



THE NEW
MARIAN
MISSAL

For Daily Mass

By

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PREFACE

From the beginning man has offered sacrifices in fulfillment of his obligations to God. Under the Old Law, sacrifices were divinely prescribed and regulated. At the temple in Jerusalem, smoke rose daily from the holocausts, and the blood of victims crimsoned the stones of the great altar. These sacrifices — pleasing as they were to God — were but types and figures of the one great sacrifice to come — that of Calvary.

The value of the sacrifice of Calvary is beyond all human comprehension. Christ, a Person of infinite dignity, offered Himself, a Victim of infinite value to the Eternal Father. When that sacrifice had been offered, all was finished. Christ could truly say: "It is consummated." Beside it there could be no other sacrifice, for it sufficed above all measure.

But while the Sacrifice of Calvary was of infinite value, while it filled to overflowing the fountains of God's grace, how is sinful man to approach this fountain, how is he to receive its superabundant redemption? It is the Sacrifice of the Mass offered daily on our altars that releases to us this pent-up flood of grace; it is the Mass that opens to us this treasurehouse of Christ's infinite merits.

The Sacrifice of the Mass and that of Calvary are the same sacrifice, the "one oblation," because the Priest and Victim are the same — Jesus Christ. The only difference is that on Calvary Christ offered Himself in a bloody manner; in the Mass He offers Himself in an unbloody manner.

Christ's sacrifice on the Cross took place nearly two thousand years ago in a far corner of the earth. It was indeed a sacrifice of infinite value, but it was separated from us by a deep moat of time and place. We could not be on Calvary to stand beneath the Cross that a few drops of Christ's precious blood might fall on us to purify and sanctify us.

So Christ brought Calvary to us. He transplanted His Cross into our very midst, and in the Mass He renews that same Sacrifice of Calvary.

Through the Mass, the world has been planted with the Cross. As the earth revolves, the rising sun is ever shining on this renewal of Christ's sacrifice. Our lives are passed in sight of the Cross. We have but to turn our heads to behold the Crucified, for at Mass we kneel on Calvary. This is the great truth of the Mass.

Daily when Mass is offered, Christ becomes present on the altar. But He is not merely present, He acts. He is not there as the Babe of Bethlehem, nor as the Child of Nazareth, nor as the Christ who went about doing good. He is there as the Crucified,

as the Christ of Calvary, as the Victim offered for our salvation. He is there making intercession for us by the voice of His blood, praising and thanking His Heavenly Father for us, applying to us the expiatory merits of His Sacred Passion and Death.

Christ is not passive on the altar during the Holy Sacrifice. Neither should those who hear Mass be passive spectators. When at Mass, we are doing more than "hearing" Mass. We are — or should be — actively engaged in offering Mass with the priest. The priest is indeed a special representative commissioned by his ordination, but he acts in the name of all present. When he offers the chalice, for instance, he says: "We offer Thee, O Lord, the Chalice of Salvation." When he turns at the Orate Fratres, he says: "Pray, brethren, that my sacrifice and yours may be acceptable to God."

We share actively in the Mass and receive its fullest benefits when, like the priest, we partake of the sacrificial banquet through Holy Communion. The Council of Trent urged "that at each Mass the faithful present should communicate not only in spiritual desire, but also by the reception of Sacramental Communion, in order that the fruit of this most holy sacrifice may more abundantly be theirs." (Sess. 22, C. 6).

We share actively too in the Mass when we repeat with the priest the very words and prayers of the Divine Sacrifice. That is why our Holy Father, Pope Pius XII, declares, "those are worthy of praise who, inspired by the purpose of enabling the Christian people to take part in the Eucharistic Sacrifice more easily and fruitfully, properly try to place the Roman missal in the hands of the people, so that the faithful, joined with the priest, may pray together with the same words as his, and with the same sentiments as those of the Church." (Mediator Dei)

When we participate thus in the offering of Mass, we shall find that the cataracts of the deep are opened and the heavens rain down showers of grace. We shall find that the fountains of the merits of Christ pour their floods of benediction over our souls, that Christ, lifted up as on Calvary, draws our hearts to Himself.

