



GLORY, PRAISE AND HONOUR TO THEE,
O KING, CHRIST, THE REDEEMER

THE DAILY MISSAL AND LITURGICAL MANUAL

WITH VESPERS FOR
SUNDAYS AND FEASTS

FROM THE EDITIO TYPICA OF
THE ROMAN MISSAL AND
BREVIARY, 1962

WITH SUPPLEMENTS CONTAINING
THE ADDITIONAL MASSES FOR
ENGLAND AND WALES, SCOTLAND,
UNITED STATES AND AUSTRALASIA

Summorum Pontificum Edition

BARONIUS PRESS
LONDON
MMIX

NIHIL OBSTAT: Rev. Msgr. Timothy J. Thorburn, JCL, Censor Deputatus

IMPRIMATUR: Most Reverend Fabian W. Bruskewitz, DD, STD,
Bishop of Lincoln

Feast of St. Peter and St. Paul, June 29, 2009

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This Missal was first published in 2004 by Baronius Press Limited in association with the Priestly Fraternity of St. Peter.
www.baroniuspress.com

Fourth edition, 2009.

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Publisher's Note on this Edition

The text of this edition is based upon the Daily Missal and Liturgical Manual (16th edition) published by Lavery & Sons, Leeds, in 1960 and has been fully revised and updated. The engravings used in this edition have been re-touched and corrected where necessary and are also from the same edition. The supplements for the United States and Australasia have been compiled from various sources to be as accurate and comprehensive as possible. Every effort has been made to trace and contact copyright holders. If there are any inadvertent omissions we apologise to those concerned.

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A British Library Cataloguing-in-Publication record is available.
A Library of Congress Cataloguing-in-Publication catalog record has been applied for.

Black Leather Edition

ISBN (10 digit): 0-9545631-2-3

ISBN (13 digit): 978-0-9545631-2-7

Burgundy Leather Edition

ISBN (10 digit): 1-905574-41-X

ISBN (13 digit): 978-1-905574-41-4

White Leather Edition

ISBN (10 digit): 0-905574-05-3

ISBN (13 digit): 978-1-905574-05-6

Printed in India.

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May 12.—Our Lady, Mother of the Divine Shepherd	1744
May 24.—Our Lady, Help of Christians	1745
May 25.—St Madeleine Sophie Barat, V.	1746
May 31.—Our Lady Mediatrix of All Graces	1749
Second Thursday after Corpus Christi.— Feast of the Eucharistic Heart of Jesus	1752
Second Saturday after Corpus Christi.— The Most Pure Heart of Our Lady	1755
July 10.—Our Lady of Good Counsel	1758
Aug. 9.—St John Mary Vianney, C.	1760
Aug. 19.—St John Eudes, C.	1764
Sep. 5.—Our Lady, Queen of Apostles	1766
Oct. 12.—Our Lady of the Pillar	1770

Oct. 20.—Immaculate Heart of Mary, Refuge of Sinners	1770
Oct. 30.—St Alphonsus Rodriguez, C.	1774
Nov. 27.—Our Lady of the Miraculous Medal ...	1775

FEASTS CELEBRATED IN PARTICULAR COUNTRIES

England and Wales	1877
Scotland	2007
United States of America	2051
Australasia	2147
The Offices of Tenebræ in Holy Week	1778
Office of Maundy Thursday	
<i>Matins</i>	1778
<i>Lauds</i>	1804
Office of Good Friday	
<i>Matins</i>	1811
<i>Lauds</i>	1835
Office of Holy Saturday	
<i>Matins</i>	1842
<i>Lauds</i>	1854
The Order of Blessing Holy Water	1860
The Blessing of Easter Lamb	1863
The Blessing of Eggs	1864
The Blessing of Bread	1864
The Blessing of the Fruits of the Earth	1864
The Blessing of any kind of Food	1865
The Blessing of Candles	1865
The Itinerary or Office before a Journey	1866
Various Devotions	
The Forty Hours' Devotion	1869
Prayers to the Blessed Sacrament by St Alphonsus Liguori	1869
The First Friday of the Month	1871
Act of Reparation to the Sacred Heart of Jesus .	1871
Act of Consecration of the Human Race to the Sacred Heart of Jesus	1872
Prayer to the most Blessed Virgin Mary assumed into heaven	1873
Litany of the Most Precious Blood of Our Lord Jesus Christ	1875

ALPHABETICAL INDEX OF THE FEASTS OF OUR LORD JESUS CHRIST

Ascension	692
Baptism.—January 13.	252
Blood, The Most Precious.—July 1	1348
Christmas Day.—December 25	185
Corpus Christi	749
Dedication of the Archbasilica of Our Saviour.— November 9	1581
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Epiphany.—January 6	237
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Holy Family	244
Kingship	1551
Holy Name of Jesus	229
Octave Day of the Nativity.—January 1	225
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ALPHABETICAL INDEX OF THE FEASTS OF OUR LADY

Annunciation.—March. 25	1217
Apparition at Lourdes.—February 11	1182
Assumption.—August 15	1435
Dedication of the Church of St Mary of the Snow.—August 5	1408
Immaculate Conception.—December 8	1115
Immaculate Heart.—22 August	1448
Motherhood.—October 11	1529
Mount Carmel.—July 16	1371
Holy Name of Mary.—September 12	1477
Nativity.—September 8	1473
Presentation.—November 21	1593
Purification.—February 2	1164
Ransom, Our Lady of.—September 24	1498
Rosary, Our Lady of.—October 7	1517
Seven Sorrows.—Friday in Passion Week	1225
Seven Sorrows.—September 15	1482
Virgin and Queen.—May 31	1284
Visitation.—July 2	1354

PRAYER FOR ENGLAND

O BLESSED Virgin Mary, Mother of God, and our most gentle Queen and Mother, look down in mercy upon England, thy dowry, and upon us all who greatly hope and trust in thee.

By thee it was that Jesus, our Saviour and our hope, was given unto the world; and he has given thee to us that we may hope still more. Plead for us thy children, whom thou didst receive and accept at the foot of the Cross, O sorrowful Mother!

Intercede for our separated brethren, that with us in the one true fold they may be united to the chief Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our heavenly home. *R.* Amen.

PRAYER FOR WALES

Let us pray.—O Almighty God, who in thy infinite goodness hast sent thy only-begotten Son into this world to open once more the gates of heaven, and to teach us how to know, love, and serve thee, have mercy on thy people who dwell in Wales. Grant to them the precious gift of faith, and unite them in the one true Church founded by thy divine Son; that, acknowledging her authority and obeying her voice, they may serve thee, love thee, and worship thee as thou desirest in this world, and obtain for themselves everlasting happiness in the world to come. Through the same Christ our Lord. *R.* Amen.

