiem æternam donare digneris ; Te rogamus.

Ut nos exaudire digneris ; Te rogamus.

Fili Dei ; Te rogamus.

Agnus Dei, qui tollis peccata mundi ; Parce nobis, Domine.

Agnus Dei, qui tollis peccata mundi ; Exaudi nos, Domine.



Lamb of God who takest  
away the sins of the world;  
Have mercy on us.

Christ hear us.

Christ graciously hear us.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father.

V. And lead us not into  
temptation.

R. But deliver us from  
evil.

Agnus Dei, qui tollis  
peccata mundi; Miserere  
nobis.

Christe audi nos.

Christe exaudi nos.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

*In Secret.*

V. Et ne nos inducas in  
tentationem.

R. Sed libera nos a malo.

*Psalm lxxix.*

**O** God, come thou to  
my assistance; \* O  
Lord, make haste to help  
me.

Let them be confounded  
and put to shame, \* who  
seek my soul.

Let them be put to flight  
and shame, \* who wish me  
harm.

Let them be forthwith  
put to flight and shame, \*  
who say to me, well, well. †

Let all rejoice and exult  
in thee; \* and let those  
who love thy salvation, †  
ever say; May the Lord be  
magnified.

But I am poor and needy  
\* O God help me.

Thou art my helper and  
my deliverer; \* O Lord,  
make no delay.

V. Glory be to the Fa-  
ther, &c.

R. As it was, &c.

V. Save thy servants.

**D**EUS in adjutorium  
meum intende; \*  
Domine, ad adjuvandum  
me festina.

Confundantur et reverean-  
tur, \* qui quærunt animam  
meam.

Avertantur retrorsum, et  
erubescant, \* qui volunt  
mihi mala.

Avertantur statim erubes-  
centes, \* qui dicunt mihi,  
Euge, euge.

Lætentur et exultent in  
te, omnes qui quærunt te;  
\* et dicant semper; magni-  
ficetur Dominus: qui dili-  
gunt salutare tuum.

Ego vero egenus et pau-  
per sum; \* Deus, adjuva  
me.

Adjutor meus, et libera-  
tor meus es tu: \* Domine,  
ne moreris.

V. Gloria Patri, &c.

R. Sicut erat, &c.

V. Salvos fac servos tuos.

† Expl. Who use taunting and insulting speeches to me.

† Expl. Love thee their Saviour, or desire to be saved by thee.

R. Who put their trust in thee, my God.

V. Be to us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity hurt us any more.

V. O Lord, deal not with us according to our sins.

R. Nor reward us according to our iniquities.

V. Let us pray for our chief bishop N.

R. May the Lord preserve him, and prolong his life, and make him happy on earth, and deliver him not up to the will of his enemies.

V. Let us pray for our King.

R. O Lord, save the King, and hear us in the day we shall call upon thee.

V. Let us pray for our benefactors.

R. O Lord, for thy own name's sake, vouchsafe to render eternal life to all those who do us good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord, and may a perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

R. Deus meus, sperantes in te.

V. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro pontifice nostro N.

R. Dominus conservet eum, & vivificet eum, & beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Oremus pro rege nostro.

R. Domine, salvum fac regem, et exaudi nos in die qua invocaverimus te.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus propter nomen tuum, vitam æternam.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. For our absent brethren.

R. O my God, save thy servants, who put their trust in thee.

V. Send them help, O Lord from thy sanctuary.

R. And from out of Sion protect them.

V. O Lord, hear my prayer.

R. And may my cry come unto thee.

V. May the Lord, &c.

R. And with, &c.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus, &c.

R. Et cum, &c.

Let us pray.

**O** God, whose property it is always to have mercy and to spare; receive our petitions, that we, and all thy servants, who are bound by the chain of sin, may by the compassion of thy goodness, mercifully be absolved.

**H**EAR, we beseech thee, O Lord, the prayers of thy suppliants, and pardon us our sins, who confess them to thee; that of thy bounty thou mayst grant us pardon and peace.

**O**UT of thy clemency, O Lord, shew us thy unspeakable mercy; that so thou mayst both acquit us of our sins, and deliver us from the punishment we deserve for them.

**O** God, who by sin art offended, and pacified by repentance, mercifully regard the prayers of thy people, who make supplication to thee; and turn away the scourges of thy anger, which we deserve for our sins.

**O** Almighty and eternal God, have mercy on thy servant N. our chief Bishop, and direct him, according to thy clemency, in the way of everlasting salvation, that by thy grace, he may desire the things that are agreeable to thy will, and perform them with all his strength.

**W**E beseech thee, O almighty God, that thy servant N. our King, who, through thy mercy, has undertaken the government of these realms, may likewise receive the increase of all virtues; wherewith being adorned, he may avoid the enormity of sin, and, being

rendered acceptable in thy sight, come at length to thee, who art the way, the truth, and the life.