Feast of Corpus Christi. 1950.

Ralph Gorman, C.P.

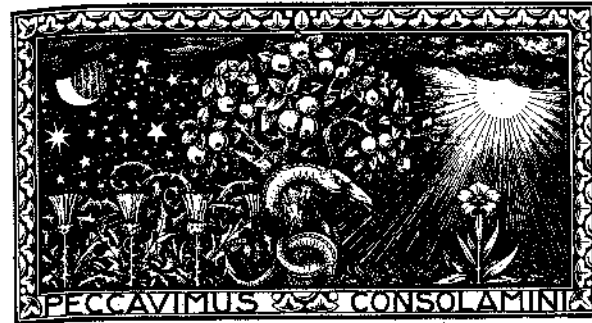
Rev. RALPH GORMAN, C.P.
Editor of *The Sign*

TABLE OF MOVABLE FEASTS

| YEAR | Septuagesima | Lent | EASTER | Ascension | Pentecost | Corpus Christi | Sundays after Pentecost | First Sunday of Advent |
|------|--------------|---------|---------|-----------|-----------|----------------|-------------------------|------------------------|
| 2005 | 23 Jan. | 9 Feb. | 27 Mar. | 5 May | 15 May | 26 May | 27 | 27 Nov. |
| 2006 | 12 Feb. | 1 Mar. | 16 Apr. | 25 May | 4 June | 15 June | 25 | 3 Dec. |
| 2007 | 4 Feb. | 21 Feb. | 8 Apr. | 17 May | 27 May | 7 June | 26 | 2 Dec. |
| 2008 | 20 Jan. | 6 Feb. | 23 Mar. | 1 May | 11 May | 22 May | 28 | 30 Nov. |
| 2009 | 8 Feb. | 25 Feb. | 12 Apr. | 21 May | 31 May | 11 June | 25 | 29 Nov. |
| 2010 | 31 Jan. | 17 Feb. | 4 Apr. | 13 May | 23 May | 3 June | 26 | 28 Nov. |
| 2011 | 20 Feb. | 9 Mar. | 24 Apr. | 2 June | 12 June | 23 June | 23 | 27 Nov. |
| 2012 | 5 Feb. | 22 Feb. | 8 Apr. | 17 May | 27 May | 7 June | 26 | 2 Dec. |
| 2013 | 27 Jan. | 13 Feb. | 31 Mar. | 9 May | 19 May | 30 May | 27 | 1 Dec. |
| 2014 | 16 Feb. | 5 Mar. | 20 Apr. | 29 May | 8 June | 19 June | 24 | 30 Nov. |
| 2015 | 1 Feb. | 18 Feb. | 5 Apr. | 14 May | 24 May | 4 June | 26 | 29 Nov. |
| 2016 | 24 Jan. | 10 Feb. | 27 Mar. | 5 May | 15 May | 26 May | 27 | 27 Nov. |
| 2017 | 12 Feb. | 1 Mar. | 16 Apr. | 25 May | 4 June | 15 June | 25 | 3 Dec. |
| 2018 | 28 Jan. | 14 Feb. | 1 Apr. | 10 May | 20 May | 31 May | 27 | 2 Dec. |
| 2019 | 17 Feb. | 6 Mar. | 21 Apr. | 30 May | 9 June | 20 June | 24 | 1 Dec. |
| 2020 | 9 Feb. | 26 Feb. | 12 Apr. | 21 May | 31 May | 11 June | 25 | 29 Nov. |
| 2021 | 31 Jan. | 17 Feb. | 4 Apr. | 13 May | 23 May | 3 June | 26 | 28 Nov. |
| 2022 | 13 Feb. | 2 Mar. | 17 Apr. | 26 May | 5 June | 16 June | 24 | 27 Nov. |
| 2023 | 5 Feb. | 22 Feb. | 9 Apr. | 18 May | 28 May | 8 June | 26 | 3 Dec. |
| 2024 | 28 Jan. | 14 Feb. | 31 Mar. | 9 May | 19 May | 30 May | 27 | 1 Dec. |
| 2025 | 16 Feb. | 5 Mar. | 20 Apr. | 29 May | 8 June | 19 June | 24 | 30 Nov. |
| 2026 | 1 Feb. | 18 Feb. | 5 Apr. | 14 May | 24 May | 4 June | 26 | 29 Nov. |
| 2027 | 24 Jan. | 10 Feb. | 28 Mar. | 6 May | 16 May | 27 May | 27 | 28 Nov. |
| 2028 | 12 Feb. | 1 Mar. | 16 Apr. | 25 May | 4 June | 15 June | 25 | 3 Dec. |
| 2029 | 28 Jan. | 14 Feb. | 1 Apr. | 10 May | 20 May | 31 May | 27 | 2 Dec. |
| 2030 | 17 Feb. | 6 Mar. | 21 Apr. | 30 May | 9 June | 20 June | 24 | 1 Dec. |
| 2031 | 9 Feb. | 26 Feb. | 13 Apr. | 22 May | 1 June | 12 June | 25 | 30 Nov. |
| 2032 | 25 Jan. | 11 Feb. | 28 Mar. | 6 May | 16 May | 27 May | 27 | 28 Nov. |
| 2033 | 13 Feb. | 2 Mar. | 17 Apr. | 26 May | 5 June | 16 June | 24 | 27 Nov. |
| 2034 | 5 Feb. | 22 Feb. | 9 Apr. | 18 May | 28 May | 8 June | 26 | 3 Dec. |
| 2035 | 21 Jan. | 7 Feb. | 25 Mar. | 3 May | 13 May | 24 May | 28 | 2 Dec. |
| 2036 | 10 Feb. | 27 Feb. | 13 Apr. | 22 May | 1 June | 12 June | 25 | 30 Nov. |
| 2037 | 1 Feb. | 18 Feb. | 5 Apr. | 14 May | 24 May | 4 June | 26 | 29 Nov. |
| 2038 | 21 Feb. | 10 Mar. | 25 Apr. | 3 June | 13 June | 24 June | 23 | 28 Nov. |
| 2039 | 6 Feb. | 23 Feb. | 10 Apr. | 19 May | 29 May | 9 June | 25 | 27 Nov. |
| 2040 | 29 Jan. | 15 Feb. | 1 Apr. | 10 May | 20 May | 31 May | 27 | 2 Dec. |