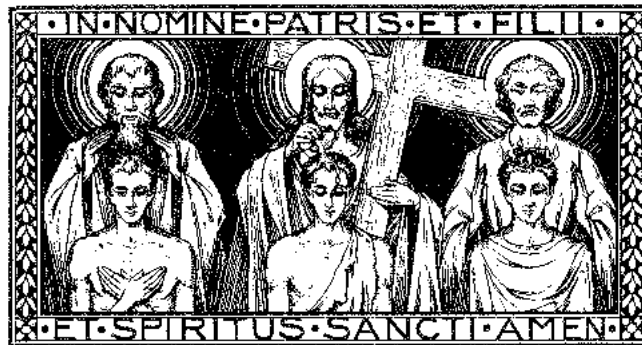
Our Lady, Help of Christians, pray for Wales.

Saint David, pray for Wales.

Saint Winefride, pray for Wales.

PRAYER FOR SCOTLAND

O BLESSED St Andrew, First-called and Fisher of Men, of old thou didst summon into the presence of the Saviour thy brother St Peter; obtain now we beseech thee, by thy powerful intercession for the people of Scotland that they might recognise in his successor the Vicar of Christ, and so enter into the vision of Him who with the Father and the Holy Ghost liveth and reigneth, One God for ever and ever, Amen.



THE MOST NECESSARY PRAYERS

The Sign of the Cross

IN Nōmine Patris, et Filii, et Spiritus Sancti. Amen.

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord's Prayer

PATER noster, qui es in cœlis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cœlo et in terra. Pannem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: sed libera nos a malo. Amen.

OUR Father, who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven: Give us this day our daily bread. And forgive us our trespasses, as we forgive those that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

The Angelical Salutation

AVE Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

HAIL, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the Fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Apostles' Creed

I BELIEVE in God the Father almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and buried: He descended into Hell, the third day He rose again from the dead, He ascended into heaven, sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

The "Gloria Patri"

GLORY be to the Father, and to the Son, and to the Holy Ghost.

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

The "Confiteor"

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, and to all the Saints, that I have sinned exceedingly in thought, word, and deed (*strike your breast thrice in token of contrition*), through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever

CREDO in Deum, Patrem omnipotentem, Creatorem caeli et terrae. Et in Jesum Christum, Filium ejus unigenitum, Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria Virgine; passus sub Póntio Piláto, crucifixus, mortuus et sepultus; descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

GLORIA Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio et nunc et semper et in saecula saeculorum. Amen.

CONFITEOR Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptista, sanctis Apostolis Petro et Paulo, omnibus Sanctis, quia peccavi nimis cogitatione, verbo et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, bea-

tum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, orare pro me ad Dominum Deum nostrum.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam aeternam. Amen.

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

a Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

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

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

R. Amen.

ACTS OF FAITH, HOPE, CHARITY, AND CONTRITION

I. FORMS FORMERLY ADMITTED:

Act of Faith

O MY God, I firmly believe in one God in three Divine Persons—the Father, the Son, and the Holy Ghost; I believe in Jesus Christ, the true and only Son of God, who was born of the Virgin Mary, and died on the Cross for our salvation; I also believe all the sacred truths the Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

Act of Hope

O MY God, relying upon Thy goodness and promises, I hope to obtain pardon for my sins, grace to serve Thee in this world, and life everlasting, through the merits of Jesus Christ, my Lord and Redcemer.

Act of Charity

O MY God, I love Thee above all things, with my whole heart and soul, because Thou art infinitely worthy of love; I love also my neighbour as myself for the love of Thee: I forgive all who have injured me, and ask pardon of all whom I have injured.

Act of Contrition

O MY God, I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

II. THE FOLLOWING FORM IS AUTHORIZED FOR
ENGLAND:

Act of Faith

I FIRMLY believe that there is one God, and that in this one God there are three Persons, the Father, the Son and the Holy Ghost: that the Son took to Himself the nature of man, from the Virgin Mary's womb, by the power of the Holy Ghost; and that in this our human nature He was crucified and died for us; that afterwards He rose again, and ascended into heaven; from thence He shall come to repay the just with everlasting glory, and the wicked with everlasting punishment. Moreover, I believe whatsoever else the Catholic Church proposes to be believed; and this because God, who is the sovereign Truth, who can neither deceive nor be deceived, has revealed all these things to this His Church.

Act of Hope

O MY God, relying upon Thine almighty power and Thine infinite mercy and goodness, and because Thou art faithful to Thy promises, I trust in Thee that Thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ Thy Son; and that Thou wilt give me the assistance of Thy grace, with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which Thou hast promised in heaven.

Act of Charity

O LORD my God, I love Thee with my whole heart, and above all things, because Thou, O God, art the sovereign Good, and for Thine own infinite

perfections art most worthy of all love; and for Thy sake I also love my neighbour as myself.

Act of Contrition

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

III. THE FOLLOWING ARE THE FORMS FOR
IRELAND:

Act of Faith

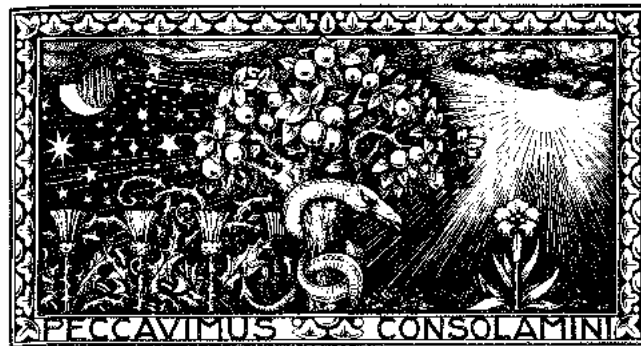
O MY God, I firmly believe that Thou art one only God, the Creator and Sovereign Lord of heaven and earth, infinitely great and infinitely good. I firmly believe that in Thee, one only God, there are three divine Persons, really distinct and equal in all things, the Father, and the Son, and the Holy Ghost. I firmly believe that God the Son, the second Person of the most Holy Trinity, became man; that He was conceived by the Holy Ghost, born of the Virgin Mary; that He suffered and died on a cross, to redeem and save us; that He rose the third day from the dead; that He ascended into heaven; that He will come at the end of the world to judge mankind; that He will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of Hell. I believe these and all other articles which the holy Roman Catholic Church proposes to our belief, because Thou, my God, the infallible Truth, hast revealed them; and Thou hast commanded us to hear the Church, which is the pillar and the ground of truth. In this faith I am firmly resolved by Thy holy grace to live and die.

Act of Hope

O MY God, who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep Thy commandments: relying on



THE LORD IS NIGH UNTO ALL THEM THAT CALL UPON HIM. TO ALL THAT CALL UPON HIM IN TRUTH.



PROPER OF THE SEASON

FIRST PART OF THE LITURGICAL YEAR

THE CHRISTMAS CYCLE

(MYSTERY OF THE INCARNATION)

I. SEASON OF ADVENT

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 the 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

Purple

1 Cl.

This First Sunday of Advent or 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 Saviour, 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."

THE MASS

Aspérge me ..., p. 895.

Prayers at the foot of the Altar, p. 900.