**O** God, from whom are h<sup>o</sup>ly desires, righteous counsels, and just works, give to thy servants that peace, which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of the enemies taken away, the times, by thy protection, may be peaceable.

**I**NFLAME, O Lord, our reins and hearts with the fire of the holy Spirit; to the end we may serve thee with a chaste body, and please thee with a clean heart.

**O** God, the creator and redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, by our pious supplications, they may obtain the pardon they have always desired.

**P**REVENT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may always begin from thee, and by thee be happily ended.

**O** Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou knowest will be thine by faith and good works; we humbly beseech thee that they, for whom we have purposed to offer our prayers, whether this present world still detains them in the flesh, or the next world hath already received them divested of their bodies, may, by the clemency of thy own goodness, and the intercession of thy saints, obtain pardon and full remission of all their sins, through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost; one God world without end. R. *Amen.*

V. May the Lord be with you. R. And with thy spirit. V. May the almighty and merciful Lord graciously hear us. R. Amen. V. May the souls of the faithful, departed through the mercy of God, rest in peace. R. Amen.

V. Dominus vobiscum. R. Et cum spiritu tuo. V. Exaudiat nos omnipotens & misericors Dominus. R. Amen. V. Fidelium animæ, per misericordiam Dei, requiescant in pace. R. Amen.

THE LITANY OF THE B. V. MARY.

**L**ORD have mercy on us.

Lord have mercy on us.

Christ have mercy on us.

Christ have mercy on us.

Lord 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 : Have mercy.

God the Holy Ghost : Have mercy.

Holy Trinity, one God : Have mercy.

Holy Mary : Pray for us.

Holy Mother of God : Pray.

Holy Virgin of Virgins : Pray.

Mother of Christ : Pray.

Mother of divine grace : Pray.

Mother most pure ; Pray.

Mother most chaste ; Pray.

Mother undefil'd ; Pray.

Mother untouch'd ; Pray.

Mother most amiable ; Pray.

Mother most admirable ; Pray.

Mother of our Creator ; Pray.

Mother of our Redeemer ; Pray.

Virgin most prudent ; Pray.

Virgin most venerable ; Pray.

**K**YRIE eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Kyrie eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus : Miserere nobis.

Fili, Redemptor mundi, Deus : Miserere.

Spiritus Sancte Deus : Miserere.

Sancta Trinitas, unus Deus : Miserere.

Sancta Maria : Ora pro nobis.

Sancta Dei Genitrix : Ora.

Sancta Virgo Virginum : Ora.

Mater Christi : Ora.

Mater divinæ gratiæ : Ora.

Mater purissima ; Ora.

Mater castissima ; Ora.

Mater inviolata ; Ora.

Mater intemerata : Ora.

Mater amabilis ; Ora.

Mater admirabilis ; Ora.

Mater Creatoris ; Ora.

Mater Salvatoris ; Ora.

Virgo prudentissima ; Ora

Virgo veneranda ; Ora.

Virgin most renown'd : Pray.	Virgo prædicanda : Ora.
Virgin most powerful : Pray.	Virgo potens : Ora.
Virgin most merciful : Pray.	Virgo clemens : Ora.
Virgin most faithful : Pray.	Virgo fidelis : Ora.
Mirror of justice : Pray.	Speculum justitiæ : Ora.
Seat of wisdom : Pray.	Sedes sapientiæ : Ora.
Cause of our joy : Pray.	Causa nostræ lætitiæ : Ora.
Spiritual vessel : Pray.	Vas spirituale : Ora.
Vessel of honour : Pray.	Vas honorabile : Ora.
Vessel of singular devo- tion ; Pray.	Vas insigne devotionis : Ora.
Mystical rose : Pray.	Rosa mystica : Ora.
Tower of David : Pray.	Turris Davidica : Ora.
Tower of ivory : Pray.	Turris eburnea : Ora.
House of gold : Pray.	Domus aurea : Ora.
Ark of the covenant : Pray.	Fœderis arca : Ora.
Gate of heaven : Pray.	Janua cœli : Ora.
Morning star : Pray.	Stella matutina : Ora.
Health of the weak : Pray.	Salus infirmorum : Ora.
Refuge of sinners : Pray.	Refugium peccatorum : Ora.
Comfort of the afflicted : Pray.	Consolatrix afflictorum : Ora.
Help of Christians : Pray.	Auxilium Christiano- rum : Ora.
Queen of angels : Pray.	Regina Angelorum : Ora.
Queen of Patriarchs : Pray.	Regina Patriarcharum : Ora.
Queen of Prophets : Pray.	Regina Prophetarum : Ora.
Queen of Apostles : Pray.	Regina Apostolorum : Ora.
Queen of Martyrs : Pray.	Regina Martyrum. Ora.
Queen of Confessors : Pray.	Regina Confessorum : Ora.
Queen of Virgins : Pray.	Regina Virginum : Ora.