TAKE COURAGE, AND FEAR NOT, BEHOLD OUR GOD
WILL COME, AND WILL SAVE US.



THE PROPER OF THE SEASON

First part of the Liturgical Year

THE CHRISTMAS CYCLE

(Mystery of the Incarnation)

I.—Season of Advent

In the Christmas Cycle, the Church celebrates three events in the life of our Savior which pertain to the mystery of His Incarnation.

1. The Season of Advent
2. Christmastide
3. After Epiphany

I.—Season of Advent (from the first Sunday of Advent to December 24).

The liturgical texts used during the four weeks of the season of Advent remind the faithful of the "absence of Christ." The Collects of Advent do not end with, "through our Lord Jesus Christ," as during the rest of the year. In a spirit of penance and prayer we await the Mediator, the God-Man, preparing for His coming in the flesh, and also for His second coming as our Judge. The Masses for Advent strike a note of preparation and repentance mingled with joy and hope; hence, although the penitential purple is worn and the Gloria is omitted, the joyous Alleluia is retained. The readings from the Old Testament contained in the Introit, Gradual, Offertory, and Communion of these Masses, taken mostly from the prophecies of Isaias and from the Psalms, give eloquent expression to the longing of all nations for a Redeemer. We are impressed by repeated and urgent appeals to the Messias: "Come, delay no longer." The Lessons from St. Paul urge us to dispose ourselves fittingly for His coming. The Gospels describe the terrors of the Last Judgment, the second

coming, and tell of the preaching of St. John the Baptist "to prepare the way of the Lord."