Introit (Ps. 24. 1, 3)

AD te levávi ánimam
meam: Deus meus,
in te confido, non erubescam:
neque irídeant me inimici mei:
ét enim univérsi, qui te expéctant,
non confundén-tur. *Psalm.* Vias tuas,
Dómine, demónstra mihi:
et sémitas tuas edoce me.
Glória Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio,
et nunc, et semper, et in sæcula
sæculórum. Amen. — Ad te levávi ...

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 con-
founded. *Ps. ibid. 4.* Show, O
Lord, Thy ways to me: and teach
me Thy paths. 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 ...

Kyrie eléison ..., p. 908.

The Glória in excélsis ... is omitted from this day until Christmas Day, except on Feasts.

Collect

EXCITA, quæsumus,
Dómine, poténtiam
tuam, et veni: ut ab im-
minéntibus peccatórum

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 God, world without end. *R. Amen.*

Epistle

From Blessed Paul the Apostle to the Romans,
13. 11-14.

[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 passed and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

Gradual (Ps. 24. 3, 4)

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

Alleluia, alleluia. 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 V. are not said, but only the Gradual.*

Prayer: Munda cor ..., p. 914.

nostrorum periculis, te mereamur protegente eripi, te liberante salvari: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia secula seculorum. *R. Amen.*

FRATRES: Sciētes, quia hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox præcessit, dies autem appropinquavit. Abjiciamus ergo opera tenebrarum, et induamur arma lucis. Sicut in die honeste ambulamus: non in comessationibus, et ebrietatibus, non in cubilibus, et impudiciis, non in contentione, et æmulatione: sed induamini Dominum Jesum Christum.

UNIVERSI, qui te expectant, non confundentur, Domine. Vi-
as tuas, Domine, notas fac mihi: et semitas tuas edoce me.
Alleluia, alleluia. Os-
tende nobis, Domine, misericordiam tuam: et salutare tuum da nobis.
Alleluia.

Gospel

Continuation of the holy Gospel according to
St Luke, 21. 25-33.

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

IN illo tempore: Dixit Jesus discipulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressura gentium præ confusione sonitus maris, et fluctuum: are-scentibus hominibus præ timore et expectatione, quæ supervenient universo orbi: nam virtutes caelorum movebuntur. Et tunc videbunt Filium hominis venientem in nube cum potestate magna, et majestate. His autem fieri incipientibus, respicite, et levate capita vestra: quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores: cum producant jam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis hæc fieri, scitote quoniam prope est regnum Dei. Amen dico vobis, quia non præteribit generatio hæc, donec omnia fiant. Cælum et terra transibunt: verba autem mea non transibunt. — *Credo.*

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 expectant, non confundentur.

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 for Thee shall be confounded.

The Offertory: *Súscipe ...*, p. 922.

Secret

MAY these holy Mysteries, O Lord, cleanse us by their powerful virtue and make us come with greater purity to Him who is their source. Through our Lord Jesus Christ ...

Preface of the Most Holy Trinity, p. 884, or of Advent, p. 878. Prayers of the Canon, p. 936.

Pater Noster ..., p. 952; Agnus Dei ..., p. 956; Prayers at the Communion, p. 960.

Communion (Ps. 84. 13)

THE Lord will give goodness: and our earth shall yield her fruit.

HÆC sacra nos, Dómine, poténti virtute mundátos, ad suum faciánt puriôres venire principium. Per Dóminum nostrum Jesum Christum Filium tuum, qui ...

DOMINUS dabit benignitatem: et terra nostra dabit fructum suum.

Postcommunion

MAY we receive, O Lord, Thy mercy in the midst of Thy temple, that we may prepare with due honour for the approaching feast of our redemption. Through our Lord ...

Ita Missa est ...; Pláceat ..., p. 968.—*Last Gospel: the Beginning of the Gospel of St John: In principio erat Verbum*, p. 972.

SUSCIPIAMUS, Dómine, misericórdiam tuam in médio templi tui: ut reparatiónis nostræ ventúra solémnia cóngruis honoribus præcedamus. Per Dóminum nostrum Jesum Christum ...

VESPERS

The Psalms of Vespers for Sunday, p. 103, with the following Antiphons:

Ant. 1. (Joel, 3. 18). In that day the mountains shall drop down sweetness, and the hills shall flow with milk and honey, alleluia.

2. (Zach. 9. 9). Shout for joy, O daughter of Sion, rejoice greatly, O daughter of Jerusalem, alleluia.

3. (Zach. 14. 5). Behold, the Lord shall come, and all His Saints with Him: and there shall be in this day a great light, alleluia.

1. In illa die * stillábunt montes dulcedinem, et colles fluent lac et mel, alleluia.

2. Jucundáre, * filia Sion, et exsúlta satis, filia Jerúsalem, alleluia.

3. Ecce Dóminus véniet * et omnes sancti ejus cum eo: et erit in die illa lux magna, alleluia.

4. Omnes sitiéntes * vénite ad aquas: quærite Dóminum dum inveniri potest, alleluia.

5. Ecce véniet * prophéta magnus, et ipse renovábit Jerúsalem, alleluia.

4. (Isaias, 55. 1). All you that thirst come to the waters, seek the Lord while He may be found, alleluia.

5. Behold there shall come the great Prophet, and it is He that shall build Jerusalem anew, alleluia.

Chapter (Rom. 13. 11)

FRATRES: Hora est jam nos de somno súrgere: nunc enim própior est nostra salus, quam cum credidimus. R. Deo grátias.

BRETHREN, it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

R. Thanks be to God.

Hymn

CREATOR alme siderum,
Ætérna lux credéntium,
Jesu Redémptor ómnium,
Inténde votis súpplicum.

CREATOR of the stars of night,
Thy people's everlasting light,
Jesu, Redeemer, save us all,

And hear Thy servants when they call.

Qui dæmonis ne fráudibus
Períret orbis, ímpetu
Móris actus, lánguidi
Mundi medéla factus es.

Thou, lest the demon's ancient curse
Should doom to death a universe,
In love wast made, Thyself alone,
The means to save a world undone.

Commúne qui mundi nefas
Ut expiáres, ad crucem

Towards the Cross Thou wentest forth,
That Thou might'st heal the crimes of earth;

E Vírginis sacrário
Intácta prodis víctima.

Proceeding from a virgin shrine,
The spotless Victim all divine.

Cujus potéstas glóriæ,

At whose dread Name, majestic now,

Noménque cum primum sonat,

All knees must bend, all hearts must bow;

Et cœlites, et íferi

And things celestial Thee shall own,

Treménte curvántur genu.

And things terrestrial, Lord alone.

O Thou, whose coming is with dread,
To judge and doom the quick and dead.

Thy heavenly grace on us bestow,
To shield us from our ghostly foe.

To God the Father, God the Son,
And God the Spirit, Three in One,

Laud, honour, might, and glory be
From age to age eternally.
Amen.