Queen of all Saints:  
Pray.

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:  
Hear us, O Lord.

Lamb of God who takest  
away the sins of the world:  
Have mercy on us.

V. Vouchsafe, O sacred  
Virgin, that I may praise  
thee. R. Give me strength  
against thy enemies.

Let us pray. *Defende.*

**P**ROTECT we beseech thee, O Lord, by the inter-  
cession of the blessed Mary ever Virgin, this family  
from all adversity and being prostrate before thee with all  
our hearts, mercifully protect us from the snares of the  
enemy.

Regina Sanctorum omni-  
um: Ora.

Agnus Dei qui tollis pec-  
cata mundi: Parce nobis  
Domine.

Agnus Dei qui tollis pec-  
cata mundi: Exaudi nos  
Domine.

Agnus Dei qui tollis pec-  
cata mundi: Miserere nobis.

V. Dignare me laudare te,  
Virgo sacrata. R. Da mihi  
virtutem contra hostes tuos.

## ON CHRISTMAS-DAY.

1.  
**Y**E faithful souls rejoice  
and sing,  
To Bethlehem your tro-  
phies bring,  
Before the new-born  
angels' King,  
Come, let us him adore.  
Come &c.

2.  
True God of God, true  
light of light,  
Borne of a Virgin ever  
bright:  
Begot, not made, true  
God of might,  
Come, let us him adore,  
&c.

3.  
Angelic Choirs, with joy  
now sing

1.  
**A**DESTE Fideles,  
Læti triumphantes  
Venite, venite in Beth-  
lehem:  
Natum Videte  
Regem Angelorum:  
Venite adoremus,  
Venite adoremus,  
Venite adoremus Domi-  
num.

2.  
Deum de Deo,  
Lumen de lumine  
Fundunt Puellæ viscera:  
Deum verum,  
Genitum non factum:  
Venite adoremus, &c

3.  
Cantet nunc Io  
Chorus Angelorum:

And heavenly Courts with  
echoes ring.

“Glory on high to God  
our King :”

Come, let us him adore,  
&c.

4.

Jesus, whose life this day  
began,

The Father's co-eternal  
Son,

Glory to him be ever  
sung,

Come, let us him adore,  
'&c.

Cantet nunc Aula Cœles-  
tium

Gloria

In excelsis Deo :

Venite adoremus, &c.

4.

Ergo qui natus es

Die hodierna,

Jesu tibi sit gloria :

Patris æterni

Verbum Caro factum :

Venite adoremus

Venite adoremus,

Venite adoremus Domi-  
num,



## ERRATUM.

Instead of the Prayer for the Conversion of St. Paul, Jan. xxv. page 516, the Reader is desired to substitute the following

## COLLECT.

O God, who hast instructed the whole world, by the preaching of blessed Paul, thy Apostle ; grant, we beseech thee, that we who this day commemorate his conversion, may, by his example, walk securely to thee. Thro'.  
*Amen.*

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\*.\* Persons desirous of printing *Catholic Books*, will be treated with on the most liberal terms, by T. Haydock, at his Office, No. 101. Market-street-lane, Manchester, who will have no objection to take a quantity of the *Copies* in part of payment. *Catholic Publications bought or exchanged.*

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T. Haydock, Printer, Manchester.





*Preparing for the Press,*

1. THE LIFE OF OUR LORD AND SAVIOUR,  
**JESUS CHRIST,**

BY ST. BONAVENTURE :

To which will be added, that of the  
**BLESSED VIRGIN MARY AND ST. JOSEPH.**

2. ENGLAND'S REFORMATION, A POEM IN FOUR CANTOS, BY THOMAS WARD.
3. ENGLAND'S CONVERSION AND REFORMATION COMPARED.
4. THE LIFE OF SAINT PATRICK, PATRON OF IRELAND.
5. THE LIFE OF ST. F. XAVIER, APOSTLE OF THE INDIES.

NB. The above five works will be printed on a new and large Type, on good paper, and will be embellished with many Engravings.

Ward's Tree of Life, filled up to the present time, is now engraving on a large scale, and will be ready in about six months.

The DOWAY BIBLE and RHEMES TESTAMENT, with numerous notes, are now under correction, and will be put to press early in September, 1807.



**T. HAYDOCK,**



RESPECTFULLY informs the Patronizers of the DIVINE OFFICE, that in the beginning of November 1807, he will publish his FIRST DIRECTORY, to be continued annually, wherein, besides THE ORDER OF THE CHURCH SERVICE. marked page by page, according to the present edition, he will introduce such further matter as may tend to the information and entertainment of his numerous and kind Encouragers.















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