In Advent, the Greek Church celebrates particularly the ancestors of Our Lord—all the Patriarchs and Prophets of the Old Testament, but especially Abraham, Isaac, and Jacob. The Latin Church also mentions them often in this period. In the Breviary, many texts are taken from Isaias (Introit of the second Sunday, Communion of the third Sunday).

The idea of Advent is "Prepare you for the coming of Christ." Therefore the very appeals of the Patriarchs and Prophets are put in our mouths in Advent. Prepare for the coming of Christ the Redeemer, who comes to prepare us for His second coming as Judge.

When the oracles of the Prophets were fulfilled and the Jews awaited the Messiah; John the Baptist left the desert and came to the vicinity of the Jordan, bringing a baptism of penance to prepare souls for the coming of Christ. The world took him to be the Messiah, but he replied with the words of Isaias: "I am the voice of one crying in the wilderness: prepare ye the way of the Lord."

During Advent we make straight for Christ the way to our souls—and behold, our Lord will come at Christmas.



FIRST SUNDAY OF ADVENT

Double 1 cl

Purple

[STATION AT ST. MARY'S MAJOR.]

This FIRST SUNDAY OF ADVENT OF THE FOURTH BEFORE CHRISTMAS, is the first day of the Liturgical Year. The Mass prepares us this day for the double coming (*adventus*) of mercy and justice. That is why St. Paul tells us, in the Epistle, to cast off sin in order that, being ready for the coming of Christ as our Savior, we may also be ready for His coming as our Judge, of which we learn in the Gospel. Let us prepare ourselves, by pious aspirations and by the reformation of our life, for this twofold coming. Jesus Our Lord will reward those who yearn for Him and await Him: "Those who trust in Him shall not be confounded."

Prayers at the foot of the altar, p. 613.

INTROIT • Ps. 24. 1-3.

AD te levavi animam
in te confido, non erubescam: neque irideant me inimici mei: etenim universi, qui te expectant non confundentur. — Vias tuas, Domine, demonstramihi: et semitas tuas edoce me. V. Glória Patri et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper et in sæcula sæculorum. Amen. — Ad te levavi...

TO Thee have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.— (Ps. 24. 4). Show, O Lord, Thy ways to me: and teach me Thy paths. V. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.—To Thee have I lifted... (*till* confounded).

Kyrie eleison..., p. 621.

The Gloria in excelsis... is omitted from this day until Christmas Day, except on feasts.

COLLECT.—Stir up Thy power, we beseech Thee, O Lord, and come: that from the threatening dangers of our sins we may deserve to be rescued by Thy protection, and to be saved by Thy deliverance. Who livest and reignest, with God the Father, in the unity of the Holy Ghost, world without end. R. Amen.

'Before the Mass of certain Sundays, Festivals, and weekdays, a note is placed stating that the 'Station' is at such or such a church. The explanation is this: From an early age it was the custom in Rome to visit in procession the shrines and churches connected with the Martyrs. Such visits were called Stations; and the days and churches now marked in the Missal as Stations are those finally fixed by St. Gregory the Great (A.D. 590 to 604.)

EPISTLE + Rom. 13. 11-14

Lesson from the Epistle of blessed Paul
The Apostle to the Romans.

[It is now the hour for us to rise from sleep... Let us therefore cast off the works of darkness... and walk honestly.]

BRETHREN, knowing 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 armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

GRADUAL + Ps. 24. 3, 4

ALL they that wait on Thee shall not be confounded, O Lord.
V. Show, O Lord, Thy ways to me: and teach me Thy paths.

Alleluia, alleluia. V. (Ps. 84. 8).
Show us, O Lord, Thy mercy; and grant us Thy salvation. Alleluia.

When on the Ferias of Advent the Mass of the Sunday is used, the Alleluia and its verses are not said, but only the Gradual.

Prayer Munda cor..., p. 623.