V. (Isa. 45. 8). Ye heavens, drop down dew from above, and let the clouds rain down the Just One.

R. Let the earth open and bud forth the Saviour.

Antiphon at the Magnificat (Luke 1. 30, 31)

FEAR not, Mary, for thou hast found grace with the Lord: behold thou shalt conceive, and shalt bring forth a son, alleluia.

Collect of the Mass: Excita ..., p. 143.

AT BENEDICTION OF THE BLESSED SACRAMENT

Rorate Cœli

YE heavens, drop down the dew from above, and let the clouds rain down the Just.

Ye heavens ...

Be not angry, O Lord, remember no more our iniquities. Behold the city of the Holy One is deserted: Sion is laid desolate: Jerusalem is laid waste: the home of Thy sanctification and of Thy glory, where our fathers praised Thee.

Ye Heavens ...

Te deprecámur últimæ
Magnum díci Júdicem,
Armis supérnæ grátia
Defénde nos ab hósti-
bus.
Virtus, honor, laus,
glória

Deo Patri cum Fílio,
Sancto simul Paráclito
In sæculórum sæcula.
Amen.

V. (Isa. 45. 8). Rorate cœli desuper et nubes pluuant Justum.

R. Aperiátur terra et gérmínet Salvatórem.

NE timeas, María, * inveniستی enim grátiam apud Dóminum: ecce concipies, et páries fílium, alleluia.

Rorate, cœli ...

Ne inascáris, Dómine, ne ultra memineris iniquitátis. Ecce civitas Sancti facta est desérta, Sion desérta facta est: domus sanctificatiónis tuæ et glóriæ tuæ, ubi laudáverunt te patres nostri.

Rorate, cœli ...

Peccávimus, et facti sumus tamquam immúndus nos; et cecidimus quasi fólium univérsi: et iniquitátes nostræ, quasi ventus, abstulérunt nos. Abscondisti faciém tuam a nobis, et allisisti nos in manu iniquitátis nostræ.
Rorate, cœli ...

Vide, Dómine, afflictiónem pópuli tui, et mitte quem missurus es: emitte Agnum dominatórem terræ, de petra desérta ad montem filiae Sion, ut auférat ipse jugum captivitátis nostræ.

Rorate, cœli ...

Consolámini, consolámini, pópule meus: cito véniet Salus tua. Quare moróre consumeris? quare innovávit te dolor? Salvábo te; noli timére: ego enim sum Dóminus Deus tuus, Sanctus Israel, Redemptor tuus.

Rorate, cœli ...

We have sinned, and we are become like the unclean; we are fallen like the leaves, and our sins, like the storm, have carried us away. Thou hast hidden Thy face from us, and hast thrown us into the power of our sins.

Ye Heavens ...

Behold, O Lord, the affliction of Thy people, and send Him whom Thou wilt send forth, the Lamb, the ruler of the earth, from the rock of the desert to the mountain of the daughter of Sion, that He may take away the yoke of our captivity.

Ye Heavens ...

Be comforted, be comforted, O my people: thy Saviour shall come quickly. Why hath grief devoured thee? Why hath sorrow disfigured thee? I will save thee: fear not: for I am the Lord thy God, the Holy One of Israel, thy Redeemer.

Ye Heavens ...

SECOND SUNDAY OF ADVENT

Purple

1 Cl.

Numerous allusions appear in the Liturgy of this day to Jerusalem and her people. Let us be filled with sentiments of hope and of joy, for the coming of Jesus is nigh. Let us prepare the way in our hearts for the Messiah: Our Lord and Redeemer Jesus Christ.

THE MASS

Introit (Isaias. 30. 30)

POPULUS Sion, ecce Dóminus véniet ad salvándas gentes: et audítam faciet Dóminus glóriam vocis suæ in lætítia cordis vestri. Psalm. Qui regis Israel,

PEOPLE of Sion, behold the Lord shall come to save the nations: and the Lord shall make the glory of His voice to be heard, in the joy of your heart. Ps. 79. 2. Give ear, O Thou that rulest Israel:

DIVISION OF THE MASS

I. MASS OF THE CATECHUMENS

A. PREPARATORY PRAYERS
AT THE FOOT OF THE ALTAR

1. The Sign of the Cross.
2. The Psalm 42—*Júdica me.*
3. The Public Confession.
4. The Priest goes up to the Altar.

B. FROM THE INTROIT TO THE OFFERTORY

5. The Introit (first variable part).
6. The Kyrie eléison (see the Kyriale).
7. The Glória in excélsis (see the Kyriale).
8. The Collects (second variable part).
9. The Epistle (third variable part).
10. The Gradual (fourth variable part).
11. The Gospel (fifth variable part).
12. The Credo (see the Kyriale).

II. MASS OF THE FAITHFUL

A. FROM THE OFFERTORY TO THE PREFACE
(Offertory)

13. The Offertory verse (sixth variable part).
14. The Offering of the Bread and Wine.
15. The Incensing of the Offerings at Solemn Mass.
16. The Washing of the Hands.
17. The Prayer to the Most Holy Trinity.
18. The *Oráte fratres.*
19. The Secrets (seventh variable part).

B. FROM THE PREFACE TO
THE PATER NOSTER
(Consecration)

20. The Preface (fifteen proper Prefaces).
21. The Sanctus (see the Kyriale).

THE CANON OF THE MASS

22. The Prayers before the Consecration.
 - a) For the Church and ecclesiastical authorities.
 - b) Commemoration of the living.
 - c) Invocation of the Saints.

23. The Prayers at the Consecration.
 - a) Oblation of the Victim to God.
 - b) Words of the Consecration and Elevation.

CONSECRATION OF THE HOST
CONSECRATION OF THE WINE

24. The Prayers after the Consecration.
 - a) Commemoration of the Dead.
 - b) Invocation of the Saints.
 - c) Final Doxology of the Canon and Minor Elevation.

THE END OF THE CANON

C. FROM THE PATER NOSTER TO
THE ABLUTIONS
(Communion)

25. The Pater Noster.
26. The *Líbera nos* and the Fraction of the Host.
27. The Mixture of the Body and Blood.
28. The *Agnus Dei* (see the Kyriale).
29. The Prayers for Holy Communion.
 - a) Prayer for peace.
 - b) Prayer for sanctification.
 - c) Prayer for grace.
30. The Prayers at the Communion.
 - a) Communion of the Priest.

COMMUNION OF THE BODY
COMMUNION OF THE BLOODb) Communion of the Faithful.
D. FROM THE ABLUTIONS TO THE END
(Thanksgiving)

31. The Prayers during the Ablutions.
32. The Communion-verse (eighth variable part).
33. The Postcommunion prayers (ninth variable part).

III. CONCLUSION OF THE MASS

34. The Dismissal.
35. The Blessing.
36. The Last Gospel.

I. MASS OF THE CATECHUMENS

The Priest prepares for the great Sacrifice by prayers, sacred songs and readings from Holy Scripture.

A. PREPARATORY PRAYERS AT THE FOOT OF THE ALTAR

Prayers of humility, love, desire, contrition and confidence.