GOSPEL + Luke 21. 25-33

* Continuation of the holy Gospel according to Luke.

[We learn in this Gospel of the second coming of Christ: to render to each one according to his works.]

AT that time Jesus said to His disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved. And then they shall see the Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So

you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen. I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but My words shall not pass away.—*Creed.*

OFFERTORY + Ps. 24. 1-3

AD te levavi animam meam: Deus meus, in te confido, non erubescam: neque irideant me inimici mei: etenim universi, qui te exspectant, non confundentur.
TO Thee have I lifted up my soul: in Thee, O Lord, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait for Thee shall be confounded.

The Offertory Suscipe..., p. 629.

SECRET.—May these holy mysteries, O Lord, cleanse us by their powerful virtue and make us to come with greater purity to Him who is their source. Through our Lord Jesus Christ, Thy Son, who liveth...

Preface of the Most Holy Trinity, p. 599., Prayers of the Canon, p. 639.

Pater noster..., p. 653; Agnus Dei..., p. 657; Prayers of the Communion, ... p. 661.

COMMUNION + Ps. 84. 13

DÓMINUS dabit benignitatem: et terra nostra dabit fructum suum.
THE Lord will give goodness: and our earth shall yield her fruit.

POSTCOMMUNION.—May we receive, O Lord, Thy mercy in the midst of Thy temple, that we may prepare with due honor for the approaching feast of our redemption. Through our Lord Jesus Christ, Thy Son, who liveth...

Benedicamus Dómino is said instead of Ite, Missa est. This is the case whenever the Glória in excelsis is not said. Pláceat, p. 667.—*Last Gospel:* the Beginning of the Gospel of St. John: p. 669.

**MY DAILY THOUGHT
FROM THE FOLLOWING OF CHRIST:**

In all things look to the end, and how thou wilt stand before the strict Judge, from Whom there is nothing hid; Who takes no bribes, and receives no excuses, but will judge that which is just.

THE "ASPERGES" AND "VIDI AQUAM"

IN HIGH MASSES

While the priest sprinkles holy water before solemn Mass on Sundays, the following anthem is sung:

During the year: ASPERGES ME

Asperges me, Dómine, hyssópo, et mundábor; lavábis me, et super nivem dealbábor.

Ps. Miserére mei, Deus, secúndum magnam misericórdiam tuam.

V. Glória Patri, et Filio, et Spirítui Sancto...

Antiphona. Asperges me, Dómine...

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratióem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobiscum.

R. Et cum spírítu tuo.

Orémus.—Exáudi nos, Dómine sancte, Pater omnipotens, aetérne Deus, et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, prótegat, visitet atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. Amen.

From Easter to Whitsunday: VIDI AQUAM

Vidi aquam egrediéntem de templo a látere dextro, allelúia: et omnes ad quos pervénit aqua ista salví facti sunt et dicent: allelúia, allelúia.

Ps. Confitémini Dómino, quóniam bonus; quóniam in sæculum misericórdia ejus.

Glória Patri et Filio, et Spirítui Sancto...

V. Osténde nobis... as above, with Alleluia.



THE "ASPERGES" AND "VIDI AQUAM"

IN HIGH MASSES

While the priest sprinkles holy water before solemn Mass on Sundays, the following anthem is sung:

During the year: ASPERGES ME

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.

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

Glory be to the Father, and to the Son...

Antiphon. Thou shalt sprinkle me...

V. Show 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. The Lord be with you.

R. And with thy spirit.

Let us pray.—Hear us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place: through Christ our Lord. Amen.

From Easter to Whitsunday: VIDI AQUAM.

I saw water flowing from the right side of the temple, alleluia; and all they to whom that water came were saved; and they shall say: alleluia, alleluia.

Ps. Praise the Lord, because He is good; because His mercy endureth forever.

Glory be to the Father, and to the Son...

V. Show us... as above, with Alleluia.





MASS OF CATHECHUMENS

The priest, bowing down at the foot of the altar, makes the Sign of the Cross and says:

In nómine Patris, et Fílii, † et Spíritus Sancti. Amen.

Then joining his hands before his breast, he begins the Anthem:

Sacerdos. Introibo ad altáre Dei.

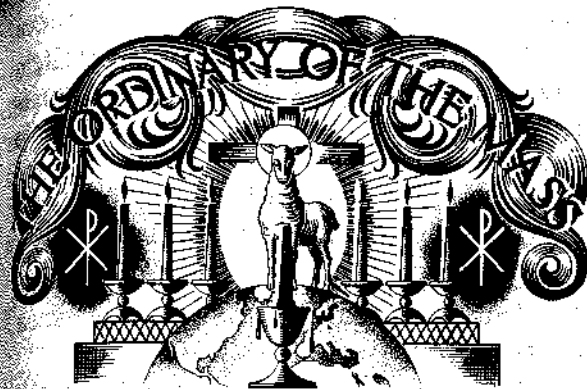
Minister. Ad Deum qui lætificat juventútem meam.

PSALM 42—JUDICA ME

In Masses for the Dead and from Passion Sunday till Holy Saturday, this psalm is omitted.

Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iniquo, et dolóso érue me.

M. Quia tu es Deus fortitúdo mea: quare me repulísti, et quare tristis incedo, dum affligit me inimicus?



MASS OF CATHECHUMENS

The priest, bowing down at the foot of the altar, makes the Sign of the Cross and says:

In the Name of the Father, and of the Son, † and of the Holy Ghost. Amen.

Then joining his hands before his breast, he begins the Anthem:

Priest. I will go in unto the altar of God.
Server. To God who giveth joy to my youth.

PSALM 42—JUDICA ME

In Masses for the Dead and from Passion Sunday till Holy Saturday, this psalm is omitted.

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

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

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

M. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

S. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

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

S. Glória Patri, et Filio et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper: et in sæcula sæculorum. Amen.

The priest repeats the anthem:

S. Introibo ad altare Dei.

M. Ad Deum qui lætificat juventutem meam.

The priest, signing himself with the Sign of the Cross, says:

S. Adjutorium nostrum † in nomine Dómini.

M. Qui fecit cælum et terram.

THE PUBLIC CONFESSION

Then, joining his hands, and humbly bowing down, he says the Confiteor:

S. Confiteor Deo...

P. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

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

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

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

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

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

The priest repeats the anthem:

P. I will go in unto the altar of God.

S. To God, who giveth joy to my youth.

The priest, signing himself with the Sign of the Cross, says:

P. Our help † is in the Name of the Lord.

S. Who made heaven and earth.

THE PUBLIC CONFESSION

Then, joining his hands, and humbly bowing down, he says the Confiteor:

P. I confess to almighty God,...

M. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

The priest answers: Amen

The server says the Confiteor

Confiteor Deo omnipotenti, beate Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apóstolis Petro et Paulo, omnibus Sanctis, et tibi Pater: quia peccavi nimis cogitatione, verbo, et opere:

Here he strikes his breast thrice.

Mea culpa, mea culpa, mea máxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, orare pro me ad Dóminum Deum nostrum.

Then the priest, with his hands joined, says:

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam. M. Amen.

Signing himself with the Sign of the Cross, he says:

S. Indulgentiam, † absolutiónem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dóminus. M. Amen.

S. May almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

The priest answers: Amen.

The server says the Confiteor.

I confess to almighty God, to the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word and deed,

Here he strikes his breast thrice.

through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord our God for me.