1. The Sign of the Cross

The Priest makes 52 times during the Mass the Sign of the Cross, the summary and emblem of the bloody Sacrifice of the Cross, which the Mass represents and renews.

The Priest, bowing down at the foot of the Altar, makes the Sign of the Cross, from his forehead to his breast, and says:

IN nómine Patris, et Fílii, ✠ et Spíritus Sancti. Amen.

Then joining his hands before his breast, he begins the Antiphon.

Sacerdos. Introíbo ad altáre Dei.

Minister (¹). Ad Deum qui lætíficat juventútem meam.

2. The Psalm 42. — Júdica Me

The Priest alternates with the server in reciting this Psalm to express his desire, joy and confidence in going to the Altar of the Sacrifice.

In Masses for the Dead, and from Passion Sunday till Good Friday inclusive, this Psalm is omitted.

JUDICA me, Deus et discérne causam meam
Jde gente non sancta: ab hómine iníquo, et dolóso érué me.

(¹) SERVING AT MASS, you must pronounce the words distinctly, slowly, and in such a tone as to be heard by the Priest, but not so high or loud as to distract those who may be celebrating at other Altars.

I. MASS OF THE CATECHUMENS

The Priest prepares for the great Sacrifice by prayers, sacred songs and readings from Holy Scripture.

A. PREPARATORY PRAYERS AT THE FOOT OF THE ALTAR

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1. The Sign of the Cross

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The Priest, bowing down at the foot of the Altar, makes the Sign of the Cross, from his forehead to his breast, 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 Antiphon.

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

Server (¹). To God who giveth joy to my youth.

2. The Psalm 42. — Júdica Me

The Priest alternates with the server in reciting this Psalm to express his desire, joy and confidence in going to the Altar of the Sacrifice.

In Masses for the Dead, and from Passion Sunday till Good Friday inclusive, 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.

(¹) SERVING AT MASS, you must pronounce the words distinctly, slowly, and in such a tone as to be heard by the Priest, but not so high or loud as to distract those who may be celebrating at other Altars.

M. *Quia tu es Deus fortitúdo mea: quare me repulísti, et quare tristis incédo, dum affligit me inimícus?*

S. *Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum et in tabernácula tua.*

M. *Et introibo ad altáre Dei: ad Deum qui lætificat iuventútem meam.*

S. *Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es ánima mea, et quare contúrbas me?*

M. *Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.*

S. *Glória Patri, et Fílio et Spirítui Sancto.*

M. *Sicut erat in princípío, et nunc, et semper: et in sæcula sæculórum. Amen.*

The Priest repeats the Antiphon:

S. *Introibo ad altáre Dei.*

M. *Ad Deum qui lætificat iuventútem meam.*

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

S. *Adjutórium nostrum ✠ in nómine Dómini.*

M. *Qui fecit cælum et terram.*

3. The Public Confession

It is an acknowledgment of his guilt before God and that of all others assisting at the divine Sacrifice.

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

S. *Confíteor Deo ...*

M. *Misereátur tui omnipotens Deus, et di-*

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

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

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

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

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

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 Antiphon:

P. *I will go in to 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.*

3. The Public Confession

It is an acknowledgment of his guilt before God and that of all others assisting at the divine Sacrifice.

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

P. *I confess to almighty God, ...*

S. *May almighty God be merciful to thee,*

missis peccatis tuis, perducat te ad vitam æternam.

The Priest answers: Amen.

The Server says the Confiteor.

CONFITEOR Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaëli 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 Michaëlem 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, tríbuat nobis omnipotens et misericors Dóminus.

M. Amen.

Bowing down, he proceeds:

S. Deus, tu convérsus vivificabis nos.

M. Et plebs tua lætabitur in te.

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:

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

S. And Thy people shall rejoice in Thee.

THANKSGIVING AFTER MASS

Canticle of Daniel (3. 57-88, 56)

The song of the Three Children in the fiery furnace.

LET us sing the hymn * of the three children, which these holy ones sang of old in the fiery furnace, giving praise to the Lord. (P. T. Alleluia).

O ALL ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye Angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

O ye dews and hoar frosts, bless the Lord: O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord: let it praise and exalt Him above all for ever.

O ye mountains and hills, bless

TRIVM puerorum * cantemus hymnum: quem cantabant Sancti in camino ignis, benedicentes Dóminum. (T. P. Alleluia.)

BENEDICITE omnia ópera Dómini Dómino: * laudáte et superexaltáte eum in sæcula.

Benedicite Angeli Dómini Dómino: * benedicite cœli Dómino.

Benedicite aquæ omnes, quæ super cœlos sunt, Dómino: * benedicite omnes virtutes Dómini Dómino.

Benedicite sol et luna Dómino: * benedicite stellæ cœli Dómino.

Benedicite omnis imber et ros Dómino: * benedicite omnes spiritus Dei Dómino.

Benedicite ignis et æstus Dómino: * benedicite frigus et æstus Dómino.

Benedicite rores et pruina Dómino: * benedicite gelu et frigus Dómino.

Benedicite glaciés et nives Dómino: * benedicite noctes et dies Dómino.

Benedicite lux et ténoræ Dómino: * benedicite fulgura et nubes Dómino.

Benedicat terra Dóminum: * laudet et superexaltet eum in sæcula.

Benedicite montes et

colles Dómino: * benedicite univêrsa germinantia in terra Dómino.

Benedicite fontes Dómino: * benedicite maria et flumina Dómino.

Benedicite cete, et omnia, quæ moventur in aquis Dómino: * benedicite omnes volucres cœli Dómino.

Benedicite omnes bestias et pœora Dómino: * benedicite filii hominum Dómino.

Benedicat Israel Dóminum: * laudet et superexaltet eum in sæcula.

Benedicite sacerdotes Dómini Dómino: * benedicite servi Dómini Dómino.

Benedicite spiritus, et animæ justorum Dómino: * benedicite sancti et humiles corde Dómino.

Benedicite Anania, Azaria, Misael Dómino: * laudáte et superexaltáte eum in sæcula.

Benedicamus Patrem et Filium cum Sancto Spiritu: * laudemus et superexaltemus eum in sæcula.

Benedictus es Dómine in firmamento cœli: * laudabilis, et gloriosus, et superexaltatus in sæcula.

(*Hic non dicitur Glória Patris.*)

the Lord: O all ye things that spring up in thine earth, bless the Lord.

O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

O ye whales and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

O let Israel bless the Lord: let them praise and exalt Him above all for ever.

O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias and Misael, bless ye the Lord: praise and exalt Him above all for ever.

Let us bless the Father and the Son, with the Holy Ghost: let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: and worthy of praise, and glorious, and exalted above all for ever.

(*The Glory be to the Father is not said here.*)

Psalm 150

[An exhortation to praise God.]

LAUDATE Dóminum in sanctis ejus: * laudáte eum in firmamento virtutis ejus.

PRAISE ye the Lord in His holy places: praise ye Him in the firmament of His power.