Then the priest, with his hands joined, says:

P. May almighty God be merciful unto you, and forgiving you your sins, bring you to everlasting life. S. Amen.

Signing himself with the Sign of the Cross, he says:

P. May the † almighty and merciful Lord grant us pardon, absolution, and remission of our sins. S. Amen.

Bowing down, he proceeds:

S. Deus, tu convérsus vivificábis nos.

M. Et plebs tua lætábitur in te.

S. Osténde nobis Dómine, miseri-
córdiam tuam.

M. Et salutáre tuum da nobis.

S. Dómine, exáudi oratióem meam.

M. Et clamor meus ad te véniat.

S. Dóminus vobíscum.

M. Et cum spírítu tuo.

S. Oremus.

THE PRIEST ASCENDS THE ALTAR

First extending, then joining his hands the priest says audibly Oremus; then ascending to the altar, he says secretly:

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

His hands joined, and bowing down over the altar, the priest says:

Oramus te, Dómine, per mérita Sanctórum tuórum, (*he kisses the sacred stone*) quorum reliquiæ hic sunt, et ómnium Sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.

In Solemna Missæ the altar is here incensed. While blessing the incense the priest says:
Ab illo ☩ benedicáris, in cuius honóre cremáberis. Amen.

Bowing down, he proceeds:

P. O God, Thou wilt turn again and quicken us.

S. And thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come unto Thee.

P. The Lord be with you.

S. And with thy spirit.

P. Let us pray.

THE PRIEST ASCENDS THE ALTAR

First extending, then joining his hands, the priest says audibly Oremus; then ascending to the altar, he says secretly:

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

His hands joined, and bowing down over the altar, the priest says:

We beseech Thee, O Lord, by the merits of Thy Saints, (*he kisses the sacred stone*) whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

In Solemna Missæ the altar is here incensed. While blessing the incense the priest says:
Be blessed ☩ by Him in whose honor thou art burnt. Amen.

THE INTROIT

✠ TURN TO PROPER ✠

The priest, signing himself with the Sign of the Cross, reads the Introit of the day.

THE KYRIE ELEISON

Then, joining his hands, he says alternately with the server :

S. Kyrie eléison.

M. Kyrie eléison.

S. Kyrie eléison.

M. *Christe eléison.*

S. *Christe eléison.*

M. *Christe eléison.*

S. Kyrie eléison.

M. Kyrie eléison.

S. Kyrie eléison.

THE GLORIA IN EXCELSIS

Omitted during Lent, Advent and Masses for the Dead.

Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Grátias ágimus tibi propter magnam glóriam tuam. Dómine Deus, Rex cœlestis, *Deus Pater* omnipotens. Dómine Fili unigénite *Jesu Christe*. Dómine Deus, Agnus Dei, Filius Patris. Qui tollis peccáta mundi, miserere nobis. Qui tollis peccáta mundi, súscipe deprecationem nostram. Qui sedes ad dexteram Patris,

THE INTROIT

✠ TURN TO PROPER ✠

The priest, signing himself with the Sign of the Cross, reads the Introit of the day.

THE KYRIE ELEISON

Then, joining his hands, he says alternately with the server :

P. Lord, have mercy.

S. Lord, have mercy.

P. Lord, have mercy.

S. Christ, have mercy.

P. Christ, have mercy.

S. Christ, have mercy.

P. Lord, have mercy.

S. Lord, have mercy.

P. Lord, have mercy.

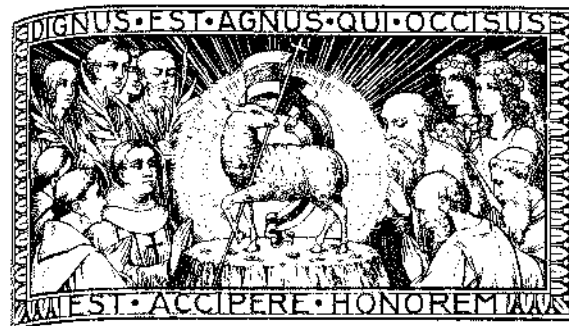
THE GLORIA IN EXCELSIS

Omitted during Lent, Advent and Masses for the Dead.

Glory be to God on high, and on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, *God the Father* almighty. O Lord *Jesus Christ*, the only begotten Son. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest



O HOW GLORIOUS IS THE KINGDOM
IN WHICH ALL THE SAINTS REJOICE WITH CHRIST!