Praise ye Him for His mighty acts: praise ye Him according to the multitude of His greatness.

Praise Him with sound of the trumpet. Praise Him with psalter and harp.

Praise Him with timbrel and dance: praise Him with strings and organs.

Praise Him on high-sounding cymbals: praise Him on cymbals of joy. Let every spirit praise the Lord.

Glory be to the Father ...

The Antiphon is repeated:—

Let us sing the hymn of the three children, which these holy ones sang of old in the fiery furnace, giving praise to the Lord. (P. T. Alleluia.)

Lord, have mercy.—Christ have mercy.—Lord, have mercy.—Our Father ...

V. And lead us not into temptation.

R. But deliver us from evil.

V. Let all Thy works praise Thee, O Lord.

R. And let Thy Saints bless Thee.

V. Thy Saints shall rejoice in glory.

R. They shall rejoice in their beds.

V. Not unto us, O Lord, not unto us.

R. But unto Thy name give glory.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Laudate eum in virtutibus ejus: * laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubae: * 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.

Glória Patri ...

Trium puerorum cantemus hymnum: quem cantabant Sancti in camino ignis, benedicentes Dominum. (T. P. Alleluia.)

Kyrie, eléison. —
Christe, eléison. —

Kyrie, eléison. Pater noster ...

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Confiteantur tibi, Domine, ómnia ópera tua.

R. Et sancti tui benedicant tibi.

V. Exultabunt Sancti in glória.

R. Laetabuntur in cubilibus suis.

V. Non nobis, Domine, non nobis.

R. Sed nómini tuo da glóriam.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.
R. Et cum spiritu tuo.

Orémus. — Deus qui tribus pueris mitigasti flammam ignium: concede propitius: ut nos famulos tuos non exurat flamma vitiorum.

Actiões nostras quæsumus, Domine, aspirando præveni, et adjuvando proséquere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te coepta finietur.

Da nobis, quæsumus Domine, vitiorum nostrorum flammam extinguere, qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per Christum Dominum nostrum.

R. Amen.

Prayer to the Blessed Virgin Mary

MARIA, Virgo et Mater sanctissima, ecce suscepi dilectissimum Filium tuum, quem immaculato utero concepisti, genuisti, lactasti, atque suavissimis amplexibus strinxisti. Ecce, cujus aspectu lætaberis et ómnibus deliciis replebaris, illum ipsum tibi humiliter et amóter repræsento et offero, tuis brachiis constringendum, tuo corde amandum, sanctissimæque Trinitati in supremum patriæ cultum, pro tui ipsius honore et glória et pro meis totiusque mundi necessitatibus, offerendum. Rogo ergo te, piissima Mater, impetra mihi véniam óm-

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

Let us pray.—O God, who didst allay the flames of fire for the three children, grant in Thy mercy that the flame of vice may not consume us Thy servants.

Prevent, we beseech Thee, O Lord, our actions by Thine inspirations, and further them by Thine assistance: that every word and work of ours may begin always from Thee and by Thee be likewise ended.

Quench in us, we beseech Thee, O Lord, the flame of vice, even as Thou didst enable blessed Laurence to overcome his fire of sufferings. Through Christ our Lord.

R. Amen.

MARY, Virgin and Mother most holy, behold, I have received thy dearly beloved Son, Whom thou didst conceive in thy immaculate womb, didst bring forth and nourish and strain to thyself in sweetest embrace. Behold Him Whose every glance filled thee with joy and all delight: Him I present and offer to thee in loving humility, to be clasped in thy arms and loved in thy heart, and to be offered in supreme adoration to the most Holy Trinity, for thine own honour and glory, for my needs, and for the needs of the whole world. I beg thee, therefore, most dear Mother, obtain for me forgiveness of all

my sins, the precious grace of serving thee more faithfully for the future, and that final grace of being able along with thee to praise Him through endless ages. Amen.

nium peccatorum meorum, uberemque gratiam ipsi deinceps fideliter serviendi, ac denique gratiam finalem, ut eum tecum laudare possim per omnia secula seculorum. Amen.

Prayer to Saint Joseph

SAINTE Joseph, Guardian of Virgins and Father, to whose faithful care Christ Jesus, Innocence itself, and Mary, Virgin of virgins, were entrusted, I ask and beg of thee, through these two dearest pledges, Jesus and Mary, preserve me from all defilement, and make it always possible for me unsullied in mind, pure in heart, and chaste in body to give to Jesus and Mary my holiest service. Amen.

VIRGINUM castos et pater, sancte Joseph, cujus fideli custodia ipsa Innocentia Christus Jesus et Virgo virginem Maria commissa fuit: te per hoc utrumque carissimum pignus Jesum et Mariam obsecro et obtestor, ut me, ab omni immunditia preservatum, mente incontaminata, pure corde et casto corpore Jesu et Mariae semper facias castissime famulari. Amen.

Prayer of St Thomas Aquinas, see Devotions for Holy Communion, p. 91.

Prayer of St Bonaventure, see Devotions for Holy Communion, p. 91.

Prayer of St Augustine, see Devotions for Holy Communion, p. 92.

Litany of the Most Holy Name of Jesus, see The Most Necessary Prayers, p. 46.

Anima Christi ..., see Devotions for Holy Communion, p. 87.

I beseech Thee ..., see Devotions for Holy Communion, p. 99.

En ego, o bone ..., see Devotions for Holy Communion, p. 99.

Memorare ..., see The Most Necessary Prayers, p. 53.

✱



COMMON OF SAINTS

The Saints fall into distinct classes: *Martyrs, Confessor, Bishops, Confessors not Bishops, Doctors, Virgin Martyrs, Virgins, Holy Women* who are neither Virgins nor Martyrs. Besides Feasts in honour of Saints of these different classes there is the Feast which commemorates the anniversary of the *Dedication of Churches*. All these Feasts, according to their nature, have Masses assigned to them. These offices are set forth in this portion of the Missal, and are used for the Feasts of those Saints who have no special office composed for their Feast.

Under this heading "COMMON OF SAINTS" the Masses and Vespers of Blessed Virgin have also been brought.

COMMON OF ONE OR SEVERAL HOLY POPES

MASS: SI DILIGIS ME ...

Introit (John 21. 15-17)

Si diligis me, Simon Petre, pasce agnos meos, pasce oves meas. (Alleluia, alleluia.) Psalm. Exaltabo te, Domine, quoniam suscepisti me, nec defecasti inimicos meos super me. Gloria Patri ... — Si diligis me, Simon Petre ...

SIMON Peter, if thou lovest Me, feed My lambs, feed My sheep. Alleluia, alleluia. Ps. 29. 1. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made mine enemies to rejoice over me. Glory be to the Father ...—Simon Peter, if ...

Collect

GREGEM tuum, Pastor aeternae, placatus intende: et per beatum N. (Martyrem

LOOK forgivingly on Thy flock, Eternal Shepherd, and keep it in Thy constant protection, by



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

As regards Vespers we give only those Feasts which take precedence of Sunday Vespers. For Feastdays of a lower rite refer to the Common of Saints, p. 980, which generally suffices.

November 29

COMMEMORATION OF SAINT SATURNINUS Bishop, Martyr.

St Saturninus, Bishop of Toulouse, was martyred under Decius in the third century.

Collect (as previously on p. 1095)

Secret

Múnera ... from the Common for a Martyr Bishop, p. 992.

Postcommunion (as previously on p. 1095)

November 30

SAINT ANDREW, Apostle

2 Cl.

Introit (Ps. 138. 17)

MHI autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum. Ps. Dómine, probasti me, et cognovisti me: tu cognovisti

THY friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened. Ps. *ibid.* 1. 2. Lord, Thou hast proved me and known me:

Thou hast known my sitting down and my rising up. Glory be to the Father ...—Thy friends ...

Collect

WE humbly entreat Thy majesty, O Lord: that as the blessed Apostle Andrew was once a teacher and ruler of Thy Church: so he may be a constant advocate for us before Thee. Through our Lord ...

In Advent, commemoration of the Feria.

Epistle

From Blessed Paul the Apostle to the Romans,
10. 10-18.

["How beautiful are they that preach the Gospel of peace", the faith in Christ.]

BRETHREN, with the heart we believe unto justice, but with the mouth confession is made unto salvation. For the Scripture saith: Whosoever believeth in Him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon Him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, unless they be sent? as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all do not obey the Gospel. For Isaias saith:

missionem meam, et resurrectionem meam. Gloria ... — Mibi autem ...

MAJESTATEM tuam, Domine, suppliciter exoramus: ut sicut Ecclesie tue beatus Andreas Apostolus extitit praedicator et rector: ita apud te sis pro nobis perpetuus intercessor. Per Dominum ...

FRATRIBUS: Corde enim creditur ad justitiam: ore autem confessio fit ad salutem. Dicit enim Scriptura: Omnis, qui credit in illum non confundetur. Non enim est distinctio Judaei, et Graeci: eandem Dominus omnium dives in omnes, qui invocant illum. Omnes enim, quicumque invocaverit nomen Domini salvus erit. Quomodo ergo invocabunt, in quem non crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine praedicante? Quomodo vero praedicabunt, nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium bonae! Sed non omnes obediunt Evangelio. Isaias enim dicit: Domine,

quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per verbum Christi. Sed dico: Numquid non audierunt? Et quidem in omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum.

Lord, who hath believed our report? Faith, then, cometh by hearing: and hearing by the word of Christ. But I say: Have they not heard? Yea, verily, their sound hath gone into all the earth, and their words unto the ends of the whole world.

Gradual (Ps. 44. 17, 18)

CONSTITUES eos principes super omnem terram: memores erunt nominis tui, Domine. Pro patribus tuis nati sunt tibi filii: propterea populi confitebuntur tibi. Alleluia, alleluia. Dilexit Andream Dominus in odorem suavitatis. Alleluia.

THOU shalt make them princes over all the earth; they shall remember Thy name, O Lord. Instead of thy fathers, sons are born to thee: therefore shall peoples praise thee.

Alleluia, alleluia. The Lord loved Andrew as an odour of sweetness. Alleluia.

Gospel

Continuation of the holy Gospel according to
St Matthew, 4. 18-22.

[The call of St Andrew and of the first disciples.]

IN illo tempore: Amihufans Jesus juxta mare Galilaeae, vidit duos fratres, Simonem, qui vocatur Petrus, et Andream fratrem ejus, mittentes rete in mare (erant enim piscatores), et ait illis: Venite post me, et faciam vos fieri piscatores hominum. At illi continuo, relictiis retibus, secuti sunt eum. Et procedens inde, vidit alios duos fratres, Jacobum Zebedaei, et Joannem fratrem ejus in navi cum Zebedaeo patre eorum, reficientes retia sua: et vocavit eos. Illi autem statim relictiis retibus et patre, secuti sunt eum. — Credo.

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

Offertory (Ps. 138. 17)

THY friends, O God, are exceedingly honourable; their principality is exceedingly strengthened.

Secret

MAY the holy prayer of the blessed Apostle, Andrew, we beseech Thee, O Lord, render our sacrifice well-pleasing to Thee; that through his merits it may be made acceptable, since in his honour it is being solemnly offered. Through our Lord ...

Commemoration of the Feria in Advent.

Preface of the Apostles, p. 886.

Communion (Matth. 4. 19, 20)

COME ye after Me; and I will make you to be fishers of men; and they, immediately leaving their nets, followed the Lord.

Postcommunion

ON this festival of blessed Andrew, O Lord, we have received Thy divine mysteries with joy; and as they brought glory to Thy Saints, so wilt Thou, we beg, let them bring pardon to us. Through our Lord ...

Commemoration of the Feria in Advent.

MHI autem nimis honorati sunt amici tui, Deus: nimis confortatus est principatus eorum.

SACRIFICIUM nostrum tibi, Domine, quaesumus, beati Andree, Apostoli precatio sancta conciliet: ut, in cuius honore solemniter exhibetur, ejus meritis efficiatur acceptum. Per Dominum nostrum Jesum Christum ...

VENITE post me: faciam vos fieri piscatores hominum: at illi continuo, relictiis retibus, secuti sunt Dominum.

SUMPSIMUS, Domine, divina mysteria, beati Andree festivitatem laetantes: quae, sicut tuis Sanctis ad gloriam, ita nobis, quaesumus, ad veniam prodesse perficias. Per Dominum nostrum ...

VESPERS

1. Salve crux pretiosa, suscipe discipulum tuum qui pependit in te, magister meus Christus.

Ant. 1. Hail, precious cross, receive the disciple of Him who hung upon thee, even my Master Christ.

Ps. Dixit Dominus ..., p.103.

2. Beatus Andreas rogabat, dicens: Domine, Rex aeternae gloriae, suscipe me pendentem in patibulo.

2. The blessed Andrew prayed saying: O Lord, King of eternal glory, receive me hanging on this gibbet.

Ps. Laudate pueri ..., p.106

3. Andreas Christi famulus, dignus Dei Apostolus, germanus Petri, et in passione socius.

3. Andrew was the servant of Christ, a worthy Apostle of God, the brother of Peter, and likened to him in his martyrdom.

Ps. Credidi ..., p. 893.

4. Maximilla Christo amabilis, tulit corpus Apostoli, optimo loco cum aromatibus sepelivit.

4. Christ's dear handmaid, Maximilla, took away the body of the Apostle, and buried it with spices in an honourable place.

Ps. In convertendo ..., p. 1101.

5. Qui persequabantur justum, demersisti eos, Domine, in inferno, et in ligno crucis duxisti iusti.

5. O Lord, Thou hast caused them that persecuted the just to be swallowed up in hell, but to the just Thou hast Thyself shown the way on the tree of the cross.

Ps. Domine, probasti ..., p. 1102.