THE PROPER OF THE SAINTS

This Proper contains all the Feasts of the Saints, indicated in the Roman Calendar, and which in consequence are celebrated by the whole Catholic Church; and also some Feasts of Our Lord which have no place in the various cycles of the Proper of the Season.

The Proper of the Saints begins on the 29th of November, near which date the First Sunday of Advent (which is the first day of the Ecclesiastical year) occurs. For the rest the Feastdays follow the order of the civil year. Care should be taken always to consult the proper of the local diocese. Some Feasts are not celebrated by the whole Church, but are kept only in a particular diocese or place, or some congregation.

* * *

NOVEMBER 29

ST. SATURNINUS,
Martyr

Simple

Red

INTROIT • Ps. 73. 11

LETÁBITUR justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. — Exáudi, Dómine, orationem meam cum deprecor: a timóre inimici éripe ánimam meam. V. Glória Patri... — Letábitur justus in Dómino...

THE just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised.—(Ps. 73. 2). Hear, O God, my prayer when I make supplications to Thee: deliver my soul from the fear of the enemy. V. Glory be to the Father...— The just shall...

COLLECT.—O God, who grantest us to be gladdened by the heavenly birthday of blessed Saturninus, Thy Martyr, vouchsafe that we may be helped by his merits. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost...

EPISTLE • Timothy 2, 8-10; 3. 10-12

Lesson from the second Epistle of Blessed Paul
the Apostle to Timothy.[*St. Paul exhorts to constancy and patience in suffering.*]

DEARLY beloved, Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel: wherein I labor even unto bands, as an evildoer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, persecutions, afflictions: such as came upon me at Antioch, at Iconium and at Lystra: what persecutions I endured, and out of them all the Lord delivered me. And all that will live godly in Christ Jesus, shall suffer persecution.

GRADUAL • Ps. 36. 24, 26

WHEN the just man shall fall, he shall not be bruised: for the Lord putteth His hand under him. *V.* He showeth mercy and lendeth all the day long: and his seed shall be in blessing.

Alleluia, alleluia. *V.* (John 8. 12). He that followeth Me walketh not in darkness, but shall have the light of life eternal. Alleluia.

JUSTUS cum ceciderit, non collidetur: quia Dominus supponit manum suam. *V.* Tota die miseretur, et commendat: et semen ejus in benedictione erit. Alleluia, alleluia. *V.* Qui sequitur me, non ambulat in tenebris: sed habebit lumen vite æternæ. Alleluia.

GOSPEL • Matthew 10. 26-32

✠ Continuation of the holy Gospel according to
St. Matthew.[*The followers of Christ must not fear persecution, for God guards us in all our tribulations.*]

AT that time, Jesus said to His disciples: Nothing is covered that shall not be revealed: nor hid that shall not be known. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground 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 • Ps. 20. 4, 5

POSUITI, Dómine, in capite ejus corónam de lapide pretioso: videri petit a te, et tribuisti ei, alleluia. **O** LORD, Thou hast set on his head a crown of precious stones: he asked life of Thee, and Thou hast given it to him, alleluia.

SECRET.—O Lord, hallow the offerings dedicated to Thee, and at the intercession of blessed Saturninus Thy Martyr, for their sake graciously regard us. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost...

The Common Preface, p. 606.

COMMUNION • John 12. 26

QUI mihi ministrat me sequatur: et mihi sum ego, illic et minister meus erit. **I**F any man minister to Me, let him follow Me: and where I am, there also shall My minister be.

POSTCOMMUNION.—We beseech Thee, O Lord, may the reception of Thy Sacrament sanctify us: and by the intercession of Thy Saints, render us acceptable unto Thee. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost...

MY DAILY THOUGHT FROM THE FOLLOWING OF CHRIST:

Thou must be willing, for the love of God, to suffer all things—namely, labors and sorrows, temptations, vexations, anxieties, necessities, infirmities, injuries, detractions, reprehensions, humiliations, confusions, corrections, and contempts. I will reward thee most abundantly; I will be with thee in all thy tribulations.