Psalm 125

[The people of God rejoice at their delivery from captivity.]

IN convertendo Dominus captivitatem Sion: facti sumus sicut consolati: Tunc repletum est gaudium os nostrum: et lingua nostra exultatione.

WHEN the Lord brought back the captivity of Sion, we became like men comforted.

Then was our mouth filled with gladness: and our tongue with joy.

support when we slip; our haven in shipwreck; so that, with Thee as our guide, we may arrive safely at our journey's end, and at length return unharmed to our own home.

Hearken, we beseech Thee, O Lord, to our supplications, and dispose the way of Thy servants in the path of Thy salvation; that among all the mishaps of the journey and of this life, we may ever be defended by Thy help.

Grant, we beseech Thee, O almighty God, that Thy household may advance in the way of salvation, so that following the exhortations of blessed John the Forerunner they may safely come to Him whom he foretold, Jesus Christ our Lord Thy Son, who liveth and reigneth ...

R. Amen.

V. Let us proceed in peace.

R. In the name of the Lord. Amen.

*b*iculum, in adversitate praesidium, in lubrico baculus, in naufragio portus: ut, te duce, quo tendimus, prospere perveniamus, et denum incolumes ad propria redeamus.

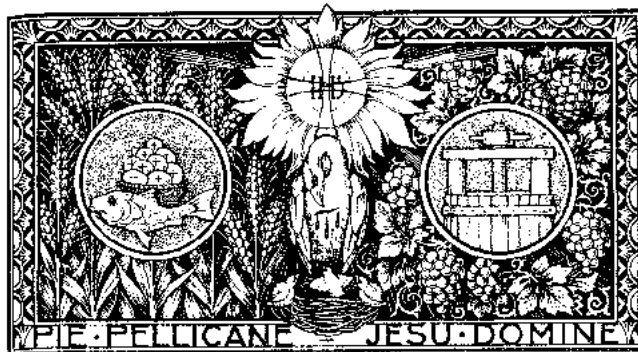
Adesto, quæsumus, Domine, supplicationibus nostris, et viam famulorum tuorum in salutis tue prosperitate dispone; ut inter omnes viae et vitae hujus varietates tuo semper protegamur auxilio.

Præsta, quæsumus, omnipotens Deus: ut familia tua per viam salutis incédât; et beati Joannis Præcursoris hortamenta sectando, ad eum, quem prædixit, secûra perveniat, Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat ...

R. Amen.

V. Procedamus in pace.

R. In nomine Domini. Amen.



VARIOUS DEVOTIONS THE FORTY HOURS DEVOTION

[A partial indulgence is granted for visiting the church on the day of the Exposition (plenary if the visit is of at least half an hour's duration).]

This devotion continues for forty hours, before the Blessed Sacrament, in memory of the forty hours during which the Body of Our Lord remained in the sepulchre. This devotion originated in Milan in 1534, was introduced into Rome by St Philip Neri in 1548, and sanctioned by Pope Clement VIII, who issued a solemn Bull respecting it, Nov. 25th, 1592.

PRAYERS TO THE BLESSED SACRAMENT (by St Alphonsus Liguori)

O MOST lovely, most sweet, and dearest Jesus! life, hope, treasure, and only love of my soul! Oh, how much has it not cost Thee to remain with us in this Sacrament. It was necessary for Thee to die in order to remain afterwards upon our altars; and how many injuries hast Thou not been made to suffer, in consequence of this presence among us! But Thy love, and Thy desire to be loved by us, have surmounted all. Come then, Lord, come and occupy my heart, and afterwards close the gate to it for ever, so that no creature may ever enter again to take away a part of this love which belongs entirely to Thee, and which I am unwilling to give to any other. Do Thou alone, my dear Redeemer, reign over me! Do Thou



alone possess me entirely, and if at any time I should not obey Thee perfectly, punish me severely, that for the future I may be more careful to please Thee, according to Thy desire. Let me no more desire nor seek for any other pleasure than to please Thee, to visit Thee often at Thine altar, to converse with Thee, and to receive Thee in holy Communion. Let them look for other goods who will! For me, I love only, I desire only the treasure of Thy love. The only favour I ask at the foot of this altar is, that I may forget myself altogether, to remember only Thy goodness. Blessed Seraphs, I do not envy you your glory! but by the love which you bear to your God and mine, oh, teach me what I must do to love Him and please Him like you!

O my Lord and King, hidden in this Sacrament, since Thou dost invite me to converse with Thee, I will open my heart with confidence, and speak. O my Jesus, ardent Lover of souls, I know too well the injustice and ingratitude of men towards Thee. Thou lovest them, and they do not love Thee; Thou dost confer benefits on them, and they return Thee insults; Thou wouldst have them hear Thy voice, and they will not listen; Thou dost offer them graces, and they refuse them. Ah! my Jesus, I, too, was once among the number of these ungrateful souls. O my God, it is only too true. But I desire to amend, and I wish to compensate for the injuries I have done Thee, by doing all I can to please Thee for the remainder of my life. Tell me, O Lord, what Thou dost require of me. I will do it without the least reserve. Make known to me Thy will by the way of holy obedience, and I hope to accomplish it. My God, I firmly promise never to leave undone any act which I know to be agreeable to Thee, although the performance of it should cost me the loss of all things—of relations, friends, character, health, and even life itself. Let me lose all, if only I may do Thy will! Happy loss, when all is sacrificed to content Thy Heart. O God of my soul! I love Thee, O Sovereign Good, above all goods worthy of my love, and in loving Thee I unite my feeble heart with the hearts of all the Seraphim. I unite it with the Heart of Mary

and with the Heart of Jesus. I love Thee with my whole soul; I wish to love Thee alone, now and for ever.

Hymns in honour of the Blessed Sacrament, p. 124.

THE FIRST FRIDAY OF THE MONTH

Pious souls, deeply afflicted by the outrages that the Sacred Heart of Jesus receives from careless and impious Christians, consecrate to It, in the spirit of reparation, the First Friday of each month.

ACT OF REPARATION TO THE SACRED HEART OF JESUS

O SWEET Jesus, whose overflowing charity for men is requited by so much forgetfulness, negligence and contempt, behold us prostrate before Thine altar eager to repair by a special act of homage the cruel indifference and injuries, to which Thy loving Heart is everywhere subject.

Mindful alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Thy pardon and declare our readiness to atone by voluntary expiation not only for our own personal offences, but also for the sins of those, who, straying far from the path of salvation, refuse in their obstinate infidelity to follow Thee, their Shepherd and Leader, or, renouncing the vows of their baptism, have cast off the sweet yoke of Thy law.

We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offences against Christian modesty in unbecoming dress and behaviour, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violation of Sundays and holidays, and the shocking blasphemies uttered against Thee and Thy Saints.

We wish also to make amends for the insults to which Thy Vicar on earth and Thy Priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege of the very Sacrament of Thy divine love; and lastly for the public crimes of nations who resist the rights and the teaching authority of the Church which Thou hast founded.